

# Washington *FREE PRESS*

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Out of Area

March 31, 1968

Vol. II, No. 32





# LETTERS

Editor:

By calling Communism a "system of tyranny" and China a "reactionary power" and by using some other undisguised red-baiting; the WFP seems to be trying to outdo the government in its anti-communism. If you perform many more such services for the administration, you'll be given a subsidy.

Another point about the Tom Reeves Article. When I read the term "white racism", I immediately wondered if there is any other kind. Then I was amazed to see that Mr. Reeves actually used the term "black racism". I'm sure it matters little to most black people whether or not we like them and likewise it should matter little to white people whether or not they like us. Presumably, the reason we're all fighting racism is because it is an oppressive and exploitative system. Fighting the hate that naturally accompanies it is important, but only secondary. The racism that hurts is a system, not an attitude.



There is no such thing as black racism.

Robert J. Reese  
Cambridge, Mass.

Dear Robert J. Reese,

Our little rag is probably in little danger of receiving a subsidy of any kind from any group. While few people would have little difficulty in placing us in the "left wing" bag we do not consistently push any one line, but rather over a period of time usually manage to cover them all. Thus, in past issues we have had articles which heaped praise on Cuban socialism, reprinted speeches of Carmichael, given Howard students room to present their side of their student strike, in addition to having other pieces authored by Carl Bloice (CPUSA) and George Novack (SWP). Why do we confuse the issues by being so inconsistent? Well, it really isn't because we have elevated free speech to a metaphysical principle and therefore will print anything by anyone. Instead, those of us on the staff of the WFP who see the paper as having a political purpose believe that dialogue on the left is important for the development of an intellectually strong and dynamic movement for social changes in the United States. While there is a need for good party presses, we do not see

ourselves fulfilling this task. Therefore, our articles of a political nature range from reformist to revolutionary, anti-communist left to communist. So while I personally agree with both of your criticisms of the Reeves article (a view shared by some members of the staff and rejected by others) I think the best that we can say is "the opinions expressed in these pages are solely those of the authors and do not necessarily represent those of the WFP" (even if there existed an ideological unity on our staff). So I'm afraid that our readers will have to decide for themselves whether or not Cuba or China can best be called "reactionary" powers.

Don Slaughter

Dear Editor,  
According to the various news stories concerning the Poor Peoples March on Washington, one of the demands to be made on the rich is a share the wealth plan. This is usually referred to as the Guaranteed Minimum Income. The major weakness of this

plan as I understand it is the failure, so far, to incorporate into it a Guaranteed Maximum Income as its logical opposite number. Any economist worthy of the name should know that a plan for income redistribution should include both a minimum and a maximum.

The minimum income most often mentioned is \$3,000 per year per family. This would seem to be much too low when you consider that it costs more than that just for food and clothing for a small family. A large family could hardly exist on less than five or six thousand. The national average is approximately \$6,500 per year.

However, assuming for the sake of argument that a family can survive on \$3,000 per year, then they could live like kings for say five times that amount, or \$15,000 per year. So, if the minimum is to be \$3,000, the maximum should be no more than \$15,000.

Since this figure is more than twice the average yearly income for most American families, some people may think it is too high for a Guaranteed Maximum Income, nevertheless, I offer it as a realistic proposal. Those of us who have not had to learn to live with an income or over \$15,000 per year probably are not aware of how difficult is (or so they tell me) to adjust to a smaller income.

During the first year or two of the GUARANTEED MINIMUM, GUARANTEED MAXIMUM SHARE THE WEALTH PLAN, certain hardships might be experienced by people who are accustomed to skiing in the Alps or gambling at the Casino on the Riviera, but the knowledge that they will be welcomed back into the human race should compensate for any temporary inconvenience they might experience.

Yours for POOR POWER,  
Jack Frazier

To the Editor:  
Are you sure Jerry Rubin is not the ad writer for the Pepsi-Cola corporation? His continued use of "ecstatic young people, ecstatic with the 'now'", who are going to confront the Establishment, is quite similar to the language of the Pepsi ads. His ruminations upon social change have about the same content as a typical Pepsi generation advertisement. When is Jerry going to present something other than impressionistic and impassioned rantings about the "politics of 'now'", like maybe a political platform and/or program?



Ochs should stick to folksinging. His statements as an actor-comedian-revolutionary are as lyrically nebulous as some of his songs. I suggest a five month ban on the presentation, by the Free Press, of any Jerry Rubin production. And you had better fill him in: there just isn't any youth social movement of any size or consequence, save in a few large urban areas. The South, Midwest, and everything else in between New York, Boston, and L. A. have nothing in them but kids who still believe, however doggedly, in God, Mom and apple pie. Somebody better get Rubin out of New York's Lower East Side, and euphoria, and into the hinterlands, and the reality of kids who don't or can't think or feel. And for God's sake, have someone mediate a truce between Rubin's mouth and his bowels. His effluvium does nothing but cloud the issues.

Sincerely,  
Michael Holden



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by L.H. Harry Lee (LNS)

(L.H. Harry Lee is a pseudonym for a reporter who covered the Columbia University story for an establishment newspaper.)

Among the many persons whose complacency was shattered by the confrontation at Columbia University were the members of the press assigned to the campus. Once and for all, their editors laid to rest the myth of "objective reporting."

Sometimes, reporters and editors err because their limited perspective does not enable them to understand particular problems, and this, of course, happened at Columbia.

But more important, there were numerous instances where well-known, influential and reputable editors deliberately distorted and lied about the facts.

Three days before the bust, a preview incident prophesied the coming violence. About 2 a.m. Friday, a column of police forced their way past faculty members into Low Library to establish a command post. They were mostly plainclothesmen, and they used their clubs freely.

At least one faculty member was struck on the skull with a nightstick and bled, and the Associated Press reported this on its city wire. But when the story went out on the national wire, it read: "One teacher said he had been struck by police and showed what he said was blood on his hand." The New York Post used the latter version the next day.

Over the weekend, newspapers failed to note that support grew for the students and continually underestimated the number of students inside the buildings.

On the other hand, Columbia's enrollment was reported as 27,000 -- not 17,500, the correct figure. "It took the Times three days to correct this fact, the Post six and the News never did," according to the Columbia Daily Spectator.

But the real test of "objective reporting" can be seen in the coverage of the bust and ensuing events. After Mayor Lindsay issued

a statement criticizing "some excessive force" by the police, the Daily News headline read "Lindsay Praises Cops" and the Post headline "Lindsay Says Cops Were Too Tough".

When the strike committee issued press releases of documents liberated from Kirk's files -- in one of them Kirk indicated the university was opposed to any public housing in the area because local people would be undesirable neighbors for the faculty -- no newspaper would touch the story.

The Associated Press sent out a story alluding to some of the documents, but within minutes, the AP general desk ordered a "kill" bulletin, knocking the story off the wire.

Since the bust, several national magazines have come out with their own versions of the Columbia story:

"The Reporter" dismissed the protest with this "The militant student minority... turned protest into a destructive orgy that robbed their claims to idealism of any meaning." A scoop for the magazine -- no one else noted the orgiastic aspect of the protest.

"The New Republic" printed an analysis that explained that SDS and Tom Hayden had planned the occupation of the five buildings last fall. The Associated Press came up with the same analysis.

The AP story took shape when a higher-up latched onto a position paper that Mark Rudd wrote in October mentioning a sit-in in Low Library and a student strike in April. But the AP failed to consider that at an SDS meeting the night before the sit-in, when an SDS official announced a blockade of Low on May 7, his plan was greeted with laughter.

The AP disregarded this meeting, which indicated that the next day's sit-in was spontaneous, and also chose to ignore interviews

with Rudd and other SDS leaders -- by AP reporters -- which gave the SDS version of the demonstration and cited their spontaneity.

But aside from these distortions by the press stands the New York Times, in a class by itself. It is the nation's most influential newspaper and draws the best reporters. On the night of the bust, the Times had at least six reporters on campus, but still turned out a web of distortions and lies.

It is noteworthy that the president and publisher of the Times, Arthur Ochs Sulzberger, is one of Columbia's trustees.

On Monday afternoon, 12 hours before the bust, the Times' metropolitan editor, Arthur Gelb, had lunch with Police Commissioner Howard Leary and was given a rundown of the logistics of the police raid, according to Jack Newfield of the Village Voice.

The Times gave copies of the plans to some reporters, but not to those whom editors thought would warn the students. Newfield wrote last week.

Newfield said that he and Jules Feiffer met A.M. Rosenthal, assistant managing editor of the Times, at 1 a.m., an hour before the bust, and that Rosenthal "claimed

cont'd, page 19

## YOUTHS JAILED IN MENTAL HOSPITALS

Many kids now reside in mental institutions just for speaking out against the establishment way of doing things. In effect, the kids are stuck in a nuthouse for being hippies and new leftists. Many of the kids who don't want to live at home playing their parents' games of conformity are called sick because they smoke pot and have long hair.

In my case, I was a reporter for WFP, living a way from home. Because my hair was long, I was called sick and thrown into a hospital. After being in for two months with no special treatment, they finally decided to give me thiorazine to shut me up.

They--my father and the doctors--are trying to have me transferred to

a long-term hospital in Boston. As I am 16, I have no rights and absolutely no say as to what happens to me.

Another case of a kid nicknamed Dandelion, who was well-liked by all of the Washington community. Suddenly he disappeared. After a month this letter appears in the Free Press: "Help! I've been locked up for a month now. Anyone who can help with my situation write. All letters are censored (Signed) The Dying Dandelion." I have tried to get in touch with him, but no phone calls are allowed.

Another case is Charles Berganza, who was arrested for marijuana and as he is under 18, was put in a private mental hospital. The cops can reinstate his case within a year, and they

are waiting for him to turn 18 in order to do so.

As for the legalities, a minor can write for a petition of habeas corpus to a local judge; but that is all, and that isn't much. A judge can turn that down very easily.

So anyone in this situation, I suggest you get a lawyer.

Bob Levine (LNS)

(Bob Levine, 16, was a reporter for LNS & WFP when his parents and the police committed him to St. Elizabeth Hospital, as "Punishment" for his wrong-doings. At this writing, he has been in the hospital two months and is filing a writ of habeas corpus.)

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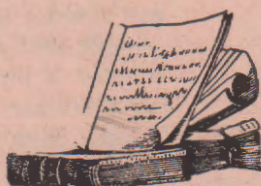
The Washington FREE PRESS is published bi-weekly by the Washington Free Community, Inc., 3 Thomas Circle, N.W., Washington, D. C. 20005 (202-638-6377). Subscription price: \$5.00 for 52 issues.

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## WILL HE HAVE TO BURN YOUR HOUSE

DOWN?

Don't really see  
no sense,  
in this march,  
cause I did  
my poor peoples march  
during riot.  
What you  
might call self help.

I really feel sorry  
for them poor people,  
and after all,  
I want to do my part.

So I sent them some of  
some of my old clothes  
and blankets. Our maid  
took them down and  
she really thanked me.

"Mrs. Clark" she said,  
"you sure big hearted".  
And you know  
that made me feel so good  
you know her saying that.

by Tom Fields



## will this way pacify or satisfy?

Last night I saw a black face, the same face I saw in Harlem, the revolt in Watts, and the inferno called Chicago's South Side. The features would be different, yet it would be the same screaming, potently enraged black face. A face that even I would fear. I keep seeing that same face in the midst of fire and brimstone. The fire burns through this face, and around this mask, but it does not burn this portrait in terror. I wake up screaming for I think I have interpreted this vision. And it's meaning has me in chills yet I also sweat. My window is open and I can feel the warm breeze blowing in from the South, pushing back the cold Hawk into the North. I for one am glad to see the Hawk retreating, he has punished much this winter. He has blown down the long cold and hard streets as water in a funnel, complete and everlasting, leaving nothing behind. For the King will have to give up his domain, nor do his subjects have anything to say about it, they all know he'll be back come next season. Like it or not his replacement will be as ruthless and from him there is no relief. Yes, soon it will be hot as hell. And that southern warm breeze which whispers on my cheek is the mosquito - It is the carrier of a disease so contagious that it's victim must be quarantined, a disease which sends a fever so fiery in form, is unquenchable, so fatal it burns and flattens parts of the body. I speak of the malaria of the inner city. My eyes focus back to the present and I think about the tenement building across from me. Lights are on in most of the windows even though it is three AM. When summer comes,

each window will be open and one will be able to tell each owner by voice, all conversation will blend into one loud enraging noise. The cooking utensils will sing their own chorus while either being thrown or washed. Radios will be blaring out "Sweet Soul Papa, the Be Bopper, on your radio dial" ---And the people.....those black people will be talking, yelling, singing, laughing, fighting, cursing some all at the same time in spasmodic outbursts, and I will be observing, checking it all out - for it will be a very long and very hot summer. The Muslims, Black Nationalist, students, hustlers, police, nickel and dime merchants, children and just plain black folk are going to be on the streets. Yelling, shouting, selling, whorehopping and such but they will be there. I'll be there listening and knowing like everyone else.

I am brought out of my thoughts by the woman beside me who is stirring; as she turns, her fuzzy hair tickles my chest. She knows also. I fear for her, for it is not enough that she knows, but she must act. There is a trickle of perspiration running down her black forehead, for a hellish moment it is transformed in my vision as blood. Now I sweat again. Her rebellious mind enraged me, but also engulfs me until I am swept away with the flood of words she preaches. I fear, and hate in one simple but yet torridly complex emotion. I fear for this black woman, I fear for the blacks that will die and hate the whites that don't. I wish sleep but it won't come...instead my chills return.

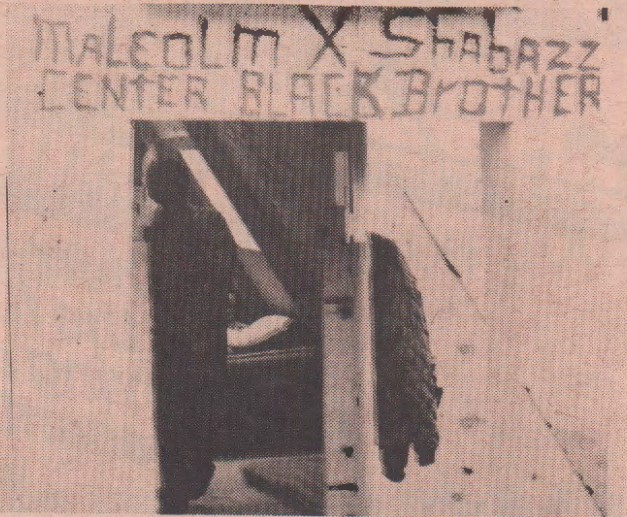


Oh it's so beautiful, the people are really together. It proves people can live together. They're really just like you and I. It's very beautiful. WOW

They call it Tent City

Man I got to go to that place. It's beautiful, man I bet when the lights go low.....WOW

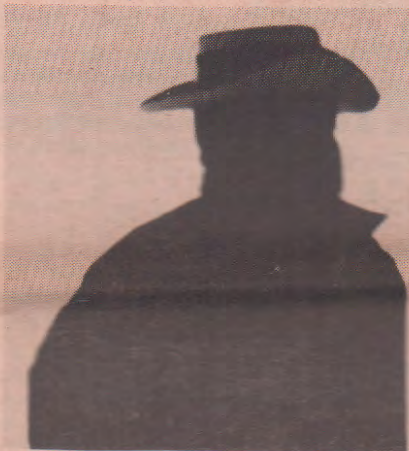
RESURRECTION city



City of Hope

Going to D.C. Going up there on That Capitol Hill going to do some lobbying. Anyway it's better then fighting them damn rats. Lord them Rats they get so bold they fight you for your own food.

Shanty Town



It's been a long time since I last was home  
Many fields been harvested whole lots been sowed  
Been up in the Big city can't find no bread ain't got no room  
Don't mind being broke sometimes but all the time Hell  
Not so bad when everybody else is but I swear I'm the only one  
I know I got hard luck and maybe I can't get no job 'cause nobody likes me  
Often wondered why  
Think cause I'm Black



ANYONE WITH ANY WORTH  
WHILE SUGGESTIONS TO  
SOLVING THIS ISSUE ARE  
ASKED TO CONTACT THEIR  
NEAREST SENATOR.  
THIS OFFER GOOD ONLY TO  
VALID US CITIZENS.  
DC RESIDENTS EXCLUDED.

photos: Tom Fields

The only justice I know comes  
out of the barrel of a gun.

But to me it could be HUAC's Model City



GOOD NEWS FOR MEN!

THE VALUE THE MIND SETS ON EROTIC NEEDS INSTANTLY SINKS AS SOON AS SATISFACTION BECOMES READILY AVAILABLE. SOME OBSTACLE IS NEEDED TO SWELL THE TIDE OF THE LIBIDO TO ITS HEIGHT, AND AT ALL PERIODS OF HISTORY, WHENEVER NATURAL BARRIERS HAVE NOT SUFFICED, MEN HAVE ERECTED CONVENTIONAL ONES.

how to match your life style with your favorite aesthetic diversions



THE REVOLUTION OF THE PAST GENERATION IN THE RELIGIOUS SCIENCES HAS SCARCELY PENETRATED POPULAR CONSCIOUSNESS AND HAS YET TO SIGNIFICANTLY INFLUENCE PUBLIC ATTITUDES THAT REST UPON TOTALLY OUTMODED CONCEPTIONS.

real generosity toward the future lies in giving all to the present

Meet the sports games you play like a pro!

Grab your pants and go.

by CHARLIE SIMPSON

There used to be a television program scheduled for the early afternoon audience of housewives. Couples raced each other through a supermarket, loading up their carts, their arms, loading up each other, usually beginning with the meat counter. The winners were the couple which staggered to the check-out counter with the highest dollar value. The exhausted but ecstatic young champions, only momentarily dishevelled suburban types, got to bank their haul in the home freezer and try again the next week.

Here was a fantasy millions could identify with — impulse grabbing, possession gratification, heaping, reeling consumption. The winners collapsed in attractive satiation; bored housewives shivered with vicarious satisfaction. Everyone got the message. The local shopping plaza is the gratification trip. American culture, the goodies that make your palms sweat, consists of variations on the theme of commodity consumption. The ego wallows in heaps of juice-tight sani-packs.

An unsponsored version of this ritual occurred during the recent Washington, D.C., celebrations:

A Giant foodstore that remained open late yesterday in the primarily Negro Cardozo area opened again this morning and did a normal business until 11:30, a spokesman said.

Gradually, however, the crowds grew, overtaxing the services of the 70 employees, and looting began. "We were swept bare," the spokesman

said. "There was no fire, no damage. None of our employees were hurt. However, everything just disappeared. So we closed." (New York Times, April 6, 1968, p. 63)

The ghetto is not suburbia, but suburbia is America, and we may take smug satisfaction in that. We know the difference between irresponsible ferment and retirement at 55 to Cape Coral.

In a recent report, *Science* magazine spoke of the "Scientists and Engineers For Johnson" organization four years after the 1964 elections. This conscience of the fraternity that bore the electronic barrier, the desert-making fertilizers, the princess phone, does not sleep comfortably.

They have kept a troubled silence because they are still active in the government advisory apparatus or because they play roles in important public and private institutions and are fearful of the consequences an open break might bring. . . . Privately, however, they are full of anguish, depression and anger. "I burned my Johnson button several months ago," one member of the founding committee remarked.

These top scientists refused to allow *Science* to attribute any remarks to them personally. A few masked their anger as cynicism about politics in general; others, four years after their 1964 political effort, said, "I can't get the data /on the war/ to formulate a rational opinion." The article concludes, "And the question remains: if they feel helpless, who feels in control?"

At M. I. T., as at Peenununde (WW II German rocket base), power resides in organizations, held in trust and utilized by professionals paid to further the organization's interests. Inside or outside the organizational structure, individuals rarely have legitimate power directly disposable in the interests of their egos. We manipulate our environment from behind a uniform — police, blue collar, business suit, lab coat — symbolizing our status as agents of interests not our own. There is little room for a personality on the job. Creativity-mastery needs are dismembered as ego-expression, and sold. The ego is a spider without legs. It walks for another organism.

The socially cohesive and preservative functions of society have all been entrusted to very large and complex institutions — of education, of government, of production, of legitimate violence. . . . naturally accorded social preservers, are now monopolized by these most legitimate, most psychologically real organisms. In their legislated, incorporated or committee immortality, they overwhelm the power of the individual. In their daily functioning they repress and standardize worker and "client" alike. The ego passes through the environment unnoted, a replaceable unit of manpower, a customer of Con Ed.

The most humiliating epithet in the master sergeant's working vocabulary is "individualist," hurled at the recruit whose shirt buttons, belt buckle, and fly don't line up. The welfare case worker's forms, the teacher's lesson plan based on Board of Education curriculum — both approach the salesman's sample case and memorized line. For the worker in strictly production employment, the woman soldering contacts on belt-moved television sets, the bottling company man pushing the buttons of the console that controls the washing, filling, capping, electric-eye checking, and truck-loading of cola or beer, creative response is obviously impossible.

Flexible job definition and execution are impossible due to the top-down hierarchy of authority and the energy channeling effected by mechanization and departmentalization. But providing food and shelter need not be acultural activities. If they are today it may be because the ego cannot see its reflection in a task whose solution is not at the same time self-expression. And so the job, unlike hunting, taking a scalp, or tool-craftsmanship, has lost its significance as a magic activity, ego-enhancing in-itself.

American culture teaches that happiness lies in quite another direction, in consumption. Teaching the acceptance of this attitude is necessary for the functioning of a productive system that uses high initial-cost technology, mass production to lower unit cost, and plans production according to anticipated sales (created demand) rather than the satisfaction of real needs. The standard of performance is investment-return. In the words of John Galbraith:

Advertising and salesmanship — the management of consumer demand — are vital for planning in the industrial system. At the same time, the wants so created insure the services of the worker. Ideally, his wants are kept slightly in excess of his income. Compelling inducements are then provided for him to go into debt. The pressure

of the resulting debt adds to his reliability as a worker. . . . Few producers of consumer goods would care to leave the purchases of their products to the spontaneous and hence unmanaged responses of the public. Nor, on reflection, would they have much confidence in the reliability of their labor force in the absence of pressure to purchase the next car or to meet the payments on the last. (The New Industrial State, Boston, 1967, p. 273)

The beautiful dovetailing of life energies and satisfactions in a circular procession across the floor of the stock market depends on one thing, the humiliated ego. Worker and shopper must be smooth and uniform, ball-bearings endlessly rolling. American culture must convince us that we should not legitimately regard ourselves as the makers of our furniture, the sources of our

COCKTAIL LOUNGE  
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SWIM POOL HOT SAUNA BATHS  
CONT. BREAKFAST KING BED ROOM

We're saving at the Dime to get married



Did you ever find  
something so beautiful that you didn't care  
what it cost?

## GOOD NEWS

# "What good does advertising do?"



WOULDN'T YOU LIKE TO FIND BOOKS FOR YOUR  
CHILDREN THAT TEACH GOODNESS AND MORALITY?

# The game is

# THE FAMILY GAME

entertainment, the molders of our environment. If our creativity cannot totally be suppressed it can at least be channeled into prefabricated accomplishment problems — assembling bird houses, or model railroad kits. Thus we can still create within the marketplace culture. A do-it-yourself hi-fi kit advertises:

*Creative Fun and Unique Satisfaction — Building your own Heathkit provides a chance to create a useful sophisticated product from your effort... a chance to have fun and relax — to forget daily problems. But the biggest thrill comes when you finish and turn it on. You experience that exhilarating sense of self-accomplishment... that feeling of personal victory when you've done something you doubted you could ever do.*

The ego responds to the channeling by narrowing its sense of competence. Any individualism becomes a mistake in the wiring diagram, a misinterpretation of the color-coded instructions. We learn to feel creative doing what we have been taught to do so well, follow directions. And it is with something like personal pride that we hang up our paint-by-numbers picture in the living room.

Of course the wealthy do not number-paint. Recently the New York Times Magazine described an example of creative living: Mr. and Mrs. Eugene Blank "transformed an old-fashioned apartment into an unobtrusive but livable background for art," furnishing it with "generally anonymous but comfortable furniture, ranging from off-white to mushroom."

The acceptable mode of creative-mastery behavior is to accumulate wealth and use it as the measure of ego-power. The route to wealth and power, for all but the most marginal characters, is institution-climbing, tracing a personal career and identity through programmed behavior appropriate to a progression of slots. The selfless individual who allows the institution's interests to channel ambition, the transparent ego unjealous of his private life — this man-on-the-go, if he succeeds, becomes the conductor of ever higher voltages of institutional energy. Both he and his less affluent counterpart identify with a make of car, party candidate, baseball team. He allegedly revels in his brand being No. 1 when it is No. 1, and "would rather fight than switch" when it isn't. His alienated career-individualism leaves him anxiety-ridden, prey to band-wagon politics and the "you're not alone anymore" pitch of True brand cigarettes.

To the extent that American culture (routinely) snatches master-creativity behavior from the hands of the individual, it produces in him a tension of unfulfilled needs. Sustaining this tension is the prerequisite for its planned, rational exploita-

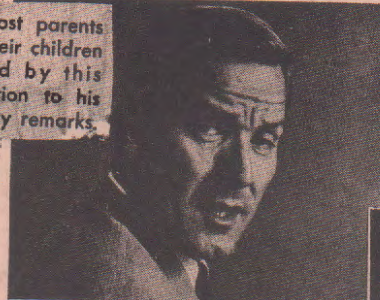
tion as a market for professional creativity — entertainment spectaculars and packaged art in all media. The logic of production and profit demands that goods be of fleeting significance, built to be soon replaced as broken, out of fashion, forgotten. Like the news, the ideal product exploits the impotency-anxiety it feeds, overwhelming the attention with its programmed significance, for today, and turning itself into the litter of old newspapers tomorrow.

### ALIENATED SEXUALITY: THE PLAYBOY CULTURE

Sexuality would appear to be harder to cleave from the individual's conception of legitimate personal expression. Suppression takes the form of objectifying sex as an abnormality, an unnatural complication in the otherwise rational process of education, planned work, and social interchange. Sexuality objectified as a foreign force becomes all the more fascinating as it slips from the sphere of our legitimate concern. The resulting drive to be reunited with a basic mode of expression is exploitable to the extent that sexuality can be maintained as not inherently an ego characteristic. Having learned to disavow his unclean impulses, the now sexually-anxious ego is caught between socially encouraged impotence and a fascination with the forbidden. All manner of merchants are in a position to sell us the tickets and attire for a vacation getaway to that land not our legitimate home. The customer is a voyeur, sold a glimpse of the life he cannot fully act out. Grove Press asks, "Do you have what it takes to join the Underground?" and the ego feels challenged to assert itself as a bookbuyer.

There is, of course, a vast production of commodities — clothes, cars, essences, apartments — advertised as sexually enhancing. The consumer is persuaded, or frightened, into believing these enhance his innate sexuality. In fact, as mass products, these sportscars, hair fashions, dress designs, and perfumes do not individuate. And we sense this in clichés about two women with the same dress hating each other at a party. The rich pay to have the patterns of their clothes retired so their egos may seem unique. But if the sexual outfitting business is to be profitable, tastes must be controlled by the propagandizing of conformity as a virtue, and the styles must change so that market-demand renews itself. People must be made to feel ashamed to be out of style. In fashion, it must be made clear that the dress is what makes the woman sexy. The Mustang accounts for the man's popularity. People must be made anxious, unsure of their sense of beauty and of their own worth. They are overwhelmed by manipulated popular taste-opinion. In American culture, it makes sense for the subculture war protestor to be attacked in popular mythology for being undeodorized.

Proof that most parents don't know their children is evidenced by this parent's reaction to his son's very witty remarks.



I suffered from  
menstrual cramps.

Are You Having  
An Affair?



THE PSYCHOLOGY OF SNOW WHITE:  
IN THE AREA OF FEARS, SHE FEARS  
MIRRORS  
APPLES  
POISONED COMBS

This IBM physicist is working to  
reduce the cost of Responsibility



Aw, go on.

An ad for a hairpiece reads:

*Today, there's no need to be afraid, half dressed, immature, gutless. You have courage to fix your teeth... so what's the hangup about getting a natural looking, undetectable hairpiece. You will not only look better, you will certainly feel younger and enjoy newfound poise and self-confidence.*

We may not believe a wig will do this much for us, but the fact that the public is not offended by this absolute identification of self-esteem with the use of a product shows how unsure of our worth we are. We don't insist on being treated with dignity. The new freedom with beards, costume clothes, tangled hair — insignificant as ego expressions, really — become in this environment symbolic acts of individuation.

In general, we are voyeuristic about our sexuality. Each month, millions of men have a "date" with the new playmate pictured on the *Playboy Calendar*, or featured in the centerfold. She always looks like the daughter of an upper-middle-class family in her first year of college. She does not look functionally sexual, being innocent, even, of pubic hair. The youth, sweetness, associated clothed shots of her playing tennis, identify her as a daughter-girlfriend image in the chaste, worshipped, old-fashioned sense. It's just that you happened to catch her midway between undressing from her cheerleader activities and slipping on her prom dress. The *Playboy* girl is the essence of don't-touch sexuality, stimulation that leaves plenty of leftover emotion for channeling into consumption. And consumer education is the real function of the magazine. Regular features, not ads, direct readers' attention to color displays and write-ups on boots, liquor, cameras, automobiles, razors, gifts and even raincoats. Other regular features discuss travel, records, books, and modern living. The latter directs the young man's ambition to buying a yacht, or renting a pleasure-dome of a house or apartment so an abundance of women will love him for his boat, house and apartment.

The similarity of the editorials to the ads shows *Playboy* functioning in a beautifully unified effort to create new needs in its sector of the consumer public. One ad reads:

*Tom Keating just had his hair styled. Wanna make something out of it? At 250 lbs. Tom's no sissy. But he gets his hair styled. Because if Tom's hair*

*is shaped to fit his face, he looks slimmer.... First Tom's stylist shampoos his hair. Later he styles it with Dep for Men, a clear, non-greasy gel.... How about you? (11/67, p. 24)*

Another ad (11/67, p. 23) informs us that the word "Orgy" has been trademarked and presumably is not to be used without purchase of the \$10 drinking game so named: "What sort of a man reads *Playboy*?" asks its ad for admen every month. "The *Playboy* reader has a talent for choosing attractive companions — whether it's a tie for a shirt or a girl for a date." Or a shirt for a girl or a tie for a date.

### MERCHANDISING LIFE

The difficulty with a commodity culture is that it discourages the ego from looking to itself for the definition, organization and satisfaction of its pleasure-needs. The self is never encouraged to think of itself as theatrical or significant. It is led to purchase a look at life, or a piece of it, in a holiday "package," a full-service retirement "community," a night out, a magazine peek at criminals, celebrities, hippies and other deviants.

Creation is a professionalized function, and for professionals we ordinary persons constitute the audience, the market. As such, we are assaulted quite legitimately by "authorities," promotion men, advisers on proper conduct — all engineering our needs into purchasing patterns. Like humiliated children, we lose self-respect, power over our direction, control of our identity. The magic objects of our psychic landscape are manipulated from outside. The focus

on the self dissipates. If the strong ego can survive only within community, then it seems community, too, has altered.

Community, as mutual concern and support in a publicly encouraged sense, is nonexistent in the America of mass culture. We have replaced it with impersonal social structures that monopolize all power and within which a mythical "individualist" ego struggles to be usefully attached to one establishment or another. Within this mass culture subcultures cannot exist as significant productive and consuming arrangements. The hippy way of life, for instance, became such an object of commercial exploitation that the San Francisco community staged its own funeral in August 1967.

cont'd, page 16



# THE POOR PEOPLES' CAMPAIGN



Joan Cummings

The Poor People's Campaign is inspiring many of us; the poor are finding unity -- black, red and white poor have similar problems, similar demands. The middle class -- whether for or against the poor -- are at least beginning to feel, not just know, that we have people in the affluent United States who are starving, without adequate clothes or housing and beleaguered by rats and numerous diseases. And those in influential positions are recognizing that they must appear to side with the poor and those who support them, or be prepared for the open "war" that will be waged. (Even Roy Chalk must sport "Welcome SCLC" signs on the back of his buses, though he doesn't mind making it even harder for poor Washingtonians to move in the city by raising bus fares 2¢ every several months.)

Yet, while we are learning from the Poor People's Campaign, the following scenarios of our time make clear that new tensions exist. This is not another beginning of the Civil Rights Movement.

**PATRONIZING AMERICANS EXPOSED** A white woman working with the Poor People's Campaign organizing committee

## *middle class goals are not enough*

on Freedom Schools complained that she was being rejected. A few black power advocates walked in to the first meeting and walked out -- there were too many white people. Someone urged them to return. They did and the group debated whether so many white middle-class people should be in a meeting planning schools for poor people. The white woman and others eventually left, but were bitter. They could not be useful. They could not plan for the poor.

In yet another meeting, suburbanites and mostly white Washingtonians including church and PTA representatives, people spoke of their frustrations in devoting much of their time to the Poor People's Campaign. "This is still promoting feelings of superiority among whites. We are still helping the poor, but avoiding dealing with the real problem -- ourselves and our dependence upon institutionalized racism.

The Kerner Commission on Civil Disorders clearly states: "What white Americans have never fully understood -- but what the Negro can never forget -- is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it." Implicit in the Kerner Re-

port is that we, middle-class persons, must eradicate institutionalized racism. We must make it possible for us to survive without bowing to this demon.

Certainly, this does not mean that white/middle-class people shouldn't meet the immediate needs of the current campaign for food, lumber, clothing, and labor to construct the shelters. However, our major task -- the more difficult one, to be sure -- is to understand our dependence upon racist institutions and to determine ways to eliminate them.

Eric Blanchard, SCLC information coordinator has said that the "Poor People's Campaign is a middle-class movement with middle-class goals. Other SCLC staff, such as Rev. James Bevel, with more insight and understanding of the problems of the middle-class way of life, say, "...the economics of the United States is not sufficient to meet the needs of the poor, and we are here to dramatize that need..."

**THIS IS THE MIDDLE CLASS:** Rushing to work, 9 - 5 job, mostly paperwork and in D.C. a lot of it useless -- Congress never voting the money for the projects -- too busy voting money for that war overseas or now the ones here in our cities....need weapons...even weapons are running out of new gadgets. Destruction scientists are becoming obsolete. Where do we go after the Polaris missiles and the F 111?

But we must **EARN MONEY** ...show up at "work" even if nothing is produced. Sell those products...people do need eyelash curlers, raisin cereals with plumper raisins, with sugar-coated raisins, soups with noodle 'o's, long noodles, no noodles, square-toe, round-toe, pointed-toe shoes affluent consumption. Must **BUY** more toys, for the children, dresses for the wife, suits for the husband...they lift our morale. Why are we depressed? Composition for jobs, promotions, love, life.

**WHAT DO WE WANT?** After the myriad of Madison Avenue ads do we know any more?

Some do... Teenagers in the city and suburbs have written a proposal for freedom schools this summer. They "...seek an opportunity to explore their own ideas for a more exciting alternative...There will be no grades or mandatory attendance. Students will be directly involved in the organization and operation of the school, drawing up the curriculum and recruiting the teachers they want...The Freedom School will deal extensively with current social and political questions. A very important concern will be the problem of race and poverty in America."

Young draft-age men have said, "We won't go." They

have been victims of Manpower Channeling, the draft's conscious attempt to urge men to pursue particular professions, especially engineering and other scientific fields. But they are no longer intimidated. They are selecting their own careers.

Nationwide takeovers of college buildings show that college students -- and faculty supporters -- are also demanding more control over their lives and educations.

**WHAT DO MIDDLE CLASS ADULTS WANT?** Privileges of white superiority? Vestiges of unintentional racism?

Do we want the President of the Jewish Community Center to deny showers to the Poor People's Campaign -- as he did before pressured by some Center contributors?

Do we want to continue enjoying the benefits of whites being hired by the Civil Rights Commission to help the poor, or to take advantage of the discrimination against our black fellow Federal employees so that we get the promotions they are denied, or to get into the National Institute of Health or other alternative service jobs because we can "prove" that we are conscientious objectors but black persons can't.

Do we want our children to attend almost all white schools where they are denied the knowledge and the benefits of black, red, yellow cultures and history? And where they too can become imbued with white superiority.

Do we want to arm ourselves with guns and rifles to kill our black neighbors because they want what we tell them all Americans should have? And they don't have the houses, cars, TVs or sometimes even the food and clothing.

Do we want the highway lobbies to continue to force freeways upon us instead of rapid transit systems -- freeways that go through black homes, destroying them; freeways that make us park in expensive lots in the city or spend long hours finding free spaces; freeways that force poor people without cars to pay high fares for long bus rides?

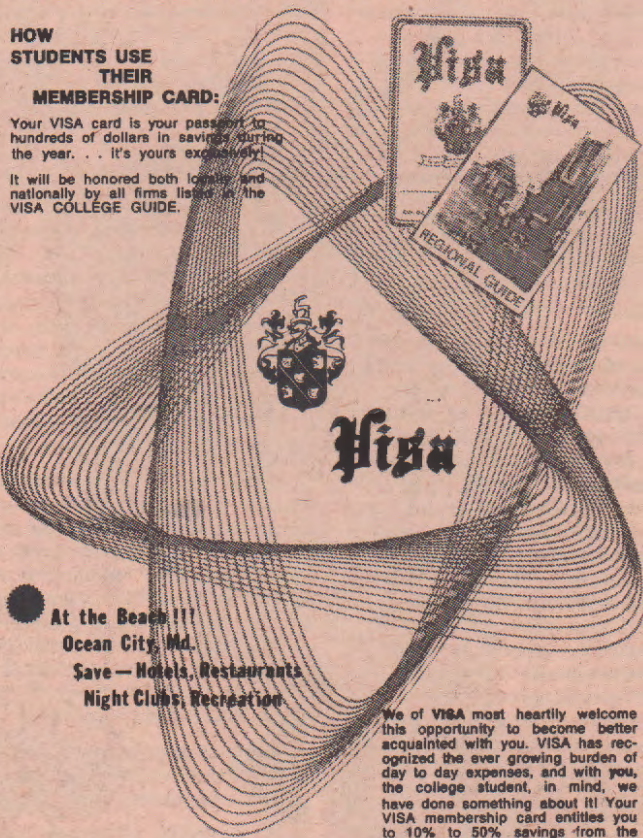
**WHAT CAN WE DO? WHAT MUST WE DO?** We should remember the lesson of the Poor People's Campaign and the recent uprising. When such crises occur, we unite in cooperative efforts to try to respond to human needs. Yet, every day we fail to respond to the daily crises of our lives and those of our fellow citizens. Instead we rely upon those racist institutions and the total system of competition to prevail. We sit in warm homes while poor people reside in temporary shelters battered by winds and rains.

We must not wait for the government to act. It is within our power to create alternatives. We must take this as our major task now.

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# NO ORGASM AT THE CELLAR DOOR



O. Roy Chalk's EXAMINER listed the Anderson "show" this week at the Cellar Door under "nite-life." They have little engraved cards at the tables there that say please shut up, because some people have come here to see the "entertainment." They have an orange psychedelic spotlight that fades and throbs to the mood of the music. It is red-plush, liquor-head, 1950's-plastic and they play Musak between the sets.

Eric Anderson came on stage, gaped at the go-go boots and martini-heads and freaked. Guess he doesn't see himself much as entertainment. He started rapping about the Poor People's Campaign. Said, I guess you're all not too poor. Cover charge without drinks is \$2.50. He sang six perfunctory songs and split. Thank god.

Between sets, Lance Gurell went back stage and invited him over to SDS house to eat fried potatoes with us -- our usual fare when we are not into Black Russians at the Cellar Door.

By the next set, Anderson was hip to the ten Free Community people who had come in hustling under assorted underground media-men fronts (Free Press, Liberation News Service, Evo, etc.) Lance was wearing a tuxedo and carrying a camera case (we couldn't find the camera, and it was only a polaroid anyway.) Dick, (Insurgent Printing) was wearing his belt around his neck. Cathy was walking sort of stumpy because of 4 rolls of Cellar Door toilet paper under her dress between her legs.

Anderson began to open up a little bit. He got into a half-hour riff about a Danny Thomas show about hippie-dippies he had seen on TV at his motel. We were into kief and ready to be happy. He wore a mellow-yellow shirt and is skinny and arrogant and pretty. It began to get better.

Eric Anderson, like the DOORS, is into an orgasm perception of revolution where there is no distinction between personal power and political power. This is more overt with the DOORS

(come on baby, light my fire, help me set the night on fire) but this is how to dig Anderson, as well.

One feels close to him -- an experiential sharing, rather than grooving on him or growing with his insights like Dylan. Anderson is not "just folk" unless we are the people; he does not come out of the blue grass, except as we do, or out of the streets, except as we do (if it weren't for the blacks, we'd all be Canadian). The best thing about Anderson is that he is not great, he is not Dylan, he is just a movement hippie-dippie-strung-out kid and he knows it and is arrogant about it like we are arrogant. And in singing these days, reflects the paralysis that has afflicted us.

He sings of the America we have experienced -- on the road, a lot, digging everything, being lonely and into dope and strung-out now, waiting for the movement to break through. He sings road songs and acid-rock and black, and sad-harmonica blues and all of them are

an elaborate put-on. (We know they have fucked us up so bad we will never be free, but, with a little help from our friends, one can pretend.) And sometimes, this becomes real, and sometimes the reality, the affirmation of the dope, the streets, the struggle becomes power.

At the Cellar Door, the best, the most sincere of what he sang was the color-vision "Violets of Dawn" and Odis Redding's "Dock of the Bay," some transient-love songs, sad harmonica and a smile.

This is a long way from "Thirsty Boots" with its romance and optimism ("for the dirty words, the muddy cells will soon be judged insane, so only stop to rest yourself, and you'll be off again.") But we are too long from Selma Bridge to think it will be over soon or that she will be there when it is over.

You feel that you can go on a little longer when you hear him.

Go to see Eric Anderson, but wait till he comes somewhere else.

## On the Edge of Eric Anderson

Leslie Yaffee

"Life is a trip" - on a steel string guitar and a purpose - reveals himself - then into himself before hundreds that he knows but has one friend - what is a friend -

On center stage under blues and reds - lanky, timid he starts to sing - sensations of a choir, textures - "You have to move with it, you have to feel it" - audible tones fade - lights up - lanky, timid, powerful - long hair - "I'm not a hippie, man" - unattached and totally involved - "You cannot hide, my eyes are wise" with awareness of unsaid feelings and never casts his pearls before the swine - Shares his thoughts with his pen and one friend, maybe, who picks while he strums and gives knowing smiles. Reassuringly casual backstage pondering a turkey sandwich and watered-down rum and coke - planning a set for the second show - Goes out and delivers the product of having absorbed the radio dial span from here to California - but his favorite is Otis

Redding - "We could do half an hour of Dock of the Bay" - but chooses Dylanish "Tin Can Alley" without the instruments cause it's only him and his friend.

"I used to be aware that I was on stage, but not anymore" and anyway the thing is to make the audience feel his music - "It's got to move - to flow" - Proceeds to chart his musical influences, which are exceptionally inclusive - stops at the Beatles for an are-you-with-it glance, and goes on - everything from Elvis to electric was self taught and totally absorbed and even went to Hobart for two years - "I've passed through that" - "I'm into more" like gathering up some plug-in players to make "Avalanche" - electric and next on Warner Brothers - but now was fidgeting, saying nothing, knowing much. I read the insert from "Tin Can Alley" and saw his mind. Sensitivity in pink, with a voice once romantic turned real by reflections at twenty-five of everybody's years - driven by syncopations of his life into his music.

### RECORD BLURBS

EDENS CHILDREN -- ABC

Maybe you never heard, or even heard of, Edens Children. Lucky you, keep up the good work. Yetck, these people are really terrible. Incredibly juvenile lyrics that someone had the gall to print, in their banal entirety, on the inside of the oh-so-psychedelic super gatefold jacket. ABC records spent a lot

of money on this piece of imitative trite crap, they must be losing their grip. You'd have to be losing yours to buy it.

STEPPENWOLF -- Dunhill DS-50029

Steppenwolf, formerly known around San Francisco as The Sparrow, has a winner. The group's first offering has been widely accepted, and with good reason. Born to Be Wild, the Pusher, many other goodies are moving, grinding, stomping superrock everyone should hear.

## In the morning of GREATNESS.



Grace Slick and some others had a group called The Great Society. They played Longshoreman's Hall, the Fillmore, Mother's, the Avalon, the Matrix. The Great Society disbanded. But it lives in Grace Slick. In the San Francisco sound. In "White Rabbit." In "Somebody to Love."

Grace Slick and San Francisco rock when they were younger.

On Columbia Records

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# AU Students Join the Struggle

By Mark Swartz &  
Marge Stamberg

As WFP goes to press, about 200 students are occupying the front lawn of the administration building, Gray Hall. The students termed the lawn "Liberation City" and will remain there until the morning.

The vigil began when the Administration adjourned negotiations with the students at 6 p.m. Tuesday, following several days of protest which centered around varied demands for an end to university complicity and student power issues.

The immediate issue was that of a breakdown in negotiations. Students felt that the 2 hours (4 to 6 pm Tuesday) designated by the Administration as talk-time was in-

sufficient. The students refused to leave the lawn outside and said that they would remain until negotiations were resumed.

This strategy introduced the complication of curfew violation for women. Originally, all women in the demonstration were determined to violate the curfew and remain through the night. About midnight, a compromise was reached, and the students agreed that freshmen women would return to their dorms. Other women agreed to return temporarily to the dorms and sign overnight slips and then return to the campsite.

This came about after some slick talking by the campus chaplain and other officials, who seemed to have the same skill in dealing with campus revolts, that has been developed by the University for use in third-world revolutions, through the notorious CRESS counter-insurgency center.

On Monday, the Administration recognized two of the twelve demands published by a coalition of AU students following student unrest over 6 weeks of drug busts on campus. In a closed committee session

with faculty and students, the Administration agreed to allow students to control access to their dorm rooms and personal files. The student coalition was unified chiefly by complaints that dormitory resident advisors "had invaded students' rooms and had revealed information gathered through spying."

On Wednesday, the 16th, about 250 AU students met in the Kay Spiritual Life Center and there decided to call a mass meeting for Thursday at 4 p.m. and to demand the presence of the Deans.

The coalition subsequently published and distributed a list of 12 "demands" prefaced by the statement that "we have reached the point where students must show their strength in order to make this university the institution of learning it was created to be."

Among the demands were: a voice in all policies regarding academic action, faculty assignment and dismissal; an elected student ombudsman; total severance between the university and the State; a complete rundown of university personnel involved in government-related activities; immediate cessation of curfew regulations.

The Administration unsuccessfully tried to co-opt the coalition by offering to meet with "leaders" or "representatives" at 1 p.m. Thursday. A few students, however, met with President Anderson at this time and were told that "force would be met with force."

The Deans did not show up at the mass meeting on Thursday, using as an excuse their offense at a letter they received. This letter began, "Dear \_\_\_\_\_, Congratulations! Once again you have double-crossed the students you are designed to serve."

The Deans then offered to meet with students at 3 p.m. on Friday. The 1,000 students massed for the 4 p.m. meeting agreed to disperse until Friday.

On Friday, students met

with the Deans and some felt that the Deans lied to their questions. The President of the Student Association announced that on his own initiative he had formed a committee to include 5 administrators, 5 faculty, and 5 students.

The original protest group leafleted all weekend in preparation for this committee meeting. A rally was called for 4:45 p.m. Monday -- 15 minutes before the beginning of the committee meeting. As the rally began, another student was arrested and hustled into an unmarked car. The students then found out that the committee had voted to hold a closed meeting. In a show of solidarity, 200 students marched around the building in which the committee was meeting and sat down in front.

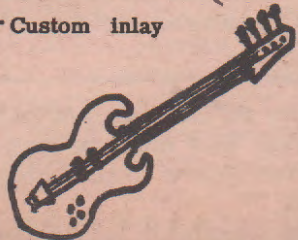
It was at this committee meeting that the Administration agreed to recognize two of the coalition's demands.

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## MARYLAND GIVES TAKES 5 YEARS

by Peter Novick

Three Maryland youths, one 18 years of age, were convicted for possession of marijuana after an illegal search and seizure in Annapolis.

James Britton, 18; Nick Dravo, 20; and Rick Nowell 21 were convicted in the Anne Arundel Court this month. James received 5 years imprisonment, and the others were given 3 year terms.

The three were arrested in October, 1967 when the police entered their residence in the pretense of looking for a runaway. There had never been a runaway at the home, and the police used the pretense to

search for drugs. Finding marijuana on the floor, all were arrested.

While released on bail, a narcotics agent from Baltimore approached James and paid him to buy some marijuana. Again James was arrested, and remained in jail 6 months until his trial.

All three had never been convicted previously on narcotics charges, and were sentenced in James' case to the maximum penalty.

Annapolis citizens can sleep better tonight; three youths have lost three to five years of their lives for possessing vegetables.



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the ELECTRIC  
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Two weeks ago, Frank Speltz interviewed two of the nine recently fired United Planning Organization employees. Below is an exact transcript of that interview. Their names have been withheld at their request.

A: I think that if you're seriously going to look at UPO (United Planning Organization) you have to look at UPO in three stages or in connection with three elements: One would be the element of the government structure -- Congress, the District Government, HUD, HEW, the Labor Department -- that's one section; then there is UPO internally as it stands from the executive director all the way down to the neighborhood worker; and then you have to look at the community. And probably by separating those three things you begin to get a true analysis of where UPO stands, especially in relation to the black people it serves in the target area -- which is primarily the black population.

It seems that the two directors who have been at UPO have had a strong connection with the first group (meaning HUD, HEW, the Labor Department, the District Government, and the Congress). So automatically you get that built-in connection. And one of the questions with UPO now becomes: how do you change that kind of focus? For instance, the first director came from the Redevelopment Land Agency and he was basically instrumental in relocating black people from Southwest -- so I'm sure that job had an impact on him in terms of the job he did in UPO. The interim or the acting director who took his place had a different approach -- he had a legalistic approach -- so therefore UPO began to project more of a fact-finding operation: you have to get the facts -- very objective. There wasn't any subjectivism there -- I guess that's the word -- it began to lose whatever humanness it had. And the third (the present director) has a very legal background. He has a civil rights backing -- at least he thinks we are still in the civil rights movement -- so that's what's basically carrying him -- you know, this whole civil rights experience. But yet he's connected with the Justice Department, HEW, Civil Rights Commission -- all these defunct agencies in terms of the black community who can't even get a Justice Department person to even come out and investigate any situation in the black community. What they will do is send the FBI out to arrest.

In terms of the internal operations the basic problem with UPO is that it has never determined what its role is. It doesn't have a philosophy. It doesn't have a working analysis of the target area that it services -- if that's a good word: services. Its basic approach to the black community has been one of demographic studies, and then that's not true completely. But what I'm saying is that it has always tried to look at the community -- the black community, the target area -- as an objective thing that stands still and waits for UPO to come up with a program. Another way to say that is that it is not programmatically aware of the dynamics going on in the community. One of the most recent things that shows that is the recent rebellion which took place from April 4 through April 12, or whenever the troops left. So it seems to me that if you're really going to talk about UPO you have to talk about those three basic areas: the black community, UPO internally, and the other agencies, the other institutions that are operating with the District.

Now just to focus in for a second on UPO internally and relate back to the fact that they don't have a philosophy. One of the basic problems is that there is an internal fight within UPO that has been going on for maybe a year or two, I don't know, I came in on the middle of it all. I know it was there when I got there. And the whole

question became one of what was community organization. People were having philosophical problems over what community organization was. And it seems like most of the people who were on the administrative level of the organization had had no community organization experiences, so they were just whistling in the dark in the sense of trying to come up with a definition -- at least a working definition of community organization.

Therefore it was very easy for Program Design Division to think that they had the best program and that they should be the most powerful force in UPO. It was very easy for Planning Division to feel that they should be the most powerful force in UPO because they had the answers to the problems. Community Organization felt that it could work for reaching a solution to the problems, so therefore they should be given the chance to exist. And one of the things that's always been present in UPO is that it has been precisely the Community Organization and Services Division that has been fighting -- always finding itself in a very defensive position administratively in UPO.

And so the question about coming up with programs -- as recently the director said: come up with the programs and put them to work -- what he doesn't realize is that the context in which Community Organization is operating in is one of defense. They have never been able to just stand there and come up with the programs and work it out. What they have to do is send them up through the bureaucratic maze of UPO and have it commented on. And so there's always been that position of playing that game of writing up programs when if anybody is serious about community organization they know that you don't organize from a program. What you do is you organize from the dynamics that you find the community in. And when I say dynamics I mean the position you find the community in that you're going to organize. And you sort of have a better view and you have a better working relationship -- rather than coming in with the Community Organization Program (you are trying to "run a CO piece").

I think one of the biggest examples of the failure of UPO, and that includes the Community Services, the Neighborhood Legal Service, and all the other support components, is that during the summer of 1967 a group had been organized by the Housing Division to challenge the District Government in setting up the Model Cities proposal that was to be given to HUD on May one of 1967. The whole thrust was a legalistic thrust. They knew that the only way to challenge the

District Government was to go to court. So the community group that was organized asked the Neighborhood Legal Service to give them assistance. A lawyer was assigned to the group who went to all the meetings, who gathered all the data and interpreted that legally so that the case could be built. And the night before they were to go into court, the director of the program (who is now director of licenses and inspections) and the assistant director of the program came and said that it would be impossible to defend this group because it didn't represent the poor: there was one man who made over four thousand dollars. And so on the night before they were to go into court, because of the fact that they didn't have a lawyer, people had to run out and

find lawyers. And fortunately American University or Georgetown University (I don't remember which one but I know that Howard responded) and a team of lawyers sat up all night collating the legal affidavits and legal documents that had been gotten together during this whole process and presented the case the next morning with their sleepy eyes. It became just an act instead of a legal case because the lawyers were up all night trying to get the case together. My point is that because of the fact that UPO has not determined what its role is in the black community, that it really cannot follow through with any initiative in terms of really supporting the people when they're ready to make a move. And I think that the whole question of the Model Cities example is instrumental in pointing out the fact that UPO cannot really follow through when the citizens begin to challenge a government agency that UPO claims is slated for institutional change.

B: I think it is very interesting that we look at where the directors came from, to look at the case that you just cited, of the challenge that you just cited of the District Government that had problems happening. Then one has to ask the question if UPO is not already a part of the city government has it not been functioning as though it were a part of the city government? Is UPO going to move from an unofficial position of being part of the government structure of the District of Columbia to an official posture? It will not have to change any of its policies -- but it will only have to change its letterhead -- because in fact it's been acting as an arm of the District Government. Whenever citizens have gotten together and have tried to raise questions in one way or another they've been stopped and it's usually by UPO.

FRANK SPELTZ: I think the whole concept of social change funded by the power structure is a trick anyhow. It really is almost impossible for the power structure to fund anything which would seriously threaten themselves -- which would seriously seek redistribution of wealth or power. I guess what I'm trying to say is: has it ever been realistic to expect UPO to be other than what you describe -- an arm of the city government?

A: The question isn't whether that is unrealistic. What you have to deal with is the reality -- and one of the things is that UPO is a reality. And the problem becomes not whether we can do anything, but the problem becomes (it's presented on two levels): one, whether or not UPO will recognize that it has got to identify with the black community or come out with any position the community wants, or it's got to say that it's just another imposed institution of the black community and perhaps we might be one of the community's biggest targets. What I'm saying is this: that it's a fallacy when you say that a group cannot threaten even though it's established by the power structure. It's only a question of constituency.

A group with such a constituency is HARYOU-ACT in New York City or Mobilization for Youth. Of course they've both been investigated as, you know, detrimental programs. Detrimental is a great word now at UPO. It seems to me if UPO had gone about its business for the first few years and built a constituency, it wouldn't have to worry about -- you know the fight wouldn't be whether they could do something but whether they would stop doing what they started doing. But you know UPO has never started doing anything in terms of building a mass constituency. You see the trick that UPO got caught up in is that it believed the guidelines of OEO which talked about "maximum citizen participation" -- which talked about going to a meeting, learning how to make a motion, learning Robert's Rules of Order, reading a whole lot of paper, and making a quasi-decision in the sense of making a program decision. And that's the level it has really operated on.

This whole question of them spending \$20 million to wage a poverty program you know, there've only been a few areas where a real dynamic challenging thrust has come up. And if you look back at the records of UPO, the records meaning the memos, you will find that in each case there have been restrictive memos sent to staff -- to those people who organized those challenging organizations. I'm thinking precisely of Southeast -- I'm thinking again of the Model Cities thing -- I'm thinking again of the National Capital Housing Tenant Union, when it demanded representation on the NCHA board, which would have put them in the same room with the ex-commissioner Tobriner, Walter Washington (who was then the executive director of the public housing thing) and other people who were really in there drinking coffee but they didn't want the tenants to find that out. So that whole question you know that was shot down too. So I'm saying that there are people -- there were people (I like to use that past tense now) there were people that were willing to move and able to move -- people that lived in the poverty area or in the black community who had reached a certain political awareness to where they could begin to demand certain things. But that has always been memooed out you know. So that the possibility of social change coming about vis-a-vis poverty program -- well it has a 45% chance, and that might be high.

The question becomes: UPO has never built an active constituency. What it has built is a passive constituency that consists of people that go to meetings and pass resolutions and make decisions about how much money this program gets and how much money that program gets. See I think that there is action organization and



passive organization. I think that UPO has been historically involved in just passive organization. You know I'm thinking of the MCAC -- the neighborhood advisory councils -- you know things like that. I wouldn't even call them organizations but you know, groups like that. That's the whole bag, you see.

And then we have to ask the real question: if you're going to ask the question of the system that really represents this country (this country cannot even finance a good war -- the good war in Vietnam, much less a war on poverty -- we're losing that war too. It's all sort of like in the same bag -- the money spent in Vietnam is lost. We're there publicizing the fact that we're going into peace negotiations but we're really going in there to tell the people we're giving up.

The same thing is true of the poverty program. And it's not going to be too long before people are going to realize that because of the intensity of the personnel that is brought in to direct and to guide and to sort of lead down the wrong path, it will become clear to the community. And all we were saying at that meeting April 18 is: why don't we start listening to the community and find what the hell is going on and see if we can't adjust our actions and our directions towards their ends and really speak to them instead of speaking to the "system"?

FRANK SPELTZ: What was the role of UPO during the rebellion April 4-12? That would tell a lot about its constituency.

A: It wouldn't tell anything about its constituency. It would only tell you something about the organization. You can't tell anything about a group's constituency from one particular situation. The real question is whether UPO had a real constituency before April 4. That's the real question: did UPO have a real action--you see that's the word we're looking for--we're not looking for a passive kind of constituency. It has a passive constituency, not an active one. One of the main reasons it has no action constituency is because it has no advocacy programs that call for action. It only calls for participation. You have to dig the words. The word participation does not necessarily mean action. They want people to come to meetings. If you go into the suburban programs you find that the biggest activity--and that's not action--that's on the staff level and anybody connected with the program. So the real question you have to ask is this, if UPO is a part of a war on poverty you have to ask this question: how many people, whether it is 10 or 15 or 20, how many people living in Black Community has UPO precisely lifted out of poverty? And then you get your whole question answered about constituency. If you go to UPO tomorrow and ask how many people has UPO actually gotten out of poverty then you find their constituency. And that's the real question. And UPO will argue with you that we're not here to get people out of poverty--we're here to help you get out of poverty. So there would be kind of a semantical argument, a question of words.

B: I want to backtrack to your question about do we really think the system would finance a program that would really want to change the power relationships? I think that's a very serious question, and I would like to talk about it. Obviously the power structure is going to operate in its vested interest and at this point they think their vested interest is to perpetuate the kind of society that we have. For them to seriously talk about changing the power relationships, which is one way of getting out of poverty or servicing people with food and money (and that's another kind of poverty--one could do that to get people out of poverty), then the power structure would lean towards doing the second if they would lean towards doing either of them. The critical question is for the burden not to be on the program, on the people who develop the program, on poverty, anti-poverty workers (we keep saying poverty workers, it should be anti-poverty workers). The burden should not be upon people active in this program, the burden should always remain where it belongs and that is in the power structure.

People have got to start understanding and I'm talking right now to middle-class Americana, whether you have 2¢ in your pocket or \$20 million in your bank, if your mentality is that this government is going to really do something about the basic problems of this society, the 35 million people who are at starvation level in this society--if we think that this job is going to be done by the government, then we've got some very serious looking to do to find the agencies that are developed to do this. And instead of making that futile search, I would suggest that people start feeling responsible themselves for the problems that this society has: that people who are the victims in this society do not have to go through changes. It's we who live off this society that does this to people that have got the problems. And we who are having children to perpetuate this way of life we perpetuate the problems.

One thing I hope has become very clear in the last few weeks about UPO and that is its role in the rebellion, which was to act as an arm of the city government. During the rebellion the UPO centers became food dispensaries for the city of Washington. And its whole role as an agency fighting a problem in society became subverted so that UPO became part of the oppressive class doling out food, as oppressors do to oppressed.

And another way that UPO has shown its role in the community the past two weeks is by firing nine people who were just a small part of a larger group of UPO employees who are raising very serious questions, only 300 of whom could make it to the 6th floor on April 18th. Where serious questions are being raised, they were being again challenged as being inappropriate, and the methods by which the questions were being challenged rather than the questions themselves. And so instead of UPO spending the past two weeks dealing with the problems being raised, they are dealing with why they fired nine people. And again UPO's role by its actions is being defined in the community, and even though it is not officially a part of the city government, it unofficially is acting as part of it. It will not deal with the real questions that it was given a mandate to deal with.

And so the role of UPO in time of a serious rebellion, in time of

day to day rebellions that are going on in the community, or in time of a people who are trying to go through the system's ways of changing the society, UPO's role is very consistent--it is always detrimental to the black community.

I think it is very important here to again refer to that word detrimental. When those nine people were fired they were fired not because they were detrimental to the black community, but because they were detrimental to UPO. And it's very clear that UPO sees its role as staying very rigid, very non-productive if not counter-productive and a role which the black community did not define for it but UPO has defined it for itself. If it had taken the time to develop a constituency, it could have become such a power in the city, that nobody could deal with it--the Breen Amendment wouldn't mean a thing--that it would have become such a force in the city by virtue of the action oriented members of the UPO population, that UPO would be untouchable. So instead of trying to develop itself in a posture of power it's always been in a posture of appeasement--in a posture of let's sit down and talk about it, a posture that society can deal with any problem--we just have to be rational and we have to do things in a very calm kind of way at all times. UPO has missed the boat--not because the government won't finance change--but because the people who make policy decisions at UPO didn't have the guts to say "we're going to become a power group in the city, and if we don't become a power group we're going to go out fighting, we are trying to become a power group--we're for the black community here in Washington and not against it." Instead UPO is going to fade away in the community--not in a posture of being an aggressive force for change but rather as a counter productive force in the city.

A: I think there should be two explicit points made: number one can be made in the form of a question and that is: how does UPO look at the black community? What do they see when they look out there? And it seems to me that they have not really been able as an organization to form any kind of opinion. It seems to me that the black community is very militant and UPO is trying to not get caught up in that militancy. That's the real question right there. UPO has not moved with the history of the black community--it has not moved with the events. And I think a lot of people want to get hung up on the recent rebellion. That does say something. But just the whole process of reaching to that point--UPO thought it could do like the other agencies, you know have a day off, and then go back to doing the same situations as though nothing happened, you know just a guy died, and so we're going back now. And we're going to push some more memos and things like that.

I think one of the most important things though of the demonstration that was held--or I'd rather say the staff meeting that was held--because we're not militant--the community is militant--there was a staff meeting held on that April 18th and UPO reacted to that very strongly. And the only point I want to raise around the nine people who were fired is a psychological point: I think that because the executive director felt he should fire these people that he himself did not have the proper analysis of the agency which he heads. He made an administrative act. He fired nine people because of two things: number one, he had the power to make that decision and number two, he saw the terms in the UPO employee manual that read that you can fire people that are "detrimental" to the agency. So he put these two things together since he wanted to fire people and he found a phrase and so he used that.

But what he didn't realize was the psychological effect that that firing was going to have on the employees that he didn't fire. In other words nine people were fired but employees that are still working there can be fired too if they attempt to identify with the black community. I'm sure that UPO might be able to continue in the sense, you know, of shuffling papers, and doing the other things, you know, memos and writing up programs and identifying with the Model Cities Program, and the urban renewal program, and all the other programs that shuffle down to the black community all over the country--this is not unique to the District.

And it seems to me that his biggest statement was not I'll fire you nine people but that the rest of you better listen to my administrative demands, better look at the manual which the community had nothing to do with writing (that's an interesting point too) and so what it's done is really established itself as an independent agency from the actions, from the psychology, from the desires of the community in which it serves--which is the black community.

And I think that one of the most basic points that has to be raised in this is that UPO hasn't even recognized that the leadership, the basic leadership of the black community has been organized as the Black United Front. UPO is not even officially a member of the Front. I think that that's a very significant point, you know, that UPO has felt that it cannot identify with the black community through the Front. Even one of the high executives in the City Council is a member of the Front. And I understand that yesterday (May 3) when the Front had a press conference amidst the snarled refuse of the rebellion they sent a representative up there to observe the press conference but not to participate in it. And I think that's a very relevant question: has UPO as an organization that is serving the black community come out and identified with that struggle that people are involved in? The other question is do they know the 20 families that were burned out during the rebellion and have they done anything for that 20 families? I mean you know, just got them together and said: look this is what happened or tried to interpret that whole thing? And I think another question you can ask is what is UPO's position, you know, the community is in basically a rebellious position--what is UPO's position to that? And that's the question that was being raised at the demonstration or the staff meeting of April 18 at UPO. If you are an administrator of UPO you will call it a demonstration; if you are concerned about the black community you will call it a staff meeting. The 300 UPO employees who attended, and especially the nine that were "involuntarily terminated," emphatically called it a staff meeting. Can you dig that!



# Underground... Overground.

*All that matters  
is that  
you dig the sound.*

**CHILD IS FATHER TO THE MAN**



**BLOOD SWEAT & TEARS**

INCLUDING:  
I LOVE YOU MORE THAN YOU'LL EVER KNOW  
I CAN'T QUIT HER, SOMETHIN' GOIN' ON  
HOUSE IN THE COUNTRY

CS 9619\*

**THE BYRDS  
THE NOTORIOUS  
BYRD BROTHERS**

including: **GOIN' BACK** **MOOG RAGA**  
**OLD JOHN ROBERTSON**



CL 2775/CS 9575\*†

**BOB DYLAN  
JOHN WESLEY HARDING**

INCLUDING:  
THE BALLAD OF FRANKIE  
LEE AND JUDAS PRIEST  
THE DRIFTER'S ESCAPE

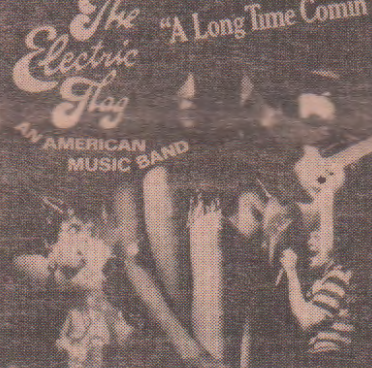
I DREAMED I SAW  
ST. AUGUSTINE  
ALL ALONG THE  
WATCH TOWER



CL 2804/CS 9604\*†

*The Electric Flag* "A Long Time Comin'"

AN AMERICAN  
MUSIC BAND



CS 9597\*

**ELECTRIC BATH  
THE DON ELLIS ORCHESTRA**

INCLUDING:  
TURKISH BATH  
ALONE

INDIAN LADY  
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NEW HORIZONS



CL 2785/CS 9585

**THE GREAT SOUTHERN** GRACE SLICK



CONSPICUOUS ONLY IN ITS ABSENCE  
WHITE RABBIT/SOMEBODY TO LOVE  
FATHER BRUCE/SALLY GO ROUND THE KOLES

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JW PRODUCTIONS, INC.  
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**JACQUES BRETEL IS ALIVE AND WELL  
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Based on Bret's Lyrics & Commentary  
Music by JACQUES BRETEL  
with ELLY STONE  
MORT SHUMAN  
SHAWN ELLBOIT  
ALICE WHITFIELD  
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D2S 779  
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*Taj Mahal*

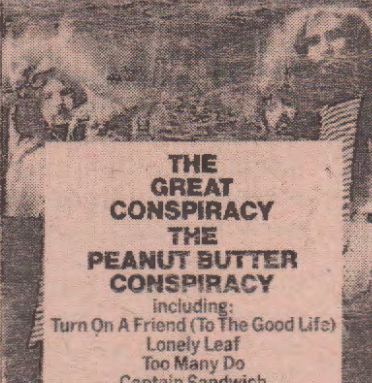
including:  
E-Z Rider/Leaving Trunk  
Celebrated Walkin' Blues  
Everybody's Got To Change Sometime



CL 2779/CS 9579

**THE GREAT CONSPIRACY  
THE PEANUT BUTTER CONSPIRACY**

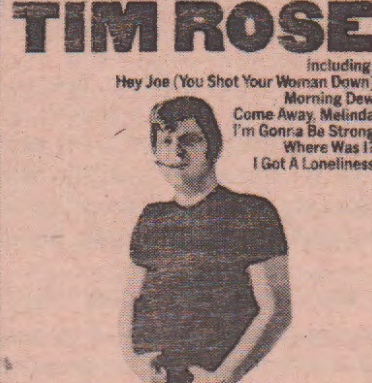
including:  
Turn On A Friend (To The Good Life)  
Lonely Leaf  
Too Many Do  
Captain Sandwich



CL 2790/CS 9590

**TIM ROSE**

including:  
Hey Joe (You Shot Your Woman Down)  
Morning Dew  
Come Away, Melinda  
I'm Gonna Be Strong  
Where Was I?  
I Got A Loneliness



CL 2777/CS 9577

**BOOKENDS  
SIMON & GARFUNKEL**

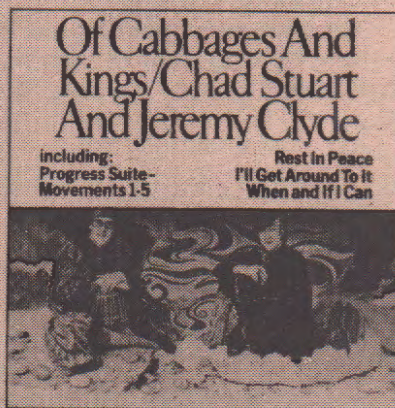
including:  
Bookends Theme/Overs  
Fakin' It/Old Friends  
A Hazy Shade of  
Winter  
Mrs. Robinson

SPECIAL  
BONUS  
FILM  
COLOR  
POSTER  
INCLUDED

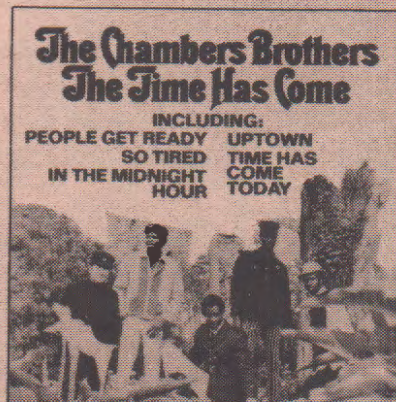


KCS 9529\*†





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CL 2722/CS 9522\*†



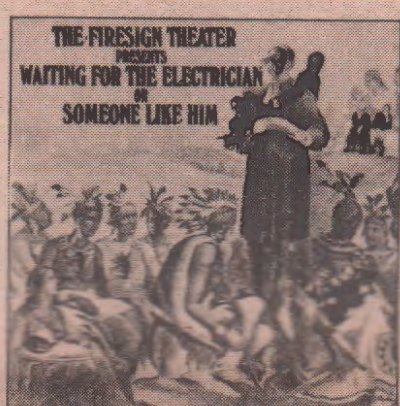
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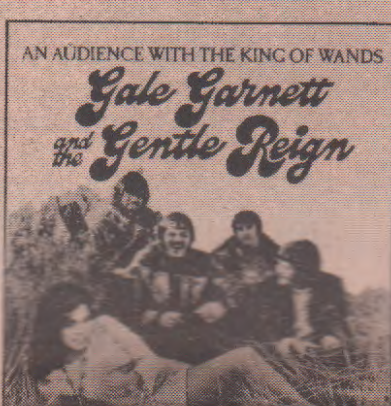
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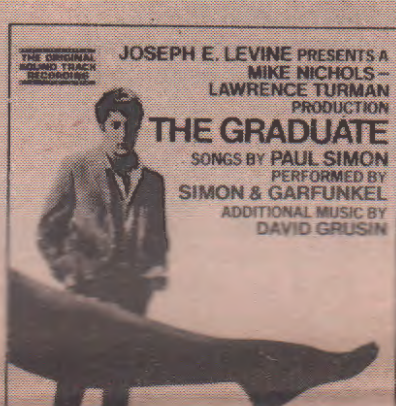
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CS 9625



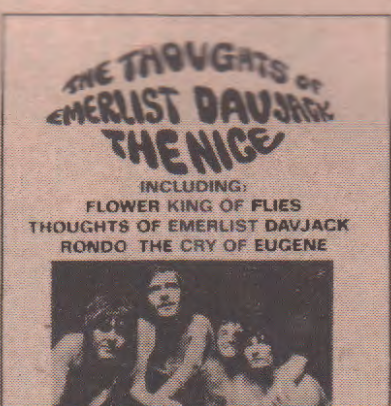
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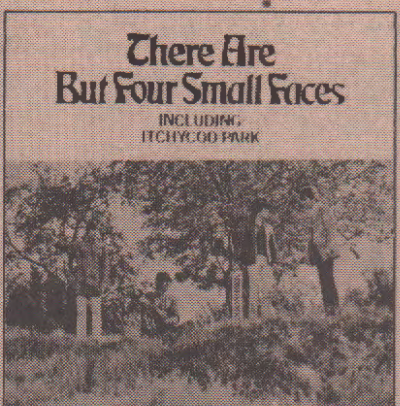
CS 9632\*



Z12 52 004



CS 9626



Z12 52 002\*



Z12 44003/Z12 44004



CS 9614\*

And soon—  
**Big Brother and The Holding Company**

The Sound. On COLUMBIA RECORDS



# VOA on the FREE PRESS

Just in case you don't keep up with the 'propaganda' broadcasts of the Voice of America, we do. For those of you who missed the Russian language broadcast on March 28, 1968.....

THE WASHINGTON FREE PRESS - by  
Iraida Vandellos

On the past program of BOOKS AND PEOPLE I promised to tell you about the Washington hippie newspaper, the Washington FREE PRESS. "Free" means not only liberty but also free money-wise and my co-worker Marina Levitsky ran into a slight misunderstanding while walking through Georgetown -- she took a newspaper extended to her by a bearded fellow and he kept his hand out for a quarter. Marina innocently said, "Well, it says free." But it didn't work and the fellow kept his hand out. She gave him the money and he gave her a yellow flower, a daffodil.

I didn't try to get the paper free and didn't regret paying two quarters for two issues. And I must say that I still don't regret it. The paper is refreshing; I liked the theater reviews by Kelly Monaghan. If you can take the March 12th issue as an example (the paper comes out every two weeks) it opens with letters to the editor on various subjects. There is "Trotsky on tragedy" and hippies and Vietnam and the New Left movement and black power. There is an article on the Poor People's Campaign in

Пресли убил ДУАЙТ Эйзенхауэ

ЛЮЦИЯ ЭТО ТЫ.

я у вас программа? спрашивают

шие враги Америки должны были

менить Конгресс и превратить на

ганы.

ана программа действовать насущно

внешние условия. Наша программа эт

Жизнь.

Страсть.

Надежда.

Washington, on the examination of moral questions, on the problem of freeways in Washington and other general news stories. A big article is dedicated to the Yippies meeting in Chicago at the time of the Democratic convention -- the main current of the newspaper is the protest against the war in Vietnam and the perpetual revolution.

In the article "Elvis Presley killed Dwight Eisenhower," Jerry Rubin writes, for example: "All the 'isms' from capitalism to socialism to communism are dead.

It is revolutionary to see life as a trip, not a drag.

Elvis Presley killed Dwight Eisenhower. YOU are the revolution.

"What is your program?" they ask us. Our program?"

"America's worst enemies should be her best friends."

"Abolish the Congress and turn the nation's elementary schools into the legislative bodies."

Our program is acting out of need, emotion, feeling, out of reaction to external conditions. Our program is:

Life.

Passion.

Hope.

Rebellion.

Energy.

Romance.

Daydreams.

All old concepts of revolution must be surpassed -- life has passed them by."

More concretely, Rubin writes that "the American Revolution for whites began with music. Elvis Presley smashed McCarthyism and the Eisenhower years with his "Heartbreak Hotel"

Turning back the pages of the paper we find an article, "The Underground God". It is about the Neo-American Church -- the religious experience through psychedelic drugs. There is a whole article titled "Advice to the Draft Resister" and many ads. Two fellows are looking for two girls to share their apartment; another eccentric fellow needs a thousand dollars and isn't particular as to how he gets it.

## GOOD NEWS

cont't from page 7



EMOTION<sup>®</sup> by  
Helena Rubinstein

(Your mouth will love it.)



IF  
YOU  
CARE  
ENOUGH

WHY SHOULD TO  
YOUR KITCHEN WANT  
HAVE TO BE THE  
LIKE ALL BEST  
THE OTHERS?

STOP DIETING  
EAT! EAT! EAT!  
AND GET THIN  
GET A  
BIGGER  
BOSOM  
EPILEPSY!



Betty Perry after following the  
Mark Eden Course for just 8 weeks  
BUST: 37 1/2"

## How to succeed at Christmas



Like all bohemian, beat and artistic communities before them, hippies foresaw a race with real estate speculators, pricing them out of their own neighborhoods. In addition, they faced an inundation of mass-made copies of their clothes, art, and language. Newspapers and tourist buses haunted them, and it became more profitable to become a spokesman in Look magazine, or a merchandiser of plastic paraphernalia, than to live as a hippy. So the hippies tried to commit suicide with their public image. Of course the press, in its inexorable search for life to contain and package, has exhumed them and found a pulse still beating. The trick failed. Midtown New York department stores now hold light shows in the dress departments, and the Times advertises the Official Hippy Hat, along with the Mao Suit and Viet Cong Sandals (made in U.S.A.). The neatly trimmed management man can now buy a "Hippy-Type Wig" so he'll feel inconspicuous on his week-end trips to his city's "Village."

Student subculture is harassed (Stony Brook style), suppressed or coopted, sometimes all three operations go on at once on one campus. "Narco busts" earn police promotions, manufacture diverting news for the public and allow it to feel better about its own repression. Even the universities are in the game of exploiting the excitement of real life, while keeping the lid on repressed human needs. These can be intellectualized as personal problems.

A student at Fairleigh Dickinson University in New Jersey describes a course as follows:

I'm sitting in on something called "Contemporary Psychological Problems," a three-hour class on Tuesdays. Mr. Shiftman is also bearded; he "teaches" the class from a Persian rug on the floor, with incense on one side and a candle on the other. We talk about the psychology of drugs and play Otis Redding and the Beatles on his portable record player.

A consumer culture must be maintained devoid of satisfying content for in a profit-oriented society, goods have to move. To do so they must titillate but not satisfy; the good commodity is never substantial (long-lived) enough to glut its own market. Mechanical aptitude that might lead to a creative ego involvement (with a car, for instance) is discouraged in the ads for it might lead to a long-term satisfaction with one purchase. So ever-changing body style is emphasized; the speed of psychic obsolescence is greater even than built-in mechanical obsolescence.

So American culture is a matter of style, style being a matter of temporality, controlled by taste engineering. Content, to be renewable, must be of, or treated as being of, little importance.

Repressive culture fosters immaturity. It cradles the ego in vinyl upholstery and shields it with tinted windshield glass. It encourages juvenile possession-based

superiority, fearful competitiveness, and haunting insecurity. The corporation is the parent we must at all costs please, against whom we are helpless, and for whose attention we singly must compete. So we muffle those of our brothers that we can, and sandbag our corner of the play yard against those we cannot muffle. Life slithers among us as an alien thing. We are too busy entrenching and insuring to pass through the rites of growth into adulthood. We never learn that the ambiguously-colored snake of life can be grasped, and held down by all of us in a great communal heap. We see only the colors of pain and death in the snake, and recoil. And hide from death, in Libby Owen's Ford.

An Atlanta mortician has adopted the drive-in approach for busy persons who want to drive by and view a deceased friend. Hirschel Thornton is building five windows in a row as an extension on his funeral home. Each window is six feet long and will contain a body in its coffin. The display will face a driveway at the side of the home located on a busy street. "So many people want to come by and see the remains of a relative or friend," Thornton said, "But they just don't have the time. This way, they can drive by and just keep on going. . . . Another thing," Thornton added, "The people won't have to dress up to view the remains." (New York Post, 3/13/68, p. 3)



# "dear general

# MARSBARS"



Dear Gen. Marsbars:

I understand that a suit is soon being filed which challenges the constitutionality of the current C.O. classification on the grounds that it is too narrow and excludes many who's constitutional rights should exempt them from military service. Could you tell me more about this suit and how I could become a plaintiff.

Teddy H.

Dear Teddy,

There are numerous alternatives open to young men who deeply and sincerely believe that they cannot participate in the war in Vietnam. The alternative proposed by the suit you mention however, is one which offers you a legal, principled and effective means of expressing your beliefs.

This law suit makes two major points:

1. Every man must follow the dictates of his conscience -- even when his government dictates a contrary course. The First Amendment free speech clause of the Constitution guarantees that fundamental right.
2. No man may be called to serve in an illegal, undeclared, unconstitutional military action. So long as the government acts outside the law, it has no authority in law to require citizens to support its unconstitutional activities.

rent Federal district courts across the country. Your name will appear as a plaintiff in the court nearest either your draft board or the place where you may eventually be ordered to report for induction. The effect of filing this complaint will be to demand that you not be drafted pending the federal court's determination as to your constitutional right not to

The Law Center for Constitutional Rights, attorneys in this CO suit, will be happy to supply any information requested about this suit to your draft group or attorney to assist in best protecting you while this action is pending.

There is no guarantee that becoming a plaintiff on this suit will end the draft or the



YOU have a chance to be heard. If you and thousands of men in your situation go into federal court demanding that your rights guaranteed by the Constitution be enforced, the impact on the political situation in this country can be overwhelming.

To become a plaintiff in this suit, you simply sign the retainer form reprinted on this page and supply the requested information. The suit will be filed in several diffe-

go. If, while the suit is pending, your local board attempts to proceed with the processing of your induction, you should:

1. Be in touch with a draft counseling service or draft resistance group and pursue your administrative remedies before your board;
2. If notified to report for induction, contact your local draft group or attorney (in many cities legal panels are being set up to handle draft cases), to attempt to postpone induction while this suit is still pending in the courts.

war or will save you from eventually facing the receipt to a notice to report for induction. At the very least, however, this law suit provides you with another means to say with thousands of others, "We protest; we refuse; we believe no one should have to go; and we have a constitutional right to do so."

For further information you should contact the Washington Draft Resistance Union or Students for a Democratic Society, 3 Thomas Circle, Washington, D.C. 332-1387 or 628-2528

RETAINER FORM

I, \_\_\_\_\_, hereby retain Arthur Kinoy, Morton Stavis, William Kunstler, Robert Boehm, Harriet Van Tassel, Dennis Roberts, George Logan III, and any others with whom they choose to associate, to represent me in a federal suit challenging the constitutionality of the conscientious objector provision of the Military Selective Service Act of 1967 and the operation of the draft during the war in Vietnam. I understand that this retainer is solely for the purposes of this suit and does not include responsibility of the abovesigned attorneys to represent me in any other draft or Selective Service-related matters.

signed \_\_\_\_\_

(Dated) \_\_\_\_\_

NECESSARY INFORMATION ON EACH PLAINTIFF TO BE RETURNED BY PLAINTIFF TO LAW CENTER ATTORNEYS

Full name \_\_\_\_\_

Age; if under 21, name of representative over 21 in whose name you sue \_\_\_\_\_

Present address and phone \_\_\_\_\_

Summer address and phone \_\_\_\_\_

Permanent address and phone \_\_\_\_\_

Present draft classification \_\_\_\_\_

Local Board number and address \_\_\_\_\_

Have you made C.O. application? If so, what happened? \_\_\_\_\_

Have you got both your notice of classification and registration certificate in your possession? \_\_\_\_\_

Are selective service criminal proceedings pending against you? If so, give details. \_\_\_\_\_

Law Center for Constitutional Rights  
116 Market Street  
Newark, New Jersey 07102

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# THEATRE CLUB NEEDS PLAYS OF SUBSTANCE

Reviews by Suzanne Fields

The Basement by Murray Schisgal.  
Directed by Herb Sufrin.

Green Julia by Paul Ableman. Directed by Davey Marlin-Jones

At the Washington Theatre Club.  
Production design by James Parker. Lighting by William Eggleston.

In this age of the machine-made message, theatre has had an increasingly difficult time in making itself felt. When Simon and Garfunkle sing the cocktail party cliché, "Is the theatre really dead?" the question is rhetorical.

Washington has been particularly provincial in response to this question. The National Theatre brings in the Broadway fluff before and after its financial successes and failures. In an uncomfortable reconstruction of Ford Theatre, good traditional drama is buried in flat, uninspired productions. Although Arena suffers from the prosperity of popular taste, it managed to show the quality associated with its beginnings in two productions this year, Eugene O'Neill's *The Iceman Cometh* and Howard Sackler's new play *The Great White Hope*. Unfortunately, Arena doesn't challenge itself enough.

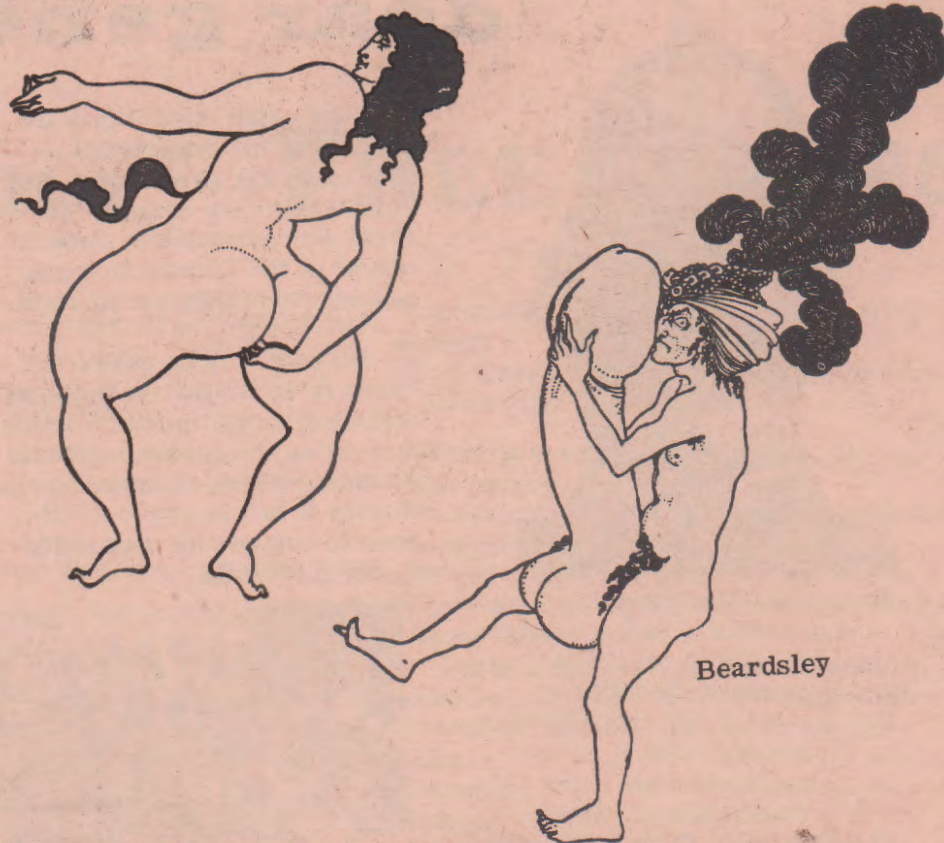
Challenge is not the problem of The Washington Theatre Club. Its staging of *Caligula* set up stimulating controversial reviews which appeared in this paper. To combat the financial hazards of always staging original plays, it provided readings and discussions of new works several times during the year. Its leading actors under the direction of Davey Marlin-Jones have demonstrated an ability to develop their talents with versatility and depth. The problem with the current production of two short dramas is not with the acting or direction, but with the plays.

*The Basement* by Murray Schisgal and *Green Julia* by Paul Ableman provide amusement for an evening. Go to be entertained. Have a few drinks and sit back for a string of good situations. The plays are funny and larded with vital comic issues. The fault is not in the jokes but in the plays' pretentious seriousness.

*Green Julia* is particularly flawed in this regard. Two young men, Jacob who plays out the character of "Carruthers", and Robert who acts out the name of "Bradshaw", have shared their college "digs" for several years and are getting ready to separate. Their final hour and a half together is symbolic of their past relationship and one senses that they are playing a worn out record of all the games of their college years in a well-grooved finale.

Jacob supposedly has been having a "love" affair with Julia, "an old drunken whore" who has been invited to his farewell party. She is talked about alternately with affection and remorse, seriousness and humor, pity and male malevolence, fear and male impotence. Unfortunately, we know from the program that there is no character playing Julia. She calls on the telephone and rings the doorbell in the end, but there is enough ambiguity surrounding her that she may be little more than a fantasy sex symbol, the target of the game relationship. (Incidentally, an English dart board decorating the room does not supply adequate sublimation for either man.) Jacob has been seeing Julia for years, but he admits he has made love with her only ten times. She sounds real in the man's confession; she sounds false in the real situation. One of her attributes is that "she doesn't miss people." Nor does anyone really miss her. The focal issue is whether or not Robert will accept Julia as his mistress after Jacob leaves.

The real human relationship is between Jacob and Robert, and the female role is played out by Robert. He is the green one: he has never had a woman (not even in pretense), though he has frequently fantasized saving himself for a "glorious Gloria" who doesn't



Beardsley

exist. He is a scientist and experiments with hybrid wheat seeds that have never been planted. Some of these seeds he gives to Jacob to plant somewhere in Hong Kong. So much for the symbol of their fruitless relationship.

In their games with each other the two men play out the nature of their long association in various forms. Jacob is the active one; Robert is passive. Jacob will leave and Robert will remain behind. Jacob usually acts the master, Robert the slave, Jacob the priest, Robert the penitent, Jacob the officer, Robert the lowly soldier. According to Robert, Jacob gets a "kick" out of manipulating him. It seems equally valid that Robert gets a kick out of being manipulated.

Like *Waiting for Godot*, *Green Julia* doesn't tell a story, it explores a static situation: the subject of the play is not its title character, but the experience of those who wait. But the similarity between the two plays ends at this point. Whereas the act of waiting in *Godot* expresses an essential characteristic of the human condition, here the waiting appears to be mere eccentricity. If there is a deeper significance in the friendship of Robert and Jacob, it is lost in the ingenuity of the verbal sallies. No silences offset the quips. The author unrelentingly shows off. The play is like a precocious child whose talents have not yet been deepened by thought.

Bob Spencer brilliantly disarms the audience and his roommate with his aggressive and at the same time self-deprecating humor. John Hillerman as Robert seemed a little lazy in the part. In a program note we are told that we must choose whether the two men are playing the games or the games are playing the men. The problem isn't dramatically interesting. The play itself is more sport than art.

*The Basement* is better drama. It is less ambitious, but it is cohesive and essentially more contemporary. Schisgal explores human relationships on the domestic front with three characters and a monkey.

Zack, stunningly played by Ralph Strait, is a delinquent husband who cares more about his work than his wife or his brother or his dying father his brother talks about. He is a layman of science, the twentieth century answer to Swift's anticipated horrors in the third book of *Gulliver's Travels*, a "projector" whose project happens to be a monkey recently resurrected from nineteen years in the family freezer. Zack's poor brother, wryly portrayed by Bryan Clark, sacrificed a college education for his brother. His response to the monkey is innocently appropriate, "You have a freezer?" Zack's wife is an indulgent, frustrated, motherless woman who wants to smother Zack with offerings of food; she is mercilessly rejected. The set is designed to hide her face from the audience, and we are only aware of sneakers, red socks and skinny legs to which Ann Chodoff movingly adds a voice filled with emotion.

The basement is Zack's haven, his escape from humanity. His wife cannot step off the bottom step, and his brother communicates with him through a barred street window. He is alone with his work, whatever that may be -- a sterile kind of monkey business. He is selfishly and egotistically isolated from other human beings. When Zack asks his wife the meaning of solipsism, she replies, "A person can't know anything but his own existence." This metaphysical point of view is an ironic theme of Zack's existence: his wife is faceless and he boards up the window where his brother speaks to him. The irony is that Zack does not even know himself. He is the latest version of Prufrock, having sunk from the drawing room to a basement for his hundred indecisions, visions and revisions.

Impotence is an issue in this play too, and the climax is trite as Zack reveals his despair over his chosen childless state. He is a fragmented man who has followed the path provided by a frozen chimpanzee, a kind of Darwinian regression. He is funny as he exposes modern man's need for a monkey. It is too bad that the humor of the situation is marred by a sentimental ending.

The two plays are neatly related to each other. They both partake of the grotesque and absurd in human existence. They are glib, however, in their presentation of this experience. Pinter and Ionesco still explore with felt assurance the existential statement of absurdity. They have created a powerful personal idiom to convey a philosophical position. Dialogue is wrung out of their sense of human anguish. In contrast, Schisgal and Ableman reveal some of the tricks of Absurd theatre. But these tricks suggest a surface talent





## ALONE

## On Freeing the Children

She became  
Exact  
Her burnt skin  
Like wet leather  
Wrapped  
About infected veins

She became  
Expert  
At tongueless speech  
The napalm  
Words  
Written  
In her body

She became  
Justice  
Laid  
In a small grave  
Of freedom  
And she died on television

Charlie Looney

Underneath the cellar stairs,  
down below the Adult snares,  
where bearfooted over wet clay  
I creep, and stand and listen  
to my own heart beat.

Joe B. Stewart

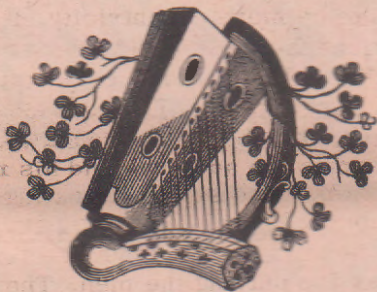


Run up the hill  
and down  
and splash wading  
through the polluted stream  
to climb a tree and  
break a rock.

Perch like a bird on any  
branch with in  
hand an arrow  
plus a bow now twang  
its string to scare the  
squirrels and fall on  
your head.

Pull out your knife  
and hack down some  
saplings with tenderness  
build a shelter to sleep your  
clean head under  
with a hole outside for a  
fire to cook over if  
you ever kill a  
rabbit it will be by  
your stench.

Eroom W. Evets



the never completed confession bringing glamour and remorse  
questioned by the mutated past in a moment of introspection  
expiating in description a guilt exaggerated to obtain precise denial  
rearranging the supplement in readiness for the new accusation  
rests in the confusing history then builds from the welcome interim  
a fresh amalgam of thoughts and inferences

when time blurs and cancels the careful synthesis of reaction  
irrecusable reflex forces a weary cultivation of amicable circumstance  
manipulation of aspects deprecating the urge of silence  
forgiving the muffled shouts of recrimination for focusing on the negative  
determined by the ambegris of inspiration alternately noxious and fragrant  
skilfully trying for an attractive survival

craig spratt

## WHO HAD A DREAM?

Scream pain  
Shout  
Grunt

Hands on her belly  
the fat woman's belly  
fondling her flab  
grabbing those rolls  
of yielded flesh  
She giggles, starts a sweat.  
The fat woman sweats.

Rip her. Watch it fold back,  
the yellow layered fat.  
Blood and streaks of white  
like lost eyes peering.

Insides exposed for  
the freuds to feed,  
pain and pleasure;  
crawl, wallow and gorge.  
Gnaw on her spleen.  
The fat woman's spleen.

And at the end.  
Let the end be  
a blossoming of satiation  
a long grunt. An end.

Gregory M. Dunkel



## A Grain of Sand Cries Out

Sometimes a devilish genie in me  
half closes my eyes  
lets my head rock from side to side  
swings smoky blonde hair in my face  
trails soft Chantilly scented locks  
over my shoulders  
moves my arms in rhythm with the  
beat  
Sometimes I feel so one with music  
so in love with life  
so full of love to give  
such a fluid sensuousness pouring  
over me  
so much need  
so much longing  
Sometimes I wish you could come to me  
out of the deep blue  
into my arms  
home to me  
to the girl who loves you  
please come back alive  
Sometimes I think I can't stand it  
I need you  
take off that uniform  
its stripes and dolphins keep us apart  
wrap me in civilian embrace  
kiss away the longing

Melissa Garrey





# mac

Mac Bird  
by Peter Novick

John Ken O'Dunc had met the glory of MacBird. And it did not take the coercion of the Three Witches to make it be done. What MacBeth pointed out as a universal rule of power plays, MacBird only specified the exact characters and events in modern form.

It is not merely a statement that MacBird as Lyndon Johnson was responsible for the assassination of President Kennedy- it portrays that event as the work of our power hierarchy. Were there not kings, there would be not temptation for sub-monarchs to ferment Death for Advancement.

George Nates presented a MacBird different from the popular conception of the Pedernales python. This MacBird was not primarily a ruthless glory seeker: he was a weak, deluded man, not a master of his own destiny. If one expects to see naked back-stabbing, he shan't find it in MacBird. This play is far more subtle.

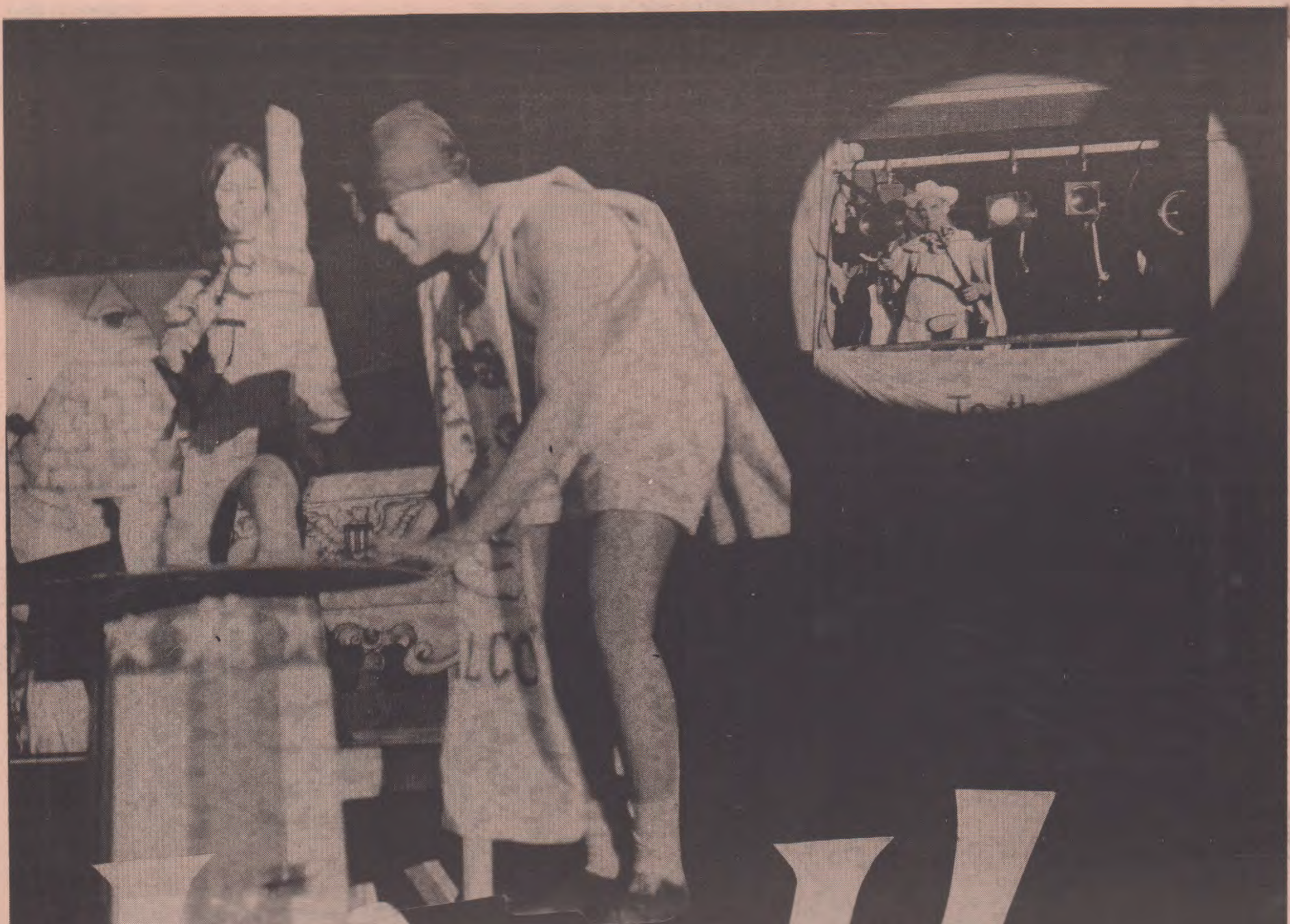
John Ken O'Dunc and his clan assumed office in a pageantry of medieval glory, an aura of drama far surpassing the gutter dirt life of the MacBird camp. The differences were more of personality between Ken O'Dunc and MacBird; it was the inevitable result of a society that has such divisions as the Grand and the Common. Even if these divisions are self imposed.

The most surprising aspect of the play was the implication that the Egg of Head, (Adlai Stevenson) was also removed when expediency called for it. Needless to say, if one accepts the premise of Ken O'Dunc's death, then certainly the Egg of Head can have been dealt with accordingly.

Protagonists of the events were the Three Witches, each of them masters of subtle conniving that appealed to the glory of all that were waiting in step to hear. Perhaps if the play has an overriding impression, it is that if people in positions of power are available to flattery, then the flatterers are the one's who wield the actual power. And all in power seek flattery.

The mass media may have been the actual Witch behind the events portrayed in MacBird; for certainly all the moves of state must have an audience.





bird!





# A Quote From Chairman MAO

(The following cablegram was sent to Liberation News Service from Peking and contains the full text of a statement made by Mao Tse-tung, chairman of the Central Committee of the Communist Party of China, following the assassination of Dr. Martin Luther King, Jr. According to Robert Williams, who

transmitted the statement to LNS, "after the issuance of this statement countless Chinese masses throughout the country took to the street beating drums and cymbals to demonstrate their support for the oppressed black people of America in response to Chairman Mao's call for action! )

By Mao Tse-tung

Some days ago, Martin Luther King, the Afro-American clergyman, was suddenly assassinated by the U. S. imperialists. Martin Luther King was an exponent of non-violence. Nevertheless, the U. S. imperialists did not on that account show any tolerance towards him, but used counter-revolutionary violence and killed him in cold blood. This has taught the broad masses of the black people in the U. S. a profound lesson. It has touched off a new storm in their struggle against violent repression sweeping well over a hundred cities in the U. S., a storm such as has never taken place before in the history of that country. It shows that an extremely powerful revolutionary force is latent in the more than 20,000,000 black Americans.

The storm of Afro-American struggle taking place within the U. S. is a striking manifestation of the comprehensive political and economic crisis now gripping U. S. imperialism. It is dealing a telling blow to U. S. imperialism, which is beset with difficulties at home and abroad.

The Afro-American struggle is not only a struggle waged by the exploited and oppressed black people for freedom and emancipation; it is also a new clarion call to all the exploited and oppressed people of the U. S. to fight against the barbarous rule of the monopoly capitalist class. It is a tremendous aid and inspiration to the struggle of the people throughout the world against U. S. imperialism and to the struggle of the Vietnamese people against U. S. imperialism. On behalf of the Chinese people, I hereby express resolute support of the just struggle of the black people in the U. S.

Racial discrimination in the U. S. is a product of the colonialist and imperialist system. The contradiction between the black masses in the U. S. and U. S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U. S. monopoly capitalist class and destroying the colonialist and imperialist system can the black people in the U. S. win complete emancipation. The black masses and the masses of white working people in the U. S. have common interests and common objectives to struggle for. Therefore, the Afro-American struggle is winning sympathy and support from increasing numbers of white working people and progressives in the U. S. The struggle of the black people in the U. S. is bound to merge with the American workers' movement and eventually end the criminal rule of the U. S. monopoly capitalist class.

In 1963, in the statement supporting the Afro-Americans in their just struggle against racial discrimination by U. S. imperialism, I said that "the evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation



of the black people." I still maintain this view.

At present, the world revolution has entered a great new era. The struggle of the black people in the U. S. for emancipation is a component part of the general struggle of all the people of the world against U. S. imperialism, a component part of the contemporary world revolution. I call on the workers, peasants and revolutionary intellectuals of all countries and all the people who are willing to fight against U. S. imperialism to take action and extend strong support to the struggle of the black people in the U. S.! People of the whole world, unite still more closely and launch a sustained and vigorous offensive against our common enemy, U. S. imperialism and its accomplices! It can be said with certainty that the complete collapse of imperialism, colonialism and all systems of exploitation, and the complete emancipation of all the oppressed peoples and nations of the world are not far off.

## Columbia News

cont'd from page 3

he did not know if a police raid on the students was imminent."

Yet moments later, Rosenthal told one of the Times' reporters to go to the 30th Street police station, because that's where the girl prisoners would be taken. And he was right.

Rosenthal had a page one story in Wednesday's Times bemoaning the damage to Kirk's office -- although an accompanying photo showed books, drapes, venetian blinds and sculpture intact.

But when a reporter for a wire service wrote a letter to the editor complaining of Rosenthal's distortions, he received a reply: "Mr. Rosenthal did indeed write from the heart and the eye, but not, we're happy to say, from any preconceived partisan concepts."

(The students who were in Low said they found in Kirk's files a memo indicating that Columbia used A.M. Rosenthal when it wanted to place a friendly story.)

As it turned out, repairs to Kirk's office were completed in two days -- and were given a priority over repairing the classrooms vandalized by police wielding crowbars and axes.

It is an odd coincidence at best that only the Times was tipped off by police, and that only the Times has an editor on the Board of Trustees.

Newfield wrote, "The police briefing was so complete that the Times' story of the raid was written several hours before it actually took place and was in the paper by midnight

Only a few facts had to be added when reporters called in with the actual details."

Only the New York Post coverage of the raid was adequate on the two crucial points: it changed an early headline "628 Arrested at Columbia" to "92 Injured at Columbia", and it noted that police brutality had made anti-administration sentiment the dominant feeling on campus.

Among the working press on campus during the bust were a Times reporter who was struck by police and needed 15 stitches to close a head wound, another Times reporter who was shoved over a hedge when he tried to watch three policemen beat a student, two AP reporters who were manhandled by police, a Life photographer who was punched in the face by a cop and a Daily News reporter -- yes, a Daily News reporter -- who told his office that campus sentiment supported the strike.

These people reported what happened. What appeared in print bears testimony to the power of the Establishment editors who won't hear the truth even from their own staffs, and who won't print the news unless it fits.

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abas magazine begins publication in September. News and reviews, satire and so on. \$2.50/yr. 25¢/copy. Also, material wanted. Write for details to ABAS 420 Summer Ave. Newark, New Jersey

Artistic lesbian to share life with another boy. WFP Box 888

THE PSYCHEDELIC LIGHTING MANUAL includes complete instructions for building Strobes, Color Organs, Light machines, etc. Send \$2 to Lightworks, 409 East 6th St., N.Y.C. 10009

Hitch-Hiking West (eventually California) Need traveling companion for company and protection. Call Fern 483-8723



### Alexandria Folk-Lore Centre

323 Cameron St.,  
Alexandria, Va.

King Record Shop  
807 King St.  
Alexandria, Va.

Capitol Hill Concerned  
Citizens for Peace

1015 N. Carolina Ave.,  
S. E.

Universal News  
735 14th St., NW

503 14th St., NW

405 11th St., NW

Tommy's News  
5 Thomas Circle

Balloon Factory  
1212 31st St., NW

Star Kart  
11th & Pa. NW

Toast & Strawberries  
2009 R St., NW

Universal - International  
1304 Connecticut Ave.

Marco Polo  
8000 Wisconsin Ave.  
Bethesda, Md.

The Joint Possession  
7402 Baltimore Blvd.  
College Park, Md.

Wheaton News Stand  
2407 University Blvd.

Wheaton, Md.

Newsstand  
18th & Columbia Rd.

Trover Book Shop  
227 Pennsylvania Ave  
S. E.

Quizzicum Book Store  
1220 Wisconsin Ave., NW

Horse of a Different  
Color

1669 Wisconsin Ave

Yonder's Wall  
3320 M ST., NW

The Front Porch  
317 7th St., S. E.

Sign of Jonah  
2138 P St., NW

Capitol Hill Book Shop  
525 Constitution Ave., NE

Common Reader Book  
Store

1333 Wisconsin Ave., NW

Cos mopolitan News  
603 15th St., N. W.

Summer Romance? Young male grad. student would like to meet

a nice conservative girl for companionship, understanding. Maryland area. WFP Box 665

Young white business man interested in lunchtime sex. Females only need apply. Box 998

Attractive young couple would like to meet other modern marrieds for mutual interests. Phone and photo please. WFP Box 003

Soul Food-Macrobiotics from Chico and Infinity; fresh organic fruits and vegetables; natural vitamins and food supplements. Books by Ohsawa and others. NATURAL FOODS CENTER, 1051 West Broad Street, Falls Church, Virginia 533-7790

Is there intelligent life on Earth?

25¢ buys this protest button or any of 600 other titles Free list! Psych. mdse. & poster catalogue 10¢. ARIES, Box 666 WF, Aptos, Calif. 95003

## WHERE WE'RE AT

I have seen young children panhandling the Dupont Circle area to feed themselves and school isn't even out yet. This summer there will be many hungry people in Washington. You can help feed them by contributing vegetable seeds and transportation to Blithering Heights, a West Virginia farm that cares about young people lost in big cities.

If the community minded people of Washington would like to see free meals in the parks instead of innocent children in jail, come to 1717 Swann Street with a car, truck, bus, or limosine and we'll do a good thing together.

Bill Nicholson  
Washington Free  
Community

GIRLS: Just returned from London where I opened an underground night-spot. Wish to do the same here. If interested in helping me organize a free-from-hang-up-cave contact me immediately. Must be sincere, free thinking, attractive, and alive. Write a note with phone number or address to KABA RAHN, 3 Thomas Circle, P.O. Box 775 Everyone will be contacted

A good lay is yours for the asking if you are an uninhibited female. 69 endorsed and encouraged. Call Paul 332-8385 after 11 p.m.

Need passengers 1,2,3, ? and friver to drive car provided by me leaving Washington June 5. Arriving Calif. anywhere in vicinity of two weeks from June 5. Passengers share gas and oil. Call Barton Heyman 554-3978

Wanted: rock organist wishes to meet other musicians interested in new music scope  
Reply Box 343

### SALE

1. Waring timer Blander solid state, 8 different settings. Like new; was \$40 will sell for \$20

2. Roberts 1630 Stereo Tape Recorder, professional equip., mike, etc. was \$300, will sell for \$150.

3. KLH Large Stereo, FM, record player, excellent condition; original shipping cartons; 2 excellent speakers; 1 year old clear dust cover; Was \$460, will well for \$400.

4. Water pik like new; was \$23, will sell for \$10; includes 3 new unused pics.

5. 50 stereo records, no scratches, will sell for \$1.25 apiece, any or all.

6. Royal typewriter, excellent condition, will sell for \$35.

7. Portable GE TV set with excellent 12 inch speaker attached; will sell for \$50.

Barton Heyman, Apt. 519N  
510 N St., SW  
Washington D.C. 20024



# WHAT THE HELL IS GOING ON?



## SATURDAY - MAY 25

**THEATRE "The Threepenny Opera"** presented by the Cardozo Thespians at Cardozo High School Auditorium 8 pm; students 50¢, adults \$1; tickets on sale at door.

**MACBIRD** presented by the Burning Wood Company; Fridays and Saturdays at Hawthorne, 6th and Eye Streets, SW; p pm., \$3 reservations DI7-6300

**COLLEGE AND YOUTH INVOLVEMENT COMMITTEE** at the Poor People's Campaign meeting 1 pm. at Concordia Church, 1920 G St., NW; any young person interested in helping the Campaign is invited to attend; call Bill Treanor NA8-3192 for further information.

**WALKING TOUR** of historic Alexandria, Va. (You were expecting maybe Egypt); meet at 11 am. in lower lobby of National Art Gallery, 6th and Constitution Ave., NW.

**SOCIALISM DISCUSSION.** Series presented by the Young Socialist Alliance, every Saturday, 2 - 4 pm., 15 7th St., N.E.; 546-2092

**ARTISTS' WORKSHOP** at the Iguana Coffee House, Luther Place Church, 14th and N St., NW. 1 - 6 pm; for more information call 667-1377.

## SUNDAY - MAY 26

**HIKING** with the Capital Hiking Club - Linden, Va. to Manassas Gap, Va; board chartered bus at 1424 K St., NW. at 9 am; bring lunch and liquids and \$3.50; reserve with Helen Gilles FE7-4193 or Larry Mason, 524-3789

**DISCUSSION AND SOCIALIZING** Harold Barefoot Sanders, Special Counsel to the President, speaking on "Eyes, Ears, Legs on the Hill for LBJ" Southwest Sunday Evening Club at United Presbyterian Church, 4th and I Sts., SW, 8 pm.; coffee and fellowship.

**HIKING** with the Wanderbirds Hiking Club in Shenandoah National Park, Va.; board chartered bus 8 am at 12th St. and N.Y. Ave., NW; bring lunch, fare \$3.25; reserve with Wendy Lobdell, 525-8458.

**PARTY** Mini-skirt, turtle neck and jacket, flapper of roarin' 20's in the social room, 2939 Van Ness St., NW., 8:30 p.m.; Admission charge: ladies \$2.25, men \$3.50; free refreshments, wine, cheese, beer plus set-ups for BYOL; advance reservations only -- call 966-0225; presented by "The Swingers" for single, professional people, aged 21-40

**REVIVAL** at Capitol Hill Metropolitan Baptist Church, 6th and A St., N.E.; 10:45 am. and 7:15 Come all ye sinners.

## MONDAY - MAY 27

**VIETNAM** Wash. Mobilization Committee to End the War in Vietnam, meeting every Monday at 3 Thomas Circle, 8 pm.; everyone invited.

**"THE VOICES OF POVERTY"** over WAMU-FM, 88.5 from 7 - 8 pm.; to explore the issues and demands of the Poor People's Campaign including interviews with the residents of "Resurrection City"

**JOSH WHITE**, opening at the Cellar Door, 34th and M Sts., NW., 337-3389.

## TUESDAY - MAY 28

**"THE VOICES OF POVERTY"** See May 27.

**ACTING WORKSHOP** First of four weekly sessions for people at all ages, all levels of experience including none. You can "graduate" into a more advanced class. Georgetown Day School, 4530 MacArthur Blvd. NW, 7:30-11:00 pm., free. Good group therapy for losing inhibitions.

**DISCUSSION AND SOCIALIZING** Judge Orman Ketcham of the Juvenile Court of D.C. will show a movie "The Dangerous Years" and discuss problems of Juvenile Crime and the Juvenile Court; All Souls Church, Harvard and 15th Sts., NW; socializing before and after discussion, 8 pm.

**DISCUSSION - COFFEEHOUSE.** Dr. Harold A. Knapp will discuss the part he and others played in obtaining judicial review of the Giles Brothers sentence and conviction which finally resulted in dismissal of the case; Potters House Coffee Shop, 1658 Columbia Rd., NW, 8:30 pm.; \$1 includes coffee.

**GEMS, MINERALS AND LAPIDARY ARTS** presented in a movie, slides and lecture at the Corcoran Gallery of Art Auditorium, N.Y. Ave. and 17th St., NW.; 8:30 pm.

**POOR PEOPLE'S CAMPAIGN** Dialogue of news and discussion about the campaign every Tuesday at N.Y. Ave. Presbyterian Church, 1313 N.Y. Ave., NW.; 8 pm., public welcome.

## WEDNESDAY - MAY 29

**"THE VOICES OF POVERTY"** See May 27

**FILM "The Real West"** Still photos tell of the colorful western settlers, 1860 to 1900, narrated by Gary Cooper; 8 pm. at the Smithsonian Museum of National History Auditorium, free.

**PEACE VIGIL** every Wednesday, noon to 1 pm. at 11th and F Sts., NW call 234-2111 for further information.

**SQUARE DANCING**, open, intermediate level, every Wednesday at Luther Place Memorial Church, 1226 Vermont Ave., NW, 8:30pm.; come with or without a partner, American Youth Hostels.

## THURSDAY - MAY 30

Today is Memorial Day. We honor all the gallant American soldiers who have died for freedom and democracy in all our wars, fighting against all those foreign soldiers who were always on the wrong side.

**"THE VOICES OF POVERTY"** See May 27.

**MASS RALLY** for the Poor People's Campaign -- tentative; call 462-7000, ext. 25 for latest information.

**CAMPING** on Ocracoke Island, N.C. with the 20-30 Club; sunbathing, surfing, hiking, etc.; camping gear provided if you need it; through June 2, cost under \$15 (not incl. camping gear) reserve as soon as possible with Hilda Kossoff, DU9-3187 (office) DU7-6000 (home) before 10 pm.

**COFFEEHOUSE-DISCUSSION.** Jewish Community Center, 16th

and Q Sts., NW, every Thursday 7:30 pm., speaker at 8:30; \$1 admission includes coffee and pastry; frequented largely by single Jewish men and women in their 20's.

## FRIDAY - MAY 31

**"THE VOICES OF POVERTY"** See May 27

**MACBIRD** See May 25

**"DOIN' IT BLACK"** Three days of jazz, drama, poetry, blues, films, art exhibits and more; Horace Silver, LeRoi Jones, Stokely Carmichael, many others; May 31, June 1 and 2, 10 am. to 2 am., \$2.50, New School of Afro-American Thought, 2115 14th St., NW.

**MUSIC** Air Force Woodwinds Quintet at Smithsonian Museum of History and Technology Auditorium, 8:30 pm., free.

**POOR PEOPLE'S CAMPAIGN** Dialogue of news and discussion about the campaign every Friday at St. Thomas More Hall, Glebe Rd. and Arlington Blvd., Arlington, 8 pm., public welcome.

**COFFEEHOUSE "Iguana"** at Luther Place Church, 14th and N Sts., NW; Fridays 9 pm.-1 am; Saturdays 9 pm. - midnight; live entertainment, discussion, art exhibits; anyone desiring to display his paintings or perform come on down.

**COFFEEHOUSE "Through the Gate"** in basement of Capitol Hill Presbyterian Church, 201 4th St., S.E. 8 pm, entertainment; Saturday also.

## SATURDAY - JUNE 1

**MACBIRD** See May 25

**COLLEGE AND YOUTH** See May 25

**SOCIALISM DISCUSSION** Series presented by the Young Socialist Alliance, every Saturday, 2 - 4 p.m., 15 7th St., N.E., 546-2092

**"DOIN' IT BLACK"** See May 31

**POOR PEOPLE'S CAMPAIGN** Dialogue of news and discussion about the Campaign every Saturday at Bethesda Congregational Church, 10010 Fernwood Rd., Bethesda, 1 pm., public welcome

**COFFEEHOUSES** See May 31

**FOLK DANCING** every Saturday at Petworth Methodist Church, 32 Grant Circle, 8:30 pm.

**OPEN SING** at Alexandria Folklore Centre, 323 Cameron St., Alexandria, 8 pm. confirm at 683-4252

## SUNDAY - JUNE 2

**"DOIN' IT BLACK"** See May 31

**HIKING** with the Wanderbirds Hiking Club in Shenandoah National Park, Va.; board chartered bus 8 am. at 12th St. and N.Y. Ave., N.W.; bring lunch and \$4; reserve with Carol Niedzialek, 338-5136

**POOR PEOPLE'S CAMPAIGN** Dialogue of news and discussion about the Campaign every Sunday at St. Marys School, 7200 Annapolis Rd., Landover Hills, Md. 4 pm. public welcome.

## MONDAY - JUNE 3

**VIETNAM** See May 27

**CHUBBY CHECKERS** opening at the Cellar Door, 34th and M Sts. NW., 337-3389.

**THE MUSTARD SEED** center at Church of the Pilgrims, 22nd

and P Sts., NW, basement; Monday thru Thursday 5 pm. - 1 am. free food, coffee, entertainment, chess, cards, piano; bring or do your own thing, donations of \$ or labor appreciated.

## TUESDAY - JUNE 4

**ACTING WORKSHOP** See May 28

**SOCIAL RELATIONS WORKSHOP** for acquiring increased awareness and understanding of the roles one plays, led by a psychodramatist and a psychologist. Workshop composed of four sessions, June 4, 11, 18 and 25; cost \$13. Jewish Community Center, 16th and Q Sts., NW. DU7-6162. Register as soon as possible.

**POOR PEOPLE'S CAMPAIGN** See May 28.

**DISCUSSION AND SOCIALIZING** All Souls Church, Harvard and 15th Sts., NW, 8 pm., speaker at about 8:45; socializing before and after the discussion.

**DISCUSSION-COFFEEHOUSE** Potters House Coffee Shop, 1658 Columbia Rd., NW, 8:30pm. \$1 includes coffee; discussion of current importance.

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

## WEDNESDAY - JUNE 5

**PARTY** Presented by "The Swingers on Capitol Hill" at the Capitol Hill Hotel, 301 1st St., NE. 6 to 11 pm; ladies free, admission charge for men, mixed drinks \$ .85; for professional single people, aged 21-40

**PEACE VIGIL** See May 29

**SQUARE DANCING** See May 29

## THURSDAY - JUNE 6

**COFFEEHOUSE-DISCUSSION** See May 30.

**MARGOT BURMAN** will testify today before the House Un-American Activities Committee to explain to them how HUAC is the foremost example of Surrealist Guerilla Art in America today.

## FRIDAY - JUNE 7

**MACBIRD** See May 25

**POOR PEOPLE'S CAMPAIGN** See May 31

**COFFEEHOUSES** See May 31

**THE KIDS** at Georgetown Nursery School will seize all the school's buildings today and hold their teachers hostage.

**EXHIBIT** last day of "66 Signs of Neon" an exhibition of assemblages and sculpture constructed from the debris of the Los Angeles Watts riots; Washington Gallery of Modern Art, 1503 21 St., NW.

## SATURDAY - JUNE 8

**MACBIRD** See May 25

**COLLEGE AND YOUTH** See May 25

**SOCIALISM DISCUSSION** Series presented by the Young Socialist Alliance, every Saturday, 2 - 4 pm. 15 7th St., NE. 546-2092

**URBAN CRISIS CONFERENCE** presented by the Committee for Emergency Support at the Hawthorne School, 6th and I Sts., S.W., all day; workshops to discuss the Urban-suburban crises, their origins and remedies and to involve people in activities similar to those of the CES and other organizations; everyone welcome; call 387-6436 or 723-3182 for further information; probably a slight cost.

**POOR PEOPLE'S CAMPAIGN** See June 1.

**COFFEEHOUSES** See May 31

**FOLK DANCING** See June 1

**OPEN SING** See June 1

## SUNDAY - JUNE 9

**ORVILLE FREEMAN**, Sec. of Agriculture will speak today at Commencement exercises of American U., 6 pm. Reeves Athletic Field; he can expect a welcome befitting a member of Johnson's cabinet.

**HIKING** with the Wanderbirds Hiking Club in Shenandoah National Park, Va; board chartered bus 8 am. at 12th St. and N.Y. Ave., NW; bring lunch and \$4, reserve with Bill Wells, 525-5535.

**POOR PEOPLE'S CAMPAIGN** See June 2

## EXTENDED EVENTS

**SEMINAR** in the country. American Friends Service Committee holding week long seminar in the Poconos on "U.S. Responses to a World in Revolution," July 7 - 14; for details or to register contact AFSC, 319 E. 25th St., Baltimore 21218 or the Washington Peace Center AD4-2111.

**WHITE HOUSE NEWS PHOTOGRAPHERS EXHIBITION** Outstanding news photographs of 1967. Library of Congress, Main Bldg., Ground Floor, thru Sept. 2.

**ORIENTATION IN NON-VIOLENCE** at Heathcote, the "School of Living" Freeland, Md., Aug. 17 to Sept. 1; discussions will center around the problems arising in trying to lead a daily life of non-violent witness in a world of increasing force and violence; communal living for two weeks at a cost of about \$3 per day; Aug. 24 and 25 will be an open weekend for those unable to attend the full 2 weeks; for all details write to Wally Nelson 3810 Hamilton St., Phila., Pa. 19104

**OUTDOOR ART FAIR** sponsored by the D.C. Recreation Dept. first week in June, by the Ellipse. Call 234-2050, Info. Office for further information.

