

# WASHINGTON FREE PRESS

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Out of Area



"...public speech by government employees may produce intolerable disharmony, inefficiency, dissension and even chaos".

U. S. Court of Appeals  
Judge Harold Leventhal

*The Evening Star*  
WITH SUNDAY MORNING EDITION  
WASHINGTON, D. C., THURSDAY, APRIL 18, 1968—60 PAGES  
Phone LI. 3-5000

116th Year. No. 109.  
U.S. Workers' Free Speech Curbed

#### ARTICLE I

Congress shall make no law...abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances -- unless this stands in the way of harmonious and efficient genocide.





Dear Editor:

Because of the growing need for manpower in Vietnam the Defense Department, while publicly paying lip-service to the idea that homosexual persons are unfit for military service, has quietly instructed induction centers to make discreet "exceptions" to the rule -- in the cases of homosexuals who are not the "obvious" types. Our Los Angeles Committee can document at least a half-dozen instances in which practicing homosexuals have been classified 1-A since the first of the year, and as many cases of others who have been inducted into service in spite of the Pentagon policy which automatically disqualifies any person who claims to have "ever had" or now has "homosexual tendencies." Other Committee head-quarters can verify evidence of a similar increase in the secret drafting of homosexuals.

While the Committee to Fight Exclusion of Homosexuals from the Armed Forces favors the removal of all inquiries by military authorities into a man's private sex life and urges changes in the nation's draft policies regarding homosexuals, the present system can only result in serious nationwide inequities in the granting of exemptions; and it cannot help but distort the military careers of young homosexual men and damage their personal reputations in the face of the public attitude that they are sick and criminal.

If homosexuals are to be drafted, we insist that it be done under a publicly acknowledged policy change regarding their fitness,

and that it be conducted according to uniform national standards rather than under the secret and divergent judgements of local induction center personnel.

We invite all inquiries for confirmation of these charges.

COMMITTEE TO  
FIGHT EXCLUSION

Dear Sir:

I'd like to direct this letter to all the so-called hippies who discriminate against all those who do not fit their pattern of living.

Several times at the March 30 Be-In, a number of the products of the "love generation" took it upon themselves to shout their displeasure and verbally insult the "plastics, tourists and weekenders."

It has always been my impression that the hippie movement was founded on the idea of love, freedom, community and respect for others. I find it encouraging to see the plastics and tourists attend a be-in.

Unfortunately, the entire idea of "do your own thing" has been overlooked. What used to be a freedom movement has become more regimented than the establishment society. It's now "do your own thing as long as it fits with my ideas. Be an individual as long as you look, dress, act, think and live like me. Welcome to our community if you pass our requirements of acceptance."

In my opinion this type of "hippie" is more phony than all the plastics and tourists put together.

Sincerely yours,

M. P. D.

Editor:

The Student Nonviolent Coordinating Committee has asked support for a nation-wide trading stamps drive through which it hopes to equip its Atlanta, Ga. garage. SNCC has recently been able to obtain, through redeeming such stamps, three minibuses as well as several battery chargers, and tire-changing, wheel-balancing and other equipment which enables it to keep its cars operational.

All kinds of trading stamps can be used, SNCC says, but most helpful are S & H Green, Blue Chip, Top Value, Holden Red and Gold Bond. It asks that stamps be sent to Marin County Friends of SNCC, P.O. Box 210, Mill Valley, Calif. 94041  
Al Lowry, Chairman  
Marin Friends of SNCC

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# Poor People's Campaign

by Larry Deene

The Poor Peoples Campaign in Washington may become one of the largest demonstrations in the history of the United States, if not the most impressive. The magnitude of the Campaign, under the direction of the Southern Christian Leadership Conference, has been growing daily since the death of its originator, Dr. Martin Luther King, Jr.

The Southern Christian Leadership Conference announced the following schedule for the Poor People's Campaign:

April 29 - Ralph Abernathy, the head of SCLC, heads 100 man Negro delegation to present demands to government officials.

May 2 - Abernathy lays memorial plaque in concrete of Lorraine Hotel balcony where Dr. King was murdered and leads march from Memphis to Marks, Miss.

May 4 - March arrives in Marks where local residents have mule-drawn wagon train which will wind its way through South to Washington, D.C.

May 6 - Second caravan leaves by bus from Jackson, Miss. Stops in Alabama to recruit more demonstrators.

May 7 - Wagon train caravan begins trek to Washington via Alabama, Georgia, South Carolina, North Carolina and Virginia.

May 8 - Chicago caravan leaves for Washington.

May 9 - Boston caravan leaves for Washington.

May 12 - First caravan reaches Washington.

May 13 - Construction of shanty town begins in "prominent place" in Washington.

May 16 - Chicago caravan arrives in Washington.

May 17 - Boston caravan arrives in Washington via New York.

May 18 - Southern caravan arrives in Washington.

May 21 - Major demonstra-

tions begin.

May 30 - Mass march through downtown Washington with all caravans plus local black people.

The "shanty town" will house an estimated 3000 people. Daily demonstrations will occur at such places as the White House, the Capitol and various government agencies.

The shanty town will have its own police force (consisting of marshals selected for their physical agility and ability to handle people), their own medical staff, and their own group of educators. It will ostensibly be a village or city in its own right within the District of Columbia.

In preparation for the Campaign, SCLC is collecting non-perishable food, building materials, tents, blankets and money. Contributions can be left at the Campaign Headquarters, 1401 U St., NW (462-7000).

If the shantytown part of the campaign fails to get the point across to the government so that long overdue and greatly needed legislation is passed, a gigantic pilgrimage to Washington will begin, building to whatever proportions are necessary to achieve the goals put forth by the deceased Dr. King. This could reach the million mark in population, from estimates taken in different cities, making "shantytown" the fastest-growing city ever.

It should be pointed out that this is not just a civil rights campaign, but a campaign for all the poor in this country, and its goal is the betterment of all the poor people in this country.

It is not asking the taxpayer to pay more money, but just asking that the taxpayer's dollar be spent in helping people to live instead of killing them.

The government spends only \$500 a year for the average person on welfare, while spending \$50,000 to kill one "enemy" in Vietnam.

## UNDERGROUND RADIO D.C.

By Galen Naylor

Underground radio, a phenomenon that has recently been spreading weedlike across the FM airwaves of this country, has been in vogue so groovy Washington for 2 months.

The progressive Rock Format (as people in radiobiz call it) was started about a year ago in San Francisco by Tom Donahue's lead. At weird Hours, and often from formerly unnoticed stations, comes the powerful, sensual, and occasionally bizarre sounds of the new wave in pop music. But, unlike many underground enterprises, the experiment in radio has in some areas turned out to be incredibly profitable. For instance, New York's Undergrounder (WNEW-FM) is now one of the world's richest FM stations.

Locally, there are 3 stations programming this sort of sound: WOL's "Subterranean Sound Experiment," WAVA with its successor to Dick Cerri's "Music Americana," and WASH's "Electric Brew."

While all 3 started within a couple of weeks of each other, WAVA's Dick Cerri and Mary Cliff were the first to jump. Cerri, a powerful and long-standing member of the broadcasting establishment best known to the public for his "Music Americana" folk show, picked up on Mrs. Cliff's suggestion that WAVA catch up with its audience and switch to an underground format. Cliff has since taken over the DJ end of the operation entirely. The programming still shows its heritage by leaning towards the quieter folky-jazzy rock sounds and featuring artists like Chad and Jeremy, Jack Holmes, and Tom Paxton. The show seems to be aimed at an older straighter audience than the other two. Unfortunately the station is operated by highly conservative management so the program is interrupted every half hour for a full News and Sports comedown.

WOL, D.C.'s #1 station, has Jack (nom du radio: ESSEX) Jefferies, a former top-40 disc jockey from Los Angeles. By contrast with WAVA, Jefferies tends to stick pretty much with heavy white blues and hard psychedelic rock. Armed with a \$1,500 special effects (echo)

Machine and a highly polished professional voice, Jefferies comes on in the breaks like Robbie the Robot with an authoritarian and somewhat distant tone (a la Shock theater). Whether or not this is groovy is a matter of personal taste, but it seems a little plastic to this reviewer.

The Electric Brew on WASH-FM was concocted by Blair Newman, Frank Richards, and Paul Dowell with funds from their co-operatively owned record store, the Discophile. The program suffers from incredibly bad engineering, resulting no doubt from their not being able to afford a separate professional operating engineer as used by both Jefferies and Cliff. On the other hand, their playlist is consistently more diverse than the other two, ranging from Albert King and Jimi Hendrix to the Fugs or Tim Buckley; and occasionally including a pre-release album tape, an ancient 45, or a funky blues thing like Big Mama Thornton. They are also the only show that works a continuity of theme into their programming. The breaks are characterized by freaky and sometimes elaborate commercials, and a DJ approach, a bit more aware and sympathetic with what's happening--probably by virtue of their being the youngest of the three and their musical, rather than radio, background.

All 3 shows are excellent, especially when compared with the WEAM-WPGC variety of top-40. Whether any of them will pursue the media's significant service potential to be seen. The Electric Brew has certainly shown the most promise of moving in that direction, but whether they can survive in competition with the vast resources of the other two is questionable.

Regardless of how it works out, being able to preview new groups before investing in an album is a grove, and besides, changing records when stoned has always been a hassle.

### TUNE IN.

Note: WAVA, 105.1--9 to midnight, Mon. thru Sat.; WOL, 98.7--6 to midnight, Sun.; WASH, 97.1--midnight to dawn,

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# NON-VIOLENCE MUST

Tom Reeves

Mr. Reeves is an Instructor at the School of International Service, American University.

King is dead, but his non-violence must be resurrected!... As a long-time critic of the various voices of caution and disguised supporters of the Status Quo among the so-called liberals, radicals and leftists in American politics, it is difficult for me to admit this fact. I want to see America drastically changed and I believe time is running out for the possibility of such change. I am sick of half-way measures, reformism which covers for new methods of old injustice, and ineffectual passive demonstrations. I graduated from the American way of playing politics when I worked for racial justice in Alabama within traditional church and political structures and wound up in jail and kicked out of college. I graduated from the coffee klatsches and prayer vigils of the traditional, pacifist protest after 10 years of getting nowhere in the old Peace Movement. I vomit when I hear LBJ mouth the phrases of both the Sit-Ins and the Liberals in order to disguise his consensus dictatorship of military-bureaucracy and business -- a re-establishment of the old order under the banner of the Great Society. I shake with anger when I read the statistics that tell the true story of America's increasing racism. I want justice, freedom, an end to alienation, exploitation and oppression NOW. I am, in other words, a Radical.

Yet what happened two weeks ago has confirmed by growing misgivings about the direction of the radical movement in America over the past few years.

On Friday after the assassination, about forty-five American University students marched to the White House for a non-violent demonstration of solidarity with black Americans. After discussing our tactics along the way and deciding all matters by vote as we went along, we attempted to demonstrate in front of the White House. Police attacked without warning, battered several heads and attacked some demonstrators with fists and clubs while they were fleeing. Arrests were made and the whole affair was handled efficiently and quickly. A crowd on onlookers was stunned by the brutality but no others would know of the incident, because such a non-violent demonstration could not rate one word of newspaper coverage on a day of more interesting violence elsewhere. My friends in Boston, Berkeley and New York told me of similar incidents on that day, also unreported in the press. The silence of the press and the quick, effective hand of the law emphasized the helplessness of the radical in the present situation of escalated violence.

On Saturday, working for St. Stephen's Church in its relief effort, I went several times into the worst section of the 14th Street riot area. Whole blocks were burning, mobs were looting, even larger mobs were dancing and laughing in the streets -- and the Law was nowhere around. No police, no troops -- in some cases no firemen! The Press was there, though, and TV and radio -- to flax the muscles of Black Power before the whole nation. It was impressive -- the illusion of power was a seductive one. Millions of dollars of damage, black control of large areas of the city -- fear and almost panic in the heart of Whitey. One might draw the conclusion that here was the realistic road to power for change in America.

Friday and Saturday nights were too busy to allow observation of the studied maneuvers of that other power: White Power, State Power, Capital Power, Police and Military Power. But on that quiet, sunny Sunday afternoon after four, and on Monday, Tuesday and Wednesday nights, the real power and its full force became irritatingly plain. The curfew, said the papers, was an unusually effective way to quell riots. So were 15,000 troops here -- thousands more quickly dispersed across the nations' cities. From Sunday to Wednesday, in a city which was not in a state of riot or even near-riot, troops in full battle-gear patrolled not only the former riot areas, but streets far away in Georgetown. On foot, in trucks and jeeps and even tanks, they enforced a rigid suppression of all democratic rights.

On very quiet 17th St., NW., a police car loud-speaker cleared the streets even before the curfew hour, and afterwards ordered peaceful citizens from their own porches. Troops entered apartment buildings to remove people from the sun decks of their own homes. Other troops occupied Dupont Circle and patrolled it, even in the quiet afternoon. The radical, like everyone else, was helpless, cut off from organization. He, too, meekly obeyed the troops, the police,

the loudspeakers and the mayor's solemn appeal to "stay at home and keep calm?" The terrible force and speed of the power centralized in the hands of the State was suddenly realized by white, liberal Americans in comfortable apartments who had never thought about it before.



Non-Violence, long prostituted by moderates and stooges for the Establishment, must now be resurrected by all those who will be truly militant. The genuine radical does not revel in rioting, does not encourage a spiral of daring actions against authority for the mere satisfaction of thereby feeling revolutionary and somehow justified. This "radical" is no more than the "childish revolutionary" whom Lenin contemptuously said "only plays at revolution." The radical is not afraid to embrace violent tactics when those are his only means and when those can be clearly seen to lead toward the establishment of the radical society he proposes, but he is as wary of the hawkers of violence as he is of the uncle-tom preachers of moderation. He sees beyond those swept up by the rhetoric of means because he has his eye set constantly on a society radically different from the present one, radically free and radically creative. He is as convinced of its possibility as he is of its rightness. He is therefore neither dissuaded from active, revolutionary struggle, nor persuaded to take up violent means that attract the pseudo-revolutionary and the criminal but lead to frustration and failure because of the far superior power of the State.

Too often the Radicals box themselves into the position of forcing an escalation of violence in their tactics because to do so SEEMS to be revolutionary. To be Radical is not to look like, talk like or even take to the streets like a radical. It is to take those steps which lead most directly toward the realization of a radical society. Much of the white radical community today spends its time with the appearances of radicalism, leaving the important business of careful planning, re-education of the American people, and articulation of radical values sadly in the lurch. Too many of us chortle with glee when Whitey gets looted and burned out, get our kicks vicariously and safely when our black brothers shout "burn, Baby, burn," and allow ourselves to be satisfied with what is no more than a shoddy, cheap substitute for radicalism: revolutionary masturbation.

Instead we must ask ourselves, "Are rioting, violent demonstrations and guerrilla techniques necessary? The answer that comes to us from experience of the past weeks is, 'No!'" Not only do these tactics undermine radical values of freedom and responsibility by their violent nature, but they are wholly unrealistic.

Meanwhile, looting and rioting were given excellent coverage -- enough to justify curfews and troops and much, much more. Senator Byrd could urge "keep the troops all summer!" White ladies in a delicatessen nodded their agreement and one said, "If it will keep us safe from those Niggers, I say have a curfew every night." A German lady immigrant added, "Passes are the answer. Everybody should get special passes." She was just slightly ahead of her contemporaries, not behind.

Radicals must develop new techniques of non-violence to replace the unrealistic, ineffectual and self-defeating strategy of violence. Secondly radicals must re-emphasize free speech. Although it seems obviously central to the radical position, free speech has provided an age-old controversy among radicals. In the first place, radicals must be anti-absolutists because of

their desire for complete freedom for the individual and their insistence on full participation in decision-making and ultimate responsibility in the human will. Even free speech must not become an absolute to be mechanically and universally applied. Sartre, in *Critique de la Raison*

*Dialectique*, while arguing against the unjust suppression of free speech by various Marxists, pointed out that the struggle of the proletariat (which he identifies as the struggle of man to be man) is that which destroys the alienation of man and is therefore larger than any abstract right of free speech. Nevertheless, Sartre and even more Camus in the *Rebel*, joined other radicals -- Marxist and Existentialist -- to point to free expression as the core concept of radical freedom, without which a radical movement allows its means rapidly to eat up its ends.

Free speech as a radical value has also been criticized because it poses as freedom of the whole man. The misuse of freedom, and the substitution of mechanical political rights for true freedom caused Lenin to write his famous polemic against "freedom of criticism" in *WHAT IS TO BE DONE?* "Freedom" is a grand word, but under the banner of Free Trade the most predatory wars were conducted; under the banner of "free labour" the toilers were robbed... (the Scientist) would demand not freedom for the new views to continue side by side with the old, but the substitution of the old views by the new views."

These facts were used by a new elite, of which Lenin became a part, to justify its own repression of rights. A socialist state, the Soviet ideologies argued, does not exploit the people and hence the people do not need the protection of such liberal rights. Only the proletariat (or the "good guys") have the right of free speech! In new form, many New Left spokesmen today espouse such authoritarianism. Marcuse openly calls for intolerance of ideas not "progressive" or "adequate" for modern society. What is progressive or adequate will be determined oddly enough by Marcuse. The SDS writers recently have turned from their hyper-concern for democracy to a more "mature" but sullen realism. Thus, Carl Davidson: "...it is the duty of a revolutionary not only to be intolerant... but to actually suppress the anti-democratic activities...."

At earlier stages of history, it would be necessary to point out that political freedom including free speech, although only an adjunct to economic and social freedoms, is not only an ideal for future society, but as the very token of radicalism must be the practice of the movement now. (cf Hal Draper's article in the April '68 *Independent Socialist*). This would mean, further, that although means may be justified by ends, they must also be judged on their own merits in the light of those ends. Fortunately this whole controversy is no longer necessary. The almost complete monopoly of power and communication in the hands of today's state means that the radical minority has no choice but to be tolerant, to encourage free speech.

If any suppressing is going to be done today, it will not be by us against the exploiters, but by them against us. Talk by the radical left of destruction of the activities of the dominant order through violent or non-democratic means is utter nonsense. As a student in the German Democratic Republic, I learned how absolute is the power of the modern state against violent or otherwise destructive opposition. Sitting with my



# BE RESURRECTED?

cont'd from p. 4

student friends in Faust's Auerbach's Keller one night in Leipzig, I heard them tell me of their many attempts to destroy the Ulbricht dictatorship. Many had appealed to the West - under the double illusion that there was some vestige of democracy there and that the U. S. would actively aid them against their Soviet partners in world hegemony. Some had worked as moderates, compromisers and "bridges" within the bureaucracy -- working for those illusory reforms that can never change a system rotten at the core. The bulk of the students, however, were both radical socialists and radical democrats, and they had tried every manner of subversion and covert violence to bring down the Tyrant. What was left? Most seemed to have given up hope. Then we began to discuss non-violent tactics -- progressive tactics like those of King and Gandhi, and as the night wore on, excitement rose. In Poland and Czechoslovakia similar revelations of the power of non-violent, progressive opposition have led to the present more hopeful situations there.

Both systems of tyranny -- ours and the Communist -- differ from Nazism and earlier forms of reaction in one important detail: both claim to be democratic, both base their legitimacy on universal freedom and justice. Although this claim proves under scrutiny to be a farce, the logic of the theories effect on the scruples of the society. Despite the fantastic extent of their power, both systems are vulnerable at the level of democratic, non-violent opposition that is well-organized and realistic, but also steadfastly true to its ideals of radical freedom.

munity by running headlong into violence which would be countered with a far superior violence, the new strategy threatens to engulf black radicals in an ethnically oriented compromise with the Establishment like those engineered by Irish, Italian and other ethnic elites of the past. Carmichael again seems to realize this, but could not decide how to avoid such a non-radical fate. Hence his equivocation on matters of black racism, violence and Marxism.

The fear and disgust of white liberal racism necessitated, perhaps, the Chicago debacle -- white radicals needed to purge themselves of guilt by association. To continue long in this self-therapy would be disastrous. One Black Power advocate recently said to a white audience in disgust, "If a black man tells you you are a racist and don't know how to help -- don't turn around like a goddamn coward and agree with him, stand up to him and say, 'I'm staying. Tell me what to do, not for you, but with you.'" By now the events of the past two years have separated compromising liberals from genuine radicals not only on the matter of race but on foreign policy as well.

Most blacks know the difference. On 14th Street I talked to many gangs of black youth, to looting mobs, to drunken, angry men and women -- and I went about the business of getting help to those injured by the riots without the slightest danger. I have lived in ghetto neighborhoods and I see black friends, including jobless youth regularly. They hate Whites and they are bitter, but they do not hate whites. They are

sought is that of the lines of black and white, student and trade-unionist, intellectual and alienated suburbanite. Not a unity up and down the black community -- not a vertical unity of radicals with liberals and near-liberals to defeat a President -- but a truly radical unity, centered on the real issues which the radical must present to our sick but powerful Establishment. Those issues are the issues of radical freedom in politics, economics and social life. They are the issues of participation in democracy, responsibility of the individual to the community but also of the community to every individual; decentralization of power to reduce the danger of tyranny, but centralization of planning to increase the speed of justice and the rise of living standards; perhaps most of all, the fight against national, racial and sectarian loyalty, against sovereignty, and for internationalism and the unity of the human race.

We have now exposed the final lesson to be learned from these past weeks. A unity of Radicals, not of mere expediency, is what is needed now, a unity around issues and for freedom, not around slogans or against personalities. Lyndon's surprise that Sunday night broke the bubble of a vertical unity to destroy what some radicals seemed to say was the source of all evil. It is dangerous -- we now know how dangerous -- to associate the radical cause with one immediate issue (stopping bombing over North Vietnam), or to seem to indicate that the fall of one man will bring the program of radicals about. Johnson's crude style and ugly personality provided what seemed to be a good opportunity for making common cause with liberals and others -- for strengthening the radical effort -- but it was a seductive trap that has now caused confusion to many in our ranks. We must be clear in the definition of our radicalism, careful in the selection of our big issues, zealous in our attempt to radicalize the radical philosophy as the core of any coalition.

"Party struggles... give a party strength and life... The best proof of the weakness of a party is its diffuseness and its blurring of clear-cut differences..." Lassalle's advice to Marx is still good. Unity is never sought at the price of solid radical goals. But the struggle to maintain radicalism is not a pretty squabble over tactics or personal leadership -- nor is it the splintering of the movement along exclusivist ethnic or regional lines. It is the struggle to keep clear the meaning of freedom and the nature of radicalism.

The four lessons to be learned from these are the primary tasks of all radicals. If we have learned them, we will unite in working out new and progressive non-violent tactics. On these lessons of the change we will build the radical community within our cities that will be the vanguard of the change we desire. It will be a community not of professional, embittered revolutionaries (they failed in 1917 and after), but of men and women alienated from every segment of the old society, practicing in our community NOW the radical goals they would bring to all society THEN.



A third lesson learned from these days of confusion was sharpened by what I saw on 14th Street and by my contact with Black groups of various stands. The bitterness and violence of the whole black community has obviously given the lie to the moderates and the piecemeal reformists. The black man has had enough -- he wants real freedom NOW: no promises, no hypocritical eulogies for King, and no more committees. He is demanding justice. The true radicals have known that for a long time, and have praised Carmichael, Brown and others for making it clear to the world. The key question has been, however, what is the nature of this revolutionary consciousness? Is it centered on race -- a counter to the long-time terror of white racism, conservative and liberal? Is it limited to race-consciousness? Some have argued that it should be -- as the only effective way to fight white racism. Others among the radicals have said that it is based on race, and must therefore be utilized as such.

Carmichael, as a thoroughgoing radical and at the same time leader of the Black Power movement, tried to resolve this conflict with the "Marxist" baptism of Havana and Hanoi. The support of such increasingly reactionary dictatorships in alliance with still more reactionary powers like the USSR and China was not the way out of the dilemma. Carmichael seems to have realized that the path of Black Power was more the result of a death-wish of clear radical thinking. Being no fool, he saw where the real power in America lay. Uncertain of his next move, he cautiously ventured in a new direction: "black unity." United fronts, like the one in Washington, soon included many of the Black elements fully dependent on the white power structure. For unity's sake, criticism of black leadership of any sort was muted. Again, however, race was the key to unity. Where the old strategy of black power threatened to destroy the black com-

sophisticated enough to discriminate between good and bad guys of both races. They will no longer put up with moderation and they will not stand to be put off any longer, but few of them have become racists. As radicals we need not cater to a racist tendency that has little widespread support.

The answer to the quandry of the Black Power leadership that comes out of these days -- unity, but not unity simply of blacks. The unity to be

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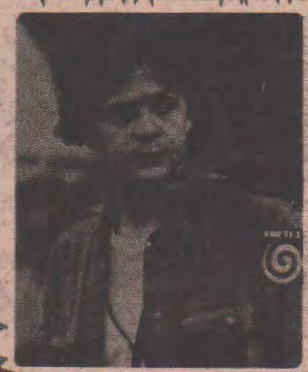
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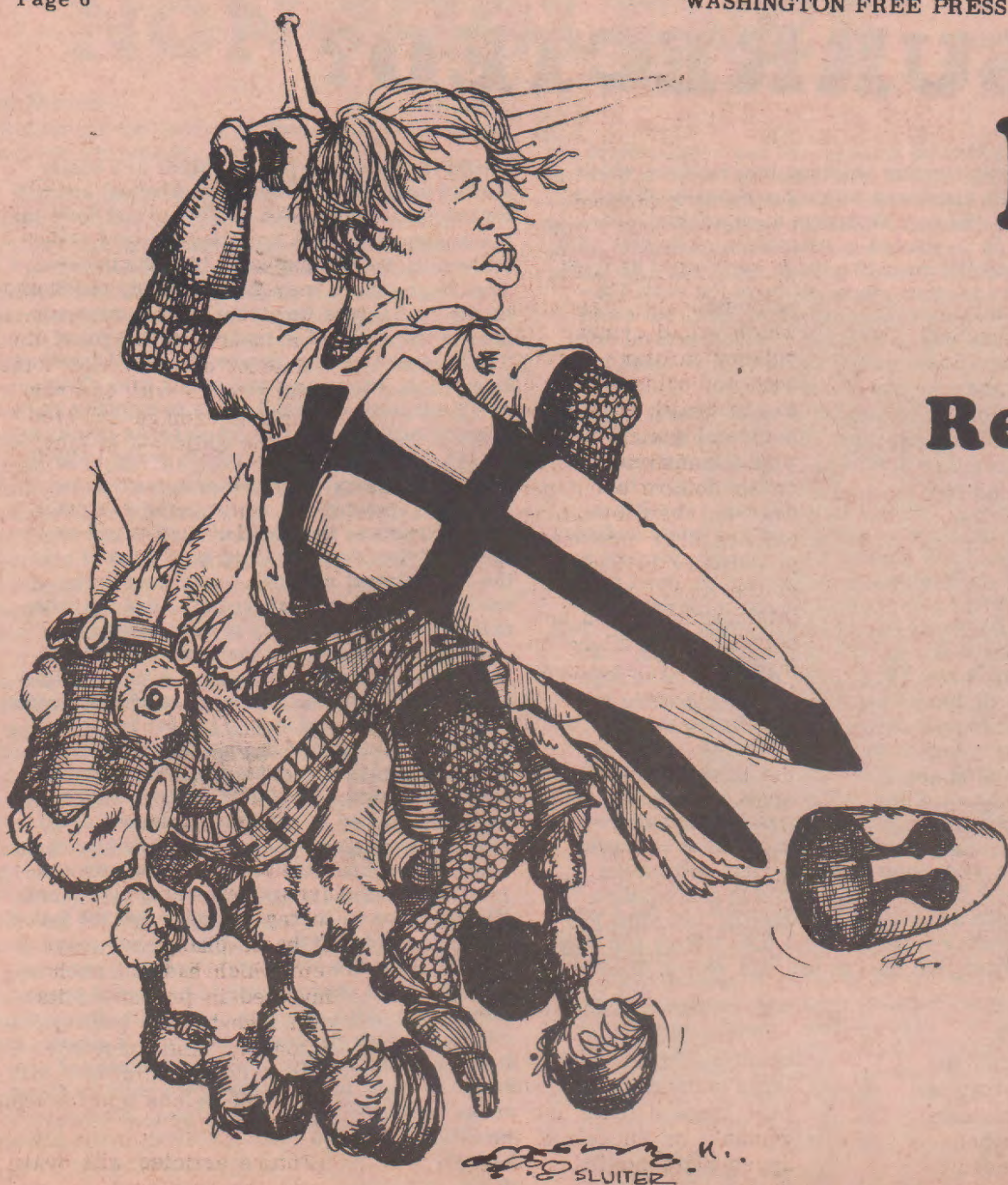
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Carl Bloice (LNS)

A group of drummers began the affair. When they had about had it, a group of singers took over the difficult job of keeping the growing milling crowd entertained until the man they had come to hear arrived.

The streets were completely blocked off and when at 8 pm. the motorcade of open convertibles arrived the crowd surged forward. The man of the hour began to address them. "Will you help me?" he cried. "Yes," cried the crowd. "Will you spread the word?" he shouted. "Yes," shouted the crowd. "Will you spread it quietly or loudly?" he boomed. "Loudly," the crowd boomed back.

When the speaker left the platform and tried to make his way back to the waiting car, police were unable to control the movements of the people. He was pressed against a wall. Grown men and women, college students and hordes of tiny children reached out to touch the young man, his pretty wife and his sis-in-law.

#### Who is That Man?

Who was this man who came to the less-affluent side of town and appeared to cut through the class and racial tension which normally inhabit it? Who was it that rose to promise jobs in areas where they are scarce, housing where it is largely substandard, and better education where it is uniformly poor?

Were this being written about two decades ago and datelined from Latin America, a lot of people would suggest the above describes a visit by Juan Peron to Buenos Aires' other-side-of-the-tracks. But while the scene, the man and the people would suggest the image of Peronistas political

Kennedy, now regarded as the leading contender for the White House throne being vacated by its present inhabitant (be self-proclamation), was clearly tired and when he's tired his boyish demeanor becomes even more pronounced. It had been much the same all over the country. There were the blond-haired college crowds that began it all in Kansas with a demonstration reminiscent mostly of Beatlemania. There were the mad antics of the crowd in San Jose, Calif., that tugged at his clothes and pulled his hair.

#### RFK as Revolutionary Hero?

Now here he was in the heart of the ghetto in the city's Northwest section and the crowds were cheering and shoving again. They numbered over 5,000, half-black, half-white. It was hard to hear just what he was saying because each time he paused the crowd let loose.

To a Martian, or perhaps a visitor from the Third World, the Kennedy campaign must look an awful lot like a revolutionary upsurge -- a revolt of the poor and the young -- being led by a son of the people, seeped in revolutionary tradition, and appealing to the masses for the overturn of the oligarchy.

It would come as quite a shock to such a visitor to learn that what he was witnessing is the profession of a son of the oligarchy in battle with other sons of oligarchs. The scene portrayed one of the most marketable products of contemporary psychological research combined with a more traditional form of evangelism -- the result being a man who stands on a platform and says the "response" words and repeats over and over. "Give

# RFK as a Revolutionary HERO?

His Tongue It Could Not Speak,  
But Only Flattered

The present stage of the campaign has proven that it doesn't matter very much what Bobby Kennedy says. The same man who once boasted that the U.S. was winning the war in Vietnam can now call the war indecent. The man who has frequently spoken of his great respect for President Johnson can now call him a divider of the nation and of the people. A man who once supported the U.S. intervention in the Dominican Republic can now suggest allowing left revolts.

The amazing thing about all this is that the people know. One does not have to go very many feet into a major college campus to find young men supporting Kennedy because he offers hope the war will end and the draft can be avoided -- men who admire Sen. Eugene McCarthy but don't think he can win the Presidency. For the winner of the poor, particularly leaders, there is a feeling that if there must be a political manipulator on the throne it would be best if he were on their side.

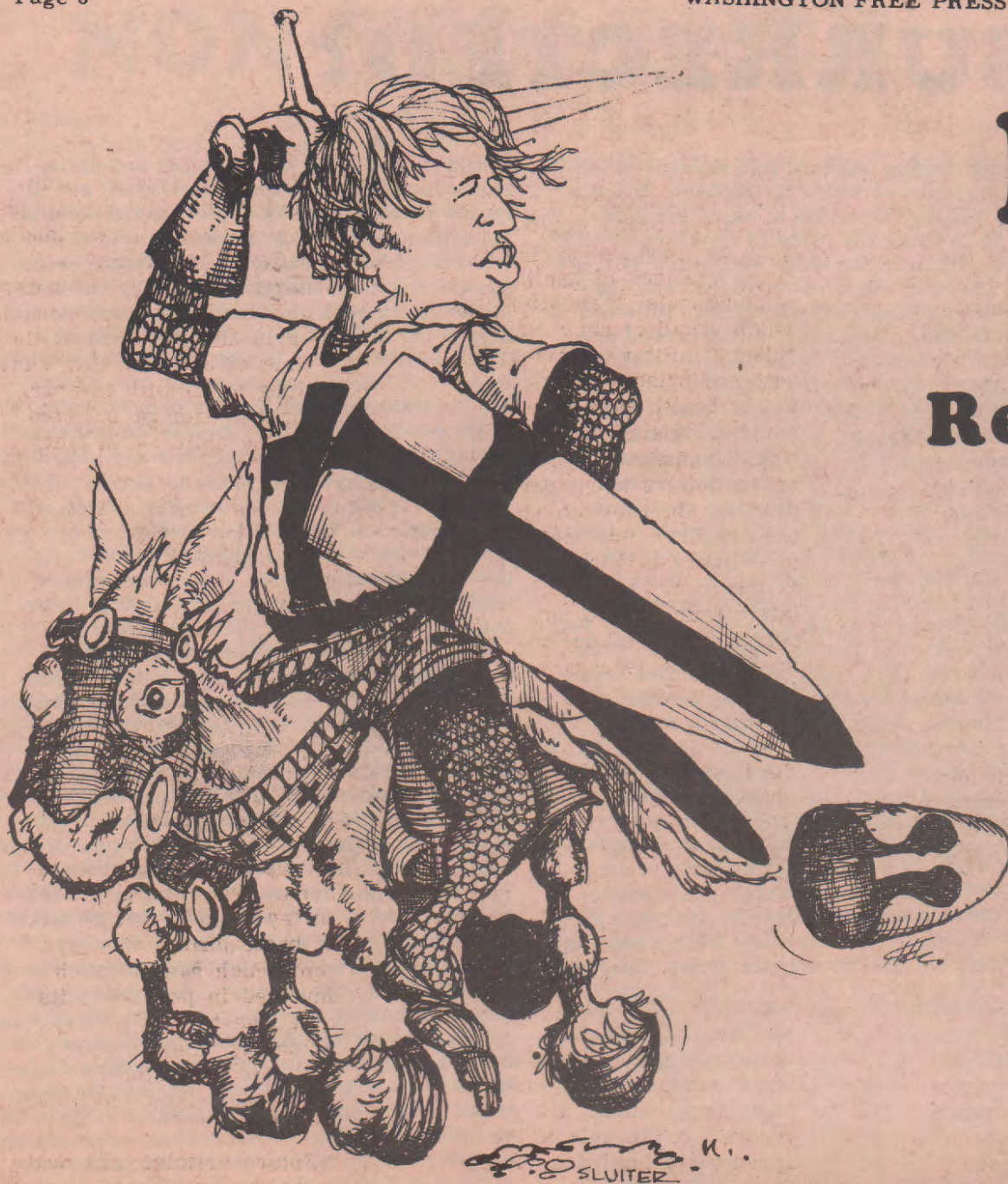
The voices of the "new left" leaders, wrapped in complete cynicism for the system, but supporting the junior senator from New York, are becoming louder. It is hard not to see the wisdom of a statement of a new lefter to a recent meeting of Students for a Democratic Society that the oligarchy is split between the "yankees" and the "cowboys" and that the "yankees" would offer the left movement more "breathing room."

#### Positive Cynicism

The nation may be witnessing a massive rallying to positive cynicism. Political rhetoric and pragmatism is being promoted to replace idealism and ideology. It was much the same with Peronism. And the former Argentine ruler, like the present political aspirant, had an ample force of young Peronistas to spread the word.

During the time Peron was in power, politics there were confusing to the outsider. It was never quite clear where Juan Peron stood. The politics of the Peronistas came in 57 varieties and still do. There is growing concern here that the Johnson exit and the Kennedy entrance into the race may





- Carl Bloice (LNS)

A group of drummers began the affair. When they had about had it, a group of singers took over the difficult job of keeping the growing milling crowd entertained until the man they had come to hear arrived.

The streets were completely blocked off and when at 8 pm. the motorcade of open convertibles arrived the crowd surged forward. The man of the hour began to address them. "Will you help me?" he cried. "Yes," cried the crowd. "Will you spread the word?" he shouted. "Yes," shouted the crowd. "Will you spread it quietly or loudly?" he boomed. "Loudly," the crowd boomed back.

When the speaker left the platform and tried to make his way back to the waiting car, police were unable to control the movements of the people. He was pressed against a wall. Grown men and women, college students and hordes of tiny children reached out to touch the young man, his pretty wife and his sis-in-law.

#### Who is That Man?

Who was this man who came to the less-affluent side of town and appeared to cut through the class and racial tension which normally inhabit it? Who was it that rose to promise jobs in areas where they are scarce, housing where it is largely substandard, and better education where it is uniformly poor?

Were this being written about two decades ago and datelined from Latin America, a lot of people would suggest the above describes a visit by Juan Peron to Buenos Aires' other-side-of-the-tracks. But while the scene, the man and the people would suggest the image of Peronistas political

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# SICK MEDICINE

Stephen M. Brown, M.D.

Why is the wealthiest country in the world unable to provide decent medical care for its people? Why does the country with the highest per capita income have a higher infant mortality rate than 17 other nations including such nations as Taiwan and Malta? These are the kinds of questions Americans should be asking -- indeed, demanding answers to; but most people are unaware of these facts, and walk around in the absurd dreamworld in which we were all raised: the U.S. must be the best ... everybody knows that!

There are many concrete reasons one could cite to explain the shameful facts and figures about the U.S. population's overall poor medical care, high infant mortality and death rates; and the even more shameful breakdown by race and economic level. The fundamental reason, of course, has to do with the value system of the entire society, in which laissez faire commitment to private economic rights takes precedence over concern for the public's rights; in which the privilege of the private physician to carve out his own fortune, on his own hours, in his own neighborhood, at his own convenience, takes precedence over the rights, in this case the lives and health, of the people.

The American Medical Association, the protective guild of our country's doctors, has long opposed even the most minor financial protections for the medical consumer, screaming "Socialist plot!" each time there is a confrontation or demand for even minimal medical insurance coverage. One somehow assumes that most people realize how selfish and inconsistent most AMA positions are, yet the effectiveness of AMA's lobby has prevented even an enfeebled bill like Medicare, which covers only 10 or 15% of the population, from getting through for decades. And this, while a large number of European countries have completely free medical care for all of their people -- not only the Eastern European countries, but all of the Scandinavian countries which have had it for almost a hundred years!

There is opposition to new methods of funding or providing health insurance for a kind of care whose high costs are the result of not only an expansive medical technology, but also the arbitrary privilege of price-setting by the suburban doctor who is ever in short supply (due to the ingenuity of the AMA in keeping down the number of doctors) and by the patent-holding drug companies. There is even worse opposition to any reorgani-

zation of manpower -- any legislation which would train and license new and large numbers of health professionals; legislation which would replace compulsory military service with compulsory service to the health care of our people; legislation which would transfer the billion or so dollars spent per year on abstract biological research into methods of delivery of health care at the local level; legislation which would not permit profit-taking on medications necessary for the preservation of life or health; legislation which would in fact attack the basic value-structure of the fabric of American life in order to provide ways of avoiding death at birth, brain damage at birth, cerebral palsy, leukemia, cancer, tuberculosis, malnutrition, and the rest of the rather widespread diseases which we have NOW in this country, in surprisingly large numbers, and which, to a large extent, are preventable or curable if the appropriate facilities were there.

But we cannot look forward to that kind of medical care in the near future.

We cannot even have access to the facts about just why it is that our friend's baby is "retarded" -- never dreaming that somehow the failure of prenatal or in-hospital care at the time of delivery had something to do with the permanent damage inflicted on the child -- in fact,



on children in large numbers. We can only hope to try to make some sort of basic change in a system which has so much invested in protecting its own investment, power, autonomy, and structure that it cannot stop to consider the minds and bodies of its people.

(Future articles will deal with the problems of population explosion, infant mortality, the double standard, and proposals for reorganization.)

AN EVENING WITH



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# DEPORTEE

Elaine Fuller

The Mexican government has again kidnapped a U.S. citizen legally in Mexico and returned him by force to the United States. This case is more brutal than that of the six Californians reported in the March 27 Free Press. It involved Father Art Melville, one of the Maryknoll priests forced to leave

Guatemala this past winter for activities in support of the guerrilla forces.

Melville had gone to Mexico to meet with some of the Guatemalan students who had to leave that country or face assassination. The government hunted down one of their comrades who did not leave and killed him.

On April 4, Melville was in the town of Comitán about thirty miles from the Guatemalan border. At 8:15 in the morning Mexican Immigration authorities took him into custody. They made no charges against him then or later but took all his papers (never returned to him) and threw him into the local jail. He remained there all day incommunicado. He couldn't contact the U.S. Embassy nor could he contact a lawyer, Mexican or North American. In the afternoon five members of the Mexican army arrived and took him in a taxi cab followed by an unmarked army car to Mexico City. In this way there could be no suspicion by any observers that this was other than a normal trip to the capital city. Once in the city four plainclothesmen who said they were part of the Mexican Secret Service began to question him. They explained that what happened to him depended on how he answered the questions.

He signed a deportation order that gave no reason for his deportation but stated that if he ever returned to Mexico he would face a 10 year sentence and a 50,000 peso fine.

The Secret Service men beat him to make him talk. Two days later the four men and Melville arrived by car at the U.S. border. They had traveled without stopping. Melville had not answered questions, had

been beaten and had not slept for two days.

American immigration officials in Lorado, Texas accepted the deportation without charges. Melville had to spend no more than a few minutes with them. Not only is it customary to demand a reason for the deportation of a U.S. citizen, but the State Dept. usually protests such action. They have so far not been interested in protesting this case. Not only that, the American immigration officials in Lorado were expecting Melville. It is unclear at what point they learned of it but it is possible that U.S. officials in Mexico knew of it all along.



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King Record Shop  
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Citizens for Peace  
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503 14th St., NW  
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Tommy's News  
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Balloon Factory  
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Star Kart  
11th & Pa. NW  
Toast & Strawberries  
2009 R St., NW

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Quizzicum Book Store  
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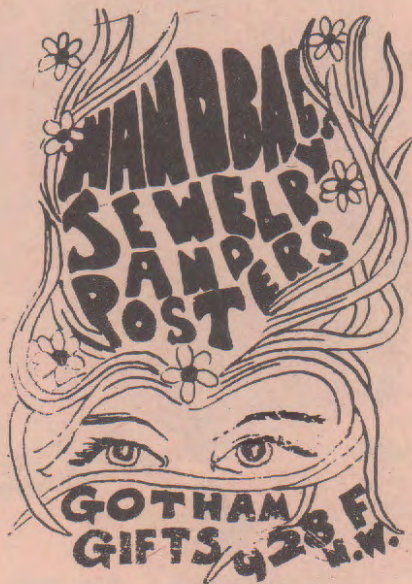
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## UNDERGROUND

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In the March 27 issue of the Washington Free Press appeared an interview with Blase Bon Pane, another priest forced to leave Guatemala because of his work with poor people in their struggle for a better life. These priests are now in Washington working to educate people in this country about the realities of life in Guatemala. They are interested in raising funds to continue their work and in communicating with as many people as they can. If any groups or organizations are interested in the work of these priests, they should contact Elaine Fuller at the Washington Free Press, 638-6377.

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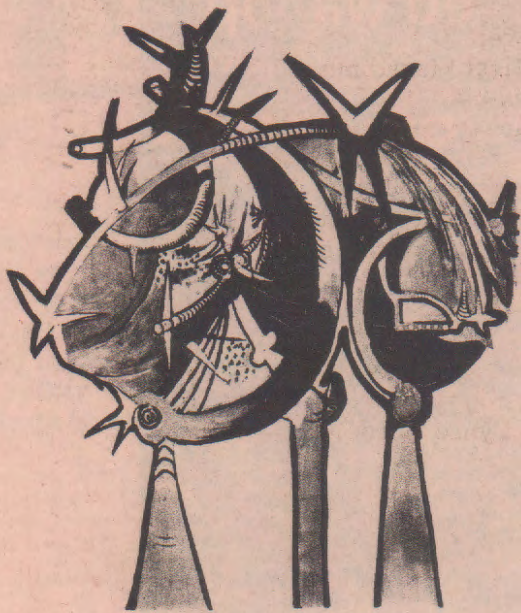
# The Intruder wields a wicked wallop

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WOMB TOMB: a dialogue between a woman and her aborted child

Woman: Embryonic dead floating in the concrete womb of darkened sewer...

Child: why?

Woman: A torn condom, essence of ravaged lust, that which was not meant to be.

Child: why?

Woman: Child scourged from my body with wire coat hanger. Can you not recognize this gift I have set before your toilet bowl grave?

Child: my foetal decay swims amongst the excrement of your bowels and you mock my stillbirth sanity.

Woman: I have saved you from the disease which would eventually have taken you to its breast.

Child: and this?

Woman: Death.

Child: and what of life?

Woman: Seventy years of waiting for that which you have now.

Child: and what have I now but a future of sewage processing and fertilizer plants at the end of this dung filled tube.

Woman: You have that which I long for.

Child: if it were within my power, I would give this nothing eagerly to you.

Woman: And yet I could not accept death. I could not destroy my own being.

Child: screw your false morality. you shun the sin of suicide so soon after you have destroyed another life. what of this sin, will you not be condemned to your hell, now?

Woman: That which I did was not a wanton act. I have not murdered, rather have I protected you from the horrors of life.

Child: and for your hypocrisy, which circle of purgatory will you be sentenced to?

Woman: You do not understand.

Child: i do not understand... i do not understand your premises for my destruction.

Woman: Bastard child of black man, white woman, heir to slum madness. What could there have been for you?

Child: stickball.

Woman: Stickball?

Child: a child's game.

Woman: And this is all?

Child: is this not enough? children's games - in these there is none of your insanity.

Woman: You do not understand. You have not tasted the damp breath of life's futility.

Child: i have not...

Woman: You do not...

Child: been given....

Woman: understand.

Child: the chance.

Marc Dinsmore

THOUGHTS IN A QUARTER MILE

It's like making love, man  
when you hit the straights at 105  
and the wind is squeezing wet hot tears  
across your face  
You bare your teeth and want to scream  
and sometimes you do --  
it's really fierce

You hug her tight with your knees  
and lean closer --  
till your blood is pounding  
stroke for stroke  
turn for turn  
and she moans in E sharp minor  
when you hit nine grand

It's like making love, man  
and you don't think about it  
You just wait, choking with lust,  
for the aching non second  
when you feel the primordial tone  
and everything dissolves  
you wonder, somehow  
but then it's over  
And time begins again.

John Schalestock



TURTLES

(in response to some ads in swank magazines)

are the best friends, the ads say,  
of a rich woman's skin  
and ugly.

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distilled from females  
flipped and caught  
in an egg laying act  
are lumberings rendered  
smooth to sleek  
it, make it satin, the ads say,  
for her lovers' delight  
and tactile  
feasts of well groomed  
and ungent-dressed flesh  
touching. It  
promotes uxoriousness,  
the ads say; creates jobs  
and profits and another  
expensive luxury.  
It's not too sad,  
the ads say, that they die  
to provide all this.  
There's no better reason  
for them to.

---Gregory M. Dunkel



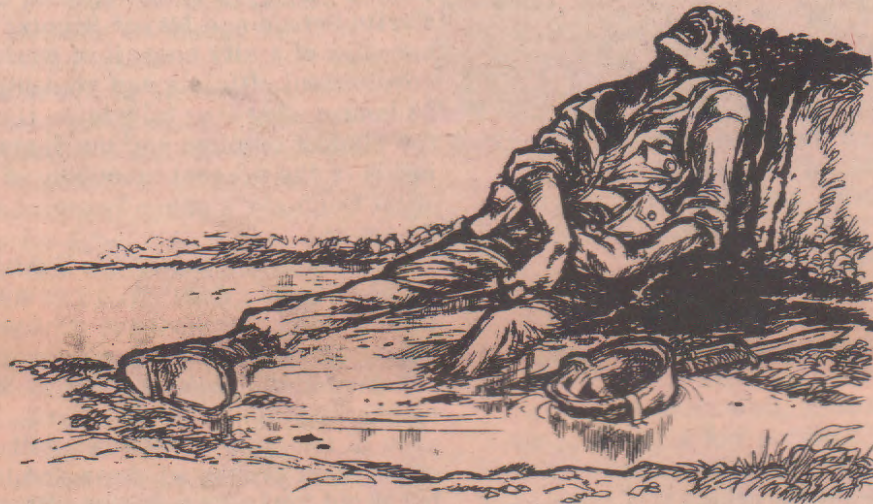
## EPITAPH

Posterity,  
 when you sift the rubble  
 of this golden land  
 and ponder long in judgment  
 be not deceived by words in stone  
 -- our leaders were not honest men.

They would not see that time  
 is a relentless microscope  
 And centuries shrink until  
 there is no moral difference  
 between Nazi ovens  
 and American napalm,  
 And the children of Auschwitz  
 and the orphans of Haiphong.

Posterity,  
 be unmerciful to the hypocrites  
 for their's was the kingdom of death  
 where all who dwelt grew fat  
 like swine on the offal of war  
 and the glory of heroes.

John Schalestock



## THE LEATHER MAN

"You one o' them peace fellers"  
 asked the leather man  
 as he passed the softly smiling one  
 on the path to the lookout tower.

"ah but you needn't answer" he continued  
 "as ah can tell by your gentle lovin look  
 You've never even kicked a dawg.  
 So seein's that I gotta guard the  
 lookout tower tonight  
 an not gettin much exercise up there  
 an needin something to think about  
 other than some kid smilin on his way  
 not a care in the world  
 somehow makes me feel mighty unpeaceable  
 so if ya really care 'bout easin a fella's nite  
 how 'bout you just lettin me borrow that  
 Santy Claus belt ya got on  
 and just peel up the back a yer shirt a bit  
 an liein' down there in the snow a minute  
 That is if ya really care 'bout easin  
 a fella's mind"

Oliver Frazier

## I MET HIM BY THE ASTONISHING RIVER

I met him by the astonishing river  
 and it was by the river that he first kissed me,  
 and when at last one night he took me  
 there on the pier, under the flower-strangled trees,  
 we swam in cool black water  
 and let the moonlight dry us  
 while the river licked the bank beneath our feet.  
 And even now, when I wake beside him, I can smell  
 dark water -  
 flowers that were too much, too much -  
 urgency

Lynne Burdette

## VICTORY

Bullet has muzzle velocity, so great,  
 1235 feet per second  
 and 1.2 seconds later it meets Steel Helmet  
 who held up as well he might Bullet  
 but Bullet's force was great and he  
 was melting and vaporizing and  
 spritzing out tiny blobs of lead  
 as Helmet gave in  
 inward bulged the steel and  
 on rushed Bullet 1.204 seconds  
 after leaving Muzzle -  
 jagged edges behind him he met  
 Hair who held him up nowise  
 in his Journey  
 Skin gave way to mushroomed Bullet and  
 Bones deformed at his will  
 671 feet a second he went as he tore  
 vessels too surprised to bleed  
 then Bullet nosed through soft gray-white stuff  
 hardly hard as butter  
 First he cut through the memory of Mom  
 then a small gray dog  
 through a first car, a wreck but what the hell  
 it ran  
 through a huge area of scraped knees and  
 pulled pigtails then  
 a little bit of fear -- about this  
 about that  
 about bullets  
 then through a first kiss and the warm soft  
 skin of a girl and  
 plans for a boat -- someday  
 and tears --  
 of acrid wine first tasted --  
 the remembrance of raucous birds calling in  
 the soft gray dawns of winter  
 of food cooking warm and pungent --  
 of sex and school and sandwiches and sorrows  
 then he was through that map of life and out  
 the otherside easy as punch  
 flicking Helmet's edge  
 continuing on  
 erratic now partly flattened  
 going 662 feet per second  
 slowing down until 853 feet on he  
 rests himself in a palm tree  
 sitting there warmly --  
 duty done --  
 to map Hell where Paradise had been.

Ronald J. Willis



# German Students Revolt

Hatti Heimann with Irwin Linsky (LNS)



## This is the Enemy

### SOLIDARITY: DEMONSTRATIONS IN NEW YORK AND WASHINGTON

New York and Washington, April 18 (LNS) "Down with Springer"... "Springer Must Go"... "Rudi Dutschke"... "Ru - di - Dutsch - ke!!" chanted pickets in dramatization of their solidarity with the German SDS (Sozialistischer Deutscher Studentenbund) on April 17. The demonstrators, from the Students for a Democratic Society (SDS), Youth Against War and Fascism, and the Student Mobilization Committee, took to the streets in combat against the Springer publications and for Rudi Dutschke, leader of the German SDS.

More than a hundred students demonstrated in front of the Associated Press building at 50 Rockefeller Plaza, which houses the New York bureau of Springer.

At the same time in Washington D.C., a dozen demonstrators marched illegally on the grounds of the West German embassy, crying "Rudi Dutschke -- True Voice of the German People," while flames consumed a copy of the Springer paper Die Welt and a homemade flag with a Swastika. Three police cars and a paddy wagon were called to the scene, but no arrests were made. A delegation met with an Embassy official, and the other demonstrators eventually left the Embassy grounds. They refused, however, to picket where the police told them -- 500 feet from the Embassy grounds. The Washington demo was organized by the local at-large chapter of SDS, which did not know a similar protest was taking place in New York.

In Manhattan, the chief security officer of Rockefeller Center, J. Levender, informed demonstrators that the plaza was private property. He told them to move onto the sidewalk around the corner. He threatened them with arrest, but before the demonstrators decided whether or not to move, and then ordered the cops to seize two demonstrators who were burning a homemade flag with a swastika. A fight broke out as police charged into the crowd, pushing, knocking and kicking protesters aside. Levender joined the fray, throwing several punches at the protesters. More cops came and the crowd scattered. There were at least 12 arrests.

---from Peter Cawley

The thousands of left-wing German students clashing with police on the streets of Berlin, Frankfurt, Hanover, Munich and other German cities rallied for reasons beyond the original motivation of the shooting of Rudi Dutschke. "Red Rudi," a leader of the Socialist German Students League (SDS), was shot in Berlin by Joseph Bachmann, April 11. As admirer of Adolph Hitler, Bachmann claimed that his assassination attempt was inspired by the murder of Martin Luther King. Dutschke, however, is recovering from his wounds.

According to German students visiting the United States, large numbers of German youth dispute the entire turn that German reconstruction has taken: parliamentary democracy, support for U.S. foreign policy, a divided Germany, and the avidly anti-communist bias forwarded by the Kiesinger government. University management ranks second to these issues.

The rebellious German students have not presented the press with a doctrinaire statement of their reasons for protest. Nor do they recite from a formulated written directive for world, or even German revolution. Although not orthodox Marxists, their form of protest has been cast in the model of guerrilla warfare with liberation as the objective. Mobilized cadres strike systematically, sequentially and repeatedly at areas critical to the enemy's position, contracting support from politically neutral people in the subject area.

Contrary to the limited coverage by the establishment press, the current demonstrations in Germany are not isolated rampages, but a continuation of efforts begun by anarcho-communist sects before the 1960's. On March 17 students assembled in the Square dedicated to victims of Nazi Germany to denounce the SPD Nuremberg Congress for their efforts in advancing the controversial emergency power law, a law similar to the McCarran Act that makes possible the suspension of civil liberties in times of national crisis.

The German students are adopting labor union tactics of stopping the production and distribution of a product. Springer controls, aside from periodicals, 43% of the morning tabloid circulation in Germany and 73% of the total newspaper circulation in West Berlin. Springer publications monopolize and manipulate West German public opinion against the left and for capitalism. Each Springer affiliate continues "the permanent manipulative campaign against the basic democratic protest movement."

Unionists, writers and professors recently signed a declaration protesting the power of the Springer chain. 103 authors belonging to

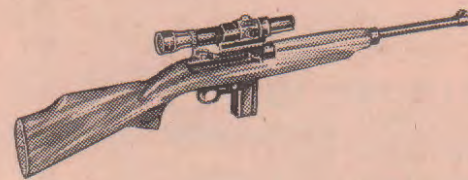
Gruppe 47 (including Gunter Grass) refuse to even write for Springer publications. Deputies in the parliament at Bonn who favor a law limiting the number of publications that can be controlled by one man seem to be on the increase, according to LeMonde.

The action program of the "Extra-Parliamentary Opposition", the name adopted by the students, con-



tains the following demands or target goals: the U.S. should relinquish control of the Berlin radio station RIAS; the resignation of the Berlin Senate and Mayor Schutz; the creation of a city council of workers, government officials and students; an hour-a-day free television time for student opinion; and the dissolution of the present monopoly of West Germany's press baron, Axel Springer.

The students halted the fighting on Wednesday, April 17, to assess their gains. The Springer publishing plant, like other Springer offices, has incurred serious physical damage. Sections of the ten block area of the plant are strewn with glass from broken windows and burnt out Springer vehicles. Barbed wire surrounded the area.



Please bring Contributions of food

blankets, tents, money

## BE-IN RALLY

SAT. APRIL 27<sup>th</sup> 12 PM

POOR PEOPLE'S CAMPAIGN - live bands



May 8, 1968

by Howard Perdue

Berkeley, April 16 -- (LNS)

On April 12, six days after Eldridge Cleaver was wounded in the foot by Oakland cops during the gun battle that preceded the killing of Black Panther Bobby Hutton, he was ordered to prison for three years by the California Adult Authority. The charge: parole violation. Before the night of April 6, Cleaver, gifted author and Minister of Information for the Black Panthers, was serving the last eight months of his parole from San Quentin Prison.

Because of his much applauded articulation of the Black-White coalition between the Panthers and the Peace and Freedom Party, Cleaver has attained high respect and a leadership position in the Black liberation struggle. Unless he receives significant national support from Blacks and Whites who are working for Black Liberation, Cleaver's leadership will be restricted to nothing more than whatever can be smuggled from San Quentin, a high security prison.

Most important in this case, however, is the fact that a Black Panther has been jailed for three years for an incident involving extremely questionable activities on the part of the Oakland cops before either the incident or the police have been investigated.

After announcing Cleaver's imprisonment at the Bobby Hutton Memorial Rally, April 12, the Panthers, together with the Peace and Freedom Party, put out a national plea for telegrams to be sent to the chairman of the California Audit Authority in Sacramento. The plea requested that supporters strongly urge that the decision to revoke Cleaver's parole be immediately reversed, in light of the absence of an investigation of the Oakland police and the incident that provoked action by parole authorities.

The Black Panthers and the Peace and Freedom Party agree that Cleaver's imprisonment is another attempt by police to systematically intimidate and destroy the Black Panther Party by liquidating or jailing its leadership. A previous attempt to provoke Eldridge Cleaver to arms occurred Jan. 16, 1968 at 3:30 a.m. in Cleaver's San Francisco home. San Francisco police, apparently without motive, broke down the door of Cleaver's apartment and searched the apartment without a warrant. Eldridge, his wife Kathleen, and Panther revolutionary Emory Douglas were present. No one was booked.

The following is the official Black Panther account of the incident, April 6, that has led to Cleaver's imprisonment without a trial:

"Several Panthers in cars in West Oakland on Saturday night, April 6, were approached by two policemen and menaced with guns. When the Panthers tried to defend themselves, shooting began, and the Panthers ran into a nearby house. After about 90 minutes of shooting by some 50 members of the Oakland Police Department, who set fire to the house and filled it with tear gas, the Panthers were forced to surrender. With floodlights covering the house, Bobby Hutton walked out with his hands up. Someone yelled that he had a gun, and he was shot. He was not armed; no gun was found anywhere near his

"...The police do on the domestic level what the armed forces do on the international level: protect the way of life of those in power."

## HUTTON DEAD... CLEAVER JAILED



Bobby Hutton



from *"Soul on Ice"* by Eldridge Cleaver

"...the pressing social problems which are feeding the conflagration raging in America's soul... can no longer be compromised or swept cleverly under the national rug of self-delusion. The possibility of concealment no longer exists, and the only ones deceived are the deceivers themselves. Those who are victimized by these "social problems" -- the Negroes, the aged, unemployed and unemployable, the poor, the miseducated and dissatisfied students, the haters of war and lovers of men -- have flung back the rug in outraged rebellion, refusing to be silenced until their grievances are uncompromisingly redressed....

"The world capitalist system has come to a decisive fork in the road, and this is at the heart of our national crisis. The road to the left is the way of reconciliation

with the exploited people of the world, the liberation of all peoples, the dismantling of all economic relations based upon the exploitation of man by man, universal disarmament, and the establishment of international rule of law with effective means of enforcement....

"...A young white today cannot help but recoil from the base deeds of his people. On every side, on every continent, he sees racial arrogance, savage brutality toward the conquered and subjugated people, genocide; he sees the human cargo of the slave trade; he sees the systematic extermination of the American Indians... There seems to be no end to the ghastly deeds of which his people are guilty. GUILTY. The slaughter of the Jews by the Germans, the dropping of the atomic bombs on the Japanese people -- these deeds weigh heavily upon the prostrate souls and tumultuous consciences of the white youth... The young whites know that the colored people of the world, Afro-Americans included, do not seek revenge for their suffering. They seek the same things the white rebel wants: an end to war, an end to exploitation. Black and white, the young rebels are free people, free in a way that Americans have never been before in the history of their country. And they are outraged....

"...If a man like Malcolm X could change and repudiate racism, if I myself and other former Muslims can change, if young whites can change, then there is hope for America.... The sins of the fathers are visited upon the heads of the children, but only if the children continue in the evil deeds of the fathers..."



by tear gas, came out. In total, nine persons were arrested, including Panther National Captain David Hilliard. Two policemen

Photo by

Copeland-Berkley Barb



# ART AND ANTI-ART

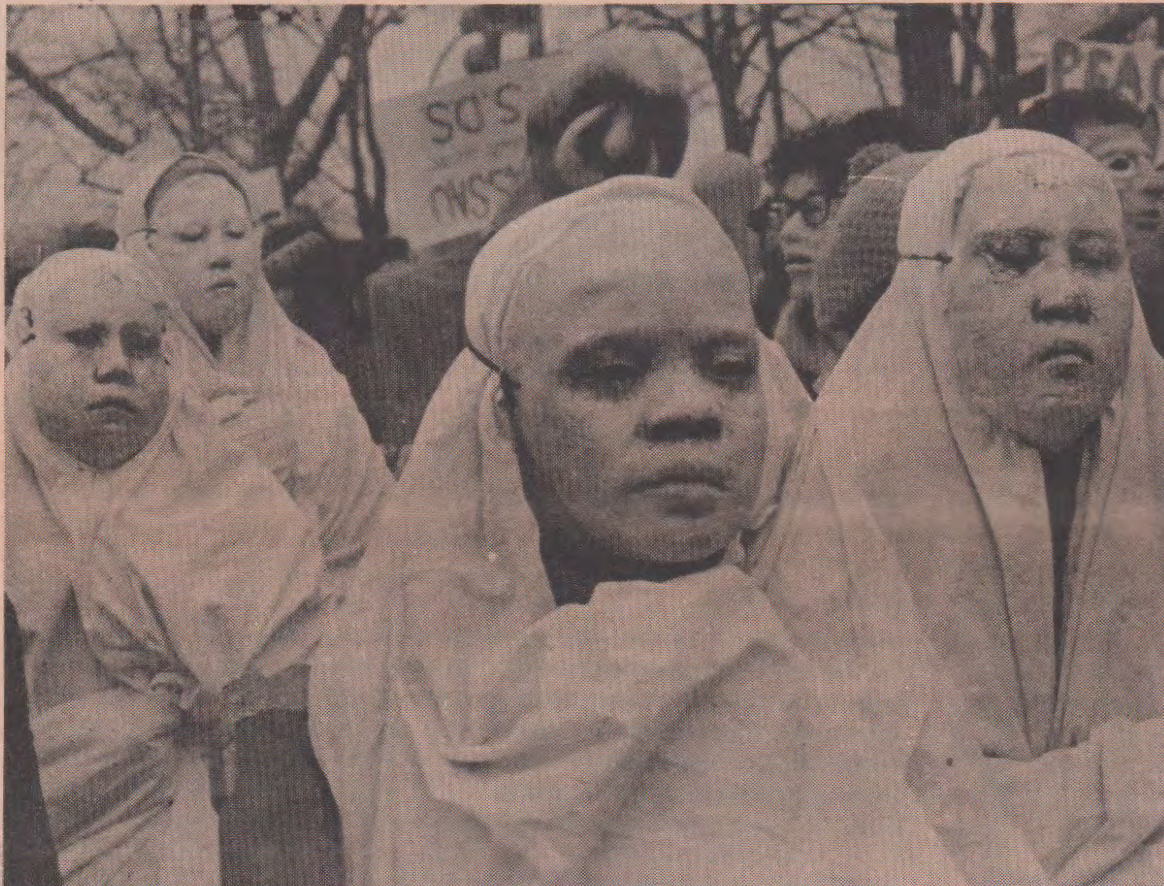
Dada represents an unfinished revolution in art, one that our movement artists today are continuing. Dada was a great era when art was an organic part of the artist's life; artists were not afraid to make a statement, they wanted to communicate on vital levels, and art gave meaning to their lives. Art, life, and revolution were united. The publication of Hans Richter's magnificent book, *Dada, Art and Anti-Art* (McGraw-Hill paperback; \$3.95) is an important event, for Dada raises some vital questions not only about art, but about life and revolution.

We who are Movement people, following the lead of the anarchists and other decentralists and libertarians, are becoming more and more concerned to live our revolution. We are seeking to build a life which is regenerative before (or at least at the same time as) it is revolutionary, a life which creates the new, in our own lives, while it destroys the decay in society (and in our own lives). Can this be done? Or is a whole regenerative life antithetical to a struggle for massive social change?

We all know what happened in pre-Nazi Germany. The Dadaists did not prevent Hit-

Richter, with Hugo Ball, Tzara, Huelsonbeck, Arp and several others originated Dada in about 1916. Characteristically, they disagreed actively about the origin of the word "dada." Richter's explanation, the loveliest one, I think, is that it stems from Tzara and Janco's Rumanian 'da, da', an approving expression that accented their conversations. "This joyous slavonic affirmative," says Richter, "seemed wholly appropriate, ... a powerful reiteration, 'da, da, 'yes, yes, 'to life."

The anti side of Dada is much better known. Richter says, "Our provocations, demonstrations, and defiances were only a means of arousing the bourgeoisie to rage, and through rage to a shame-faced self-awareness. Our real motive force was not rowdiness, but the question, basic as it is now, 'what next?'" Dada had a "new artistic ethic (which sometimes took) a positive, sometimes a negative form, often appearing as art, and then again as the negation of art, at times deeply moral and at other times totally amoral." No wonder then that Dada had no unified formal characteristics like other styles have.



ler, and neither did deeply anti-Nazi people who withdrew from the struggle both psychologically and physically to live regenerative lives in rural intentional communities such as the Bruderhof. Yet both groups offer us some clues. Some people are seeking rural communities which will maintain strong ties with the city, with a lot of movement back and forth, as people work in free universities, guerilla theater, etc. Some will manage to make their peace with the city, finding regenerative lives with or without community. For some people, art offers its own answer. Yea -- saying Dada was concerned with the rebirth of society. Art of this nature is revolutionary; it gets in people's guts. Art as the communication of life, art as an extension of self to others, -- art from community in the form of guerilla theater, music, painting whatever-- such art offers a synthesis of a regenerative life and revolutionary social change. When this happens, we are picking up on the unfinished revolution of Dada.

*Dada, Art and Anti-Art* is a loving account by one of Dada's creators, hence its vitality and spirit. This is no mere scholarly history, though it possess that element too. The book is filled with pictures, some in color. There is a good selection of drawings and posters, and even some poetry and short plays. In addition there are pictures of the artists, and it is a great delight to find that Hans Arp looks like his work. The \$3.95 paperback is a version of a gorgeous \$50 hardback, an awe-inspiring book that good public libraries should have.

Shock was one of the favorite devices of anti-art Dada. Works like Duchamp's *Bicycle Wheel* had an instant impact on the viewer -- and that was the end of it. Such pieces belong, Richter says, in museums, not galleries. Duchamp would agree. The distinction is interesting. A museum is for historical relics, but a gallery, Richter says, "is not there to be walked through, even if there are thousands of pictures in them... They are there for meditation -- if only that were still possible." Today, galleries are "offering the public entertainment rather than objects of contemplation, which is what real works of art are. I still think that one person who meditates before a work of art is worth more than thousands who just gawk."

Richter notes that the museum pieces of Duchamp and others had their place. The bother is that commercially successful artists today (erroneously referred to as Neo-Dadaists) do not understand that the recognition of shock falls flat. Richter provides a devastating quotation from Duchamp, "this New Realism, Pop, assemblage, etc. is an easy way out... when I discovered ready-mades I thought to discourage aesthetics... they have taken my ready-mades and found esthetic beauty in them. I threw the bottlerack and the urinal in their faces as a challenge and now they admire them for their aesthetic beauty."

The question of why audiences clamor for coke-bottle and comic-strip "art" is an interesting one. Richter concludes that it is a peculiarly American phenomenon.



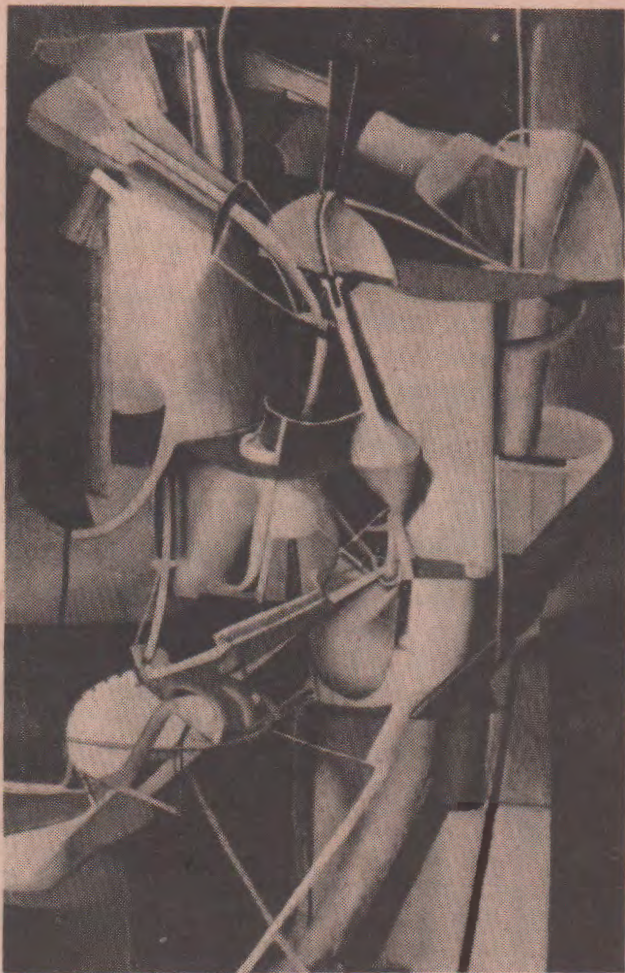
He quotes Huelsenback, who laments that "the tools of Dada are being used by 'sensation-hungry galleries eager for business.'" Richter adds, "Art in this zero form has taken on a ... socio-psychological meaning, no longer transcendental, but therapeutic." Such art gives in to and reflects a sick, sterile, society. It assumes we are out of control of our lives, that "we are incapable of altering a hopeless situation."

This cynicism is precisely what Movement artists are challenging today, with their lives as well as their art. They are searching for art forms that provoke awareness and contribute to a revolutionary consciousness. It is these artists who are the true descendents of the pro-life strain of Dada. In poetry there is Will Inman, who publishes the poetry magazine Kauri, a beautiful, painful, outpouring of honesty from Inman himself as well as many other poets. And there is El Corno Emplumado (the Plumed Horn), the magnificent journal of poetry, prose and art, in both Spanish and English, published in Mexico by Sergio Mondragon and Margaret Randall (a superb example of revolutionary art appears in the January issue; it is a poem for Che Guevara, "Che Comandante," by the great Cuban poet Nicolas Guillen). There are great signs of life in theater, particularly Peter Schumann's Bread and Puppet Theater in New York, a sensitive and powerful group. Certainly they fulfill Richter's concept of transcendental and socially-relevant art.

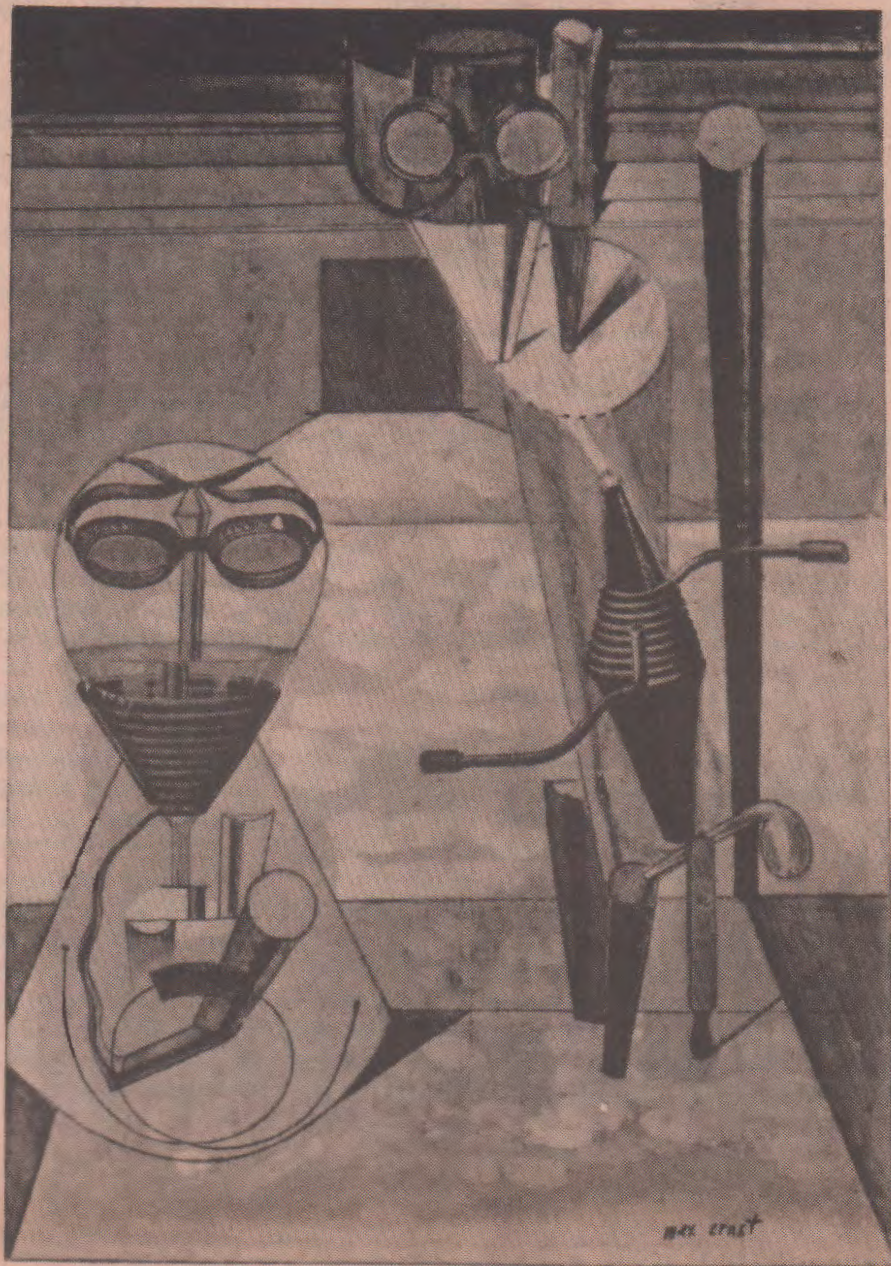
Even in Washington, D.C. there is the American Playground which looks promising, particularly now that it has a music director, the young composer James Stepleton, whose best work surpasses that of Kurt Weill. Richter does not mention these artists, or Kenneth Patchen, or even Allen Ginsberg and the rest of the old San Francisco Renaissance. But it will be clear to Movement readers of Richter's book that yea-saying Dadaists were these artists' antecedents.

"A fusion, not merely of all art, but of all regenerative ideas," was the aim of the Dadaists. Ball tells us in his journal, from which Richter quotes. Many of our Movement artists today share Tzara's feeling when he said that "what interests a Dadaist is the way he himself lives." They could also say, with Kandinsky (quoted by Richter from Ball's Diary) that they hope "to bring about a rebirth of society." Yes! Here is the beginning of an organic life/art/revolution gestalt.

--Robin Standish  
(LNS)



Marcel Duchamp. "The Bride". 1912.



Max Ernst. (I Copper Plate I Zinc Plate I Rubber Cloth 2 Calipers I Drainpipe Telescope I Piping Man). 1920.

## GOP

A marked increase in the number of cases of alleged abuse of police powers has come to the attention of the Prince George's Branch of the American Civil Liberties Union.

Inquiry and investigation into the magnitude of these charges must be made to determine a course of action. At the present time there is within the county system no administrative redress available to citizens wishing to have such incidents heard or investigated.

If public response is

great enough to show justification, the Prince George's Civil Liberties Union will schedule and announce the dates and locations for public hearings on such issues prior to recommending that some form of permanent checks and balance system be set up.

Contact from Prince George's citizens having such complaints or knowing of such instances is solicited by the P.G.A. C.L.U.'s Police Practices Committee. Call: 345-9674, Victor Edwards 567-7234, or Mrs. D. J. Campbell, 262-3173.



# REPORTER AT SMALL

Bill Blum

Mrs. William Sullivan, Jr., President-General of the DAR, interviewed in the Washington Post, April 13:

She (Mrs. Sullivan) disagreed with the Kerner Commission report that two divided societies, one black and the other white have emerged.

"Certainly that was not the case in Vietnam when I visited," she said. "They were fighting together as American troops."

\*\*\*\*\*

Speaking of the DAR -- what the hell was Walter Washington doing, speaking to that lily-white, reactionary group?

\*\*\*\*\*

Opening line of the Washington Post, April 15, page one lead story: "U.S. Marines killed at least 106 Communists Easter Sunday..."

\*\*\*\*\*

A few months ago, the WFP printed a parody of a Joseph Alsop column. Some readers thought its triteness and chauvinism were a bit overdone even for a parody. So in fairness to Mr. Alsop, we herewith present an excerpt from one of his actual columns (Washington Post, April 15), written from Vietnam:

"Here, one noticed all the strains of our America were gloriously represented -- Irish and Yankee, Jewish and Puerto Rican, German and Central European and Negro, last listed, but by no means last in act and presence. The officer

reading the citations was an exceptionally impressive, very young Negro lieutenant, who is making the Army a career.

"The Stars and Stripes drifted gently in the bright air in the iron grasp of an even younger Negro draftee, who rather resembled Cassius Clay, powerful, ramrod erect, proud of his silken and symbolic burden."

\*\*\*\*\*

Negroes keep calling for Negro ownership of the businesses in the ghetto areas. However, in the opinion of this reporter, there is no reason to believe that Negro businessmen would not cheat and exploit customers as much as white businessmen do. They would do it, and for the same reason-- the primary function of a businessman in a capitalist society is to make as much profit as he can.

Theory has it that if each person in our society tries to do what's best for himself, everyone will benefit and that the wealth produced will somehow trickle down. Of such stuff was the "American Dream" made.

\*\*\*\*\*

Lost in the furor over Mayor Daley's remark about looters and arsonists have been the sage comments of Sen. Russell Long (D-La.) on the same subject: "It might cost a few lives to be strong and enforce the law but I don't see that we are too badly off if a few professional robbers, thieves and arsonists do lose their lives plying that kind

of trade."

Long went on to say that he hopes President Johnson will not recommend "some new group of laws to be passed to give the rioters what they are rioting about."

But of course it's only some isolated, crazy "Kook" who is responsible for the murder of Martin Luther King or other acts of violence against Negroes.

\*\*\*\*\*

They'll Never Learn Dept. -- Robert Komer, civilian deputy for pacification in Vietnam: The pacification drive in South Vietnam's countryside is "generally back on the track and moving again." (Wash. Post, April 19)

\*\*\*\*\*

"At least 10 million Americans are now wasting away from chronic hunger and malnutrition."

Citizens' Board of Inquiry into Hunger and Malnutrition in the United States.

Yes, it's horrible, it's obscene, it shouldn't be, etc., etc., etc. -- We can all see that very clearly.

What we can't see (refuse to see?) is that such a situation could not exist under a rational, humane economic system. Capitalism is not such a system.

\*\*\*\*\*

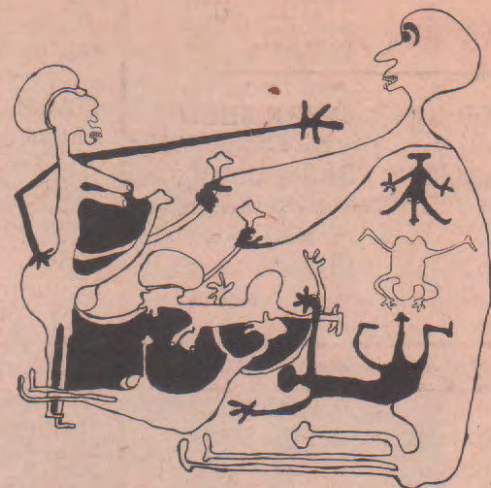
## THE VELVET UNDERGROUND

## WHITE LIGHT/WHITE HEAT

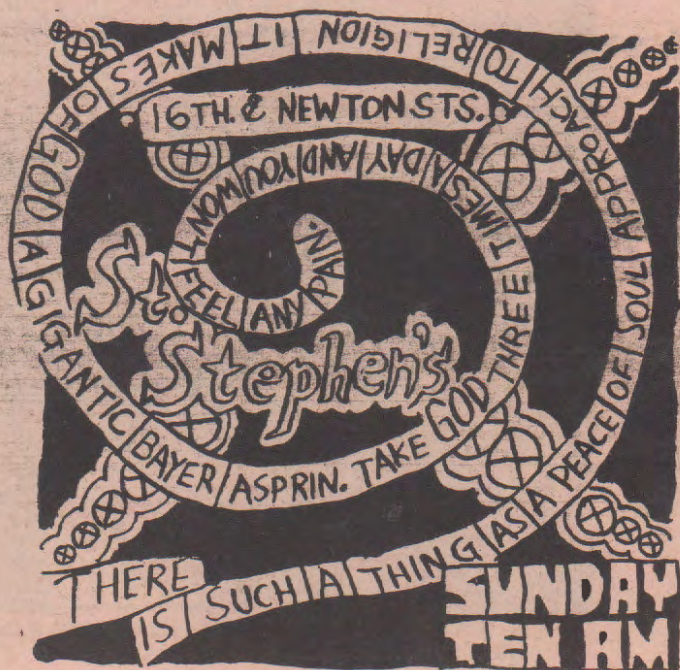
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Manual for draft-aged immigrants to Canada - \$1. c/o E. Godron, #15 2279 Yonge St., Toronto, Ontario, Canada.

WISH FOR COOL CHICK TO SHARE LIFE. GERMANY BACKGROUND. ARMY SUPPORT. WILL PAY ROOM AND BOARD IN GERMANY. MUST FURNISH OWN WAY OVER. CONTACT DAVID E. DeWALD, HHC 4/35 APO, NEW YORK 09140

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Bill call me 423-4317 Earth Mother

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INSTANT ENLIGHTENMENT-Join the Neo-American Church-\$5. Contact your local Boo Hoo: 244 8946. JD-Boo Hoo of Washington, Primate of the Potomac, Don Mead, BH of Georgetown or Paul Kane, BH of Yonder's Wall (337 - 9307)

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MALE, 28, seeks modeling experience, Box 3Z, W.F.P.

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MIRIAM: PHONE BRUCE at 332-7939.

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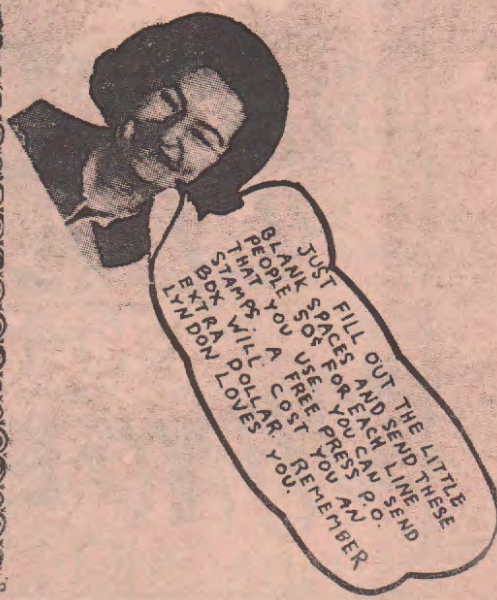
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WTFP

POLITICAL  
QUIZ

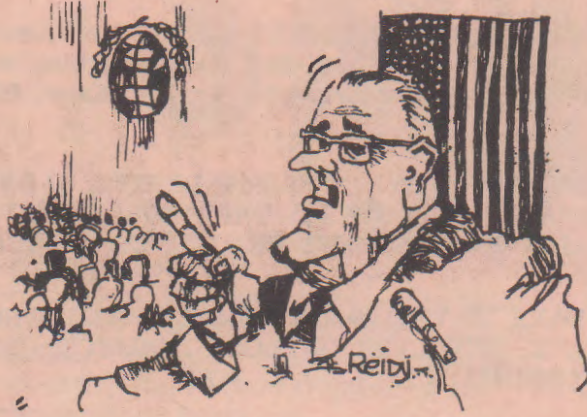
by Bill Blum

Bobby Kennedy is

- a. The son of Joseph Kennedy
- b. The son of God
- c. The answer to the New Left's prayers
- d. Nothing, if not sincere

Richard Nixon is

- a. A liberal
- b. A conservative
- c. A moderate
- d. All of the above



Mendel Rivers is

- a. A teetotaler
- b. A conscientious objector
- c. An acid-head
- d. Not for real



Lyndon B. Johnson will go down in history as

- a. A humble Texan
- b. A credibility gap
- c. The man who took Vietnam off the map
- d. The 35th President of the United States

Hubert Humphrey is

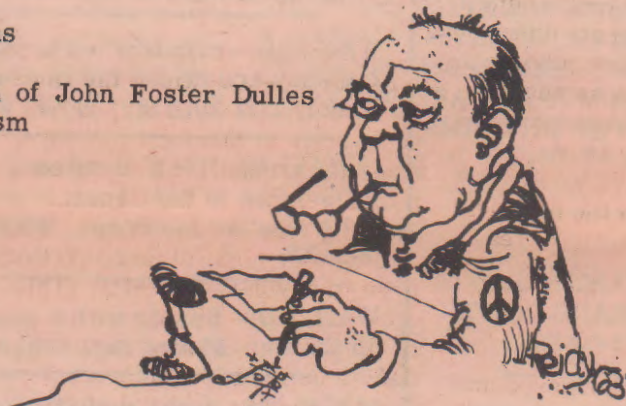
- a. Lyndon B. Johnson's conscience
- b. Lyndon B. Johnson's mirror
- c. Lyndon B. Johnson's puppy dog
- d. Lyndon B. Johnson

Walter Washington is

- a. A figment of the White House's imagination
- b. Senator Byrd's illegitimate son
- c. A honkie
- d. A riot

Dean Rusk is

- a. A barrel of laughs
- b. A barrel of shit
- c. The reincarnation of John Foster Dulles
- d. Soft on Communism



Ronald Reagan is

- a. The all-American boy
- b. The all-American girl
- c. A hippie
- d. The Reader's Digest come to life



Ladybird Johnson

- a. Needs beautification
- b. Sleeps with Eartha Kitt
- c. Is a witch
- d. Deals in grass

George Wallace is

- a. The last stand of the American Way of Life
- b. An anachronism
- c. A nigger-lover
- d. A nigger



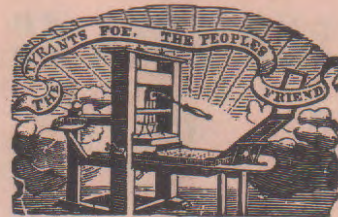
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## TOWARDS A FREE COMMUNITY

by Rick Margolies

Last Sunday the Free Community resumed its weekly communal meetings and eating after several weeks postponement because of Washington's martial law. Several proposals were kicked around and it was generally agreed that there are several worthwhile projects that many of us can get involved in. Below are listed the ideas, some reasons why, and the names of people to contact if you want to get involved (there is always more to do than people to do it)...

A coin laundry/community center would provide:

1. a meeting place, media center, focal point for the community.
2. a base for broadening community services, i.e. a day-care center.
3. jobs for our members
4. a regular income for the community fund.

Call David Morris, days 234-9382, nights 483-8723.

A grocery co-op would provide a place for people to buy inexpensive food (and own the place as well) and

2. a base for broader community services, e.g. a small neighborhood medical service;
3. jobs for community citizens

4. a visible and functioning project to ignite interest on a broad basis in neighborhoods owning their own stores and services. Call Jan Wostmann at 638-6377 or Max Smith at 638-6377.

A day-care center would provide a service to the broader community we live in and creative jobs for our own people. Call Terri Bunch at 265-0512 in the evenings.

Buying our own houses would provide greater freedom from irate, cigar-smoking, absentee landlords who may not like our lift-style or modes of decorating and using the houses;

2. a continuity and permanence of housing for ourselves and other movement-oriented people in the nation's capitol, unavailable otherwise;

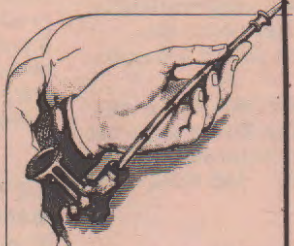
3. collateral for financing other radical projects since the

Where We're

money paid out in rent is gone forever while the money put in mortgage payments (about the same, sometimes lower) is still ours because the building is ours.

It was generally agreed to pattern our by-laws along the lines of those of the Midpeninsula Free University at Stanford (the best Free U. around): all decisional power resides in the General Meeting (our Sunday thing). There is a Friday night dinner meeting, open to anyone interested. This coordinating committee does much of the shit-work of implementing decisions from the General Meeting. They also have a board of directors which has no power at all (tee-hee). The final approval of these by-laws (written up in the required legal Newspeak takes several pages) will be next Sunday. All involved will have a copy by the weekend, and should come to the meeting with their own ideas, complaints and proposals already sorted in their heads.

AT



THIS COLUMN IS OPEN TO EVERYONE IN THE WASHINGTON FREE COMMUNITY: SAY WHAT YOU FEEL NEEDS TO BE SAID-LET US KNOW YOUR HEAD.

We are all on this common lump of sod together; so dig it. We have to constantly react with each other, and instead of perpetuating mental reactions of self protection, let's react to the positive by recognizing that each Man has equal validity.

It is a reafunction of America when people are Being together and become conscious that they are black, or white, or hungry.

The Doord say "We want the world and we want it now." I have the world now, and it is irrelevant to believe that "they" can take it from you.

There is NO authority above yourself. Power is not quantitative, the more people that believe in a doctrine or statement has no relevance to its truth.

We are the scrapings of gravity.

Governmental forms have been made to put bodies in, not human beings. The structured power games have become so infinitesimally sub-structured that we forget why they existed in the first place, let alone why they exist now.

The only real power people is mental. Fear in America is its poison trying to reach your level of awareness. The way to cease the Absolute Power of the government is to counter it with knowledge of the absolute power in your head.

The Central Nervous System is stronger and more durable than the Pentagon. Love is far more potent as a weapon than Lyndon Johnson.

To make the kind of world that you want to live in- LIVE YOUR LIFE NOW. If you wait for someone else to create your Utopia for you, you shall never see it as Utopia. -Peter Novick

## LOVE FARM hits green



by Pete Novick

The poisoned dirt of the city with its invasions of enemy American troops is no environment to aid a FREE COMMUNITY. Polluted air and contaminated minds are affecting every soul within the artificial geographical boundaries of the District of Columbia. For those who need a change, and who feel the urge to return to the Dirt under foot that comprises this planet, the FREE COMMUNITY FARM offers solitude, creative exile, and work, baby, work.

John Fitzgerald, Washingtonian-at-Large has obtained the as virgin as possible 112 acres in West Virginia for the site of his free community farm.

It has solitude. The only other life there has never heard of the Great Society, and yet it is the greatest of all.

If you are sick of Totalitarian Suppression then find your thing in the Appalachian where there are so many stars at night that the sky is a continuous band of cosmos. The deer thrive in the woods adjacent to the house, and streams are clean. Can you imagine drinking from the Potomac? You can drink the water in Blithering Heights.

But this Utopia in Evolvment shan't happen by the grace of those enjoying it. There is hard work tilling the soil, and planting and loving the Autotropic life forms. Seeds must be planted, plows must be loved into the ground.

And the quiet willastound you. We were so used to the noise of the city that it took a whole day for the internalring of sirens, screams, and motors to die out of our awariness.

For information, contact the WASHINGTON FREE PRESS. And if you can, please donate PLOUGHS, SEEDS, RAKES, HAND TOOLS, and TIME.

This farm is for YOU of the Washington Free Community, it is for Artists looking for Monasterial tranquility, musicians, and lovers. See you in West Virginia.

## WORKSHOPS

Dance Workshop -- Modern dance technique to stretch and strengthen bodies and to explore the communicative function of stylized movement. After a period of orientation in the technique classes, students are welcome in a choreography class. Call first: Sally Nash at 234-9382 who gives classes Sundays from 5:00 - 6:30 and 6:30 - 8:00.

Sue Ann Solem 676-9382 gives classes on Wednesday from 6:30 to 8:00. The choreography class is on Wednesday from 8:00 - 10:00.

Music Workshop - Starting a rock band for fun and profit (for the Free Community). Needs a drummer and singer specifically, but anyone interested should call Mark Gemain at 332-8811.

Leather Workshop - Just beginning. Beginners or interested craftsmen should call Rick at 628-2528.

Guerrilla Theater Workshop - A politically active theater group which brings the drama to people when they are not expecting it. Contact Dennis Livingston at 234-9382.

Donations of clothes are urgently needed. Contact Washington Free Press.

Cinematography Workshop - Want to make films? Call Dennis at 234-9382

Clothing Workshop - functioning at present; already has sold some of the dresses made there. Call Nancy Hastings at 332-6136

Pottery Workshop - functions regularly. Call Larry Adlerstein whether a beginner or pro: WO5-2427

Photography Workshop - Call Jan Wostmann at 638-6377

Graphics Workshop - Want to make posters and other graphics? Call "Bearded Jim" True at 667-6444.

Jewelry Workshop - John Ramsey makes beautiful, inexpensive jewelry. He wants to teach others: 949-5924.

Yonder's Wall would appreciate the donation of counters for display, or finances to support the purchase of them. Bob Shell, Yonder's Wall.

the art work on p. 7 of issue #29 of the WFP was done by Bob Shell



# WHAT THE HELL IS GOING ON?

## SATURDAY - APRIL 27

**INTERNATIONAL DAY OF PROTEST AGAINST THE WAR IN VIETNAM.** Gather at Franklin Park, 14th and K, N.W. 11 am, then march to induction center, 916 G St., N.W., return to Franklin Park for 1 pm rally with Prof. Howard Zinn, Donna Allen, James Farmer, others. Call Mobilization Committee, 347-6633 for further information.

**BE-IN** at P St. Beach, noon; entertainment and speakers; to collect non-perishable food, blankets, tents, money, etc., for the Poor People's Campaign.

**EMBASSY TOUR,** 2--5 pm; visit embassies of Mexico, Australia, Brazil, China (hah!), Iran, Spain; tickets \$5 at Marriott Motor Hotels, American Security and Trust Co. offices Shoreham Hotel, Wash. Hilton, each of the six embassies.

**PARTY** to allow voters in the Capitol East area to meet their candidates for the National Democratic Convention and the D.C. Democratic Central Committee; 1200 East Capitol St., Apt. #1, fund-raising.

## SUNDAY - APRIL 28

**DISCUSSION AND SOCIALIZING.** Former Congressman Walter Judd speaking on "Moral Issues Involved in the Far East"; sponsored by the Sunday Evening Club at the National Presbyterian Church, 4125 Nebraska Ave. N.W., upper level--single adults, all ages, interdenominational, 7 pm.

**FILMS.** "L'Avventura" and "The Studio of Dr. Faust"; Catholic U. Nursing Auditorium, 8 pm, 75¢.

**CONCERT.** The Music of Thailand, a Lecture-Demonstration; Phillips Collection, 1600 21st St., N.W., 5 pm.

**HIKING** along canal towpath and Potomac River with the Wanderbirds Hiking Club; meet in parking area on MacArthur Blvd. at Cabin John Creek (Old Cabin John Bridge), 10 am. Take D-4 (MacArthur Blvd.) bus to end of line and connect with Cabin John bus; bring lunch.

**DICK GREGORY,** Jefferson St. Jug Band plus others at the U. of Maryland, Ritchie Coliseum, 8 pm; tickets \$1.25 at door or in Student Union Lobby.

**FRANK SPELTZ,** know-nothing editor of the Washington Free Press will give his usual bullshit speech at Foundry Methodist Church, 1500 16th St., N.W., 7 pm before the Young Adults Group. Everyone invited (especially those with eggs and tomatoes.)

## MONDAY - APRIL 29

**THE MUSTARD SEED** center at Church of the Pilgrims, 22nd & P Sts., N.W., basement; Monday thru Thursday, 5 p.m. - 1 am. free food, coffee, entertainment, chess, cards, piano; bring or do your thing; donations of \$ or labor appreciated

**FRANK SPELTZ** is speaking again for God's sake! This time on "The Underground Press", 1:30 also Will Inman, poet-laureate of American Univ. at 10:30 am on "The Free University" - both at George Mason College, Fairfax, Va., outdoors in the quadrangle.

**MEETING** of Board of Education to hear public evaluation of the new Jr. High Boundaries; Roosevelt H.S., 7:30 p.m.; for Roosevelt, Cardozo and Coolidge Communities.

## TUESDAY - APRIL 30

**DISCUSSION.** "A Policeman Looks at Policing," Officer Paul Fuqua, Community Relations Dept. of Metropolitan Police Dept. discussing the problems of police work in ghetto areas; Potter's House Coffee Shop, 1658 Columbia Rd., N.W., 8:30 p.m., \$1 includes coffee.

### POOR PEOPLES CAMPAIGN

Dialogue of news and discussion about the campaign every Tuesday at N.Y. Ave. Presbyterian Church, 1313 N.Y. Ave., N.W., 8 p.m.; public welcome.

**MEETING** of Board of Education to hear public evaluation of the new Jr. High Boundaries; Wilson H.S.; 7:30 p.m.; for Wilson and Western communities.

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

## WEDNESDAY - MAY 1

**FILMS** "The Revealing Eye" (historic developments in cinematography), "Plant Traps - Insect Catchers of the Bog Jungle", "Discovery: Why Plants Bend Toward Light," and "The Secret of Life." Smithsonian Museum of Natural History, 8 pm., free.

**LECTURE** "War and Peace in the Jewish Tradition," Rabbi Abraham Baharan; Catholic U., Nursing Auditorium, 8:20 pm., free.

**DIVORCE** Last of a series of radio programs dealing with problems faced by divorced parents; WAMU-FM; 88.5, 7:00 p.m.

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

**VIETNAM** Washington Mobilization Committee to End the War in Vietnam, meeting every Wednesday at St. Stephens Church, 16th and Newton Streets, NW., 8 pm; public invited.

## THURSDAY - MAY 2

**"THE MUSTARD SEED"** See April 29 listing. Tonight - "Interface" a moderated forum to discuss issues between establishment part of community and hippie and free community. Every Thursday except last one of month; 8:00 - 10:00 p.m.

**FILMS.** See May 1 listing. Today at noon in the Smithsonian Museum of History and Technology.

**COFFEEHOUSE.** Jewish Community Center, 16th and Q Sts., N.W.; 7:30 pm. each Thursday, speaker at 8:30; \$1 admission includes coffee and pastry.

## FRIDAY - MAY 3

**FOLK MUSIC WEEKEND** sponsored by the Folklore Society of Greater Washington; Friday evening thru Monday, May 6 in Prince William Forest Park (near Quantico, Va.); come for entire weekend or any part of it - camping space and food available; Chuck and Nan Perdue, Des and Juliet Rainey, Mike Cooney plus Washington talent; square dancing, films, folk dancing; call Andy Wallace, EM2-5138 for further information.

**TALK** "The New Left," Dr. Walter Jacobs; 7:30 pm., Montgomery Blair High School, girls' gym.

**THEATER** "The Merchant of Venice," by a newly-formed, non-profit Shakespearean Company; 814 20th St., NW; for tickets and information call NA8-5575. Thru Sunday.

**COLOR SLIDES** show sponsored by Wanderbirds Hiking Club; Room 43, National Museum, Constitution Ave. at 10th St., NW., 8 pm.; photographers who have pictures to show, call Woody Kennedy, 671-4249.

**MACBIRD** presented by Burning Wood Company; Thursdays thru Sundays, opening tonight; Hawthorne Aud., 6th and Eye St., SW.; registration 8:30 pm. curtain 9 pm.; tickets - \$3, \$4 reservations: DI7-2801.

**BENEFIT DANCE** for "The Mustard Seed" with the Fallen Angels and the Scattered Moss. All proceeds to this worthy cause. At St. Thomas Episcopal Church, 18th and Church Sts., NW; 8 - 12pm. \$1.50, refreshments

**MAHARISHI MAHESH** (the Beatles' Guru) and the Beach Boys at Wash. Coliseum, 3rd and M Sts., N.E., 7:30 pm; tickets - \$3.50, 4.50, 5.50; call 337-3300.

**POOR PEOPLES CAMPAIGN.** Dialogue of news and discussion about the campaign every Friday at St. Thomas More Hall, Glebe Rd. and Arlington Blvd., Arlington, 8:00 pm.; public welcome.

## SATURDAY - MAY 4

**FOLK MUSIC WEEKEND.** See May 3 listing.

**OPEN SING** at Alexandria Folk Lore Centre, 323 Cameron St., Alexandria, Va., 8 pm., every Saturday.

**THEATRE.** See May 3 listing.

**FILMS** "Who Owns Tony Fargus?" and "Ages 10 to Adult" presented by Washington Peace Center at 1323 New Hampshire Ave., NW. 8 and 9:30 pm.; each showing followed by discussion and coffee, free. Repeated May 11.

**"WHO GIVES A DAMN DAY"** at Lubber Run Park, Arlington. Do your own thing all day today and tomorrow. Take route 50 (Arlington Blvd.) to North Columbus St., turn right and go 2 blocks to park entrance on left and to the amphitheater; call Tom, 528-7991, 4 - 9 pm., for further information.

**MACBIRD.** See May 3 listing.

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

**SOCIALISM DISCUSSION** series presented by The Young Socialist Alliance, every Saturday, 2 - 4 pm. 15 7th St., N.E.; 546-2092 or 667-8039

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

**COFFEEHOUSE** One-night experiment at Christian Community Presbyterian Church, Belair Drive (off route 450), Bowie, Md.; 6 - 11 pm, 50¢; Joe Latham, folksinger plus other performances poetry, drama - all original; free refreshments; call Dave Splitt, 779-0817 for further information.

## SUNDAY - MAY 5

**DISCUSSION AND SOCIALIZING.** Dr. Edward Bauman speaking on "Revolution in the Church"; sponsored by the Sunday Evening Club at National Presbyterian Church, 4125 Nebraska Ave., NW, upper level - single adults, all ages, interdenominational, 7 pm.

**HIKING** with Potomac-Appalachian Trail Club in Shenandoah National Park, \$6.50 includes transportation and dinner; leaves from 1718 N St., NW; 7:30 am., coffee stop enroute; call Thelma Dreis, AD 4-6722 to reserve and for further information.

**FOLK MUSIC WEEKEND.** See May 3 listing.

**THEATRE.** See May 3 listing

**HIKING** with Wanderbirds Hiking Club in Old Rag Mountain, Va.; board chartered bus at 8 am. at the small park, 12th St. and N.Y. Ave., NW; fare - \$4, bring lunch; call 581-0553 for further information.

**OPEN HOUSE FOR SERVICEMEN** every Sunday, 4 to 9 pm, N.Y. Ave. Presbyterian Church 1313 New York Ave., NW; free food, ping-pong, pool, juke box, hostesses, dancing.

**"WHO GIVES A DAMN DAY"** See May 4 listing

**MACBIRD** See May 3 listing.

**POOR PEOPLES 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.

**TEEN NIGHT** at Christian Community Presbyterian Church, Belair Drive (off route 450), Bowie, Md; 7 - 11 pm., 50¢; Wash. area folk singers plus "The Tweed Ring" band, free refreshments; call Dave Splitt 779-0817 for further information.

## MONDAY - MAY 6

**TALK** on Asia by Scott Nearing, recently returned from Vietnam. India and elsewhere; Washington Ethical Society, 7750 16th St., NW., 7:30 pm., free.

**FOLK MUSIC WEEKEND.** See May 3 listing.

## TUESDAY - MAY 7

**PRIMARY DAY** If you're a Republican vote for Donna Allen; if you're a Democrat vote for the Phillips-Pinkett Slate (Kennedy); if you're a radical, write in Fred Halstead (Socialist Workers Party) or Dick Gregory or else blow up the polling places.

**POOR PEOPLES CAMPAIGN.** See April 30 listing.

**JAZZ.** See April 30 listing.

**AUDITIONS** for amateur musical productions, every Tuesday at 8 pm. in the Music Room, Roosevelt H.S., 13th and Upshur Sts, NW; for further information call Frank Hirschel, 737-3377 (days)

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

## WEDNESDAY - MAY 8

**FILM** "Paris 1900" (Old French newsreels, early silent movies, etc.); Smithsonian Museum of Natural History, free, 8 pm.

**LECTURE** "An Art Critic on the 20th Century," Brian O'Doherty; 11 am, Corcoran Gallery of Art, 17th and N.Y. Ave., NW; reserve ASAP at ME8-3211

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

**SQUARE DANCING.** See May 1 listing.

**VIETNAM.** See May 1 listing.

## THURSDAY - MAY 9

**ART DIALOGUE** between painter Adolph Gottlieb and art critic Andrew Hudson, Corcoran Aud. 17th and N.Y. Ave., NW. 8:40pm - \$1.00

**"THE MUSTARD SEED"** See May 2 listing.

**FILM** "Paris 1900" (Old French newsreels, early silent movies, etc.); Smithsonian Museum of History and Technology, noon, free.

**MACBIRD.** See May 3 listing.

**AMERICANS FOR DEMOCRATIC ACTION** meeting to decide on resolutions and delegates to the national ADA Convention - interested parties and possible new members welcome. N.Y. Ave. Presbyterian Church, 1313 N.Y. Ave., N.W., 8 pm.

**FEDERAL EMPLOYEES AGAINST THE WAR** meeting to discuss future strategy at Lincoln Temple, 11th and R Sts., NW, 8 pm.

## FRIDAY - MAY 10

**FOLK MUSIC.** Shirley Griffith and Yank Rachel, country blues; 8:30 pm. Washington Ethical Society, 7750 16th St., NW. \$1.00; coffee house.

**MACBIRD.** See May 3 listing

**POOR PEOPLES CAMPAIGN** See May 3 listing.

**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 their 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.

## EXTENDED EVENTS

**EXHIBITION** of paintings by Adolph Gottlieb, one of the original members of the abstract expressionist group; Corcoran Gallery, 17th and N.Y. Ave., NW thru June 2

**PHOTOGRAPHY EXHIBITION** Works of Joffre Clarke -- social scenes and conditions throughout rural and urban Afro-America and among the Peace Movement activities; Washington Gallery of Modern Art, 1503 21st., NW, thru May 5.

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

**EXHIBIT OF PHOTOGRAPHS AND DOCUMENTS** telling the story of the Jewish uprising in the Warsaw ghetto; Bnai Brith Bldg., 1640 Rhode Island Ave., NW, for remainder of year.

A new employment agency, specializing in jobs related to social change & movement activities, has been established in Rohnert Park, Cal. The clearinghouse for jobs wanted and positions desired is Vocations for Social Change, Box 1111, Rohnert Park, Cal. 94920.