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*The Spirit Lives
on*



*The Struggle is
ours*

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Children: Now that you have done such a good job "exposing" the C.I.A. why don't you take your spectacular tactics to Moscow and do the K.G.B. After all, and who knows, you might even make a few bucks in the process!! Our side could use a few good names, can we try you? A. Reader P.S. You'll have to try something other than the broken car routine over there. They're wise to you on that.

Editor's note:

We'd love to expose the KGB, will you help us? In the meantime, we're exposing our own KGB in the struggle to ally America's technology, politics, and people with the revolutionary needs of people throughout the world. On this score, you see a threat, we see a challenge.

Dear Donald and Terry,

I beg to differ with your paranoid, inaccurate, and incomplete piece on the P Street Beach fiasco printed in the Aug. 26-Sept. 9 Q.T. From the first sentence, "Everyway you look at it you lose." throughout the article you err.

The Grok concerts, consisting of several groups playing back to back from 4 to 10 pm on Sundays were not the issue. Miss Catherine McCarron, whom everyone knows and no one listens to, was not the complainant. Now to ignore the rest of your article and make and to make a long story short and simple so you can understand what you did not bother to look into.

Assistant Regional Director of the National Park Service, Russell Dickinson.

was pressed from high levels in the Dept. of Interior to cancel the amplified sound portion of the Summer in the Park program at P St. Beach. The pressure was in the form of repeated telegrams from the Georgetown Citizens Assn. to Secretary Hickel, Director of Park Service Hartzog, and so on. They in turn pressured Dickinson and on Aug. 16 he cancelled all use of amplified sound at this park. We on the Summer in the Parks' staff had no part in this decision. The rest of the community, most notably the Neighborhood Planning Council was not consulted. It was a clearcut bureaucratic response to pressure from a single interest group thought to be politically powerful.

The question at this point was how to respond and the only answer was to go to the people. Signs explaining what had happened and who was responsible were put on the bulletin boards at the Beach. Phone calls were made and newspapers notified. Our friend, Steve Reuben, who produces Grok concerts for us, for no monetary compensation (no bread, either for him or the groups) notified the radio stations. Community people, in this way, found out what had happened.

The public meeting was a farce. Mr. Dickinson apologized for his hasty and erroneous action and the concerts immediately resumed the following weekend with a concert Friday night and the second Washington Pop Festival on Sunday. The following Labor Day weekend featured rock concerts Friday night with Ames Oaks and Nelson Jervis and the Dawn, Sat. night with Love Cry Want, and Sunday with Dawn and Claude Jones. The "man with the big stick", the Park Police have cooperated with Summer in the Parks at the beach in every way, at all times. Is this repressive? Did we lose? Parks are for people, and

Summer in the Parks continues at P St. Beach through Sept. with movies on Friday nights, rock concerts Saturday nights, free, of course. So you see the people can govern if they will, and you can print the facts, if you will. Phil Adams Summer in the Parks staff

Ed. note: We appreciate the further information your letter has brought to light, but we must reaffirm our stand on the interpretation of the entire event: we, the free community, lost in the battle of P St. Beach. YES, we got back our music, YES, we got a full continuation of the Summer in the Parks program. But, NO, we did nothing to change the system that cancelled the program. NO, we did nothing to insure that the same thing will not happen again. (Must we all go to more meetings each time some few "politically powerful people" want to fuck-over the majority?)

We agree with your statement that "Parks are for people." It is not a question of keeping them that way, but rather a question of making them that way.

Editor:

I hear around me much talk of "The Revolution". It takes little to guess where the Star, Post, and Free Press stand. I thing Quicksilver Times owes its readers a clear unambiguous statement of policy. As I see it, there are only three stands a person or periodical may take:

- 1. wish revolution at this time
2. will support revolution when and if it comes
3. will NOT support revolution under any circumstances.
Should you refuse to come out and say awhere you stand, you show yourself as another bullshit rag afraid of losing

readers (i.e. money in your pocket).

"You say you'll change the constitution. We all wanna change your head. You tell me it's the institution. You better free your mind instead." -Lennon & McCartney

I'll hand the worker a joint but NOT a gun. Kevin Osgood

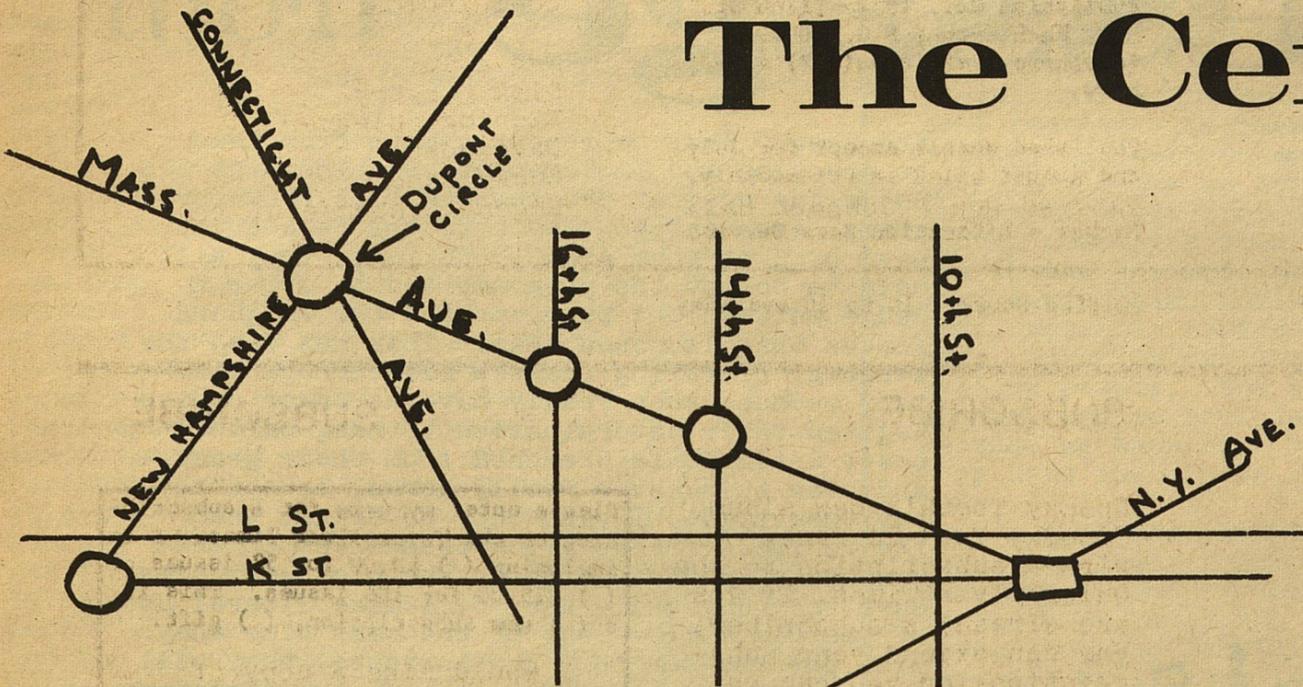
Ed. note: "Happiness is a warm gun."

Editor & staff, After reading "Come to Chicago" (or) "Join the Conspiracy" in #6, Aug. 12-22. I wondered if you were leaning toward Communism when you said "An action not only against a single war or a 'foreign policy' but against the whole imperialist system that made that war a necessity." I really dug the idea of going to Chicago and protesting but I'd feel better if you verified those lines. "Yankee come home"

Ed. note: Chicago is a demonstration by all people and organizations to protest that system which dehumanizes us and creates a succession of Vietnams. It's not going to be a picnic.



The Center



by vincent williams

A large 3-story building at the corner of 10th and L Streets NW will soon open as the Washington Free Community Center. Sponsored by the Washington Peace Center and the Washington Free University, the Center plans to offer a variety of services to the free community.

One service will be the operation of a "revolutionary restaurant", where good food can be bought at minimal prices. Open seven days a week, the restaurant will serve lunch and dinner - full, healthful meals - for no more than a dollar.

Macrobiotic meals of brown rice and vegetables will be sold for around fifty cents.

The Center's auditorium, capable of holding almost 200 people, can be used nightly. Available to worthy groups, organizations, and individuals, the audi-

torium is scheduled to feature films, lectures, concerts, and plays.

Office space at the Center will be occupied by organizations such as the Peace Center, the Free University, Women's Liberation, and possibly Switchboard. At night the offices will double as classrooms for the Free University.

A small printing press and several mimeograph machines will be operated at the Center, offering low-cost printing services to individuals and groups.

The project's main coordinator, John Lewellen, believes the center will be a place for the free community to get together and solidify. The location, 945 L Street NW, sounds fairly out of the way, but is actually only a 9-block trip northward on Massachusetts Ave. from Dupont Circle - no further from the Circle

than Wisconsin Ave.

Lewellen refers to the Georgetown merchants as "gougers", and says that the food operations at the Community Center will provide an alternative to those who prefer brown rice to a Peoples Drug Store hamburger.

All the materials and labor which have gone into the renovation of the building have been donated by various individuals and businesses. Anyone wishing to volunteer some time and energy for this project, and anyone interested in a full-time paid position on the kitchen staff, should contact John Lewellen at: 667 - 9226.

The Center should open in less than three weeks. If you would like to see something like this work in this area, you can help.

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He said his car is equ... ed "I've taken a great
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'Quicksilver' Dealer Arrested in Arlington

Arlington police last night arrested the part owner of a clothing store and charged him with selling an obscene publication—the underground Quicksilver Times.

lawyer to defend Pearson if the charge is not dropped by Monday. Becker said he knew of nothing obscene in the current issue of the

QT busted in Va.



The screws of repression were tightened a little more last Friday when the police busted the Body Shop in Arlington, Va. for selling the QUICKSILVER TIMES.

Arlington County detective R.H. Splading took into custody Donald Pearson, one of the two owners of the Northern Virginia head shop on the charge that he did "sell an obscene pamphlet...against the peace and dignity of the Commonwealth."

Pearson's bust has a familiar ring to it. Using the standard establishment tactic, a person is arrested for an obscenity charge when actually his politics are the real reason for the harassment. Similar arrests are carried out almost daily against movement people all over the country on charges ranging from marijuana possession to conspiracy to conspire to form a group to breath the free air.

Spalding, when he nabbed

Pearson, would name no specifics regarding the alleged obscene contents of the TIMES, and merely muttered that "various things" in it came under the warrant.

About two hours after he was arrested, Pearson was released on \$100 bond. Court date for this extravaganza of moral jurisprudence is set for Mon., Sept. 9, although Pearson's lawyers have declared that they will ask for a postponement to prepare a civil liberties case.

A message from

Eldridge Cleaver



ALGIERS (LNS) - Back during the days when I was still running around in Babylon talking crazy about the pigs, if anyone had told me that someday I'd find myself in this exile situation trying to send a message back about the Black Panther Party's Breakfast for Children program and the white radicals of Berkeley with their People's Park, I probably would have taken it as a putdown. But it's all for real, and what is more I find myself very enthusiastic about these developments.

Both of these actions expose the contradiction between the pretenses of the system and the needs of the people. They stand as an assertion that the pigs of the power structure are not fulfilling their duties and that the people are moving, directly, to fill their own needs and redress their grievances. And the pigs in turn, with their hostile response to both of these programs, clearly expose themselves as enemies of the people.

Breakfast for Children and the People's Park are qualitatively different types of actions from anything we have been into in

the past. They represent a move from theory to practice and implementation. The pigs cannot argue against the substance of these programs, even though they hate the forces that have brought them about. In fact, they will move to co-opt the programs and to drive a wedge between the programs and the vanguard forces that launched them. This has been the strategy of ruling classes all through history because they really have no other choice --given their determination to hang on to power until it is wrenched from their grasp--and even this never really works, except to buy them time. It can only be tragic when the vanguard forces allow themselves to get coopted. On the one hand, the pigs will pressure the vanguard - they will make liberal use of the Big Stick - but at the same time they will use the carrot. For instance, they will try to get Jerry Rubin to become the director of a City Park, and Bobby Seale to become the headwaiter in a statewide Nutrition Supplement program.

I have a question: will my child ever be able to sit down to a Black Panther breakfast, and will Kathleen and I, with our child --and I'm counting this Panther before he claws his way out of the womb--ever be able to visit the People's Park? What we need is some liberated territory in Babylon that we are willing and prepared to defend, so that all exiles, fugitives, draft-dodgers, and runaway slaves can return to help finish the job.

The black and white communities are controlled by the same ruling class. Towards black people this ruling class uses racism as a tool of oppression, turning this oppression into a National Question. In the white community, oppression is a Class Question, provoking the response of Class Struggle. And when we see clearly that we're only dealing with Dr. Jekyll and Mr. Hyde, we recognize the beauty of the response of the people. We recognize that the Breakfast for Children program and the People's Park are authentic and accurate responses to the situations of black people and white people in Babylon.

Breakfast for Children pulls people out of the system and organizes them into an alternative. Black children who go to school hungry each morning have been organized into their poverty, and the Panther program liberates them, frees them from that aspect of their poverty. This is liberation in practice. In the white mother country where class struggle is the appropriate tactic and expropriation of the expropriators the proper means to revolution, the act of seizing that land and establishing a People's Park could not have been more to the point. So it is clear that the people are always able to discover a way of moving. Out of their practice they develop new theory that sheds light on future ways of moving.

If we can understand Breakfast for Children, can we not also understand Lunch for Children, and Dinner for Children, and Clothing for Children, and Education for Children, and Medical Care for Children? And if we can understand that, why can't we understand not only a People's Park, but People's Housing, and People's Transportation, and People's Industry, and People's Banks? And why can't we understand a People's Government?

It is very curious that the Breakfast for Children program was born in West Oakland, which can be categorized as one of the most oppressed areas in Babylon, and that the People's Park, on the other hand, was born in Berkeley, which can be categorized as one of the least oppressed areas. I think this is how we have traditionally looked upon these two contrasting areas. Of white people, those in Berkeley thought that they were amongst the freest in the land, and of black people, those in West Oakland knew that they were

amongst the most oppressed. So we have these two very significant developments, one in the most oppressed area and the other in the least oppressed area. And it's very instructive to notice that on the one hand there is an attempt to fill the emptiness of want, of need, and of deprivation that the system of oppression and colonization leaves in the lives of a people. Here people are fighting for the essentials of survival, fighting for food for children, fighting for what it takes just to survive. On the other hand, in the least oppressed area, we see a fight which at a superficial glance can be mistaken for a fight for leisure. But we must look upon the fight for the People's Park as an inroad into the system, because it poses the question of basic rearrangements in the system itself. And this is really the crucial question in our overall struggle, for in Babylon there is not really a scarcity of goods, and there is, objectively, no real reason why there can't be people's parks, because the land is available and the wherewithal to build such parks is there in abundance. But the capitalists, who must first see the prospects of a profit before they make any distribution of the resources, do not see a profit in a park for the people. And they see no percentage, beyond underwriting some marginal goodwill in the community or good public relations, in the Breakfast for Children program. They see this program as a threat, as cutting into the goods that are under their control. They see it as cutting into the expendable portion of their possessions. These two questions pose the basic problem that radicals have to deal with in Babylon; ultimately, they both pose precisely the same question. It is only because they start from such divergent sources that they give the appearance of being worlds apart. One springs from needs that are obvious and basic, and people can relate to them on that basis, while the other springs from an area that we are not accustomed to looking upon as basic to survival. People can readily relate to the need to eat breakfast, but it is possible that they cannot see the need for a park. They can see life continuing without a park but they would be more concerned about attempting to perpetuate life without food.

Revolution, in its essence, means precisely the rearrangements of a system. Many people think of revolution only as overt violence -- as guns shooting and conflagrations, as flames leaping into the air, bodies in the streets and the uprising masses storming city hall. This is only one phase of the revolutionary process, and the violence is not an end in itself but only the means through which the necessary power is seized so that the rearrangements in the system can be carried out. It is the means for expropriating the land, the natural resources, the machines, all the means of production, the institutions of society - for taking them out of the control, out of the hands of those who now have them and who have abused them, who have perverted these things and have converted them into instruments with which to pursue their own private gain at the expense of the wider public good.

Ironically, many of the oppressed people themselves do not feel that they have a right to the things that a revolutionary program demands in their name. They have guilt feelings about it. They recognize and relate to people having food to eat and park for their children to play in. But when the pigs of the power structure oink their lying tears, bemoaning the outlaw nature of the movement, these politically unaware people who are not firm in their ideology will get up-tight and feel guilty. They can even be made to feel that they are doing something wrong or something that is immoral, and they can be manipulated because of this feeling. It is necessary to dispel this feeling, because what it flows from is indoctrination with the myth of private property, the myth and the cluster of beliefs that have been spawned by the soothsayers of greed in order to sanctify their

possession of the earth under the guise of private property.

We are trapped between our visions of what it really is: a People's Government in which a rational arrangement is made, and the present reality - helicopters dispatched over college campuses to spread clouds of noxious gasses in order to intimidate the people and to stifle their protests; troops marching in battle formation down our streets; sharpshooters in the uniforms of the guardians of the law, taking aim, taking deadly aim, at citizens, actually aiming at vital spots of the body, actually pulling triggers, and actually killing people. And we stare dumbly, and we wonder, and we feel impotent and intimidated because we know that they have the guns, and they have the courts, and they have the prisons.

In a recent issue of the Black Panther Party newspaper which reported on the first casualty of the battle for the People's Park, an essential question was raised: "The white mother country radicals have demonstrated that they are willing to lay down their lives in the struggle, but the question still begs an answer - are they willing to pick up the gun?" This gives rise to another question: After picking up the gun, whom do we shoot?

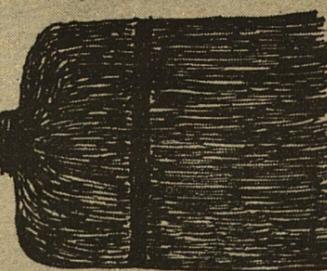
We must get it clear in our minds that we will shoot anyone who uses a gun, or causes others to use guns, to defend the system of oppression, racism, and exploitation. And the issues of the People's Park and the Breakfast for Children program clearly convey that we are moving beyond the racist pig cops to confront the avaricious businessmen and the demagogic politicians, because we have to ask ourselves who sends the cops and the National Guard, and who they are there to protect.

We have nothing to gain by deluding ourselves or by seeking ways to evade the reality, the terrible reality, that confronts us. We must face the fact that we are at war in America. Not everyone realizes that there is a war going on. Some of us understand theoretically that in a capitalist economy the relationship between the ruling class and the ruled has been defined as a relationship of struggle, of war, but even so it is as though we have been reading some mysterious sociological poetry that stimulates the fat inside our skulls and gives us some sort of secret thrill. Others of us are so nitpickingly fanatical that we cannot assess the reality before our very eyes - the reality in which we ourselves are participants and which our own work has helped bring about - unless we can read it in a book written a hundred years ago in another country, under vastly different circumstances which do not begin to approximate the gigantic proportions of the task which rests so smotheringly upon our shoulders.

The principles that have been learned from our experience with the People's Park and the Breakfast for Children program, I think, will take root in the minds of radicals all over the United States. Myself, I'm tired of using the terms "radicals" and "militants", and I prefer to use the term "revolutionaries", because if we are not involved in a Revolution, and if we don't understand ourselves to be revolutionaries, then there is very little that we can really hope to do. But if we understand ourselves to be revolutionaries, and if we accept our historic task, then we can move beyond the halting steps that we've been taking, beyond the Stupid Revolution, and gain the revolutionary audacity to take the actions needed to unlock and focus the great revolutionary spirit of the people. All they need is to get their teeth into a pig's ass, or to see the ace up the avaricious businessman's sleeve or the lies in the teeth of the demagogic politicians. Then there will be a new day in Babylon, there will be a house-cleaning in Babylon, and we can halt the machinery of oppression, purge our institutions of racism, and put the oppressors up against the wall - or maybe more appropriately, up against the fence that they have built around the People's Park.

Follow-up

by dave rosso and lucky lane



Last week's Quicksilver Times has a story exposing the working conditions at District Waste Materials Co. (2115 Bryant St., NE).

Brought to light were unsanitary working conditions, fire hazards, lack of rat control or air circulation, no sick leave or paid vacations, and unfair working hours with poor pay.

On Thursday, shortly after arriving for work, one of us distributed among the workers a few copies of the Quicksilver Times containing the expose.

By the time he had changed into his work clothes, he was called into the "Inter Sanctum" where he was met by Mr. Jan, the company supervisor, who was waving a copy of the Quicksilver.

"I understand you don't like working here."

"That's right."

"All you have to do is punch the time clock. I'll get your check ready."

"No discussion?"

"There's nothing to discuss. You were warned before you started working here. I told you every bad thing about this place."

"That's no excuse for the conditions. You have nothing to say about the conditions these people work in?"

"Nobody has to work here. Nobody twisted your arm. By the way, the people you are writing this for will never see it," said he as he waved the Quicksilver Times.

"Don't count on that."

The discussion ended at this point other than a few banal comments about not being able to figure the tax on the check and how the secretary would have it ready as soon as she arrived, etc., etc., etc.

Jan had said enough. He told how he decided a warning about the conditions served as a sufficient excuse for them existing in the first place. He implied, in the act of firing, that the company did not allow criticism. And he implied how he figured the Quicksilver Times was such an insignificant paper that it would never reach the right people - the oppressed people.

We can guarantee the personnel of District Waste that the Quicksilver Times will head the best selling list on Bryant Street NE.

Mr. Kaye, owner of the plant, was not available to receive the list of improvements that had been prepared for him. This list, which has been sent to him by registered mail, follows.

During my employment here I have observed many inadequacies in sanitation, fire safety, wages, work incentive, and respect towards the people who make your business possible.

The people who are employed to you deserve, and are entitled to, improvements in the following areas:

SANITATION: Sanitary facilities should include soap, towels, toilet paper, and constant cleaning. Someone should be hired to maintain sanitary and equipped facilities.

HEALTH: Rodent control should be implemented immediately. An air circulation system should be installed to alleviate the dust congestion.

FIRE SAFETY: Safety measures are grossly insufficient and a danger to all. Fire exits - ALL exits - must be continually unhampered by any obstacles of any sort. Portable fire extinguishers must be kept in working condition, strategically and obviously placed throughout the plant. Propane canisters must be stored away from the building and paper in a safer area. Fire alarms must be easily accessible. All employees must be briefed concerning fire safety measures, procedures, and use and location of fire fighting equipment.

WAGES: The character of work and the cost of living require a raise to \$1.90 per hour for women and \$2.10 per hour for men. Overtime will not be based on a forty-hour week, but an eight hour day. Saturday work will be automatically paid as overtime. Increase in pay will be determined by longevity. A promotion and workmen's incentive plan will be provided.

Lunch break will be one hour in length or one half hour in length with a fifteen minute break in the morning prior to lunch and a fifteen minute break after lunch.

Sick leave and paid vacations will be computed by length of time with the company.

A company policy stating what is expected of employees will be drawn up and distributed to all employees.

Employees will be allowed to be heard by means of a representative chosen by the body of the employees. Grievances will be heard on an open-door basis.

After observing conditions, discussing with fellow workers, and following my own conscience I consider the foregoing fair, modern, and necessary for the employees of this company, and, in the long run, for the company.

If any or all of these requests should be refused I shall continue to maintain contact with personnel within the company and within various agencies of Government, I am also taking full responsibility of this action.

Letters have been sent to the departments of health and fire, describing conditions as they exist at Kaye's Slave Camp. These departments have promised to investigate.

We have heard from several of Kaye's "slaves" that Jan had been vigilant in his efforts to gather all the loose QT's he could find and throw them away. They say the truth hurts.

Jan's actions speak as well as his words. A despotic system remains despotic by keeping the people ignorant, by shielding them from the truth.

While one of us was being fired for being a subversive, the other was seeing how things should be run.

The Government Printing Office, which sends paper to District Waste also bales paper, but in direct contrast to District Waste:

All we can say is, why, Mr. Kaye? Surely you realize plants such as yours are an insult to man and a defecation on society. But it would hurt your pocket to make corrections.

It is interesting to note that on Monday, Aug. 25, a propane gas explosion caused extensive damage to the Commercial Storage Warehouse at 910 Brentwood Rd. NE. The heading in the Washington Post read: "Six injured in second major warehouse fire within 24 hours." As of this week,

Con't. on page 18

BOOM!

From bells to beads to buttons to bombs

NEW YORK (LNS) - On the night of Aug. 20, an explosion tore through the eighth floor of the Marine Midland Building in the financial district of the city. The first 12 floors of the 52-story building are occupied by the Marine Midland Grace Trust Company, a bank with \$3.5 billion in assets and considerable investments in Latin America. The bank's corporate trust records are kept on the eighth floor.

As police speculated that "someone with deep psychological problems" must have set the blast, while other banks in the area tightened security, Liberation News Service received the following press release in the mail:

"The explosive device set off at the Marine Midland Grace Trust Company on the night of August 20th was an act of political sabotage. Considerable damage was done to the security files and building structure of the W. R. Grace Company which extensively controls agricultural and chemical holdings throughout Latin America.

"There was no intent to hurt anyone. The attack was directed only at property. An hour before the explosion a W. R. Grace guard was telephoned and advised to clear the building at 140 Broadway. Were this warning not treated as a hoax, the minor injuries sustained by 17 people would have been avoided.

"This was the third of such acts, beginning with the explosion at a grenade

arsenal in New Jersey on July 15th and the blowing up of a United Fruit pier on July 26th, commemorating the Cuban Revolution.

"Crimes against other peoples of the world are every bit as heinous as crimes against Americans. Jailing and killing will not deter acts of sabotage in the U.S.; nor will the age-old political placebo known as "liberal reform." Nor will the longed-for ending of the war in Vietnam even begin to end the war in the U.S. Nor in short is there anything that the government can do to placate the impulse to revolution that is in the blood of young America from coast to coast."

The statement was dated August 20th and was unsigned.

The explosion was caused by a "high-order explosive of considerable quantity," according to a preliminary report by the police bomb squad. The blast ripped a hole eight feet wide through a ten foot thick floor, dumping debris onto the seventh floor which is also part of the corporate trust department. The eighth floor was a mass of ceiling paneling dangling toward the floor. Debris was piled three feet deep. Twenty-nine windows were shattered on the north side of the building. Pipes and wires were twisted and chairs and desks were overturned. There were gaping holes in the walls, and scattered around the room were dented filing cabinets and damaged office machines.

Two women were hospitalized, one with a concussion and the other with a dislocated shoulder.

Bank officials had no immediate dollar estimate of the damage, except to say that it was "substantial". They also said it would be "quite some time" before the eighth floor, was restored.

On June 24th the Government of Peru announced that \$10 million of sugar lands owned by W. R. Grace & Co. were to be seized in Peru's agrarian reform, which is supposed to provide for the takeover of all the large landholdings in that country. The plan is to turn the large plantations into agricultural cooperatives for the peasants. The government also assumed control of a \$15 million sugar mill.

Grace is now fighting to retain control of its \$80 million paper and chemical complex in Peru. On Aug. 22 the company revealed that the Peruvian government had assumed control of the complex as the result of a "misunderstanding" and predicted that the property would be returned to the company. Two days later the Peruvian cabinet rescinded the order authorizing the take-over.

A Grace spokesman said they had "absolutely no clues or leads" on the bombing. At least 40 detectives and plainclothesmen were assigned full time to the case, in addition to the Federal Bureau of Investigation and the bank's private security force.

All
together
now

American U.
symposium

Washington, D.C., \$capital\$ of the western world, gets a look on Sept. 13 at some of the representatives of the real peoples' government.

Members of the Black Panthers, the Young Lords, and the Patriots (a white workers' organization) will speak at American University during a Symposium on Repression.

Washington, long a city lacking in effective grass roots organizations, which could rescue the slowly eroding rights of its citizenry, can hear how in other cities people have joined together to end oppression.

Speaking at American U.'s Leonard Gymnasium at 8:30 pm, Panther Bobby Lee (field secretary in Illinois) Patriot Preacherman Bill Fesperman (national field secretary); Reggie Booker (D.C. Emergency Committee on the Transportation Crisis); Brinton Dillingham (Director of Compeers); and an unrevealed "special" guest plan to hold an open conference on what SDS calls "the shit's coming down."

Prior to the Sept. 13 Symposium, rallies will be held Sept. 12 at Malcolm X Park at 8 pm and at Dupont Circle at 9 pm.

Gay Power



world, the blacks, the workers...all those oppressed by this rotten, dirty, vile, fucked-up capitalist conspiracy.

Q: Can you pinpoint the oppression as it specifically relates to homosexuals?

A: Up until now the traditional homosexual has been forced to attempt to live two separate existences which precludes his being able to live fully in either. Through a system of taboos and institutionalized repressions, society has controlled and manipulated (and in our case denied) sexual expression. And through a brutal ethos of competition and inhumane labor has alienated each of us from all our brothers and sisters. The socialization process of the society is nothing but a phony morality impressed upon us by church, media, psychiatry, and education which tells us that if we're not married heterosexual producers and pacified workers and soldiers that we are sick degenerate outcasts. We expose the institution of marriage as one of the most insidious and basic sustainers of the system. The family microcosm of oppression. A male worker is given the illusion of participating in the power of the ruling class through economic control of his children and through the relation he has with his wife as a sexual object and household slave.

Q: Question: how do homosexuals react to their oppression?

A: We hope that masses of homosexuals will be open about their sexuality, and will challenge the bags the system puts people in. Unfortunately it is the repressed homosexual all too often who is willing to be an Uncle Tom or an Aunt Jemima.

Q: What does the GLF intend to do?

A: We are relating the militancy generated by the bar bust and by increasing pig harassment to a program that allows homosexuals and sexually liberated persons to confront themselves and so-

(LNS) - The following are excerpts from an interview held in New York City recently with members of the newly formed Gay Liberation Front.

Q: I'll begin with this question: what is the Gay Liberation Front?

A: We are a revolutionary homosexual group of men and women formed with the realization that complete sexual liberation for all people cannot come about unless existing social institutions are abolished. We reject society's attempt to impose sexual roles and definitions of our nature. We are stepping outside these roles and simplistic myths. We are going to be who we are. At the same time, we are creating new social forms and relations, that is, relations based upon brotherhood, cooperation, human love, and uninhibited sexuality. Babylon has forced us to commit ourselves to one thing...revolution.

Q: What makes you revolutionaries?

A: We formed after the recent pig bust of the Stonewall, a well known gay bar in Greenwich Village. We've come to realize that all our frustrations and feelings of oppression are real.

The society has fucked with us...within our families, on our jobs, in our education, in the streets, in our bedrooms; in short, it has shit all over us. We, like everyone else, are treated as commodities. We're told what to feel, what to think, what to be... all for the needs of a money-making machine that has successfully packaged us all into antagonistic groups, keeping us divided by racism, sex, and other fears. We identify ourselves with all the oppressed: the Vietnamese struggle, the third

ciety through encounter groups, demonstration, dances, a newspaper, and by just being ourselves on the street. The program will create revolution of mind and body as we all confront the opposition. At this time we have specific plans to open a coffee house, a working commune, and experimental living communes. We hope to extend the coffee house idea as an alternative to the exploitative overpriced syndicate run gay bar.

Q: Why do you identify with the revolution when homosexuals are oppressed in other revolutionary cultures?

A: We feel in this respect that previous revolutions have failed, for any revolution that does not deal with the liberation of the total human being is incomplete.

Q: Who is the enemy?

A: Certainly the system, but this system does not exist apart from people. Our aggressiveness is in terms of asserting our identity and reaching out to our brothers and sisters. Our program is a program for free love for all, but in a system that denies people that right, we intend to defend ourselves from the violence that is being brought down upon us.

At present we do not have a permanent address. To find out about our activities call or come by Alternate U, 69 West 14th St., NYC 10011, (212)-989-0666. Until publication of the newspaper, Come Out! we will have a newsletter which can be picked up at Alternate U. We are badly in need of money; if you can help out (literary contributions too), our mailing address is Gay Liberation Front, Box 642, Old Chelsea Station, NYC 10001. Join us!

Concerning Mr. Seale

SAN FRANCISCO (LNS) - Bobby Seale, chairman of the Black Panther Party, faces probable extradition to Connecticut on charges of murder, kidnap and conspiracy.

The latest in a series of frame-ups to hit the Panthers, the charges against Seale remove one of the Party's important leaders from action.

Panther Chief of Staff David Hilliard affirmed, however, that the arrest will not stop the Black liberation movement. He said: "Our party and our program are being taken over by the people. There is nothing the system can do to stop our movement."

Francis McTernam, one of Seale's lawyers, told the press he had reliable information that the operation had been engineered by the Justice Department. "There is a special section in the Justice Dept.," he said, "that has been set up especially to harass the Panthers."

Connecticut's murder, kidnap and conspiracy charges stem from the May 21 murder of Panther Alex Rackley in New Haven. Fourteen other Panthers have been jailed on the same charges and the FBI has used the excuse of hunting for

Rackley's killers to break into a core of Panther offices around the country.

According to an FBI affidavit, Seale was implicated in the case by George Sams Jr., allegedly a Panther, who was arrested in Toronto three weeks ago in connection with the case.

New Haven police claim Seale ordered Rackley's death alleging the victim was a turncoat who cooperated with police. Authorities say Rackley was tried by a "kangaroo court", found guilty, tortured and murdered by other Panthers. Police say a tape-recording of the "trial" and the murder gun are in their possession. The Panthers not only deny involvement in the death but maintain Rackley may not have been a police informer.

Seale was at Yale University in New Haven May 19 as part of a speaking tour for the Conspiracy case. According to a local white radical who helped arrange that trip, "Bobby could have spoken at any one of eight cities in the Northeast, but we (he and an associate, not Seale) chose New Haven."

Interviewed in jail Aug. 22 by San Francisco Chronicle reporter Tim Findley, Seale said, "I never

saw Rackley in my life." Of police informer Sams, Seale commented: "Sams is an agent. He's clearly the one who murdered this person."

Seale said he expelled Sams from the party in April 1968 "for stabbing a brother in the leg," but let him in again at the request of Stokely Carmichael, who has since left the Panthers.

Speaking about the time sequence of the alleged "trial" and the killing, Seale said: "I wasn't in New Haven when Rackley was supposedly tortured May 16 and I wasn't there when he was supposedly killed May 21. My probation officer has records of all my travels and can back that up." He said he arrived in New Haven late in the afternoon of May 19, spoke at Yale at about 8 pm, paid a visit in New Haven and returned to California the next day.

The defense maintains it is inconceivable that Seale, already under indictment for the convention demonstrations and under continual surveillance by the FBI, would travel to a strange city and participate in a killing. Lawyer McTernam insists "they will never be able to prove those charges." But the case will tie Seale up for a long time.

Meanwhile

The war in Vietnam has created more amputees than World War II and Korea COMBINED, according to the Disabled American Veterans. This little-known fact has not been announced by the Pentagon or D.C. newspapers. They don't want to hurt the feelings of the war-mongers and war-suppliers who buy advertising. But the government is urging builders to build ramps on steps for wheel-chairs, amputees, and paraplegics. These men will never walk again. In addition to the \$80 million a day the government is spending on the war in Vietnam, we will also have to pay pensions to these disabled veterans for the rest of their lives, and to their widows and minor children.

Eighteen House Democrats recently charged that the Justice (?) Department and

the automobile industry have secretly arranged to let the four largest automakers escape having to admit to, or receive punishment for, "conspiring illegally to delay the development and installation of anti-pollution devices..." This industrial collusion allegedly spans a period of fifteen years.

While these "respectable" criminals who are responsible for 91% of all carbon monoxide and 50% of all pollution in our air are coddled by our government, young Americans are being persecuted and prosecuted for wanting to end killing in Vietnam and for daring to criticize the overwhelming power of the corporate elite in American society and politics.

Imperialism is a word never uttered by the establishment press when report-

ing on U.S. foreign affairs. Yet, news dispatches concerning the recently established socialist republic in the North African country of Libya clearly show American imperialism in action.

According to establishment reports, Libya is unlikely to expropriate American-owned oil firms - multi-million dollar empires which control 90% of Libya's oil - because Libya lacks expertise; will have difficulty marketing her oil in the West after an expropriation; and because the U.S. Sixth Fleet is nearby to "protect U.S. interests."

Hasn't expertise traditionally been denied developing countries? Hasn't the Western business community long enjoyed an economic tyranny? And hasn't the U.S. historically used force to protect her economic interests? This is imperialism!

Racism in America



Conclusion

SYNOPSIS OF PART I

THE REPORT OF THE NATIONAL ADVISORY COMMISSION ON CIVIL DISORDERS (THE KERNER REPORT), WHILE "OFFICIALLY DISCOVERING" RACISM IN THE U.S., FAILED TO EITHER DEFINE OR ANALYZE THE PROBLEM. FURTHERMORE, IT FAILS TO CITE RACISM AS A NATURAL PRODUCT OF THE SOCIO-POLITICO-ECONOMIC DEVELOPMENT OF THE U.S.

HISTORY: ALTHOUGH NOT BEGINNING IN THE U.S., RACISM MAY HAVE REACHED ITS ZENITH HERE DUE TO TWO FACTORS: THE WESTWARD EXPANSION OF THE NATION AND THE AMERICAN SYSTEM OF SLAVERY.

DEFINITION, CULTURE AND IDEOLOGY: CENTURIES OF EXPLOITATION AND OPPRESSION OF PEOPLE OF COLOR CREATED A WHITE SUPREMACIST IDEOLOGY (WHICH MAY BE HOSTILE OR PATERNALISTIC) TO JUSTIFY, RATIONALIZE AND EXPLAIN SUCH BEHAVIOR. WHITES, WHILE ADMITTING TO POSSIBLE EXCEPTIONS, STILL BELIEVE SKIN-PIGMENT TO BE SYNONYMOUS WITH SUB - OR NON - HUMANITY. THE DIFFERENCE BETWEEN PREJUDICE AND RACISM IS CRUCIAL: PREJUDICE ASSUMES THAT PEOPLE ARE INFERIOR ON THE BASIS OF THEIR SKIN COLOR (OR OTHER CHARACTERISTIC), WHILE RACISM DESIRES THAT A GROUP OF PEOPLE BE INFERIOR AND ORGANIZES SOCIETY SO AS TO INSURE THAT THEY WILL BE.

SYNOPSIS OF PART II

CONDITIONS FOR BLACKS HAVEN'T CHANGED IN 400 YEARS AND IN SOME CASES (SEGREGATED SCHOOLS, BLACK UNEMPLOYMENT, GAP IN WHITE vs BLACK EARNINGS, ETC.) HAVE WORSENED. THE WHITE CULTURE DESIRES CONTROL OF PEOPLES OF ALL COLORS, THEIR LANDS, PROPERTIES, LIVES, AND IN THE SPECIFIC CASE OF BLACKS IN THE UNITED STATES IT IS EVIDENT THAT WHATEVER BLACKS WANT, WHITES ARE AGAINST. RECENTLY, TOKEN INTEGRATION HAS OBSCURED TO A SLIGHT DEGREE THE FOUNDATION OF RACISM. SEMANTICISTS AND THE MEDIA PORTRAY IN A SCHIZOPHRENIC DOUBLE THINK THE UNITED STATES AS A COUNTRY WITH EVER-DECREASING AND MORE CONTROLLABLE RACIAL PROBLEMS. BUT HISTORICALLY, THE UNITED STATES BUILDS AND PERPETUATES ITSELF BY INSTITUTING RACISM AS THE BEDROCK OF CAPITALISM.

STRUCTURE

Because culture, by definition, is institutionalized, any attempt to distinguish the culture of white supremacy from its structure is somewhat artificial. It is essential that the distinction be made, however; not to do so is to risk falling victim to "liberal" theories such as the Kerner Report, which suggest that all whites are equally responsible for maintaining the subjugation of people of color and that all whites benefit equally from racism.

As in other areas of decision-making in the United States, the crucial decisions which create and sustain the powerlessness of black people are made by very few people.

This is not to say that masses do not reinforce or support the structure of racism. That they do is indicated by occasions such as the vote on Proposition 14 in California where, by a two-to-one margin, it was voted not to allow black people equal access to housing. Such votes are the natural outgrowth of a racist culture. The fact remains that on a day-to-day basis, a comparatively small number of whites is involved in the domestic exploitation and suppression of black people.

The most common description of the black community suggests that blacks are an internal colony. In addition, it is useful to understand the position of "non-whites" as that of a subjugated caste. Racism cannot be adequately understood through a traditional or classic analysis precisely because blacks are not a part of the white class structure. If they were, then there would be no difference between white and black figures for unemployment, poverty, job security,

quality of housing, health care, education and the like. The United States does have a class structure. It also has a caste structure, in which some privileges are retained for whites regardless of their class position. (Such as the right not to be called a "nigger"). Conversely, "non-whites" are accorded certain treatment regardless of their economic position. Neither Martin Luther King, Col. Lemuel Penn, Malcolm X, Medger Evers was poor. Nor were many of the Japanese-Americans interred in camps during World War II.

What is common to both colonial and caste descriptions is a permanent state of economic and/or political powerlessness for non-whites as a group.

Most colorless people believe that they do not discriminate against or oppress people of color. In a sense, they are right. Institutionalized, anonymous racism means that many whites do not discriminate in any direct way. They rarely have the opportunity. (As a consequence, most whites also believe that blacks are not discriminated against at all.²⁰ If anything, they think that blacks oppress them.)

Only a small number of whites benefit in a tangible, direct political or economic way from the continued oppression and exploitation of non-whites in the United States. Few whites, after all, can afford domestic help (maids) no matter how low the wages. Not many whites hire labor - cheap or otherwise. There are less and less white politicians who depend on the ghetto vote to retain their electoral position. There are very few Southern plantation owners. Compared to the entire white population, the number of slumlords, loan sharks, and furniture store owners who operate in the ghetto is tiny. Whether individual or institutional, domestic imperialism, like its international big brother, is profitable only to a few.

By far the largest group of whites with a tangible stake in the perpetuation of the colonial-caste position of "non-whites" are those who are hired to administer, contain and control the colony in order to protect the interests of its owners. This group has been labeled by sociologist Lee Rainwater the "dirty workers".²¹ Included among their ranks are: employees of the Bureau of Indian Affairs, ghetto school teachers, welfare workers, policemen, public prosecutors and judges, apartment managers, members of the National Guard, bill collectors and the like. Although most dirty workers are white, for reasons of survival, efficiency and opportunism a growing number of blacks are so employed as well. The function of the dirty workers, as the appellation implies, is to do the dirty work. Just as the apparatus of the Departments of State and Defense operate to subsidize and secure the foreign investment of Charles Englehard and United Fruit, so, too, the welfare department, poverty program, police department and National Guard exist in part to protect the slumlord. The labor and taxes of the many support the profits of the few.

Dirty workers do not necessarily know, wish or intend that their efforts oppress people of color. Much exploitation and conditioning of people of color to accept their lot takes place in the name of "helping". Moreover, racism is such an integral part of the economic, political and social structure, that many, perhaps most, decisions and actions which adversely affect black people do not necessarily involve any consciousness of "color" whatsoever. To say that racism is institutionalized is to say that in carrying out its day-to-day business, the society adversely affects black people without anyone thinking about it one way or the other.

In this sense, motives are irrelevant. Racism may be conscious or unconscious, intended or unintended. The question is: does a particular act disadvantage black people to the advantage of whites, or does it disadvantage blacks whether or not whites benefit? Acts which are intended to be racist can, in fact, be anti-racist in their effect - such as segregating the army and not sending black soldiers to the front lines because they are "cowards". Conversely, an action may be thought to be anti-racist and produce racist effects,

such as those who supported urban renewal because they sincerely thought it would provide better housing for black people.

The summer of 1967 produced the unprecedented (at least for the North) direct intervention of the corporate ruling class itself. Fortune Magazine and the Wall Street Journal were alarmed. The Urban Coalition and the National Alliance of Businessmen was formed. Faced with continuing disruption, it suddenly became necessary to give black people "a sense of power" and a "stake in society".

At the same time, the police arms race encouraged by the police industrial complex began in earnest.²¹ The size of National Guard units previously ordered demobilized was increased, and special "riot" training was made mandatory. The culture of racism made any other response by local government impossible. As an example, in Detroit, after the rebellion of 1967, liberal Mayor Jerome Cavanaugh argued that the poverty program had been a success in Detroit because arrest statistics showed that people involved in the poverty program tended not to be arrested during the Detroit rebellion. (Presumably this meant that they did not get involved in the rebellion as a result of their stake in the poverty program, rather than that they were more skillful at evading arrest.) Cavanaugh did not take the next logical step to ask for a greater city commitment to the poverty program as a future riot preventative. To do so would have been political suicide since it would have meant "rewarding the rioters". Instead, Cavanaugh asked city council approval of a multi-million dollar bond issue with authorization for the purchase of more than one million dollars in armaments, including Stoner machine guns, armoured personnel carriers, M-1 rifles, and an "air force" consisting of one plane and one helicopter; with the exception of the "air force", all requests were approved.

Faced with paralysis in local and federal government, the only segment of the society capable of responding to the ghetto was of course, big business. The nature of the response has been to shift emphasis from the French model of colonialism, with its reliance on dirty workers and military force, to the British model, leaning toward "native" self-administration of the colony. Business response might also be described as neo-colonial, since it allows greater political independence while tightening economic control.

On the caste model of white control, the business response can be seen as an effort to maintain the caste system through the restructuring of the class structure of the subservient caste. Thus the creation of a real black bourgeoisie through "black capitalism" serves to intensify competition within the black community for scarce resources, returning the ghetto to a state of paralysis through social darwinism. Class struggle within the black community either renders caste unity impotent and passive, hence not threatening to general stability, or it destroys such unity altogether, at least in the short run.

Whichever interpretation one prefers, it is clear that, as was the case following the Civil War, the new reconstruction is intended to serve at best as an alteration in the form of the colonial-caste racist control - not its elimination.

To pacify the ghetto, that is, to "solve the Negro problem", is hardly to end racism. For proof, one need only turn to the "pacified" (until recently) "Indians".

If the contradiction between Capital and Labor was not resolved by the struggles of the 30's despite accommodation to the labor movement, the concessions to "black power" will not resolve the contradiction of racism. Under the present structure, a reduction in domestic racism would probably necessitate an increase in racial hostilities abroad.

The history of "social change" in the United States is the history of "the more things change, the more the remain the same". Present efforts are no exception in their deceptiveness. As the next section seeks to make clear, United States' society, as it is presently structured, is incapable of ending racism.

FUNCTION

Just as racism is only one element of an anti-human culture, the structure of white supremacy, whatever its form, is only one part of an exploitative, anti-human system of social organization. Racism in any multi-racial capitalist society is inevitable and functional. To understand its function purely in terms of control of people of color is insufficient. Racism functions to support the existing class struc-

ture as well as the caste structure. It is the cement of ruling class corporate power at home and abroad. Put another way, racism is not just "institutional", it is also systematic.

Most obviously and simply stated, caste consciousness serves as a substitute for class consciousness. Struggle by white workers against blacks prevents struggle by white workers against the bosses. Poor and working class whites have been told time and time again in hundreds of different ways that everytime they move against powerful whites they risk losing their caste privilege. The threat is carried through frequently enough to make it plausible.

For people without economic security or status in the society, even the illusion of control over someone is attractive. Cicero, Illinois would not be so attractive if even Ralph Bunche could live there, let alone some ordinary colored. Fifty-cents more an hour hardly seems worth it if one would have to have a "nigger" as a foreman. Even a strike doesn't seem like such a good idea if it means that "they" will be brought in to work. Welfare mothers, school teachers, and policemen who do not control their own institutions can derive some satisfaction out of controlling those of black people. Students and white collar workers can be smug in their moral superiority over the "red-necks" because their racism takes a more paternalistic form.

The conflict between caste and class is not a simple one. It will not be resolved through mechanistic calls for unity between white and black workers. The historical fact is that white-black coalitions for economic demands does not necessarily alter either basic economic or racial structures of the society. Indeed, such coalitions may reinforce the basic structure. Serious investigation is needed of the premise that whites have entered into coalitions with blacks for economic and work standard improvement, only on the condition that they retain their caste privilege. This has been particularly true in the trade union movement. There is nothing inconsistent about whites striking with blacks at the factory and at blacks who approach "their" neighborhoods or whose children seek to attend "their" schools. If coalition for economic demands ended racism, then presumably there would be no reason for young blacks to create organizations like the Dodge Revolutionary Union Movement (DRUM) within the U.A.W. organized plants, around demands for black foremen, equal apportionment of dangerous and degrading jobs and the like.

The delicate relationship between class and caste makes racism an irrevocable contradiction in United States society. The white power structure cannot "free" the black community without upsetting the structure of the white community.

Another less clear manifestation of the same contradiction is reflected in the growing militancy of labor force which is striking in unprecedented numbers. Faced with worsening in their objective situation caused by inflation, speed-ups and the like, workers are undoubtedly spurred in part by the ironic misperception that "the blacks are getting theirs, why shouldn't we get ours?"

The difference between most whites and most blacks is that whites are economically compensated for their powerlessness at a higher rate than are blacks.²³ Whites cannot understand black demands for things which are alien or unattainable for themselves as whites. It whites have learned to accept their own impotence in the face of external control of decision-making and acquiescence in their own exploitation, "Why shouldn't they (black people) do it the same way we did?"

CONCLUSION

Perhaps they will. If not, the present possibility of overt facism in the United States becomes more likely. The fact that racism is for most whites misguided false consciousness and that whites are victimized as well as non-whites in no way lessens the opposition to demands for self-determination by people of color. White material affluence, however small one's share of it, does "co-exist" with domestic and foreign imperialism. Overwhelming evidence suggests that most whites continue to believe that their interest lies with the suppression of black, red, brown, and yellow people, rather than their liberation. Those who are part of the growing, post-Kerner Report, concern about "racism", remain more committed to the system which inevitable creates it than to its elimination.

Local office of Washington Area People Against Racism: P.O. Box 4831 Cleveland Park Station Washington D.C. 20008; or phone: 483-7274.

Every man, and every body of men on earth, possesses the right of self-government. They receive it with their being from the hand of nature.

[1790]

God forbid we should ever be 20 years without a rebellion. What country can preserve its liberties if its rulers are not warned from time to time that this people preserve the right of resistance? Let them take arms! The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants.

[1789]

Thomas Jefferson





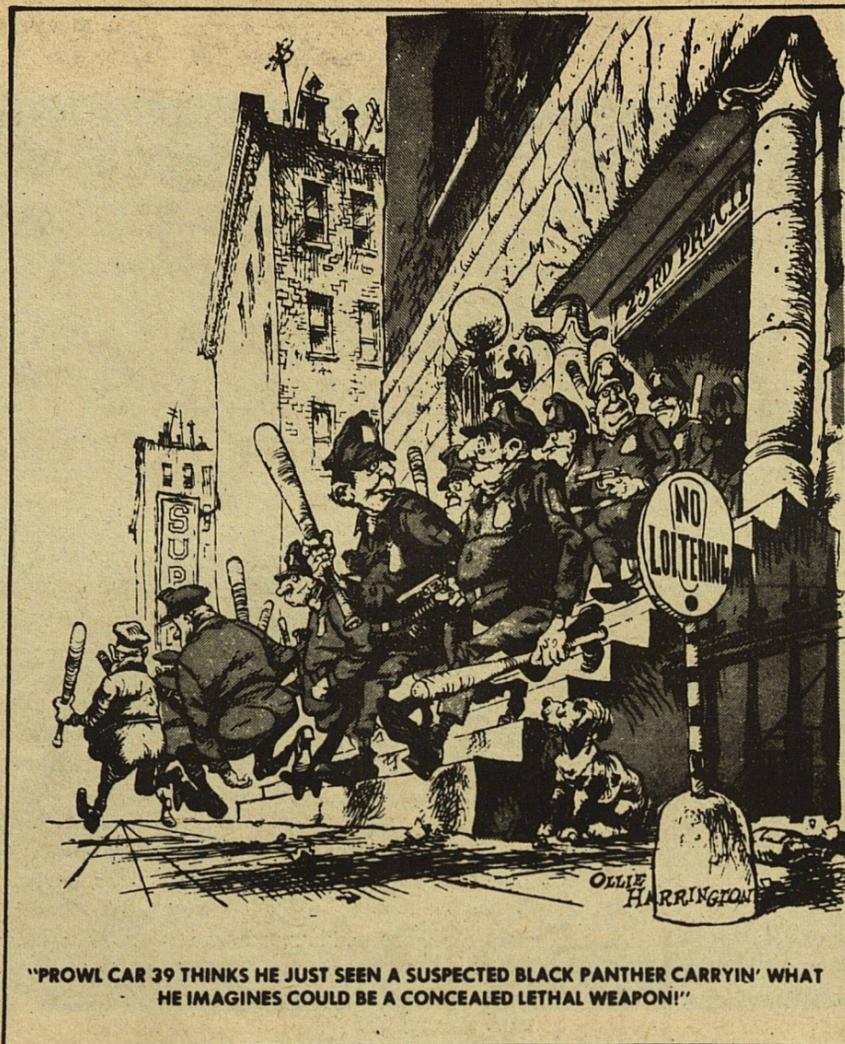
Sept 10-21



C. D. 1893

Panther

Prisoners



"PROWL CAR 39 THINKS HE JUST SEEN A SUSPECTED BLACK PANTHER CARRYIN' WHAT HE IMAGINES COULD BE A CONCEALED LETHAL WEAPON!"

by jomo raskin/LNS

Huey P. Newton. Minister of Defense, Black Panther Party. "The baddest motherfucker ever to step inside of history." The black man armed in self defense. In gun battle shot in stomach by cops. October 28, 1967, taken into custody. Held without bail. Indicted by Grand Jury for murder of Oakland cop John Frey, for wounding Herbert Heanes, for kidnapping Del Ross. Pleaded not guilty to all three counts. Trial before white judge and nearly all white jury. Found guilty of manslaughter. Sentence: 2-15 years. Refuses to work for prison wages of 3¢ an hour. Demands federal minimum wage of \$1.65 an hour. FREE HUEY!

Eldridge Cleaver. Minister of Information, Black Panther Party. Prisoner in San Quentin and Folsom. Convicted on charges of rape and possession of marijuana. Became followers of Malcom X in Folsom. Released after serving nine years of twelve year prison term. Author.

Candidate for President, USA. Failed to report to prison authorities, November, 1968, after accused of breaking parole. Now in exile.

Martin Sostre. Leader of black liberation movement, Buffalo, N.Y. Ran Afro-Asian bookstore. Active in black struggles during Buffalo insurrection. Convicted of selling heroin to plainclothes trooper. Sentenced to 41 year prison term. Kept in solitary for one year. Was forbidden mail and visitors, received half the normal prison rations.

Ahmed Evans. Cleveland gun-toting cultural nationalist. Gun battle with cops. Three cops, one by-stander killed. Tried for conspiracy to commit murder. In court argued he shot back in self-defense. Convicted and sentenced to death.

Pfc. George Daniels and Cpl. Bill Harvey. Two black Marines. Imprisoned at

Portsmouth, N.H. Told other soldiers that black men should not fight for white men against yellow men in Vietnam. Ten years for Daniels, six for Harvey.

Fred Hampton. Deputy chairman, Illinois Chapter, Black Panther Party. Ice cream truck robbed in the colony. \$71 worth of ice cream stolen. "I may be a pretty heavy mother," Hampton said, "but I can't eat no 710 ice cream bars." Found guilty of robbery. Sentenced to 2-5 years.

The Panther 21. Twenty-one Panthers in New York indicted in May, 1969 on charges of conspiring to bomb Macy's, Alexander's, Korvettes, Bloomingdales, Abercrombie and Fitch. Charged with planning to sabotage a section of the New Haven Railroad. Charged with planning to dynamite the Bronx Botanical Gardens and police stations. Held in \$100,000 bail each. Trial pending.

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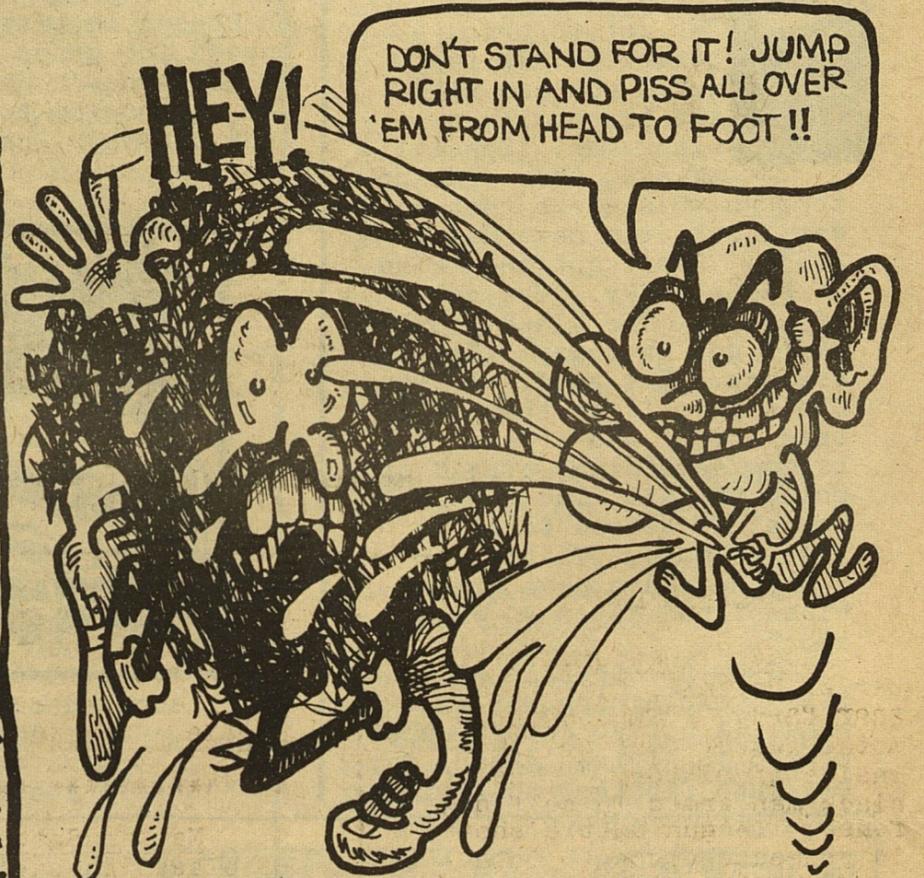


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DISKS

Fathers and Sons, Chess.

Muddy Waters and Paul Butterfield have just cut an album together for Chess to be titled Fathers and Sons, with Otis Spann on piano. All were very happy with the session, as indicated in an interview with Don DeMichael in a recent Down Beat, which quotes Muddy at one point as saying:

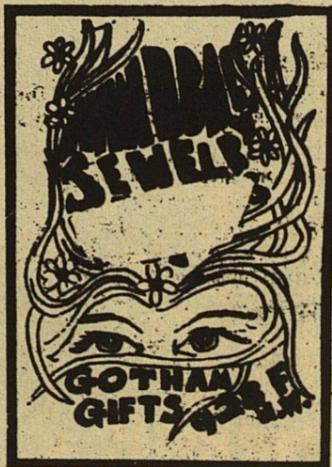
"We got to bring a boychild into the world who can sing the blues like a black man. 'Specially my age, that came up

through this scene that one day I eat, the next day I don't. Ain't got them kind of blues today. The colored ain't. The black people ain't got it today. Eat every day. Eat good. If you don't give it to them, they take it. I was afraid of taking something, afraid of going to jail, but the black man ain't scared to go to jail no more. That's why I say he can't have the blues I had 35 or 40 years ago."

From a letter in Rolling Stone, explaining why the blues is not so popular when played in Africa (Buddy Guy has just finished an African

tour), "I was surprised and let down. Then it began to make sense. Blues may have its ancestry in Africa, but it was born and grew up over here, and the alienation and misery that went into it is something pretty specialized. African tribal music is just that: an expression of the community. None of the lonely bitterness of the blues. In fact, most of it is downright festive."

Rev. C.L. Franklin (A-retha's father who has well over 50 - yes, 50 - albums on Chess) reportedly was busted for grass recently. So was Agnew's daughter Kim, according to John Wilcock of Other Scenes.



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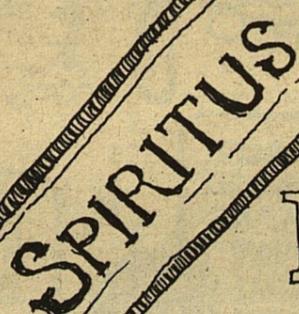
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Interview

CHE

by sal torey

The following is an exclusive interview with Rolando Banachea, co-editor of Che: Selected Works of Ernesto Guevara (MIT Press, 560 pp.).

Why another book on Che?

I feel there is a need to present the public and the scholarly community with a reliable English translation of Che Guevara's works. When Nelson Valdes, who is the co-author of the book, and myself began to work on the material, this was the objective we envisioned. Parallel to this objective, we wanted to present people with those selections which represented the evolution of Che's thought on matters of importance. For example, Che's views on guerrilla warfare, student movements, economic planning in Cuba during the Revolution - where he exercised great influence - international trade, Cuban-U.S. relations, and so forth. I think we accomplished our purpose.

Do you take any position regarding Che?

We wanted to honestly present the many dimensions of the man. For example, why did he once advocate peaceful revolution in Montevideo, Uruguay, and what led him to the conviction that a violent confrontation was the only possible solution.

This is the sort of thing we wanted to present, then let the reader draw his own conclusions. Also, we discuss in our Introduction the thought of Che in its political, economic and military aspects. We wanted to

do so systematically and analytically. Here we pay credit where we think credit is due, but we also point out what we think were his misinterpretations of history, one of which was his belief that Cuba could be the revolutionary model for Latin America; also his failure to industrialize Cuba.

What was Che trying to do in Bolivia?

I believe that Bolivia was not his main target. It seems that Bolivia, as he saw it, was to be a training ground from which guerrillas could expand to other countries in Latin America. This is something we develop and substantiate in our Introduction. Che's main objective seemed to have been Argentina and Peru. Of course, you could argue that the choice of Bolivia as the training center was not the best one. Once discovered, the guerrillas were forced to fight, and the environment in which Che found himself, especially as far as the Indian population, was not the most conducive to revolutionary activity. It is true that Bolivia has a group, the miners, which offers a revolutionary potential, but he was not operating near them. The Indian population thus turned out to be a key factor as they refused to enlist in the guerrilla force, and even informed on the moves of Che and his men. I can't recall where I read it, but recently a journalist returned to Bolivia and apparently spoke to the Indians who had come into contact with the guerrillas who had refused to cooperate. The Indians said Che had good ideas, but that they could not help because they were Catholics. I wonder what Che would say if he heard that. But to me it points out that Che underestimated the complexities of the culture, the alienation of the populations, and their fear of white man - any white man, a fear they rightly have after centuries of exploitation. Che's belief in the "will" of man beclouded a realistic analysis, first of the Cuban Revolution, and afterwards of the conditions of the country he chose as a center of operations. His belief in his theory of the foco - that is, that through "will" the foco can create conditions for revolution - underestimated the complexities and the many factors involved in creating a revolutionary environment. Furthermore, Che's belief that the Army's repression of the peasants would force the peasants toward the guerrillas overlooked the fact that the Army in Latin America has grown smarter since Cuba, and since Vietnam became a laboratory for counter-revolutionary techniques.

Do your sources reveal a change in Che's thought through the years?

In the Introduction of the book we deal extensively with the evolution of Che's thinking since his days in the university. For example, the Guatemalan episode in 1954, when Jacobo Arbenz was overthrown by Castillo Armas aided by the CIA, Che began to develop the thought that a revolutionary regime needed to form a people's militia rather than a traditional army. This is something Fidel did, and the idea probably came from Che himself. As far as his interpretation of the Cuban revolution on which he based his theory of guerrilla war, Che's thoughts changed dramatically over a period of time on the roles played in the Revolution by the peasants, the middle-class, and the llano, the underground which operated in the cities. There are others as far as economic planning and social development.

What about the other books on Che Guevara?

Valdes and I have discussed the idea of our criticizing other books on Che, for a criticism could be misinterpreted as to our intention. But we have come to believe that a published book must stand the heat of fire. That is, if the book is good, it should be said so; if it is in error one should indicate it - that is, as long as the critic can substantiate his criticism. There are three books out in the U.S. on the selected works of Che.

What we tried to present is a complete and reliable translation of Che's essays. Then, let the reader decide for himself. If we can help do this by our book, then we will be well rewarded.

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QUESTION: I have a problem which is embarrassing and troublesome to me. A few weeks ago, I bled for the first time (incidentally, I'm a girl) and bled an awful lot.

I would like to know: is the bleeding just because it was the first time? Or is there something wrong with me?

If not, could you tell me how to stop the bleeding? I'm sort of doubtful about doing it again until I have an answer.

ANSWER: There's no doubt at all you should learn more about your own body, and soon. Bleeding is normal in a female the first few times she has sexual intercourse. The cause is tearing or stretching of the hymen, a tissue membrane nearly covering the entrance to the vagina (small perforations in the hymen permit the passage of the menstrual flow).

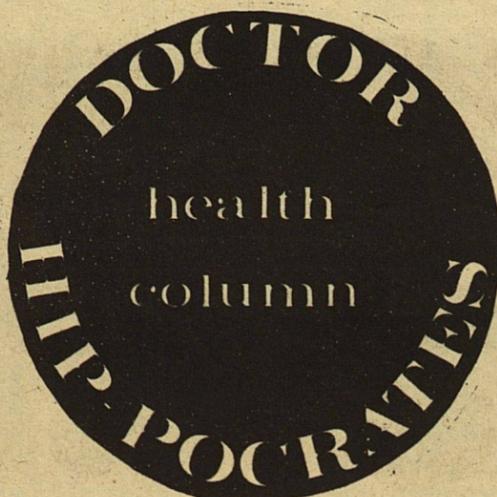
Many girls are free of bleeding and pain even the first time they have sexual intercourse. Their hymens may have been stretched or torn by exercise or childhood accidents. Some women, though, have hymenal tissue so tough that minor surgery is required before normal relations can begin.

You should soon have a thorough pelvic examination and discussion with a physician about ways to prevent pregnancy! If you can't afford a private physician contact the nearest Planned Parenthood office.*

*see list

QUESTION: Are there any medical reasons against having sexual intercourse during menstruation?

ANSWER: There are no known



medical reasons against having sexual intercourse during menstruation. In fact, some women feel more erotic at this time.

A woman with a 28 day cycle will normally ovulate on the fourteenth day, counting the first day of menstruation as day one. The optimum time for achieving pregnancy, given this cycle, is day fourteen, but wide variations are found from one female to another.

The "safest" times during a woman's menstrual cycle are five days before, during, and three days following menstruation. But pregnancy has been known to occur even when intercourse took place only during menstruation.

The rhythm method is so notoriously poor in achieving birth control, it has been called "Vatican roulette."

QUESTION: I have a story I would like to relate to you. Here it is:

Herb visited Linda in December and again in July. He did not see her in the six months in between and therefore did not ball her during that time.

Linda stopped taking her birth control pills early in April and became

pregnant later that month. She claims that Herb is the father. That she carried around the sperm (or the fertilized egg) from December until April and when she stopped taking birth control pills became pregnant. She is now four months pregnant.

A psychiatrist told Herb that this is possible. The Free Clinic said it was impossible. I personally don't believe it.

Have you ever heard of this? Do you think it could happen?

ANSWER: Linda will have to accept some other explanation. Pregnancy could occur, for example, without intercourse if the sperm were deposited at or near the vaginal entrance. Perhaps Herb misinterpreted the psychiatrist's words. He might have said something like "Well...anything is possible, but..."

Spermatozoa can remain alive in the vagina no more than 2 or 3 days whether or not a woman is taking birth control pills. Deep freezing can maintain sperm cells in a state of suspended animation for long periods of time. But your friend would have had to be quite literally frigid for this phenomenon to occur.

*Planned Parenthood of Metropolitan Washington, D.C. 1109 M Street, N.W. 20005 202-DU-7-8787.

DEAR DR. HIP POCRATES is a collection of letters and answers published by Grove Press. \$5 at your favorite bookstore.

Dr. Schoenfeld welcomes your letters. Write to him c/o P.O. Box 9002, Berkeley, California, 94709.

Follow-up

con't. from page 6.

Kaye had not bothered to eliminate the obvious fire hazards in his plant.

When will the big operators finally begin to listen? How many fires? How many scorched people? How many people burned out of jobs? How many fat capitalists?

If readers feel they have similar grievances concerning labor send a letter to Dave Rosso, 2310 40th Place NW, Apt. #204, Washington, D.C. 20016. He will look into them.

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Gregory Dick

Woodstock

One year after the 1968 Chicago Democratic Convention erupted into a nationwide display of cops and lobbyists, another mass concentration of American youth captured the national headlines. The Woodstock Music and Art Fair held in the Catskill Mountains of New York assembled some 400,000 youthful spirits to dig music and groove in the open air.

Though the Woodstock assembly outnumbered the Chicago gathering by more than 300,000, there were some similarities. Both gatherings attracted people of national prominence: In Chicago, such persons as Sen. Eugene McCarthy, Sen. George McGovern, Gov. Lester Maddox and Vice-President Humphrey, and in Woodstock, Jimi Hendrix, Richie Havens, Arlo Guthrie and the Jefferson Airplane. The main events also attracted a large following of the nation's youth, a basically peace-loving group determined to see peace become a way of life in America. The difference between Woodstock and Chicago was that in Woodstock those of national prominence were in tune with the sentiments of the youthful masses.

Police Chief Joseph Paul Kimble of Beverly Hills, Calif., a participant in the Woodstock Music and Art Fair, described the assembly as a "learning experience" for police. Said Kimble: "I've never seen that many people in so small an area who acted so peacefully. It proves something I've believed for a long time - that people are capable of policing themselves if they want to."

Perhaps Kimble might have better said that people are capable of policing themselves if they are allowed to. Though the crowd larger, the police atmosphere at Woodstock was a far cry from Chicago a year earlier. No weapon of any kind was allowed in

the festival area. Policemen shed their traditional uniforms and wore bright red windbreakers with the word "Peace" silk-screened where the badge is usually worn. The uniform was completed with blue jeans, red T-shirts and pith helmets. "It was something that caught on with the people attending," Chief Kimble said. "It didn't take long to learn there was not any fuzz around with guns, mace, or riot sticks."

In speaking of what the city of Chicago learned from last year's convention fiasco, Richard J. Elrod, head of the ordinance enforcement division of the city corporation counsel's office, admitted the inflammatory possibilities of a different kind of police presence. Said Elrod: "The method of regulation (of dissenters) and the timing of its use are very delicate matters because the instrument of regulation and correction itself become a threat to the balance (of rights between people.)"

If the City of Chicago has really learned that lesson, perhaps some progress has been made in one short year. The Woodstock experience demonstrated that large assemblies of young, if left to their own resources and responsibilities, will behave much more orderly than a Shriners' convention. Less carousing, less violence, less annoying other citizens, less destruction of personal property.

In Woodstock, the absence of a traditional police presence led to the development of a subprofessional activity from the ranks of youth themselves. Members of the Hog Farm, a hippie commune from Taos, New Mexico, served as volunteers to keep things cool, working around the clock with those experiencing emotional problems and those inclined to shatter the peace with a display of militance.

The traditional police presence, uniformed officers bearing guns, night sticks, mace, and wearing riot helmets, is more likely to spark violent incidents than ward them off. The mere

presence of armed police indicates the expectation that violence will occur. If you tell a group it can't be trusted, it has no trust to betray and will more than likely live up to that expectation.

Of course, the Cosa Nostra has long demonstrated the phenomenon of people policing themselves. Since America is a land of violence, the Mafia brand of policing is better understood by those in authority than the more peaceful methods of American youth. But the Woodstock experience should make America's leaders take a closer look at their symbols of violence.

After all is said and done, the people of the Woodstock community seem to want the youth back again next year. I seriously doubt that the majority which approved police methods in handling convention demonstrators would be eager to see another political convention held in Chicago in the near future. It must be remembered that the Youth International Party, the yippie "terrorists" Mayor Daley still talks about, merely wanted permission to hold a Festival of Life in Lincoln Park similar to that held in Woodstock. Who can say in retrospect, especially in light of the Woodstock lesson, that the yippies would not have policed themselves peacefully if left to their own resources?

But that would be a breakdown of law and order in the minds of most Americans. After all, the police would then become nothing more than peace officers.

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intercourse

Victoria Walsh, please call your friend Serena Klein, 938-2287.

Nancy Saunders - where are you? George Schmidt & Coffee Humbert.

Alone in suburbia. Won't someone save a poor girl? Cathe Hoheb, 12 Ross Ct., Loudonville, N.Y. 12211

Interested and trained people wanted to start an underground UHF station. Write: 134 - 11th St. SE Wash. D.C. 20003

Tutors wanted for 4 - 6 graders in Anacostia. Come see the film made by last years students, Wed. Sept. 24th, 8pm, YWCA 17th & K NW

Looking for a girl from D. C., Blonde, Born Aug 3.

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"Brooklyn". Write Tom Mc. 2721 E. 23rd St. Bklyn, NY.

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Ampeg Gemini VI base Amp - \$110; Gibson Base Amp top & cabinet with Jensen speaker \$125; Farfisa combo compact organ \$350; electric guitar w/case \$70. 659-4570.

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rides

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One rider wanted on one way camping trip to San Francisco. Leave early Oct. Don, 585-6169.

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Susan Burkhalter, 265-1676.

UCB Student needs ride to Berkely around Sept 15. FE 7-4636.

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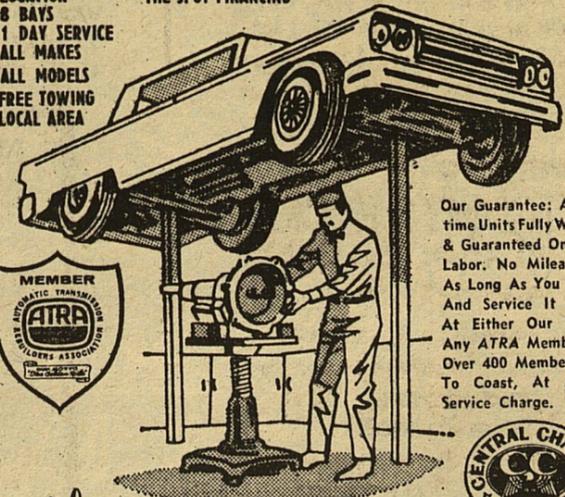
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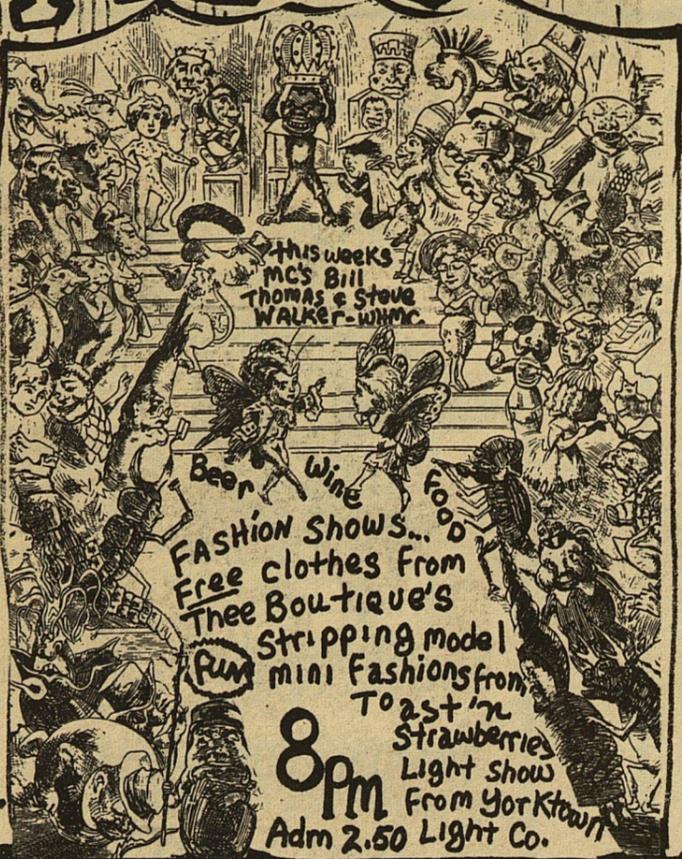
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WEDNESDAY - SEPT. 10

6pm - The Byrds, Pt. 2. WHFS
 8pm - GREAT BALLS OF FIRE, CBC 2nd of series on UFO's WAMU.
 8:30pm - HISTORY OF THE AMERICAN NEGRO, Lecture on the rise of the black ghetto. WAMU.
 9:30pm - SIC Transit Music, Exploration of the instruments of rock. WAMU.

THURSDAY - SEPT. 11

6:00 pm - Country Joe & The Fish. WHFS
 8:30pm - Overcoming Fear, Lecture on hypnosis by Dr. Michaluk at Institute of Natural Science, 1726 Conn. NW (\$2).
 8:30pm - Lecture and discussion at Patter's House, 1658 Columbia Rd. NW (\$1).
 8:30pm - Parents of Flower Children - St. Thomas Episcopal Church, 18 & Church, N.W.
 8:30pm - Watergate U.S. Navy Band
 8:30pm - Revolt: Co2z5mporary Style - topic "Poverty in an affluent Society" WAMU FM

FRIDAY - SEPT. 12

6:00 pm - Ten Years After, WHFS
 9pm - Iguana - Coffee house, good people, good ent. Basement of Cytter Place Mem Church 14th & NW (Modest admission)

9pm - The Stone's Throw - Basement of Church of the Pilgrim (coffee house) 22 & P (\$1.50)
 8:30pm - Watergate U.S. Air Force

SATURDAY - SEPT. 13

11:00am - Demo. at every entrance White House. Demand US withdrawal from Vietman.
 1:00 pm - Student Mobilization Meeting at 1029 Vermont Ave. NW room 907.
 6:00pm - Tom Rush interview and other surprises. WHFS
 9:00pm - Iguana, see Sept. 12.
 10:00pm - Jazz Anthology, "From Gay Nineties to the Sizzlin Sixties." WAMU.

SUNDAY - SEPT. 14

Mid. to 6am - Black, White Blue, and other colors. WHFS
 10:00am - Conference on non-violent action against the War Washington Action Office (543-2674) for location.
 12:55pm - Teach-in following Mass at St. Matthew's, Conn. & R.I. Ave.
 2:00pm - The New Thing Root Music Program WAMU.
 5:30pm - Watergate U.S. Marine Band.

MONDAY - SEPT. 15

11:00am - Behind the Classroom Door, Discussion on "who is truly a successful

teacher?"
 NOON - Demo (Same as Sat.13)
 6:00pm - Hour of Internat'l news featuring European press. WAMU

TUESDAY - SEPT. 16

6:00pm - Internat'l news, WAMU
 8:00pm - Paul Hawkins Latin Jazz Sextet at St. Margaret's Church (Conn. Ave & Bancroft)
 8:30pm - Parents of Flower Children (See Tue. 11)
 8:30pm - Watergate, U.S. Army Band.

WEDNESDAY - SEPT. 17

6:00pm - Internat'l news. WAMU
 8:00pm Black Art and Artists WAMU

THURSDAY - SEPT. 18

6:00pm - Internat'l news. WAMU
 8:30pm - Great Balls of Fire, Documentary on Psychological Aspects of UFO's. WAMU
 8:30pm - Sleep, Dreams, and Mind, Lecture. Institute of Natural Science, 1726 Conn. Ave. NW (\$2)
 8:30pm - Lecture & Discussion at Potter's House, 1658 Columbia Rd. NW (\$1).

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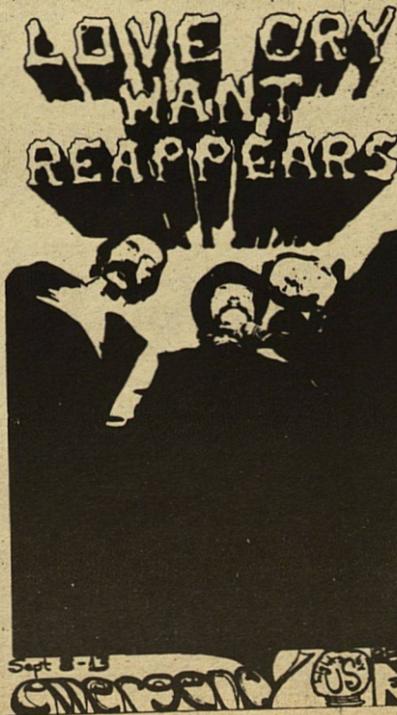
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