

WASHINGTON FREE PRESS

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FEBRUARY 29, 1968/ 3 THOMAS CIRCLE/ WASHINGTON DC/ 20005/ VOL 2/ NO 25



Letters

Dear Brothers,

Are any of you GI's? Do any of you realize what I go through daily, fighting lames for what should be my right to do as I please?

I don't mind serving my country, but I do mind being persecuted by, first, fellow servicemen because I love people, flowers and pot. Secondly, by civilians who accuse me of being a hired killer, a "lousy GI," and a variety of other things. Not all of us come to D.C. to get drunk and hassle you and your hippies.

I believe that the United States and allied powers should withdraw completely from S.E. Asia. The majority of these people resent our presence there (wouldn't you?). The majority of these people are already underfed, undereducated, and under just about everything else.

Living under Communist control can't possibly lower their present standards. They would be much better off if the war would stop and they could live in peace.

Love and Peace,
Pvt. Donald J. Landis
Fort Eustis, Va.

Editor
Washington Free Press

I am writing this letter in a dual capacity; as a subscriber to the Free Press and as one who was in the Rankin March.

As a subscriber, I find your report on this demonstration woefully lacking in detail. Didn't your reporter realize that there was something missing? THERE WERE NO VIEWERS. No one in the street. How come? Did Miss Fuller or you as the editor conjecture about this at all?

As a demonstrator, my reaction to your contemptuous tone is disgust.

Your inability to report is more than equalled by your political immaturity. Carrying signs, psychedelic or otherwise, storming the Bastille are just some forms of protest.

This group of middle income, middle-aged ladies gathering together for this demonstration was an effort to involve the middle class in our society toward a more massive, more meaningful protest against the war in Vietnam. A great many of their husbands were against this step. Some of these ladies were present at the October 21, 1967, demonstration. Their courage was the greater in joining an open protest than your vaunted ones of showing open hostility to the police.

An apology for your contemptuous report accompanied by that obscene picture is necessary.

Esther M. Levy
1 Bell Drive
Westfield, New Jersey

Dear Editor:

I wish to clarify a statement made about me by Sheila Ryan in her excellent article on "Draft Refusers" in the February 3 Free Press, which could lead to a misconception about my attitude to draft resistance.

According to Sheila, I had "second thoughts" about the "wisdom" of my action in returning my draft cards and requested duplicate cards back from my local board. I do not remember the exact wording I used in my telephone conversation with Sheila, but I wish to here make it clear that what I questioned was not my wisdom, but simply my emotional stamina for enduring prosecution.

I believe that there are situations which could leave me no alternative but a prosecution and jail sentence. Such a situation would be induction into military service. However, this was not my choice. My choice was rather civilian service, though of a menial nature. While I am intellectually and emotionally opposed to the entire draft system which is the skeleton around which other totalitarian trends are tending to conglomerate, I vacillate only about the best means to oppose it by those of us who are not faced with the choice of the army or jail. Is a conscientious objector, like myself, up against the wall in the same way as the inductee into the military itself? Five years of jail is preferable to becoming a killer of Vietnamese, I agree, but is it preferable to two years as a civilian inductee, the terms of which could not abrogate, as would prison, my basic constitutional rights for carrying on further protest?

For this reason, I have frequently chosen, in my interviews with the representatives of the mass media, to distinguish between outright resisters, whom I admire tremendously and whose objectives I share, and less heroic protesters against the war and against the system which makes such wars possible. However, I admit to the Free Press that I am really confused as to the location of the boundary between protest and resistance. Are protesters simply potential resisters without the courage of their conviction, or is there a legitimate province for protest this side of resistance? To this point I have rationalized that I can be a more effective influence on a less heroic middle class of professional types by adopting a less heroic stature of my own. But I still cannot free myself of the presentiment that outright resistance will prove ultimately to be the stuff of which our revolution of peace and freedom will be made. In a word, I am still trying to make up my mind.

However, the Selective Service may yet make it up for me. For its officials have still to learn that a hero may very well be a coward pushed up against the wall.

Sincerely,

Noel T. Brann
Department of History
University of Maryland

Dear J. D.,

Your column fascinated me. Infact, Ityped it out and mailed it to an exfriend of mine. To tell you the truth I don't like Georgetown. I was uptight when I went Christmas shopping there. I really don't belong there-I'm the dreaded "Teeny Bopper". I realize that last sentence was a royal kick in the ass on my part, but I accept it in hope someday that I will be as beautiful as you. All my old friends persist to go down to G. town on weekends and "dig the scene", while I stay home and watch TV. It's a drag I know, but I'd rather be alone than making a complete fool of myself. I wish I could love the way you do, but I can't. I am filled with too much hate. Can you teach me to love? Can you help me fight off my ego? Will I ever have a taste of your life? Does being fourteen make me such a kid? Will I ever know the answers to my questions?

Absolutely,
Mary

GUERRILLA THEATER STRIKES AGAIN!

By Marc Estrin

The World Court of Public Opinion put International Communism on Trial this week at the Hall of Nations Georgetown University when Young Americans for Freedom and Twin Circle-National Catholic Press set up a mock trial to "investigate" the atrocities of International Communism.

That anyone in this country should have the gall to run an atrocities trial in this country at this time seemed a bit much to take. This was a job for guerilla theater! So a group of us staked the place out on Monday in preparation for a Wednesday event. Flags and right wingers filled the hall so we thought flags and right wingers would be thematically appropriate for an event. It strikes me now that the place was also filled with black suited old men in white collars, and that we missed an opportunity there. Be that as it may, the guerilla action was an unqualified success by every test.

At ten a. m. on Wednesday, Herbert-I-Led-Three-Lives-Philbrick, still wearing the old prole workshirt and tie he picked up while on duty, was met with an innocent young girl in the first row who displayed two signs to the judges, audience and TV cameras. One said POPULATION CENTERS BOMBED BY US, and listed 10 major North Vietnamese cities. The other was headed POPULATION CENTERS BOMBED BY COMMUNISTS, and was blank.

This, the first incident to mar a vacuous proceedings, was further enhanced by our man from the right who ripped the signs out of her hands, forcing officials who might have liked to do the same thing, to protect her. The crowd's ambivalence was typified by the man who rushed her out (after having kicked her) saying "Get out of here, you stupid fool, you'll be killed." The presiding "judge", an officer in the Ohio National Air Guard, handled the disturbance coolly with a polite lecture on manners, and invited any member of the audience who wished to express himself to petition the court through the counsels, an invitation which he was to later regret. We let the atmosphere stew a while, and re-met to plan the afternoon strategy.

At 3 pm. Dr. Stefan Possony, the Director of International Studies at the Hoover Institute was interrupted by two peacenicks who ran in front of the court with a sign reading, "It became necessary to destroy Ben Tre in order to save it." quoted in the Star from an Army major. As the audience was considering the message, a U. S. general ran in from the rear with a machine gun, dispersed the demonstrators and destroyed the sign yelling, "We've got to keep that kind of thing out of the press, etc. Possony remarked that the Russians intend to kill most of us "including those who are protesting here." As quiet resumed, a mysterious figure was unveiled in the audience --

a black hooded figure draped in a red, black and blue American flag of death. Consternation ensued, monitors ran up and down the aisles signalling emergency, FBI cameras clicked madly away and finally two GU police arrived to order the figure out. It didn't move. "Young lady, you'll have to take that flag off or get out." I pointed out that it wasn't a flag. The figure replied that she wore it every day. Stymied, the police withdrew to guard the doors. The figure sat there through the rest of the day. The atmosphere was never again the same. The silent figure sitting there among the crowd was more potent and eloquent than anything the Court had to offer. After sufficient time for a right winger to get some xeroxing done, a white power Committee pamphlet was distributed which demanded support for our boys in Vietnam, and the death penalty for peace creep traitors (sic.). By this time, JOIN US was working. Some GU students having gotten the point, and moved by it to action, came up with some WHAT ABOUT U. S. WAR CRIMES? signs.

When these demonstrators had left, I submitted a statement to the defense counsel requesting a hearing. The prosecution counsel announced that the statement consisted of vilification and would not be pertinent to the proceedings. The court said it would take the statement under consideration, and decide whether to enter it

into the record. This whole process took about five minutes during which time it became clear to all that the court did not intend to honor its statement of the morning. The rampant inexperience of the court and its inability to deal with any impromptu event, created a long embarrassing moment and allowed me to get to the reporters. During the recess, I was able to give a complete statement to AP, UPI, and Time Magazine. The statement concerned the obscenity of holding an atrocities trial in a country which is systematically annihilating another people to advance its political goals. International outlaws cannot judge. Etc. An entire day of guerilla theater, weaving in and out of reality created the kind of atmosphere necessary to put such a mockery in proper perspective.

Demopax Inc.

DOW DEMONSTRATION AT U. OF MD.

A local corporate training adjunct, otherwise known as the University of Maryland, turned employment agency last week (Feb. 19) with a "Careers Convocation" complete with the DOW Chemical Company and the Armed Services recruiters.

In spite of an administrative ruling to the contrary, University members of Students for a Democratic Society leafleted and held signs inside the Cole Field House adjacent to the makers and users of napalm. Campus police tried to oust the sign carriers without arresting them, presumably on orders to avoid creating an issue. Police harassment ceased when students challenged their attempts at dispersment.

The Convocation featured a new, albeit unofficial, "corporate" recruiter which attempted to offer an alternative career to the hundreds of students filing past the tables and displays. DEMOPAX, Inc. (see their ad in this edition's classified section) occupied a table and circulated literature until university officials told them to vacate the table. The alternative offered to "scientists, technicians, mathematicians and social scientists, who are sick of setting up dominoes for the war machine, work in peoples war games, anti-systems, counter operations research, and universal systems analysis," in the words of their leaflet.

DRAFT RESISTANCE LEADERS INDICTED

Seven leaders of the October demonstrations at the Oakland induction center have just been indicted for "conspiracy", a felony charge carrying a prison term of up to three years. The "conspiracy" consists of acts such as: "distributed and printed leaflets," "opened a checking account for 'Stop the Draft Week'" "walked to the Induction Center," etc.

The seven who have been indicted are: Frank Bardacke, Terry Cannon, Reese Erlich, Steven Hamilton, Bob Mandel, Jeff Segal and Mike Smith.

This indictment is part of the attempt by the government to intimidate and stop the anti-war movement, such as Dr. Spock and Rev. Coffin. Now it is proceeding against youth leaders of the fight against the war and the draft.

The fact that these young men have been singled out because they are leaders and not because of any crimes they have committed is clear from the following statement by the district attorney:

"Technically a hundred or even a thousand of the demonstrators could have been indicted for their actions, but we simply don't have enough courts SO WE HAVE TO TAKE THE MOST MILITANT LEADERS." And, he said, "THESE ARE THE SEVEN INDICTED." (Oakland Tribune - January 25, 1968)

Continued on page 12



Even the police get lonely, especially those who travel around in unmarked cars. They're ignored because no one knows who they are. So as a public service to our policemen, the Washington Free Press is pleased to publish the following list of autotag numbers of otherwise unmarked police cars. When you see one, go up to it and say "hi" to those lonely men inside. You'll feel good and so will they.

The cars are almost all (perhaps all) Fords. They're all white except where otherwise indicated, and they're all D. C. except for the first one which is Va.

| | |
|-----------------|----------------|
| 54-515 Virginia | 321-504 |
| 134-459 | 321-446 |
| 251-498 | 152-152 |
| 134-309 | 248-588 |
| 132-971 | 248-786 |
| 321-904 | 248-565 Blue |
| 247-506 | 246-538 Beige |
| 321-719 | DP-8158 |
| 322-074 | 248-827 Maroon |
| 322-139 | 197-922 Black |
| 248-541 Blue | 253-878 Green |
| DH-5896 Maroon | 322-172 |
| 321-691 | |

MARCH of the FLOWER CHILDREN

Contrary to the snide, factual report published in the Post on Sunday, nearly 200 "flower children" marched on the seventh precinct Saturday to protest police harassment in Georgetown. The harassment includes the arrest of over fifty people at Yonders Wall three weeks ago, under the anti-loitering law.

In the past several months of 300 people arrested in connection with so-called "drug traffic and use", only 4 people were booked for possession or sale of marijuana. The other 296 were charged with "narcotics vagrancy" or "anti-loitering"-laws used by cops solely for the purpose of hassling and scaring people,

especially "hippies".

If one was to use the criterion of the big grown mass media, the comments made by the march's 16 year old organizers, would seem immature, however the sadistic enforcement of anachronistic marijuana and loitering laws by police who have to check each morning between their limbs to make sure that they still can be categorized as men seems to drown their youthful words in a sea of innanity.

A crowd of a hundred left P Street beach at 11:30 and marched down Wisconsin Ave. to M. St. and then back up the other side to Volta Place to the Seventh Precinct. By the time they arrived there were approximately 200

participants. At that point a delegation of 6 went into the station house to present grievances to the police.

At this confrontation the cops said they bring in more "short hair" than "long hairs" and there is no conscientious effort to hassle the "hippies" This obviously idiotic remark is refuted by a little known fact- the narcotics squad spends 70% of its time trying to bust the "dirty hippies, aided and drug dealing" abetted by the 7th precinct.

Those remaining outside attempted singing, chanting, etc., but it was too poorly organized. The thirty still remaining marched away after an hour.

Subscribe: WASHINGTON FREE PRESS
3 Thomas Circle NW 20005

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

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WOMEN'S

At a meeting on Jan. 14, fifty young women from 14 different cities across the United States met at the Liberated Zone Bldg. in Washington to discuss their organizational, political and personal futures. Their specific purpose was to form an organization with which radical women could identify.

The meetings continued for two days and the issues raised in these long discussions included the following:

1. Only certain roles are open to women within the movement. Women do office work and even run offices, but are covertly discouraged from articulating political positions and from taking organizational leadership. Our position vis-a-vis the anti-draft movement is clearest of all. Men can refuse induction, burn draft cards, etc. but all women can do in opposing the draft is to aid and abet. This position was seen as exemplifying women's position within the total society, but it is even more degrading in the context of a political and social movement for equality among all. People saw the necessity for identifying those places where women could "NO" and cause the same disruption as men do in saying "NO" to the draft. That means we must study what specific roles women play in this society in order to determine where our cooperation is essential. Someone defined woman power as the power to destroy a destructive system by refusing to play the part(s) assigned to us by it. She suggested we refuse to accept the definition of passive consumer and actively subvert the institutions which create and enforce that definition.

2. Certain roles are defined for men and women in marriage, family and social living; women do the housework and care for children, while men do socially more respected and more interesting kinds of work. We spoke of the contradictions within our society; that we had been brought up to go to college to use our minds, to work as equals in classes with men. After hours, however, we were to be submissive, "lady-like", and domestic. At home we clean, cook, do laundry, even after we have spent equally long hours in school and at work.

3. Women are treated as a colonized class that is incapable of intellectual thought and analysis, and we are made to feel that the traditional view of women as feather-headed, frivolous and infantile, is indeed the case. This view has been cultivated by capitalist society in bolstering the consumer economy; i.e. the advertising world shapes women to be consumers on the basis of their sexuality and home management roles. In order to appeal to men and be sexy we now must buy mint-skirts and wear curly hair.

This has a dehumanizing and a desexualizing effect because it forces us to see ourselves as objects to be adorned in the current mode for sexual sale. Our cultivated "femininity" is necessary to keep the consumer market healthy and growing. But we are forced to view ourselves as commodities to be "sold" sexually (i.e. "attractive" means wearing the "latest" clothes.)

4. In this, women are their own worst enemies. We embody the low status image both men and women are brought up to accept. We join men in not listening to or supporting other women when they speak, and because we have little self-confidence, we have trouble speaking and developing solid political arguments. We identify heavily with the problems and struggles of black people in trying to overcome this in ourselves, and in attempting to build our own leadership and our own troops.

5. We are not at all anti-men, but see men as much victimized by this social system as women are. Just as Fanon has described the French as equally victimized because they were colonizers of the oppressed colonized, women see men as caught in a common oppression. Both men and women have their roles and sexual images shaped by advertisers for economic use in the consumer market. Men and women in combating consumer exploitation and unfettered free enterprise competition, need to join together to fight against a society which profits on pitting one group against another to keep us all colonized and incapable of exerting control over our lives. Domination and control pervade all our institutions. In building a women's movement, we clearly saw that we have to be active within other, co-ed (if you will) movement actions, and organizations.

6. The women's movements of the past are irrelevant. Previously, women had fought for equal access to high status jobs and equal pay on all jobs. They had felt that since we live in a society in which a person is defined by the job he holds, women should have equal access to all jobs, and thus, equal chance at the definition of "human", "high status", or "worthwhile".

Women in the movement today have come from a very different political tradition, however. Both men and women see the traditional status jobs as supporting and staffing an economic system that should be drastically altered, at the least. The old jobs that women fought to hold - corporation executive, lawyer, doctor, banker, etc. - have very low status within our own peer group. Rather, we want to lead highly mobile,

LIBERATION

generalist kinds of lives. Not wanting to specialize, as did our predecessors, we want to be organizers, intellectuals, political theorists, writers, etc., who can move fluidly both geographically and intellectually, but with an eye to building and strengthening a growing social movement. We are seeking new life styles, and therefore, place great emphasis not on job opportunities, but on social relationships in building a new political society, and on building group solidarity of movement marriages, many of which last no more than two years. Very basic questions disturb us: How do we live with others? How do we bring up our kids? How is family life and work shared? And how can we all be human?

7. We as radical women had begun to develop our own identity as both a group and as individuals. We all fit the young, white, middle-class, activist description at the beginning of this article. We are highly mobile and have spent much time traveling around the country talking to other movement men and women. We have therefore come to see our concerns as social, public and national in scope, and not as personal and local ones. We have developed our own kind of femininity and enjoy being women who love men and do not see them as the enemy. We are not the cold, gray-suited women of the twenties, not the older "masculinized" ones of the present. Staid suits have been replaced by the colorful dress of a turned-on generation of women who are asserting themselves as females as well as intellectual-politicos.

8. Most important, we see ourselves as products of and complicitors in the support of an imperialist, corporate establishment that needs the military for its very survival (both economically, to develop and use corporate wealth, and for "defense" purposes) unless we fight on all fronts against this growing, repressive monolith. Theorists of the National Liberation Front have said, in a book on Vietnamese women, "The struggle of women for freedom and equality could not but identify itself with the common struggle for national liberation." And, "The three following facts cannot be separated: the woman has won her equality both in law and in fact only because she participates in the social and political struggle and in production work. Any program for the liberation of women would prove illusory if it waved aside, for reason of 'femininity' their participation in political struggle and production work. The Vietnamese woman has literally won equality with a weapon in her hand and through the sheer strength of her arms."

And we, as radical political people have learned from these facts, from the Vietnamese women and from black people. We have learned that the only way we can be fully effective politically is by building our own movement that allows us to develop ourselves personally, politically and as a power base that is to be respected.

At the two-day meeting several decisions were made. We hoped to hold at least four regional conferences of radical women this spring. These will be organizational conferences where program and analysis is developed. These conferences will be set up by each region so they will vary depending on what people feel to be particularly important in that region. We would hope to share working papers and perhaps some speakers, if desired.

There are two general questions which seem to speak to all the concerns around which a conference such as this might be organized. The first is to develop a dialogue about the kinds of lives we would all like to lead in the future. In speaking of these we would need to identify those barriers that prevent us from leading the kinds of lives we might envision. Our strategies and programs would be directed, then, dealing with the barriers we perceive. Second, we need to identify those areas where it is relevant and indeed crucial for women to say, "No."

The issues mentioned, 1) women's roles in this society (her particular oppression, her particular strengths) 2) political analysis of the objective conditions facing each of us today (corporate power, military domination of our lives, poverty, Vietnam, the 1968 elections, etc.) and 3) strategy for organizing around each of these would probably emerge as an intimate part of this thinking.

A continuations committee was set up for communication purposes. These include Eda Hallinan and Carmin Alegria, San Francisco Bay Area; Sue Munaker, Chicago; Pam Allen, New York; Connie Brown, Newark; Marilyn Webb, Washington and Carol McElDowney, Cleveland.

A newsletter will be sent to all who want it by Joreen Freeman, 1470 W. Erie, Chicago. A quarterly will be published containing papers written on, by and for women on everything from women in history, to counteracting consumer psychology. (Write Dee Ann Pappas, 3011 Guilford St., Baltimore) We all agreed to take responsibility for writing for both of these.

Most of all, we all got really turned on because we feel the time is right for women to organize; lots of us are feeling very much alike. We made a commitment to write as much as we could, and to talk to people about our concerns and to help many more groups begin.

by Marilyn Salzman Webb



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HOW TO AVOID GETTING

BUSTED

By One Who Has Been There And Won And Lost

By Paul Davidson

Let's face it: lots of people are dealing acid in town, and lots more people would like to if only they had the courage, the connections, or the money to invest. They're dealing grass too, and hash, and meth, and lord only knows what else. But our major concern is acid: it most readily produces the full scale psychedelic experience, a religious experience, and other revelations which we modestly assert are what is needed to bring about a more human human race, and a more livable world.

What follows may be extended to apply to the wholesaler, but it is mainly offered for the protection of the "small dealer", who is the usual prey of the police. (The larger dealers are usually organized into networks too tight to infiltrate, follow elaborate precautions, and stay well underground.)

Rule 1. Don't deal for a living. The reason for this is simple: if you are uptight for money, say rent money, you are likely to get careless about whom you deal to. More busted dealers have given this as the cause of their downfall than any other slip up.

Rule 2. Don't push dope. Street dealers in the Haight commonly walk down the street and approach strangers with an offer: "Wanna buy some acid?" Some of these strangers are undercover police, and street dealers who push dope don't last long. You've got to be in this game for the right reasons, and the only "right" reason is that psychedelic chemicals are a good thing, and you want to help see that they are available. But you don't want to go to jail for it, so you have to hit a sensible medium between distributing chemicals openly and cowering at home afraid to sell anything to anyone.

Rule 3. Deal only to friends. Sure you want the whole world turned on, but overambition can be your downfall. This whole movement has been essentially a network of friends, and that is its strength and the reason it has gotten as far as it has. Your friends are people you can trust; if you do not know the difference between a friend and an acquaintance, you had better figure it out quickly. You and your friends should be on real, intimate terms; you should be getting stoned together and getting into each other's heads, to the point that you understand each other perfectly, and there can be no deceit, no secrets, no suspicions. Your outlook and goals ought to be similar, and your mutual loyalty should be beyond question. Then you can feel free to cop dope for each other, each according to his means and connections. One reason the cops are so bewildered trying to figure out who supplies whom is that in this network people supply each other; one week you sell your friend 20 trips; the next week he may sell you ten trips and an ounce of grass; later you may chip in and share an order of something.

Rule 4. Don't play dealing ego games. This will cause you to be taking risks you ought not to be taking. Be like the person who liked to insist that he was not dealing, he was just copping for friends. Avoid the temptation to take silly risks to prove how cool and clever you are; if that's your bag, you need your head straightened out before you are fit to deal anything to anyone.

Rule 5. Don't deal what you don't use. Once upon a time, someone was offered some STP, and turned it down, saying he would not take it himself, and he was not about to deal any to his friends; his friends asked him to cop them some, and he gave them the same reply. A few months later, he approached one of those friends; did he still want some STP? The friend did, and asked: have you tried it? No, was the reply, but I intend to some day. And that made all the difference. There is no rationale for this rule; probably handed down to Moses on Mount Sinai one day, and no one with any sense has questioned it since

Rule 6. Avoid speed users. Speed rots the mind and the moral fiber. People who use a lot of speed are far more likely to get busted, deal carelessly, panic, inform. Speed freaks have as bad a reputation as junkies for being thieves, burn artists, liars, and generally unreliable and untrustworthy.

In addition, there are some general precautions you can take, based on what is known about what cops and informers are allowed to do, or likely to do. If you are going to play this dangerous game, you should at least be familiar with the rules.

Cops don't do dope. Or at least they are not supposed to. But they may smoke grass. And informers may do anything; one local informer has been seen smoking grass, dropping acid and STP, and shooting up super-amphetamine and a host of other things; furthermore, informers tend to be granted police immunity, so they may deal as well on the side. Nonetheless, it is a good idea not to deal to anyone with whom you have not turned on. While you are selling him acid, ask him to first turn you on to a little of his grass with him. Preferably, drop acid and get into his head; see how he trips. Pick up on his vibes. You have to be sensitive to be a good dealer. And you need to have a pretty good head yourself; if you are going to be up-tight or paranoid about it, you'd be wise to leave the dealing to someone else. The cost to your head is too high.

Another precaution, invariably used by people who are giving trips away, is to insist that the person swallow his trip on the spot. This neatly disposes of any evidence, and of course is only useful when you are selling single trips.

Keep your house clean. If you are dealing and fuck up, you are likely to be arrested at your house, and they will have a warrant to search the premises. Don't hold more acid than you can afford to lose. Stash well if you must; anyone who can't devise a stash too good for

the cops to find isn't half trying. And if you are dealing, there is no sense in risking compounding the crime by letting them find grass in your house. And while you are at it, it is best to remove from your premises anything else you'd hate to see in police hands; private documents, pornography, sawed-off shotguns or other illegal weapons, incriminatingly large amounts of cash (The

Police are likely to take it if they find it, and you are not too likely to ever see it again; spend it or bank it), family heirlooms, contraband, run-aways, fugitives, and so on.

Keep your mouth shut, particularly about your sources. In the first place, if your source finds out you've been blabbing that you got your goodies from him, he's not about to sell you any more; certain elements prefer to exact harsher penalties. . . . And if the people you sell to know where you cop, they are likely to bypass you-- and get a lower price. It also puts heat on your connection, and the very first rule of dealing is to protect your connection. Remember rule four; if you want to strut around playing the big dope dealer, you should not be dealing. If you do deal, no one should know about it, except the few trusted people you deal to. If someone comes and tells you that one of the people you sell to says he got thus-and-such from you, call the guy a liar, and then warn him that if he blabs again he is going to lose his connection. An uncool customer can always be replaced with a better one.

Another suitable precaution is, on your first dealing, to insist on receiving, in full or partial payment, something equally illegal, and preferably more so. One very successful dealer always insists on buying a small amount of grass from a person before he will sell him any acid. Have a witness to the transaction if possible. And make sure the person knows that you would have him busted for sale of grass if he tries to set you up for sale of acid. Bury his grass somewhere as evidence. . . .

What if you are selling to someone who says he has never tripped before? Very simple: smoke

some grass with him. It is always a good idea to turn someone on to grass before he does acid anyway. But the best advice is that if you are turning someone on for the first time, either agree to be his guide, or don't sell to him. You don't want him to freak out and run to the hospital and tell the doctors that you sold him acid. It is preferable to arrange to be able to give away enough acid to be used for first trips; it is a psychedelic society nicety, so to speak. Find time to turn on one or two people a month; it is as good a thing to do, and it is an investment for reliable customers. There is at least one person in the city who will deal only to people whose first trip he guided, on the grounds that he knows where they are at that way.

And finally, trip yourself often enough so that you recall always just what it is that you are selling. . . and why.



Dangers of LSD Pregnancy Examined



By the Psychedelic Information Center

Publicity about possible chromosome damage caused by LSD and about damage to offspring when LSD is taken in pregnancy has reached such a pitch that it seems to be impossible to discuss LSD at all without somebody bringing this up. Therefore this article will try to organize the evidence to date and discuss its implications.

Two questions are raised: a) Does LSD cause chromosome breakage, and if it does, what does that signify? and b) Does LSD cause defective babies? These questions may or may not have something to do with one another. I will discuss them separately and then take up the question of their relatedness.

I have tried to read all the published scientific studies on these questions. The following are all I have found: (1) Cohen et al., Science 3/17/67; (2) Irwin and Egozcue, Science 7/21/67; (3) Alexander et al., Science 7/28/67; (4) Auerbach and Rugowski, Science 9/15/67; (5) Geber, Science 10/13/67; (6) Loughman et al., Science 10/27/67; (7) Cohen et al., New England Journal of Medicine 11/16/67; and (8) Zellweger et al., Lancet 11/18/67. From here on I'll refer to these articles by number.

Chromosomes
(1), (2) and (7) are studies which associate LSD with chromosome breaks in white blood cells. In (1) the breaks were found in vitro, i. e., after LSD was added to the extracted cell cultures; in (2) and (7) they were found in vivo (in the cells of people who had taken LSD). Everyone has some broken chromosomes in his white blood cells, but the LSD users had significantly more breaks than the non-users. There was no consistent correlation with dose or frequency. In some cases a significant number of breaks were found several months after the last dose of LSD.

(6), however, in a study of LSD users in San Francisco, found no significant difference in chromosome breaks between users and controls. Dr. Israelstam, one of the authors of (6), writes that he knows of 5 studies reporting chromosome damage from LSD, and 4 studies reporting none. So this is still an open question. It is not known why different experimenters are getting opposite results.

What is the significance of chromosome breakage in white blood cells, if it does occur? There is no evidence that it causes any disease. Chromosome breakage is found in some diseases, including leukemia, certain kinds of anemia, measles, chicken pox and the common cold. This does not seem to be any reason to believe, however, that the chromosome damage causes these diseases rather than the other way round.

Babies
(3), (4) and (5) describe damage to animal embryos (rats, mice and hamsters, respectively) when LSD was injected early in pregnancy. Dosage per body weight was similar to human dose. No deformities were found when the LSD was given late in pregnancy. In (3) the rats were allowed to give birth. LSD rats had abortions and stillbirths, some normal babies, and some abnormally small babies; the controls all had normal litters. In (4) and (5) animals were killed before giving birth, and the fetuses examined. Those of the LSD-treated animals showed obvious deformities. In (5) deformities were also caused by BOL (a non-psychedelic derivative of LSD) and mescaline.

(8) reports a baby with a malformed leg born to a young woman who had taken LSD four times while pregnant. Although no definite conclusions can be drawn from a single case, the idea that LSD caused the malformation is considered plausible because the parents were healthy, the mother took no

other drugs while pregnant (I find this hard to believe, but that's what it says), and one of the LSD doses was on the 45th day of pregnancy, during the critical period for limb formation.

Although one cannot always generalize from animals to people, and although the evidence for LSD-induced birth defects in humans is very limited, still I think we can all agree that a woman should avoid LSD during the first 3 months of pregnancy, and also during those times when she is not yet sure whether she is pregnant.

Does LSD affect heredity? First we must distinguish what are called congenital defects from hereditary defects. "Congenital" refers to something that happens to the embryo while it is in the womb. "Hereditary" refers to the characteristics that the parents pass on to the child through the germ cells (sperm or ovum) - characteristics that are potentially present in these cells before conception. The damage to the animal fetuses and the baby girl mentioned above is congenital, not hereditary damage, because it results from what happened when the mothers were already pregnant.

There is no evidence of hereditary damage from LSD. Therefore it is not quite accurate when some people speak of the findings in these studies as "genetic damage," since in biology "genetic" means pertaining to heredity. The chromosomes of the white blood cells are not passed on to one's offspring. Only the chromosomes of the sperm and ovum are passed on to offspring at conception. This means that unless LSD damages chromosomes in the sperm or egg cells, it could not cause hereditary damage, i. e., it could not hurt a future baby that hasn't been conceived yet.

We do not know whether LSD affects the chromosomes of the germ cells, since it is not practical to test these cells directly. It should not be difficult, however, to find out whether LSD causes hereditary defects. One could

give LSD to, say, rats - male, female or both - before they mate, and then see what kind of babies they later produce. So far, nobody has tried this. We may assume that if LSD ever causes hereditary defects in people, it must be extremely rare. Any large percentage of defective babies among LSD users could hardly go unnoticed.

As to what causes the congenital defects, nobody knows. It could be chromosomal breakage in the embryo when the mother takes LSD, or it could be something else. (Dr. Israelstam has suggested that the vasoconstrictive effect of LSD might be what has caused these deformities in fetuses.) There is some limited evidence for LSD taken in pregnancy leading to chromosome breaks in the baby -- in (7) three out of four children of three mothers who took LSD while pregnant had a high rate of chromosome breaks. But these children were normal. The baby with the malformed leg in (8) had some chromosome breaks, but the sample of her cells taken was so small that it is difficult to know whether the breaks were abnormally many. No study of chromosomes was made in the animals.

I mailed the above material to 13 medical doctors, including one author from each of the above-listed articles, asking them to check for any scientific errors or important omissions. Six have replied to date: all found the material essentially accurate; three had added comments.

Dr. Egozcue points out that in the following conditions - ataxia telangiectaria, Blooms syndrome, Fanconi's anemia, radiation viruses in lab animals - "where there is increase in chromosome breaks there is an increased incidence of cancer and leukemia." (He said nothing about measles or colds.) However we still have no reports of cancer or leukemia in any LSD user. Egozcue's colleague, Dr. Irwin, has written me of the LSD-chromosome findings that "there is no evidence of any disease state arising from it."

Drs. Egozcue and Auerbach also pointed out that damage to the reproductive cells

might go unnoticed if it took the form of increased miscarriages. Dr. Auerbach also pointed out that hereditary damage might not show up in the first generation of children if recessive genes were affected. None of the doctors disputed the fact that there is no present evidence of any hereditary damage at all from LSD.

Dr. Humphry Osmond commented on the difficulty in generalizing from animals to humans in studies of this sort, mentioning a report that aspirin will kill a rat fetus, whereas thalidomide does it no harm.

In a paper called "LSD and Society," R. E. L. Masters and Jean Houston (authors of The Varieties of Psychedelic Experience who have done extensive research with LSD and peyote) devote several pages to the chromosome controversy. They write:

"We have discussed all the evidence cited with cancer specialists, geneticists, and other specialists, and have found few who believe on the basis of available evidence that LSD or any other psychedelic drug has been shown to present unacceptable physical hazards. In private conversations, and even semi-publicly - as at a meeting of physicians addressed by one of the authors - the LSD-chromosome "peril" has tended to be treated as something of an "in" joke. On the other hand, there are a few much-quoted physicians who have become anti-psychedelic drug crusader celebrities, and who believe, or profess to believe, that the evidence against psychedelics is unassailable and all of the anxieties fully warranted. A bare handful of professionals has publicly challenged these extremists."

One reason I quote this passage is that my own experience in discussing this subject with physicians has been very much like that of Dr. Masters.

My personal intentions, since people have asked, are to continue using LSD at my usual rate - 100 mcg. every 4 months. (I am opposed to frequent use on other grounds.) If pregnant I would not use it - that is a precaution I would have considered appropriate even before the recent studies.

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SOME THOUGHTS ON GUERRILLA THEATER

by Marc Estrin

During the last several weeks half a dozen guerilla theater events have taken place in Washington, and a nucleus of people has formed who are sensitive to such possibilities, and who are ready to organize and perform on short notice. The possibility of a ubiquitous guerilla theater, affecting every important Washington event, every national monument, is an exciting one, one that could conceivably become politically effective, if handled correctly. The great potential in guerilla theater lies in its attractiveness to the media, and in its potential for involvement which simple political protest has lost except in its more spectacular forms--forms usually marked by violence, e.g. the pentagon. Guerilla theater offers non-violent, deeply involving, high exposure communication, and for this reason, should be thought of as an important tool worthy of study and development.

For the sake of further discussion, I should like to run down a few of the events that have occurred, along with some that have not yet occurred:

1. Justice Department demonstration: A robed, blindfolded figure of justice, carrying sword and scales through-out strips sequentially into a Texas politician, a soldier, and finally a helmeted cop who steps off his platform to arrest the speaker.
2. Opening of Ford's Theater: A performance of an amended scene from Macbird, in which Macbird meets John Wilkes Booth, and after some violence (in iambic pentameter) appoints him Minister of Internal Defense. Performance of this alternated with more ordinary demonstration chanting and singing.
3. "Worshippers" at LBJ's church distribute leaflets during sermon denouncing the minister (who denounced Eartha Kitt.)
4. A cripple sits across from Chuck and Lynda Bird at an anti-war play and points at them constantly.
5. College editor's conference. At Sheraton Park Hotel a fictitious Vietnam resolution is circulated among 500 college editors scheduled for debate. A real counter resolution is circulated. Audience plants shall bring debate to near violence. (They are unnecessary) At the peak of the violence, a 5 minute mixed-media barrage of Vietnam atrocities is shown. The barrage is stopped by the police who confiscate the films as

North Vietnamese contraband, and disband the meeting. A plant circulates violently, berating the editors for their tabling the Vietnam resolutions (which they did shortly before the films), and exhorting them to wake up and act. Chaos and confusion.

6. Senator McCarthy at the College Editor's conference: Jerry Rubin runs up to the platform and confronts McCarthy with a headline about the Viet Cong freeing 2,000 prisoners. The people are free, free. What does he think about that? Evasive answer. Rubin stands behind McCarthy holding up headline for the rest of the speech.

7. McCarthy again: A coffin is carried into the room to a funeral march. When it reaches the front of the platform, it is overturned and hundreds of McCarthy buttons fall out. Inside the coffin is a crumpled American flag.

8. Last Hiroshima Day, NYC: 50 people writhe slowly under an enormous black cloth.

9. To be done: Audience member stands up at a theater performance and begins to talk about real issues which the play avoids or treats in a phony way. Example: Audience member goes on about the racial makeup of an audience at the Great White Hope, and how the building the play is played in is built on the dead bodies of 5,000 black families who were displaced by SW redevelopment, without another living alternative. Cast is forced to deal with the situation. Result: electrifying theater instead of liberal claptrap.

10. To be done: N. Y. subway or D. C. rapid transit. A happy couple gets on a crowded car filled with morose, ugly, defeated people. The couple is so happy they begin to talk and laugh with others. By the time they get off, the whole car is happy.

The most important question to be asked about any event is "what did it achieve?" Guerilla theater easily backfires. The McCarthy coffin event created a great deal of hostility, and almost no understanding, either from McCarthy or from the audience, or from the media. The intent was to demonstrate "the death of electoral politics", the impression was intended to be reverent and sad. The effect was the opposite. Even sympathizers were offended. Clearly something was wrong in principle, and it is important to determine what that was so that the same mistake may not be

made again. The answer is not completely clear, but I'm beginning to catch on to something which may lead somewhere. The expression of it may sound somewhat theoretical, but it leads to certain simple principles and operational guidelines.

The goal of all guerilla theater must be JOIN US! Join us in thought, join us in vision, join this event, JOIN US IN ACTION. Not everyone is susceptible. There are some who will react with antagonism regardless of what the content of the event is. The only way these people can be reached, if at all, is through reasoned argument. Ted Draper's article on "How Not To Negotiate" can convince a Johnson supporter of the negotiations farce--I've seen it happen--but it cannot make effective theater.

Some are already there. Ready to join again, a hundred times over. I violently disagree with those who put down political theater whose audiences are made up of those who already believe in the viewpoints expressed. We must energize our own people. The Ford's Theater event was a complete PR failure--it failed to reach most of the people on the street--the cops who created an audio barrier by revving up their motorcycles saw to that--and it went completely uncovered by the media (who seem more and more to be taking a blackout editorial policy toward demonstrations.)

But it energizes people doing it. It created a new sense of solidarity against the latest escalation of the police tactics. Although the guerillas were given police permission to demonstrate, they were not allowed to be heard, and were subjected to the noxious fumes of three motorcycles over-revving at three feet distance. The event led to a long discussion of future tactics, and the creation of three guerilla workshops where problems would be systematically worked on, and prolific, imaginative groups developed. If, in a guerilla theater event, we energize 100 of our own, and alienate 100 others, we have won. God knows we need constant reinforcement in the face of the behemoth. So much for speaking to ourselves.

The interesting part of the problem lies in that mass of people which can be swayed either way, depending on the effectiveness of the event. And it is here that I think we need a theory to guide us.

It seems to me that the events above

break down into two categories--those lying mainly in the realm of reality, and those lying mainly in the realm of art, or extra-reality.

In a reality type event, the performers enter into a pre-structured situation in a legitimate or at least pseudo-legitimate way. The actors are really passengers on the train, really spectators at the play. To a lesser extent, Rubin was "really" asking McCarthy a question from the floor, and the audience plants were "really" college editors at a conference debating a real resolution. On the other hand, the coffin, the Hiroshima sheet, the figure of Justice, the MacBird-Booth confrontation, belong to the sphere of art, of fabrication.

Reality events tend to be more involving and easier to do than created events. The spectators are generally more vulnerable, and the distortion of their undefended reality catches them by surprise, and often very acutely.

Created events are much more difficult to pull off. In order to work, they have to be well done, and under the short

notice and no budget conditions of most guerilla theaters, this is often difficult. Created events also are immediately classifiable as such, and somehow, in our society, the ability to classify something means the ability to shut it out, to remove oneself from it, to kill it. When created events do work, when they are simple, clear, and effective, as at the Justice Department, or better yet at Hiroshima day, the effect is all the more memorable and moving. Both reality events and created events carry with them the possibility of JOIN US for the middle group of spectators.

It is when you begin to mix the species that something is broken, and the potential for JOIN US is replaced by antagonism. Several examples may make this clearer. Somewhere near the end of the College Editors's event, the conference co-ordinator panicked by the monster he had allowed to hatch, grabbed the mike, and announced that the audience "would have to decide for itself whether the police were real or not", thereby destroying that particular part of reality which had established itself. The audience was, for the first time, made aware of the artifice. It had been "had", and displaced its honest tension about Vietnam into resentment against the conference. The event

Continued on page 12



Si

By Jerry Fulco

Last month was the time of year when people make resolutions about what they will be doing in the coming year. There are, as always, any number of alternatives open in the New Year, designed to achieve almost as many goals. Some folks will use 1968 to Overthrow the Government by Force and Violence. Others want to promote abortion, pot, prayer in schools, flouridation, integration, separation, escalation, emasculation or masturbation. You pays your money and you takes your choice.

It seems that the liberal activist has to sit down one of these fine days and assign priorities to be (doubtless) dozens of causes that are crying for his collective and individual attention.

The process shouldn't take long. To start anyway. Number one on the list is Ending the War. Not dump Johnson. Not legalized LSD. Not screw Hershey. Not even end the draft. Not anything. Nothing is as important as ending the war in 1968.

Why? Because of all the hang-ups facing us, The only one that we won't survive is the War. We could take another 4 years of Johnson, the war apart. We would survive Reagan. Outlast Nixon. But the one thing that could spell real trouble is the War and what it can do, and has done, to us. Individually and collectively. It is open to question whether defeat would be significantly more troublesome than victory. So the war is more important than anything else.

We are resilient; we have survived all sorts of incompetence in High Office (make your own list). But this war is something else again.

So. What to do. Demonstrate? Drop out? Insurrection? Burn 1040-A Forms? Tell you a secret. Demonstrations won't do it. (Where were you in October. Mars?) Ending the draft is not the central issue. Tax withholding is too circuitous. Dropping out is copping out. Overthrow of the government is at least not an immediate imperative.

Those who oppose the war have to take a page from other minorities that have had an influence on the course of events in the World, Inc.

Opposition to the war is a minority position. Don't tell me about polls that say 99 and forty four one hundredths percent of the population is opposed to the President's conduct of the war. Because half of these want to Nuke the Chinks and can't see why the President is pussy-footing around so long when everybody knows how it will end. In the end.

So if we acknowledge that it is a minority problem, what? Well, sports fans, the name of the game is Politics. Incredible. He can't be serious. Are you kidding?

Yes, Virginia, there is a democratic process, by which the people let the Government know what is going on in their minds, such as they may be. This does not mean supporting Dick Gregory at the Democratic National Convention. Or starting a write in campaign for Minnie Mouse. They may be responsive, but get

serious and good people (who has ever had an unkind word for Minnie Mouse?)

Hard as it may be, we must confine ourselves to the realm of reality. That's the place you see when there's a panic on.)

So, if we want to affect a change in the shortest possible time, clearly the existing political parties are ready made. The problem is to influence them instead of vice-versa. Impossible? Not necessarily.

The parties are there and they are real Real People. With money. With shoelaces. With fat cats, old pols, courthouse gangs and bleeding hearts. It would take generations to build anything as strong. It took that long to build these. And the war can't wait. So if time is indeed of the essence, we ought to avail ourselves of the tools that happen to come to hand.

And, speaking of Senator McCarthy, we have to realize that here is a veritable miracle. Lord knows we don't deserve it. Here is someone with a political past, and a promising future, and he is willing to stick it out on the issue of the war. Unaccountably, to cynics, anyway. Here is an opportunity to have a voice that is meaningful.

Dr. Spock (Lord love him) whipping menopausal women to greater heights of frustration is not the same. Mailer obscene is a writer irrelevant. Stokely has other things on his mind.

The only thing that counts to the World, Inc. is people. In the aggregate. Massed voters. Enfranchised adults. That is where it is at.

To move the masses of people necessary to make McCarthy effective, it is important that we stop making it impossible for these good folks to identify with anti-war sentiment. The church going father of 2.4 children can't easily hold the same political convictions as unwashed Hippies grovelling in the Haight. Or ruffians scrawling obscenities on the Pentagon wall. Or people smoking stuff that makes men mad. (And women cut the hearts out of small children.) Anything such people espouse is bound to be opposed by Decent People out of hand.

If Tim Leary started pushing Apple Pie, it would be illegal to ship them in interstate commerce in four days. Maybe three.

Large portions of the population who would otherwise oppose the war leave their objections unvoiced rather than be connected with such nuts.

There is no way of telling where the anti-war movement would be today if the Hippies had not convinced themselves some time ago that this was a problem whose solution was amenable to discovery only by them. With friends like this. . .

So? What is the point? The point is Be An Optimist. Seize opportunities as they appear.

And, speaking of Senator McCarthy, do nothing (no thing) that will make his campaign more difficult. Alienate no housewives. Shock no businessmen. If Mr. and Mrs. America can't support McCarthy and the Anti-war movement without being revolted, embarrassed, or confused, all is lost. All.

And do everything (every thing) that will help. Like? Like organ-



Mc CARTHY

By Allen Young

Washington

The bid by Sen. Eugene McCarthy (D-Minn.) for the Democratic presidential nomination presents an important, though by no means unique, challenge to radical Americans.

Some of the questions are really old ones: Should radicals support a liberal? Should radicals engage in electoral politics?

The answer to these questions is not, as some might believe, an easy negative. For radicals have almost unanimously supported one liberal—Dr. Benjamin Spock—in his draft resistance efforts. And radicals have played key roles in such electoral battles as the Mississippi Freedom Democratic Party and Robert Scheer's California congressional campaign.

Radicals must ask themselves more basic questions, however. Why is McCarthy running? What does he stand for?

McCarthy announced his candidacy Nov. 30—five weeks after the Pentagon mobilization and two weeks after the militant street demonstration in Manhattan against the Foreign Policy Association and its guest, Secretary of State Dean Rusk. There can be little doubt that McCarthy was reacting in large measure to the growing militancy of the anti-war movement and the growing tendency of that movement, through organizations such as Students for a Democratic Society (SDS) and The Resistance, to reject traditional politics and even to reject traditional forms of protest (i.e., marches, petitions, newspaper ads, etc.).

In announcing his candidacy, McCarthy confessed openly that one of his intentions was to co-opt (that is, to absorb in his electoral program) what he called "discontent, frustration and a disposition to extralegal—if not illegal—manifestations of power."

He added: "I am hopeful that a challenge may alleviate the sense of political helplessness and restore to many people a belief in the processes of American politics and of American government. On college campuses especially but also among other thoughtful adult Americans, it may counter the growing sense of alienation from politics which is currently reflected in a tendency to withdraw in either frustration or cynicism, to talk of nonparticipation and to make threats of support for a third party or fourth party or other irregular political movements."

McCarthy is a Democrat par excellence. When he spoke to a group of "Concerned Democrats" in Minneapolis on Dec. 8, he emphasized his view that the Democratic party has traditionally been the most responsive agency for meeting the problems of American society. McCarthy affirms his belief that once again it is the Democratic party that must rise to meet this new challenge. How-

ize. Citizens for McCarthy; Peccan Huskers for McCarthy, Mothers For McCarthy. You get the idea. Straight as shit. Beat 'em at their own game, because they won't (or can't) play any other.

Sellout? Intellectual prostitution? The end of Hippiedom? Uncool? To be brutally frank, it couldn't matter less. In terms of the most important thing to be done in 1968.

Since ending the war is the most important thing, then it is worth anything to accomplish it. By definition. Even if it means running registration drives for the local Democratic machine. Ringing doorbells for McCarthy. (Can you see yourself ringing a doorbell for Dick Gregory? Less repulsive, granted; but less effective.)

The people who are mad at the whole World, Inc. can afford to sit on their hands and see the situation go from bad to worse. The rest of us cannot. If ending the war means prostituting yourself, well bring 'em on. If it means lying, it won't be the first time. If it means doing something we don't believe in, that should be the least of our worries. If it means the death of Hippiedom, at least it will be all in a good cause. In short, the end, sometime, justifies the means. Any means. That includes riots. Demonstrations. Civil Disobedience. Violence. You name it. But these more glamorous tools won't work—the World, Inc. won't sit still for it.

So no riots, no demonstrations (peaceful or otherwise), no disobedience (civilized or un), and no violence. Because they WON'T WORK. This past year has shown that, if the Civil Rights March of '63 left any doubt in anyone's mind. These are old weapons, the ones the Hawks, in and out of government, hope we will use. The easier to discredit us with.

If nothing else, our President is a politician. In the worst sense of the word. He will do whatever he thinks is popular. Therefore we must use the thing that he uses to force him to listen to the people to hear what is up. Before our time is.

And maybe when 1969 rolls around, we will have the luxury of choosing a new Number One goal.

No!



ever, he adds, "I do not see in my move any great threat to the unity and the strength of the Democratic party."

Of course, McCarthy also based his candidacy on his opposition to the Johnson administration's Vietnam war policy. The quality of that opposition, however, is highly suspect.

When he first made public his plans to run in New Hampshire's primary in March and in other primaries, McCarthy listed the costs of the war, giving details on military outlays, U.S. casualties and the destruction of Vietnam itself. He later said the war was "of questionable legality and questionable constitutionality." McCarthy does not call for immediate withdrawal—a position most radicals reached years ago—but for de-escalation, negotiations and the like.

But far more significant than the man's words are his actions as senator over the last few years.

The fact is that McCarthy has cast his vote in favor of every regular and supplementary appropriation for the U.S. military intervention in Southeast Asia. He voted for the Gulf of Tonkin resolution in 1964, although in 1966 he was one of five senators to support an amendment to the appropriation which would have rescinded the resolution. When the amendment lost, however, McCarthy switched his vote to "yea" on the final appropriation vote. On no other question did he join with Senators Wayne Morse (D-Ore.) and Ernest Gruening (D-Alaska) in principled opposition to U.S. intervention. He twice voted against amendments proposed by Gruening which would have prohibited the sending of draftees to Vietnam against their will. He cast his vote in favor of continuing the Selective Service System from July 1, 1967, to July 1, 1971.

Some of these votes were as recent as last May. McCarthy's votes on these key issues, while not in harmony with his new-found dislike for the war, are very much in harmony with his overview of U.S. foreign policy. At a press conference following his entrance in the presidential race, he said:

"I think there are many places where we could take a stand against Communism. If we are really concerned about the expansion of Chinese Communism, it seems to me that to waste our manpower and resources where we are doing it in Vietnam could be the worst of all possible choices. We still have the fleet, we still have the position in Japan, we still have a position in South Korea, we have built up a strong base in Thailand."

McCarthy clearly belongs to a category of politicians who should be well-known, if not well-liked, by radicals. These are the liberal Democrats, men whose rhetoric is often exciting and tantalizing, but whose political careers are filled with disappointment, deception, duplicity, servility and compromise with the truth. Men like Adlai Stevenson, Hubert Humphrey and Arthur Goldberg belong in this category. Two decades ago, men in the same category vigorously opposed the Progressive Party and the Henry Wallace campaign. They formed Americans for Democratic Action (ADA), supported Harry Truman and paved the way for another man named McCarthy.

Many sincere people who consider themselves radicals believe the McCarthy effort should be supported. Their most cogent argument claims that a good showing for McCarthy may discredit Johnson and thereby hasten the end of the Vietnam war. There is no denying this possibility—but if there had been no militant, uncompromising opposition to the war, there would be no McCarthy campaign. Any way you look at it, the discrediting of Johnson and U.S. intervention is a direct function of anti-war militancy and political clarity; it is not a result of the work of liberal Democrats. It is not a question of radicals being purists, as some might argue. It is a question of radicals being radicals.

Opposition to McCarthy, therefore, is a refusal to be co-opted, which is in turn an affirmation of a new brand of militant, radical politics. This new left politics has before it a major challenge—to provide specific political alternatives to electoral politics and to the liberal Democrats who are in a continuous battle for the support of the growing number of Americans who have begun to understand this society and who want to change it.

Opposing the McCarthy campaign is not an easy political decision. It is a responsible move, requiring the presentation of alternatives. Certainly a major goal is the desanctifying of elections, which one new left observer has called a kind of "civil sacrament" for modern U.S. authoritarianism.

A commonly heard argument against working for McCarthy is that the energy would be better spent elsewhere. This is probably true, but the fact is that clear alternatives are not always present. SDS and the Resistance are not, in many cases, giving would-be McCarthy organizers a radical alternative—and that means specific things to do.

A campaign to educate Americans about the true nature of our "democracy" as currently practiced merits high priority. And this task may not be all that difficult, given such factors as the high incidence of abstention in U.S. elections and the prevalence of the image of the "crooked politician."

Such a desanctification is quite clearly part of setting the stage for radical politics, on a scale never before known in the U.S. This is a frightening prospect for many people—perhaps like looking over an abyss. Andrew Kopkind, Washington correspondent for England's New Statesman, reports that his critique of McCarthy brought in a record number of hostile letters. Carey McWilliams, writing in the Jan. 15 Nation, warns that "it would be a sad mistake to write off the political prospects as unrealistic and improvise a kind of guerrilla 'anti-politics' until an attempt was made to overcome the rot in the political system and to infuse it with an energy equivalent to what now finds expression in demonstrations and protests, many of which lack direct political relevance."

The "abyss" of revolution scares Kopkind's readers and worries McWilliams.

But the response to that fright should not be to look away. It must be to transform the fright into a new will—a will to seek different political roads and to insist on the achievement of long-range goals rather than expedient palliatives. Most important is the task of educating people to the fact that it is not an abyss at all, but an adventure in building the future.

Obscenity

Obscenity is the aura of connotations built around words and symbols founded on Christian repudiation of sex and promoted by middle class snobbery. Obscenity is not a property of an object, but exists only in people's minds.

Connotation is the key to obscenity. The meaning of a word includes all of its connotations. Shit and manure do not mean the same thing (to middle-class Americans). Shit would likely connote for most people a smelly mess in the middle of the path while manure would evoke a neatly packaged product from the farm and garden store. Piss may bring up a picture of a man or dog splattering the liquid against a tree, while urine may bring to mind a specimen bottle at the medical clinic.

Fuck and intercourse are two other words which "mean" the same thing, but generally have quite different connotations. Obviously when a person says, "Fuck you," he is not really wishing you the greatest pleasure known to mankind. So fuck connotes something more like rape. The meaning of the expression may have partly come down to us from frontier days when women were scarce and men used force in sodomizing one another. I suspect, too, that some of the evil connotation has come to us from Victorianism, which promoted the pretense that "ladies" did not like sex but always submitted to it reluctantly. Perhaps the ultimate implication of "Fuck you" is to be found in the practice of impaling.

One of our female correspondents in the East has described the connotations of fuck with rare clarity. "It seems to me," she writes, "that regardless of the former uses of a word, regardless of the denotations and connotations it may now have in other places, that we judge a word and use a word because of the current and local denotations and connotations."

"Fucking has no relation to the pleasant and sociable act that sex usually is. Rather, it is an act performed thoughtlessly, in some unpleasing place, with a more or less reluctant partner. The main difference from the pleasurable act of love is in the area of personal involvement and intent. Especially associated with the word in my mind is a thought that a man feels he has put something over on a woman.

"I think our language lacks a word to describe the act of sex as it really is. Intercourse is too clinical and impersonal, love is not specific enough, and fuck has repugnant connotations."

Pauline Christianity planted the virus that has screwed up Western thinking about sex for two thousand years. Cached in the dirty little gem of Biblical phraseology "conceived in sin", the virus has destroyed the beauty of procreation; made love a dirty word; produced inestimable numbers of sex criminals, sadists, sex-starved tyrants, neurotics; as well as causing lonely desperation, disease, murder, and war.

Certainly we should mention that women are the greatest victims of Christianity's making sex a sin. A woman's life revolves around the functions of copulation, gestation, parturition, and lactation. To treat all the natural functions of a woman as nasty, obscene, and sinful is to relegate womankind to the barnyard manure pile. Yes, even the mammary glands that produce nourishment for the baby are declared obscene by our Christian moralists and must be kept covered under penalty of law. Women will continue to suffer from inferior moral status until the evil of the false sex doctrine of puritanic Christianity is expunged from our culture.

Besides using four-letter words as a symbolic protest against middle-class hypocrisy, students use them to raise them above ground in the hope of bringing sex with them--to put sex on the healthful, wholesome, beautiful

Reprinted from the Guardian.

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YIPPEE'S FESTIVAL

The New Left created the teach-in, the hippy created the be-in, and the yippee is creating the do-in. America's first youth festival will be a do-in and will take place August 25 - 30 in Chicago in Grant Park.

That's the same time the National Death Party meets to crown LBJ. Quite a coincidence!

The world will see what the youth of America thinks of the Death Party and its war games. Our youth festival will be a living alternative. Take your choice.



Imagine the sight: thousands upon thousands of yippees from 200,000 and beyond, making their way to Chicago by thumb, Magical Mystery Tour bus, bicycle, car, truck, foot -- from big town to small hamlet -- carrying sleeping bags, guitars, blankets, food, middle of the country at the end of the summer explosion, information exchange.

Definite already are Country Joe and the Fish, the Fugs, Arlo Guthrie, Phil Ochs, the United States of America, The New York Dolls, The Velvet Underground, The Stooges, The Animals, the Monkees, the Jefferson Airplane, Ritchie Havens, Simon and Garfunkel, the Doors, the Who, the Blues Project, Beales, Mothers of Invention, Mamma's and the Poppa's, Janis Ian, the Cream, Smothers Brothers, to name just a few.



For six days we will be together sharing and learning. Every morning all our money is thrown into big barrels to buy enough food to feed everyone. And that tells America how we think the needs of human beings should be solved -- everything free -- and coming together in a super-creative symphony.

It will be a total multi-media experience.

- 1. Free mikes and soapboxes for anyone who wants to rap.
- 2. Free mimeo for anyone who has something to say.
- 3. The underground papers will come from all over the country to Grant Park to publish a daily paper for the festival.
- 4. They'll do it right in the park and teach people how to start and do a paper.
- 5. Film makers will hold workshops on the film, and they will show at night what they film during the day.
- 6. Workshops will be continuous on the draft, and how to end it.

- 7. Guerilla theater groups from all over the country will be there.
- 8. The day before LBJ arrives in Chicago we will announce to the over-ground press that LBJ will arrive at 2 p.m. at O'Hare Airport. And it will be our own LBJ who will be greeted enthusiastically by the yippees, honored by a motorcade through Chicago, and then on to a hotel for a press conference to announce America's withdrawal from Vietnam.
- 9. You are there!
- 10. Yippees plan to paint their cars like cabs, pick up delegates, and drop them off in Wisconsin.
- 11. We are infiltrating the hotels with bellboys, cooks.
- 12. We are also infiltrating the press.
- 13. We'll also have our own theater convention.
- 14. We'll nominate Banerott P. Hogg, a pig made out of vegetables, for President and LBJ for Vice-President.
- 15. After Hogg is nominated, we will kill him and eat him.
- 16. And we will say to America: "You nominate a President and he eats the people. At our convention we nominate a President and we the people eat him."
- 17. The youth festival will dramatize the nation's most massive collective and individual acts of resistance.

YIPPEE'S

are out there blocking traffic, throwing blood, burning money, milling in, trying up government telephone wires, fucking up the draft, throwing live snakes into Dow Chemical executive cocktail parties.

You probably don't agree with this description of yippee, but that's because you are a yippee, and you have your own fantasy.



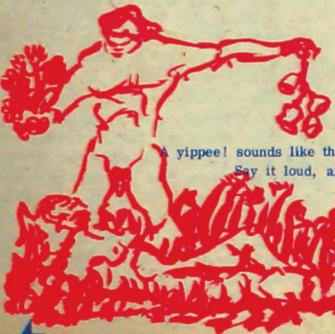
community, youth power, dignity, underground media, music, legends, marijuana, action, myth, excitement, a new style.

The yippees are with the Vietnamese, peasant guerrillas wherever they are, and the black and other struggling people of America in this mid-20th century saga of the battle of Man vs. Machine.

YIPPEE anyone who wants to be. **IS** a stoned-idealist, moved by a vision of a future utopia. **IS** not busy working within the system or trying to explain his actions to the Establishment or the middle-class mentality. **IS** free because he is engaged and committed to change. **IS** free because he is engaged and committed to change. **IS** free because he is engaged and committed to change.

Yippee! Yippee!

Yippee! sounds like the name. Say it loud, and you'll see what I mean.



This do-in will be unique in that it must be a bottom-up revolution to succeed. Heavy preparations are naturally needed.



Yippees are native to America's insanity. The yippees ask: **WHY?**

The answers? "You're freaky-look."



Watch out for the damn... "Get a bath."



The yippees have had white middle-class America, and they didn't like it.

The yippees are the children of the middle class.

The yippees have to be... rivers of...

A lot of troops... Long hair freaks... black community... will be all over the city.

Lyndon Johnson and his Democratic Party cannot rule this country -- It is becoming clearer every day.

The choice is between the life of youth and the death of the Establishment.

by Jerry Rubin

The Chicago police... Mayor Daley... Grant Park... what are they going to do... We are committed to... Grant Park... That was in Chicago...



Handwritten signature: "Dennis Lynch"

TWO MORE YEARS of freedom FROM THE DRAFT

by Bill Higgs

(Editor's note: The following is the text of an anti-draft leaflet that has begun to receive attention in East coast high schools. The "temporary alternative" it counsels has been declared legal by the United States Justice Department. The leaflet was first distributed at Wilson High School, Washington, D. C., January 26.)

The reason the draft age is 18 rather than, say, 20 is because at 18 a young man more easily conforms to a given system. The system in this case is the Selective Service System. At 18 a young man has not had sufficient numbers of scares to realize that he is not indestructible and is therefore prone to possess what is mislabeled in the armed services as "courage." He is more likely not to stop and think about the risks when he goes charging into a village with a rifle, his commander

shouting "go" from behind, probably to end up with a belly full of lead.

At 18 you have been in school 12 years or more and probably haven't had the time to do any real thinking on your own. You have either been doing what your parents, the cop on the corner, or your teacher told you to do. They probably kept you so busy obeying or defying them that you haven't had time to decide what you really want to do. To make you even more able to fight and less able to think, it has been proposed by the Vice-President that schools be opened 12 months of the year.

To put it bluntly: You are being manipulated. You are being used by the powers that be. You are being ground through school like a car off a GM production line. Unless you have the money and the grades to go to college, you are going to find yourself slugging through a

rice paddy somewhere in the mosquito-infested rain forests of Vietnam involved in a war in which you have no voice.

How are you going to, beat it without giving up your education, your future, going to Canada for the rest of your life, or getting locked up?

In a word, what do you do in the face of high school oppression and the threat of the draft? The law clearly states that in the District (as well as in Virginia and Maryland) you are not required to attend school after reaching the age of 16. It also states that you have the right to return to school at any time before you reach the age of 21.

The Selective Service law (Sec. 6 (i) (1) Military Selective Service Act of 1967) provides that a full-time high school student will be deferred (a) until the time of his graduation, (b) until he reaches the age of 20, or

(c) up to the time he leaves school, whichever is earliest.

The third and final piece of the puzzle is the fact that you cannot be drafted until you reach the age of 18-1/2.

Fitting the pieces together, a temporary alternative to the draft emerges. Upon or after reaching the age of 16 you drop out of high school. And just before you reach the age of 18-1/2 you return to high school as is your legal right. Upon your re-admission you are free from the draft for another two years, that, for the time it takes to graduate.

Thus by dropping out of school you escape the hypocrisy of the classroom and at the same time gain anywhere from one to two years on the draft. The system is challenged on two fronts: high school oppression and the war machine both of which, directly and indirectly, threaten our freedom to learn as well as our freedom to live.

conspiracy

Continued from page 3

It is obvious that the purpose of the "conspiracy" charge is to punish organizers of the anti-draft movement with the utmost severity the law will allow.

The significance of this local indictment (Alameda County Grand Jury) on conspiracy charges is twofold. First, no specific crime need have taken place, no law need have been broken -- merely advocating an act can be cause for arrest. Only one of the seven people indicted in Oakland was actually arrested for committing a misdemeanor during the October demonstration. If convicted on the charges, based on evidence such as "distributed and printed leaflets, opened a checking account, renting buses and loud speakers for the demonstration" it will mean that anyone, anywhere in the country who calls for or plans even the most peaceful demonstration could be arrested on conspiracy prior to the demonstration on the grounds that some illegal acts MIGHT transpire.

Second, by using local and state laws whenever possible, the federal government can achieve its aim of picking off the anti-draft organizers quietly with minimum publicity compared to that created by a Federal indictment. No Washington paper carried the news of the Oakland indictments and few area peace groups were aware of the case, despite its critical significance.

All these indictments are clear indications that the government is alarmed by the increase and spread of anti-war sentiment and activities, that it is taking frantic actions to stop the movement, particularly with the presidential election approaching.

SUBSTANTIAL FINANCIAL CONTRIBUTIONS ARE URGENTLY NEEDED! ALSO ADDITIONAL ENDORSEMENTS! We must not allow ourselves to be intimidated. The best defense for those indicted is a tremendous increase in the anti-war anti-draft activity. Legal defense for these young men and publicity about their case will be extremely expensive, running into tens of thousands of dollars. Make checks payable to STOP THE DRAFT WEEK DEFENSE FUND: 6468 Benvenue Avenue, Oakland, California 94618



A SIMPLE MANUAL FOR THE PROCUREMENT OF THE ULTIMATE IN SEXUAL EXPERIENCE by Peter Novick

As America comes along to the sexual revolution, and every 12 year old junior high school student gains familiarity with the innermost secrets of passion, secrets for which his forebears would have vanished him out of shame, it seems the duty of the Free Press to present to all interested, open-minded, free lovers the fleshy revelations that may be obtained through the use of a powerful drug - legal, and oh so enjoyable.

What is this new narcotic that makes love making on acid or grass seem drab, not even where it's at anymore? It is that common kitchen spice - black pepper.

Any reliable psychiatrist or neurologist will tell you that all alike, in that they are high energy releases experienced through the sensory receptors. Thus, a little deduction will show that to the receiving areas of the medulla oblongata, a sexual orgasm is identical with extreme pain, blinding light, immense sound, or a sneeze. Unless one is a masochist, extreme pain is certainly not preferable, and blinding one's eyes is

hardly safe. Immense sounds, while certainly engrossing, are not in this year. Of those mentioned, sneezing is undoubtedly the most intimate experience one may possess: it is an orgasmic release of bounded energy emanating from inside the subject's own head! One can feel the cerebral urge sweep through the olfactory lobes and strike primeval passion through the nervous exciters until euphoria is reached in the torrential explosion of cilia, sense, and sound. The final culmination of

sensual experience and activity would thus be to stimulate the olfactory nerves while engaging in intercourse.

Here is where the secret of black pepper comes in. Having in its chemical constituency the alkaloidal narcotic piperidine, the resulting effect on the central nervous system would be the narcotic's hypnotic and stimulating actions which increase the sensual stimulation received in the act of making love. The potential for cerebral confoundment is nearly unlimited. All that must be done before knowing each other, is for each to inhale (deeply) into the nose one heaping teaspoon of black pepper, and lay back and enjoy the results.

It should take approximately .045 seconds before you are overwhelmed with involuntary nasal excretions, accompanied by rather rapid, if not unpleasant, spasmodic clutching of the chest, throat, and post nasal region. You may be so cerebrally stimulated that you may not even notice that you are making love. Imagine the intimacy involved as you and your sense-mate share the activity

of discharging immense quantities of mucus over each other, while ejaculating warm, passionate gusts of air expelled intimately into each other's face. You may not even notice the passage of time, being so enraptured in the ecstatic sneeze. The black pepper enthrallment lasts well over six hours.

Once one is finished, he merely scrapes off any nasal and thoracic discharges that by then have accumulated on the bed, floor, and body, and revels in the memory of the occasion that shall certainly last with the lovers. This one happening that shant be displaced by the now stimulated cerebral cortex!

We guarantee that this new active form of sexual enjoyment replaces all former aphrodisiacs, like marijuana, LSD, belladonna, and STP. If you want to be where it is AT, Baby, This is Really Where The Action Is.

GUERRILLA

Continued from page 7

was saved by an improvised tirade by one of the actors, which switched the focus back onto the reality of the Vietnam confrontation. The intrusion of "art" into the reality situation almost killed it.

Conversely, at the end of the created event at the Justice Department, the Justice-cop descended to arrest a speaker who was speaking for real. The phony speaker he was supposed to have arrested was replaced by the real speaker who demanded use of the soap box. The actor playing justice made a

decision to go ahead and arrest the real speaker. A friend of the real speaker who had either not seen the Justice strip, or was working on instinct alone, began to defend the speaker from the "cop". Both blew their cool, and a real fight ensued. The event was marred, the point lost (cops are supposed to win), and much antagonism was created, even among friends, by this mix of reality into an art event.

At the pentagon, the best example of the non-miscibility of art and reality occurred. We had prepared a little Pentagon Cantata--words from the Government Printing Office pamphlet on the Pentagon--in front of which was to be staged

an obscene destruction of a Vietnamese girl we had built. The Bread and Puppet Theater wisely did their show at the Lincoln Memorial. Not us! Into the throes of battle we charged, past the parking lot rally, up onto the top of the steps! No bullshit! The real thing! Well, our statue was trampled to bits, we lost half the cast and costumes, and when we tried to get up on the press stand to perform it, we were shoved off, falling into the furious marshalls, etc. Poor judgement. An impossible mix. A learning situation.

It would seem therefore, that the principles are: keep your genre clear; go for JOIN US ;don't worry about antagonizing the unrecoverables; value the energizing of your own. I would also recommend that we celebrate as many events as possible. Saturate the environment with beautiful, non-controversial events. The coming of Spring, the flight at Kitty Hawk, Beethoven's birthday, the Jefferson Memorial, Rock Creek Park, any event or place that can we thought of can be celebrated. When the public grows used to theater happening all around them, they will be able to look at and understand the meaning of more difficult material instead of being alienated by its very existence.

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KALEIDOSCOPE

by Kelly Monaghan

CALIGULA IS DEAD. LONG LIVE CALIGULA.
Caligula by Albert Camus. At the Washington Theatre Club. Directed by Davey Marlin-Jones. Sets and costumes by James Parker. Lights by Wm. Eggleston and G. Grafton Cole.

Camus' *Caligula* is an immature work but like most early works of maturing geniuses it is possessed of the virtue of an energy untempered by the niceties of the established artist.

In Camus' reading of Suetonius, *Caligula* is seen as the touchstone of sanity in a world gone mad. Seeing no sense in the present order, he seizes a unique opportunity to crystallize in a life-act the absurdity of the human situation - and, in so doing, he discovers that, in the final analysis, there is no order at all. Pretty black and white kind of stuff. Moreover, in purely human terms, Camus presents us with conflict on a "noble" scale. *Caligula* finds himself naturally at odds with the patricians, intellectuals and artists.

Caligula is pretty meaty fare, replete with crisis and confrontation, but Camus' stagecraft often fails to keep pace with his philosophy and this very weakness demands a strong production.

Yet, the Washington Theatre Club has chosen not to deal with vital issues and real conflict but with pale pastel half-ideas and dressmakers' dummies. Which is as much as to say the production stinks.

Caligula is an emperor, for god's sake. So let's have an emperor. If we are to believe, as Camus did, that *Caligula* is a man of superior intellect pursuing, with cold logic, the actual creation of a philosophical extremity, then we must see a man, a man of stature, a great man, a virtually superhuman man who, in his brilliance, insanity, call it what you will, has risen above the petty concerns of his race and perceives reality with an Artaudian cruelty.

In his place, director Davey Marlin-Jones and John Hillerman (*Caligula*) have given us the shallowest of human beings. Hillerman's *Caligula* prances and preens through the play with the joy Rechy dreams of but could never attain. The emperor's Venus masquerade and his sword dance, which should hold the terror of madness, become unamusing gay-bar routines. *Caligula* is the key to the play and the failure here taints every other aspect of the production.

Caligula has two primary philosophical opponents (naturally disregarding the patrician underbelly of Rome): Cherea, the cool intellectual and Scipio, the poet.

Bob Spencer's Scipio is, unfortunately, devoid of any of the deep human understanding that sets the poet apart from his fellows. Poetic insight dwindles to boyish infatuation. Consequently, the Scipio-*Caligula* confrontation

does not reveal *Caligula* the life-poet (as Camus intended) but rather *Caligula* the dirty old emperor with a penchant for pretty boys in baby blue togas. Sad.

And all the more saddening when we consider the unfair burden it places on Damon Brazwell's nicely wrought Cherea, the intellectual rebel. Camus sets off Cherea against both Scipio and *Caligula* and, while Brazwell bravely plays his role (given the context of the production) we begin to wonder what all the fuss is about. It is exceedingly difficult for an actor, even one of Brazwell's obvious competence, to be forceful in an aesthetic vacuum.

In a theatre the size of WTC's, sets, costumes and directing become of the essence. Lamentably, James Parker's helter-skelter, checker board multi-rake does nothing but confuse Marlin-Jones' already suspect staging. The costumes reveal nothing but legs; and makeup, need we say, should never have to be mentioned.

If summation is needed, we might turn to the program itself: "Davey Marlin-Jones (Director) mounted *Caligula*..."

The Tenth Man by Paddy Chayefsky. At Arena Stage. Directed by Donald Moreland. Sets by Ming Cho Lee. Costumes by Marjorie Slaiman. Lights by Wm. Eggleston.

Bourgeois escapism! A middle-class palliative! Warmed up left overs from our cultural past!

We could bitch for hours about what Arena should be, the kind of plays it should be doing, the audience it should be reaching. The fact remains, and the current production of Chayefsky's *Tenth Man* is a case in point, that Arena, stick-in-the-mud though it may be, still comes up with damn good theatre. Not necessarily great theatre or inspired theatre, but good theatre - and that in itself is a blessing here in the cultural wasteland of the Great Society.

The Tenth Man may well rankle the aesthetic sensibilities of our more radical intellectual brethren. To be quite honest, it is a somewhat trite essay on belief and the need for faith in a world without ideals. Yet, there is a warmth and a depth of human understanding in Chayefsky that redeems it from bathos. His tale of bored old Jews in a shabby storefront synagogue, who turn to an old man's story of a granddaughter possessed by a dybbuk, has a maddening ring of truth. There is tremendous pathos in their insistence on resorting to superstition to treat an obviously deranged child, even though they don't really believe it.

But who knows? Perhaps it will work. Perhaps they will rediscover something akin to faith. Perhaps it is

better to believe in demons than in nothing at all.

Chayefsky is too smart to believe that tragedy has any relevance to the modern world. He elucidates his theme through a rich human comedy. The temptation, of course, is to play it just for its laughs. Fortunately, director Donald Moreland refuses to fall into that trap. There is a gentle melancholy throughout the play and it comes through impact.

his actors - and this is what sets *Tenth Man* apart from WTC's *Caligula*. The theatre may traffic heavily in ideas but it is also about people. Moreland has given us people - petty, hypocritical, confused, self-serving, beautiful, real people and not mere cardboard props.

And what groovy people! Lou Gilbert (Zitovsky), Robert Prosky (Schlissel) and Richard Venture (Alper) form a wonderfully comic trinity. They invent curses ("My daughter-in-law. She should inherit a 1000 room hotel and be found dead in every one.") and discuss the agnosticism of the young ("Is he still circumcized?") Their fight against boredom assumes almost mythical proportions.

These three are the central characters of the congregation. Out of their own boredom and the availability of Hirschmann, an aged, ex-rabbinical student steeped in Chasidic lore, they decide to perform an exorcism over the girl.

It is in the agnostic Brooks that Chayefsky focuses his statement about the faithless generation but Brooks is the only one affected by the ancient ceremony of exorcism.

Barton Heyman is a flawless Brooks and while the ending is curt and at odds with the credibility of the rest of the play, Heyman brings to the climax an actor's understanding that saves it and gives it meaning.

Most important, Moreland and his actors have kept an admirable balance between the human comedy and the underlying tragedy of the dwindling congregation. There is no directorial overlay; everything proceeds from a deeply realized inner reality.

The Tenth Man is a nice polite play. It is comfortable, well written and terribly middle-class. Written in 1957, it already seems dated and what little polemic it contains seems dulled by age. But it is good. Unless you want to argue from a priori grounds and say that all comfortable middle-class drama sucks, you'd be hard put to fault either the play or the production to any great extent.

I myself would like to see a company of Arena's stature, with the resources it has at its command, do something more relevant to the situation at hand. No art form can remain viable, if it lets its audience get too comfortable.

POESIA

Let me plant roman candles
 in your eyes
 let me walk through your mind
 like music
 let me be music
 intimate to you
 let me be where you are
 part of that place
 part of the experience
 of you living.

John Verbeck



HIGH SIERRA

(VIII)
 Let's go get drunk
 and steal a bus
 and kill some cops
 or a nigger or two
 and rape a whore
 and run into a truck
 and blow up the
 bus and hope we land in
 a haystack

Eroom W. Evets

Tiny deer trap on prayer arrow,
 Bright parrot feather,
 Soft-colored dove feather
 On alter up the moountain:
 These the supplications
 Of the Indios
 Of the High Sierra.

Set your arrow in the earth, Indio,
 Point it skyward,
 Bear your feather's weight of beauty
 Up the High Sierra.
 I like the way you pray,

Commend the way you hide, Indio,
 From the stranger
 Who comes loaded with words

George Provost

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THE STONES ROLL ON

by Roy Troxel

So far the music of the Rolling Stones has survived four years of complaints against the Stones. People used to complain about the Beatles, too, but that has changed somewhat, sort of. Leonard Bernstein says they're O.K. So do Look and Newsweek. In fact, during the past year or so, Look has had John Lennon's face on its cover twice.

But can you imagine any magazine having Mick Jagger's face for a cover?

The genius of the Beatles was that they were able to take what was good in the music of the Everly Brothers and Chuck Berry and make it ten times better.

Sgt. Pepper, of course, doesn't resemble Chuck Berry technically, but the Berry spirit is still there. The ironic wit of "Too Much Monkey Business":

Been in Yokohama
Been fightin' in the war,
Army bunk, Army chow,
Army clothes, Army car.
Ah! Too much monkey business!

is the logical source of similar ironies in "A Day in the Life" or even "Penny Lane".

The Rolling Stones, however, weren't satisfied with Chuck Berry. They went into the blues as deeply as possible -- Muddy Waters, Ray Charles, etc. Compare a song like "Play with Fire" with "She Loves You," and you will see what I mean. Beatle music is (in the broadest sense of the word) Comic, while the Stones' is (again, in the broadest sense) Tragic.

Which brings us up to Their Satanic Majesties

Request. Half of the stuff on this album was done in Sgt. Pepper; the other half was done by the Mothers in Absolutely Free. While the Beatles, and lately, the Mothers, have set the artistic goals and defined the technical boundaries, it has always remained for the Stones to fill in those boundaries with flesh and blood. Tragedy always is last to speak.

"Sing This All Together," for example, has all those "together" homilies of George Harrison's "Within You, Without You." But the Stones give us a much stronger reason for sticking together than Harrison does. The reason

lies in the song's reprise - almost seven minutes of freaky, terrifying madness. In the face of such chaos, we had better stick together. Harrison says we should stick together because life grows within us or without us or something like that. While it is obvious the Stones have borrowed the idea of a reprise from the Beatles and all that freaky chaos from Zappa's "Return of the Son of Monster Magnet," see how much more they have done with these techniques!

Sgt. Pepper ends with a rock-and-roll show, Absolutely Free ends at a cheezy Hollywood bar, but only the Rolling Stones would end an album in a strip joint. ("They're naked and they dance," the M. C. tells us.) And speaking of endings, someone at Hit Parader magazine once asked Mick Jagger why he ended "Something Happened to Me Yesterday" the way he did. Jagger replied that he had heard that business about wearing white on your bike at night over the BBC just before the bombs dropped. Of course, this is impossible, since Jagger was only a few months old when Hitler and von Braun buzz-bombed England, but such a statement does show you where his head is.



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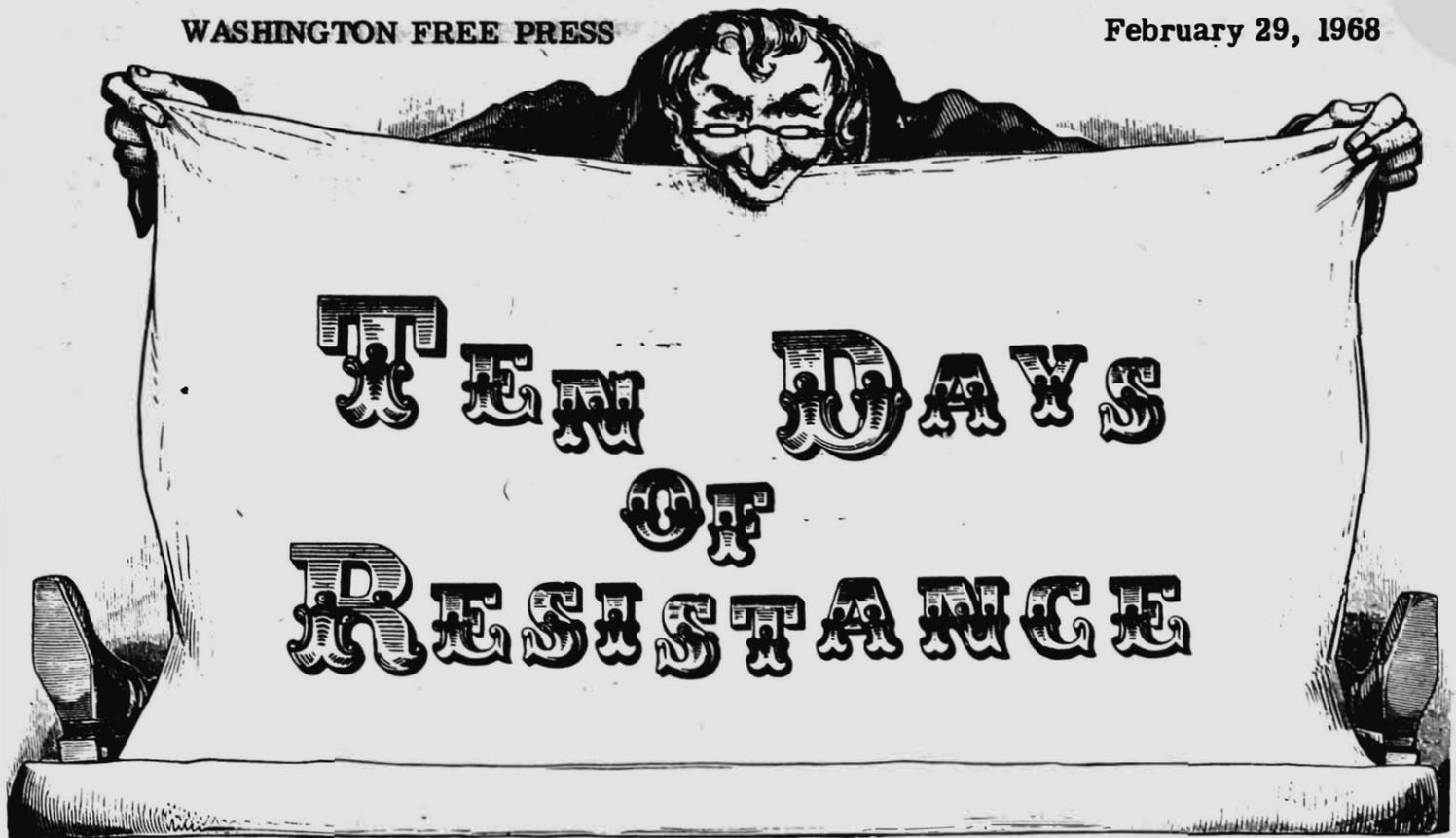
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TEN DAYS OF RESISTANCE



Students for a Democratic Society has issued a call for the days of April 20 - 30 to be the International Days of Resistance. The political perspective of the Ten Days, however, is somewhat different from all previous national calls to those who are against the War in Vietnam and oppression at home. The activities of the Ten Days are to be a surfacing of programs which should be beginning in the near future and which should also lead into anti-war and new left summer programs.

The program was passed by the recent National Council of SDS, meeting in Indiana the last week in December. The program came out of three days of discussions by representatives from across the country on three major points: First, what programmatic focus would enable the student movement to be most effective in the coming months, in continuing to build its base and asserting its strength against the war machinery?

Second, what role should the student movement play in the larger community around the University -- the county or city in which it is situated?

Third, what were the purposes and potentials of a national program, especially for a group which has been concentrating on building strong and alive local bases.

DIRECTIONS FOR THE CAMPUS MOVEMENT

At least three hundred campuses have had demonstrations against Dow and military recruiters on campus. Students are aware that we must move on.

While continuing to work on the original targets, we must also expand our programs to broaden the educational effect and to begin to build coherent political organizations capable of exerting real pressure on University support and cooperation with the machinery of America's foreign policy.

On many campuses, research is in progress, on

"crowd control" that is fed both to the U.S. army in Saigon and to police forces at home. We have to make these links visible and real to other students. We must also help students to realize the direct effect of defense research and involvement on campus curricula and every-day student life. Education in the U.S. has become oppressive rather than exciting, precisely because educators no longer are concerned with the development of creative individuals, but with the concrete demands of the national interest, the stability of the dollar, and economic growth around the world.

THE STUDENT MOVEMENT IN THE COMMUNITY

Students are also realizing that they must develop a self-conscious identity in relation to insurgent radical and protest movements in other sectors of the American population. Although the student movement frequently must assert leadership and provide the bulk of the manpower for community programs, it must also be able to learn from and depend upon other organized constituencies to carry out the struggle in their areas.

The most notable achievement of the student movement is that it has begun to understand the ways in which the government and big corporations depend on high schools and universities to continue oppressive policies and it has directed its energies toward destabilizing the certainty of that mutually dependent relationship. Other constituencies around other institutions must also identify the way the system depends on them and begin to work against the effectiveness of those relationships. Radical labor groups have been working in this way.

The system also depends on women to be conspicuous consumers and uses extensive PR to make women feel like they absolutely must have all kinds of garbage to be presentable and respectable. The system needs women to consume these things to expand

in fantastically wasteful but profitable directions. It depends on government workers to heel-under to increasingly alienating working conditions to carry out massively manipulative programs at home and abroad.

Because the press makes the student movement uniquely visible (along with the black movement), the system is able to interpret the widespread unrest as an "extremist" activity. Students must now take the initiative in reinterpreting their unrest and the unrest of other constituencies in a broader, more telling perspective. We must help make visible the fact that there is no linear political spectrum of



But in reality that the unrest and resistance is arising from all aspects of America's population except for the tiny ruling class. Although the concrete forms of oppression vary widely, the dynamics and rationale of the oppression are the same: a small ruling class with extensive international involvement and interests rules by the criterion of corporate profit to the total detriment of the criteria of human needs and potential development; a ruling class which must promote (however subtly) racism and manipulation to achieve its ends.

So students must encourage the development of and work with mutual respect for other groups resisting the illegitimate authority of the U.S. The students in SDS felt a need for the Ten Days to encourage the growth of cooperation among various groups working to resist that power in America which is pursuing the War in Vietnam, the explicit oppression of poor and black people, and the more subtle manipulation of a large part of the rest of our society. We must, foremost, resist the efforts of the government to keep the movement divided against itself for so long.

NATIONAL PROGRAM

The answer to the question about the potential of a national program follows directly from the previous discussion. National coordination of ten days of our resistance will help give us the visibility we need to interpret our movement ourselves to the millions of people we have not yet directly reached. Although the specific content of the programs for the ten days are to be determined locally and regionally, the similarities that will naturally emerge during the Ten Days will most powerfully unite the anti-war and resistance movements across the country.

It was the clear intent of those who passed the program of the Ten Days, that that period of time should not be an end in itself. People left the National Council meeting to start immediately to create on-going local programs to build the movement this spring. In addition, we started to think seriously about summer programs and ways to insure the continuity of our programs. The Ten Days is seen only as a time when all this activity surfaces to intensify local and national coherency and visibility.

We have all suffered from our inability to create programs which, because of their inherent relevance and dynamism, sustained themselves. Every success is also a set-back, in that it leaves us once again without a program. But the movement is maturing. We are becoming more diversified, more serious, and we know ourselves better. It is time for us, every single one of us, to try to increase the internal nationality and the external effectiveness of our work in the movement. Our lives are serious and important; if we have felt the need to create a movement in this country, we must take that need seriously as well.

The Ten Days can be an exciting and historically important occurrence for our movement. Let us declare our reality, our profound legitimacy, and the seriousness of our humanity.

Cathy Wilkerson

BULL'S - EYE - 3

SCENE: A bull's-eye target, but all red.'

A piano plays loudly. A five-year-old boy enters from left wing, approaches target, stops. The bull's-eye shows a black cat. The piano plays loudly. A seven-year-old Negro girl enters, from left, approaches target, stops. The bull's-eye shows a white heart. The piano stops. The girl goes off right.

The piano plays softly. A little white dog enters from right, approaches target, stops. The bull's-eye shows a black cat. The piano stops. The dog wags his tail and goes off right.

The piano plays with feeling. A small white man in overalls and carrying a saw enters from left, approaches target, stops. The bull's-eye shows a hot-dog in a bun and a bottle of coke. The piano stops. The small white man saws out the bull's-eye and goes off right, eating it.

The piano plays softly. A man in gray-flannel suit and fedora hat enters briskly from right and inserts a different bull's-eye in the target. It shows "Marilyn Monroe." The piano stops. The man in the gray-flannel suit and fedora hat glances amicably at us and goes off left.

The piano plays loudly with feeling. A big white man wearing an American Legion cap and carrying a swagger stick enters from left, approaches target and stops. The bull's-eye shows "Marilyn Monroe." The piano stops. The big white man "jacks off" his swagger stick, and goes out right.

The piano plays loudly. The little Negro girl enters from left, approaches target, stops. The target shows "Jackie Kennedy." The piano stops. The Negro girl says: "Rich mutha-fuck," and goes off right.

The piano plays with feeling. A Negro man dressed as a priest enters from right, approaches target, stops. The bull's-eye shows a white madonna and child. The piano stops. The Negro priest says: "What have you been doing?" and goes off left.

The piano plays loudly with feeling. The big white man dressed in an American army uniform with sergeant stripes enters from left wing, approaches target, stops. The bull's-eye shows Muhammad Ali in a fighting pose. The piano stops. The white sergeant walks past the target, stops, approaches target, looks right, looks left, kicks in the Muhammad Ali bull's-eye, goes off left whistling "Dixie."

The piano plays softly. The little white boy, followed by the young Negro girl, enter from the right, approach target, stop. The little boy looks at the target's hole. The young girl picks up the Muhammad Ali bull's-eye and refastens it in the hole. She stands back and takes the little boy's hand. The bull's-eye shows a red flower, a black heart, a red heart, a white flower. The piano stops. The young girl leads the little boy off left.

The piano plays softly. A little black cat enters from left, approaches target, stops. The bull's-eye shows the little white dog. The piano stops. The cat miaows and goes off right.

The piano plays with feeling. The small white man dressed as a hot-dog vendor and pushing a wagon enters from right and stops. The bull's-eye shows a hamburger in a bun and a frosted bottle of Coke. The vendor approaches the target. The piano stops. He looks right, looks left, removes the hamburger bull's-eye, puts it in his wagon, frowns at us, goes off left.

The piano strikes a single note or chord. The bull's-eye center shows a Negro madonna and child. A large Negro woman enters from right, approaches target, stops, looks left, looks right, gets on her knees, rubs with a cloth at the black madonna and child. The Negro woman rises, looks right, looks left, goes off right, not looking at us.

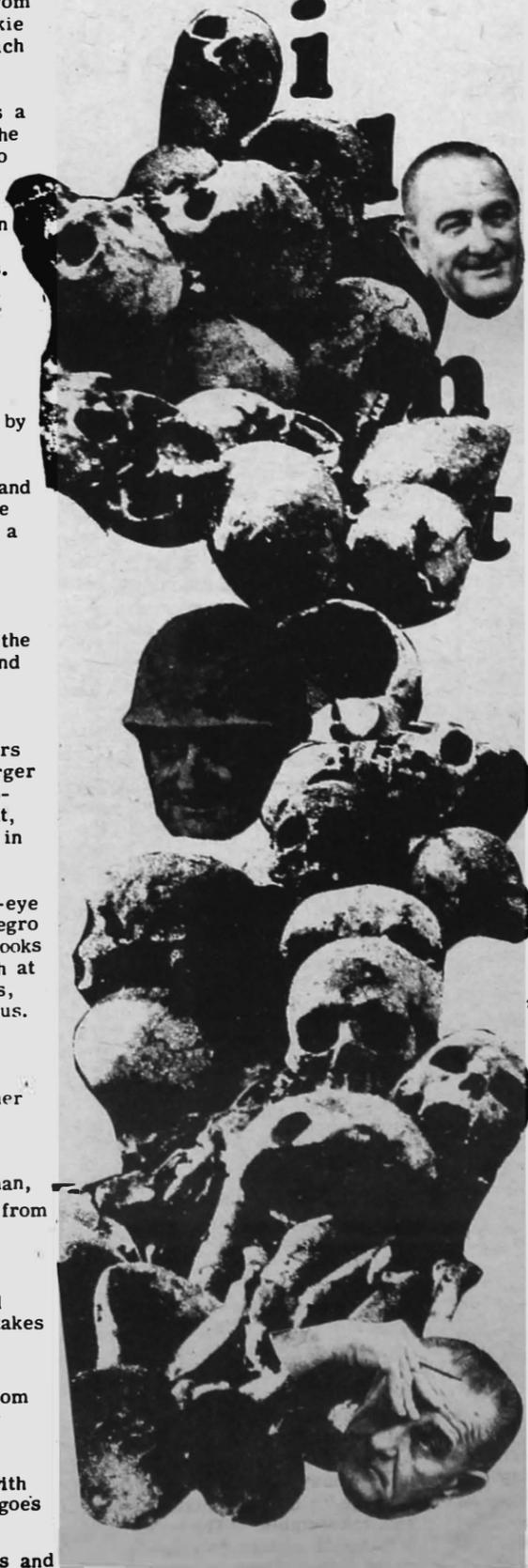
The piano strikes a single note or chord. The large Negro woman enters from right with a pail of water and a scrub brush, approaches target, gets down on her knees, scrubs at it some more, rises, goes off left, spilling water.

The piano strikes two notes or chords. The Negro man, dressed in overalls and carrying a lunch pail, enters from left, approaches target, looks left, looks right, whistles "Yankee Doodle," squats, opens lunch pail, removes a can of white paint and a brush, paints the black madonna and child white, replaces paint can and brush in lunch pail, rises, leaves hurriedly off left, takes up lunch pail, glances dully at us, goes off left whistling "Yankee Doodle."

The piano plays softly. The little white dog enters from right, stops. The black cat (OFF) mieows. The dog approaches target through spilled water. The piano stops. The dog sniffs target, paws at bull's-eye, smearing the black madonna and child painted white with black paw prints. The cat (OFF) mieows. The dog goes off left.

The piano plays softly. Two men in gray-flannel suits and fedora hats enter from right, carrying a new target. The piano stops. The two men replace the old target with the new one, look sternly at us, go off right with old target.

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The new target's bull's-eye shows an American flag.

The piano strikes three notes or chords. A black, bullet-proof Cadillac limousine, with windows rolled up, quietly enters from the left wing. The two men in gray-flannel suits and fedora hats are standing on the limousine's runningboards. There are miniature American flags on both sides of the limousine's hood. On the limousine's rear someone has written "Al Capone Slept Here." The Negro man, in chauffeur's uniform, is behind the wheel. The big white man, wearing a white suit, white Texas cowboy hat, a Sheriff's badge, black leather boots, and with two pistols strapped around his middle, sits in the back seat. The limousine stops before the target. The two agents shout at us: "The President is dead! God save the President of the United States!" and step down. A recording of the Star Spangled Banner against an ocean of applause plays. The two agents motion us to stand up, remove their fedora hats and place them over their hearts. The chauffeur opens the rear door from inside and the big white man climbs out. He stands still and looks at us. He says "Shee-it!" and the two agents face him, salute, and say "Mr. President!" The limousine leaves by the right wing, quietly.

The piano strikes once. The target's bull's-eye shows an empty Coke bottle. The President faces the target, draws a gun, says "Shee-it!", fires, hits the bull's-eye. The two agents say "Mr. President!", the recording begins where it left off and abruptly stops. The President holsters the gun, says "Shee-it!". The two agents say "Mr. President!". The piano strikes twice. The target shows an antlered deer. The President faces us, draws the other gun, holds up a small mirror, aims over his shoulder, says "Shee-it!", fires, hits the bull's-eye. The agents say "Mr. President!" The recording starts up and stops. The President holsters his gun, says "Shee-it!". The agents say "Mr. President!" The piano strikes three times. The bull's-eye shows a Vietnamese madonna and child. The President, facing us, draws both guns, bends over, points the guns between his legs. The agents shout "Shee-it!", the President fires twice and hits the bull's-eye twice. The Vietnamese madonna and child bleed. The recording comes back on, very loud. The agents scream "Mr. President! Mr. President! Mr. President! Mr. President!" The recording stops. The President says "Shee-it!", holsters his guns, and climbs down among us to shake our hands, accept our congratulations, and say "Shee-it!" The bull's-eye madonna and child spurt blood in spasms. The agents on stage wring their hands and say "Mr. President! Mr. President!". The President, down among us, says "Shee-it! Shee-it!" The bull's-eye madonna and child are pumping blood. The President climbs back on stage, getting blood on his hands and clothes, walks to take the handshakes and congratulations of the agents, his boots squishing on the blood. The recording comes on and abruptly off again. The agents, holding onto the President's hands, whisper in his ears. The President says "Shee-it!" The agents say "Mr. President!" The limousine enters from the left wing with tires spraying blood over the President, the agents, and us, and stops beside the President. The President is helped into the back seat by the agents. The door shuts. The agents climb aboard the runningboards. The President's bloody arm comes out a window to wave at us but is quickly pulled in. The window is rolled tightly up. The limousine goes off with horns blaring. The recording comes on and abruptly off again, leaving a long silence. The bull's-eye madonna and child stop pumping blood.

The piano comes on softly and plays to near the end of the scene. The little boy and the young girl enter from the right wing, their shoes squishing in the blood. They do not approach the target, but stand and look at it. They run off left. The Negro priest, carrying a can of aerosol cleaning fluid, enters from left wing, approaches the target, his shoes squishing on the blood, and sprays the bull's-eye madonna and child immaculately clean. He goes off left. The little white dog enters from right wing, approaches target through the blood, sniffs, paws and smears the bull's-eye madonna and child with bloody paw prints. The hot-dog vendor enters from right wing, moves to the dog, takes him up by his ears, looks nervously at us, carries the dog, yelping, off right. The two men in gray-flannel suits and fedora hats enter from right wing, take up the target, look grimly at us, carry the target off left. Where the target stood, a wounded white dove moves. It is struggling to get away, but only works its way in circles closer and closer to us. The little black cat enters from right wing, looks at dove, stops, looks at us, moves to dove, takes dove in its mouth, looks at us. The dove is still. The piano stops. The cat looks at us. The President (OFF) says "Shee-it!". The agents (OFF) say "Mr. President!". The cat goes off left, the dove quiet in its mouth. The President (OFF) laughs and laughs. The agents (OFF) laugh and laugh. The Star Spangled Banner comes on against an ocean of laughter, and stops. The large Negro woman, wearing a white uniform and carrying a cloth and a pail, enters from left wing, weeping. She gets on her knees and mops up the blood, wringing it into the bucket. She rises, takes up the bucket against her chest and, without looking at us, leaves through the middle of the audience, weeping. Her hands and uniform are stained with blood.

By Ed De Grazia

REPORTER-AT-SMALL

Bill Blum

The recent rash of strikes throughout the country has once again raised the criticism that union members don't give enough consideration to the public welfare.

This is a very curious thing. We live under an economic system which, when stripped of its public relations facade, has as its base the law of the jungle -- survival of the fittest. The mentality that each person is expected to try and make as much money as he can is one that is instilled in almost all of us from child-

hood. And yet, when union members strike for higher wages, they are suddenly, and inexplicably, expected to think of the public welfare.

Does U. S. Steel or General Motors think of the public welfare when they raise prices as they have done recently? Such a consideration would be appropriate and expected from workers under socialism, but not under capitalism.

The local chapter of the Young Americans for Freedom (YAF) has been

Picketing IBM here in Washington because of IBM's sale of computers to communist countries.

YAF says that "a large part of our early warning system is composed of IBM computers and other devices. To reveal the secrets of this system by selling similar computers to our enemies is unwise." (emphasis in original.)

We've learned to live with YAF not being with it politically, but when they're not with it technically, then it's cause for worry. Some-

one should tell the apple-pie-instead-of-pot group that there is a slight difference between a computer and computer programs. Like selling communist countries the same computers we use in our early warning system without selling them the program used is to reveal to them no secret at all. It's like trying to hear Bob Dylan merely because you have a phonograph even though you have no Dylan record.

The conspicuous absence of President Johnson at the re-opening of Ford's Theater was probably dictated by some of those performing there. Most of the cabinet as well as the vice-president, and their wives, were present at the theater in Washington on January 30.

Harry Belafonte and two other participants in the evening's tribute to Lincoln had written a letter to Secretary of Interior Udall warning that although the show is always supposed to "go on," they would not perform if the President and Lady Bird were there.

If the President showed up at the last minute, they told Udall, they would pull out of the cast upon seeing him enter.

The press office of the Department of Interior, which made the arrangements for the re-opening ceremonies, denies the existence of Belafonte's letter.

Poetic injustice department: First, anti-war protestors raised the question of Nuremburg, and the U.S. Government, the main author of the principles laid down in that German city, refused to consider the issue.

Now, some residents of Adam Clayton Powell's Harlem district have raised the question of "taxation without representation," and a U.S. District Judge has dismissed their suit.

It's tough living up to one's textbooks.

Congressman Mendel Rivers is a kindly old gentleman. He epitomizes the very best of Southern graciousness and genteelness. Following the Pueblo incident

he suggested a possible course of U. S. action. It had to do with a North Korean city. Listen to the white-haired savant as he presents his homey philosophy:

"I'd select a target, I'd do like Truman did. Let one of them disappear."

Oh, if 'twere only possible to make Mendel Rivers disappear.

Bobby Kennedy visited Appalachia the other day. Lo and behold! He saw poverty. Lo and behold! He was depressed by what he saw.

The event would hardly have been newsworthy were it not for a comment made to Kennedy by one of the poor people he met who told him:

"The people now know who the real enemy is. It isn't some Chinese peasant or some coolie or the black man. It's the courthouse crowd in these mountains. There is no more reactionary group on the face of the earth than the courthouse of Appalachia. . . . Our area is feeding the war machine. Our kids can't take the genteel way of draft dodging in college because they have no money. They can't go into the National Guard because they have no influence. This is the last time we'll ever appeal to you as Democrats or Republicans. I don't know what road we'll take. It may be a new polotick." (Washington Post February 15.)

Senator Frank Moss of Utah has lost his illusions. Following the recent wave of attacks by the Vietcong, the Senator remarked:

"A year and a half ago I joined in agreeing an extension of the bombing pause at that time should be made. I wouldn't do it again. I'm not 'so naive now."

Pray tell, dear Senator, what was it you were so naive about? Did you not think that people, yes even communists, fight back when they're attacked?



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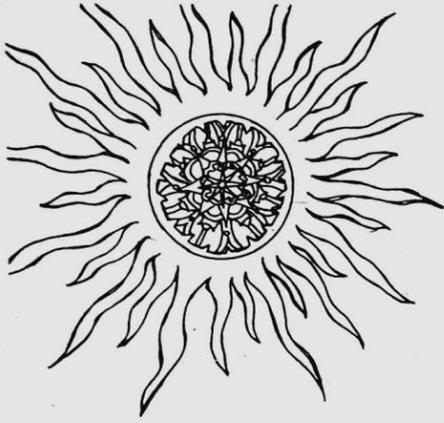
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The Free Press incorrectly attributed the authorship of Intercourse 68' in the last issue to Barbara Greenspan

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3 THOMAS CIRCLE
 WASHINGTON, D. C. 20005

WHAT THE HELL IS GOING ON?

SATURDAY - FEBRUARY 24

SOCIALISM Discussion Series. Every Saturday through May 18

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

CONCERT Julian Bream, guitarist, Peter Pears, English tenor; Lisner Aud., George Washington U. 4:00 pm. For ticket information call 393-4433

WORKSHOP to train non-violent teams; William Penn House, 515 E. Capitol Street, Ross Flanigan, leader. Friends Peace Committee WH2-0584.

VIGIL for Peace 11-12 noon every Saturday in Bethesda. Call OL4-6903 for further information

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

SUNDAY - FEBRUARY 25

TALK "Eighteenth Century Enlightenment, Jewry and Judaism" Dr. Arthur Hertzberg; 10:30 am. Washington Hebrew Congregation, Mass. Ave. and Macomb St., NW free, open to the public.

JAZZ Left Bank Jazz Society, every Sunday from 5 to 10 pm. at the Royal Arms Restaurant, 6565 Belcrest Road, Hyattsville, Md., adjacent to Prince George's Plaza on East-West Highway; admission charge.

SERVICES at Washington Ethical Society, 7750 16th St., NW, Richard Gambino, Leader, N. Y. Society for Ethical Culture, speaking on "The Meanings of Love," 10:45 am.

HIKING in Key's Gap, Va. with the Wanderbirds Hiking Club; board chartered bus at 12th St. and NY Ave., NW at 8:30 am. fare \$3, bring lunch; call 333-4427 for further information.

GREAT DECISIONS DISCUSSIONS Today "Britain After Empire-New Role for an Old Ally?" Call UN Ass'n. NA8-8330 or Mrs. Mary Jenkins, 522-0178 to join a group.

It took me a while to show how to make my...

MONDAY - FEBRUARY 26

TALK by Neil Potter, National First Vice-President of the United World Federalists, "Dissemination of UWF Concerning American Foreign Policy" Discussion following on proposal of forming local UWF chapters. 8:30 pm. Caldwell Hall, Cath. U. Public invited.

"THE MUSTARD SEED" center at Church of the Pilgrims, 22nd and P Sts., NW, basement

Monday thru Thurs., 5 pm. - 1 am.; free food, coffee, entertainment, chess, cards, piano bring or do your thing; donations of \$ or labor appreciated.

TUESDAY - FEBRUARY 27

MEETING Open general meeting of the Mobilization Committee to end the War; to discuss 1) International Day of Protest plans, 2) Student Mobilization plans for April 26 strike -- Kathy Wilkerson, SDS Regional Organizer, will speak on her group's plans for April 20-30

days of protest; and 4) plans for Resistance action in April. 8:00 pm. 3 Thomas Circle.

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

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

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

WORKSHOP to train non-violent teams; William Penn House, 515 E. Capitol Street, Ross Flanigan, leader. Friends Peace Committee WH2-0584.

WEDNESDAY - FEBRUARY 28

TALK "Black Power: What it Means and What it Can Do" Marion Barry, Asst. Director Operations, PRIDE, Inc.; 8:15 pm., Catholic U., Caldwell Hall Aud.; free, open to the public.

LECTURE "The 20th Century Renaissance" Arthur Barber, President, Institute for Politics and Planning, 8:20 pm. Catholic U., Nursing Aud., free open to the public.

FILMS "Ansel Adams, Photographer" and "The Day Books of Edward Weston" (also a photographer); Smithsonian Museum of Natural History, 8 pm.; free.

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

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

THURSDAY - FEBRUARY 29

VIETNAM FORUM presenting Stephen J. Ledoger from the Vietnam Working Group of the U. S. State Department and L. F. Stone, journalist. Sponsored by the Takoma Park-Silver Spring Community Forum on Vietnam at the Montgomery Blair High School Boys Gym, Dale Dr. & Wayne Ave., Silver Spring, Md. 8:00 pm. free.

POETRY reading by Allen Ginsberg who is campaigning for the LEGALIZATION of MARIJUANA. 8:30pm. Georgetown U., Gaston Hall. Sponsored by the Yard Cultural Committee; 75¢

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

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

GEN. LOUIS HERSHEY will speak at 2:45 to the students of Wakefield High School, 4905 S. Ches. Rd. Arlington, Va. For students only. No others admitted. They will have to demonstrate outside.

THEATER One-act plays -- "Cecile" by Jean Anouilh; "The Doctor's Duty" by Piran-

dello; "The Safe Place" by Barbara Sunderland - presented by the Chevy Chase Players at the Chevy Chase Community Building, 5601 Conn. Ave., NW. Call Mrs. Terry Fuller, WO6-2086

A YEAR AGO TODAY THE U. S. Government told the American public the truth about the war in Vietnam.

FRIDAY - MARCH 1

SEM(NAR on action in race-poverty areas sponsored by the Womens' International League for Peace and Freedom. The seminar will last all weekend. For more information call LI6-8840.

OPERA - "Die Fledermaus" by Johann Strauss presented by the Washington Civic Opera Assn. at Roosevelt High School Aud., 13th and Upshur St., NW. 8:30pm. General admission is free but Seats may be reserved with a contribution. Call Amelia Roach 234-2050.

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

JAPANESE COMEDY - Manzo Nomura and his Kyogen drama troupe will present a lecture-demonstration and performance of the classical Japanese comedy. Lecture: 4:00 pm. Performance 8:30 pm. \$5 single ticket for both events, Museum of Natural History Aud. Tickets on sale by the Smithsonian Associates.

SATURDAY - MARCH 2

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

SOCIALISM DISCUSSION series See Feb. 24 listing.

FREE THEATER FILMS - See Feb. 24 listing.

COFFEE HOUSE, The Iguana See March 1 listing.

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

CONCERT - Sonny & Cher 3 pm. & 8 pm. Admission - \$3.00 - \$5.50; Shady Grove Music Fair Box 1128, Rockville, Md. 20850 Enclose stamped, self-addressed envelope.

SUNDAY - MARCH 3

HIKE - Bull Run Mt., Va. Chartered bus departs 12th St. and New York Ave., NW. at 9 am. Send reservations to Fred (265-2507), 1301 15th St. NW. D. C. 20005 Fare: \$2.75.

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

TALK "Moses and McLuhan: Revelation and Communication" Zalman M. Shachter, Chairman of the Dept. of Judaic Studies at Manitoaba U.; 10:30 am. Washington Hebrew Congregation, Mass. Ave. and

Macomb St., NW. Free, open to the public.

OPERA 3:00 pm. Otherwise See March 1 listing.

GREAT DECISIONS DISCUSSIONS

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

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

CONCERT Pete Seeger 3:00pm. Lisner Aud., George Washington U.; Tickets - \$2.50-\$4.00. Willard Hotel; Learmont Records, Georgetown; Alex Folklore Center, 323 Cameron St. or send stamped self-addressed envelope & check to Stanley-Williams. 1715 37th St. NW. Washington, D. C. 20307

MONDAY - MARCH 4

THE MUSTARD SEED - See Feb. 26 listing.

TUESDAY - MARCH 5

AUDITIONS See Feb. 27 listing.

"THE MUSTARD SEED" See Feb. 26 listing.

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

WEDNESDAY - MARCH 6

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

FILMS on Vietnam by Felix Green and David Schoenbrun 8:00 pm. Capitol Hill Theater. Opening night benefit for the American Friends Service Committee.

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

THURSDAY - MARCH 7

COFFEE HOUSE Jewish Community Center, 16th & Q Sts. NW.; 7:30 each Thursday. \$1 admission includes coffee and pastry. Discussion program.

GUERRILLA THEATER WORKSHOP See Feb. 29 listing.

FRIDAY - MARCH 8

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

SATURDAY - MARCH 9

SOCIALISM DISCUSSIONS series See Feb. 24 listing.

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

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

SUNDAY - MARCH 10

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

RETURNED VOLUNTEERS committee meeting; two films and discussion of Vietnam, 7:30 pm.; place to be announced. Call Jerry Schwin for information.

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

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

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

EXTENDED EVENTS

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

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



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

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

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