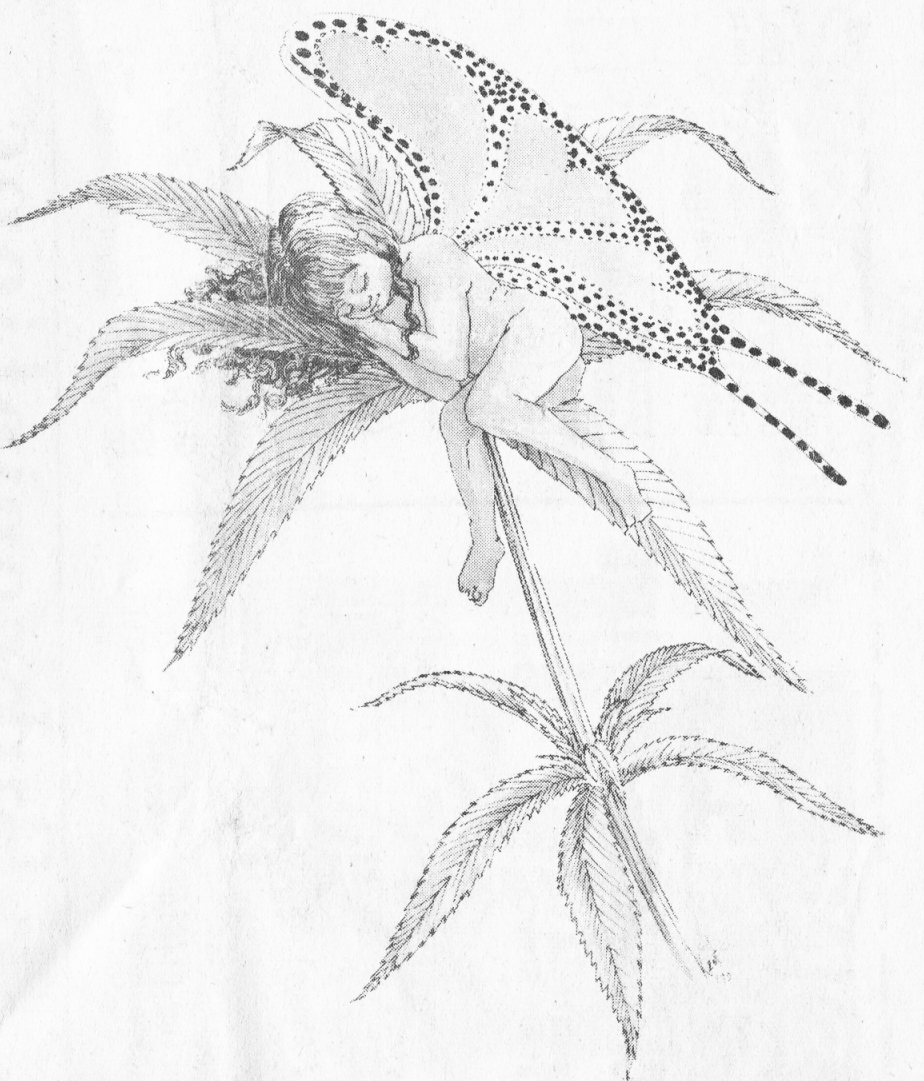
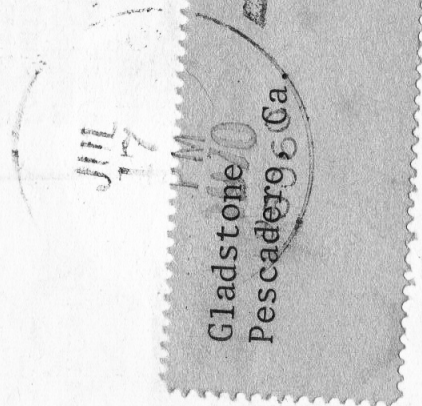


FREE SPAGHETTI DINNER 10 CENTS

VOLUME #7 ISSUE # 15 JULY 16-30 P.O. BOX 984 SANTA CRUZ CA. 95060



T 23

USEFUL THINGS ARE WORTH KNOWING

ALCOHOLIC beverage control hearing in city hall council chambers to consider the 'situation' at the catalyst.....

...also... TMI an LA investment corp. will discuss their planned "development" of lighthouse pt. ...all this and more at city hall center st. 7:30pm

film: 'chapeyev' by the vassiliev bros., nat sci 3, ucsc, 8:30

W 29

moon in cancer, 11:26am*
irrigate, fertilize (organica)

god's cure---jesus at the cocconut grove 7:30pm Free.

MGM: big parade of comedy at nat sci 3, ucsc, 8:30

EVERY:

SUNDAY--jam at mike's, 2044 pacific 4:00pm

TUESDAY--meeting at the molehill 243 treasury, s.c., 8:00pm

WEDNESDAY--film series, main lib-nary, center st., 3:00pm

THURSDAY--welfare rights meeting, 1307 seadrift, 7:30

--draft repeal, 202 lincoln st., 8:00pm

SATURDAY--teenage dances at the cocconut grove!

NIGHT--cinema 312: 'armory now experience'--garrisonic sound & mltyvisim, 8:30 & 10pm, \$1.50 (sat. midnite special--75¢ 812 armory row, monterey

F 24

moon in taurus, 10:26pm
plant potatoes & roots
musical--see the 23rd

MIDNIGHT movie--andy warhol's 'lonesome cowboys' at the nicoladon, 210 lincoln, \$1.50

FASHIONABLE HAIR.

peter scott (sierra club) will discuss santa cruz & how young people can help to preserve it--at the branchforte branch library, 230 gault st., s.c., 10am, free

S 25

BACK to the 'mormon' pioneers--craft & sq.dance demonstrations central ave & love creek rd, ben 2-7pm.

THE NEXT theater--see the 18th. musical--see the 23rd

g.b. shaw born 1856
carl jung born 1875

there's a soap box derby at harvey west park this afternoon.

THE NEXT theater--see the 18th.

moon in gemini, 5:53am*
harvest; pull weeds; trim to retard growth

the following people have messages awaiting them at the switchboard.

joe wilmer tom scott
genevieve seph bonnie kirby
larry johnson joan shaffer
chris higinson art. ashwood

SWITCHBOARD--call 426-LIFE

M 27

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

M 20

moon in aquarius, 6:44pm*
gather mushrooms
EVERY HOUSE.

MIDNIGHT movie: the marx brothers at the circus & raul serrais 'chromophobia' at the nickelodeon 210 lincoln \$1.50

THE next theater will ask the comedic question .. 'how much longer will it take me if I never make any progress..?' then will answer its own question 'Not with a bang!'--2 new plays at Broadway & seadrift, s.c., \$1.50 adult \$1. stud. 8pm

THE next theater--see the 18th.

DPT track auto cross--s.c. county fairgrounds on hwy 152, east of Watsonville--regis. 10am-5pm \$2.50-f.c.c.a., \$3-gen.

S 18

moon in capricorn 6:16pm*
plant annuals, trim to increase growth

SUSPENSE: 'sabotage' by hitchcock nat sci 3, ucsc, 8:30

Spaghetti 423-6449

electric full moon rock out beach party--music by 'ice' & 'feelin', also, film--'the natural art' at cocconut grove 8:30pm \$2.

SURF movie--'get it on' by perry a. luth III, at s.c. high school 419 walnut, 8pm \$2.

T 16

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

the sun enters leo, 10:37pm
moon in aries, 7:43pm
harvest roots & fruits; trim to retard growth

TIE-dyed & painted environments at the cupola gallery, 2-1130 east cliff dr., s.c., till aug.8, open 1-5pm, wed.-sun.

film: 'la terra trema' by visconti coll.5, dining hall, ucsc, 8:30

T 19

moon in gemini, 5:53am*
harvest; pull weeds; trim to retard growth

MUSICAL: 'the most happy fella!' cabrillo college theater 8:00pm \$1.50

BRUNDEL: 'mexican bus ride', ucsc, coll.5 dining hall, 8:30

T 23

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

the sun enters leo, 10:37pm
moon in aries, 7:43pm
harvest roots & fruits; trim to retard growth

TIE-dyed & painted environments at the cupola gallery, 2-1130 east cliff dr., s.c., till aug.8, open 1-5pm, wed.-sun.

film: 'la terra trema' by visconti coll.5, dining hall, ucsc, 8:30

MUSICAL: 'the most happy fella!' cabrillo college theater 8:00pm \$1.50

BRUNDEL: 'mexican bus ride', ucsc, coll.5 dining hall, 8:30

T 23

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

the sun enters leo, 10:37pm
moon in aries, 7:43pm
harvest roots & fruits; trim to retard growth

T 23

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

the sun enters leo, 10:37pm
moon in aries, 7:43pm
harvest roots & fruits; trim to retard growth

TIE-dyed & painted environments at the cupola gallery, 2-1130 east cliff dr., s.c., till aug.8, open 1-5pm, wed.-sun.

film: 'la terra trema' by visconti coll.5, dining hall, ucsc, 8:30

MUSICAL: 'the most happy fella!' cabrillo college theater 8:00pm \$1.50

BRUNDEL: 'mexican bus ride', ucsc, coll.5 dining hall, 8:30

T 23

moon in pisces, 6:57pm*
plant biennials, perennials, bulbs & roots; fertilize (org.)
natalie wood born 1938
nick jagger born 1944

ernest hemingway born 1898

ZAZEN & lecture with sensei from the zen center (see pg.14) at attainment of light foundation, meditation room, 411 cedar, s.c., 8:00pm free

WMT: 'le grande illusion' by jean renoir, coll. 5 dining hall, ucsc 8:30

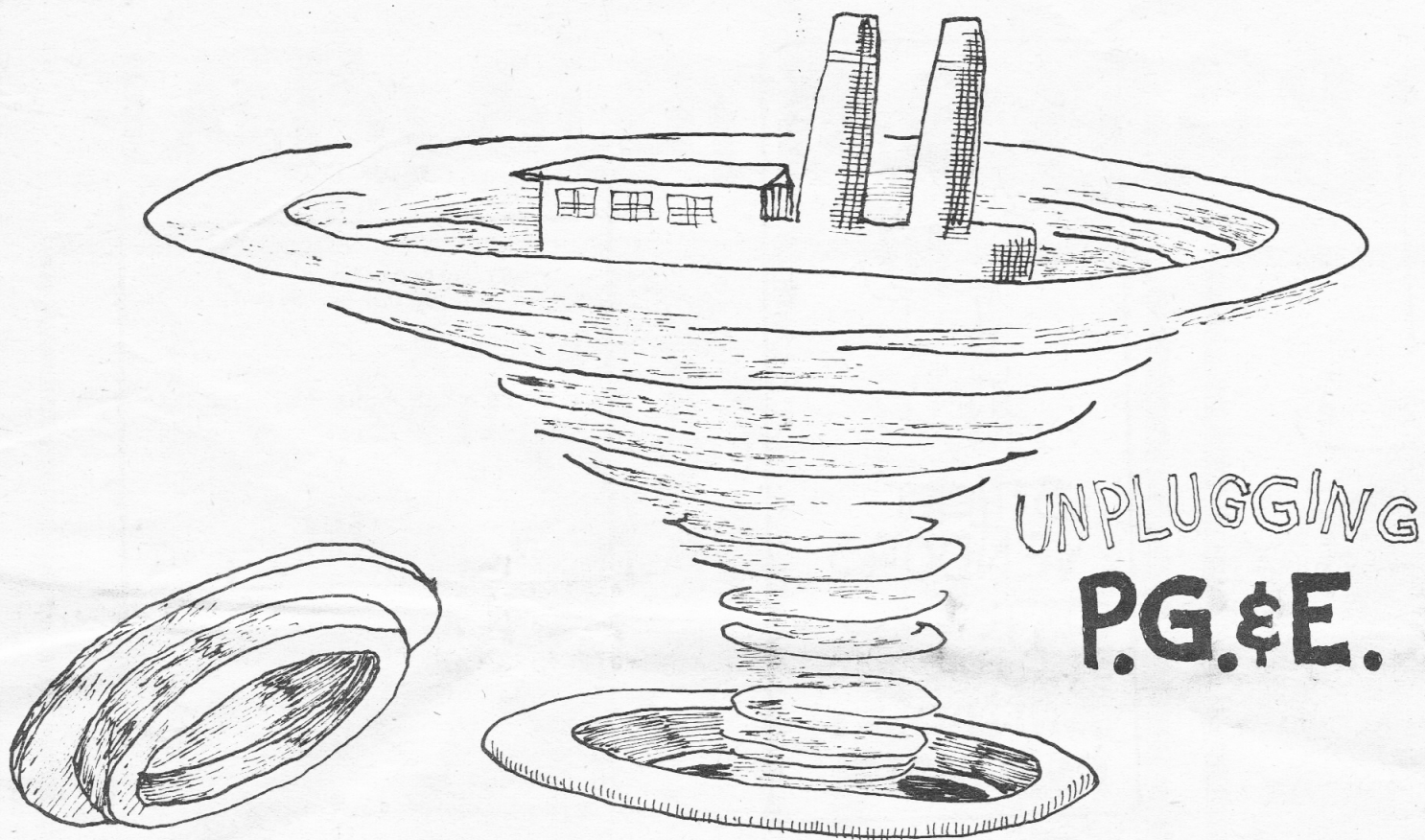
the sun enters leo, 10:37pm
moon in aries, 7:43pm
harvest roots & fruits; trim to retard growth

TIE-dyed & painted environments at the cupola gallery, 2-1130 east cliff dr., s.c., till aug.8, open 1-5pm, wed.-sun.

film: 'la terra trema' by visconti coll.5, dining hall, ucsc, 8:30

MUSICAL: 'the most happy fella!' cabrillo college theater 8:00pm \$1.50

BRUNDEL: 'mexican bus ride', ucsc, coll.5 dining hall, 8:30



It is soundest ecologically if you generate electricity with energy that is replenished daily (unlike fossil fuels or uranium) and the energy which seems to me to be the most easily used and replenished (every time you eat) is muscle energy. But rather than manually cranking a generator whenever you need electricity (converting kinetic muscle energy into kinetic electrical energy) you could use your muscles to create potential energy which could be released to make electricity whenever it was needed. Cuckoo clocks work on much the same principle--you use your muscles to lift the weights which are pulled downward by gravity. As they are pulled downward they slowly release the energy it took to lift them and with that energy the clock is driven.

For generating your own electricity you could lift water instead of weights and become your own hydroelectric power plant. The water could be stored in a tank as high off the ground as you wanted (the higher the tank, the more energy you would expend moving water and the more "energy" could be stored in the tank). The tank would be connected by a pipe to a turbine which would drive a generator as the water from the tank flowed past its blades. Once past the turbine, the water would flow into a lower tank where it would await transport back to the upper reservoir. While you could simply fill the upper reservoir from a faucet and let the water flow away after it passed the turbine it is important to realize that P.G.&E.'s electricity drives the pumps that pump water to your house and this move would not save the environment very much grief.

If some of these ideas seem to you to be a bit far out, try to imagine the California coastline several decades from now, after P.G.&E. has provided enough nuclear power plants to cover a consumption of electricity which is doubling every 8 or 9 years. I doubt that P.G.&E. will encourage us to use less of their products so it is obvious to me that we must take the initiative.

Dane Hardin

The proposed nuclear power plant at Davenport is necessary, P.G.&E. insists, to keep pace with increasing demands for electricity and whether we like it or not our money is buying that increasing demand and being used to pollute our countryside, water and air. Moss Landing is the most obvious example of the sort of things we support every time we flip on a light switch. And while most of P.G.&E.'s wares go to industry, we end up subsidizing industrial uses of electricity by buying the products it produces. Many of these products are absolutely unnecessary for a satisfying life-style: "unlimited" plastic, aluminum, paper, T.V. sets, automobiles, electric pencil sharpeners, can openers, and knife sharpeners, dishwashers, and air conditioners to name a few.

ably comfortable between 60° and 80°. Any house in this area, with halfway decent insulation, can probably be maintained within that range without massive applications of P.G.&E. power.

If you are interested in completely removing the P.G.&E. monkey from your back, the next step after reducing your use of purchased energy is to set up the apparatus for generating your own power. Much has been written on home generation of gas (methane). The Truck Store (Whole Earth) in Menlo Park has an excellent book on the subject. Basically, all you need to do is construct an air-tight composting tank and fill it with garbage. The bacterial breakdown of the organic material produces methane (which burns with a groovy reddish flame). I think home generation of electricity may be more difficult than making your own gas, but only because I haven't seen anything written about it.

One of the easiest ways to diminish the need for more power plants is to simply buy fewer of the heavy industry, biologically unnecessary, products just listed. If you can't admit that these products are not necessary for a satisfying life-style you are forced to maintain that all the people who existed before this century led unsatisfying lives.

If you don't like what P.G.&E. is doing to the environment with your money, it should be ethically pleasing to pay them as little as possible, aside from buying as few as possible of the luxuries its juice manufactures. There is a whole spectrum of moves which can help you to decrease your household from the monopoly's grip.

The easiest place to begin the disengagement is at the lightswitch. There is no reason why rooms should be kept as bright as day at night. Eyes are strong, adaptable organs and a kerosene lamp easily gives enough light by which to read. Candles are sufficient to read by, also. Candles and lamps have the added merit of giving a soft, gentle light--a very esthetic way to bring the day to a close. Unfortunately, while lighting is the easiest place to start trimming your P.G.&E. bill, it is also probably the least effective--a frugal month's lighting for a house in Ben Lomond is worth only about 40 cents.

Most of the energy (both gas and electricity) P.G.&E. supplies to homes is used for heating and cooling--heating air, food and water and cooling air and food. Hot water and food, and cold refrigerators are fairly healthful commodities, whereas grossly modifying the air temperature seems more frivolous. If you are cold, put some more clothes on and if you are hot take some off. If you let your house warm and cool with the seasons your body can adapt and feel remark-



CALIFORNIA BOUND -- Four huge steam generators, representing one of the heaviest shipments ever made on a single barge, are enroute from Tampa, Florida to Pacific Gas and Electric Company's nuclear power plant project at Diablo Canyon in San Luis Obispo County. The shipment weighs more than 1,480 tons and is scheduled to arrive at a special barge landing facility near Avila Beach this week. The steam generators, each of which is 68 feet long and 14 feet in diameter, were manufactured by the Westinghouse Electric Corporation. They are an integral part of the 1,060,000-kilowatt nuclear fueled electric generating unit now under construction and scheduled for early 1973 commercial operation.

From PG&E News Bureau

WHILE



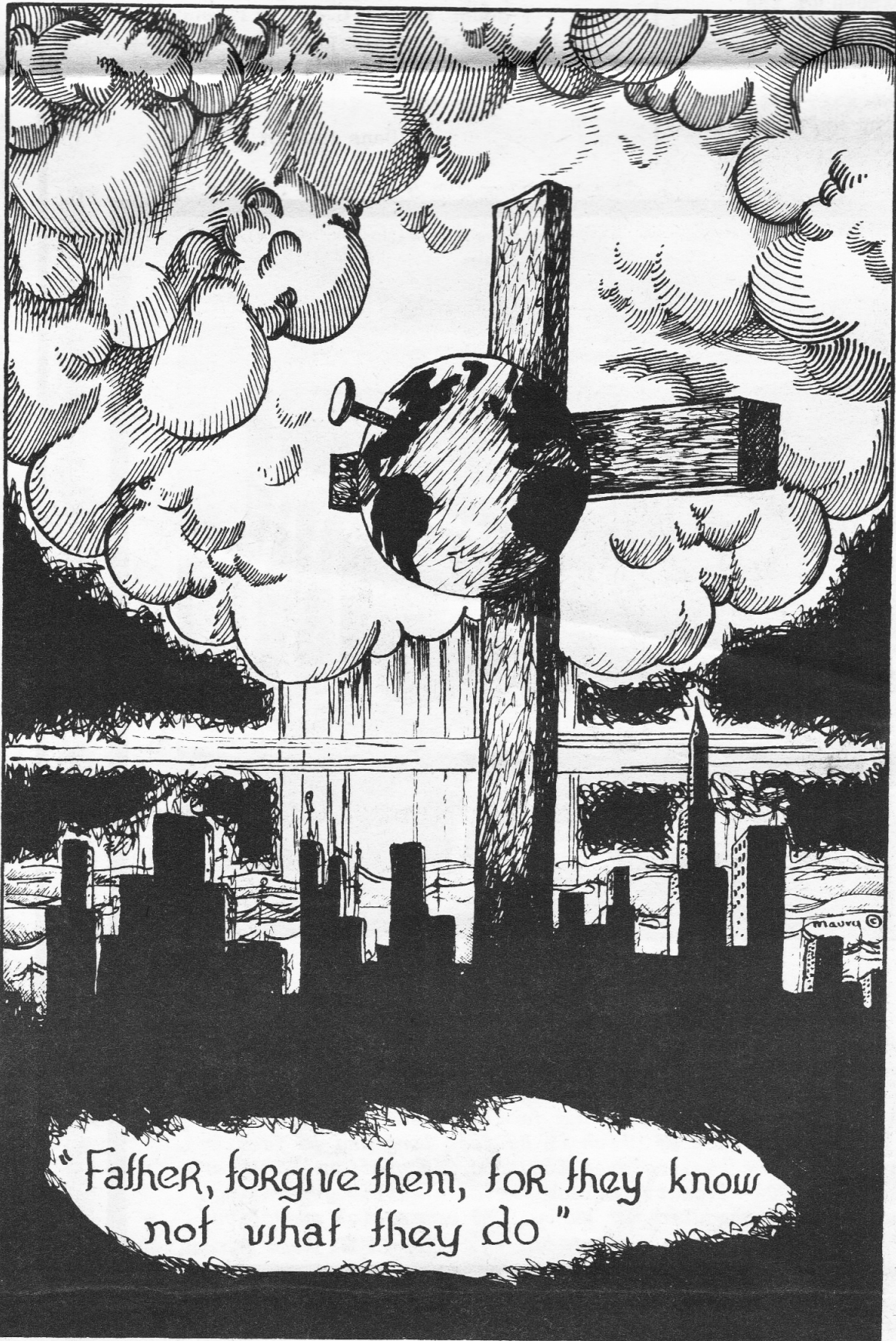
OPEN LETTER TO A SILLY OLD MAN:

IT HAS TAKEN MANY MILLION EONS
 TO LEARN IT THO I HAVE BUT ONE MORE STEP BEFORE THE BEGINING
 I KNEW AS MUCH AS I DO NOW I DONT REMEMBRE WHAT IT IS
 TO BE OLD BUT I AM WHAT I EXPERIENCE AND LOVE YOU FOR YOU ARE
 THE FRONTIERS OF MY BEING AWAKE SOMETIMES MY HAIR IS
 LONG CURLY UPTIGHT BLACK CLEAN BUSHY STRAIGHT WHITE SHORT
 DIRTY
 NEVER THE SAME THO MY ONLY SIN IS PRECONCEPTION ATTIMES
 IGRIN FOOLISHLY OR SERENE I AM 10,000 DEAD BODYS
 IN YOUR BATTLE FIELDS MIRIADDES OF STARVING PEOPLE YOUR
 CHILD COUGHING SMOG A SAINT WALKING BEAR FOOT
 HIPPI TYPE SHOT BY THE VALLEY PRESSES PREJUDICE
 BANISHED FROM YOUR HALLS OF CULTURE FOR NOT CONFORMING
 TO YOUR DRESS
 SOME WORDS I SPELL RITE JE POSSED MILLE LANGUE ALAS
 SIND NADA

SOMETIMES I'M A GRASS HEAD AN ASCETIC A CUNILINGUIST

A SCOLAR A DRUNK A VEGETARIAN A CONSERVATIVE FREAK
 STEREOTYPE DROP OUT I MAY BE PRESIDENT SOME DAY
 A BUDDHIST A BROTHER SISTER FATHER AND MOTHER
 I LOVE WATER MELON PLAGIA DODGE REALITE WITH DRUGS
 TO SEE HOPE MORE DESPAIR TRUTH HAPPINESS
 YOUR NOT GOING DOWN IN HISTORY OLD MAN
 FOR YOUR CREATIVITY BUT FOR YOUR INHUMANITY AND
 PETTINESS TRUE WE ARE NOW ALL ONE SAME
 YOUTH

詭古盡信



"Father, forgive them, for they know not what they do"

PAPER MISTER

STREET VENDORS
 BUY FOR 5¢
 SELL FOR 10¢
 AVAILABLE AT
 F.S.D. OFFICE

"Saying something is,
 after all,
 more than just talking,"
 I
 Said.

HERE SPAGHETTI DINNER

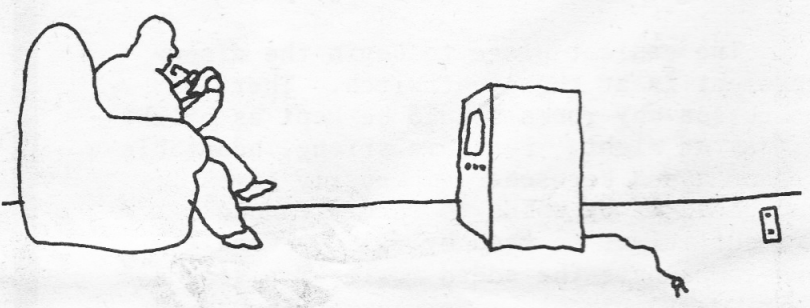
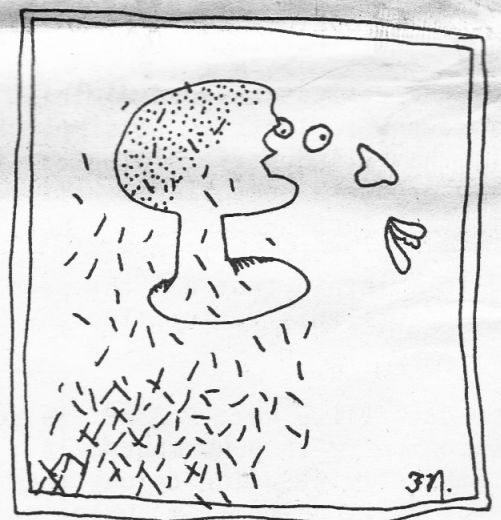
Content: Said
 Layout: T. Waldo Buck
 Spagheti: Gret
 Cash: Sales
 Presence: Carol

Key Fingers: Mark
 Night Artist: Kent
 Cover Drawing: Kent
 Border Poem: Marsella Seizer
 Mellow: Diane

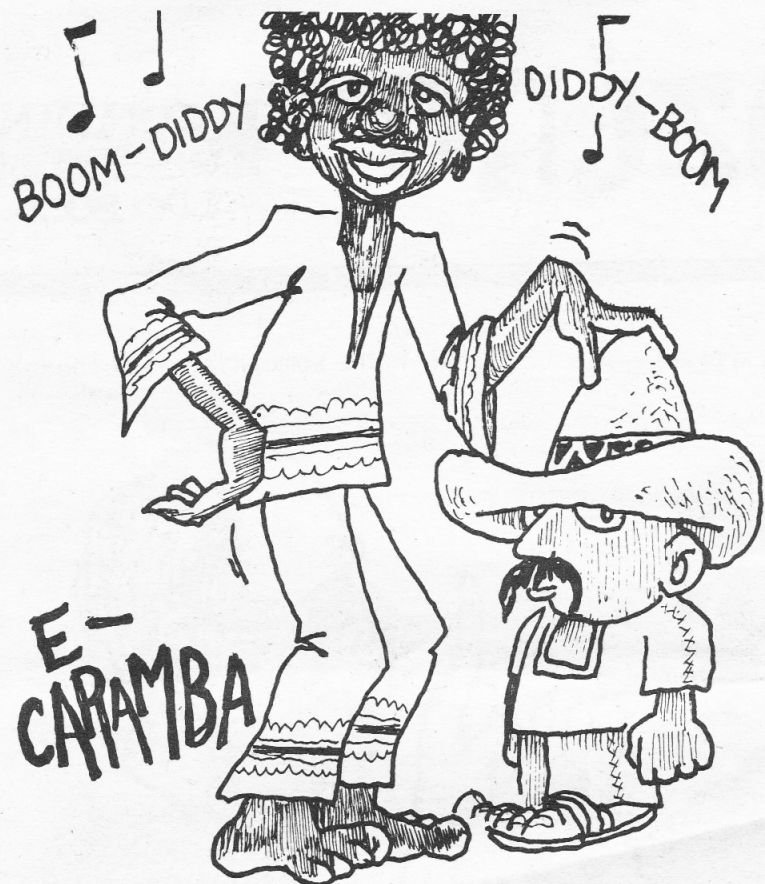
Office: 1383 Pacific, #1
 Santa Cruz
 P.O. Box 984
 Santa Cruz, 95060
 Phone: 423-6449

Deadlines:
 Articles & Spagheti Items:
 Monday midnight before issue.
 Advertising:
 Saturday noon before issue.

Associate Member: UPS
 Subscriber: LNS, GPS
 Spiritual Alliance: APM



Drawings by Balloon Newspaper
 (Watch for it on your favorite
 "news" stand soon.)



STEREOTYPES IN ADVERTISING
HELP RACISM
by Mauro Chavez

(Note: This is a short version of an article that first appeared in "Cry of Color," the Third World supplement to the San Jose State College Spartan Daily, and is reprinted from the San Jose Maverick.)

Many Anglos are upset and surprised when Chicanos scream over a "little advertisement" which depicts them as lazy, fat-bellied, back-stabbing, greasy, sombreroed Mexicans who have nothing better to do than sit under a cactus tree and soak up the sun. Or if the TV Mexican isn't doing that, he is out raping little old ladies (white ones at that) or stealing Fritos from your middle-class suburban kitchen shelves.

White American society cannot understand that ad men don't create the Frito Bandito to steal their corn chips, the ad men want him to steal white people's minds--their minds in exchange for a profit in the pockets of the bosses. And if it means pouring gasoline on the flames of racism, that's fine with Mr. Advertiser.

Tomas Martinez, a Chicano sociology professor at Stanford University, has pointed out that the symbolism in advertising has direct effect on those who are exposed to it. Racist or stereotyped images simply reinforce the worst attitudes already existing in Anglo Society.

For example, the behavior of "Pedro" who "no longer wants to fight the revolution" and would rather sit on his ass and smoke L&M cigarettes, brings to the viewers mind an inferior type--no Yankee "get up and go," no "pulling yourself up by your bootstraps."

Free Spaghetti Dinner readers should not buy products that advertise in such a manner. A list of the major offenders appears below.

- Granny Goose; *fat Mexican toting ammunition; message- Mexicans=overweight; carry deadly weapons.
- Frito-Lay; °*"Frito-Bandito"; message- Mexicans=sneaky thieves.
- A.J. Reynolds Camel cigarettes; *Mexican bandito, *"typical" Mexican village, all sleeping or bored; message- Mexicans=bandits, lazy do-nothings.
- General Motors; °*White rustic man holding three Mexicans at gunpoint; message- Mexicans=should be and can be arrested by superior white men.
- Lark (Liggett & Myers); °Mexican house painter covered with paint; message- Mexicans=sloppy workers, undependable.
- Philco-Ford; °*Mexican sleeping next to TV set; message- Mexicans=always sleeping.
- Frigidaire; *Mexican bandits interested in freezer; message- Mexicans=themselves seeking Anglo artifacts.
- Arrid; *Mexican bandito sprays underarm, voice says, "If it works for him, it will work for you."; message- Mexicans=stink the most.

°newspaper or magazine ad
*TV commercial

-submitted by Attilah the Hun

A decade ago the student movement was officially inaugurated at Port Huron, Michigan, with the founding of SDS. The statement issued there was replete with ambivalence toward the American way. It rang with strains of pioneer individualism and asserted a new communism. It was revolutionary and reformist. It was futuristic and reactionary. In the intervening ten years SDS has split assunder and the student movement has become a genuine youth movement. It has grown into an anti-capitalist mass with the dedication and courage to burn banks. It is slowly developing through its encounters with American capitalism a peculiarly American form of communist struggle.

RADICAL

During the decade of the sixties young radicals generally considered the American labor movement to be among the most reactionary forces in the country. Unions concerned themselves strictly with bread and butter issues and ignored the central issues of the day. They had entered into a partnership with corporate management. American labor had grown into what appeared to be a comfortable labor aristocracy; as imperialist corporations grew and prospered, monetary privileges trickled down to white workers at the expense of the third world. Young revolutionaries came to look toward the third world rather than the labor movement for inspiration and leadership in the fight against the Empire. The most critical of the young radicals gave up all hope of the American working class ever becoming a progressive force again.

As union leadership cemented its partnership with management, it accepted the corporate ideology of economism--they came to understand labor's interest as rising wages alone. This naturally played right into management's hands. Corporations reaping record profits by ripping off the third world and unorganized workers at home (many black) could afford to pay slightly higher wages to the relatively few organized workers (largely white).

As wages rose, however, shop conditions in most industries deteriorated. The rate

of work injuries in manufacturing is now the highest it has been since 1952. Fourteen thousand workers die on the job each year. Technological "advances" put thousands of people out of work while the brothers and sisters left behind are forced to work harder in production speed-ups. High speed machinery has increased the noise in factories to unbearable levels. Grievance mechanisms have been whittled down to a farce in many shops and the steward system is abused and neglected more and more. Compulsory overtime is accepted while thousands are out of work. In the building trades, the auto industry and many others, work is seasonal and a good hourly wage cannot offset temporary layoffs. Blacks, always the last hired and the first fired, are given the hardest and dirtiest work and are resolutely ignored by union leaders who are "friends of the Negro."

Leadership concentration on wages has been able to buy off rank and filers who saw conditions on the job worsen daily. But the related inflation has caused real take home pay to drop in the last three years. The wage victories the labor movement has won in the last year have been increasingly the results of worker militancy. Recent teamster wage hikes in Chicago, for instance, were the result of wildcatting after the national contract was signed by the union leadership.

LABOR

The bankruptcy of the corporate-labor partnership has become apparent to thousands of workers now that the only carrot the leadership had to offer, higher wages, is slipping away. The spectacular increase in number, volume and intensity of wildcat strikes in the last year attests to the development of this new consciousness. The postal wildcat was as much a strike against flaccid union leaders who abided by no strike clauses as it was for higher wages. Teamster leadership, clearly frightened by the growing rank and file militancy has held at least one strategy session on counterinsurgency.

But wildcats and leadership paranoia alone do not make for effective and organ-

ized insurgency. In the last couple of years literally hundreds of rank and file caucuses have sprung up in every major union in the country. The best known of these are the black caucuses attached to the Revolutionary Union Movement within the UAW. White workers too, especially young ones, have formed caucuses.

So far most of these caucuses have limited their activity to militant talk and organizing. Many put out newspapers, either alone or in conjunction with other caucuses. Several of the plants organized by the Revolutionary Union Movement have had brief wildcats, and many of the other caucuses are powerful enough now to move locals to take more militant positions.

On the weekend of June 27-28 about one thousand men and women from all over the country and from all the major unions, met for a National Rank and File Action Conference in Chicago. Many of those present represented active insurgent caucuses. Some represented locals currently involved in wildcat or insurgent struggles. Others came on funds collected in the shop. Only a few attended on union funds. All (except the pigs, of course) were rank and filers. Their conference may well have been a Port Huron for the labor movement.

Throughout, the conference maintained a reverential distance from the good old days when unions were really fighting fraternalities of worker solidarity against the bosses. A clear sense of urgency, instigated by the nasty situation of the country in general and the unions particularly was somewhat mitigated by a peculiar feeling of what might even be called patriotism. Militant talk was couched in a nostalgic rhetoric that said, in effect, "Labor will finish the task begun 200 years ago, and make this country truly great and democratic."

Conference

The program for doing that was outlined by the two keynote speeches, the more notable of which was delivered by Will Parry, Secretary-Treasurer of the Northern Washington and Alaska District Council,

A political prisoner is a man imprisoned because his ideas run contrary to those of the state. He is considered a risk to the internal order of society and must thereby be removed. He is considered an enemy of the state.

Twentieth century Amerikkkan society offers an excellent model for the examination of the relationship of political prisoners to the state. The Anglo-Amerikkkan society have colonized through violence a portion of the human race, Afro-Amerikkkans, making an examination of this aspect of society extremely important. Black people of African descent have today chosen to free their people from the shackles of colonialism. Realizing that they are landless, which is the power base of the capitalist economy, realizing that they own no means of production, which is the driving wheel of capitalism, Black people realize that the primary economic factors are controlled by the White downtown businessmen. Understanding this enables them to understand that being landless means being subject to economic dependency on a hostile White labor market which uses its colonized subjects as cheap surplus labor. The janitors, the streetcar cleaners, the cooks and the servants, you get the picture, don't you?

In each of these labor colonies called ghettos are found the extended arm of the state: the colonizers, the oppressors, the police force. It is this visible force of the state which evokes violence and implants fear on the colonized population. It is this violent force which denies a man his dignity, which murders an anguished Black mother's 16 year old child, and it is this

force that maintains the people in a colonized position. The police represent violence, hunger represents violence, inadequate medical facilities represents violence, unfit shelter represents violence. It is all this violence which beat a man into submission, into degradation, but it is also this violence that breeds new men, men who are willing to draw the line between the oppressor and his people. It is from this vein which the blood of dignity and manhood have generated a strong will on the part of Black people to resist the violence of the colonizer. Those who resist take a stand and those who take a stand threaten the repressive ways of the colonizers. When that is done the oppressor fears a bunch of crazy niggers with guns or a bunch of crazy niggers practicing some self-reliance. He knows if this happens they will no longer be economically dependent on the oppressors' forces for survival. Ultimately we are demanding freedom, not separation, but nationhood through revolution--peaceful or otherwise. We recognize that we will never be free until there is an equal redistribution of property and wealth throughout the world. We also realize that our freedom is also contingent on the freedom of 70% of mankind--those wretched dark creatures who die by the millions of hunger, bad health, and murder.

We understand why the best of our people's blood is flowing in your streets. We understand why Bobby Seale was gagged and chained in your courts. We understand why Fred Hampton was murdered in his sleep; the grand jury didn't have to tell us the police overreacted--we knew they were already murderers. We understand full well

why a sixteen year old Black youth is murdered in cold blood by the oppressor police forces while afterwards going through the usual procedure of calling it justifiable homicide! We understand it extremely well, it is our generation who drew the line, it is our generation who is filling your inhuman prisons, and it is our generation who are dying in increasing numbers on the battlefield of Babylon. We understand because we have grown up with it, because we have witnessed the inhumane treatment of thousands of our people from day to day.

It is necessary to understand all of this, because understanding all of this enables you to understand that the only crime committed by Bobby Seale, or Huey P. Newton is that they chose to draw the line between their people and the violence of the oppressor. They chose to draw the line to insure the survival of their people. They chose to feed hungry children, to provide free medical attention for their people, to plan and build a society where no man is threatened because of the color of his skin. Finally, they chose not to allow another man of alien color to come into the heart of the Black community to take the lives of innocent people.

For these reasons there are many political prisoners held without bail on phony charges. For these reasons there are those with exorbitant bails. They are detained in this manner because they are in fact political prisoners and are therefore considered a threat to the normal function of the state. B.S.D.-U.C. Berkeley submitted by Attilah the Hun

Western Association of Pulp and Paper Workers of America. Despite his position, Parry was of the rank and file. He was a leader of the movement which split 22,000 workers from the large and reactionary paper and pulp unions of the Northwest. Brother Will clearly was in the great tradition of Northwestern labor militants. He called for militant worker unity around the issues that really concerned workers; wages, racism of the corporate and union varieties, women's rights, peace, and the rights of young workers. He urged massive organizing efforts among the millions of non-union workers. He emphasized that, "Unions don't only mean dollars and cents. The first job of the union is at the point of production." And advocated programatic reforms of shop conditions, the steward system, and grievance mechanisms. He was enthusiastic about the growth of radical caucuses within the unions, particularly the emergence of black caucuses. These, he felt, would force unions to confront their own racism.

Probably most important, Parry emphasized the need for constant and continuous struggle within the unions and against the corporations and the government, which is the greatest corporation of all. Unity and militance are the only formula for winning even the smallest victories over such monolithic adversaries, and there was no lack of passion and dedication to those goals.

It seemed only natural that despite his rebelliousness Parry held back from some mighty obvious revolutionary conclusions. No labor conference in America of 1970 could retain much legitimacy in the eyes of the mass of workers if it were to issue a call to arms. Or even point in an unequivocally revolutionary direction, though eliminating racism, for one, is clearly not a possibility under corporate capitalism. Parry and the conference organizers played good politics by outlining radical programs without resorting to revolutionary rhetoric.

CHICAGO

Perhaps...In almost the same breath that Parry praised the black caucuses, he praised Leonard Woodcock, the new UAW president. The Revolutionary Union Movement, of course, had long ago delegated the entire

UAW leadership to the scrap heap of ex-radicals and "friends of the Negro." One might come to believe that Parry was doing a bit more than hedging his bets: one might even think that Parry's politics wavered between reform and revolution.

Parry, of course, did not speak for the conference as a whole. What followed his presentation probably came closer to the mood of the conference than any other event. A series of rank and filers involved in current struggles briefly rapped what was coming down. And they, like Parry, ranged from firey reform rhetoric (the delegate from the Miners for Democracy, United Mine Workers, delivered a requiem for Jock Yablonsky, murdered insurgent leader against Tony Boyle, said, "They killed John Kennedy and he was good for the people. They killed Martin King, and he was good for the people. And they killed Jock Yablonsky and he was good for the people.") to the plain hard facts of militant struggle. (The delegate from the striking potash workers of Trona, California, described the intensity of the repression the company had brought down on them and defended the sabotage that had become an important part of the workers' struggle.)

PROGRAM

The afternoon session started on another ambiguous note. Jesse Jackson, SCLC Breadbasket leader from Chicago delivered a powerful indictment of current union practice and a tentative approval of the aims of the conference. There could be no quarrel with Jackson's words. But Jackson has been the leader of the movement to admit more blacks into the construction unions, a strategy which thus far has served to move white construction workers even further to the right and deeper into their racism, and weaken the unions against a major management offensive against them. There are many who believe that Jackson has conspired with management to bust the unions in order to get jobs for blacks. The situation is complex and a certain degree of "union busting" may be necessary in the struggle against racism, but the choice of Jackson to speak for the black community was a peculiar one, even given his exalted position in Chicago's black movement. One might ask why there was no speaker from the RUM.

Following Jackson the group broke up to discuss the key issues before the conference: democratizing the unions, combating racism in the unions, the rights of women workers and young workers, and labor and the peace effort. Each of these discussions produced a series of reform priorities within the unions. The discussions on rank and file power and the peace movement additionally provided productive debate on programs of action. Those discussing the war finally agreed not to recommend that the conference call for a nationwide one day general strike. The group was roughly split along age lines; young workers wanted to call the strike and felt that the

CRITIQUE

strike was a good organizing tactic in terms of a rank and file movement in addition to being a threatening protest. The older workers protested that such a strike would not move many workers and the image produced would make the strike look like a failure of the peace movement.

Those discussing rank and file power arrived at a programatic recommendation to organize rank and file caucuses in every local of every union, and that these caucuses should be coordinated either along city or industry lines, according to local needs, and ultimately along national lines.

The success or failure of the growth of the rank and file movement will be the mark of the conference. The conference was marked by a profound ambivalence about the nature of its own politics, much like the Port Huron conference of ten years ago. Like the early young activists the labor activists at the Chicago conference expressed a kind of contempt for revolutionary ideology by ignoring it in a potentially revolutionary situation. Like the young activists at Port Huron the conventioners in Chicago are absolutely committed to struggle. If the Port Huron model holds true, the rank and file insurgent movement will grow. Perhaps even more rapidly than the youth movement. Times are more troubled now. We can only hope that as they struggle their politics come clear and they become revolutionaries.

-N.R.

ROOT 4 PART 1

Letter from "Home."

Corning, New York
Mid-June, 1970

"There's no generation gap/Anywhere on the map/Where the people love the Lord." Dale Evans, "Get to Know the Lord."

Bull. But do they love the Lord, and His people?

I want to be fair. I came to try (again) to make contact because I've had a hunch for awhile things may really begin to blow, and, well, where would my parents be? After almost three years in Santa Cruz and many, many changes, how did I relate to them now? Would they understand at all? Could I understand them better? I wanted to understand, and still do, and I'm still trying.

Perhaps it is best not to spend time justifying our lives to those who are set in their ways--this is a sacrifice I make to the old values. "It is a fundamental principle of Buddhism not to argue. To argue

BY

is to lose the meaning of the way."- Buddhist Scripture. Does life need to be justified? What is your "excuse" for living? My kind of music is the Temptation's "Ball of Confusion," but my folks can't get through the apparent "noise" to the sense. It's really two cultures trying to survive, one people's noise is another's music. My brother understands that better than I do. When he came to California a few months ago, I was hoping he would help me understand home; instead, he has disaffiliated with it, gone the other way. Liberated. Wants to develop his music. Parents don't consider that "serious."

Here I am, trying to describe my work in a Summerhill-type school, in which I make maybe \$150-200 per month. (To some hip types that's unjustifiable affluence.) I don't feel they think that's "serious" work. Maybe I have too much fun doing it. I should suffer more. I get quibbling, nit-picking (to me) questions that seem to suggest they will hardly understand the spirit of the Aquarian Age. Negative games, put downs, "why don't you grow up"

suggestions. (I'm 27.) We take different things seriously. Common ground: HAIR. (Mine's to my shoulders.) Mother didn't touch me for four days, always poking at it (OLD STORY). I threw the I Ching, after setting them straight on the limits of my tolerance, and between people it suggested it was important to maintain respect. After murderous looks all the way cross-country, it cut deep to feel alien in my old home, among "loved-ones." Maybe I blew it.

Probably it's not my "home," that's almost an abstraction now. Those who talk about there being no "we-they" are probably in a sense right ideally, but really, this country is split on the surface whether we like it or not. Strangely enough, I have little power to prove myself--I have to rely on unexpected allies, like the public school librarian here who is close to my family--and who argues with my assumptions about education--and whose daughter goes to Hobart College in Geneva, New York. Students at Hobart were busted for grass at 1:30 in the morning. Tommy the Traveler, a police fink, fingered the wrong people, incited two freshmen to plant bombs in the ROTC building, nearly creating a small riot. Townspeople blamed the students, "townies" roamed the campus beating

BEHIND THE CRISIS IN IRELAND: FIGHTING THE WRONG ENEMY

by Paul McNulty
LIBERATION News Service

[EDITOR'S NOTE: *After radical leader and Member of Parliament Bernadette Devlin began a 6-month prison term on June 26 for participating in "riotous behavior" last summer (she was actually protecting her community of the Bogside in Londonderry, one of Northern Ireland's largest cities, from attacks by British troops and Protestant vigilantes), large-scale street fighting started in the streets of Londonderry and in Belfast, the capital of Northern Ireland.*

In battles which lasted three days and which involved a large portion of Northern Ireland's one and a half million citizens, at least seven people were killed and hundreds injured as poor Catholics fought British troops and Protestants with molotov cocktails, rocks and guns.

The current rioting lessened by the beginning of July, but it could flare up again at any time. The anger of both Catholics and Protestants is being fueled by the high level of unemployment in the region which will get worse as English and other businessmen avoid investing in new ventures as long as the "unsettled" political situation continues.

The author of the following piece is an Irish student in the United States and is active in the Irish Socialist Liaison Committee, an American group with close ties to People's Democracy--the organization Bernadette Devlin helped to found.]

The recent outbreak of violence in Northern Ireland, set off by the imprisonment of Bernadette Devlin, has again focused world attention on that small part of Ireland which remains under Britain's rule. In most cases, the American mass media have presented the confrontation as nothing more than a crazy struggle between Roman Catholics and Protestants.

Most Americans find it difficult to understand why so much furor should be created over a matter of religion in this day and age, when peaceful relations between Protestants and Catholics are so widely accepted in the U.S. The truth is that religion is not so much the cause of the conflict in Northern Ireland as it is a means by which the aristocratic Protestant establishment maintains its position of

power and wealth by setting the poor Protestant working class against its Catholic counterpart.

The Protestants in Northern Ireland are welded together by the secret Orange Order whose political arm, the Unionist Party, has completely controlled the Northern Ireland government since 1921, when the state was established after the partition of the country by Britain against the wishes of the majority of the Irish people. Although the Orange Order proclaims itself as the protector of Protestantism against domination by "Papists," their real function, as described more than 50 years ago by Irish revolutionary socialist James Connolly, is quite different:

"The Orange Order was not founded to safeguard religious freedom but to deny religious freedom; and it raised this religious question not for the sake of any religion but in order to use religious zeal in the interests of the oppressive property rights of rack-renting landlords and sweating capitalists."

The attempts of Connolly and other Irish socialists to forge an alliance between poor Catholics and the Protestant working class have had intermittent success in the last 50 years, but ultimately have been thwarted by the Orange Order's blatant appeal to anti-Catholic sentiment. Since 1921, the function of the Orange Order has been made easier by Catholic politicians in the North and by Irish governments in the South whose standard formula for solving the "Irish Question" has been "End Partition" and nothing else.

But even the most committed nationalist Catholic in the North of Ireland has not been too inclined to fight seriously to end partition as long as successive South of Ireland governments have done little to improve the quality of life of the average citizen there. Conditions in the South have been so bad that consistently there are as many native-born Irish living outside Ireland as there are in the homeland. Though politically independent of Britain, Ireland is still economically dependent on it for industrial development and for many important consumer products.

The introduction of the Welfare State in Britain by the Labor Party after World War II gave superior social benefits in education, medical services, and unemployment benefits to the Catholic residents of Northern Ireland. They in turn reinforced Northern Catholic apathy to the "End Partition" policy of their political leaders.

While Catholics despised the blatant discrimination of the ruling Unionist Party in the North, there was no alternative political group which seemed to provide an answer to their problems.

This frustration was heightened by the policy of British governments which rhetorically opposed apartheid in Southern Rhodesia and South Africa but conveniently ignored the severe repression of Catholics in Northern Ireland by the Unionist Party through such mechanisms as the Special Powers Act. This act permits people to be arrested without a warrant and allows indefinite imprisonment of anyone suspected of rebellious activity. The Prime Minister of South Africa has said that he would give his left arm to have one provision of the Special Powers Act in his rule book!

Up to a few years ago, it was almost impossible to conceive of any change in the North of Ireland situation. But the emergence of the Civil Rights Movement in late 1968, which was greatly influenced in ideas and methods by the Civil Rights Movement in the U.S., completely changed the political climate. Ignoring the "End Partition" strategy, students and others in the Civil Rights Movement issued a series of demands (such as "One man--one vote," "One man--one job," and "One man--one house") which were addressed directly to the social injustices to which not only the Catholic but also the Protestant working class are subjected.

To achieve these demands the Civil Rights activists decided not to work through the conventional political channels but rather to organize mass demonstrations and marches to gain popular support. When the Unionist Government refused to issue permits, the actions went ahead without them, and were met with such police brutality that the international press began spreading news of the events in Northern Ireland around the world. Such press coverage was embarrassing not only to the Unionist Government but also to the Labor Government in Britain which was forced by world opinion to face a problem it had managed to quietly ignore previously.

Harold Wilson's government insisted that the Unionists introduce reforms such as disarming the Protestant-dominated police force and adding more Catholics to it to cool down the tense situation.

Liberal Unionists who were in power in Belfast at the time were prepared to grant the reforms provided their economic base



EMOTIONAL PLAGUE

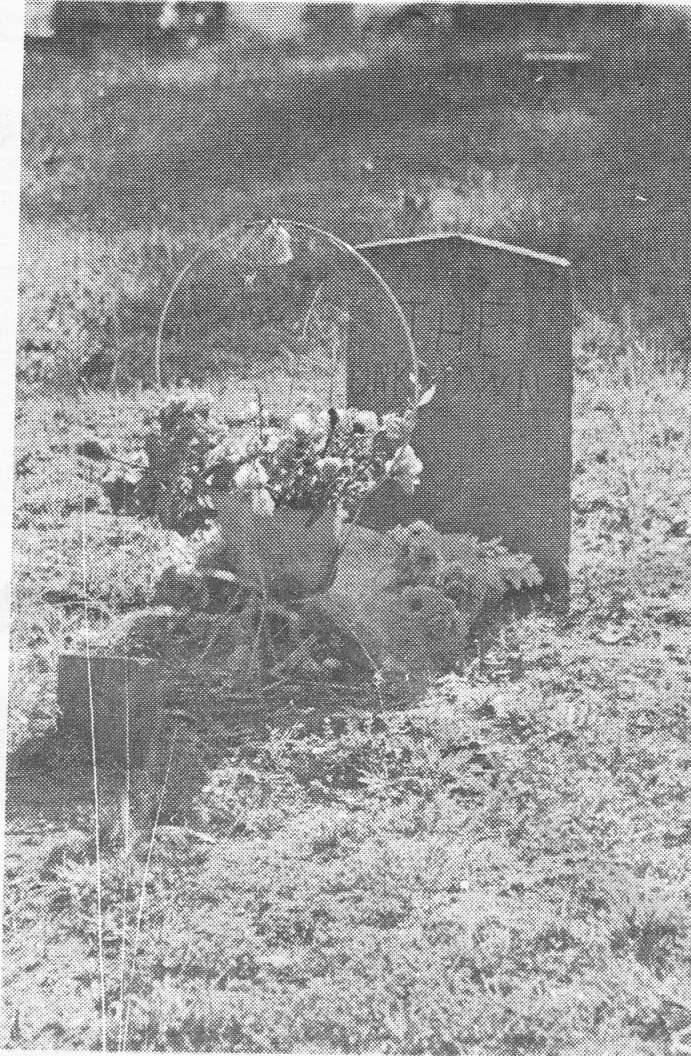
by
Gary Burstein PhD

(This will be the last column of the Emotional Plague for the summer as other commitments do not leave me time to meet deadlines.)

How do we know if we are really communicating with people around us? It has been my experience that most of us carry out detailed monologues with ourselves under the disguise of a dialogue. We lay trips onto others and then respond to these creations as if they were products of the other person. We easily change the alive and flexible responses of others into frozen responses that are too often creations of our own minds. Martin Buber spent his life dealing with this question. In his book, *I and Thou*, he describes two types of interactions. The I-it relationship and the I-thou relationship. The first interaction, the I-it relationship, is when we react to living things as if they are frozen ungrowing stable things or objects. Your good friend and bed partner soon becomes the same old person who has lost their aliveness and somehow turned into a bore. The tree in front of you loses its uniqueness and becomes a tree, any tree in a general sense. The I-thou relation is the interaction between two mobile and alive energy systems. Patterns are not yet recognized and categorized—each movement and thought is a form of uniqueness. The problem Buber recognized is the change of I-thou relationships into I-it relationships. From the unique, fresh and alive to the dead, easily recognized, and boring. The wonder of the first view of a town, or picture, or tree, or touch is transposed into a predictable pattern. The question is, "How do we destroy that which is unique in all—that is alive and different."

Many have felt that language is the guilty party—once we label something we think we understand it and then it loses its uniqueness. Try to explain to someone how your lights go on but don't rely upon empty words like moving electrons, switches, magnetism etc. (the reality of these words is non-existing for us, they explain nothing). Try to explain to a 5 year old why rain falls and perhaps you will regain the wonder of the uniqueness of rain and electricity. We live as cavemen in our knowledge of the world while existing in a technological world in which we do not have the slightest idea how anything works.

Besides the mythology of words, we are also captured by the fact that we all have perceptual filters. These are small invisible sun glasses that fit over our eyes and convert the world around us into our own private distortions and creations. All stimuli from the outside pass through this

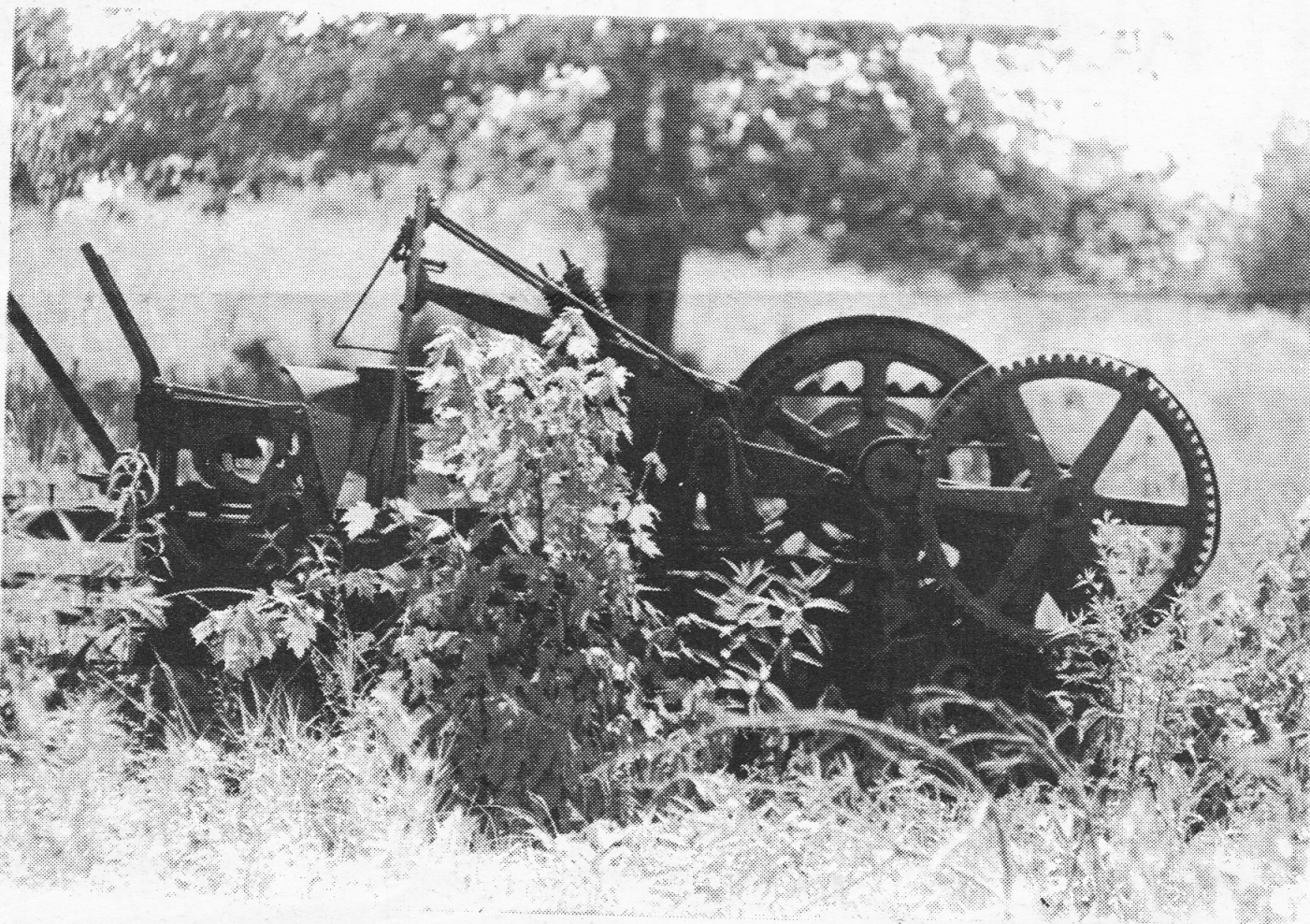


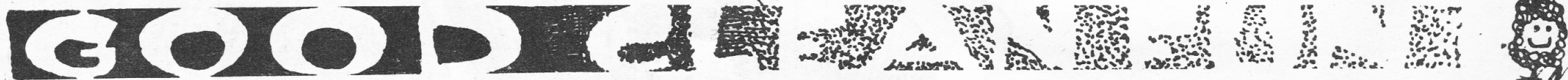
filter and are changed by our own silent logical system. This system includes our silent premise about life and others (a premise that we all develop early in life and apply throughout our life, as this premise acts as a way of maintaining equilibrium for us.) The filter also includes feeling tones that say to us, "You can only expect that which you have experienced." The individual who has experienced rejection and distrust in others expects this from the world (silent premise) and can only see this around him.

Our perceptual system is thus loaded with all types of reflectors from the past. They act as barriers to the maintaining of a I-thou relationship since the individual is unable to remain open to events outside of himself. Reality is transformed into a frozen structure with the proper symbols and the correct plot (silent premise) to maintain a control over the outside world. It has been my experience that almost all relationships too quickly change into I-it fiascos. It is a difficult task to look within our own bodies and see our own frozen life/perceptual styles that change the glorious buzzing of the child's world into a dead predictable prison. Perhaps the first step is to recognize that we all wear our own sunglasses with our own prescription for distortion of the world around us.



Photos: Dave Streig





To Roby, Terrill, Mary, and Long, Tall Barbara.

Into the streets of Staten Island, Robert directs his pugilistic cries of torment and sentiment. His lips repeat the teenage tale screaming from the radio: rock 'n' roll stars grow up fast in New York City.

Time later finds Bob in Long Beach, living in a crowded commune. There he meets Al, Tracy, and Russ. In true mythic tradition, they drop acid together... The band they've always wanted begins to take shape in their minds.

Mary, Al's old lady, an' a couple of others go on a scouting party up North to Santa Cruz. Picking up a hitchhiker, he turns them on to a home. In the Santa Cruz mountains they meet up with Stacy and the work begins.

Eric enters the picture December, 1969. The group is pretty well together and their new manager has some good ideas and energies.

This summer Good Clean Fun emerged as more than just a band and assured itself of increasing fame and success. It all seemed to come to a head July 1 at the Brookdale Lodge. Nine hundred people were there and the joint was really rockin'. The vibes were super mellow.

Indicative of the scene was Michael G. Michael is a long time Valley resident with a well-known Brooklyn accent. Upon arriving at the Lodge he was greeted by Albert Schmidt, owner of the entire Brookdale complex (valued in excess of \$1,000,000.00). Albert expressed surprise at the sight of a catholic cross hanging from Michael's neck. He thought this strange since Michael's semetic heritage is self-evident. Michael loosened a screw at the base of the cross and showed Albert his cocaine stash. Albert dug it.

We came to see ourselves, but more than this we were there to get it on to Good Clean Fun's music and respond to Robert's urgings. We were not disappointed.

There is a certain kind of distinctiveness surrounding an original rock 'n' roll band on its way to the outer limits of the stratosphere and beyond. It's magic. The energies of the musician are concentrated in one point and their music transforms them and everyone listening to it. We were scared by the fiery unrelenting rhythms of Good Clean Fun and we're all permanently marked.

Robert was aware of these energy potentials that Wednesday night at Brookdale. In his hands, his eyes and his face was the power that controlled the whole hall. Robert broke the lyrics, planted himself securely in the middle of the stage, raised his hands above his head and began to rock back 'n' forth at an incredible speed. From his upraised hands one could almost see waves of energy flowing forth. It was outta site.

The songs of Good Clean Fun have meaning for all of us who listen. Although I cannot reproduce them here as I would like, perhaps I can wet your taste by commenting briefly on the tunes:

"Horny for a ride"...the story of a "hard touchin' Daddy, lookin' for a little piece to do."

"Collection Day"...the price a little girl has to pay for not given' her rockin' rollin' lover her best lovin'.



Photo: Cash Sales

"Hey-Ho, Ho-hey"...an utterly amazing rhythmic number. Stacy, rhythm guitarist, and Robert, lead singer, lock their hands around one another's necks and start screaming hey-ho, ho-hey at one another at an amazing speed.

"Rock 'n' Roll Reactionary"...how you feel when you hear the man say:

Come here boy
Get in my car
Want to hold you here

I can tell by your long hair
You're that dirty commie dooper
queer

"Hot and Sticky"...how it feels to dance around on stage in front of 900 people.

"Uniform Freak"..."what are you man, a doctor, a soldier, or a rock 'n' roll star?"

"Too many truths (too many tellers)"...possibly the most topical song in Fun's repotoire. Robert sums up the confusion one experiences when trying to find meaning in prophecies and speculations..."I've got a dollar, let's go get a beer."

"Whatever"...Fun's newest composition dealing with long-haired abstract acceptance.

"Cold Dark Day (ain't no love come your way)"...the last number of the night; just about sums up life's reality...at least for me.



Yeah, things were really loose there for a few hours up at Brookdale. Too loose for Evil Eva, the uptight wife of Brookdale's owner, Albert Schmidt. She couldn't dig havin' all those "dirty commie dooper queers" around, so she closed us out.

The next week the music scene resurfaced at the Towne and Country Lodge near Ben Lomond, but the vibes weren't right. It's obvious that we need our own rock facility, but I don't know how or when that obvious need will be satisfied. Until it is, be on the look out for the Eric Productions Bearded Logos around Santa Cruz. When you see it: get yourself mellowed out, and check out this group. If you ever feel like movin' around you owe it to yourself to see Fun.

To my mind Fun's about what everything else is about; this newspaper, your long hair, the joint in your lips, the acid in your system, the tie die on your chest, the bell bottoms on your legs and your straggling mind. They're all psychedelic. Robert always asks the question: "Whatever happened to Psychedelic?" In Santa Cruz, at least part of Him is living with the Good Clean Fun Commune. Dig It!

-Cash Sales

US STEPS UP ANTI-DOPE PROGRAMS

WASHINGTON--(CPS)--With little publicity, the federal government has mounted a program to keep marijuana from entering the United States which is far bigger than the heralded Operation Intercept of last summer.

That Bureau of Narcotics and Dangerous Drugs (BNDD), which has agents around the world, says that "several hundred tons" of marijuana have been burned, seized, or otherwise destroyed by U.S. and Mexican agents this year. This is "many times" as much as in any previous year, according to George H. Gaffney, Assistant to the Director of the BNDD.

Despite the fact that Operation Cooperation is now the name instead of Operation Intercept, the government has recently added 500 new border guards to increase searches of persons entering the U.S. from both Canada and Mexico.

At the Peace Bridge between Buffalo, New York and Fort Erie, Ontario, for instance, the Customs Bureau transferred several agents from Texas, and thorough checks of cars are now standard for anyone who looks young, whether or not they look straight. They check air filters, hubcaps, back seats, glove compartments, and ash trays, according to people who have crossed the border. Delays at the bridge are now up to 1 1/2 hours both ways, as the Canadians also check for dope smugglers from the U.S.

While cars are being frisked, a young hip-looking girl looks on with apparent disinterest. She is a customs official, hoping to hear conversations on where the dope is hidden.

Border searches are designed to scare people into not bringing Marijuana into the country, but the real effort is directed at burning or confiscating the dope before it leaves Mexico and other Latin American countries.



The real purpose of Operation Intercept was to force Mexico to mount a larger effort against Marijuana. Intercept involved thorough searches of cars, but no new agents were added. The resultant delays cut down on tourism in the Mexican border towns, and the Mexicans capitulated.

This year, according to the BNDD, the Mexican government assigned 10,000 soldiers to the drive to find and destroy marijuana fields. The drive began in September of last year, instead of January, when the Mexican's previous half-hearted campaigns had begun. The drive is now going on in 13 of the 23 Mexican states, instead of three, Gaffney says.

The BNDD says it is encouraged by the success of its programs involving international cooperation. Efforts in Europe are being stepped up, and the Bureau will soon have agents in Frankfurt, London, Barcelona, Madrid, and Milan.

Efforts in Asia are being increased, with new offices opening up in Kuala Lumpur, Malaysia, Chiangmai, Thailand, and Tokyo. In Mexico, the BNDD has announced a \$1,000,000 aid program aimed at aiding the Mexicans in stopping the dope traffic. This involves a grant of \$150,000 for "remote sensing experiments aimed at detecting growing fields of opium poppy, marijuana, and other plants whose extracts may be used to produce narcotics and dangerous drugs," a grant of \$35,000 for materials to eradicate marijuana and other drugs, and \$815,000 for five helicopters and three light aircraft, including communication equipment and spare parts.

In another aid effort, the United States has agreed to loan Turkey \$1.4 million for equipment for 750 policemen assigned to suppression of drug traffic.





People wishing to teach for Santa Cruz Community School next year are invited to get it together next Sunday, July 19, at 2:00 PM, at 231 Elk St.

Plans, hopes, and fears will be reconciled into a beautified whole for publication by August 15. Teachers are asked to write descriptions of the learning groups they intend to sponsor, and to submit them by August 1. Somewhere within the descriptions there should be answers to the following pressing "whereats":

Time, space, goals, expectations of kids and parents, how free, how not free, cost, how to meet costs, how many kids, how old and whatever else.

More info can be gleaned from 426-3632 or 423-3408.

Skip

"This was the year for ecology and every legislator had bills he wanted to put in to show the folks back home that he was interested." There were many high flyin' bills--that fell flat, like they were intended to.

This week three bills are being voted on: two in the Assembly and one in the Senate. A.B. 818 is an administration bill which would virtually allow the public utility companies to site a power plant anywhere they wished. It is a dangerous bill; not only because of its immediate effect on the California coastline, but also because it is another sign that the governing bodies of this country and the people that they 'represent' place a higher value on convenience and money than on the earth that sustains us.

The other bill, S.B. 371, introduced by Senator Nejedly, concerns coastal legislation. It is a strong and comprehensive bill which would provide safe protection for the coast. However, it is being ignored in Sacramento while a much weaker bill, A.P. 2131 (discussed last issue) is being pushed by the administration. Not only does it not adequately protect the coast, but there is no money in the legislative budget to fund the plan.

All of these bills will probably be voted on by the time you read this. Little time remains to protect what's left along the California coast. 'But nothing was heard from the citizen army, concerned with the deteriorating environment.'

-Cynthia Wayburn

ART

Sunday, July 19th marks the opening of a two "man" show of paintings and drawings by Mary-Ann Withrow and framed tie-dyes by Julie Desmond. Mary-Ann is showing some recent whimsical forest landscapes she calls "environments" as well as abstracts and drawings that give her impressions of some different parts of this country and Europe. She has studied and exhibited at Cabrillo College and California college of Arts and Crafts in Oakland, and did commercial art in Germany.

Julie Desmond has perfected the popular method of dying material by using strong, colorful dyes and well-designed compositions. Her work has been used extensively in decorating the Odyssey record stores in Santa Cruz and Monterey. If you're intrigued by tie-dye and would

like to learn Julie's technique, come to the show and find out about her classes this summer.

The public is invited to an open house on this Sunday from 1-5 PM at the Cupola Gallery at 2-1130 East Cliff Drive. For those who have not visited the gallery before, it is the large grey house past Twin Lakes Beach, with entrances and parking facilities on Prospect St. and on 12th Ave. The gallery's regular hours are on Wednesday through Sunday from 1-5 PM.

P.S. Apologies for the above trite crap but it IS going to be a very trippy show. We personally invite the FSD staff and your friends to our opening.

Love, MAW and Julie

BARE BONES BEGINNINGS

From Yasujani's introductory lectures

"...Joriki is the power or strength which arises when the mind has been unified and brought to one-pointedness through concentration. This is more than the ability to concentrate in the usual sense of the word. It is a dynamic power which, once mobilized, enables us even in the most sudden and unexpected situations to act instantly, without pausing to collect our wits, and in a manner wholly appropriate to the circumstances. One who has developed joriki is no longer a slave to his passions,

neither is he at the mercy of his environment. Always in command of both himself and the circumstances of his life, he is able to move with perfect freedom and equanimity. The cultivation of certain supranormal power powers is also made possible by joriki, as is the state in which the mind becomes like perfectly still water."

"...while it is true that many extraordinary powers grow from joriki, nevertheless through it alone we cannot cut the roots of our illusory view of the world."

Zazen (zen "meditation") is a means of developing joriki, of stilling the troubled

waters, of bring the mind to a state of one-pointedness so that we may see the intrinsic perfection of our true-nature.

Beginning instruction in the techniques of zazen will be given by a Soto Zen priest in the Attunement of Light Foundation's meditation room on July 21st at 8:00 p.m., 411 Cedar St., Santa Cruz. The evening will be devoted to instruction on the desirable posture and mind-state for practicing zazen and a twenty-minute zazen sitting.

Admission is free. All are welcome.

shanti shanti shanti

nicanor daylight -
an environment for children

within geographical boundaries/a common ground - journeys through fernel tidepools
cat tails water - the taste of clover blackberries
stone soup - the death of an eel -

an attempt to expose processes, both technical & intuitive, to the senses - the feel of plaster clay potting wood - through a view finder - painting dyeing paper maché -

dance music theatre - movement through bodies & minds - born in the sky to a golden eagle -

the workshops continue - a second session begins July 20 - for three weeks we experience together/alone - new mediums & places & people -

we encourage interested people to meet & talk with us - call 426-3680 or write:

nicanor daylight
130 walti street
santa cruz, california 95060

a summer extension of the little school.

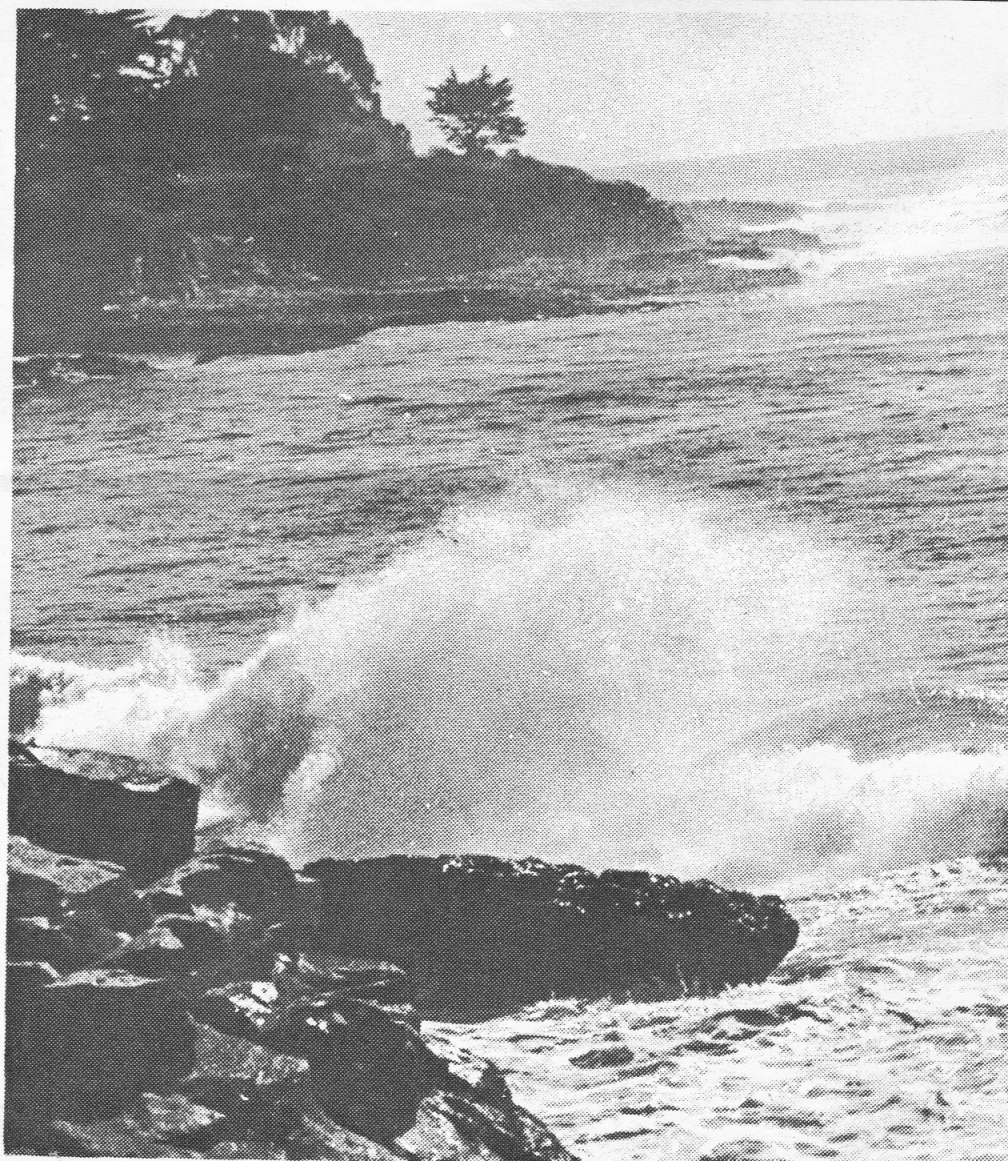


Photo: Dave Strerg