

FRIDAY the 31st of July
the moon is in cancer

HAVE breakfast with Mrs. Urub at the S.C. women's club (if you want) at 9:30am, only \$1.75, cheap.

THEN get together to trade organic recipes at 411 cedar at 8pm.

MUSICAL: 'the most happy fella' at cabrillo college theater, \$1.50 8pm

DRAMA: 'the beard' by michael mc clure, dir. by dennis carlile at the unitarian center, 6401 freedom blvd., aptos. 8:45pm \$1.50

MUSIC: 'good clean fun' at the bull's eye, 430 washington, mon-terey \$1.00/cover

GREAT GARAGE sale; spon. by the community union (molehill), black co-op, welfare rights) at 1313 seabright--also bring your own stuff to sell on consignment. from 11 am on.

MOVIE: 'lonesome cowboys' by andy warhol at the nickelodeon, 210 Lincoln, midnight \$1.50

EVERY:

SUNDAY--jam at the manhattan bar on pacific 3pm

--jam at mike's, 2044 n. pacific 6pm-midnight

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

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

SATURDAY the 1st of august
moon in leo, 2:45am

NEW MOON

happy birthday kaman melville and jerry garcia

FOR CHILDREN: betty polus, dir. of the folk puppet theater in boulder creek demonstrates puppet making and show production at the branciforte branch library, 230 gault st., s.c. 10am free

DRAMA: 'the beard' see the 31st

TREASURES of the earth, spon. by the s.c. gem & mineral society, at the civic auditorium, free sat.--10-10, sun.--10-6

MUSIC: good clean fun, see the 31st

MUSICAL: 'the most happy fella' see the 31st

NATIONAL metaphysics institute meeting to determine whether to set up a branch in s.c., 10am cabrillo coll., cafeteria-lounge

GARAGE SALE: see the 31st

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

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

THURSDAY thru **SATURDAY**--music by 'chaw' at the manhattan bar on pacific 9:30-1:30



FRIDAY & SATURDAY--bluegrass & folk music at the golden greek lounge, capitola 9:30-1:30

SUNDAY the 2nd

rock with 'treasures of the earth' spon. by the s.c. gem & mineral society at the civic auditorium, 10am-6pm free

MONDAY the 3rd

moon in virgo, 3:35pm

at 8am in 1492 columbus sailed from palos, spain so that everything else that's happened could happen.

TUESDAY the 4th

shelley was born in 1792

ZEN meditation & lecture with a zen priest at the attainment of light foundation, 411 cedar, s.c. 8pm free

MOVIE: 'la caza' at nat sci 3, ucsc, 8:30pm free

WEDNESDAY the 5th

an atomic bomb was dropped on Hiroshima in 1945

MOVIE: 'ukigusa' & 'le mistons' by truffaut at nat sci 3, ucsc, 8:30pm free

FRIDAY & SATURDAY--music by operation breadbasket at mikes 2044 n. pacific 9:30-2

SATURDAY & SUNDAY--potluck at the area service center, seabright & broadway 10-5

DAY--hatha yoga classes at the integral yoga institute, 648 bayview, rio del mar at 6 & 7:30pm \$1/class

NIGHT--cinema 812: 'camery row experience'--quadrasonic sound & multivision, 8:30 & 10pm, \$1.50 (sat. midnite special--75¢ 812 camery row, monterey

THURSDAY the 6th

moon in libra, 4:33am
plant flowers & annuals for beauty; try to increase growth.

MOVIE: 'devi' by satyajit ray at nat sci 3, ucsc, 8:30pm, free



SATURDAY the 8th

moon in scorpio, 3:57pm
plant leafy annuals, grains; irrigate, trim to increase growth.

FREE BOBBY RALLY--with free music, tentatively at the laurel elementary school, laurel & chestnut

MIDNIGHT movie: a collection--'japan underground' at the nickelodeon \$1.50

TUESDAY the 11th

moon in sagittarius, 00:11am

the watts riots began in 1965

MOVIE: 'ballad of a soldier' at nat sci 3, ucsc, 8:30, free

WEDNESDAY the 12th

happy birthday Cecil B. DeMille

MOVIE: 'the gospel according to St. Matthew' by Pasolini at nat sci 3, ucsc 8:30pm free



THURSDAY the 13th

moon in capricorn, 4:25pm
plant annuals; trim to increase growth.

arnie oakley born 1860

alfred hitchcock born 1899

fidel castro born 1927

423-6449

Spaghetti!

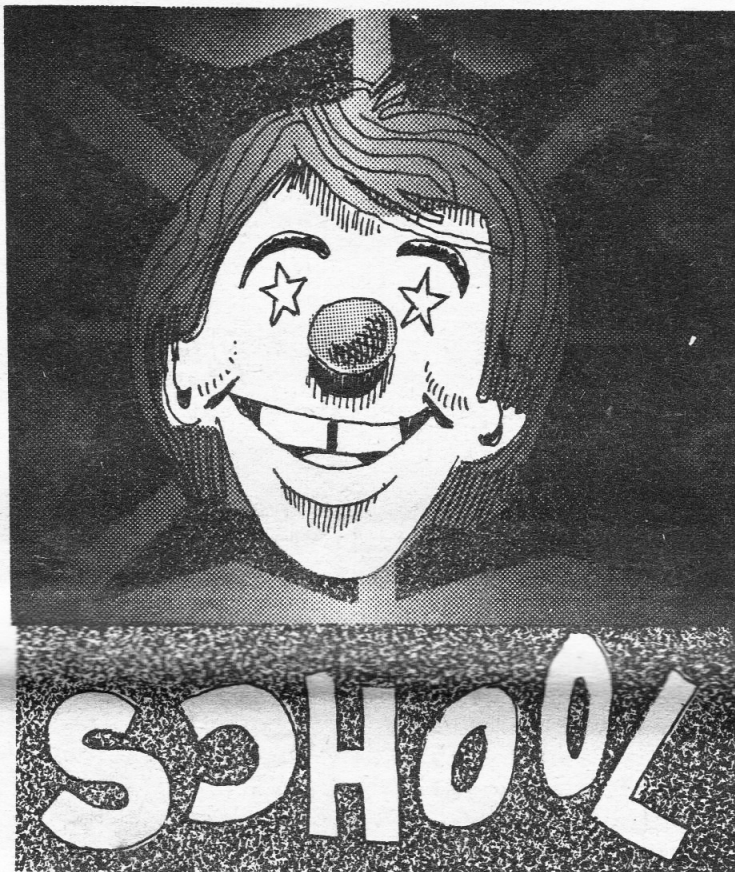
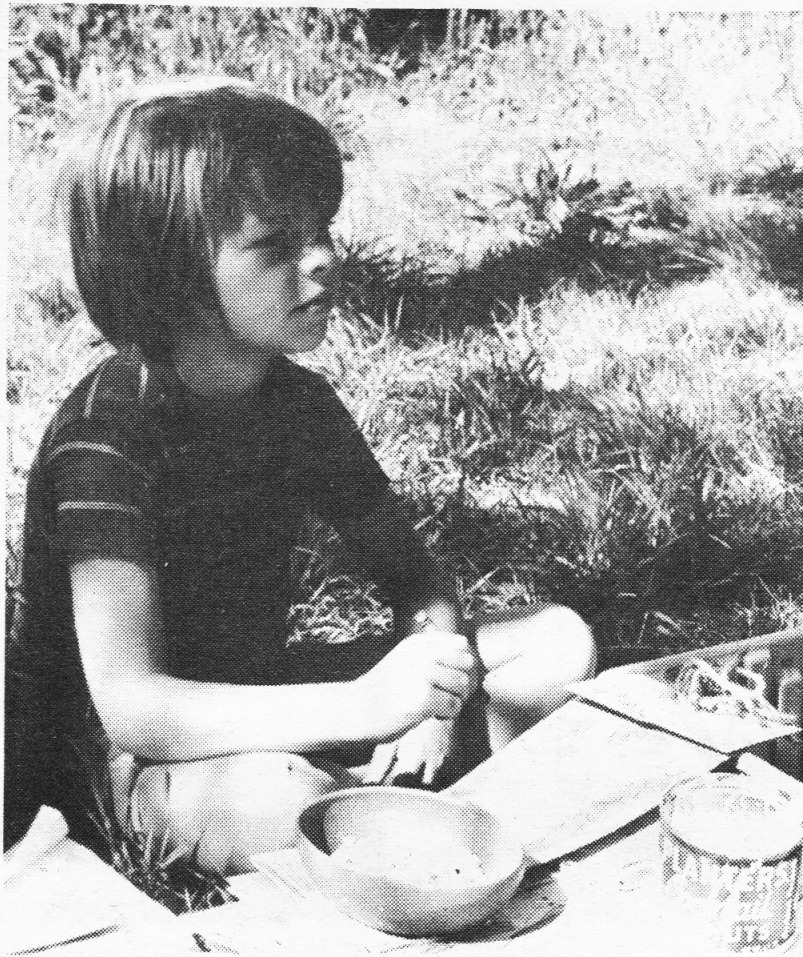
"There is only one subject-matter for education, and that is Life in all its manifestations."

-Alfred North Whitehead

I will, in this and succeeding articles, describe the philosophical and conceptual foundations of the Community School as I see them--as a person who was intimately involved in the school's development and activities for a year, working full-time with the younger children (ages 5 to 9) in the school, and for whom that year was the most profound "educational" experience of my life--touching me at points and levels where I'd never been touched. It served as one of the catalysts for a period of self-examination and self-confrontation over the last few months which has made the earlier part of my life seem dead.

The Community School is a natural, organic outgrowth from a particular view of man's nature, expressing some commonly shared ideas of what the quality of life could be for us. It embodies our spiritual, intellectual, and emotional response to the influences and pressures of a high technology culture in which we live and by which we are conditioned. Now, you will know without going any further (particularly anyone who has been intimately connected with the Community School) that statements like the above can never accurately describe the infinite diversity of feelings and ideas that generate the energy and movement to an experience such as the Community School. In particular it falls short of describing a "parallel" institution, which is what I think the Community School is in the structure of society. The Community School is an experience emanating out of a qualitatively different consciousness, set of values, and range of goals from those of the more traditional schools, growing up independently and existing alongside them. Let it be clear: it is an environment and a life experience, not a structure or institution in the usual sense of that word.

All right, let's start with this: children have powerful, important, and positive powers in them when they are born. Specifically, innate curiosity, the natural desire to learn and work, and the potentialities to respond to love and manifest constructive spontaneity. These qualities are in the child, inherently, elementally. Maria Montessori put it this way, "The child is endowed with unknown powers, which can guide us to a radiant future. If what we really want is a new world, then education must take as its aim the development of these hidden possibilities."



In addition, children seem to have an inherent ability to choose a path or paths within their environment. I am talking about a deep level of choice, choice ultimately directed toward growth. Jean Piaget alludes to this when he says, "as far as teaching children concepts that they have not attained in their spontaneous development, it is completely useless." Choice is an inherent principle oriented towards growth. This dimension is so deep that if a child does not find a path in general harmony with his own inner direction, he will seek out other alternatives or seem to function positively in an alien direction but inwardly be in conflict with it. I must say it again, because I believe it is crucially important: children are born with these qualities, and these positive inherent qualities that I have mentioned seem to predominate. This belief makes for great differences in the basic nature of the educational environment that is created for the child.

What about qualities which have negative consequences? I am thinking specifically of aggression, ego-centeredness, and the potentiality to respond in kind to adult hostility and manipulation. My impression is that the nature of aggression is not understood very well yet--as to whether it is inherent or learned, based on fear or territoriality, and so forth. There are divergent views within the Community School on the phenomenon of aggression, and it's understandable, for it is a complex, deep subject. Aggression comes out among the Community School children, as it does in practically any group of children--that in itself makes it of interest to the adults in the school.

I think there is general agreement in the school that "negative" potentialities exist and that their manifestation is contingent upon the environment children are in early in their lives--the effect of the environment then becomes crucial. The balance between the positive and negative tensions within the child's environment then becomes crucial. The balance between the positive and negative tensions within the child can tilt in the direction of the nature of the child's environment. Of course, this is not always true, as some children seem to pass serenely through some really weird environments. I must say that what we know in this whole area is experimental. Generally though, an environment which allows the child's predominant positive energies and psychic powers expression and appreciation permits the child to grow in his own direction with inner happiness. If the environment is permeated with fear, hostility, and competition, these qualities will tend to become influential, bringing social friction and separateness. Maria Montessori said, "And so we discovered that education is not something which the teacher does, but that it is a natural process which develops spontaneously in the human being. It is not acquired by listening to words, but in virtue of experiences in which the child acts on his environment." To carry it further into the realm of the practical, George Dennison says, "I've been using the words 'reality of encounter,' 'continuum of persons,' and 'relation.' All these are vital aspects of environment."

With the concept of the nature of man that I have expressed here, the quality and nature of the school environment becomes extremely important. On this matter, though, there is disagreement within the school. Some adults feel that the children do not need a particularly "enriched" environment in which to grow and discover; the children will find their own ways creatively through practically any environment, with group interaction being of higher importance. Other adults feel a more enriched environment is desirable, that children will grow and be happiest in an environment that includes many opportunities for discovery, involvement, and work. My beliefs are with the latter, but of course, it depends upon the ages of the children, too. Simply speaking, younger children need an environment with many and varied possibilities brought to them, within which they can grow with security. Older children branch out into a larger environment, able to use and manipulate a larger number of things and not feeling such a need for security and protection.

How did the people in the Community School arrive at such a view of the nature of man, believed in strongly enough to push a large group of people into and through the heavy task of starting a school which reflects that view? Each person would answer this question differently, I am sure, but my own belief, after what I have seen this past year, is that it is based primarily on observing children themselves. The children reveal themselves to us. We must watch with as much sensitivity and love as we can bring to bear. They are to be trusted, ultimately.

by Benjamin Sawyer



Photos: Free Spaghetti Dinner



SENTINEL

The Santa Cruz Sentinel has taken up the task of becoming the champion of the ultra-conservative, anti-hippie movement centered in the San Lorenzo Valley. The vehicle chosen by the Sentinel's new editorial policy makers, is that of writing pure editorials and trying to pass them off as bona fide news stories, utilizing as many yellow journalism tactics as possible. The clear purpose (as seen by this writer) of the recent series of articles written by Bill Neubauer, Sentinel staff writer, is to outrage and polarize the community as a whole, mislead his readers as to what he says is factual rather than personal opinion, and create as much hatred (with definite racial prejudice) mistrust and misunderstanding as possible.

The articles Mr. Neubauer wrote (appearing on the front page July 10, 14 and 15) concerned "Problems with hippies in the San Lorenzo Valley" and began with an article passed off as a collection of segments of interviews with residents and businessmen of the S.L.V. in a large meeting and on the streets. Neubauer uses numerous quotes, which are never once given ownership by name. The closest he will come to giving credit for these outrageous statements and accusations, is "a Ben Lomond shopper," "said one woman," "a businessman," and other stupid terms meant to give his ridiculous story credibility. This flagrant misuse of news story reporting is abominable and strikes of the tactics one would imagine someone like Adolph Hitler to use when concocting some campaign to bring about persecution of the Jews. Neubauer, and his editors and his newspaper are obviously waging a campaign to rid the area of the "hippie blight". This is not necessarily objectionable, as freedom of the press allows us to say what we want to, but the place for EDITORIALIZING is on the editorial page or with a headline that says it is one and not on the top of the first page with big bold headlines as though it was a real news story...

Of course, Neubauer and the Sentinel staff were very cagey as to responsibility in these articles, because, they attacked a foe that does not really exist. That is to say that there are no "HIPPIES", there just simply are none. That "supposed" class of people which wear that label is non-existent. The term "hippie" is an invention of the writer Herb Caen of the San Francisco Chronicle, used to classify a non-distinguishable group of people that were 'hip' to the flower scene in S.F. a few years ago. It since has changed to mean many things to many people, usually, I guess, people with long hair. However, long haired people very rarely consider themselves as "hippies" and the straight person's definition of a 'hippie' is so muddled and ambiguous that there can be no clear idea of what a hippie is. So keeping in mind that the class of "hippies"

Neubauer writes so critically of, does not exist except in the distorted minds of bigots, these columns become comedy of the absurd. However, it is very difficult to stay with that frame of mind, when many people have been duped by the cheap style of journalism into believing that there are real relevant issues being stated. They in turn rise in anger and strike out, their minds having been conditioned by this sort of manipulation. They are the blind sheep and mindless followers that tyrants and fanatics have always relied upon for their power and strength. The Santa Cruz Sentinel, Bill Neubauer, and that paper's staff are off to a great start with an attempt to become the 'VOICE OF THE RIGHT WING FANATICS' in this area, and to represent the bigoted soulless hate artist I'm sure (editorial) thought Hitler was right but just didn't go far enough... Too bad, Sentinel, there are a lot of good people in Santa Cruz, really, maybe even you, if you don't blow it any more.

by Bob Lowman
Chairman, Peace and Freedom
County Central Committee



LITERACY TRANSEBSTANIC ROUNDULATE GOING DOWN GRIBBLEDUFKIN

by Greg deGiere

SAN FRANCISCO--(CPS)--Half of America's adults are "functionally illiterate"--and the literacy rate is still plunging--according to a just published Harvard University study. Fifty percent of the people over 25 "probably lack the literacy required to read such basic items as newspapers, job applications, driving manuals, or the simplest exposition," according to the study. These statements contrast sharply with official Census Bureau figures, which admit to a 10 percent functional illiteracy rate among adults. Part of the cause of this alarming decline in literacy is the great increase in television viewing in the last 20 years, all agree.

Walter Cronkite of CBS News believes that lack of reading ability is the most severe problem in communications today. "Of the television audience, a number we cannot begin to estimate--tens, or hundreds of thousands, millions perhaps--seldom read a newspaper, or a news magazine, and never read a journal of opinion," he wrote in the May issue of Signature Magazine. But the amount of information broadcast in an hour TV news program could be printed on a single page of a standard sized newspaper. So, Cronkite added, there is no time in any single broad-

cast to develop even essential arguments on all sides of an issue, and the viewer must depend on background reading or he will get a highly colored and erroneous impression of the news. "Most American cities now have but a single newspaper, and these monopoly survivors, in many cases, are not doing the thorough job of coverage that they should," Cronkite said. "The result of all this is a genuine crisis of communications," he concluded.

The Saturday Review's communications editor, Richard L. Tobin, sees wide implications in the widening literacy gap and is both harsh on TV and alarmed by what he believes are the consequences. "If half our adults are already functionally illiterate, as the Harvard survey suggests, and if television continues to operate in the vast wasteland of lowest-common-denominator mass mediocrity, it is little wonder that academic freedom and free speech have in recent weeks eroded, occasionally to a sort of fascist emotionalism, without much over-reaction on the part of the average American," Tobin wrote. "It may be that we are drifting into two classes of adults, not divided by social position, income, color, religion, or background, but by those who can read and write and do so habitually and those who, for all practical purposes, cannot," he said.

H.S. CENSORS INDEXED

HIGH SCHOOL PRIOR CENSORSHIP
STRUCK DOWN
by Bruce H. Lovelett

WASHINGTON--(CPS)--High school officials must not require students to submit newspapers and leaflets to them for approval prior to distribution, the U.S. District Court for Connecticut has ruled. Calling such a requirement "a classic example of prior restraint of speech and press which constitutes a violation of the First Amendment," federal Judge Robert C. Zampano ordered the Stamford, Connecticut, Board of Education to allow students to distribute their own publications within rules regulating only the time, location, and manner of distribution. The court acted in response to a suit filed by the editors of the Stamford Free Press, an underground paper of the Rippowam Civil Liberties Union. The suit was filed after the principal of the high school refused to let the editors distribute a special test issue of the paper on school grounds until he read it. School officials had argued that they were responsible for protecting the students from political incitements, libel, slander, obscenity, and other disruptive or potentially disruptive material. Judge Zampano answered this contention by quoting a Supreme Court ruling which held that the main purpose of the First Amendment is "to prevent all such previous restraints upon publications as had been practiced by other governments, and...not prevent the subsequent punishment of such as may be deemed contrary to the public welfare." He explained, "The risk taken if a few abuse their First Amendment rights of free speech and press is outweighed by the far greater risk run by suppressing free speech and press among the young."

This decision is a landmark confirmation of high school students' right to a free and uncensored press. High school undergrounds frequently spring up as a result of censorship of regular student newspapers by faculty advisors. Some regular high school papers are not allowed to publish even the mildest, most satirical criticisms of school personnel or policies. Many advisors believe that the school paper should be a display case of the school for the community, rather than a journal responsible to the interests of students. Use of regulations banning distribution of unapproved papers on school grounds is a common tactic of school administrators who desire to suppress underground papers.

Students in a suburban Washington county have brought a similar suit against their school system in U.S. District Court in Baltimore. In that case the students distributed a leaflet criticizing a newly passed policy which required pre-censorship, without submitting the leaflet for administrative approval. This case will be significant because it will give some indication as to whether the Connecticut decision will be applied nationwide. Also, Stamford officials are contemplating appeal of the District Court ruling. If the students were to win the appeal, the decision would have the force of law over a greater area than it presently does in Connecticut.

Other recent court decisions have advanced the concept of students' rights to uncensored publications. In *Tinker v. Des Moines School District* (1969), the Supreme Court ruled that students have a right to free expression of dissent in school under the First Amendment. Earlier this year, in *Antonelli v. Hammond*, a Federal District court ruled that college students need not submit copy from their paper to prior censorship and that neither the college nor the state could withdraw funding from the paper. The Illinois Court of Appeals also ruled this year that high school students in that state have a right to publish and distribute an underground paper without punishment from the school.

Wilderness



WHY WORK FOR ENVIRONMENTAL LEGISLATION WHEN THE LEGISLATIVE PROCESS IS A FARCE?

William Magruder is the national director of the Department of Transportation's Supersonic Transport division. When asked how he could justify the sums being sought for the SST when there are people in America, wondering where their next meal will come from, Magruder said, "Don't ever tamper with the nation's basic economy just to get a meal tomorrow."

I walk in the mountains and also out along the ocean bluffs. I find peace outside houses and towns -- out in the wilderness. There are many people who love wilderness; small bits found in city parks, like De Laveaga, larger pieces found along the ocean's edge, like Yellow Banks Beach, and great sections, like the Sierra Nevada Mountains spreading north and south for many miles.

I have gradually become aware of how many, many people find what they are searching for outside. I have also become aware that the wilderness is diminishing. It is being used up, either outright; i.e., covered by a housing tract or an industrial complex, or subtly; i.e., by having trash dumped on it over many years, or oil spilled on it, or floated-in plastic dotting it, or DDT killing it or anything else you might dream in a nightmare.

What can I do to protect this wilderness, be it land or bird or water or man? I care about what happens to the wilderness, not only for my own peace but also because I believe that man's psyche needs green, tangled, creature filled open spaces to survive--all men need this.

One of the few effective means of deterring environmental destruction is to establish legal controls. (I define environment as the whole earth and everything that lives or does not live on the earth, the continuing cycle of being.) Abortion laws which allow women to have an abortion if they deem it necessary--no strings attached. Coastal conservation commissions which allow the California coast to remain forever free of development (as it once was when mountain lions roamed Ano Nuevo Point). An end to war--NOW--that would stop the destruction of many people and much land and man's own self knowledge. An end to the Bureau of Indian Affairs, reservations, segregated schools and minds, housing and job discrimination against anybody, ad infinitum.

Legal, legislative control is not a goal or an answer. It is one step among many to reach the answers. It stops the easily seen destruction and slows down the subtler wearing away process. It shows people that something was happening that they might have cared about, had they known. It helps to change people's attitudes towards other folks and towards their earth. It teaches people about the effects that their actions have on the world they depend on--the holistic, interdependent cycle of being. Legislative action is a crutch that we hope to soon throw away, when the people are ready. Until then, it can and does produce tangible, large scale change.

-Cynthia Wayburn

We often forget the wondrousness of our natural home. As people who live within a truly miraculous environment, we must love her, and simply. Be grateful. Mercy, we see only a fraction of her beauty, and yet that particle of preciousness contains within it, everything. The specificity of our being seems to impale the possibility for wholeness, yet we attempt to see all by looking intensely at what is here, our home within Home.

Our earliest records of man in the Santa Cruz area date from around 5,000 B.C. The Costanoans (of the Mukne linguistic group) lived what must have been an edenic kind of existence. There was a relatively sparse population--at the time when the first Europeans arrived there were probably no more than five to ten thousand persons in the area from Soledad to San Francisco. Food was so bountiful that they had no need for agriculture. They consumed mostly acorn mush which was sometimes accompanied by rabbit, squirrel, fish, dog, grizzly bear, puma, mole, tortoise, lizard, octopus, deer, yellow-jacket larvae, grasshoppers, field mice, crow, and coyote. Wild plum seed, hazel nuts, buck-eye nuts, madrone berries, plantain, bracken fern, blackberry, manzanite berries, thimbleberries, elderberries--all of these were added for variety. In the Spring the Costanoans literally grazed on mustard greens, sweet anise, watercress, Indian lettuce, wild turnip, and mushrooms. (These are just a few examples of their use of plants in the area, and a more detailed account will be included in the following articles.)



Their homes were small domed or conical structures, thatched with tule, fern, and carrizo. Usually their bedding was made of rabbit and bearskin, though also common was the practice of digging a space in the mud, covering the body with soil, and then sleeping in an earthen blanket. The Costanoans wore little clothing: the men nothing, except for rabbit-skin cloaks, and the women in rabbit-skin skirts. They fought rarely, and except for an occasional skirmish with the Esalen Indians of the south, they lived in harmony with their neighbors.

Little is known about their religious beliefs as they left few artifacts behind. It is believed, however, that they explained the workings of nature supernaturally and anthropomorphized animate and what is considered inanimate objects. They held dances honoring the sun, and they deified the redwoods. Their religion dealt with a multitude of gods who were propitiated to allay their anger. The people's ailments were treated by a shaman who sucked evil spirits from the diseased or wounded area through bones. It was also believed that good and evil spirits inhabited plants and animals, and that eating them passed on their nature to the consumer.



They were a fragile, non-militaristic people, and with the entrance of Portola in 1769, their culture was rapidly destroyed. It is written in a book dealing with the history of Santa Cruz county, "When the Franciscan missionaries of Santa Cruz began baptising and burying the Indians, they carefully recorded the name of their rancherías, at the same time bestowing the name of a saint upon the community." (Rowland's History of Santa Cruz County, p. 14) Needless to say, not one Costanoan is left. However, their precious knowledge of their home was passed down to the very settlers who followed them, and this knowledge should not be lost...

here now, dear Spaghetti Dinner people, are a few descriptions of the most common plants and their uses by the Indians and early settlers in the area:

Madrone tree (Indian name, Yowkon, or U-kon) (*Arbutus menziesii*)--everyone in the area must be familiar with this tree. Yep, fantastic red bark, shiny yellow-green leaves, and an often knarled branch structure. The Indians ate the berries fresh; a tea was made from crushed root, bark and leaves, and was used as a treatment for colds and stomach-aches. The trees are found in redwood/douglas fir, and pine forests.

Manzanite (Coo-tus, Chook-too, Choo-toor) (*Arctostaphylos*)--like the madrone, they often have incredibly knarled branches, glowing red bark, with dull dark green or greyish leaves, small urn-shaped flowers, usually pink or white, clusterish. The berries are good tasting raw, cooked, or ground into meal. They are nutritious, and next to acorn mush in food value. Cider can be made from the berries which were crushed and then scalded with equal amounts of berries/water. Jelly was made from the berries of the Grey Leaf Manzanite. A wash or lotion made from the leaves was used as a cure to poison oak inflammation (for the Europeans, not the Indians, as they were immune). Also, the leaves were crushed and dried and mixed with tobacco to make up a smoke mixture. The shrub-trees are found in redwood, knobcone pine, oak and chaparral areas.

-Katherine of Felton



BIG BASIN-COAST LOOPTRIP

Time: 2 days

Relief: Approx. 2000 ft/day

U.S.G.S. Topographic Maps: Ano Nuevo, Big Basin, and Franklin Point Sheets (available at UCSC bookstore or Bowman & Williams Engineers). Also obtain map of Big Basin Park Trails.

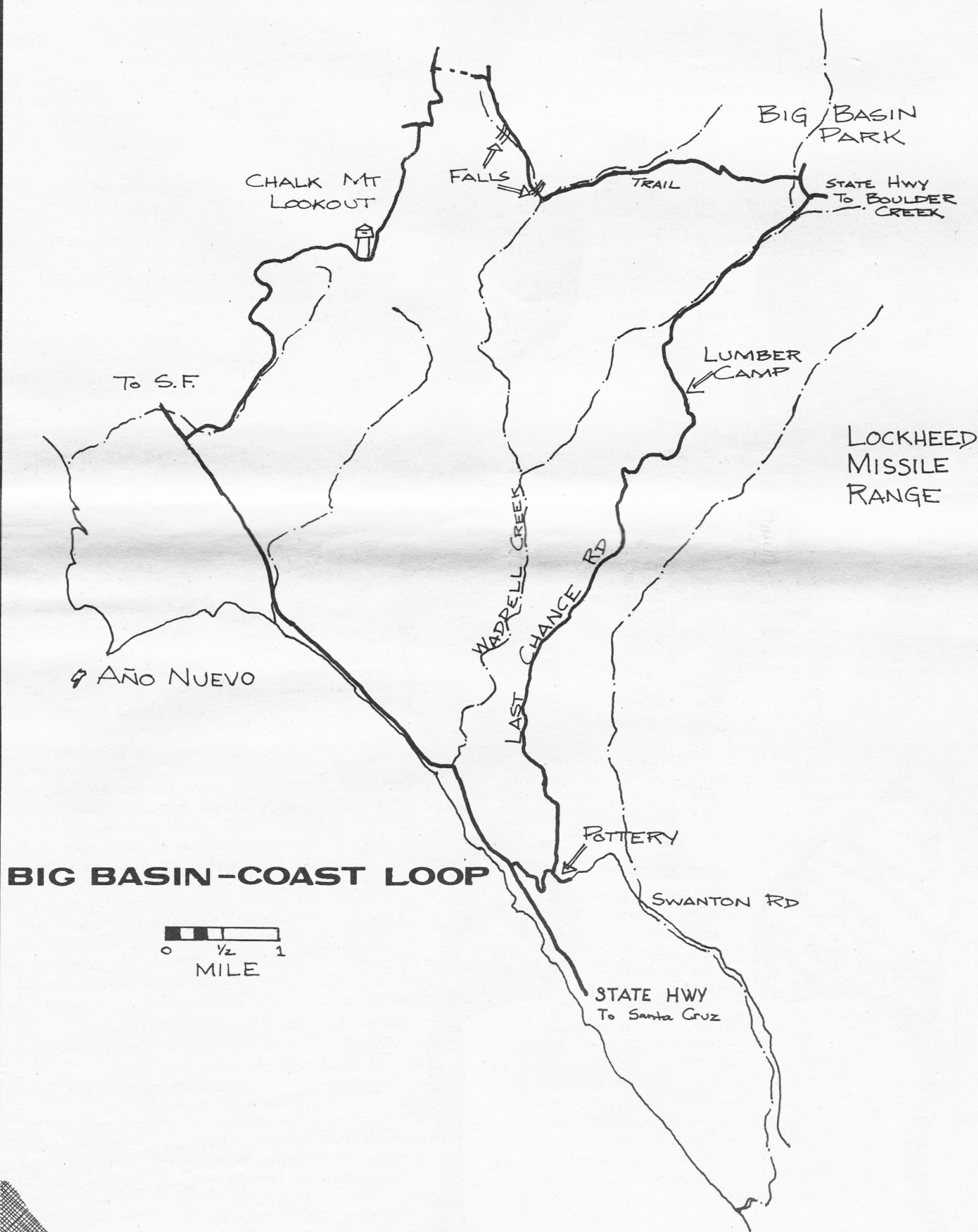
CAUTION: 1) No smoking on the trails this year, with the highest fire danger in years. The area is heavily patrolled and flown by the State Foresters and the County much more so than previous years. 2) The only guaranteed access to good water is at Big Basin. Bring your canteens.

Since this is a loop trip, you can pick your direction. We'll start at the coast, near Big Creek Lumber at the northern junction of Highway 1 and Swanton Road. Proceeding up the Swanton Road switchback, we climb up to Big Creek Pottery (gallery open weekends, school open during summer, minds open all the time). Leaving the paved road, start walking up the dirt road on your left, with the inspiring name of "Last Chance." The road winds up through meadows growing on uplifted, wave-cut terraces carved in "chalk-rock." About a mile up the road, you reach the top of the ridge and enter a delicate forest with a highly diverse plant community.

The road winds along the ridge top, gradually gaining elevation. You pass signs of recent development: bulldozers, new roads, erosion. These are the signs of a "lot-split subdivision"--a subdivision created without the social and environmental controls which the State and County usually require. This can legally be done by slowly dividing parcels over a period of five to ten years, but represents a genuine threat to the area's landscape. Much of the recent development centers on the old logging camp about five miles inland. It's now a photogenic ghost town dominated by the abandoned kilns. Many new roads converge in the old town, and it requires care to stay on the main road. Just beyond the ghost town, the road drops down to East Waddell Creek. The chalk-rock is left behind, and you enter an entirely new landscape shaped by a harder sandstone. Steep overhanging cliffs at least 500 feet high enclose the narrow valley. **WARNING:** The creek is cool and appealing, but the Big Basin Park sewage treatment plant is just upstream. The road climbs up the canyon past the sewage plant into the park itself. The giant redwoods dominate the sky, and cast a deep shade as you climb slowly toward park headquarters, where you can arrange for a campsite. The campgrounds are full on the weekends and you have to make your own arrangements.

The second day begins with a stiff but short climb out of the Basin. Head west for five miles, taking the trail along Kelly Creek to Lower Berry Falls, perhaps one of the prettiest spots in the Santa Cruz Mountains. Take off your boots and wade, while contemplating the reservoir which is planned to drown out these falls around the turn of the century. Take pictures for your grandchildren. It's a tough spot to leave, but climb up the trail along Berry Creek aiming toward Upper Berry Falls, also impressive, but best seen in spring. About half a mile beyond the upper falls, a fire trail takes off to the west. Follow this path for a quarter mile and it will lead you out of the park into a logged-over valley. The trail peters out, but continue up the bottom of the valley, and you'll regain the trail in the trees at its upper end. This short trail takes you up a steep hill to the fire road on top. From here, the fire road will lead you downhill to the coast. There is one steep climb to the Chalk Mountain Lookout, which is open during the summer. The view from the top (1600+ feet) is well worth the few flights of stairs. Once you have left the park and entered the chaparral, keep a sharp eye out for herbs and teas. Some of the more common ones include yerba santa, sage (salvia and artemisia), and mint, with yerba buena growing in moister spots. Those with greater ambition might note that the Spaniards made excellent preserves from the "little apples" on the manzanite bush, which are now ripe. Beyond Chalk Mountain, the road drops rapidly to the coast, quickly passing through several plant communities. It rejoins Highway 1 at the Cascade Ranch on Ano Nuevo Point. You may want to ask their permission before taking the hike. Return to the starting point by taking the Coast highway southward.

Barry Hecht



THE REDWOOD FENCE



The RAGGED EDGE

MOTORCYCLE
SPORTS
CAR
SERVICE
PARTS
and
ACCESSORIES

ALL MAKES and MODELS
SPECIAL ENGINE MODIFICATIONS
ENGINE TUNING WELDING
BRAZING and PERSUADING
CUSTOM CONTROL CABLES

1301 WATER ST.
426-0536 SANTA CRUZ

LEATHER SHOP
125 BEACH ST. S.C.

YELLOW BIRD
1368 PACIFIC AVE.
SANTA CRUZ

B.S. from the Yellow Bird...
Mici Schmidi - Sure if we've got midis with us that's your bag. But we don't pay our sales like we think chicks should. No biny things to wear them like the big stores! A windy, our selection of accoutrements is great. I think we should do a bargain number on us lately. so bring in your latest good will. Face it... seems like life is hanging such a lead. Uh-huh! that one joy is to dress up in some new clothes. Uh-huh! it makes us feel good and that can't be bad. Uh-huh! So when you feel like doing a clothes trip wander on the yellow bird - relax, look around, try clothes on, rap, check out the sale rack. If your shirt or dress we have a lovely braiser. Love and peace B.S. a stunning thing, we do a consignment thing.

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