

8<sup>th</sup> ♍  
The moon enters Aries  
\*\*\*pull weeds\*\*\*

10<sup>th</sup> ♉ Mardi Gras  
The moon enters Taurus  
\*\*\*plant potatoes & other root crops\*\*\*

12<sup>th</sup>  
SHUM CLASS: Language of meditation, Thursdays, 8pm, Free, taught by Ed Dalton & Ed Riddle, 6652 W. Park Ave., Boulder Creek. info-338-3370.

13<sup>th</sup> ♊  
The moon enters Gemini  
\*\*\*pull weeds\*\*\*

DRAMA: ORESTES by Euripides Stevenson College Dining Hall U.C.S.C., 8:30pm 50¢

ILLEGITIMATE THEATER: Phil Schultz & his Palo Alto Troupe Cabrillo College Theater, 8:30pm, \$1-Stu., \$1.50-Gen.

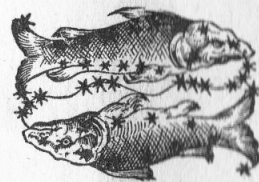
14<sup>th</sup> ♋ Valentine's Day



SPECTACLE: MIKADO by Gilbert & Sullivan, Cabrillo Theater 2:00pm, \$1.75-Stu., \$2.75-General, child. under 12-75¢ 8:00pm, \$2.75-Stu., \$3.75-Gen. performed by the San Francisco Lamplighters

DRAMA: ORESTES see the 13th.

## CALENDAR



15<sup>th</sup> ♋  
The moon enters Cancer  
\*\*\*very fruitful-plant and irrigate\*\*\*

DRAMA: ORESTES see the 13th.

16<sup>th</sup>  
BLACK CULTURE WEEK: at Cabrillo College  
Soul Supper--S.C. Civic Aud., 7:00pm, \$3.

Art: works by contemporary black artists of the San Francisco Bay Area, through Feb. 27. Cabrillo Gallery, hours: 10am-4pm Mon.-Fri., Free.

SURVIVAL FAIRE: at San Jose State, sessions lasting from 9am to 10pm include panels, exhibits, films & workshops. Feb. 16-20. Info. 475-5812. Today's topic: Population.

17<sup>th</sup>  
BLACK CULTURE WEEK:  
Film--BLACK ORPHEUS, Cabrillo Theater, 6:30pm, \$1.00  
Panel--Black Art Discussion, Cabrillo Theater, 8:30-10pm, free.

SURVIVAL FAIRE: at San Jose State.  
Today's topic: Waste.

18<sup>th</sup> ♌  
The moon enters Leo  
\*\*\*pull weeds\*\*\*

BLACK CULTURE WEEK:  
Film--DUTCHMAN, Cabrillo Theater, 6:30pm, \$1.00  
Dance--Class by Zack Thompson movement and rhythm for dancers and non-dancers- Bare feet required. Cabrillo Gym, 7:30pm, \$1-Stu., \$1.50-Gen.  
Lecture--"Black Experience with Integration", Cabrillo Theater, speaker Lerone Bennett, Jr., editor of 'Ebony', 8:30pm, Free.

SURVIVAL FAIRE: At San Jose State.  
Today's topic: Survival and Moral Order.

Bay Area Concern 2pm Rm. 450 Cabrillo College every Wed.

The Sun enters ♋ Pisces \*

19<sup>th</sup>  
BLACK CULTURE WEEK:  
Panel--discussion of ethnic studies programs, Cabrillo Center, 8:30pm, Free.

SURVIVAL FAIRE: at San Jose State.  
Today's topic: Survival and Social Order.

MUSIC: Sonny Terry & Brownie McGhee, U.C.S.C., College V Dining Commons, 8:30pm, \$1.50-stu., \$2.50 adults!

20<sup>th</sup> ♍  
The moon enters Virgo

BLACK CULTURE WEEK:  
Music--Jazz concert, Cabrillo Theater, 8:30pm, \$1.50  
Dance--Fad dance demonstration & general dancing, Cabrillo College Center, 11pm, \$1.50.

SURVIVAL FAIRE: At San Jose State.  
Today's topic: Life Cycle, an Atmospheric Awakening.

21<sup>st</sup> ♎ full moon  
\*\*\*gather mushrooms\*\*\*

PEACE & FREEDOM PARTY CONVENTION: in Long Beach, open to all PFP members--to focus on issues & candidates for the 1970 election. Feb. 21-23. registration fee \$5. info-Charles Oliver- 426-8500.

23<sup>rd</sup> ♏  
The moon enters Libra  
\*\*\*plant flowers & vines\*\*\*

25<sup>th</sup> ♏  
The moon enters Scorpio  
\*\*\*plant bulbs & roots, prune, fertilize (organic)\*\*\*

28<sup>th</sup> ♏  
The moon enters Sagittarius  
\*\*\*plant onions, cultivate\*\*\*

ECOLOGY: 'Clean the Creeks' spon. by Youth Environmental Confederation, 9:00am, info-475-6200 ext. 12.

Vol. I Issue 5 February 7, 1970 13¢  
P.O. BOX 984 SANTA CRUZ, CALIF. 95060 1383 PACIFIC AVE. Rm. 1

**FREE PAGES**  
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SANTA CRUZ  
INNER

# SANTA CRUZ



The trouble/benefit with living in sunny Santa Cruz is the illusion of isolation. We almost feel invulnerable to the ravages of time and man in the big world out "there". The myth of local control and community self-determination breaks down however, when one looks beyond the superficial physical parameters of our fair region to the antagonistic social superstructure beyond.

Now, ecology/environment has become a popular issue. Every politician worth his Leslie Salt sees the necessity for tossing these words around in political catch-phrase fashion, making sure his particular constituency knows of his "concern". The media has discovered the issue and rarely does a day pass without an environmental horror story or two. Of course this should make most genuinely concerned citizens happy, for exposure is the first step towards action. But action in the political/economic realm is a curious thing indeed, and a closer look at some of the politically motivated environmental programs leaves one with a hollow feeling in the stomach. Sort of like a meal of Langendorf bread.

Take for example the federal program to clean up water pollution. Tricky Dick Nixon showed his genuine concern for the problem of deteriorating water resources by asking congress for \$200 million. This was supposed to cover the expense of badly needed sewage treatment construction for the entire United States. When one notes that the projected cost of water pollution abatement in New York state alone is \$1 billion, the Nixon proposal sucks. Congress, over administration protests, appropriated \$800 million million, still a joke, and Nixon, sensing the political implications, accepted the increase. He immediately made a sham of even this absurdly low figure, by stating that, in the interest of combatting inflation, he had no intention of spending the 800 million dollars. The administration is instead talking about scrapping the existing federal sewage grants program altogether. The presidential advisors have conceived a new financing scheme known as the "Hickle" plan, (after our illustrious part time Sec. of the Interior, part time oil lobbyist). The new plan has local communities selling bonds to pay for sewage treatment plants. Supposedly this would be beneficial because the federal gov't would pay the principal while the community would pay the interest, thereby splitting the cost 50/50. (Actually, the cost is split about in half anyway under the existing program.) But in a period of high interest rates the local communities would be stuck for much more than half the cost. In fact, if the plan goes into operation, communities would actually drive up the interest rates by flooding the bond market. (The boys in Washington didn't think of that, or did they? The Municipal Bond men on Wall St. see the new plan as a boon. After all, they enjoy tax-exempt status. According to James Ridgeway in a recent issue of Hard Times, the Treasury dept. asked the administration "to do away with tax-exempt municipal bonds. The municipal bond market offers a huge tax shelter for wealthy individuals and institutional investors." The T-men's attempt to do away with the tax-exempt bonds was torpedoed by none other than our law'n order lovin' attorney general, John Mitchell, who persuaded Nixon to preserve the tax-exempt status. Mitchell, in private life, was a well known municipal bonds lawyer). The result of this ingenious plan, says Ridgeway, "may be to actually curtail the development of sewer projects. Local communities, hard pressed to build new schools etc., will hesitate to sell bonds, and thus there will be fewer sewage systems built, not more." If the badly needed sewage projects of Carmel, Pacific Grove, San Lorenzo Valley etc., are started, we citizens will pay through the nose, as usual, while an elite few get fat on Wall St.

Nowhere to be found in the political arena is the concept of re-cycling of wastes. The processes by which we could re-claim sewage water for drinking, irrigation and food-growth culture in a hungry world are more complex and expensive than



the present programs of simple sewage "treatment" and disposal. And it is precisely this type of approach that is most urgently needed for a meaningful environmental policy. But this concept does not follow the profit path of least resistance. The recommended federal budget appropriations for the next fiscal year speak tragically for themselves: 800 million for water pollution, 18.8 billion for Health, Education and Welfare (cut by 800 million from the original congressional request), and 72 billion for guns, bombs, and outer space.

\*\*\*\*\*

In a future issue Rabbit Circus will explore the nature of our fossil-fuel based technology and its great threat to our environment and our lives. But something has come up that bears immediate exposure.

Pollution from oil leaks and spills have reached catastrophic proportions. The Santa Barbara oil disaster was the most publicized but actually a mere drop in the filthy bucket. One of the most dangerous sources of oil pollution has come from spillage by the great growing fleet of super oil tankers being used by the oil industry. In the last few years alone, according to Environment mag., the spillage of oil from tankers colliding or breaking up at sea has reached into the hundreds of thousands of tons. The Torrey Canyon, which broke up off the coast of England in 1967, alone spilled 118,000 tons of oil into the sea. Oil tankers have been involved in potentially hazardous accidents on an average of 2 to 3 times a week since 1966 and the incidence is increasing. The fleet of super tankers is rapidly growing, not only in numbers but in size as well. Tankers are being designed with 500,000 ton capacities, and many already sail with 200,000 ton loads. Now, many of the large ports can't or don't wish to handle these monsters. In many cases they can't even get into a harbor when fully loaded. San Francisco bay is a relatively shallow water harbor, incapable of handling the coming super-super tankers, so the oil companies are looking for alternative stations. It just so happens that Moss Landing is a "deep channel" harbor, and I heard that it is being considered for use by the mammoth oil beasts. No doubt local politicians will be thinking hard and fast about the possibility, weighing the apparent economic benefits against the possible tragic environmental consequences.

What makes this situation all the more perilous is the fact that we citizens are not protected from damages. Right now the law states that the government must prove "wanton and willful negligence" by a polluter, placing the burden of proof on the government, not the company. If somehow the government proves negligence, the penalty is a small fine. There is presently a bill in both the House (placing burden of proof on the industry) but both are bogged down in committees, easy prey for oil lobby predators. Neither bill provides protection for citizens or communities injured by an oil spill; they only concern themselves with cleaning up the oil. The "Circus" will dig deeper and report back next time.

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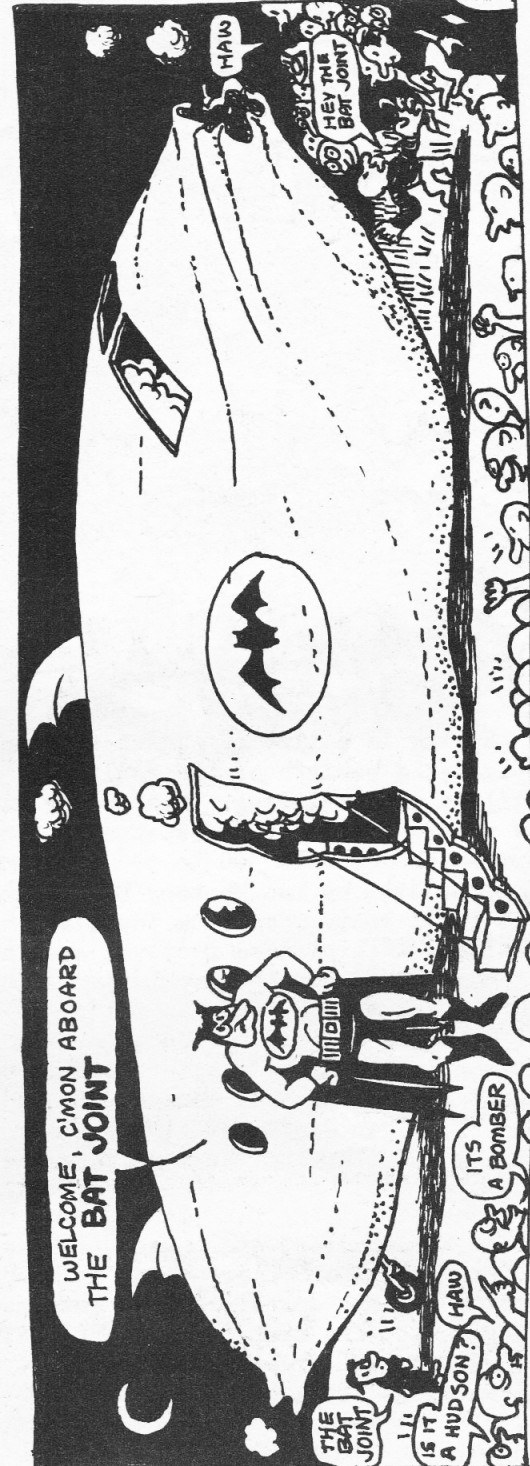
Brothers and Sisters! You can save the world. How? Just leave your old newspapers (newspapers only, no magazines, etc.) at the drop behind the Bookshop Santa Cruz, 1520 Pacific Ave. They will be picked up weekly by teachers and students of the Santa Cruz Community School and taken to San Jose. There they are reprocessed and made into usable newsprint, thus reducing air pollution and saving trees (also, people). Besides, the Community School will love you for it.

\*\*\*\*\*

You cannot separate the parts from the whole. Nor can you bring to the parts a preconceived image of the whole, for this is closed-minded. At best we should be aware of "wholeness" as we perceive the parts.

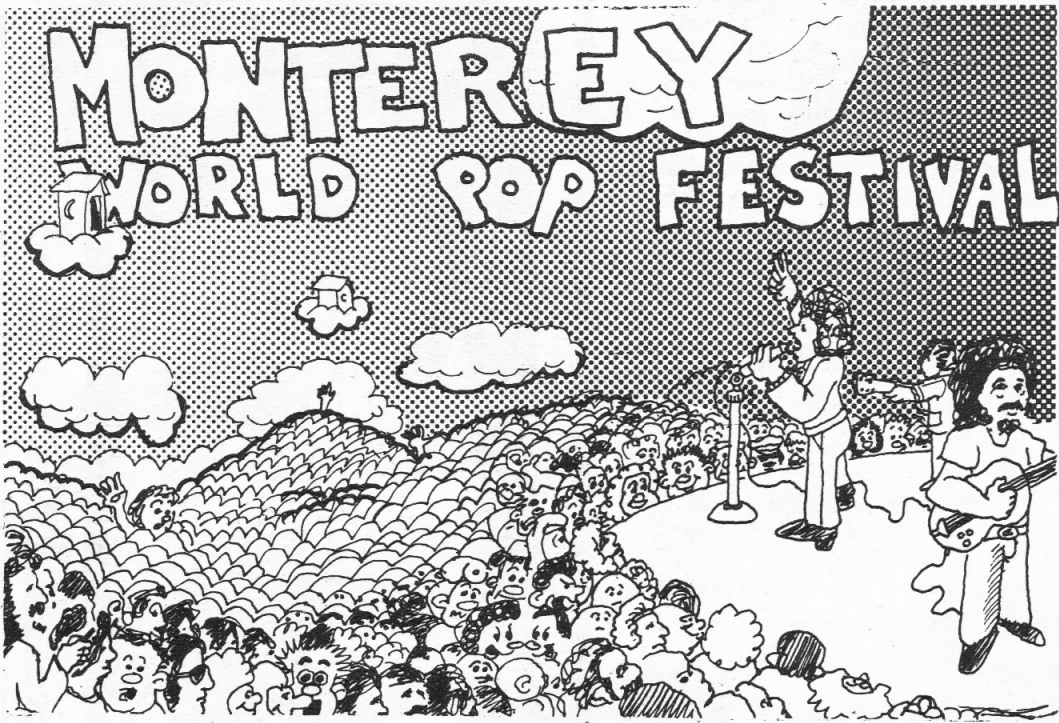
Alan Kcir

\*\*\*\*\*



BY JIM PHILLIPS





Spring is a time of excess spirits, a time to celebrate; a time to propagate; a rebirth of the soul/body; a primitive celebration of the fertility of the living. This spring may witness many pilgrims traveling to a pre-fabricated city especially constructed for their celebration. The city, which may hold 300 to 500 thousand pilgrims and pleasure seekers, was conceptualized by two Monterey Disc-Jockeys, Larry Lee and Dean Brown last April 1969. Their idea from the start has been to promote the most well organized, well planned festival ever held this side of Canterbury.

When asked how they would avoid the mistakes of previous festivals such as: not enough food and water, shitters, accessibility and other practical problems defined by Woodstock and Altamont, Dean Brown observed that "Altamont was a near disaster because of lack of planning. It was a free concert and had no real management, and management is something you have to pay for, you don't get it free." So last April, Brown and Lee set about managing and planning the most gargantuan rock festival ever undertaken. Since then they have created a corporation, MEDIAMETRICS which has acquired 462 acres of rolling farm land (three miles South of Aromas/ fifteen miles west of Watsonville) and engaged the managerial gears into overdrive.

Presently, wells are being drilled to supply water for the 130 to 150 thousand gallon tank storage at Pop Festival City. Tentative contractual arrangements have been made by MEDIAMETRICS for the following list of services which will create an instant city for three day residents - paying residents, at \$10 a head: complete water and sanitation facilities, traffic, and not a-la Stevie Winwood, will be directed by one way roads to and from the festivals 275 acre parking lot, supposedly all in conjunction with the California Highway Patrol and local Constabularies. The security force will have 500 "Grounds Security Officers" including thirty "Mounted Perimeter Guards." Said security guards are reportedly going to be there to help everyone, to keep people out who don't have tickets, and will be down on people selling dope but not on those smoking their own. Fire protection probably will be headed by none other than Smokey the Bear. Medical facilities will be extensive; they will include two hospital tents (one for physical disorders and another for psychic disorders) which will be staffed by the Medical Committee for Human Rights, headed by Dr. Richard Fein, associate director of San Francisco General Hospital. The necessary equipment and personnel will be provided by the American Red Cross. There will also be medical sub-stations set up all over the place and medics walking through the crowd. So if you plan to be sick or have a baby on or around March 20, 21, 22 you know where to go. There will even be a complete helicopter service for transportation of those performers shy of crowds over 200 thousand, and for security and necessary ambulance evacuation. Most of the above mentioned services are to be carried out by professional firms, in effect, big businesses. The overriding idea is not so much creative as it is slick and efficient, and as always happens when one deals on such a grandiose scale, it becomes very impersonal. There are, however, homey touches like 60 acres set aside within the grounds for people to camp on, and wood for camp fires. But again, the sheer grossness of 300 thousand people would only allow for a little over one square yard per person, and that sure ain't camping out. Furthermore, an estimate of 300 thousand is conservative when compared to the estimate of 500 thousand given out by Mediametrics.

The list of attractions is almost endless. The main feature of the Pop Festival will of course be live music ranging from rock, blues, country to folk and jazz. Dean Brown did say that the emphasis of this Pop Festival is to be on new talent like Ten Wheel Drive, a band he is particularly fond of. The list of groups and individuals performing reads like an epic poem: Lightnin' Hopkins, Lighthouse, The Who, Grand Funk Railroad, Shana, Three Dog Night, Beautiful Day, Buddy Miles, Joys of Cooking, and many more. For the devout on Easter Sunday, the last day of the festival, there will be a rock-mass featuring the Don Ellis jazz band backing Vince Guiraldi and the Edwin Hawkins Singers presided over by the Maharishi Mahesh Yogi. (Honest.) All in all it sounds like a veritable orgy of music from the entire musical spectrum. However, Santana and other Fillmore groups will not be there because of a bias of their manager Bill Graham. Graham told the boys at Mediametrics that it took him six years to make his first 2 million and he didn't want to see them make it overnight. Graham may sit on his hands but the show will go ever onward with simultaneous happenings; an artisans fair where 600 artisans will sell their wares, and a continuously running film festival in the evenings. There will also be a carnival, and a food circus to complete the orgy of delights. Somewhere amongst all this the Hog Farm will do their thing in

keeping people together. Hog Farmers have been a strong source of sanity and compassion at past festivals and are a real positive sign.

The Festival is planned to happen on March 20, 21, and 22 unless a court injunction is issued to cease and desist in the name of the law. The legal hassel over the festival has been going on ever since Mediametrics announced its intentions of having the ultimate super-festival. Monterey, San Benito, and Santa Cruz counties (all named as prospective sites) passed emergency measures specifically aimed at preventing rock festivals and generally concerned with large gatherings of people. Henry Mello, chairman of the Santa Cruz County Board of Supervisors, has stated that he would resort to calling out the National Guard to enforce the emergency measure. Fortunately, the festival lands are not in Santa Cruz County, (they are very conveniently located half in San Benito and half in Monterey counties). At the time the festival was announced, the San Benito half was zoned to allow circus, carnivals, festivals, and races, while that portion of the land in Monterey was zoned to allow parking. At that time the zoning laws were very favorable to parking the cars in Monterey County and walking across the grounds to the San Benito festivities, and this is how the festival will be carried out, if at all. The emergency measure provides a penalty of 500 dollars fine and 6 mos. in jail for each day there is an infraction of the law. But, Brown and Lee are willing to martyr themselves in the name of Mediametrics and their share of the profits. A new law recently passed by San Benito County makes it unlawful to sell tickets to an unlicensed festival, but to date no court injunction has been issued to Mediametrics so they keep grinding out tickets through a computerized ticket agency. The only other reported opposition to the festival comes from the local chicken farmers and mink ranchers, who are concerned about their chickens egg-laying habits and their minks balling behavior being disturbed by loud amplified sound. Another uncomfortable note, verified by a Mediametrics lawyer, is the unprecedented sales of arms and ammunition at a San Juan Batista sporting goods store.

Dean Brown, Larry Lee, and Mediametrics' train of lawyers all appear to be very optimistic at this point. They have evidently taken everything into consideration; the weather is supposed to be favorable and Flash, their house astrologer advises their every move. The fact of the matter is that they have simply invested so much time and money into the promotion of the festival that it has to come off to pay for itself. The proof lies with the public; if they condone and can afford such a festival it will be a success, if not, it will be a catastrophic failure. J.M.



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# Santa Cruz Arts & Crafts

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2623 Forty-first Avenue, Soquel Tel: 476-3211

Crisp, deep-fried sea foods and vegetables in season. Properly prepared tempura preserves the natural flavor of each ingredient. Served with a dipping sauce made from sea food base. The name is derived from the Portuguese "tempora."

ON TEM-PU-RA: **BIRWA** JAPANESE DINING

\*\*\* One last reminder: all the benefits of macrobiotics are thrown away by overeating. Become aware of yourself; teach yourself to stop eating before you are full

NO.	GRAINS	VEGS	SOUP	ANIMAL	FRUITS	DRINKING LIQUID
1	40%	30%	10%	10%	20%	"
2	50%	30%	10%	10%	10%	"
3	60%	30%	10%	10%	10%	"
4	70%	20%	10%	10%	10%	"
5	80%	20%	10%	10%	10%	"
6	90%	10%	10%	10%	10%	"
7	100%					"
8						Sparingly

GEORGE OHSAWA'S CHART OF DIETS

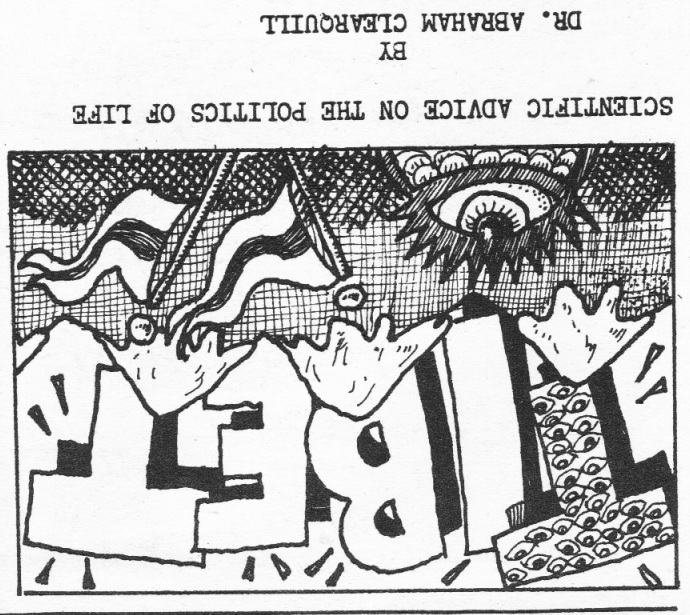


So far you've been turned on to rice, mltuke, and bread. Before going any further into detail with recipes, I would like to give you a more complete view of the macrobiotic diet. As you already know, grain is the basic food in the macrobiotic way of life. Vegetables follow close behind, and both fish and fowl may be used as secondary foods, the former being more desirable. According to George Ohsawa, macrobiotic may be divided into seven regimens. No. 7 is a healing diet consisting entirely of rice, and lasts for ten days. In graduated diets-- no. 5, no. 4, and so on-- rice remains the primary food, but secondary food are added. For the most part the range from 3 to 6 on the chart is where you should spend the main part of your time. 1 and 2 may be used for variety, but infrequently.

school in Tibet until the invasion, and then were secretly carried to India. They are divided into kama and Terma. The kama consists of the Sutras, on philosophical subjects, and the Tantras, on the esoteric practices. The Termas are secret books of a mystical nature, and are revealed only to authorized initiates. The Tibetan Book of the Dead is such a Terma, and others are even more profound. Because of the destruction of lamaseries and libraries in Tibet, and the displacement of lamas to India and elsewhere, these price less books may be lost forever. Some Tantras are in immediate danger, and of some of the Termas, only one copy is in existence. For the preservation of these texts, and their distribution to the now widely scattered centers of Tibetan Buddhism, Lama Tarthang Tulku has established the Dharma Press in Berkeley and Benares. Twenty volumes have already been published in the original Tibetan, and are therefore saved for posterity. In addition, the Tulku has brought thirty exceptionally rare volumes to Berkeley. With the aid of his advanced students, these are being translated into English, and will be published by Dharma Press when funds are available. These deal with ritual, philosophy, history, astronomy, anatomy, medicine, heral healing, illusion, psychology, meditation, mystic illumination, and other subjects. Also, Dharma Press will publish books on Tibetan art, mandalas and culture, or original prints by contemporary Tibetan masters, and a monthly newsletter. **APPEAL** All serious students of esoteric psychology and Eastern culture will recognize and welcome the potential of the Tibetan Nyingma Meditation Center and the Dharma Press for making available in the Western world the tremendous store of knowledge preserved in Tibet for 1200 years and now threatened with extinction. At the moment these organizations are totally unsupported and barely surviving. When properly functioning, they will both be self-supporting and independent, and will continue to serve us for years to come. If support is not found soon, this opportunity will be lost. Donations are tax deductible. Checks may be sent to the Tibetan Nyingma Meditation Center, 2522 Webster Street, Berkeley, California 94705; or to the Patani Foundation, Box 1031, Santa Cruz. At least \$1000 is needed immediately for organizational expenses and fundraising. An additional \$3000 is required to begin the publishing program.

**LAMA TARTHANG TULKU**  
After the death of an incarnate lama, the monks search for his reincarnation. By various means, a child is recognized as his incarnation, and trained throughout childhood by eminent tutors to take his place in the lamaist hierarchy. This tradition is called the Tulku system. Tarthang Tulku is such an incarnate lama. Born in East Tibet, his pre-teratory training was interrupted by the Chinese invasion, and completed in India, where over 4,000 lamas have found sanctuary. As the incarnation of an Abbot of the Tarthang Monastery of the Nyingmapa sect, he received extensive teachings in Vajrayana meditation from Khenze Rinpoche, one of the most important masters of his generation. In 1967 he was endorsed by the Dalai Lama and ordained in both the Nyingmapa and Kargyudpa sects, he came to the west. He established the Tibetan Nyingmapa Meditation Center in Berkeley and transmitted the Vajrayana. Here 40 practicing students study Buddhist philosophy and psychology, mantra recitation, Nyingmapa meditation, ritual, and (optionally) Tibetan language.  
**DHARMA PRESS**  
During the first centuries of Buddhism in Tibet, the basic Sanskrit texts were translated into Tibetan. These texts, together with an unbroken oral tradition of interpretation, were preserved by the Nyingmapa

In the 8th century, Buddhism was introduced in Tibet by the Indian masters Shantirakshita and Padmasambhava. In the following centuries it was brought to China and South-east Asia, and was destroyed in India. Only Mahayana, and Vajrayana all preserved intact, complete with the techniques of spiritual development which are the essence of the Buddhist tradition. In modern times, reports of these techniques have come to the west from travelers such as Harter, Blavatsky, Evans-Wentz, and David-Neel. But only in the last decade, thanks to the Chinese invasion of Tibet, have authoritative Tibetan teachers reached the west. At the present time, there are four schools of Tibetan Buddhism: Nyingmapa, Kargyudpa, Sakapa, and Gelugpa. Nyingmapa is the original sect, founded by Shantirakshita and Padmasambhava. It stresses theory and practice of all nine "yanas", or ways of liberation. The first two vehicles are Han-



SCIENTIFIC ADVICE ON THE POLITICS OF LIFE

DR. ABRAHAM CLEARWILL

BY

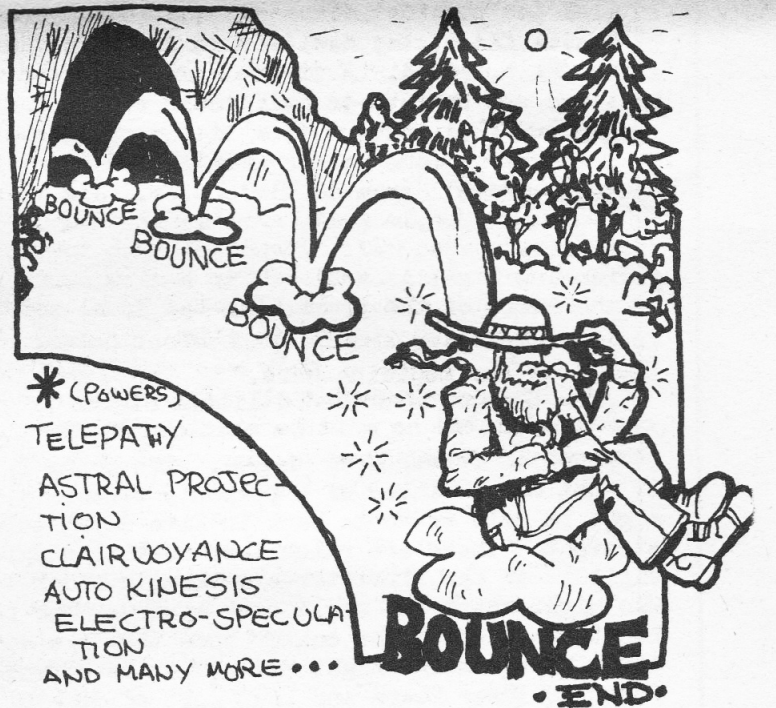
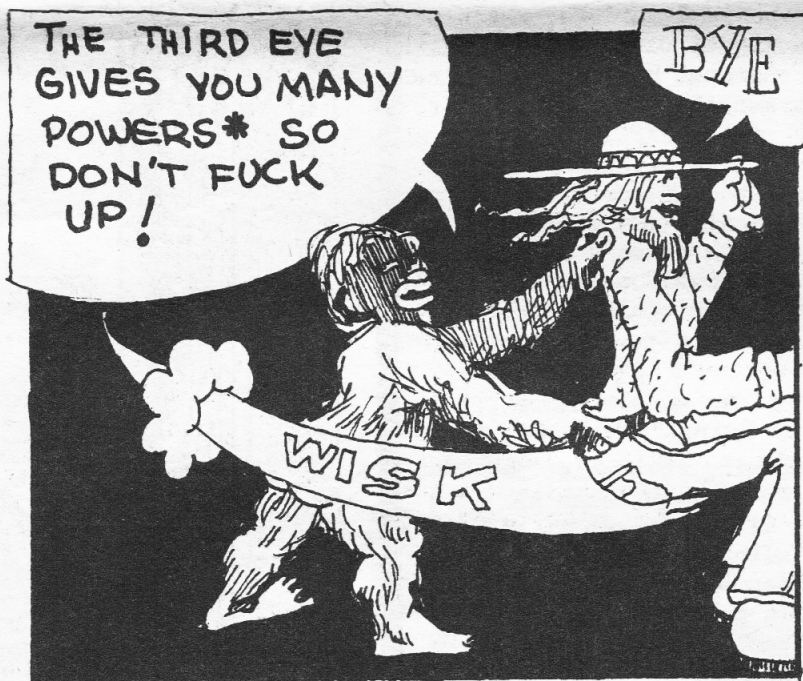
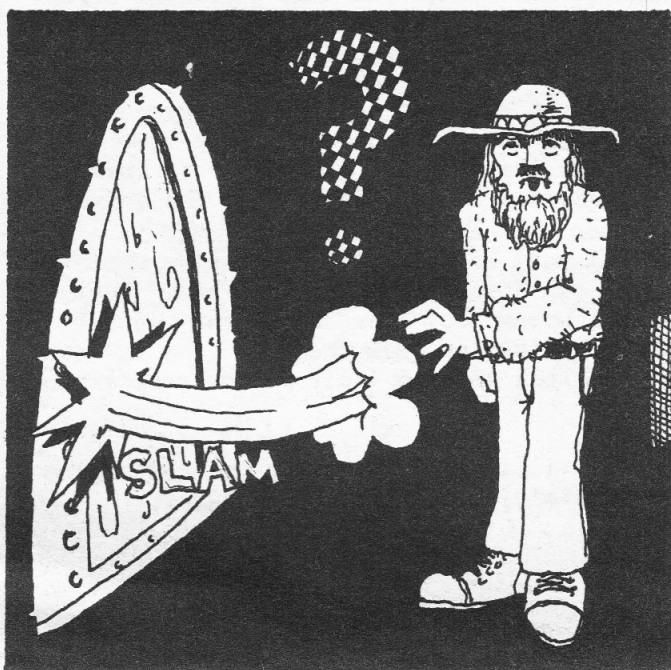
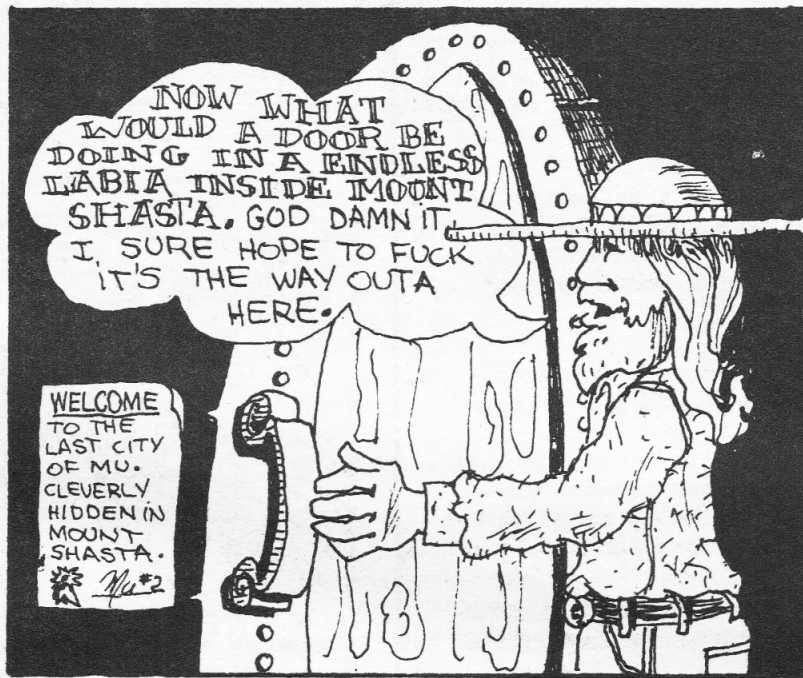
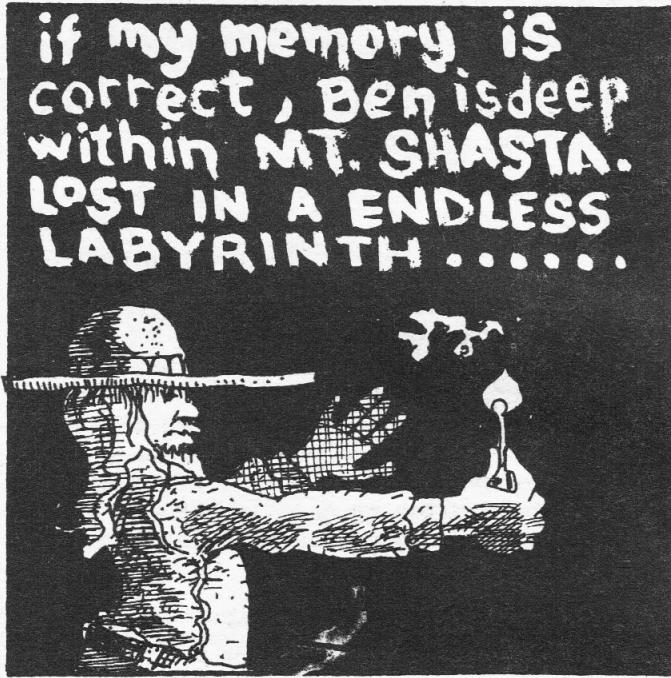
In the past weeks, I have described various teachings from the near east, and given hints for finding esoteric schools based on these teachings in the Bay Area. These traditions can be traced back to ancient times, and related to Egyptian, Essene, and Babylonian sources. But as we are interested primarily in available teachings, it is time to go on to the Far East. So now I will describe the Tibetan Way, and in particular, the Tibetan Nyingmapa Meditation Center in Berkeley.

# Ben Loman

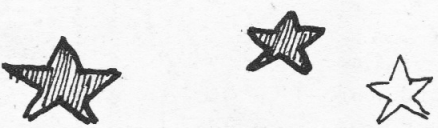
STARRING  
IN

# "BLACK & BLUE MAGIC"

© T. WALDO BUCK PRODUCTIONS 1970



# WEEEE



69 ENRIQUE MARBLIES

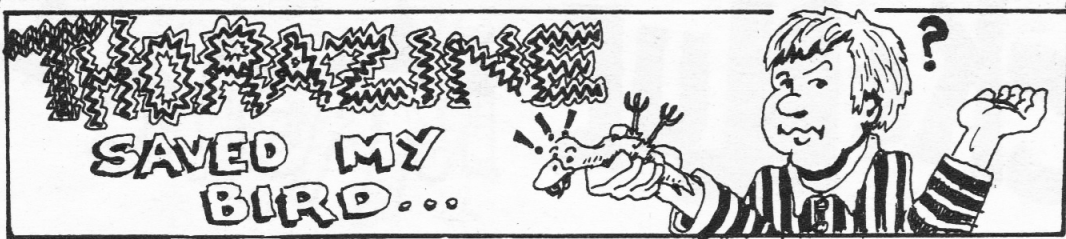


**GARBAGE!**

THAT'S RIGHT FOLKS GARBAGE! BEN LOMAN HAS MOVED TO THE BIG CITY, AND THERE HE USES HIS NEW POWERS. BEN ROAMS THE STREETS, PICKING UP THE GARBAGE, AND HELPING PEOPLE IN DISTRESS.

\*SOME CHANGES ~ FOR THE YOUNG MAN FROM BOULDER CREEK!





There are no bad guys and no good guys in the story of how Santa Cruz County is coming to grips with the "drug problem." There are just people--people who are confused, anxious, angry at times to be sure--but more often than not, people who are trying to seriously understand and help with the problem.

Take the hospital administrator at Santa Cruz General Hospital. "No," he told me, "though police may sometimes bring a patient in--giving the public the impression perhaps that we have called the police--our policy is basically that the problem is medical and not legal in nature. The people who come to us for help are sick and they need medical attention."

What kind of people come to the hospital for help? "They might include a high school student who was hooked on seconal and couldn't cope with school anymore, or someone on a bad LSD trip. They can't find help at home or in school and so they come to us." As to methods used to calm someone having a bad trip, he stated that "we might use thiorazine, although if we suspect that the patient has taken STP instead of LSD we wouldn't, as the combination of drugs can be lethal. Also, we wouldn't use thiorazine if the person had hepatitis."

And if that didn't? "This is of course up to the individual doctor but one possibility would be to refer him to the drug abuse preventive center which is located on the hospital grounds." On my way out of the hospital I stopped for a moment in the lobby and looked around. The gentleman I had just spoken to had been reassuring and friendly--and yet--would this be the place I would want to come to if I were on a bad trip? Thorazine was here, which would bring me down, but on the other hand, the hospital setting itself was also here. And the best hospital setting in the world is still a cold, sterile atmosphere.

I knew vaguely that there had been attempts by a man named Art Hemple, who worked for the Health Dept. to start a residential treatment program in Bonny Doon. Somehow, through a bureaucratic misunderstanding, Hemple had lost his job and the program had fallen through. Wouldn't that be the ideal situation however, if one had to seek outside help for a difficult experience induced by drugs--to be in a county setting with a relaxed staff and a non-hospital environment?

The Drug Abuse Prevention Center started by a minister, Gene Dawson, to deal with drug related problems within a Christian framework. A pamphlet from the DAPC states that "he felt God was leading him to California to work with drug people who needed help." The center is now leasing a large structure from the county hospital. Numerous other enterprises, such as a resale store, are connected with the DAPC.

The first person I saw at the center was a young girl, about 16, standing at the entrance to the building; "I think its just beautiful here," she said, "it's a real home." She told me she had found peace at the center, and a way of kicking speed which she had been using for several years.

Inside the atmosphere is warm and homelike--somewhat of a relief after the hospital. Everyone I met radiated an enormous amount of good will and was anxious to tell their story of drug addiction (usually speed) and their escape from it through the work of the DAPC.

I talked at some length with two staff members, Mike Gordon and Jim Thurber, as well as with Jim's wife. Jim told me that his drug taking had been at least in part, a religious search for light, but that acid just "blew my head off, I got too much too soon...with Jesus I am experiencing light as well but in a slow sweet natural way." He described the heart of the program as the "soul session." The soul session includes "singing simple hymns about Jesus: the healing power of Christ is our medicine here."

Mike Gordon described a little of the program. Before a person can be admitted he must be examined by the "Inner Board," which is composed of former drug users. The board is becoming more selective--it must be convinced of a person's sincerity." In certain cases he might be told to "come back in five days" to see if the person is still straight. There are rules they must also agree with--for example, no visitors in the first three weeks (in order to keep away from friends who might start the cycle over again). And people must ask for permission to go outside the center once they are admitted. Serious infractions of the rules might mean that the offender would be called up before the Inner Board and some sort of disciplinary action--i.e. washing more dishes--would be administered.

The DAPC are experts in helping to bring people down from bad trips. In the De La Veaga Park crisis, where numerous individuals unknowingly sipped wine with LSD in it, they saw several individuals at once through a very difficult time. No attempt is made to keep anyone in who doesn't want to be in the program. They are free to leave whenever they feel ready.

No one can deny that those who work for the DAPC are animated by a spirit of love, and that this spirit--which they would identify with Jesus--is changing the lives of those who come for help in many beneficial ways. Lives which had been blasted apart, were slowly being healed and unified again. Whether or not the program will work for more than a tiny minority of the population who experience problems with drugs, is questionable, as far as I can see. It is basically meant for the people who can accept Jesus as their personal saviour and who want to return, more or less, to the society and to the values they held before taking drugs heavily. The personal statement of Jerry David Mermis, printed in a DAPC pamphlet reads, "Hair, hippie-ism and drugs all left when Jesus came. I was no longer a servant to the evil forces that made me ugly and tried to possess me. I have given up all the worldly things to become spiritually clean and join the Christians of the DAPC."

While aware of the dangers involved, I was not ready to reject at least some of the changes that marijuana and LSD had produced in me and in my society. My hair was probably longer than when I first started turning on, but I didn't feel as if the devil had possessed my soul.

On the other hand, speed and heroin seemed to me pretty unmistakable bummers, and if the DAPC could help there, more power to them. Whatever that power was and wherever it came from.

At the local government level, a spokesman for the county said that the county recognized a crisis situation in regards to drug use, but as yet had no coordinated program. At the present time the County Administrative officer has been instructed to prepare an inventory of available programs in the county and submit the information to the Board of Supervisors for their consideration and action.

At the present time, he said, "there are almost completed plans for a program to help high school students who, because of drug related problems, are no longer able to function in school. Space has already been allotted in the same structure housing the DAPC for classes to be held by qualified teachers. The program will not be directly connected with the DAPC, only in so far as DAPC members happened to attend the classes."

The most important interview I had, while doing the story, at least as far as I was concerned, was with a doctor who had long been interested in organizing a program to deal with drug related problems.

As we talked I casually remarked that I smoked grass myself and had dropped acid a number of times. The interview left the general and got down to the specifics of just what my experiences had been.

The problem was of course that I could not find adequate language to describe what happened when I smoked grass and why my experiences encouraged me to continue. The more I tried to communicate, the more frustrating it became.

"Do you think," he asked me rhetorically, "that I as a responsible doctor could smoke something which would alter my consciousness. Suppose there was an epidemic of typhoid and I was responsible for the program--how could I do such a thing?"

In a sense he was right. It would seem like the simplest thing in the world for him to try the stuff for himself and open up a deeper communication channel between us, but on the other hand, suppose there really was a typhoid epidemic and he was stoned and made a crucial error in judgement. I would be right there with the rest of the aroused citizenry demanding his removal.

The real problem in drug treatment seems to be one of language and communication. To the administrator and the doctor the drug taker is sick and deserves medical help. To the DAPC the drug taker is spiritually amiss and it is Jesus and Jesus alone who can supply the answer. To the County official, the person who has problems with drugs is an administrative problem--one small part of an enormous organism which includes a series of agencies that can absorb and deal with him. They are all right in a sense--and all wrong too, because the very verbal categories they use to define the situation, cut them off from the non-verbal world of the drug user, as well as from their fellow professionals.

So I didn't find any heroes or villains in the "drug problem" scene in Santa Cruz. Neither, unfortunately, did I find any answers.

Rod Karr

