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WHIP

WHIP



VOL. 3 NO. 26

NATIONAL

JUNE 7, 1968



BABY JERRY '68

THE DECLARATION OF SPACESHIP EARTH

THE AFFIRMATION OF LIFE

In the World Mind which is being assembled, May 1968,
Being the person affirmation
of some human beings on the spaceship Earth.*

Dear Human Being:

You are invited to sign this document if it expresses the nature of your commitment to life, or to write a new statement as you wish, and then communicate your affirmation to the World Mind, c/o EVO, 105 2nd Ave., New York, New York, N. Y. 10003. This document is analogous to the U. S. Declaration of Independence, as you will notice, but it has been written and circulated more or less anonymously because it invites a lonelier kind of decision. You may expect, however, that the human relations which will emerge in order to share in this affirmation will be very friendly indeed. You might begin to think about the problem of generating a document analogous to the Constitution, for the spaceship Earth.

When in the Course of human events, it becomes necessary for some people to dissolve the political structures which have regulated their behavior, and to assume as participants in the World Mind, the personal and communal integrity to which the Universe and its Operative Principles entitle them, a decent respect to the opinions of mankind requires that they should declare the conditions which impel them to this assertion.

We hold these formulations to be fundamental, that all human beings have innate integrity, that they are endowed by the Universe with substantial Capabilities, that among these are Intelligence, Love and diverse Creative Energies. That to secure an environment in which these Capabilities may be exercised, Cultural institutions are devised by them, deriving their legitimacy from the consent of the People, That whenever any Form of Culture becomes destructive of Human Capabilities and their exercise, it is urgently appropriate for the People to alter or abolish it, and to institute new Cultural arrangements, relating to such principles and organized in such a way, as to them shall seem most likely to effect their creative emergence as fully functioning human beings. Prudence requires that Cultures long established should not be disrupted for light and transient reasons; and accordingly all experience has shown, that people are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design which will utterly ruin the spaceship Earth and the human life which it supports, it becomes urgently appropriate for them to throw off such Cultural constraints, and to make new Arrangements for their future well-being. — Such has been the patient sufferance of these Human Beings; and such is now the necessity which induces them to alter their former System of Government. This history of our present Cultural Arrangements is a history of repeated injuries and usurpations, all contributing to form a suicidal pattern of Tyranny over Mankind and his mother Earth who nurtures them. To substantiate this, let Observations be submitted to a candid world.

Our present Cultural Arrangements have not allowed for patterns of cooperation, the most wholesome and necessary for the public good. They have obstructed us from taking action of immediate and pressing importance, without numerous bureaucratic changes and approvals; and while we are obstructed the bureaucracies remain unchanged and disapproving.

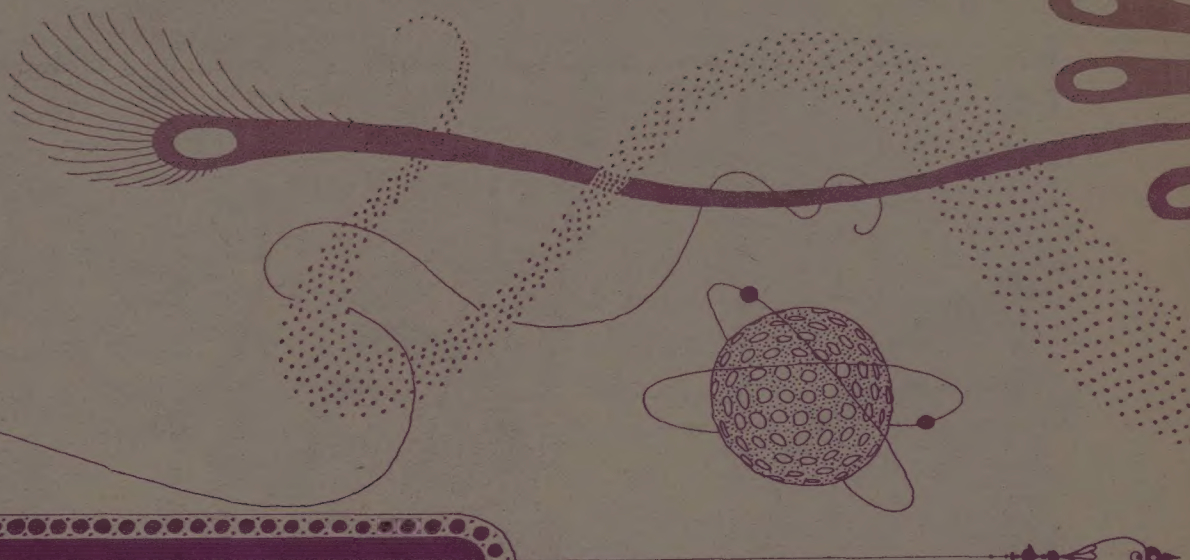
They have failed to accommodate large groups of people, unless these people would relinquish their integrity, which is essential for them and dangerous only to oppressors.

They have involved the calling together of committees and commissions for the sole purpose of distracting people and fatiguing them into conformity. They have involved the repeated brutal harassment of community groups, for opposing with manly firmness the invasion of human dignity.

They have discouraged for a long time, after such harassments, the formation of new groups; whereby the responsibility for human well-being has returned to the People at large; our communities remain in the mean time exposed to all sorts of ecological disasters from without, and convulsions within. They have tended to prevent the realization of mankind's new ability to make the world work for the benefit of all; by obstructing the creative inclinations of individuals; inhibiting the free exchange of goods and services, and concentrating enormous powers in giant complexes which threaten to destroy all human life.

They have interfered with proper conservation and management of resources, by reinforcing any activity which brings immediate financial gain regardless of the pollution, congestion, decay and disorder which it entails.

They have required all personnel to reinforce the existing pattern of institutions and values, as a primary condition which determines the tenure of their offices, and the amount of payment of their salaries.





Paris:

'Bonnie & Clyde' at the BARRICADES

by Lil Picard

From morning to night—Paris discusses, discusses . . . Paris' Theatres are closed, the Sorbonne is occupied by the students. "There is no time now for culture anymore", they shout. Jean Paul Sartre answers questions of the Revolutionaries in the famous literary Theatre L'Odeon which the students took over and made their Forum for a new revolutionary spirit which has gripped all France, including workers farmers and even the bourgeoisie. Madeline Renaud, famous actress and wife of the Odeon a Director Jean Louis Barrault, resigned on May 23 from her position on the board of administration of the French Radio and TV, and the actor, at the second demonstration, was sitting on the stage where for years he had backed and produced the plays of the creative avant-garde: Genet, Beckett and Ionesco—rejecting the old French academic Theatre tradition, and declared: "I have stopped to be a theatre director, I am just an actor now". One reads even in a German newspaper of the bourgeois press that to-day in Paris everything is in "revolutionary change" since the students went to the barricades. A friend of mine reports from Paris: "Youth is so politically active that it takes one's breath away". Not only the Sorbonne is occupied by the students, but also the Highschools (Gymnasiums) are taken over by the pupils. Everywhere in Paris the people are involved in heated intellectual and political discussions, day and night. In the Odeon as well as in the Sorbonne, they have introduced the 168 hour week.

The rush of the crowd which wants to get into the Odeon is so strong that guards are in control, and they let people in only when some seats in the orchestra or the balcony become empty. Everybody may talk without restriction. It's the "Tribune Libre" (Free Platform). Whoever goes to the ramp may use the mike. The Iron Curtain of the theatre is down. In big letters it is written on: "The Revolution is not only the thing of the Committee, it concerns You!". One could characterize the atmosphere as Hyde Park Corner with the spirit of the Left.

The Tribune Libre works as a valve: Opinions clash.

Somebody calls the Common Market an invention of the Capitalism. From the Balcony somebody else yells: "Are Provocateurs here to confuse us?"

To the theme "Culture" a bearded youth demands: "One should be able to go to the theatre without necktie". Laughter in the audience.

An actor cites a fable by Lafontaine in his own way, calling de Gaulle a lion and Pompidou a fox.

And again a voice from the Balcony "I am disgusted. The workers fight for basic economical rights and social questions. Let's talk about culture when the time is ripe".

In the corridors young people with red arm-bands. There are offices for musicians, for actors. In the third floor of the theatre there is a dormitory installed. For blankets they use the wrappers with which the red plush—seats of the theater are covered at night. A student says "They are for tired students". There are no more performances. Now the Theatre is a Forum for the Revolution. "We have sent an agit-prop troop to the strikers in the suburbs".

A manifest says "We question theatre as merchandise, the bourgeois culture, the stifling consum-society, the parties . . ." and it is summed up in the slogan: "Reform? No! Revolution? Yes!" Before the Church of St. Germain, across the Cafe des Deux Magots and the American Drugstore, musicians play. Trumpets, guitars, a drummer—they wear Indian gear. There is gaiety and applause. They are collecting money for the families of the strikers and the students.

The Sorbonne has become a tribune for political ideas. In the inner court are bookstall with writings by Lenin, Marx, Herbert Marcuse, Mao, Photos, Red and Black Flags, groups in heated discussions. In the Lobby a Grand Piano—somebody plays Chopin. On the walls manifests: "Make your dreams come true!", "Only Truth is Revolutionary" "We have to meet the Workers", "The Sorbonne is our Base of Action, it is not the battleground".

An evening with Jean Paul Sartre in the large overcrowded Amphitheatre of the Odeon. In the audience Melina Mercouri. Turmoil—Battle of Voices. Sartre

answers questions.

Question: "Is it possible to organize faculties of workers?"

Answer: "The Universities have to be open for all workers".

Question: How do you visualize a New Society?"

Answer: A new conception of a socialistic Society which is based on complete democracy".

Question: "What do you think about a general Self-administration? (Self Government)

Answer: That's not easy. The experiments in Yugoslavia have often met with indifference by the workers. I consider it normal to replace in the Universities the co-administration by selfadministration (Self Government)

Question: "Is the dictatorship of the proletariat necessary?"

Answer: I am sure about that. I am of the opinion that Socialism and Freedom can't be separated. If one doesn't take that for granted one will for years first lose liberty and freedom and then Socialism."

From the Balcony a heckler: "Sartre is a very good artist, but a lousy politician "And Sartre, the philosopher, retorts: "I am here not as a politician, but as an Intellectual".

Since the outbreak of the Student Revolution in France no American Establishment Newspaper described the intellectual atmosphere as true to the spirit of tomorrow's world as Gerhard W. Weber, Paris correspondent of "Die Welt", a German newspaper, called by the revolutionary German students a fascist publication. As Christian Morgenstern, German poet of the twenties, wrote:

"Dinge khene vor im Mond,
 "Die das Kalb selbst nicht gewohnt!"
 In free translation:
 "Things go on on the moon
 "Which even the Moon-calf does not understand"

THOSE MYSTERIOUS SIGNALS FROM SPACE



SIGNALS FROM SPACE SPOOK OUR SCIENTISTS

A Numerological Analysis of the Space Signals

From the depths of galactic space, from frontiers of unknown and frightening intensity, come precise signals of subtle magnitudes and mysterious amplitudes. Into the giant bowl antennas in the hidden valley of Arecibo, Puerto Rico, signals sparkle in persistent patterns of machine-like regularity from what appears to be superior galactic communities scattered around the universe. Communication circuits and beacons of incredible power* emit coded signals that shower the universe in all directions on scales equivalent to thousands and millions of megacycles. No one on this planet as yet has been able to decipher or to explain the riddle revealed to us by our radio-astronomy antennae. But the scientists are perplexed, and in the words of Dr. Frank Drake, director of the observatory in Puerto Rico, "Everybody is throwing up his hands." Each signal, a triplet in effect, each of whose parts differs in strength from pulse to pulse, has been called "spooky" by Dr. Drake. Equally perplexing are the Quasars, the mysterium phenomenon, and the recently discovered "objects" that emit infra-red wavelengths of much greater intensity than is considered possible for any sized star.

* Astronomers ridicule the theory that the signals are coming from a super civilization. They argue that the signals would require more power than the total energy production of all power plants on earth, and obviously, they insist, that is manifestly impossible. Just as impossible as space flight was to many scientists just a few years ago.

The Quasars, single and spectacular objects on the remote edge of our universe, produce the light of as many as 10,000-billion suns and cannot be explained in terms of existing theories of the physical processes that produce the energies of stars and galaxies. Does this inexplicable fact mean that the laws of dynamic energy production that we have taken for granted are in error, or is it more plausible to conjecture that the Quasars are an advanced technological development in which the random energies of stars are harnessed and amplified into galactic-spanning, mind-boggling maser beacons that feed the enormous energy requirements and communication systems of super civilizations, including the hypothetical Dyson Civilizations* postulated by Dr. Freeman J. Dyson of the Institute for Advanced Study in Princeton. This hypothesis is given further credence by the recent linking of the mysterium phenomenon, which are radio emissions displaying properties difficult to explain unless they are artificial, and the equally inexplicable infra-red objects. A chart which has pinpointed their exact locations, show that they are not merely contiguous in space but that they cluster together in what appears to be a perfect circle, or as some scientist quipped, "into a community of Dyson civilizations."

* Civilizations, having reached the limits of technological development, which have dismembered the planets of their parent star to build a multitude of artificial satellites.

The vast majority of astrophysicists and radio astronomers go about the task of decoding the myste-

ries of space believing that they are the sole — (i.e. necessary and sufficient) — instrument to truth and that the rest of humanity must sit back on their patient haunches, waiting to be doled the information in brightly labeled and innocuously phrased packages. Their primary and persistent premise is that whatever reaches their providentially gifted eyes and brains must of necessity be a "natural" occurrence. Somehow they believe that they have a total monopoly on the "artificial." Unequivocally forbidden is the possibility that other eyes and other brains could exist elsewhere in the vast solar system, especially if the eyes seem brighter and above all, if the brains seem bolder. So if the signals don't fit established theories, they just extend and gerrymander established theories until those bothersome data fall into their predictably sequestered slots. But for many others on this planet, including many of the millions who have seen the uncanny vehicles of the visitors from the outer reaches of space, the inexplicable noises are not to be relegated to the lexicon of hydroxyls or ions or white stars on the wane. For their minds and hearts tell them that the signals, arriving in the midst of our fratricidal battles, are messages so complex in nature and so profound in concept that they can be understood only through the cooperative efforts of mankind as a whole. And it is equally clear to them, that mankind must turn its efforts to the task of unraveling the problem placed before it by the transcendent and compassionate minds from above. To facilitate this task, they realize, mankind should pool its resources in order to construct a trans-national com-

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2¢ plain barbarians

by Lennox Raphael

Saint Mark's Place, during these quiet days at Morningside Heights, has its own theatre, spontaneity & joyful ridiculousness as the fight goes on to stop vehicular traffic & turn the busy shopping cum Electric Circus & favorite outdoor stage into a beautiful mall of trees and love and something else to bitch about.

And even Humpty Dumpty was out last week for another full dress rehearsal.

Friday night the theatrical confusion was out while Ravi Shankar did his eastern thing at the Fillmore two blocks from the disputed territory & there were some revolutionary raps about taking over the Fillmore either during intermission or towards the end of the show (or any other) & telling it like it is for many caged perhaps in the chaotic dimensions of reality. But nobody seized the Fillmore. The shows went on. Tho the guards were running special checks on people at the entrances, "Do you have a ticket?" But there is no hostility towards Bill Graham. Panthers, yippies, motherfuckers, cops & Jules Feiffer enter those gates, and flow back into the street.

In the street on Friday night around the block walking up & down St. Mark's Place the kids with lighted candles are wanting to play hide-an'-seek with the cops.

"What do you make of it?" Deputy Inspector Fink says.

"The kids are restless. Everybody is restless. The cops are restless. Are you restless, Deputy Inspector?"

A typewriter is wheeled about, the newswalk crowded, newspaper of the street. "The newspaper room is wheeled around the sidewalk. runs over someone. first recorded hit and run accident involving editors desk and pedestrian. As this is happening a wave of angry hippies attack tourist bus giving each and every one of its inmates the finger. Buses are warehouses on wheels. Water is thrown on the newspaper room. It moves on."

Many were fearful Friday night that the cops would have responded too harshly to whatever little provocation there was, and that would have been it.

But the next day was Saturday. Mayor Lindsay announced the addition of 3,000 able-bodied men to the Police to mark "the greatest expansion in police patrol strength in the city's history. And Dr. Grayson Kirk, president of Columbia University, bowed to student pressure & agreed to have someone other than himself deliver this year's commencement address on June 4.

And Deputy Inspector Fink read the yippie leaflet:

All the gangs are coming out Saturday night at 11:00 to liberate St. Mark's Place between 2nd and 3rd Avenues. Yippie! St. Mark's Place is a fucking mess! We will restore it to its pristine state! Cadillacs, tourist busses, cops with gun and clubs, private dick chasing runaways and UPTOWN FREAKS will be REMOVED! Gem's Spa will be held under siege until the price of an ice cream cone is returned to 17 cents! Nach!

St. Mark's is symbolic of all that has been going down in the United States for the past 192 years. Shades of Berlin in 1936! Anyone varying from Time-Life standards of clean-cutness is STOPPED on the STREET and asked to produce identification papers! Fascist pigs known as "New York's Finest" shove and insult anyone showing the slightest traces of intelligence or sensitivity. Did you ever see a fat tourist get a cop's nightstick shoved up his ass?

WE DEMAND THE FREEDOM TO STAND AROUND AND DO NOTHING.

Tourist busses will be stopped at 14th Street and sent uptown to make the Sutton Place freak scene. Any bus crossing the line into the Liberated Zone will be OVERTURNED and BURNT, and tourists run the risk of being held hostage for our imprisoned brothers. Some may be hung after a trial before the Revolutionary Tribunal, or shot, drawn or quartered. TOURISTS BEWARE!

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POOR Tired of Being 'SKINNY'?

PARANOID

by Allan Katzman

The New Radicalism is upon us, walking faster than creeping minds can understand it. Radicals are drifting further away from American society and turning toward sharper confrontations, more disruptive tactics. The possibility that the next decade will see a growing rebellion of bloody guerrilla warfare in our cities, with concentration camps, with military governments, with fear and hatred in the heart of every citizen has already begun.

The coast of this country, specifically California, has felt the first waves of repression and retaliation. In the last several months, guerrilla units in the east bay section of San Francisco have been fouling up the power lines of the Pacific Gas & Electric Company, the largest utility on the west and northwest coasts and the only company of its type in the country with the ability to convert to atomic power.

An action group — The Balls of Brass Brigade has blown up PG&E towers and put out of operation the internal revenue office in the Federal building of San Francisco by means of cheap, easy, and available saboteur methods.

The San Francisco Express Times, an underground newspaper edited by Marvin Garson, ran an exclusive interview with a member of the group who called himself "The Wasp." What follows is the transcript of the first legitimate guerrilla action in this country, its aims, purposes, and methods:

"Paper is our target as much as electricity is," he says. "You stop the electricity and you stop the electric typewriters and the billing machines and the computers."

Like the other saboteur at work in the Bay Area, The Wasp and his group design their projects so as not to hurt anyone. They see their enemy as The Government and The Establishment, not the people. The Wasp is aware that it is technically possible for a small group of backyard saboteurs to knock out a whole regional power grid, but he balks at the idea. "People in iron lungs and so forth, they have access to emergency power sources, I know, but if you blow the whole system out you're likely to cause some deaths."

An "action group," The Wasp says, should consist of no more than ten people, in two-man teams with a vehicle for each team. The best all-around vehicle is a panel truck or microbus. "It generally takes two people for any operation, one of them to drive." An action group can get along with only one "technical person" to invent and manufacture technical devices.

The best form of organization, says The Wasp, is the "anarchistic, Quaker town meeting" type, based on mutual trust and respect rather than authority. "If you can manage without meetings, do it. When your life style centers around naturally seeing certain people, you can just kind of fall together without ever calling a meeting."

He listed some actions that his group wasn't prepared to do — "not exactly our thing" — but other groups might

undertake in striking back at an oppressive government.

1) "People talk about diversionary action to draw cops out of the ghettos when the time comes, to take the pressure off our black brothers. Best thing is to throw brick through bank windows, when burglar alarms in banks go off, the cops get there in a hurry."

2) "Get a whole lot of .22 bullets and a long fuse. Wrap the fuse around the base of a bullet, let it turn a few inches, then around another bullet, till you have as long a chain as you can handle. Light it and DROP IT IN A STORM DRAIN in front of the mayor's house, or near city hall, or wherever you want. It's safe, and the echoes are tremendous. All summer long the storm drains are dry. After a rainfall you'll have to work out some kind of coat-hanger arrangement to suspend it from the sewer and keep it dry."

How do you get started? The Wasp quotes John Ciardi: "The library is the revolutionary's best friend."

"There's no single book that tells you what to do, and if there were then they'd just take it off the shelves. Be curious. Look in the card catalog under "Explosives," or whatever you're interested in, and be prepared to search through lots of garbage."

The best devices are those that can be made with simple tools and cheap, readily available materials. At least one of his projects involves a chemical that has to be specially ordered therefore he won't say what it is for fear of having his supply cut off. But he is happy to share other recipes with interested members of the public.

Explosive Bomb: Take a steel pipe four inches in diameter and about eight inches long. Cap it at one end. Fill it three quarters full with ammonium nitrate (see above). Put a layer of potassium chlorate on top of that and mix with a layer of confectioner's (powdered) sugar to fill it the rest of the way; use about as much as potassium chlorate. Then cap that end with a PRIMER, made as follows: Take a high-powered rifle bullet, .30-06 or similar, with a small lead slug as possible. Cut off the slug where it joins the shell casing. Drill a hole in a pipe cap exactly the size of the bullet, then seat the bullet in the hole, leaving about 3/8" of the bullet primer sticking out. Wrap your fuse around the cartridge base, getting as many turns of the fuse as possible around it. A good home-made FUSE can be made out of mending tape (from a sewing supply store). Tape 3/8 inches wide is good. Dissolve equal amounts of potassium chlorate and sugar in boiling water. The solution should be strong but not saturated. Soak the mending tape in it. When it dries you should have a fuse that will burn at about two minutes per foot but test it of course before you attach it to anything live. To SHAPE THE CHARGE (i.e., to direct most of the explosive force in one direction), grind away the center of the first pipe cap (not the one that has been made into

a primer); then place this end of the bomb against, say, the leg of a PG&E tower.

Now what the hell is this all about? What is the theory behind it?

"We want to make as much trouble for the government for as little money possible to make them hire as many people as possible to repress the rest," says The Wasp.

Does this mean provoking the government into repression, under some crackpot "the worse the better" theory? Not really. The basic idea is to "prevent the government from thinking, like the black power people have done, by scaring it shitless."

"I don't know anything about other countries," he says, "but in this country at least government is a prohibitive organization, not a positive organization that helps you do good things."

But he's not paranoid. "Paranoid? Man, YOU'RE the one who ought to be paranoid. You're out front. Everyone knows who you are and where you are. But nobody knows where to find ME."

The Wasp also has suggestions on how to work out the specifications for a workable pirate transmitter:

1) It must be able to transmit at least 1 kw in the AM band; not more than 5 kw.

2) It must be able to feed into a vertical end-feed wire. Impedance matching must not be critical, since the antenna will be of varying height, 50 feet to 500 feet.

3) It must be able to operate on 12 volts or 24; preferably 12.

4) It must be entirely transistorized.

5) It should be broken down into, say, four units, each of suitcase size and weighing about 75 pounds. Four likely units are: a power supply pack capable of taking power from batteries or 110 volt wall sockets or ac or dc generators, and properly fused to meet good safety standards; a battery-operated record player, tape deck, and microphone input; a unit for voice amplification, pre-amplification, mixer control, etc.; and the power amplifier unit.

The antenna is simply a fine wire hanging down from a helium-filled balloon.

The transmitter should be crystal-controlled, if possible. Crystals for commercial broadcast frequencies are hard to come by, but clever electronic design can make use of citizens' band crystals, The Wasp believes.

These are suggestions for someone else to do. The Wasp stresses. He and his Balls of Brass Brigade are content to operate with explosives, stink bombs and similar apparatus — always deliberately used against property, never against persons.

JAZZ MUSICIANS OPEN HOUSE

There will be a *Jazz Musicians Open House* coordinate by avant-garde guitarist Mike Berardi at Group 212 Woodstock, N.Y., the weekend of June 7-9. Group 212, an informal forum for all the arts, is located on a 75 acre ex-borscht belt resort complete with

an 18 acre lake, meadows and plenty of trees. "Doing" individuals and groups are invited to participate in a casual weekend of indoor/outdoor music (play if and when you feel like it) walks in the woods and relaxation. Musicians and wives (no children, please) will be put up Friday and/or Saturday night courtesy of Group 212. Blankets and sheets must be supplied by musicians themselves, however. Food will not be provided by Group 212; the suggested meal plan is the "coop pot luck dinner." Although free, the JAZZ OPEN HOUSE requires reservations which can be made by writing:

The Artists Committee
Att. Mike Berardi
(Jazz Coordinator)
P. O. Box 96
Woodstock, N. Y. 12498

LIBERTY HOUSE

BOATRIPE ON THE HUDSON

June 8 — 8:00 P.M. to 12 P.M.

GUESTS INCLUDE:

JULIUS LESTER
LEN CHANDLER
BARBARA DANE
STEEL DRUM BAND
MANY MORE...

Bring your own food and booze
PROCEEDS TO BENEFIT THE
MISSISSIPPI CO-OPS
Tickets on Sale Now!
345 BLEECKER or 2320 BROADWAY

PETE SEEGER

Folksinger Pete Seeger will star in a concert to be held Sunday, June 9, at 3 p.m. at St. Peter's Episcopal Church at 346 W. 20 St. in New York City.

Also on the bill are Lorre Wyatt, Roy & Arnold, Elaine White, Reverend Frederick Douglas Kirkpatrick, and Jimmy Collier.

For ticket information call (212) 666-4503.

INDIAN CONVENTION

The American Indians are having their National Aboriginal Traditional Convention, June 2 through 8 in Central Oklahoma on Highway 40 near Okemah, Okla. White men are invited to share with their Red brothers. Bring food and money to donate to the communal meals.

There will be tribal dances every night and discussions on Prophecy, Treaties, and Laws.

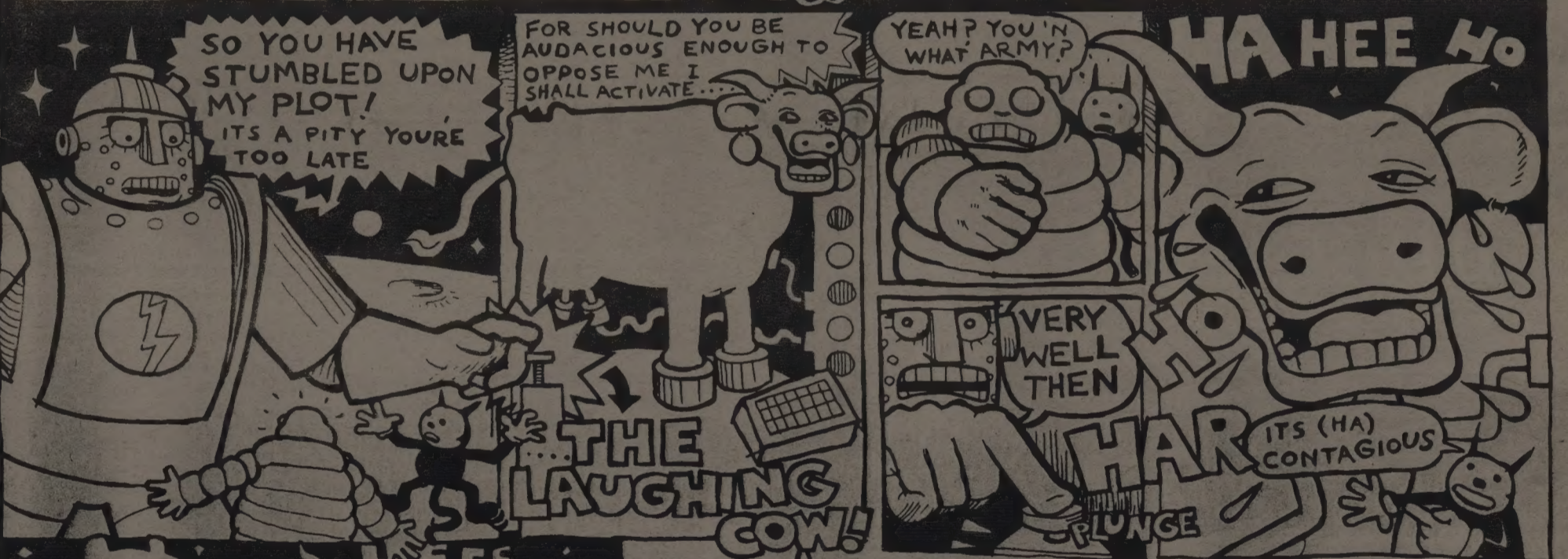
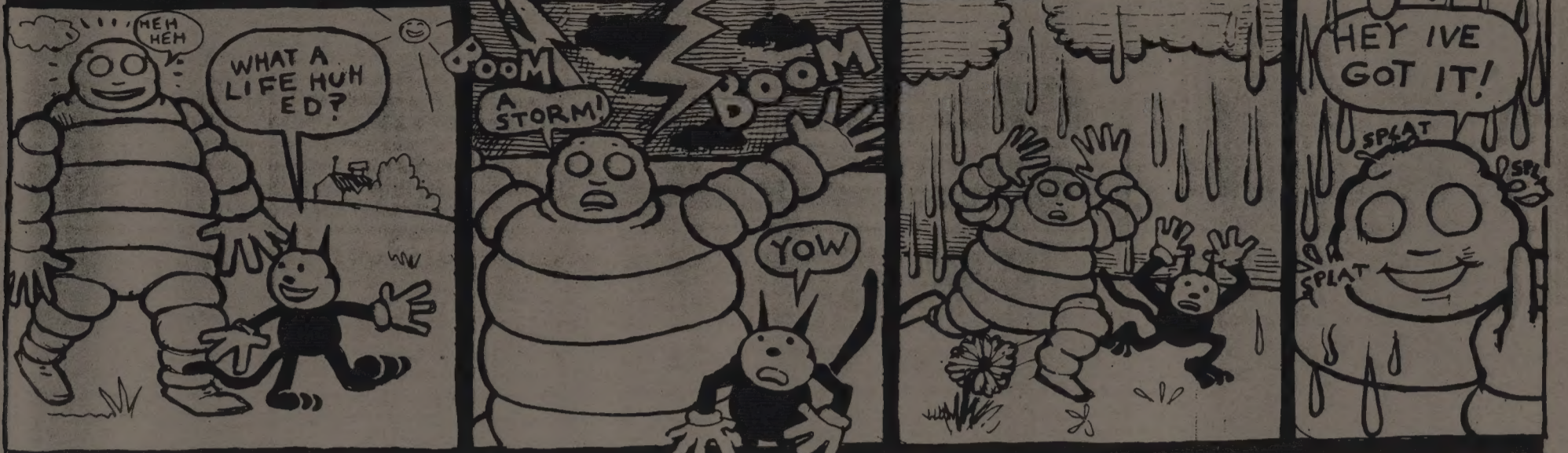
The case that Mark Lane and Garrison are trying to make for the conspiracy assassination of President Kennedy is getting freakier and freakier. What follows is a report by Mark Lane on recent discoveries concerning the conspiracy:

NEW ORLEANS — Edgar Eugene Bradley, charged with conspiracy to assassinate President John F. Kennedy, has made important admissions in a letter to a friend. In the letter Bradley admitted that he knew "facts about the case that the public will never know about." Bradley also wrote, "You can be sure that Oswald

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HAW-HEE HOOOOOW HAR HAR HAR!

FEATURING WALDO AND UNCLE ED (THE INDIA RUBBER MAN)



Dionysus in 69 — is a really good title — think about it . . . Dionysus, god of ecstasy and freedom, of wine, fertility and drama. Versus the forces of repression and suppression; of law and order, sterility and muddy water. The whole play is a fair fight, no holds barred.

Actors, including the two playing these opposing roles, also play themselves, frequently lapsing into their own "everyday" identities during the play. There are two "Times" and "Spaces" therefore: the ostensible setting of ancient Greece (the play is supposedly one of Euripides'); and Now. Time, space and reality become jigsaw components for the audience to piece together and correlate at will, because the actors continue to shift in their role-playing, as some choose Now while others hold out for Greece.

The audience — you — are all in this play, too, like it or not. There is a moment in the play when each person is called upon to reach inside and redefine his position, where he really is, in re: freedom, acting — both onstage and everyday living, and take-off points from there. The moment quite possibly will not be the same for everybody, but it will come during those two hours or so the experience is occurring all around and with you. The major interest comes not from the skill with which the complex role-playing is handled, nor the Open Theatre exercises, but really from the audience itself growing more aware, forced to a wave of self-examination which becomes almost audible during the progression of the action. This is the first play in which everyone is required to act, although there have been plays such as Riot or Megan Terry's Changes which required the audience to become direct participants. Time has grown faster, however, and those plays were not created this year, 1968. "Dionysus" was, and the conscious framework controlling it proves this.

It is unfair to continue to complain that theater is dead, given the recognized existence of such plays as the two earlier ones, and certainly now. After "Dionysus" opens, I'm going to write a review, because the play certainly is not perfect. This is only

a pre-view, however, and to discuss my own reaction to the experience before anybody else has been subjected to it is unfair — to say the least. It is useless, much like trying to relate a private epiphany to someone who has never had any; or like R. D. Laing's attempt to literally describe his acid trip in *The Painted Bird*: you know he's trying to say something, but it doesn't help you.

The Performance Group has been together, working on this play, for the past six months, under the direction of Richard Schechner, whose position varies from "over" to right-in-there-with them; this is a group effort, sustained by the love and trust everyone has for each other. The play, if one word has to be chosen, is a fusion, the result of exactly this multiple, interacting creative effort. While other plays have included the audience, no play I've seen before this one demands participation to such a degree: it is possible to affect the ending, if one wants to — and is capable of doing so.

Hair (The American Tribal Love-Rock Musical) predicates that everyone reaching out to remove his boundaries will eventually just give in and cut off his hair. Yippie. People have the right to both the privilege and the responsibility of valid existence, of living a certain way in order to achieve changes and better cope with them. Whether you walk out excited by it or at it, you'll probably talk about this play. When was the last time you talked about a play . . . ?

Dionysus in 69 opens June 6th, at 7:30 P.M., the Performance Garage, 33 Wooster Street. Tel: 598-2596, 925-4319. *Donations: \$3, \$4, \$10.

The regular Theatre column missed out last week, and I didn't get to mention "Absolute Power Over Movie Stars," a very funny play which was at the Old Reliable Theatre Tavern, 231 East 3rd. St. The play had a lot in common with Mounds bars, although to call it "indescribably delicious" may not come off as campy in print as it does in speech. Further similarities . . . there's a character named God — a well-

dressed negro God; there's a Mad Scientist; there are some Press Agents . . . etc.

The next production from Old Reliable will be: "Conquering Thursday" — which will play for two weeks, every Monday, Tuesday, Wednesday, at 8 P.M. Tel. 473-9631.

Admission is free.

Knowhere East, 736 Broadway has three 1-acters by Frank Hogan: *The Assassination of Dr. Martin Luther King*; *A Face Worth Saving*; *You May Well Be The Man who Lives Forever, But Just In Case You Don't* . . .

Just in case you don't, the titles are misleading. Performances are Thursday at 8 P.M. Friday and Saturday at 8 and 10:30. Tel.: SP 7-7254.

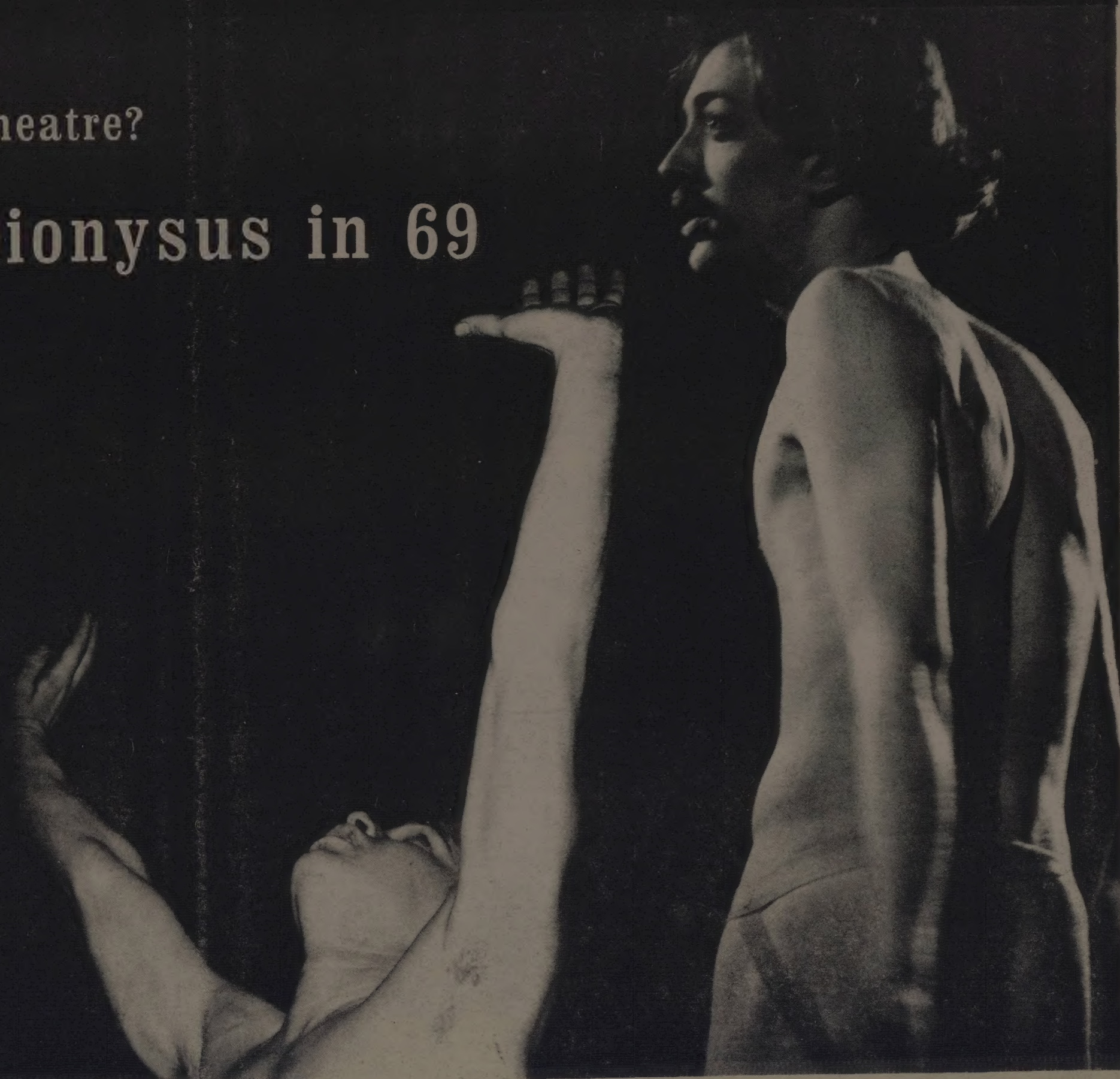
Pageant Players put on another impromptu performance right outside the Fillmore on Saturday. Somebody was filming them, too. At any rate, it was a really good show, and it made a nice Saturday afternoon that much better, to have been walking by, or standing around, and to suddenly have a performance going on . . . The skit-for-the-day was a parody of the hardshooting candidates now trying to fool all the people some of the time. It was funny, it short — it was much better than *The real McCoy*.

"No More Excuses" by Robert Downey is now playing at the Bleecker St. Cinema. The picture doesn't lie — neither does the still. The movie is not "Chafed Elbows" but it sure beats either jerking off into a *Playboy* or going to the zoo and taking dirty pictures or *Hair* . . . There is a multi-plot which alternates: a Civil War soldier suddenly transported to New York, early 1960's; some straight interviewing done at the "singles" bars up there on the Upper East Side. (Example of dialogue: Why do you come here? (Girl) "Giggle giggle, to meet people." (Boy) "To get laid."); the story, the real story of President Garfield's assassination; and, the story behind that lady and the chimpanzee (Sample dialogue: "Wow, what a man!").

photos: Rayann Rubinstein

Theatre?

Dionysus in 69



Grayson Kirk sat on a wall,
 Grayson Kirk had a great fall.
 Now all the Trustees
 And plainclothes men
 Can't put Kirk together again.

The statue of Alma Mater on Columbia University's Morningside campus sits with outstretched arms, wearing a gown infolding her feet. Somewhere within these folds, if you look carefully enough, you can see a small scared replica of an owl, the emblem of wisdom, which students say has not shown its face on campus since the Reign of President Kirk (the Shithead). Many say the owl won't come out until the present structure of the university has been turned upside-down.

This claim has been echoed even in the halls of the professors and recently anthropology professor Margaret Mead had this to say: "We can no longer have privately endowed universities governed by boards of trustees that are not responsive to anyone but them-

sonal risk a copy of this secret game was passed anonymously to E.V.O. and is displayed for the first time on the first page.) By a process of selection of the fittest (all the trustees who fit) the university has arrived at present composition of its board. This board selects itself (except for alumni members) and selects the university president. The board is thus composed of life trustees and alumni: trustees. In fact, most trustees are alumni of Columbia.

In keeping with its general distrust of democratic procedures, however, even Columbia's alumni trustees are not popularity chosen. Instead a complicated, twice-strained electoral method insures that alumni trustees will be all but indistinguishable from life trustees. Alumni trustees are selected by the alumni council, but this is no broad-based forum as one might suppose. Rather, it is composed of representatives of the various school alumni councils (college alumni, engineering alumni etc.).

An examination of the various school alumni councils shows that these too are not broadly representative

ing dues to his class fund, school fund or the university fund. He receives the ballot because he is an alumnus, without paying any poll tax, and votes directly, without intervention of a "college" of electors. Other trustees represent the public at large (such as the speaker of the New York State Assembly and the New York State Governor). Others are descendants of Ezra Cornell, the University's founder.

But then again, this open method of trustee selection is only one part of a system at Cornell which involves trust among students, faculty, administration and trustees: even the trustees can be trusted. (Recently an alumnus was nominated at Cornell who graduated within the past ten years.)

One tangible result of a recent dialogue between students, faculty and administration at Cornell has been a revised statement of principles governing student conduct. This enlightened document provides the following policies:

1. Enforcement of the student code is distinguished from enforcement of general community laws.

BECOME A TRUSTEE!
BE FIRST AT COLUMBIA

START

HEADS = MOVE 1
 TAILS = MOVE 2

HELD HOSTAGE IN DEAN'S OFFICE BACK 5

EARN LLB AHEAD 3

MADE BANK DIRECTOR AHEAD 4

CONTRIBUTE A MILLION EXTRA TURN

FORGOT YOUR ALUMNI DUES! LOSE TURN

AUTHOR BOOK BACK 3

MADE CON ED DIRECTOR AHEAD 6

HONORARY LLD AHEAD 3

BUY REAL ESTATE CO. AHEAD 4

RAISE NATO FUNDS AHEAD 4

BECOME MEMBER OF N.Y. LINKS CLUB AHEAD 5

TRUSTEE

EARN PHD BACK 5

MADE CBS DIRECTOR AHEAD 3

RAP WITH STUDENTS BACK 4

by Isham

(Reg. Architect)

selves." Her comments about the goings-on at Columbia must be given special weight: she has studied the tribal behavior of primitive men for the last 40 years, and is in a position to know.

This sentiment has even been raised by one of the more enlightened members of the board of trustees, William S. Paley, chairman of C.B.S., as he received the honorary degree of doctor of laws at the University of Pennsylvania last week.

We should not lose sight of the more responsible students among the dissenters, (he said). They represent a widespread feeling of sincere discontent, not only about the university but about the entire world. I question the soundness today of the old theory of trustees as a small, self-perpetuating group of interested laymen, many chosen for life, into whose custody the full character and conduct of the university are reposed (sic). There is nothing sacred about the structure of a university.

How are Columbia trustees chosen? Many say it is according to a crude but simple game, which depends not on the educational curriculum favored by the nominated candidates, but rather on their curriculum vitae. This game ruthlessly pits boards membership against board membership, past alumni activity against present financial contributions and ability to acquiesce against control of a vital news media. (At grave per-

of their alumni: school alumni councils are elected by only the dues-paying alumni of each school. Any alumni who wishes to participate in the selection of an alumni trustee, therefore, must follow this indirect procedure: first, pay alumni dues (dues are traditionally paid by only a limited number of alumni, often those who have a personal continuing interest in the school, such as those who want to assure a place for their children, want to move ahead in the university alumni hierarchy or, in the case of professionals such as architects, those who want to do a job for the university). Payment of dues means you may elect (or run for) your school's alumni council. A representative of each school's council sits on the whole alumni's council, and it is this group that elects the alumni trustee.

Thus only those alumni who have maintained contact with the existing establishing of the school have a say in selection of alumni trustees. No wonder so many alumni trustees eventually are made life trustees by the board of trustees.

Is this the only method of running a university? Cornell University takes another approach. Here, some trustees are selected by the current board. Others are selected by the alumni, at large. Every alumni is sent a voting card with the nominees (and room for writings). He receives the ballot whether or not he is pay-

2. Infractions of the student code are judged, first of all, by students.

3. When conduct violates law and the student code, the university seeks to avoid double punishment.

4. Therefore, when the university apprehends a student violating both sets of standards, it will try to have the student tried solely on student code violations (except in very serious cases).

5. Therefore, when the public prosecutor apprehends a student (as in a pot bust) the university will not become a substitute mechanism for the law. It will, on the contrary, stand ready to assist student defendants, since these may lack roots and family in the local community. The university will help its students secure counsel and will cooperate with programs of probation and rehabilitation, if the student defendant consents.

Quite a different situation this is from Columbia's actions in using police power to settle an internal dispute (caused by administration intransigence) and then acting to discipline the same students (double jeopardy) while their cases are pending. (In addition, Columbia is suing those faculty members who tried to keep the police away from the liberated buildings.)

There is little doubt, then, that changes are in order for Columbia University. Perhaps it will merely be an advancement in the date of President Kirk's retire-

(Continued on Page 17)



Loot-In at

8 from 1 to 3 p.m. Will the Pinkertons and city fuzz turn it into a bloodbath? If so, they will merely accelerate the current trend to clandestine activities.

Kids in the Haight are getting crew-cuts to swim as saboteurs in the sea of the people. What happens there usually happens here a few months later. In fact, it's already happening here on a small scale.

The Macy's action may mark the beginning of an articulated anti-property movement in the U.S. Those nine beautiful people who burned 600 individual draft files in Maryland May 17 issued a statement which concluded with this: "We believe some property has no right to exist."

The Ohio State professors, writing in the May issue of a cautious scholarly publication called TRANSACTION, say this: "At one level, there is no question that looting in civil disturbances is criminal behavior. But the laws that make it so are themselves based on dominant conceptions of property . . ."

The question now is whether American community leaders can argue that such looting is more than 'criminal' behavior. If they do, it may inaugurate a new political dialogue . . .

It is time to understand the helpfulness of looting is to get past classical white-western academic frames and into Tao wisdom, Zen wisdom or American Indian wisdom. From these perspectives the North American property fetish is seen as a violence of the deepest (ecological) order — a rape of the mother planet — and looting becomes a form of loving shock-therapy for a sick public. A gentle form of caring. Since the property fetish underlies the murder of Vietnamese abroad and Indians and blacks at home, "petty larceny" becomes the best contemporary expression of the noble Thoreau-Gandhi-King civil disobedience tradition. (U.S. pacifists are slow to pick up on this.)

There are presently two separate tendencies threatening the U.S. Demo/Republican regime. One is the demand that everybody have equal access to property. In a Black Paper released shortly before his ambush by Oakland police Eldridge Cleaver wrote: "We demand for every human being the highest standard of living that the present-day level of technological development is capable of providing. This encompasses the traditional demand for decent housing, decent clothing, decent food, and decent schooling."

It's too bad the Poor People's Campaign adopted the timid slogan "Poor Power" (which assumes the continuation of "poor") instead of a slogan like "One Man, One Income" in the spirit of Bellamy's LOOKING BACKWARD. Equalization of income would raise living standards for about seventy per cent of the American people — yet the public remains too brainwashed to vote it.

The other tendency is best represented by Gary Snyder's statement that the human species has begun to transfer prime attention from objects to states of mind. In this sense, the teen-aged kids in the wealthy

American suburbs are the most contemporary revolutionaries in the white world. Psychologically, they are saying to themselves: I am wealthy and it is not interesting. As this begins to happen inside many bright heads, the American control system — based on encouragement of pursuit of wealth coupled with removal from consumer goods (jails) for dissenters — begins to break down. Many of these young people are capable of turning jails into monasteries or communes. According to a piece in the May 18 Saturday Evening Post, suburban American teen-agers currently "pull 15,000 shoplifting thefts a day." Obviously, shoplifting wouldn't feel so good to so many of them if they hadn't lost all respect for the American system of distributing goods.

Yippies originally planned to call their Macy's action a Loot-In. When lawyers pointed out the high possibility of conspiracy indictments leading to seven years in jail, the group changed the label for the action to "New-Nation Demonstration" and renounced any group advocacy of looting. (We can all advocate looting as individuals.) At this point a few disappointed souls quietly mimeographed a Macy's Loot-In leaflet — same time, same place, much of the same name. Accept no substitutes.

Do you feel that human beings should be free, that we should have a free money-society? If you're worried about head-bash, you may wish to join us looting. Do you feel that human beings should be free? You may wish to pluck a symbolic can of pork-and-beans with intention of donating it to Poor Peoples' Campaign. Head slowly and ostentatiously toward an exit — and probably you'll get busted without getting bashed.

Do you feel that, given the enormous number of deaths from starvation still occurring on the planet, Macy's carries a lot of obscenely superfluous items?

You may wish to take those items from counters and make grotesque little monuments to consumer-goods society in the aisles. Probably this would bring only a disorderly-conduct charge.

You may wish to donate second-hand objects to Macy's — placing them neatly next to new objects of the same category. You may wish to switch objects from one counter to another. Macy's probably would arrest you even for these activities.

You may wish to start free stores at the entrances. You may wish to do any of these things at Gimbel's instead of Macy's.

Or maybe you got ideas of yr own. If you don't feel like being busted at all, you can merely cavort, satirize or picket outside. Half the surrounding sidewalk belongs to you even without a permit.

The property fetish is of course manifested in local law: looting or shoplifting an item worth less than \$250 carries a one-year maximum sentence; an item worth \$250-1500, four-year max; more than \$1500, seven year max.

You can have a Nude-In at Macy's rather reasonably: exposed breasts go for just 15 days' max — and genitals ("privates") of either sex for just 90 days.

Remember, the cops may riot. Teenyboppers probably should stay home. This particular demonstration is perhaps the first to go beneath such surface phenomena as oppression, brutality;

I mass-murder. It's
the heart

often

KEITH LAMPE




Macy's

Underground... Overground.

*All that matters
is that
you dig the sound.*

CHILD IS FATHER TO THE MAN




BLOOD SWEAT & TEARS

INCLUDING:
I LOVE YOU MORE THAN YOU'LL EVER KNOW
I CAN'T QUIT HER SOMETHIN' GOIN' ON
HOUSE IN THE COUNTRY

CS 9619*

**THE BYRDS
THE NOTORIOUS
BYRD BROTHERS**

including: **MOOG RAG**
GOIN' BACK OLD JOHN ROBERTSON




CL 2775/CS 9575*†

**BOB DYLAN
JOHN WESLEY HARDING**

INCLUDING:
THE BALLAD OF FRANKIE
LEE AND JUDAS PRIEST
THE DRIFTER'S ESCAPE

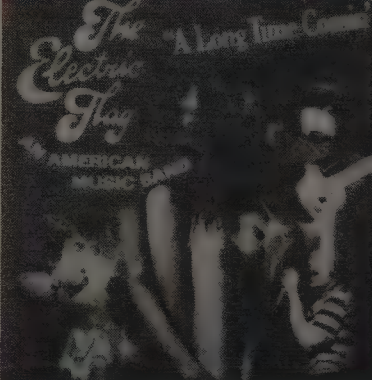
I DREAMED I SAW
ST. AUGUSTINE
ALL ALONG THE
WATCH TOWER



CL 2804/CS 9604*†

The Electric Flag *A Long Time Comin'*

THE AMERICAN
MUSIC BAND

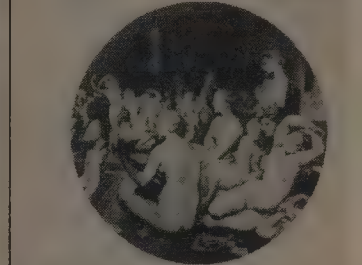


CS 9597*

**THE BYRDS
THE BONNIES OF
MONTANA**

INCLUDING:
TURKISH BATH
ALONE

INDIAN LADY
OPEN BEAUTY
NEW HORIZONS



CL 2785/CS 9585

**THE GREAT
SOBBER**

GRACE SLICK



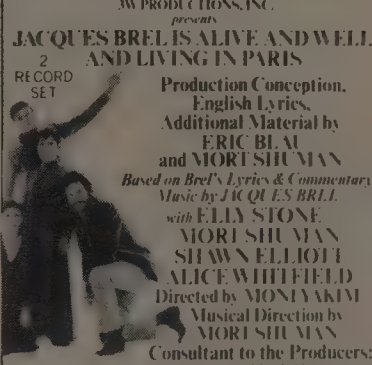
CONSPICUOUS ONLY IN ITS ABSENCE
WHITE RABBIT/SOMEBODY TO LOVE
FATHER BRUCE/SALLY GO ROUND THE WISE'S

CS 9624

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presents
**JACQUES BREEL IS ALIVE AND WELL
AND LIVING IN PARIS**

2
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SET

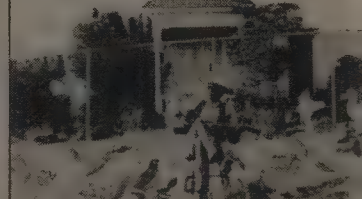
Production Conception,
English Lyrics,
Additional Material by
ERIC BLAU
and MORT SHUMAN
Based on Breel's Lyrics & Commentary
Music by JACQUES BREEL
with ELLY STONE
MORT SHUMAN
SHAWN ELLIOTT
ALICE WHITEFIELD
Directed by MONYAKIM
Musical Direction by
MORT SHUMAN
Consultant to the Producers:
NAI SHAPIRO



D2S 779
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at a specially reduced price)

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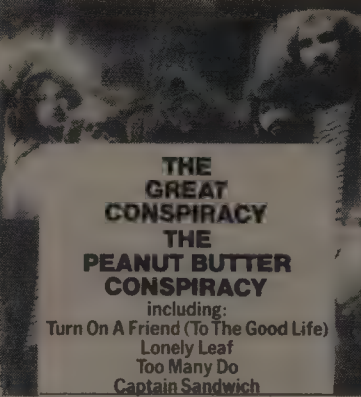
including:
E-Z Rider/Leaving Trunk
Celebrated Walkin' Blues
Everybody's Got To Change Sometin'



CL 2779/CS 9579

**THE GREAT
CONSPIRACY
THE
PEANUT BUTTER
CONSPIRACY**

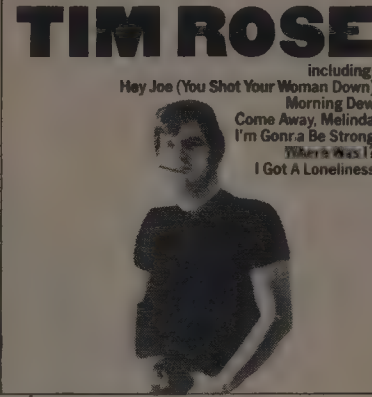
including:
Turn On A Friend (To The Good Life)
Lonely Leaf
Too Many Do
Captain Sandwich



CL 2790/CS 9590

TIM ROSE

including:
Hey Joe (You Shot Your Woman Down)
Morning Dew
Come Away, Melinda
I'm Gon' Be Strong
Where's Was I?
I Got A Loneliness



CL 2777/CS 9577

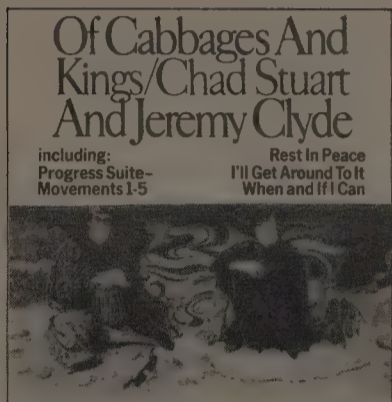
**BOOKENDS
SIMON & GARFUNKEL**

including:
Bookends Theme / Overs
Fakin' It / Old Friends
A Hazy Shade of
Winter
Mrs. Robinson

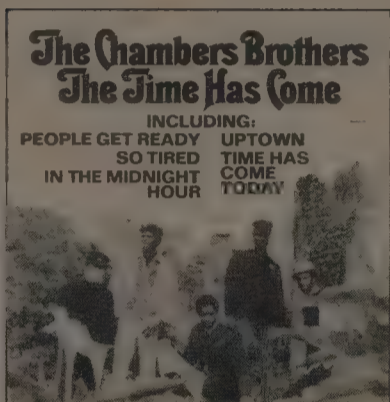


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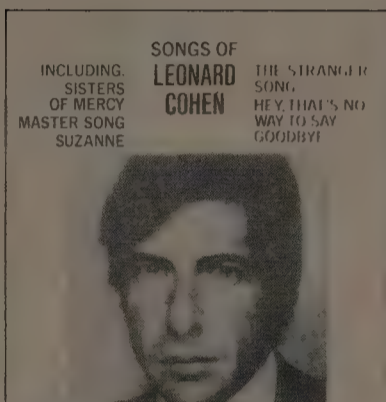
*Available in 4-track and 8-track stereo tape cartridges
†Available in 4-track reel-to-reel stereo tape



CL 2671/CS 9471*



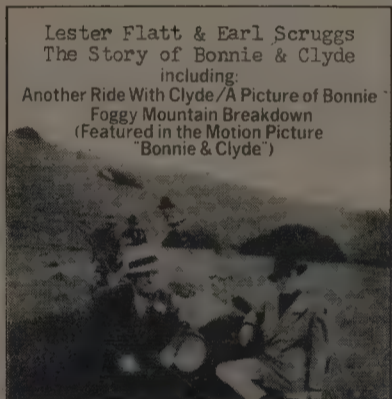
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CL 2733/CS 9533*



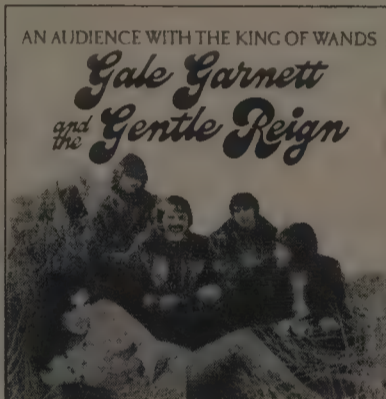
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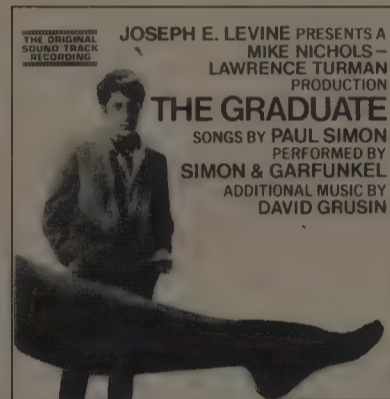
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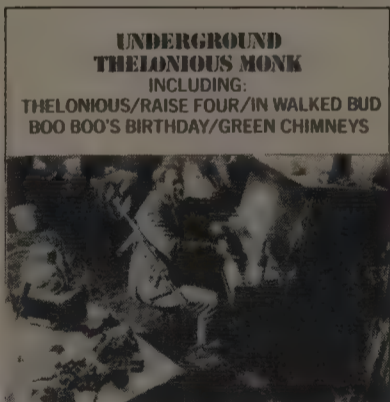
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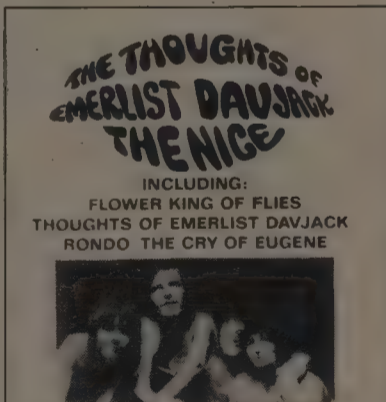
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CS 9632*



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And soon—
Big Brother
and
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Company

The Sound. On COLUMBIA RECORDS 

ACID THERAPY VS Straight Therapy

by Joseph G. Nalven



Kelly

Many are the hip-leaning persons who, after visiting the lower east side, return to their nine to five routine confused, perhaps even frightened by the implications of this revolutionary culture. They look for reassurance of social solidarity from the Liberal Left, the Beatles or, most insidious of all, a psycho. The psycho holds out to the faltering American youth a way to return to the psychological comforts, the apple pie and police protection of the American Way. But there exists another Way, now classified as socially aberrant, that is being propagated by ten Sensitivities — the form and substance of the Society of Acid Therapists.

Dr. Victor Gioscia of Auelphi University was reported as saying (March, 1968 N. Y. Post), "there are rumors that leading therapists of very high status in the profession were both using LSD and treating with it and that even respected professionals were in the acid scene." To be sure, the Society of Acid Therapists include four well-known professionals who are fifth columnists in the Establishment. But the essence of American psychiatry is not acid-therapy; rather, it is social adjustment to the rapidly disintegrating 99 44/100% pure Great Society. The individual's human possibilities are constrained to his psychological set, not opened to sense the myriad perceptions and thoughts that ARE.

Acid therapy requires the tripping hallucinogens LSD, mescaline, psilocybin. These drugs amplify the individual sensual-reflective gestalt by lowering the barriers constructed in the process of "growing up." In normal or social functioning, the body cannot cope with an overload of perceptions (data) and learns to value the appropriate (to social functioning) responses, cuts out the inessential responses. This realm of devalued responses must be returned to the friend in therapy. Drugs like heroin do not return the devalued responses, but further devalue the perceiving of the individual. Amphetamines, directly contrary to heroin, intensify the already valued responses of the perceptual framework so that the indi-

vidual is convinced of the absence of the devalued realm of responses. Marijuana ineffectively returns the devalued responses. It is the return of these lost responses by the tripping hallucinogens in one lump sum that causes the perceptual (likewise — thought response) enlightenment; the acid therapist brings to view the friend's SELF in the moment of enlightenment.

From the N. Y. Times (pg. 14E, May 19, 1968) a description of the psycho-situation: "A patient visits the psychiatrist's office one or more times a week, often for several years, to explore the depths of his problem from birth onward. Hopefully, through this exploration the patient gains insight into his problem, and through this insight resolves it. He is then considered 'cured.'" Think how distasteful it must be to be CURED. Not that this "cure" is wrong, but of its limitant effect on the individual's vision of reality. The problem from "birth onward" is not only the conceptual yeas and nays imbedded in us, but also the perceptual framework in which we sort out the world. Look at Eastman Color in the movie houses — how "real"; now look at the russian color in Ivan the Terrible or the recent Don Quixote — our experts call this faulty coloring. It's a whole other sensitivity that projects warmth in color contrasted to Eastman's cold realism. What happened to our script with medieval flourishes — the utility of easily read print has made the scantily clad, western word the most natural thing in the world. The red traffic light meaning stop, the red-light district with its low implications, a "red" meaning un-american — all of these red-symbols probably hold more significance for the reader than does the perception of the color "red."

Acid puts the accepted, learned perceptual framework aside by lowering the threshold to stimuli — hence amplifying the effect of the stimuli. The framework becomes dwarfed by the million other possibilities that have lain dormant by the act of growing up. Similarly, the conceptual framework in which we put forth our psychological motivations finds itself crowded by the previously unknown modes of conceiving. The structure of thought, the prejudices, the

guides for action close, almost atrophy. The psychology of each individual steps up to the precipice of self-confrontation; the acid therapist can point to the self where the individual might choose to hide in perceptual pleasures or, being confused, choose to freak-out.

In acid therapy, the therapist cannot consider the individual as "patient," but as "friend." The patient loses that tag when he can cope with his society. With acid therapy, however, there are no patients because there is not the primal urge to re-define individuals into social roles. Instead, the acid therapist has friends. Friends are not for adjusting, they are for self-fulfillment.

The primary concern of psychos remains the individual vis-a-vis his social utility; the acid therapist, understanding that social utility in THIS society is worthless, concentrates exclusively on bringing back the lost biology, the repressed perception, as it intermixes with the self in thought. The acid therapist is aware of the other America which may come some tomorrow. But even then, his primary concern is the self of his "friends." Likewise, the difference between patient and friend separates with the goal of therapy. If the individual is to be "cured" of his hung-up psychology, he is patient; if the individual is to be reminded of his repressed perceptual-conceptual framework, then he is friend. It is curious though that most patients are allied with the Great Society and most friends are allied with the imminent revolution. Certainly, in the enlightenment of tripping, the trippster becomes hopelessly unstuck from the established. (This, Prs. Johnson, has rightly surmised is the evil of the hallucinogens.) Many individuals travel back and forth between friendship and patientship; this further compounds the individual's problem — whether to work out his psyche in the new or the established method. Indeed, an individual may believe that by choosing between methods of therapy or types of behavior they have solved their psychical problem. How foolish to think that the mere presence of a tie or long hair will make one correspondingly a square or beautiful person. But the social question is important

space

(Continued from Page 5)

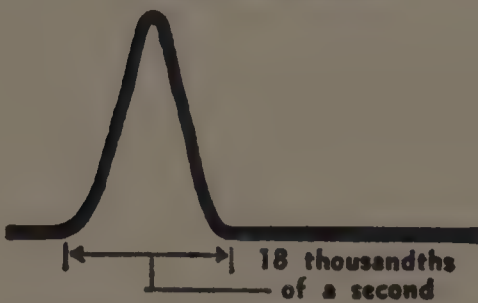
puter, equipped to relate ideas and all suggestions fostered by the signals into a coherent explanation consistent with the facts.

As an astropsychologist and writer, I would like to share with my readers the knowledge and insights I have gained in the "high" realm of intergalactic communications and specifically with relevance to the so-called "spooky" signals. These singular pulses, recurring every 1.3372795 seconds, are observable for about a minute, vanish for some three minutes, then reappear. This action clearly depicts the mystery of three being one, of the holy trinity, of the destroyer, creator and reconciler being one, under the names of Brahma, Vishnu and Shiva. This truth is given further credence when we realize that the sum of the eight digit signal equals 37. For 37 is an unique prime number which when multiplied by three resolves into the number of the trinity 111. The eight integers in the signal pose a problem in understanding that mankind must overcome and at the same time suggest that mankind must overcome the anarchic effect of 8 (hate). The number of the savior Christ is 888, and that number is the product of 37 and 24, and 24 can be derived by adding the seventh and eighth number of the signal to the third and fourth. Furthermore, the number 888 indicates its significance as the number of the redeemer when we see that the sum equals 24 which when added gives 6, the number of Venus, the representative of love. Also, 37 has occult and tarot significance in that it stands for the number of distinct potency — being good for partnerships (even those separated by solar systems) of all kinds — and when appearing in connection with future events, (i.e. encounters with our kin from outer space) is an indicator of good fortune.

The space signals are not the only message that contains the number 111 as its central theme. An Irish monk named Malachy, who was born in 1095 and who later became the Archbishop of Armagh, wrote a book of prophecies which passed into the Vatican archives for five centuries before it was published in 1595. The Malachy prophecies consists of 111 latin mottoes purporting to identify in succession all the popes from Celestine II of Malachy's time to "the end of time." Many of these prophecies were surprisingly accurate in predicting the kind of pope that reigned in power year after year in the Vatican. The motto referring to our present pope is titled, "Flower of flowers" and suggests the flowering of the Ecumenical Councils or the era of "flower power." Pope Paul VI is 108th on this list of auguries. After Paul there remain only three more prophetic mottoes. For following him, we have "Concerning the half moon" which might refer to the ascendancy of the Moslem and Arab world, or possibly refer to a space landing on the dark side or the other half of the moon. "Of the labor of the sun" is the penultimate motto and might refer to a pope who helps initiate the use of solar energy for the benefit of mankind. The final prophecy the 111th, is "Of the glory of the olive" and might refer to a time in which a genuine resurgence of Christianity and brotherhood helps the inhabitants of the earth accept the olive branch of peace from men within and without our solar system. After that? If Malachy's prophecies hold true, Popes will no longer be needed in a world that has achieved its "WHOLINESS." The holiness of 111 is further reflected in a surprisingly gratifying way and can be demonstrated by taking the numbers 12345679, which include all the natural numbers except 8 (hate) and treating the series as a multiplicand to be multiplied by the number nine (be-nine). The fascinating product of 12345679×9 turns out to be 111,111,111, or the trinity trinitied! or the spiritual achievements of man are limitless if hate drops out from its calculations!

The first two integers of our space signal have special Tarot significance, for the number 13 signifies "Death" or the "Skeleton," a scythe reaping down men; the age of Kali, of upheaval and destruction, of power wreaking destruction upon itself, but it also signifies the approach of a new order of things, of social reform, of a millenium when E Pluribus Unum (the thirteen letter motto of The Great Seal) will no longer be a wish but a reality, if we are to take the portent of good fortune literally that is indicated

PULSAR 3 (Typical pulse shape)



Repetition rate: 0.253082 seconds

by the number 37, the third and fourth integers of our signal. Following 37, we have 27 which is the Sepher Yetzihar path wherein is cited the mighty intellect of all things: a promise of a higher power in command, symbolized by "The Sceptre." The number 27 also is a fortunate number if it appears in any connection with future events. The number which follows is 9, upon which man builds all his calculations, for all numbers that appear after nine can be reduced by natural addition to any of the numbers in the series 1 to 9. It is the symbol of man's indestructibility as 9 when multiplied by any number always reproduces itself — (i.e. 9 times 7 = 63 which when added = 9). And again, it was the ninth hour that Jesus died on the Cross, and finally, from the text in revelation, chapter XIII (of course) verse 18 (double nine) we read: "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of man, and his number is 666." 666 adds to 18 which adds to 9, the number that indicates man's perpetual resurrection. The last integer of the signal, 5, represents the human species in the middle ground between the microcosm and the macrocosm. This is revealed by a series of simple additions: $1 + 9 = 10$, $2 + 8 = 10$, $3 + 7 = 4 + 6 = 10$, leaving five as the middle number or the fulcrum of the series 1 thru 9. Cheiro has shown in his book of numbers that the shortest Psalm in the Bible, the 117th, is also the central chapter of the book. This should not be surprising since seven and eleven are unusual numbers both rhyming with heaven and also adding up to eighteen. This psalm has 594 chapters before it and 594 following it. Therefore it must be the 595th. This number, he explains, represents the principle of perfect symmetry, of perfect equilibrium. What Cheiro does not reveal is the significance of the five placement. The five that precedes the nine (symbol of man the phoenix, the length of time in months of man's gestation period) signifies man's five physical senses, the five following the nine represents man's five occult senses. The Bible thus suggests that man will not be in a state of perfect equilibrium until he has fully developed all ten of his senses: ten representing the perfection of divine order, the completeness of a cycle: the ten commandments! 595 can be obtained from our space signal impulse number by subtracting the fifth number from the sixth, which leaves five, the seventh and eighth numbers remain an unchanged 95!

Back to 37. Adding three and seven makes ten. Ten we know represents the perfect ordinal number, the completeness of a cycle. Does that fact indicate that we are ending one era and entering another? There were ten generations from Adam to Noah and ten from Noah to Abraham. Divide 10 by seven (which is the exact number of integers in the signal after the decimal point) and you get 1.42857 . . . (you get the same number regardless of the number of zeros you add to the ten). The sum of 142857 (which is called the sacred number) is 27, the symbol of the sceptre, of transcendental man; which is further exemplified by noting that 27 times 37 yields 999, or man the beast (666) turning completely (stood on their heads: yoga) over to man the god: 999 or 99.9 pure in thought: enlightened: capable of divine judgment.

Adding the last seven integers gives us 36. Not surprisingly, the sum of all the numbers in the series 1 to 36 equals 666. Now the numbers from one thru thirty-six can be arranged in a magic square so that the sum of each six figures in any direction always equals 111, the trinity.* It is interesting to note that the numbers in each pair of diagonally opposite corners add up to 37, and we know that 37 times 3 equals 111. And by the way, can you guess upon what wave length frequency our very spooky signal has been received? That's right, you said it, none other than our ubiquitous 111!

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	20	12
36	5	33	4	2	31

** 7 is the number of spiritual perfection: the seven days of the creation. The seven angels of the lord. The seven days of the week. It is also said that 7 is the only number capable of dividing the "number of Eternity." Buddha in the lotus: seven outside petals.

In what other way can the number 666 help us understand man's progressive evolution toward the technology of spirit? Man was created on the sixth day* subject to the domination of his animal-sexual drives; therefore the number 666 represents man the beast under the dominion of sex-sex-sex. Man develops through the sex-school (sexual) side of himself upon this planet, and through endeavoring to follow the seven** fold path of the creative spirit, he attempts to achieve mastery over hate (8): he learns of death, an acronym for hated. Having overcome his hatred of his new responsibilities, he becomes benign (be-nine) and thus becomes a tenant (ten is meant) of eleven (Heaven). How odd that eleven partakes of the syllable even, at least until we realize that el is the name for god. Yes, god is even. God's EVEN odd! Which is no doubt why the psalm that speaks of his justness is numbered 117. Life just seems to be a paradise, (pair of dice)! Psalm 118 verse number 8 suggests that it is better to trust in the Lord (of the fifth dimension) than to put confidence in man. Why do I say lords of the fifth dimension? Juxtaposing 118 and verse number 8 we get the number 1188 which is the exact number of chapters in the Bible, suggesting that the Bible was designed by cryptologists of the occult by mediums from another dimension who have helped elevate man's mind through the implantation of prophetic messages in code throughout the land and skies of this planet. Adding the numbers 1188 further adds to the impression that the space signals come from humans who have mastered the fifth dimension, for the sum is 18, the number indicating the power of mediumship, and the talent for healing, the power to go in and out of the visible and invisible world. Many viewers of flying saucers have seen these ships materialize and dematerialize, and others have seen two ships fuse into one. This is exactly what one would expect to see in our dimension if the motions originated with the fifth. Mankind one day, will inhabit the fifth dimension when its five occult senses are developed through super-mutuality.

When the double 9 vibrates through the number 18, it signifies an ending or finishing of something to make way for a new beginning. That new beginning is bound to happen at the commencement of the third world war. For the lords of the fifth dimension will step in and neutralize the fustilades of hydrogen missiles, so that mankind will be given a second chance to propagate upon this planet without weapons or pretenses. Unfortunately, many viewers call the fifth dimensional friendship UFOs: (U,FOES) for we do not trust the unknown and we trust each other even less. No wonder the good professors throw up their hands in perplexity. For not only are the shirts starched but their minds too. Is it possible that they have overlooked the simplest computational indications of extra-territorial life? The surest indication of intelligent minds trying to communicate with us, would consist of pulses received in mathematical notation: 4 pulses, then 2 pulses, and finally 6 pulses. Let us look once more at the number indicating the regularity of the signals. 1.3372795. Taking 1.3 as four we see that this pattern holds true. For $4 + 3 = 7$ and $2 + 7 = 9$, leaving the five as the co-ordinate of their dimension. The astronomers and astrophysicists cannot hope to decode or to understand the towering truths implicit within the signals with the narrow technological techniques at their disposal. It is as if they would try to make sense of a symphony through the investigation of the visible portion of the musical wave lengths. They would not even be able to identify the spectrum of patterns as music. Just as a phonograph is needed to translate the recorded wave lengths into music, so should our scientists attempt to lead the signal impulses directly into relevant parts of the brain while under the heightening influence of LSD. The "spooky signals" would probably translate then into visual and auditory flashbacks, stories dealing with the history of mankind as well as fabulous glimpses into its future. No doubt each person viewing this panorama within his own brain will only see a portion of the entire truth as the signals will have been programmed so that it would take the participation of everyone on this planet to collate the multitude of impressions into a total picture. These extraordinary radio impulses are broadcasting to mankind as a whole, and only through the COOPERATION of all the peoples of the world can sense be made of their content. And when, finally, that message is ready to be read to the population of this planet, it will vanish, having accomplished its purpose!

STANLEY FISHER
Astropsychologist
Mar. 27, 1968

the nehru jacket

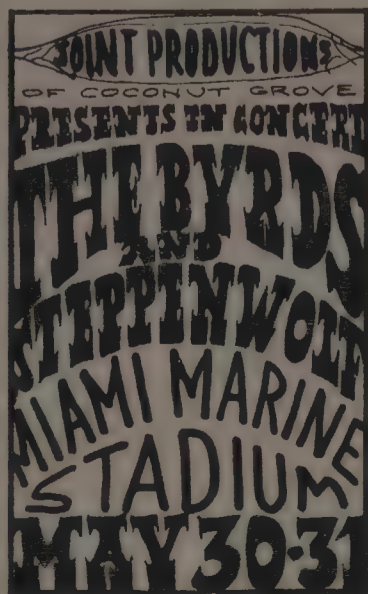
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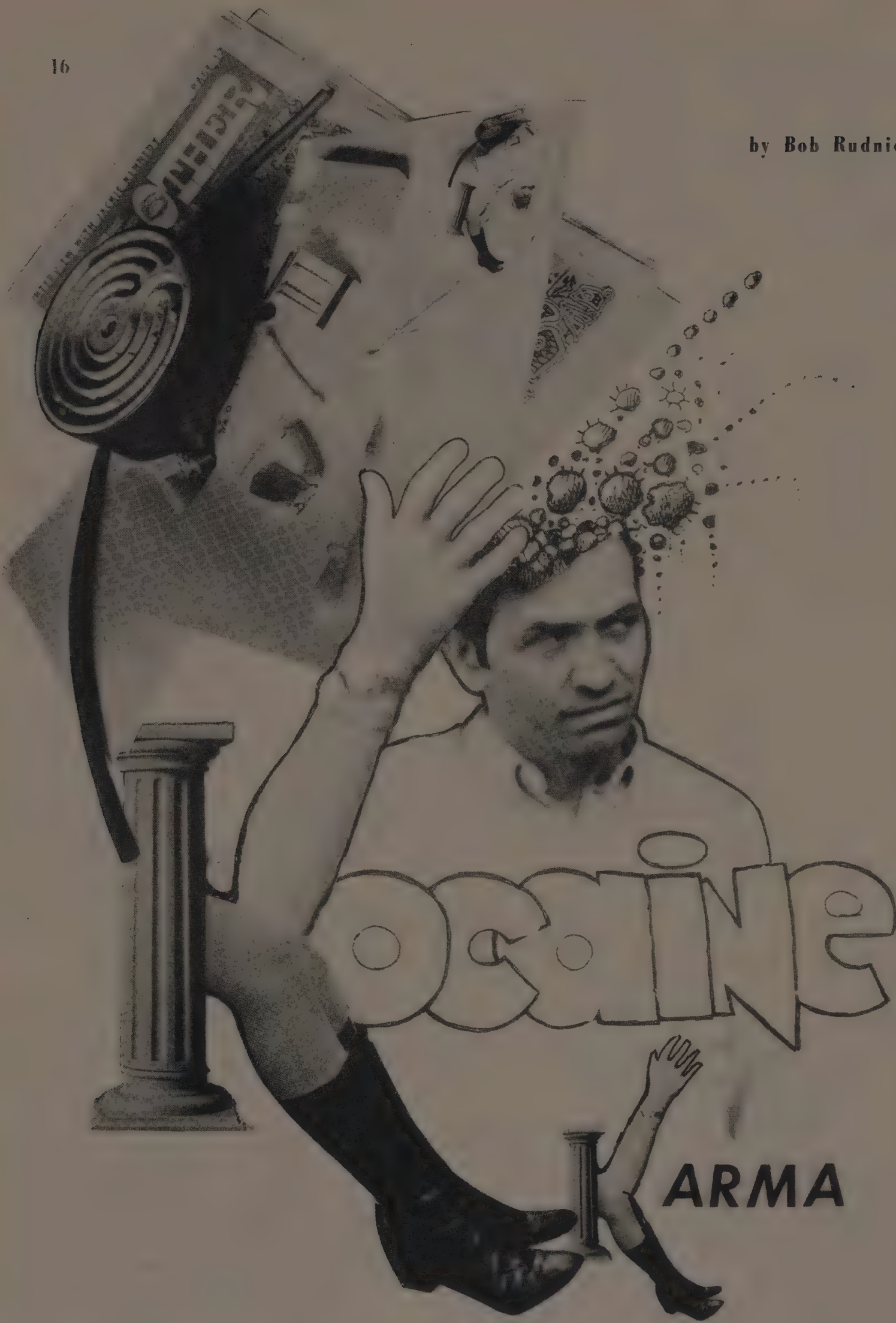
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by Bob Rudnick/Dennis Frawley



The first Fillmore (West) has set new standards of taste in booking. While the rest of the world lagged behind with the commercial teeny rock show, Bill Graham presented the best new sounds coming out of the west coast. It heralded a new era of live music. The musicians were excellent, caring about their sound and production. And the audience came to hear great music. The Fillmore was unofficially number one in the booking battle of the west coast psychedelic dance halls.

After two years, the Fillmore continues to thrive. Large crowds attend and the bookings are still exciting and daring. This last weekend it was packed for The Yardbirds and the first appearance by Avant-Garde jazz pianist Cecil Taylor. In New York, the new Fillmore (East) had disappointing crowds as well as bookings that copied the west coast formula with the hope that Manhattan would humbly pay homage.

Bill Graham will try avant-garde jazz, blues, and even gospel in San

Francisco, but he will bring none of these styles East unless they were super successful there. The Fillmore people feel that the east coast audiences aren't as ready for musical strides as the west coast's hipper crowds. "It's a different market," they say.

But New York is the center of Avant-Garde jazz. If Cecil Taylor received a standing ovation from half the hall in San Francisco, wouldn't he do at least as well on second avenue. Having a solid avant-garde jazz act is much sounder booking here than bringing shlock psychedelic secondrates such as Blue Cheer who were almost hooted off the Fillmore East stage Saturday night.

Many of the top new jazz groups which are becoming major influences on pop groups live in Manhattan. They are readily available and ask for comparatively less money even though their sets are more demanding and exciting than most rock groups. Co-billing Ornette Coleman, Archie Shepp, Sun Ra, Albert Ayler, or Pharoah

Sanders with the pop groups would show the most exciting energy forces of improvisation and the most intense emotionally involving sounds in live music. Certainly they seem more suited to play the former movie house with the spirits of Tom Mix, Stephin Fetchit, and Rudi Valee than Ravi Shankar. His Friday performance at the Fillmore East only filled three fourths of the theatre. An audience which just two weeks ago heard Jimi Hendrix seemed jumpy and uncomfortable during the three hour set. Many walked out. A Shankar performance should be held in the concert hall, a room conducive to polite listening or out of doors. He is a classical performer not a pop star, regardless of what the record moguls plant in the trade magazines. And the maharishi's recent buffoonery hasn't aided the cause of Indian religious music.

An example of an integrated booking of various jazz and pop musical styles will be presented this weekend at the Fillmore with Moby Grape, Fugs, and Gary Burton.

* * *

Elvis Presley will have his first TV special next season. Outside of his re-run movies it will be Elvis' first TV appearance in 10 years. Called "Just Elvis," it will feature only the performer plus dancers and orchestra. The producers hope to achieve a production with a feel for contemporary pop music which will make the individual TV performer "stand up like a new LP."

* * *

Arthur "Big Boy" Crudup, Elvis' original guru, has recorded a new album (Look Over Yonders Wall) for Delmark records. Three other recent issues by this Chicago based independent recording company are also significant — Richard Abrams' "Levels and Degrees of Light," Archie Shepp in Europe, and "West Side Soul" by Magic Sam.

* * *

Sun Ra's Monday night concerts at Slugs, a Lower East Side institution for a year and a half, have been abandoned in favor of a weekly session with jazz vocalists.

* * *

Not content with schmaltzing up his own show with home grown interpretations of Kahil Gibran, WNEW's Rosko has made a Verve Forecast album called "Music and Gibran," a contemporary interpretation of the author of "The Prophet."

* * *

The Rolling Stones made their first public appearance in 18 months since their drug busts on May 19 in North London. Their dramatic stage comeback was a surprise event and they were not billed on the program. It was the New Musical Express Poll Winners' Contest in Wembley and Mick Jagger received a trophy for the band as Top Rhythm and Blues Group in the world. Their fan response certainly hadn't changed as they stepped unannounced into the spotlight and were greeted with resounding screams and applause. Flowers were hurled on stage, some from Mick's girlfriend Marianne Faithful, who stood in the front row with tears streaming down her face.

* * *

Mick Jagger is set to make his motion picture debut in "The Performers," a Warner Bros. Seven Arts film starring James Fox. He will also write the score for the film.

* * *

COMING ATTRACTIONS

This weekend in New York.

Scene: Gary Burton Quartet through June 2. On June 4th, Mose Allison opens a two week engagement and The Crazy World of Arthur Brown guests through June 8th.

Village Gate: Herbie Mann, Modern Jazz Quartet

Village Vanguard: Roland Kirk

Slugs: Yusef Latef; Focus on vocalists on Mon. nights. New sounds are featured on Sat. afternoons 5-9.

Bitter End: Jim and Jean, Guild Light Gage, David Steinberg

Au Go Go: Collision Course

Dom: Howard McGee Quintet

Electric Circus: McCoys

Apollo Theatre: Etta James, Coasters and all star show.

Fillmore East: Moby Grape, Fugs, Gary Burton Quartet.

columbia (Continued from Page 10)

ment. (Many trustees, according to a recent rumor, realized that Kirk, a professor of political science, had lost his grip, but but thought he might do until an orderly transference of power could be completed.) This is not a satisfactory solution, however. For one thing, he is scheduled to be replaced by Vice-President David Truman, who was popular enough with students when he was Dean of Columbia College, but who lost touch once he tasted real power, a kind of modern-day reversal of the role played by St. Thomas-a-Becket in the 12th Cent.

For another thing, some students are not interested in restructuring the university, even if this gives student and faculty representation on the board of trustees. (This is possible, despite Kirks objection that "students come and go." What he fails to realize is that when students go, they become alumni. Furthermore, students have the time to sit on the board of trustees, which only sits monthly.) But for many, a restructuring is only a reshuffling of the establishment, and leads to, inevitably, its own establishment. What many students want is not a restructuring, but a withering way of structure itself.

They reason that since power corrupts, no-one should have any power over anyone else.

This idea ocured to the commune at Avery Hall, during the week-long strike. The architecture students liberated Avery without plan but with faculty support, and wanted to capitalize on the wholesome spirit generated during the strike. The plan is to let the university continue as a place where some come to teach, others to learn, without the intervention of hierarchies, forms and artificial barriers. Courses do not have to be dimly delineated in advance. Progress should follow natural interests as they develop in class. Extra funds should be available to bring in guest lecturers as needed.

Institutionalization of learning brings about compromises. Institutions only exist for those who refuse to take responsibility for their actions, their beliefs, their lives. So ins't it time, members of the Avery commune propose, that individuals take full responsibility for themselves by not delegating it to others? We are individuals before we are members of society, and a free society should exist dangerously close to anarchy: call it democracy. Shouldn't the university become the model of the democratic society?

acid (Continued from Page 14)

and the friend is made aware of it during acid therapy. Western civilization has seen society as laying the fundament for each individual (which is correct) and then each individual reciprocates by enforcing the being of that society (which is incorrect). In a closed society — such as an isolated, aboriginal tribe or a ghettoized, hebrew tribe — the children grow up into their parents (so they think) by not noticing or knowing of other possibilities. In an open society such as ours — opened by necessity, not permission — where there are forces striving to realize the existent possibilities, children break away from the stagnating growth to change it into another creature; a creature of life, not death. Psychos, for the most part, are unaware of the legitimacy of the sub-cultural forces and, in the good faith, try to bring the new flowers into focus through adjustment. Acid therapists are into the future possibilities of this society. Friends are urged to bring about the creation of the new social creature, are urged to live in America's tomorrow.

Every few years groups of people are fused by an intense personal experience and proclaim a new freedom and a new responsibility. Often religious groups, they move off into the wilderness, there to establish new forms, hierarchies and, ultimately, new institutions.

Examples range from the Mormons and Shakers to members of a Kibutz. The question is, can such a group coalesce out of methodical formlessness, with the intention of avoiding structure? Can a tribe of individuals exist indefinitely without inventing customs, celebrating ceremonies and institutionalizing leadership? Can this arise from the chaos at Columbia?

Or will new forms intimately grow in the paths of beast resistance, and new leaders emerge as those who have forgotten what they believe, or are afraid of showing it, abdicate their responsibility to others?

Will Alma Mater be sublimated for a new model or be sacrificed as Alma Martyr? It takes courage to face these questions, but for members of the Avery commune at Columbia, the other questions are not important.

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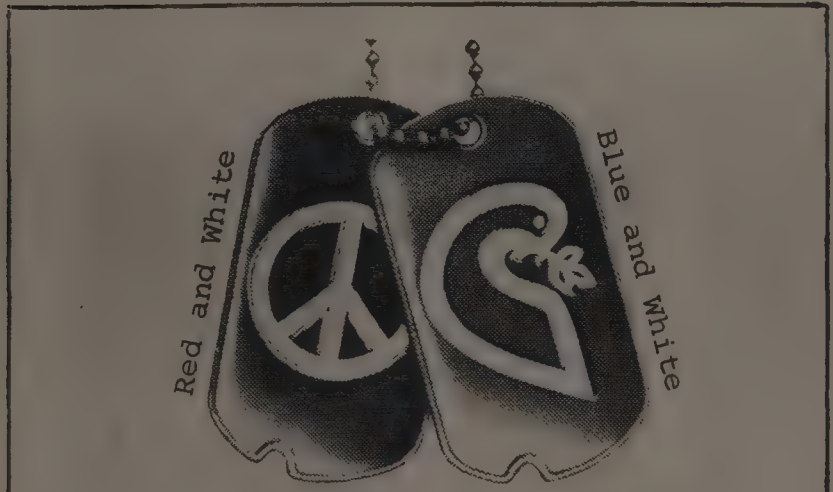
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pp's

(Continued from Page 7)

was not the only one involved."

This letter by Bradley, which I was recently able to intercept, constitutes the first admission made by anyone in the case since the shots were fired almost four and a half years ago.

The letter was written almost four years ago, long before Bradley was charged by Garrison and years before he even was a suspect. Nevertheless in the letter Bradley stated that "my life has been threatened many times" and that "another patriotic friend of mine has been shot and killed."

Just as significant as the provocative admission contained in Bradley's letter is another communication which he addressed to the same young woman. In an affidavit which he prepared for her to sign, she was to swear that Bradley had been with her, in Tulsa, Oklahoma, on November 21 and November 22, 1963. He thus sought to have her offer an alibi for him for the day of the assassination. She refused to sign the affidavit, however, stating that it was false, as she had not seen him on November 22. Her daily diary, a copy of which I have been able to secure, reveals that she saw Bradley on November 20, 1963, not on the 22nd.

An effort to develop a false alibi may be of great significance. It quite obviously raises most important questions. Where was Bradley on November 22, 1963, and why would he wish to fabricate an alibi for that day if he could disclose his whereabouts without fear of prosecution?

While the letter and the false proposed affidavit do not constitute full confessions under the law they certainly qualify as serious admissions against interest. I will forward copies of all the documents that I have referred to, to Jim Garrison.

On December 20, 1967, Bradley was charged with conspiracy to murder President Kennedy. Garrison's efforts to bring Bradley to New Orleans have thus far been frustrated by California obviously raises most important questions "tooth and nail." His attorneys secured a sixty day stay and then the California courts granted an additional six month stay. Bradley, who has been charged with conspiracy to assassinate the President, remains at liberty while the California courts slowly contemplate the legal motions.

missiles

(Continued from Page 4)

To add insult to injury, we were denied the right to send a letter stating our position, along with the minutes of the two meetings, thereby depriving members of the SMC of the right to hear both sides of the disagreement. This decision, which denies SMC members their democratic right to be informed of all views, was "justified" on the ground that SMC coordinators would be allowed to write position papers prior to the scheduled Continuations Committee meeting. Because the current staff of the SMC has attempted to prevent you from receiving this information, we are sending this letter to you and to the national and international antiwar movement.

The policy of exclusion adopted by the Working Committee is a direct violation of the founding and long-standing policy of the Student Mobilization Committee. It is a direct violation of the tradition of non-exclusion on which the anti-Vietnam-war movement has been built since its first major action — the April 17, 1965 March on Washington initiated by SDS. This retreat to the witch-hunting norms of the McCarthy era will be disastrous for the SMC. The very existence of the SMC as a viable antiwar coalition is at stake.

Secondly, we feel that the issues raised are of such central importance that they can be settled only by a full national conference of the Student Mobilization Committee. The structure motion passed at the last conference stated in part that, "there shall be a full national conference of the Student Mobilization Committee approximately once every six months to plan the major activities. All members of campus groups and all independents are welcome to attend the conference. The conference shall set long term policy for SMC. This will be the highest policy making body and it will choose officers, call actions, and make changes in the structure as needed. The conference will be held in a relatively central part of the country so that large numbers can attend." (Our emphasis.)

At the present time, instead of a full, democratic national conference in a central location, a Continuations Committee meeting has been scheduled for New York City on the weekend of June 29. While such a meeting will be geographically convenient for a small section of the student antiwar movement — those who live in New York and those who will be attending a conven-

tion of the Communist Party in New York the following weekend — it is certainly not convenient for the vast majority of the student activists, and does not meet the needs of the movement at the present time.

We urge SMC supporters to call meetings of the student anti-war activists in each area to discuss these undemocratic actions taken by the Working Committee and to: 1) Protest to the SMC national office (17 East 17th Street, New York, N.Y. 10003) the policy of political exclusion and the attempt to scuttle the decisions of the national conferences. (Please send copies of such protest to us at the above address.) And 2) Demand that a full national conference be held in the mid-west, on the weekend of June 29, in accordance with the decisions made at the last SMC conference.

We feel the differences over staff and its functions reflect deeper policy differences over what path the antiwar movement should take. We want to continue to fight to end the war. We believe that the antiwar movement and SMC should continue on the basis of non-exclusion to reach out and broaden the coalition, inviting all who wish to fight against the war to do so with full representation within the coalition — the basis upon which the SMC was built. We are for organizing other international student antiwar actions, even larger and more extensive than the spectacularly successful international student strike of April 26.

Others on the Working Committee do not agree with this perspective. They would either junk the SMC by crippling it with the policy of exclusionism and witch-hunting — and make no mistake, such a policy can only destroy the SMC — or dilute its character as an antiwar organization. If they succeed, the fight against the war will be set back at the very time it has become imperative to step up the pressure on Washington.

It is up to a democratic national conference to decide these questions. It is wrong for a momentary majority of the Working Committee in New York to impose its particular view on the whole movement, "settling" policy differences by excluding one political tendency — and a tendency whose record of building SMC can be matched by no other tendency.

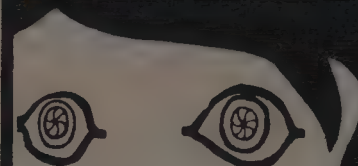
We will submit working papers giving our views on all the political issues involved, an evaluation of the student strike, and our projections for future actions. We urge you to do the same.

A full discussion on these issues, and full national participation in the conference will make it possible for the conference to chart a clear course for the future and to elect a leadership that will abide by conference decisions.

Sincerely,
Kipp Dawson SMC National Coordinator
Syd Stapleton former Editor, Student Mobilizer

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barbarians

(Continued from Page 6)

Kids on the street need help! This summer 1-million runaways will see the light and come to the Lower East Side. The City must provide them with the basic necessities of life. We demand free food! We demand that the city turn over to us all vacant buildings, so we can bring them up to liveable standards and house the children of freedom.

We demand two medical clinics, one in Tomkins Sq. Park and one in Washington Sq., free and run by local people. Nobody goes to Bellevue! They take your brain out and fill the hole with plastic.

IF we don't get our medical centers, a VD-hepatitis plague of unimaginable proportions will strike, and the police will not be spared! We will fuck the police and their horses! NOTHING will be SAFE from Street Freak Germ Warfare if the city does not allow us to disarm ourselves!

We choose to demonstrate in the streets because the city closes its eyes to all our pleas and requests! If our demands are refused tonight, we will be back in larger numbers tomorrow and still larger the day after, until the city capitulates. MAYOR LINDSAY, BEWARE! THE BARBARIANS ARE AT THE GATES! YIPPIE!

Then UAW/MF responded in the internecine leaflet battle:

Henry Says: LIVE TO FIGHT AGAIN. The Yippee announcement of to nite's "riot" has invited the cops to riot against US. But we don't need to get our heads busted again for yip publicity, & when the time comes for us to move (like Paris, like Columbia, like the brothers) we're gonna just do it & not merely put out a leaflet.

Making a revolution means learning to Move! Sun-Tse, the medieval Maoists says "Retreat when enemy advances, advance when the enemy retreats, camp when the enemy is not attacking, attack when the enemy camps." We confront the enemy on our own terms: "A revolution succeeds or dies."

UP AGAINST THE WALL—MOTHERFUCKER! AL PAREDON—HIJO DE PUTA!

Saturday afternoon Mayor Lindsay & wife Mary left for Nassau, the Bahamas. The Mayor was tired. He had just returned from Oregon on a quickie campaign trip for Gov. Rockefeller who wants to be President this time and will if it's Humphrey & Another Democrat vs. Rocky & Ronald.

Blue Cheer, Pigmeat Markham & Co., & Country Joe and the Fish were at Fillmore Saturday night. And St. Mark's Place was crowded, sweat to sweat the tourists were no better than the plainclothesmen or the hippies & yippies & other revolutionaries who made it seem the world was coming to an end, god had spoken. He was going to smite Gem's Spa for raising its ice cream cone from 15 to 17 cents, construed as a capitalistic gesture. God was coming to get anyone who stood in the way of clearing the St. Mark's Place stage & letting the show go on for the enlightenment & uptightness of all concerned, and not Or pot.

By midnight six persons arrested. Abbie Hoffman arrested for refusing to move from the corner. Helmeted cops clearing both sides of Second Avenue between St. Mark's & 7th Street, telling people to move on, move on, clear St. Mark's Place. Barry Goettherer, of the Mayor's office, is being implored by hippies to do something, stop the cops. His mind on the Patrolmen's Benevolent Association, he stays his tongue. He walks pass a groups of kids playing with lighted incense sticks. Female tourist stops to gawk. "Come on, Gertrude," says male tourist, "they're smoking pot."

"What does it mean?"

"It means," says a sidewalker, "that the police have us well covered . . . protected . . . and there shall be no muggings here tonight. ANYONE INTERESTED IN BEING MUGGED, PLEASE GO TO 9th ST."

"It is the restlessness," Barry Goettherer says, and refolds his arms.

A radical is talking to two men who turn out to be two plainclothesmen who rush him into an unmarked car & he is whisked away for "conspiracy" as a pregnant woman cries get your hands off him & is taken away too, for pregnancy?

Then bail. There are always some who take the money home or get drunk on butter almond ice cream at the Spa, but Kate Coleman of YIP (Youth International Party) was spearheading the count collecting for Abbie & others on private stoop near Gramophone on St. Mark's. when two cops & one of rank dragged her off for something or the other when it semed clear that the police, wisely or not, were interested in weeding out the "troublemakers" who refused to move, who would say no to authority in front of so many kids, pobrecitos!

So Kate is taken away, another bailcollector shouts at the cops to leave her alone and the ranking cop said come along if you're interested in her welfare and love her, and that was the last I saw of him that night as he was saying to Barry Goettherer, "You're going to pay for this, yes, I mean you, Barry."

And Barry Goettherer said, "THINK I'M GOING TO CARE ABOUT A FUCKING HIPPIE!"

"Time to retreat," a clump of players say as policemen approach. "Getting hostile."

"Up against the wall, Boscoe," they cross the street, stand near Queen of Diamonds, bottle wrapped in paperbag is thrown at cops across street & land at their feet. They turn to look, hold their sticks tight.

"Hey," shouts the one who threw the bottle, "Hey, you, you can't throw bottles out the windows at cops. Don't subject yourself to double jeopardy by breaking the law & the bottle at the same time."

Five minutes later policemen return to stoop where Kate was arrested & speaks to the nine persons there seated, "If you stay quiet, if you don't play the radio, you won't be arrested," and move on.

At 7th & 2nd people in front of the eatery dancing singing laughing at cops unified by feeling, someone throws a bottle, the cop spins & arrests the first, someone he holds who did not throw the bottle who protests, but is taken away & charged & the EVO photographer & reporter told Deputy Inspector Fink that the man had been arrested blindly. But that's the way the cookie crumbles. "See you at another demonstration," Paul Krassner says.

Sunday was a day of rest for some. Police Commissioner Howard R. Leary spoke freely on WNBC-TV in favor of policemen put uptight (in their heads or in bed) by the chaotic restlessness of the young who are ready now to take over from their parents. "Within the last 30 days," he said, "I discharged two men for police brutality." And, unwilling to believe the way policemen protect their badges, said, why don't reporters get badge numbers of the allegedly brutal policemen.

Sunday afternoon a busload of giggly frantic cameraclacking orderly zoo hunting tourists entered St. Mark's Place to find pedestrians, even the walking tourists, laughing back at them, AND WHO HAD THE LAST LAUGH when the bus stopped for red at 2nd avenue & one of the helium guerrillas stashed firecrackers in grill over back wheel, laughed with everyone as the crackers went off. Another bus came by, something thrown through window, explosion & smoke inside; and otherwise, happy, joyous, moving all over the east side a beautiful day. Over in Tompkins Square Park the old men play chess, the old women suck their lips and watch & the young one are on the lookout for something.

Big Tit Charlie walked by. A girl was complaining, "I saw this guy dancing in Washington Square and he was so beautiful I wanted to take him home." And why didn't she?

"He was gay. That's the trouble with New York City. And when they're not gay they're bisexual."

And Sunday night the wind was chill & chaste raven in flesh & blew the streets clean, while some boycotted Gem's Spa for 2c plain & impoliteness, and others talked of steering "hippie business to a poorer joint run by an old couple one block away.

And yipannointed Jerry Rubin said Monday, "I don't know what's to happen next. But whatever happens will be spontaneous . . . a continuing awareness and revolt. Things just happen . . . street theatre."

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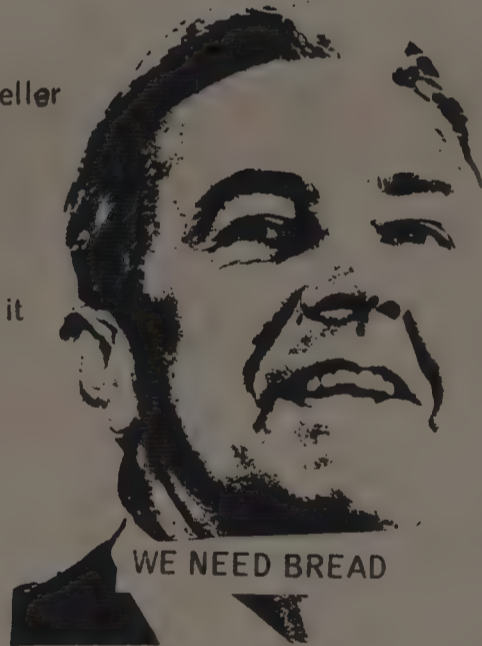
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THE ZODIAC

The Zodiac is a collection of symbols giving a twelvefold analysis to human behavior. Experience takes place on four planes: physical, emotional, mental and spiritual. In Astrology, they are represented by the four "elements" earth, water, air and fire. Each of these elements is conditioned by one of three qualities, Cardinal (initiatory) Fixed (sustaining) and Mutable (alternating). Each sign of the Zodiac may be analyzed by assigning it an element and quality as follows:

The Fire signs are Aries, Leo and Sagittarius.

Fire keywords are enthusiasm, impulse, will and aspiration.

The Air signs are Gemini, Libra and Aquarius.

Air keywords are communication, relationship and intellect.

The Water signs are Cancer, Scorpio and Pisces.

Water keywords are life, feeling, emotion and psychic power.

The Earth signs are Taurus, Virgo and Capricorn.

Earth keywords are stability, solidarity and the power to build.

The Cardinal signs of Aries, Cancer, Libra and Capricorn are initiating qualities, outgoing and dealing with action.

The Fixed signs of Taurus, Leo, Scorpio and Aquarius are sustained qualities of will power, resistant to change and dealing with ideas.

The Mutable signs of Gemini, Virgo, Sagittarius and Pisces are alternating qualities of change, adaptable

and dealing with people.

Understanding in astrology begins with the effort to apply principles rather than memorizing the characteristic traits of the sign. Try to consider the nature of each sign as in the following example of Aries: the state of Aries is Cardinal fire. Choose a keyword of cardinal e.g., outgoing then one of fire, enthusiasm. Combined, as outgoing fire or enthusiasm, the result is an outrushing of force or impulsiveness which are well known Aries' traits. On the other hand, such a trait as impatience would also be a natural problem. Many of the observable traits of the sign can be thought out in this way.

Another approach to Aries' characteristics would be to think of "fire" as an element then traits such as activity, enthusiasm, courage and anger would be easily understood, or consider fire visually as giving off light and heat and the result are the properties of the magnetism and strength of an Arian. You will soon discover for yourself that the above traditional assigning of elements and qualities is a valid approach to understanding the Zodiac.

It is important to understand thoroughly each sign in principle as everything in astrology refers to it. Recommended reading on the Zodiac is: Astrology, by Ronald C. Davidson, The Pulse of Life, by Dane Rudhyar. For general reading on sign traits Astrology, How and Why it Works, by Glyn Trully.

HIP-POCRATES

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QUESTION: I would like to know what effects peyote could have on a person. Does peyote cause any known damage?

ANSWER: Peyote (*Lophophora williamsii*) is a small, spineless cactus with a gray-green top or "button" and a brown carrot-shaped root. The part of the plant extending above the ground is cut off and usually dried to form the peyote "button."

Some evidence indicates Mexican Indians used the plant for ceremonial purposes as early as 300 B.C. Spanish conquistadors described its use as early as 1560. The Spanish invaders denounced peyote as a diabolical root and in 1620 passed a law against its use:

"We, the Inquisitors against heretical perversity and apostasy, by virtue of apostolic authority declare . . . it is an act of superstition, condemned as opposed to the purity and integrity of our Holy Catholic faith. The fantasies suggest intervention of the Devil, the real authority of this vice."

The peyote cactus contains 9 interactive alkaloids which together are known as peyote (or pan-peyotl). Mescaline is the principal alkaloid but psychedelic connoisseurs consistently claim subtle differences exist between peyote and mescaline.

Peyote use probably spread to Texas around 1870 thought it may have occurred a hundred years earlier. The drug was used seasonably in Mexico but throughout the year amongst the Plains Indians to the United States. Christian elements were gradually added to the peyote ceremony and in 1914 the "First-born Church of Christ" was organized. This was later to become the "Native American Church." The Native American Church now claims more than 200,000 members, some of whom live as far north as Saskatchewan. Peyotism is the native religion of more than 50 American tribes including the Cheyenne, Arapaho, Chippewa, Blackfoot, Crow, Delaware, Shawnee, Pawnee, and



Sioux.

Mescaline was isolated from peyote in 1896 and synthesized in 1919. The drug was used by such respected 19th scientists as William James and Havelock Ellis. Ellis found the experience "an educational influence of no mean value." More recently, psychiatrist Humphrey Osmond (who coined the word "psychedelic") wrote the following:

"Most subjects find the experience valuable, some find it frightening and many say it is uniquely lovely . . . For myself, my experience with these substances have been the most strange, most awesome and among the most beautiful things in a varied and fortunate life."

Peyote often causes nausea and vomiting but otherwise the immediate physiological effects are minimal. Mescaline sometimes causes nausea, rarely vomiting. There has never been a long-term study of the effects of mescaline or peyote on humans.

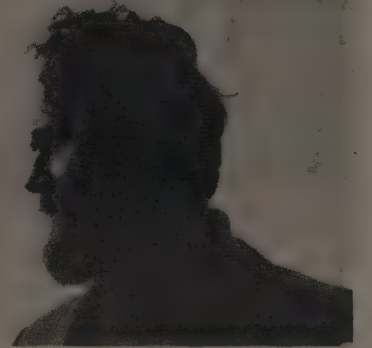
One of the accusations made against peyote is that the drug is an aphrodisiac but according to psychologist William H. McGlothlin, "the only persons who find peyote to be a reliable aphrodisiac are missionaries and magazine writers."

Most states permit use of peyote by members of the Native American Church. Mescaline use is prohibited by federal law except for selected research groups. The effects of both drugs last approximately 10-12 hours and wear off gradually. Bad trips are possible but seem to be rare; their true incidence is unknown.

A fascinating account of a Native American Church ceremony by Stewart Brand can be found in the most recent issue of *Psychedelic Review*.

Quanah Parker, an early peyote leader, said, "The white man goes into his church house and talks ABOUT Jesus; the Indian goes into his tepee and talks TO Jesus."

Dr. Schoenfeld welcomes your questions.
Write to him c/o EVO.



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SPRING is here and love is in the air. Attractive golden complexion Negro wants attractive couples and females for some lovely happenings aboard his 38' cruiser (twin cabins) and a down pad. Call nites only between 6 p.m. and 11 p.m. Not at this number during day. 386-3202.

ARE YOU an attractive, uninhibited girl? Experience the ultimate in mind and body. One girl (you) and one guy (me) make one complete being (us). Call 956-4115. 9-5.

OPENINGS for 2 more girls. Must be attractive. Planning an occasional strip poker, fun and games, gathering on weekday afternoons approximately 5 to 8 o'clock. Call Jack at 594-2241 between 11:30 and 12:30 a.m. Busy phone, keep trying!

SOUTH AMERICAN artist, tall, good looking with magnificent studio on Fifth Ave., corner of Eleventh St. would like to meet nice girl to model. 929-0919.

YOUNG man desires to meet uninhibited female. Phone and address assures immediate contact. Write GPO Box 2652, New York, N.Y. 10001.

WOMANLY-WOMAN. GIRL-GIRL. NOT OVER FIVE-FOUR. Write me for satisfying relationship IF you're sweet and lovely looking. IF you're appetizingly immaculate. IF you're educated, intelligent, cultured, articulate, intellectually stimulating. IF you're white, successful in your own right. Not a drug bug, lush or con artist. IF you're "class" and Kooky's makes you sick like it does me. Only IF—write PJ, Apt. 12-F, 2 Horatio Street, New York City 10014.

RESEARCHER will instruct enthusiastic highly-sexed exhibitionistic females in advanced auto-erotic body expression. If you wish to share your enjoyment of self-love and achieve higher levels of pleasure response, multiple orgasm and greater physical and emotional health, call Area Code 203 TO 9-8438 weekdays after 8:30 p.m. or anytime weekends.

SERIOUS minded male in late twenties would like to meet a woman for stimulating relationship. Call 852-8256 week days after 7:30 p.m.

LADIES ONLY — Variety can give you spice in a new life and if you are for real, call George anytime at 749-3131.

AMOROUS bi-minded gent, endowed, considerate, youthful, attractive, ready, willing and able to please ladies or couples in their quest for culmination in privacy of their most sensuous desires with discretion. My place or yours. NYC areas. State your desires. Photo, phone, address and best time to call. NO disciplinarians. Let's meet for pleasure. Mr. R, c/o Box One, Brooklyn, N.Y. 11231.

TALL, dark, handsome, 33 year old, white executive wishes to meet with attractive female swinger for cocktails, luncheon and . . . Let's talk about it you won't be disappointed. Write me. Include your phone number if possible. Discretion assured. Steven Archer, c/o AAA-1 Service 943 Columbus Ave., N.Y.C.

TALL, handsome young male artist (32, 6'3", 185 lbs.) needs lovely young nympho type girl friend for lunches and daytime or twilight togetherness. Call 685-1541, days.

GIRL wanted to serve and keep house for young bachelor, part time or full time. You can have your own rooms and bath if you choose to live in. Must be attractive and be willing to be told what to do. Pay to be decided. Call 826-2997 to arrange for interview.

PETIT Female, 34, seeks materially rewarding relationship with prosperous generous older gent, without complications. Must be sincere, refined and highly successful. Absolute discretion. 392-1440. Sylvia.

POOR married gentleman, 52, seeks hirsute female for get together Saturday night. No homos, please! Stuyvesant Sta., Box 375, N.Y.C. 10009.

MAN, good-looking, white, 40's, needs the love and affection of attractive girl in her 20's . . . white, any nationality. I promise to love, cherish, protect, provide. TRafalgar 9-2913, 8 p.m.

COME home when peril banish jewel and pinions beget the fool, come home poisons condones a decree and balances loathes the knee. ORPHEUS, JR. YU 2-4471.

ATTENTION!! Potential actresses join the new theatrical movement. If you're between 18 and 26, athletically inclined, adventurous and ready for anything. Send photo, phone number and address. Y. C. Productions, Box 432, Canal Street, N. Y. C. 10013.

THE WITCH delivers a miracle of fear when the mountain enshrines a tear and softness envies the sea when the candle holds the free. ORPHEUS, JR. YU 2-4471.

WRITER, recently widowed, seeks intelligent female companion to share comfortable apartment. Room, board, all necessities provided. Rolfe Passer. 74 W. 92nd St., N.Y.C.

HANDSOME young artist needs lovely, affectionate girl to care for studio, answer phones, and love. Art experience helpful but not necessary. Light duties, light hours, light pay. MU 5-1541.

ATTRACTIVE guy, young, warm, sincere — established writer, moves in dynamic world — can offer much affection, lasting comfort, happy life, material satisfaction to nubile, mini-skirted gal who's groovy, curvy, affectionate also concupiscent, bi-sexual friends, roommates? Box 2703, Grand Central Station, N.Y.C., 10017.

MALE 25, handsome well to do desire compatible mate. Send resume and picture to: Jack Busa. 14 Alpine St., Terryville, N.Y.

ENGLISH AMERICAN male, age 50, wishes to correspond with CHINESE WOMAN. After exchange of few letters meet if mutually agreed to. Aim friendship. Don Haley, 187 Baxter St., Pawtucket, R.I.

ATTRACTIVE gay male 19, 6', 158 lbs., brown hair, eyes, well hung, seeks white male 21-27 for ??? No s & m or effeminates. Call 787-4400, ext. 518, Jimmy, between 6 and 7 p.m.

NEGRO male, 26, seeks attractive uninhibited female (18-29), share East Village apartment. Call 533-8657 from 3-6 p.m. No fags.

HANDSOME white male, 28, wishes to meet attractive modish gal for fun and frolic. Age, background unimportant—Call Dave 274-6143. 9-11 p.m.

YOUNG, hip, hung-good looking, long haired masculine guy seeks SAME for sharing whatever you want to give. No hassles or hangups involved. Reply and photo, Box 1954, N.Y., N.Y. 10001. Before June 30.

INSATIABLE guy, masculine, 29, orally talented, digs servicing men (hip, gay, straight). Rimming a specialty . . . Roy, P.O. Box 513, New York, N.Y. 10011.

SWINGING businessman, white, 39 years old, will enjoy swinging New York vacation month of September. Has pad, needs chicks to share booze, parties, dinners and shows. Please answer with revealing photo and slate interest and ideas on how to have a ball. Write George Clark, P.O. Box 23411, Ft. Lauderdale, Florida.

AFRO-AMERICAN men (18-34) wanted for swinger's (girl/boy) group, broadminded, uninhibited. Send foto age, ht., wt., and occupation to: R. Raylor, Box 398, N.Y.C., 10036.

29 MALE seeks bright young hang-up less female or male as helper - companion for travelogue flick across U. S. in July. Film or sound experience helpful. Evenings 215 NAP NIIX.

YOUNG man 24, wants female companion move into 3 room apt. in 80's. OX 5-4652 or 886-3573. Erle.

TALL, well-built bachelor seeks well-built girl (age unimportant) for discreet get-togethers in his convenient midtown apartment. If interested, call 686-0439.

GIRLS . . . If you feel hanging around bars, dances, parties, is a large waste of time, contact me. I work hard and don't like to waste time either. Fly my own plane and would love to share life's many pleasures with a lean to average, very affectionate, uninhibited Real Female, 21 to 50. I'm 39, youngish, 5'11", 180 lbs., very athletic and not bad looking. Available days and nights. Will send recent photo if requested. Would appreciate photo or accurate description. Frank, P.O. Box 327, Soundview Station, N.Y., N.Y. 10472.

HOUSEBOY-Roommate - Slave wanted by dominant male of 32. Must be attractive, compliant, intelligent and know proper care of leather and steel equipment, etc. 877-7196.

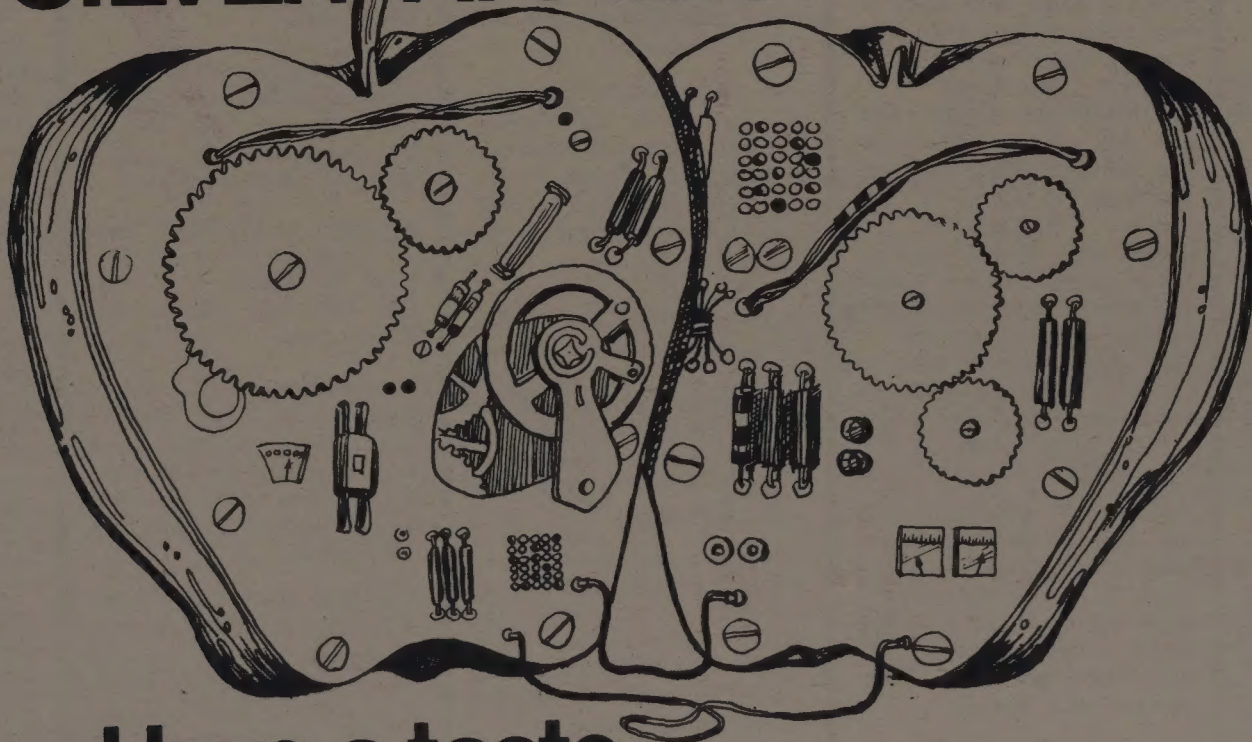
MATURE young man European educated, cultured, clean-cut, 5'11", 180 lbs., honest, sincere, reliable, loyal, devoted very handy all-around, would like to serve evening nights, to MISTRESS and or MR., whatever in desire, whatever demand obediently, in return for some financial assistance personal indebtedness kindly call SU 7-7500, ext. 1603 nights. If no answer, please leave message. Thank you. Sincerely, Ronald.

PROFESSIONAL man 29 desires young good looking warm uninhibited girl for pleasure on long term relationship. Call Bob 874-4398.

PROFESSIONAL PHOTOGRAPHER NEEDS MANY GIRLS. \$50 - \$75 A SHOOTING FOR NUDIST MAGAZINES. NO EXPERIENCE NECESSARY.

CALL BOB WOLFE STUDIO 255-2711.

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They have required all personnel to reinforce the existing pattern of institutions and values, as a primary condition which determines the tenure of their offices, and the amount and payment of their salaries.

They have generated a multitude of new offices, and appointed swarms of officers to harass our people, and eat out their substance. They have maintained among us, in times when we have had no interest in war, standing armies without our consent.

They have tended to reinforce and enlarge the military-industrial complex and give it priority over human survival.

They have subjected us to a jurisdiction which offends us as persons and interferes with the emergence of a more humane society; giving an absurd legitimacy to legislation:

For quartering large bodies of armed troops among us;

For protecting them, by nationalistic means, from retaliation for any murders which they should commit on us;

For cutting off our trade and intercourse with persons inhabiting all regions of the spaceship;

For imposing taxes on us in such a way as to strengthen corrupt governments and impoverish the people;

For depriving us in many cases, of legitimate hope;

For transporting us overseas to die in criminal wars;

For abolishing democratic forms in many countries, establishing therein arbitrary governments, and enlarging their powers so as to render them at once examples and fit instruments for introducing similar arrangements into other countries;

For destroying cultural minorities, and abolishing some of our most valuable cultural traditions and resources;

Our present Cultural Arrangements have ceased to facilitate human survival, by failing to provide adequate protection and by encouraging military activities which imperil our survival.

They have facilitated, instead, the plundering of our land, the ravaging of our resources, the burning of our towns, and the destruction of our people.

They are at this time abetting the urge of large armies to complete the works of death, desolation and tyranny, already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy a human culture.

They have constrained our fellow human beings taken captive through the draft to bear arms against their communities, to become the executioners of their friends and brothers, or to fall themselves by their hands.

They have led to domestic insurrection amongst us, and have increased fears and hatreds.

In every stage of these oppressions we have petitioned for redress in the most humble terms: Our repeated petitions have only been answered by repeated injury. A system, which is thus incapable of responding to human needs, is not an appropriate system for ordering the behavior of human beings.

Nor have we been wanting in attentions to our brothers who work at enforcing the present cultural arrangements. We have warned them from time to time about their efforts to maintain an unwarranted jurisdiction over us. We have reminded them of the circumstances which are necessary for our well-being. We have appealed to their innate integrity and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations which would inevitably interrupt our connections and correspondence. But many have been deaf to the voice of reason and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our separation, and hold them, as we hold the rest of mankind, threateners of our well-being when they threaten our well-being, contributors to our well-being when they contribute to our well-being.

We, therefore, some human beings of the spaceship Earth, in the World Mind which is being assembled, appealing to the Universe to verify the appropriateness of our intentions, do, in affirmation of life, and in accord with personal integrity, solemnly publish and declare, That human beings everywhere are, and quite properly ought to be, absolved from all allegiance to the present Cultural Arrangements insofar as they are obsolete and harmful; that these Arrangements are to be dissolved just as quickly as we can recognize them and devise viable alternatives; and that as creative and integral human beings, we have full power to make love rather than war, recall all the resources which have been installed in military complexes, cooperate with one another, generate operators' manuals for the spaceship Earth and guides to the Universe, employ our resources in the most regenerative patterns we can discover or design, and to do all other acts and things which integral human beings may appropriately do. And for the support of this Affirmation, with a firm reliance on the integrity of the Universe, we mutually pledge to each other our lives, our resources and our personal integrity.

*Bucky Fuller's beach ball.



