

"Call them as you see them"

The first political platform of the Vietnamese National Liberation Front (NLF) published since 1960 has been released in Czechoslovakia to a convention of Americans, North Vietnamese and members of the NLF.

The NLF platform insists on five points: peace, neutrality, democracy, independence, and eventual national reunification. The document further provides for:

(1) protection of "the right of ownership of the means of production and other property of the citizens;"

(2) encouraging "the capitalists in industry and trade to help develop industry, small industry and handicrafts;"

(3) respect for "the legitimate right to ownership of land by the churches, pagodas and holy sees of religious sects;"

(4) and a prohibition against military alliances with other nations.

According to the Japanese press the NLF now controls more than 80 percent of the South Vietnamese countryside--excluding the major cities of Saigon, Da Nang, and Hue which are ruled by the South Vietnamese government.

"AS AMERICAN CITIZENS WE ARE RESPONSIBLE FOR THE ACTIONS OF OUR GOVERNMENT. AND AS TEACHERS WE HAVE A PARTICULAR RESPONSIBILITY FOR THE QUALITY OF THE SOCIETY IN WHICH OUR STUDENTS LIVE. THEREFORE, WE THE UNDERSIGNED OPPOSE THE VIETNAM POLICY OF THE JOHNSON ADMINISTRATION. WE WANT AN IMMEDIATE END TO THE WAR. AND WE COMMIT OURSELVES TO THE MOST EFFECTIVE AND HUMANE MEANS OF ACHIEVING THIS END."

FACULTY OPPOSES VIETNAM WAR



Twenty out of twenty-two speakers united in open discussion at the Agora (apparently the only place on campus where free speech is allowed) to oppose United States policy in Vietnam. Although all faculty members were notified three weeks before the teach-in, and Mr. Fredericks' American Dream class, sponsors of the teach-in, issued a special plea to all faculty members one week before the teach-in for those interested in defending

United States intervention in the affairs of the Vietnamese people only two faculty members chose to do so. A partisan audience of 500 enthusiastic students rejected Dr. Richard Raack's apology that "You simply must decide to live in a tough world, where violence and killings go on every day."

Dr. Marianne Smith received the loudest ovation from the hundreds of listeners when she said, "Every time you kill someone, it

All of the forty members who now comprise the Faculty Peace Committee adopted this penetrating and forceful resolution Thursday, November 16, 1967, and distributed it today to be signed by the entire faculty.

The Peace Committee expects that over 80 percent of Cal State's 405 member faculty will sign the resolution and publish it along with their signatures in at least one Bay Area newspaper.

The Peace Committee intends to become a permanent faculty organization until they achieve their goals.

Some of the questions which the committee will discuss at its meeting this Thursday will be the kind of support the faculty will give to Cal State students who oppose the war and resist the draft. Although moderate position will undoubtedly be adopted by the committee as official policy, it is anticipated that the committee will urge individual faculty members to give unyielding support to those students who have examined their condition as men and citizens and who place the rights of men above the demands of the state.

As well as deciding the kind of support which will be given to students who refuse to cooperate with the government's war, the faculty committee will discuss the possibility of supporting Senator Eugene McCarthy, the Democratic senator who opposes the war, for the California primary election. Plans will also begin for a massive all-college teach-in on Vietnam similar to the "convocation" held two weeks ago at San Francisco State.

NEW DIALOGUE

VOL. I NO. 1

HAYWARD, CALIFORNIA

NOVEMBER 27, 1967

a time to learn

Starting Winter Quarter there will be an Experimental College on Cal State campus. Within the program, anyone may teach a course on any subject that is of interest to at least six students. Courses need not be of a strict academic nature, although professors, particularly, will find that the Experimental College offers them the opportunity to teach academic courses they cannot get scheduled into the regular course calendar. Many courses will be concerned with current events. For instance, Robert Machado, well known campus activist, will be teaching a course on the history of the war in Vietnam, and Bettina Aptheker of Berkeley has offered to teach a course on Marxism. Some courses will be of a self-help nature. Dean of Women Joan Seavey has suggested that a course in shorthand would be valued to students seeking jobs outside school.

The proposed purpose of the Experimental College is to draw the people involved in the learning process closer together. This will be accomplished as students and teachers change roles and must rely upon each other for success of their joint aim, the exchange of knowledge. Professors who would be willing to act in an advisory capacity with people teaching for the first time are urgently needed. And anyone who has a course idea is invited to submit short descriptions of their course plan and free hours for teaching before December 11. People interested in teaching, advertising, or working in the Experimental College should contact Linda Bates through the Associated Students office.

DEDICATED TO:
"THE MAKERS OF THE
RULES FOR THE WISE MEN
AND THE FOOLS"
bob zimmermann



John Kennedy, the man who wrote of political courage, but for whom other men sacrificed their integrity, the man who introduced Diem the Catholic seminarian to the State Department and the man who allowed Diem the Vietnamese dictator to be assassinated, the man who sought the end of the tax allowance for the petroleum industry, and the man who first used flaming petroleum bombs on other human beings, the man who signed the nuclear test ban treaty and the man who brought civilization to the edge of catastrophe; the man who said, "Let us begin..." was assassinated four years ago.

Thanksgiving, the day Americans thank the Lord for the blessings of the past year, is over. It is a time of feasts and joy, a time to praise the Lord.

This Thanksgiving, as all others before, found many Americans not enjoying the full benefit of the Lord's good will. In the past year no less than thirty-five million Americans starved, of these, only six percent were on public welfare roles leaving ninety-four percent surviving on less than subsistence incomes. The Office of Economic Opportunity's statistics showed that in the South alone seventeen million people are living in poverty.

Statistics are academic and lead to the academic treatment of the people involved. Poverty is illiteracy. Poverty is living in and from the streets, poverty is many things. To a fifteen year old girl in Harlem poverty is the temptation to use her body to live. To a young boy in Appalachia poverty is heavy coal dust settling on the roof of his family's one room shack. To a black man in Watts poverty is a bottle of cheap wine and a night of empty love.

Poverty is many things to many people. To

an Oakland businessman living in Piedmont poverty is "the colored" in West Oakland looking for handouts. To an official of the county welfare administration poverty is statistics and long rows of filing cabinets. To the governor of the wealthiest state in the Union poverty is welfare recipients who should be put to work on farms at less than subsistent wages, potentially destroying two years of unionizing by Delano workers.

Most important of all poverty is REAL! Poverty is one of the greatest flaws and contradictions in the history of the world's wealthiest nation. Last week President Johnson requested two point nine billion dollars for poverty programs, less than what is spent in Vietnam in one month. Congress voted to cut that appropriation in half and set up a committee to discuss it. To Congress poverty is economy in government.

The federal government does spend a lot of money on individuals: last year each Viet Cong killed cost over three hundred thousand dollars. If you had a turkey this Thanksgiving, we hope you enjoyed it; and we hope you saved the bones for our poverty program...

America the beautiful?

The Natives Abroad
-by Anthony Stowers-

I must have a culture
Somewhere.
In some forgotten land
Blackness must have rolled
To give me woolen hair
And thick warm lips--and
Eyes that were dark--wise
and free.
Oh, before the horrors came
My ebony soul must have
Uncoiled in tropic flare
To create the drum and
Dance, uncaged by white
Hands.
I must have a culture
Lost in the forgotten
World of my jet soul,
Where long ago I threw
A spear in childish play.
But the horrors came
With qin and holy words
To take my magic and
tongue--to crush my Gods
And rape my mountains
and bush.
And brought me unknown
To the gates of Cain,
Where death and blood
Sank me even deeper in
Rancid slush and tepid mire.
I must have a culture
The wasted lives, the crowded
Rooms reeking with darkness and
Ignorance, the dry smell
Of pot and hissing dope
Spikes.
There must be more to
Remember!
More to love from my
Conquered history than bowing
Black faces to Africa.
More to this virile, ancient
Body that keeps rising from
The dust of America with
A powerful song to tremble
The earth.
I must have a culture
That is not madness or
Anger.
That is not a content
Nigger alley cat who loves
White women and long-toe
Shoes.
Somewhere I left a proud
Black man to become a
Feeble white nigger
With white ideas of success,
And degenerate behavior.
I must find my culture
On the faces of the melted
Tribes dying hopelessly in
The gutters,
Laughing on broken steps
And cooking in greasy kitchens
I must watch the old folks
Shout in church
And the sweating musicians
burn
Their hip tunes
And the big rump sisters flirt
Their sensual dark eyes.
That's my culture! My love!
My country!

"I wrote my way out of the
penitentiary," reflected
Anthony Stowers, who began writ-
ing poetry while in prison.
Stowers, who grew up in
Oakland, attended and was sus-
pended from both Hubert Hoover
Junior High and Oakland Tech-
nical High School.

After 5 years in jail he re-
ceived offers to study at the
University of California at
Berkeley and Stanford Universi-
ty. He chose Cal, where he
is now majoring in anthropo-
logy.
Magazines and newspapers across
the country have published his
poetry. Two of his books were pub-
lished this year, and a third is
near completion.

HAPPENING: AT A New Dialogue benefit Tuesday, November 28,
Stowers will read selections from his first book, **THE ALIENS**.
A jazz duo and San Francisco poet, F. Samuel Gibson will
appear with Stowers at The Collectors, the coffee house at
24532 Mission Blvd., Hayward.
Shows will be at 8:30 and 10:30 PM. Minimum purchase
\$1.00; no cover charge.

BLACK POWER, THE POLITICS OF LIBERATION IN AMERICA by Stokely Carmichael
and Charles V. Hamilton examines the economic and political condition of
the black man in America today and proposes a plan for progress towards a
just and humane society for all men.

Carmichael and Hamilton carefully point out that black power is not a
form of racism in theory or practice. Racism, a word not defined by most
dictionaries, should not be confused with racial prejudice or even racial
hostility -- both of which result from ignorance or frustration. Racism
as explained by Carmichael, is the
utilization and perpetuation of ill-
founded racial attitudes among the

general population by those who rule
that population, for the purpose
of subordinating a racially differ-
ent minority to the whims of their
self interest. Hence, although suc-
cess groups as The Black Panthers and
the Deacons for Self-Defense are a-
ware and proud of their black color,
and although they may feel hostile
towards those not of their color,
particularly those of European an-
cestry, they are not "racist" be-
cause they have not used the incen-
dence of their blackness to enslave,
suppress, and exploit those who are
not black.

As well as explaining why black
people in America are in fact col-
onial peoples, and describing the
programs of black power, Carmichael
and Hamilton reveal a number of
facts which may astonish white read-
ers. For example: The median
income of non-white male college
graduates in 1960 was \$5,020 --
\$110 less than white males with on-
ly one to three years of high school.
The black infant mortality
rate in 1960 exceeded that of the
total population by 66 percent; the
maternal death rate for black women
was four times as high as that
for whites; only 2 percent of the
nation's physicians are black, which
means that in segregated areas, sit-
uations exist such as one in Miss-
issippi, in which there is a ratio
of one doctor to 18,500 residents.

Carmichael writes, "Those of us
who survive must indeed be a tough
people."

Concerning coalition and cooper-
ation with white people, the authors
assert that those white people
who care should go to the white com-
munity and open "freedom schools,"
because, across the country, "smug
white communities show a poverty of
ability to act in a civilized man-
ner toward non-Anglo human beings."

The authors hope that eventually
there will be a coalition of poor
blacks and poor whites: "This is
the only coalition which seems ac-
ceptable to us, and we see such a
coalition as the major instrument
of change in American society."

BLACK POWER notes that coalition
among people is impossible unless
the cooperating groups are of the
same social and economic condition,
because men from different condi-
tions have different aspirations, and
different aspirations lead to con-
flicts in strategy, and political
efficacy is impossible.

By an alliance of black people
with white people, an alliance that
will only come about after the
black community is strengthened through
programs of black power, Carmichael
and Hamilton believe the
United States can progress from a
society where less than one percent
of the people exploit the physical
and intellectual talents of 99 per-
cent of the people, to a society
where intellectual and technologi-
cal progress will be used by all the
people in America.

WHITE CITIZENS COUNCIL OF
MISSISSIPPI: EXCERPTS FROM A
SCHOOL MANUAL PREPARED BY THE
COUNCIL IN 1957. CURRENTLY
USED BY SOME MISSISSIPPI SCHOOLS.

FOR THIRD AND FOURTH GRADES

"God wanted the white people to live
alone. And He wanted colored peo-
ple to live alone. The white men
built America for you. White men
built the United States so they could
make the rules. George Wash-
ington was a brave and honest white
man. It is not easy to build a new
country. The white men cut away big
forests. The white man has always
been kind to the Negro. We must keep
things as God made them. We do
not believe that God wants us to live
together. Negro people like to
live by themselves. They like to
go to Negro doctors. They like to
take their own bathrooms. They do not
use the white people's bathroom.
The Negro has his own part of town
to live in. This is called our So-
uthern Way of Life. Do you know that
at some people want the Negroes to
live with the white people? These
people want us to be unhappy. They
say we must go to school together.
God made us different. And God knows
best. They want to make our
country weak. Did you know that our
country will grow weak if we mix the
races? It will. White men worked
hard to build our country. We want
to keep it strong and free."

FOR FIFTH AND SIXTH GRADES

King George wanted his merchants
to make money. So the Americans were
made to buy the Negro slaves. Amer-
icans did not want slaves. Amer-
icans never did like slavery. They
would like to have helped the Negro
build his own country. The Negro
is happy among his own race, but
two races feel strange around each
other. Russia has white slaves today.

"The Southern white man has always
helped the Negro whenever he
could. Southerners were always their
best friends. The south went to
war to prevent the races from race-
mixing. If God had wanted all men
to be one color and to be alike, He
would not have made the different
races. One of the main lessons in
the Old Testament of our Bible is
that our race should be kept pure..."

PAGININI

My spirit softly steals along
These long, dark songs
Of egotistical intent
Which, to a measure,
Save this world
Of dying races,
Of little importance,
From utter beggary.

Take him
High into your thoughts
And praise him!
All oceans: applaud
On all your splintered shores!
All Kings in all castles: Fear
All colors in all skies: Cheer
The mysterious ways
Of rhythm
And note
That the magic
Of it all
Is intrinsically tragic.

GAMES OF DESTRUCTION

It takes a great deal of bravery to show The
War Game, even though it won the Academy Award
for best documentary. After BBC finished the
film, originally intended for television, they
refused to release it because they felt it would
cause mass hysteria of the type created by Orson
Welles' "War of the Worlds."

The War Game, however, could not possibly be
construed as an actual news broadcast. It is
simply a well documented piece concerning the ef-
fects of nuclear war on the civilian population
of Britain. The filmmakers do not predict any-
thing. Everything shown in the film has happen-
ed in previous wars. The bomb they discuss is
a one megaton, 1,000 times the size used on Hiro-
shima and Nagasaki. It is a "clean" bomb. That
is, it creates very little fallout and radiation
outside the bomb limits. Thus, the major effects
shown in this film are about the same as those
from any heavy bombing raid.

The war is precipitated by the United States
invasion of North Vietnam. China then invades
to defend her ally, and Russia declares war when
the U.S. bombs China's nuclear installations.
The British government, now a military government,
immediately begins evacuating civilians from in-
dustrial England to Wales, Kent, and Northumber-
land. When the evacuees arrive, they are admit-
ted to homes reluctantly or not at all. "I
can't afford to feed eight more people,"
and "I won't take her; she's colored,"
are the resident's reasons. Those
who refuse to admit evacuees face
imprisonment. A week later,
the raid sirens sound.
The people have less
than two minutes to
take shelter.

Immediately
after a
one

'lovely
sinless
SEXLESS'

I remember asking John
Houseman last summer what
the job of a critic was.
The Grand Old Man of theatre
thought for a moment and
then answered with something
like this: "A critic is not a
person who is supposed to have all
the answers. He is not even ex-
pected -- at least, I do not expect him
-- to be objective, or disinterested,
or dispassionate. What I demand of a
critic is that he be passionately dedi-
cated to a certain kind of theatre, and
that he judge everything he sees in the
heat of that passion. Oh, he must also be
willing to knock down anything or anyone that
opposes his idea of what theatre should be. To
do so is his first duty, and, I might add, his
first love. He is, by his stubbornness and his
incorruptibility, a builder of good theatre; and in
that sense is he a constructive critic. My God, I
wish we had more!

Now I am no lover of Bill Ball and his declamatory,
choreographed Shakespeare. My idea, my impassioned idea,
of good Shakespeare demands of a performance honesty, sim-
plicity, and above all humanity. Thus I entered the Geary
theatre aching for a fight, and left it -- I will not say van-
quished -- but certainly charmed. John Houseman might have call-
ed it corrupted.

TWELFTH NIGHT was everything I expected it to be -- beautiful
grand, melodious, unreal, brittle, nearly precious, even old fas-
ioned. But it was something more: it was, in its way, completely
entrancing, perhaps as only the Garden of Eden could be--lovely, sinless
and sexless. As a result, I am afraid, the play was performed almost
totally without irony -- a nice trick if you can get it.

By some alchemy, ACT did it, though I should not say "some". I know
perfectly well which alchemy it was--the genius of William Ball. His taste
is exquisite, fine enough to move the play into another genre, somewhere be-
tween drama and ballet. Speeches are intoned and chanted rather than spoken,
and the music of their poetry rolls across the audience like a gentle, seducti-
ve wave. The performance was a living pasant beauty, almost a liturgical
celebration--but the beauty celebrated was that which lives in the eye of the be-
holder, the Goddess Fancy; the love that conquered all was the same Goddess. To p. 4

megaton bomb is dropped, the heat wave, ninety-
three times the intensity of normal sunlight,
reaches twenty miles from the bomb sight. The
heat is strong enough to burn the eyelids and
lips open. The light blinds instantly. Frame
structures are immediately ignited. Seconds af-
ter the heat wave has passed, shock waves come
with enough power to knock down walls. That is
the end of the attack, but it is not the end of
the war.

Of course, those people affected by pe-
stilence will have to be cordoned into
certain areas. If they try to escape or
if well-meaning relatives try to reach
them, they will have to be shot. In
any case, they will die within
five weeks. People injured
beyond recovery will prob-
ably be put out of their
pain by soldiers
since medical
supplies will
be too
scarce
to

EDITORIAL PAGE

It is the intent of the New Dialogue
to offer an open forum for the expres-
sion to any student, faculty member,
or group on campus.
It is the intent of the New Dialogue
to stimulate thought and provide
opinions and responses.
Most important it is the intent of
the New Dialogue to COMMUNICATE.
As a newspaper the New Dialogue has
an obligation to its readers. We must
make an honest attempt at literacy
accuracy, and fairness.
In terms of accuracy the New Dia-
logue will make every effort to be sure
of what it prints and will try to con-
sult all sources before printing.
Our third obligation, fairness is
the most important. Editorially we do
not pretend impartiality, there will
be definite opinions contrary to those
expressed in editorials, and we con-
sistently pledge to present as many
views as space will allow.
Economic considerations dictate a four page format, but within these four pages we
hope to accomplish all our goals. In effect any student, faculty member, or admin-
istrator, or the Bay Area will appear on our front page. The sole criteria for it's ap-
pearance shall be the relevance of the news to our readers. Essays, poems, opinions or
gripes can appear in the New Dialogue. We hope to have considerable space open for dia-
logue from our readers. In future issues of the New Dialogue we will announce school
activities and make known happenings of interest around the Bay Area.
The New Dialogue must have response from it's readers in order to exist. We need
response that will help make the New Dialogue a regular feature at Cal-State. We also
need response that will help make the New Dialogue financially secure.
THIS IS YOUR NEWSPAPER... PARTICIPATE!

New Dialogue published in Hayward, California.

Editor: Jack Goldwasser
News: Dave Cheney
Format: Meg Kieran, Stacy Sigerson
Essay: Fat Flynn
School: John Potts
Business Manager: Steve Anick, Maxwell Gomez
Correspondents: Bart Darnell, Bob Machado, Bernadette Govednik,
Margaret Hall, Bernard Stoves, Andrew Bernhardt,
Linda Potts, Mary Katherine Lamb, Linda Bates,
Mike Naff, Mike Croghan, Janis Kindig,
Ted Gerber, Donna Sanborn.

Articles on any subject, editorials, letters to
the Editor, or monetary contributions may be sub-
mitted at:

New Dialogue Office
FE 120
1158 Tiagen Drive,
Hayward, California.

OR may be mailed to:
New Dialogue
1158 Tiagen Drive,
Hayward, California.

Does Elihu Harris
-- Really --
Rape Robert's Rules of Order

THE COLLECTORS
ART GALLERY
A COFFEE HOUSE
24532 MISSION
BLVD.
HAYWARD

THE architects of education, des-
peration setting in, got as pillars,
symmetric killers; obso-lets no demon-
stration shadow over static cheer,
all in vertical Euclidean plate; house-
ing minds as brain pans may, insured
'gainst fire, flood or 'quake.
Landscape, skyscape, knee-scraps
knolls, appahauled over for lampene-
trable goals - be there here surri-
cient caution for pre-gressed soul?
Ah! The Aghor! Incommodious rock!
Platform, podium, interrogation spot;
where ranting, derision, unhampered
roars, split open and imolate festi-
tering's 'prisoning walls, a fresh lit-
ture's 'sorrowing falls, a fresh lit-
up to the thousands of listeners who
throng at your feet. But what! There's
dispersal, a drift to the brunt of
your sledge, a drift to the brunt of
seeing by just the front row. How cle-
ver the Agors, how well-planned the
valley below, permits hearing and
ed audiences grope; where 'natural'
gravity defeats any hope of large, in-
tense gatherings... Agor! A joke.

How does one make an effective
protest against his government's for-
eign policy and on what basis can one make
this protest? Thoreau faced this problem in
1846: "Witness the present Mexican war, the work
of comparatively a few individuals using the standing
government as their tool; for, in the outset, the people
would not have consented to this measure." Thoreau felt about
the Mexican war as many of us feel today about Vietnam, that our
involvement there is "the work of comparatively a few individuals using
the standing government as their tool," that the people "at the outset,"
when they elected Johnson, did not "consent" to escalation, and that we
have a moral obligation and a right to protest government measures which
do not express the will of the people or which simply violate the norms
of common sense. But what form shall our protest take?

It seems to me that the forms of protest fall into three possible groupings--"legal" protest
by means of voting, writing your congressman, debating, and marching in legal dem-
onstrations; "non-violent civil disobedience" such as refusing to pay taxes or be drafted
or deliberate trespassing and picketing; and "violent civil disobedience." Thoreau's
means of satisfying his conscience belonged to the second category, that of non-vio-
lent civil disobedience. He did not want to "resign his conscience to the legisla-
tor" and so he refused to pay his yearly tax, was somewhat apologetically ac-
cused by the town jailer, put in jail overnight, and was released the next day when
someone else, probably his aunt, paid the tax for him. While Thoreau's protest
est here was non-violent, passive, non-cooperation, he did recognize the right
to more intense forms of protest. "All men," he said, "recognize the right
of revolution; that is, the right to refuse allegiance to, and to resist,
the government, when its tyranny or its inefficiency are great and unendur-
able." Thoreau's principle here is that the form of protest should be
proportionate to the intensity of repression. The State for Thoreau in
1846 was not a very repressive institution. He said that he met "this"
American government...face to face, once a year--no more--in the per-
son of its taxgatherer." Today the State does not seem quite so re-
mote. But neither is its presence so oppressive as to require vi-
olence. We should not let our judgment of a particular adminis-
tration escalate into a denial of government altogether, nor should
we personify government or a policeman or a sinister father
figure against whom we must rebel to assert our identities.
Even Thoreau, individualist that he was, believed in
paying taxes for highways and libraries, for enlightened
uses of government.

The lesson of Thoreau's protest, then, is respect for
Law even while breaking the law. If a protest is car-
ried out in the name of moral principles, this attitude
requires that the protest be conducted with a
certain decorum and dignity. This decorum is no
guarantee, however, that the police will always
act with similar decorum, but it will cut down
needless police brutality and make such brutali-
ty, when it does occur, all the more despi-
cable in the public eye. The demonstrations
at the Oakland Draft Center proved this point.
One could feel that the public was
incensed with the police brutality on
Tuesday, but public opinion turned against
the demonstrators on Friday when
they taunted and insulted the police
and committed random acts of
vandalism.

The Friday demonstrations vi-
olated the spirit of civil-dis-
obedience which implies, as I
have said, a "civil" respect
for the principle of law
even while it seeks by de-
liberate and reasonable
violations to change
particular laws or
policies.

But there are many,
perhaps a majority, of Amer-
icans who celebrate Inde-
pendence Day but still
will not
grant the
individual
the

THE COLLECTORS
ART GALLERY
A COFFEE HOUSE
24532 MISSION
BLVD.
HAYWARD

limey by the bay

BONNIE and CLYDE

Michael Stott

"Bonnie and Clyde" has caused some commotion. For Pauline Kael of The New Yorker, Arthur Penn's new movie "put back the sting into death." But it also sings to banjo and fiddle accompaniment, of the sting of life, and in particular of that certain piercing characteristic of American existence that Nathanael West perceived so clearly--the sting of gratuitous, impersonal violence. As such it is a work of art, albeit glib, exaggerated and glamorous as the decade demands.

"Bonnie and Clyde" is based on the criminal career of Bonnie Parker and Clyde Barrow. For several years they terrorized the few banks that remained in existence in the mid-Western states during the depression.

Clyde has already served time when he first meets Bonnie, a Texas waitress with aspirations. He impresses her with a rod and line, and spontaneously heists the town grocery to prove his bona fides. As they rocket away in a stolen car, she damn near rapes him in the front seat. But it will never do; he is, as he confesses, "no lover boy."

The chief and obvious factor in his life of crime is his impotence. The only rod he can control is his handgun, and he handles it very well. Eventually, thanks to Bonnie's patience and understanding, his impotence disappears. But by that time what was once mere substitution and sublimation has become an unchangeable way of life, a habit tied to a cheerful death wish. The pair are doomed. Ambushed at the last by a regular mustachioed vaudeville villain of a Texas ranger, they are cut down in a scene that summarizes all preceding violence and carnage with brilliance and poignancy. For thirty seconds their bodies flail in the wind of the bullets. The action is slowed, the colors filtered. Bonnie becomes a grey faced colander. The crimson holes burn black, hair drifts in the sunlight, game-birds crackle overhead and away to become victims of another gun.

"In America," wrote Nathanael West, "violence is idiomatic." Is it also beautiful, seductive, lyrical? Only, I think, if we care about the victims, and are clear in our minds that what we are considering has little connection with sadism. In "Bonnie and Clyde" we are made to care. The protagonists are not sadists, nor do they create sadistic feelings in us. They are children innocent and immature. If it's meet and right that they should die, and this is certainly communicated, it is no less tragic and beautiful. We are shown the humanity of their violent, stupid, lives, the wonder of their death, and our reaction is pity, pity for us all, wounded as we are by the sting of life.

teach-in

CONT.

adds up. We don't have to keep sending good money after bad, and live people after dead..."

Speakers denounced the Vietnamese war as immoral, illegal, inhuman, irrational and dangerous.

Citing the illegal nature of the war, Pastor John Evans of the Star King Unitarian Church said, I'm here today to advocate the overthrow of the U. S. government by force and violence. By force I mean the combined power of whites and blacks in America; by violence I mean the profound outrage of the people of the United States."

Dr. John Walz defended America's policy in Vietnam, but admitted Johnson confused him.

The rest of the speakers at the teach-in submitted evidence to show that the United States is losing the war, losing lives, money, prestige and the struggle for political superiority in its support of the Thieu-Ky regime.

Phil Paulson of the American Dream class observed that, "Win or lose, Asians will hate Americans for years to come."

A TRUE SPORT

Years of action adjectives and violent slangy verbs, such as "smash," "lobber" and "wipe", conspire to make the run-of-the-mill sports reporter a cynical fellow. The usual sports page is thus reduced to a statistical abstract and pale documentary of the game--the nitty-gritty gut-felt enthusiasm of every Saturday's football game simply can't make it on to the printed page. So we get articles which begin "Curiosity killed the cat", "Cal-State's football has killed the record book." This is simply a poorly written non-sequitor masquerading as clever journalism. And anyone who struggled through the article which followed was either a football player on an ego trip looking for his name in print, or somebody who had to miss the game finding out how things went. Nobody likes fake enthusiasm mixed with bad writing.

Some people, otherwise normal, have never been to a Cal-State football game. Why? One reason is that their primary contact with college sports is the college newspaper sports page, so they've got the idea that the false enthusiasm they read is all there is to the sport. That's like thinking that reading a marriage manual is the same as being married.

The sports page tells us nothing about the individual young men on the team. They aren't globe headed, strange bodied natural phenomena who appear on the field each Saturday at 1:30 for warm-ups. They're made of the same stuff as the schmuck who sits in the stands each week-end liberally spouting derogatory comments when the players fail to live up to his standards of perfection. Gone is the traditional stereotype of the big, dumb football player who slipped into college on a multi-thousand dollar scholarship and some administrative manipulation by the coach. Cal-State gives no athletic scholarships; sports take no precedence over academics. On the Hayward team are sociology, dentistry, and history majors as well as people majoring in P.E.

Football players, contrary to the popular myth, are not endowed with any special mentality which suits them to athletics. Their ability on the field stems from hard work.

Knowing what the football player goes through each week should help one to understand and empathize with the frustrations of the Pioneers when a game is lost or a pass is dropped.

As you watch the athletic events, keep in mind that the players are students like yourself and that the skills they display have been won through hard work and extreme mental discipline. You'll be impressed.

THE PURPLE DINOSAUR

I opened up the kitchen door,
And faced a purple dinosaur.
His ears were green, his eyes were blue,
Upon his left ear was a shoe.
I said, "I thought I would begin
My dinner, would you care to dine?"
He ate his eggs, and then ate mine.
I said, "You know you're kind of cruel!"
He eyed me and began to drool.
I smashed him with a frying pan,
His hair turned green, and then he ran.

Andrew Bernhard

ISTANBUL

In one of the more bizarre forms of neo-colonialism, Istanbul, Turkey is being resettled. Many thousands of young Europeans are migrating to this ancient city on the Bosphorus with estimates of the total influx ranging as high as fifty thousand. They came, almost to the man for the same single reason, cannabis. In particular they came for the most popular derivation of cannabis in the Middle East, hashish.

Living expenses in Istanbul are extremely cheap by American or West European standards. For fifteen to twenty cents it is possible to buy enough food to be quite full and to provide yourself with a sheltered place to sleep. The cost of living can be further reduced by joining one of the communal living associations of thirty to forty people who band together to rent entire hotels by the month and share food costs. This leaves hashish as the most expensive item on an immigrant's budget, and ten cents worth of this is enough to keep you stoned for an entire day.

Although expenditure is small, income is not that easy to come by.

There is nothing in the line of a "Hip Job Corps" and money is obtained primarily in two ways. First

or all there are the tourists, especially American tourists, who are quite willing to pay from one to five dollars to hear an off key, heavily German accented version of something on the order of "Deep in the Heart of Texas." This trade, however, requires a fair amount of perseverance and good fortune.

During the off-season, even the most skilled performers turn to the second major source of income, blood donations. There is, of course the obvious danger of poor sanitation. This past summer a young Englishman experienced a hidden and more lethal hazard. He had run short of funds and had proceeded to the hospital to sell a litre of blood was in high demand at the time and the doctors were particularly greedy. His body was found in the river the following day completely drained of blood. Needless to say, the hospital has since withstood a strict boycott.

At best, life is harsh for these dropouts. However, European youth have found their Mecca and as American youth make their pilgrimage to San Francisco, they are making theirs to Istanbul.

N. L. F. CONTINUED

The Front, which includes at least three major political parties, Democratic, Radical Socialist, and People's Revolutionary, claims supporters among four principal religions, many ethnic groups, and high-ranking officers in the Thieu-Ky regime.

Rice for the troops of the NLF is provided by 3.5 million hectares of land, over two million of it privately owned by peasants, which produce enough food to supply the revolutionary armies without the serious rice-import problem of the southern opposition.

Disobedience

CONT.

right to nonviolent civil disobedience conducted decorously with the conscious anticipation of paying the penalty for violating the law. The conservatives will say it is enough to express your opinion through the ballot, through letters and telegrams, through speeches and debates, and through parades and picketing on legal premises only. To them violation of any law is a "crime." To Johnson, our protests have been irresponsible and not heeded.

Herein lies the source of much of our frustration over the Vietnam war, in our feeling of not being listened to. A sizable and increasing number of people feel outrage and frustration in the face of deaf and unyielding authority. Many have come to feel that legal demonstrations, marches, and petitions give them no effective voice in government. To remind them they still have the vote is an insult.

While the administration pays lip-service to the right of dissent, it usually warns us that we are encouraging the enemy, prolonging the war, and killing more American boys. It never occurs to them that it, not we, sent the "boys" there in the first place, and participated in a war without sufficient respect for the opinion of the nation as a whole. And when Rusk or Humphrey reminds us that we have recourse to legal, democratic method of expressing our will through debate, discussion, letter writing---their tone suggests that they are only telling us to get into debates, let off a little steam, while they carry on the real business of continuing in their present course without alteration.

I do not favor civil disobedience, but I think our history and institutions affirm our rights to non-violent disobedience as a formal gesture of protest when individual conscience demands it.

Don Markos

WAR GAMES

cont.

waste on the dying. Starvation riots will be common. Authorities will have no recourse but to kill rioters. In the months that follow the initial bombing, disease will become widespread.

BBC's account was mild. Nuclear war would be much worse.

twelfth night

-continued-

I can assuage my guilt by telling myself that the best moments were those of simplicity and honesty: Viola's embarrassment in discovery, Sir Toby Belch's momentary surfeit of intriguing, Feste's songs, Sebastian's dreamy confusion, even Malvolio's agony. And the best performances were those most human: DeAnne Mear's Viola, David Grimm's Feste, George Ede's Antonio excluding of course that brilliant and wildly funny work of Men Ruta, whose Malvolio can fit into this airy world only by virtue of exaggeration.

So the play was artificial in the best and worst senses of the term. And why that will not do is that Shakespeare is Shakespeare....is Shakespeare, not a second magnitude playwright. But unfortunately because Shakespeare is Shakespeare, his poetry alone, his incredible melodies, put into the hands of a man like Ball, have the power to charm even the most savage passion--even mine.

But in the end, I will have to admit that I simply lost the skirmish, for in spite of my objection I was charmed by the play. My only excuse is that my impassioned idea met another impassioned idea, and Bill Ball's was backed with genius and perfectly realized.

Richard Matthews

Mayor Smith, in typical political style, skillfully avoided addressing themselves to the real issues and specific demands posed by the Mexican-American community. In response to this obvious neglect on the part of the council practically all of the Mexican-American contingent angrily walked out before the meeting officially adjourned.

poetry.

By Ved Prakash Vatuk

(Translated from the original Hindi)

One evening on a lone shrub,
grown on the hard rock
Called out to a cloulet float-
ing freely on the breeze

"Wait, friend!
The soothing touch of your
shadow has relieved me of my
burning heat;
The outer heat that came from
the sun
And the inner fever of suffering
that came from the rock.
And the cloulet laughed out:
"Ha! Should I break the joy
of my immortal journey
For such a thing as you?"
And she went on.

After a while, she met the wide
ocean of the desert
Blowing hot winds, sands and
storms.
Hurt and stunned with the heat
of the tempest
She failed to contain herself
and melted hopelessly away.

Even having spent her whole
being
She failed to moisten a single
speck of desert.
And the next moment saw her
disappearing into the ocean
of sand
As if nothing had happened.

Listen!
O white brother of the highest
peak of the mountain,
A mean, black soul of the deep
valley
In the guise of a skeleton
Has come to speak to you.
O you are still advancing
On the snowy silvery surface
Decked with the golden rays
of the sun.

I understand,
You are proud,
That your feet are untouched
by dust
That the dirt of blackness
Does not exist in your heart.
But what kind of purity have
you
If even the shadow of the cor-
rupted one

By Pulin Garg
(Translated from the original Hindi)

And Happiness!
Could we share it, No!
And when miseries Came
Could we bear them, No!!
And when grace was around
Could we flow with it, No!!
So do our times pass,
We never do die,
But do we ever come alive, No!!

NEW DIALOGUE STAFF

Editor: Jack Goldwasser
News: Stern McMullen
Format: Dave Cheney
Essay Page: Meg Kieran,
Stacy Sigerson

Business Manager: John Potts
Guest Reporter: Manwell Gomez

Staff: Bart Darnell, Linda Potts,
Bernedette Govednik,
Andrew Bernhard, Mike Neff,
Linda Bates, Ted Gerber,
Ester Goldwasser, Sage

Contributions may be sent to
New Dialogue
1158 Tiegen Dr.
Hayward

DYLAN J.W. HARDING

The concluding song on Dylan's
newest L.P. creates the possibility
of an interesting new direction in
the new popular music: the recognition
of Country and Western as a valid
musical form. One to be seriously
considered and enjoyed on its own
merits.

Few people who today are enthusi-
astic about the minor renaissance
that has occurred in "rock" music
will admit to a liking for Country and
Western music. Yet most have heard
and enjoyed "Sittin' On Top Of The
World" by the Grateful Dead, which
is nothing more than a Country and
Western song couched in a "blues"
re-working. Hardly anyone has not
heard the lovely "Nashville Cats" by
The Loving Spoonful -- a song which
is nothing short of hardcore Country
and Western. Despite this, people
retain their vague ideas about what
the KRAK corral of Country Hits is,
and their dislike for what they think
is Country and Western. This
is really regrettable, but the situation
is not beyond remedy.

Now the following is what is so in-
teresting about Dylan's "I'll Be Your
Baby Tonight". If one accepts this
song for the mar-
velously beautiful
piece of music that it is, one is in
the inescapable position of also ac-
cepting Country and Western mus-
ical idiom. I mean this song is so
blatantly Country and Western
that there is no getting around it.

When I first heard this song over
KMPX, it came as a breath of fresh
air, a patch of light on the floor of
a pine forest in East Texas. I mean
it was really nice--steel guitar, lyrics
melody--Country and Western through
and through. When I stopped to think
about it, however, there was obviously
nothing new and original about the
song. In a way it's rather hackneyed
musically. It's just downright pretty.
To anyone who has ever thrilled to
Gene Autrey singing "In The Blue Can-
adian Rockies" this song has to come
as something like an affirmation of
faith. To anyone who has ever stood
in awe listening to T. Texas Tyler's
recording of "My Filipino Baby",
this song must be the harbinger to
the forthcoming end of what has
amounted to persecution on the grounds
of musical taste. No longer must one
keep one's Hank Williams records
permanently concealed behind vol-
umes of the Airplane and Palestrina.
Now it can be publicly admitted
"I like Rob Wills and his Texas Play-
boys."

This is not to say, of course, that
there is not a lot of unbearably bad
Country and Western music on the
market today. But if I judged all rock
and roll music on the merits of one
or two Frankie
Avalon records, I
would be operating
under a sad mis-
conception indeed.

So, lest a grave
injustice be done,
let us give Country
and Western its
due. Ask your father
to play his old
Hank Williams re-
cords for you. Next
time we want to
invite Big Brother
and The Holding Co.
to play at Cal-
State, let's also
extend an invitation
to Buck Owens
and his Buckaroos
or perhaps Hank
Tompson and his
Brazos Valley Boys
or even to Dy-
lan if he'll bring
Pete Drake and his
steel guitar.

bye
Theodore Lemm

VERSANCE

(Editors note: The following was
first heard over KFMR FM radio
Fremont.)

Listen- Hank & Harriet Hawk
24632 Salvation Street
Anywhere City, U.S.A.

Listen- Reverend Warmonger
Pastor of 1st, 2nd, & 3rd
Church of War

Listen- Carl Congressman &
Marvin Military of
Capitol Gulch

Listen & Listen Good!

What do you expect the rest of
the World people to do when you
wage war against them?

Hell yes, we're on the defensive!
You put us there. (can
your money Really be that im-
portant?)

Why shouldn't the
Russian people
Chinese people
French people

& other World people
support the Vietnamese people?

If you would just one time take
down your pseudo paranoid pants
& see yourself naked, then you
might realize that someday the
"good ole inducturable indust-
rialistic U.S.A." might be getting
the hell bombed out of it.

Both Day & Night!

Yes, Hank & Harriet, as you
sit there eating your Swanson's
T.V. dinner quietly watching your
little war on T.V. Next Year,
you just may be looking out your
picture window at the same
OBSCENERY!

Now, think of your home being
blown to bits & your children
screaming, hysterically, unmer-
cifully their skin being melted by
Napalm.

But, lets not cause such a big
fuss over napalm--it is just one
of the hundreds of ways we have
of Killing our neighborly World
people.

There's always guns!!

BIG guns
small guns
guns that shoot fire
guns that shoot poison
germ guns...
Death Ray guns???

Well, give us time.
Ok, so you're still alive after
the attack--Don't think its all
over. Cause you live on hill
#4176508-732-8109-AFG72.68.

This means you live on a
strategic hill which the enemy
will take at all costs. (They
will probably give it back tom-
orrow, cause then hill# 732CH-
PR891-72.8969 will be the strate-
gic hill

Therefore, you're captured,
caught, held prisoner, but you
won't talk cause your fighting for
your country.

So, they cut your ears off, but
you still don't talk.
So, they take you for a heli-
copter ride. However, when they
ask you a question your ears are
still profusely bleeding & you
didn't quite catch the last few
words...

Tough LUCK,
They thought you were still being
stubborn. No, No, NO, don't
push me out the door we haven't
lan...d.....e....

Forgot your parachute, huh?
That's WAR Buddy!

Right now at this very moment
people in Southeast Asia are being
slaughtered.

That's WAR Buddy!
You give me an answer which
justifies the killing of just one
life & I'll go say a prayer for
him.

CONFID-TO YOUR FIGHT

MOVIE REVIEW

Even though "The Gospel According
to St. Matthew" is infinitely better

Even though "The Gospel According
to St. Matthew" is infinitely better
than others of the same genre, it is
a great disappointment. The film
raises all the questions about Christ's
life and answers none of them. For
a communist-like director Passolini
to ignore these questions is inexcusa-
ble.

The Bible affords a communist ex-
cellent material for interpretation,
since both Christ and John the Bapt-
ist were revolutionaries living under
extremely repressive conditions.
Both rebelled against the power struc-
ture, and both had violent confronta-
tions with the authorities. The
most brilliant of these confrontations
in the film, at least, is Christ's de-
bate with the priest concerning the
death of John the Baptist. However,
the personalities of these two great
men and their

followers is never
clearly revealed, and, therefore, it is impossible
for the viewer to understand their
situation and empathize with them.
It is not even clear whether Christ
is a pacifist or not. After all, he
says, "I came not to send peace, but
a sword." That statement alone is
revolutionary, and a communist
should be able to do great things with
it. But Passolini's Christ says it
without feeling and without any ap-
parent motivation. The only person
he brings the sword to is himself,
and that, in the film, is no great loss.
Passolini's Christ can perform mir-
acles, but it is his only virtue. He
is a complete egotist. He is unneces-
sarily austere. And he has absolutely
no charisma. One wonders why the
deciples follow him so far. The only
possible explanation is that they are
masochists. It is positively shocking
to see little children flocking to him.
He doesn't even touch them, being
too pure. This Christ is inhuman,
which is not the same as being immor-
tal.

Linda Bates
WHOLE HUNTING
* CONTINUED *

Protestantism has generally encour-
aged an attitude of individualism and
self-reliance, of inner direction and
the courage to endure privation for
goals which were at first religious and
later secular. The Protestant couple
led strength of will with a militant
attitude toward evil.

In Moby Dick, these aspects of
Protestantism--iron will and moral
militancy--are first preached by
Father Mapple and later embodied in
Ahab. Father Mapple calvinisti-
cally assumes that the world threatens
man with evil and that it is the special
duty of the man of principle to stand
forth "his own inexorable self." De-
light is to him, Mapple preaches
from his isolating, elevated pulpit,
"who...kills, burns, and destroys
all sin though he pluck it out from
under the robes of Senators and
Judges." Kill, burn, and destroy
exactly what Ahab would like to do
to Moby Dick. Ahab is that "inexor-
able self." The sternness and mi-
litancy of Mapple's sermon are re-
flected in Ahab's heroic but neuro-
tic pursuit of the whale as a symbol-
perhaps-- of evil. Ahab cannot stand
the whale's "inscrutable malice."

See ya,
after the REVOLUTION.

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

One last thought, and you ever
REALLY think about the golden
rule:
"DO UNTO OTHERS AS YOU
WOULD HAVE OTHERS DO UNTO
YOU!"

by Stanley Philips

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

One last thought, and you ever
REALLY think about the golden
rule:
"DO UNTO OTHERS AS YOU
WOULD HAVE OTHERS DO UNTO
YOU!"

See ya,
after the REVOLUTION.

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

Gospel-St. Matthew

Even though "The Gospel According
to St. Matthew" is infinitely better

Even though "The Gospel According
to St. Matthew" is infinitely better
than others of the same genre, it is
a great disappointment. The film
raises all the questions about Christ's
life and answers none of them. For
a communist-like director Passolini
to ignore these questions is inexcusa-
ble.

The Bible affords a communist ex-
cellent material for interpretation,
since both Christ and John the Bapt-
ist were revolutionaries living under
extremely repressive conditions.
Both rebelled against the power struc-
ture, and both had violent confronta-
tions with the authorities. The
most brilliant of these confrontations
in the film, at least, is Christ's de-
bate with the priest concerning the
death of John the Baptist. However,
the personalities of these two great
men and their

followers is never
clearly revealed, and, therefore, it is impossible
for the viewer to understand their
situation and empathize with them.
It is not even clear whether Christ
is a pacifist or not. After all, he
says, "I came not to send peace, but
a sword." That statement alone is
revolutionary, and a communist
should be able to do great things with
it. But Passolini's Christ says it
without feeling and without any ap-
parent motivation. The only person
he brings the sword to is himself,
and that, in the film, is no great loss.
Passolini's Christ can perform mir-
acles, but it is his only virtue. He
is a complete egotist. He is unneces-
sarily austere. And he has absolutely
no charisma. One wonders why the
deciples follow him so far. The only
possible explanation is that they are
masochists. It is positively shocking
to see little children flocking to him.
He doesn't even touch them, being
too pure. This Christ is inhuman,
which is not the same as being immor-
tal.

Linda Bates
WHOLE HUNTING
* CONTINUED *

Protestantism has generally encour-
aged an attitude of individualism and
self-reliance, of inner direction and
the courage to endure privation for
goals which were at first religious and
later secular. The Protestant couple
led strength of will with a militant
attitude toward evil.

In Moby Dick, these aspects of
Protestantism--iron will and moral
militancy--are first preached by
Father Mapple and later embodied in
Ahab. Father Mapple calvinisti-
cally assumes that the world threatens
man with evil and that it is the special
duty of the man of principle to stand
forth "his own inexorable self." De-
light is to him, Mapple preaches
from his isolating, elevated pulpit,
"who...kills, burns, and destroys
all sin though he pluck it out from
under the robes of Senators and
Judges." Kill, burn, and destroy
exactly what Ahab would like to do
to Moby Dick. Ahab is that "inexor-
able self." The sternness and mi-
litancy of Mapple's sermon are re-
flected in Ahab's heroic but neuro-
tic pursuit of the whale as a symbol-
perhaps-- of evil. Ahab cannot stand
the whale's "inscrutable malice."

See ya,
after the REVOLUTION.

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

One last thought, and you ever
REALLY think about the golden
rule:
"DO UNTO OTHERS AS YOU
WOULD HAVE OTHERS DO UNTO
YOU!"

by Stanley Philips

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

One last thought, and you ever
REALLY think about the golden
rule:
"DO UNTO OTHERS AS YOU
WOULD HAVE OTHERS DO UNTO
YOU!"

See ya,
after the REVOLUTION.

So, the next time your
3 yr. old
blond haired
blue eyed daughter asks
where Daddy is? Stop & think,
when you answer "He's spending
this Christmas across the ocean
killing people!"

And, when she asks "Why?"
You give her a logical answer she
can understand & then come &
tell me Mrs. C. W. Jones.

WATERS OF THE US

Does the vast economic power of
American corporations convert
itself into political power? The
short answer is yes. It is not an
accident that leaders in the fight
to get and keep a 27% oil depletion
allowance (including Lyndon
Johnson) have come from Texas.

Political campaigning costs a
lot of money. The people who
have the necessary millions are
the wealthiest in the country; they
usually hold their wealth as cor-
poration stocks.

Corporations are in business
to make profits, and they make
campaign contributions in order
to further this goal. In one of
the articles in the Saturday
Evening Post's special issue on
wealth in recent weeks by
Morton (R. Ky. J. McCarty
(D. Minn.))

McCarty
told the Senate
on October 5, 1967,

"all we... are trying to do is
put some kind of limit on the
power of the military-industrial
complex to control the foreign
policy of this nation."

The theory of a military-indus-
trial complex is simple. The pen-
tagon holds the golden basket of
tax money from which armaments
manufacturers draw their profits.
Congress is no fly in the ointment
in recent years it has invariably
given the Pentagon within one or
two percent of the exact amount
of its requests.

The October 15, 1967 issue of
the San Francisco Examiner car-
ried a long article called "dollar
power in Pentagon." The author
noted that, including men in uni-
form, defense spending employs
almost one in ten of the U.S.
labor force. The writer also
found that by awarding or rem-
oving fat contracts in certain con-
gressional districts, the Defense
Department can help elect or de-
feat congressmen.

This year the U.S. will spend
about \$70 billion on armaments,
while the federal government al-
lows only six billion for social wel-
fare projects. The official just-
ification for enriching the arms
city skyline

Nor can he
accept the
possibility
that the whale-- that reality itself
is ambiguous, finally indefinable.
Only Ishmael--the wanderer, the
outsider--can entertain the variety
of possible meanings symbolized by
the whale. But nobody would listen
to an outsider--certainly not the cap-
tain, a man in a position of impor-
tance.

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

D. W. Markos

So Ahab sails on to the doom that
he unconsciously knows awaits him.
His monomania is splendid, noble,
heroic--but also destructive. The
ship and crew are destroyed. Only
Ishmael survives--the man who can
live with ambiguities and uncertain-
ties, who places his faith in "attain-
able felicity." Floating on a coffin,
on the sea of life--which is what we
all are doing.

HAIGHT ASHBURY SCENE

Everyday a hippie is born. Every-
day a hippie is busted. There is a
constant pilgrimage to the Haight-
Ashbury and a constant stream of
cop cars and paddy wagons out of
the Haight-Ashbury to the city jail.
One might well ask what is the es-
sence of this movement? The es-
sence is undoubtedly the wonder-
drug, LSD 25.

Everybody, it seems is taking
LSD. In the Haight, LSD is eaten
like candy, and the residents walk
the streets, tripping out on stop
signs, and just about anything else.
The hospitals get filled with jaundis
hepatitis and "flip-out" cases. Drugs,
drugs, and more drugs, they never
stop.

The situation, even without any
considerations about drugs, seems
to me to be pretty grim. Just about
everybody down in the Haight-Ash-
bury is on some kind of bad trip.
The merchants are walking around
in their black capes, with their white
faces and dripping fangs, occasion-
ally stopping to sell a bat wing to a
crystal freak for a dram of blood.
Love, to them, is something you
write on a poster and sell to a dope
addict for a dollar.

The dope pushers are beautiful
too. To them, the world of a giant
cop who chases dope pushers. All
the big time pushers I know are so
scared that they don't leave their
houses unless it's to deal dope.

A teenie-bopper hippie is one
who wants only to skip on the side-
walk and play jacks. Sometimes he
is this way because he is too young
to know better, and sometimes he's
this way because he doesn't care to
be anything else. Cont. on page 4

Suppose that a publication of the
sort of the New Dialogue has "made
Editorial" when it has been called names.
So, readers, speaking from the
pages of this communist, irreverent,
irresponsible newspaper, I would
like to thank all of the people who
have made this paper possible both
financially and otherwise. We cer-
tainly hope that we can achieve the
standards that we set forth in our
first issue, primarily that of reflect-
ing the opinions, and ideas of our
readership. This brings me to the
topic of this editorial. The New
Dialogue is planning to start publish-
ing on a regular basis within the
next few weeks, after we move into
our offices and formally establish
ourselves in terms of organization.

This being the case, we will again
point out that this newspaper was
conceived with the idea of reader
participation foremost in our minds.
We feel that it is appropriate to have
at least one functional and realistic
"viewpaper" available to the public.

However, it seems that we have not
as yet been in existence long enough
to illicit such a response. Readers,
we would hope to be simply the machi-
ne through which you can make your
ideas known. Whatever we are, or
more specifically, what we print,
are those things that YOU would care
to discuss. There are always at
least two approaches to a given topic
and as yet we are not receiving either
of the two. We can print what we
believe, in conjunction with the news,
but we would then be subverting our
standards. The approach that we are
trying to take is one that we feel is
novel to the "rag" business. So, if
you will make the necessary effort
to simply tell us what you think of us
or anything else that might strike your
fancy, possibly we could combine
our efforts and have a really good
thing going for us all.

Blank and Pointless

Everyday a hippie is born. Every-
day a hippie is busted. There is a
constant pilgrimage to the Haight-
Ashbury and a constant stream of
cop cars and paddy wagons out of
the Haight-Ashbury to the city jail.
One might well ask what is the es-
sence of this movement? The es-
sence is undoubtedly the wonder-
drug, LSD 25.

Everybody, it seems is taking
LSD. In the Haight, LSD is eaten
like candy, and the residents walk
the streets, tripping out on stop
signs, and just about anything else.
The hospitals get filled with jaundis
hepatitis and "flip-out" cases. Drugs,
drugs, and more drugs, they never
stop.

The situation, even without any
considerations about drugs, seems
to me to be pretty grim. Just about
everybody down in the Haight-Ash-
bury is on some kind of bad trip.
The merchants are walking around
in their black capes, with their white
faces and dripping fangs, occasion-
ally stopping to sell a bat wing to a
crystal freak for a dram of blood.
Love, to them, is something you
write on a poster and sell to a dope
addict for a dollar.

The dope pushers are beautiful
too. To them, the world of a giant
cop who chases dope pushers. All
the big time pushers I know are so
scared that they don't leave their
houses unless it's to deal dope.

A teenie-bopper hippie is one
who wants only to skip on the side-
walk and play jacks. Sometimes he
is this way because he is too young
to know better, and sometimes he's
this way because he doesn't care to
be anything else. Cont. on page 4

Suppose that a publication of the
sort of the New Dialogue has "made
Editorial" when it has been called names.
So, readers, speaking from the
pages of this communist, irreverent,
irresponsible newspaper, I would
like to thank all of the people who
have made this paper possible both
financially and otherwise. We cer-
tainly hope that we can achieve the
standards that we set forth in our
first issue, primarily that of reflect-
ing the opinions, and ideas of our
readership. This brings me to the
topic of this editorial. The New
Dialogue is planning to start publish-
ing on a regular basis within the
next few weeks, after we move into
our offices and formally establish
ourselves in terms of organization.

This being the case, we will again
point out that this newspaper was
conceived with the idea of reader
participation foremost in our minds.
We feel that it is appropriate to have
at least one functional and realistic
"viewpaper" available to the public.

However, it seems that we have not
as yet been in existence long enough
to illicit such a response. Readers,
we would hope to be simply the machi-
ne through which you can make your
ideas known. Whatever we are, or
more specifically, what we print,
are those things that YOU would care
to discuss. There are always at
least two approaches to a given topic
and as yet we are not receiving either
of the two. We can print

ALICE'S RESTAURANT

WED. JAN 17
COLLECTORS: Joel Fritz; 6-string oldtime hard blues and others. pm
FLICKS: Enshwiller's films. U.C. Berkeley, Wheeler Hall, 8&10pm, \$1, spons. Cinema Psychedelica.

 Threepenny Opera; Merritt, 5714 Grove, Oaklnd. 7pm, free.....
DANCE-CONCERT: Modern Dance Mill's College, Oaklnd. free. 8:30. info 632-2700 exten. 321.
CLASS: Theory & Practice of Satanic Ritual. 6114 Calif., Sf. \$7.50 for 3 sessions. 9pm. info: SK2-3583
MEETING: Utopias Unlimited; 58 Panoramic, Berkeley. 8pm, all are welcome, info: 843-4777.
LECTURE: Melvin Belli; contra Costa College, San Pablo, 8pm. \$1
DEBATE: Vietnam. Long awaited. Profs Bruce Loeb, (Speech & Drama) and Eugene Poshman, (Polit. Sci). PM at Cal State.

"AM I MAD BECAUSE I SEE WHAT OTHERS DON'T, OR ARE THEY MAD WHO DO THESE THINGS THAT I SEE?" quoted from Nekhludov in Resurrection by Lev Tolstoy
LSD
 continues:

cannot be tested because prediction made based on the general ability of these cells to resist.
 What is known is that the injection of LSD into mice in early pregnancy caused a 57% incidence of grossly abnormal embryos. In all cases the malformations involved characteristic brain defects. The midbrain was enlarged and shifted, and the mid and hind brain regions showed improper closure. In addition, abnormalities of the lower jaw, shifted in the position of the eyes, and modifications in the shape of the face were associated with these defects.
 The injections did occur at the stage when the nervous system is formed. Such abnormalities were not observed with rats who took LSD in later pregnancy.
 But one must point out two things. The dose of LSD used in these experiments was below the equivalent of an average single exposure in man, yet embryonic weights when the nervous system is formed is similar for rats and humans. Secondly, the equivalent stage of human pregnancy in which these disorders would occur is day 16-22, a period of embryonic development where pregnancy is usually unsuspected.
 In another experiment, rats were given a large dose of LSD; one which corresponds to one to four hundred micrograms per person. Five rats received a single injection on the fourth day of pregnancy. One rat an apparently abnormal litter. One rat delivered a litter of eight; seven were normal one was stunted. An autopsy of another rat, however, showed that the ovaries and uterus were irregular and enlarged, one horn of the uterus was markedly constricted. There was no trace of a fetus. Two other rats produced abnormal young, six of a litter of thirteen were still born, as were nine of a second litter.
 Hence LSD taken early in pregnancy will cause miscarriages as well as brain damage and facial contortions.

THURSDAY JAN 18
COLLECTORS: Improvisational Workshop in Drama, with Adele Woodman and/or others. Audience participation in interpersonal communications games.
MEETING: Help elect John George to congress. Saint Phillip's Lutheran church, 42nd at Grove, Oakland, 8pm
MEETING: UNITED LATINOS for JUSTICE. 7:30pm, ULJ office, 22519 Mission st., Hayward. Open to all; discuss facts and strategy...
DRAMA: Actor's Ensemble performs Strindberg's Ghost Sonata, Live Oak Park, 1301 Shattuck, Berk. \$1 (students, \$.50). 8:30 pm. info; 526-5760
FLICKS: Freaks, by Brownine, more. 4416 18th st. SF. 8:30pm, info; 861- 5491

Able Glance program, 145 Dwinelle Hall, U.C.B., 8pm, \$1, info: 654-5670
 FRIDAY JAN 19
DANCE-CONCERT: COUNTRY JOE And the Fish. With the Sopwith Camel and more. \$1 student \$3 general. 8:30pm Cal State Gym.

MILITARY INDUSTRIAL COMPLEX

industry, and for spending over two-thirds of every tax dollar on commodities which do not feed, cloth or house people, is that the United States is being threatened. This alleged threat, the basis of the Cold War, has little basis in fact. Many observers have noted that in the process of stopping communism our leaders have spread American bases and investments all over the world. To the more cynical, the new Americanism looks a lot like the old imperialism.

The Cold War is the justification for the military-industrial complex. The continuation of the Cold War is vital to the growth, and, indeed, to the existence of the powerful arms and aircraft corporations which prosper on defense contracts. In the Examiner article mentioned earlier, the author says that "the prosperity, if not the survival, of hundreds of industries depends" on defense spending. Relaxation of world tensions might seem a worthy goal to most Americans; but the Cold War is a necessity for three powerful groups.

The military, enjoying its growing power in the government; the arms corporations, booming on defense contracts; and the corporations interested in the resources (particularly the oil) of the Underdeveloped World, all need each other, and all need the Cold War as justification for their actions. The pattern of U.S. aggression since the "Bay of Pigs" invasion of Cuba suggests that it is these three groups which currently call the shots in American foreign policy.

By D. Bates
Isn't it true that...
 Born to Linda and John Potts a bouncing baby boy, John Matthew, 7lb. 15oz. There is a rumor contained within this newspaper. There will be vending machines in most Cal-State buildings next year.

A bouncing baby boy was born Kathy and Keith Edwards 7lb. 5oz. his name-
THE NEW DIALOGUE CAN BE REACHED!!!
 (at 1158 Tiegen Drive, Hayward, or PE 120)

PARTY; at Bob Machado's.
DRAMA: Actors Ensemble, see Jan 18th..
AUDIUM: Sound/Space experience. 309 4th ave, SF. 8:30 & 10:45 pm, adm.

SATURDAY JAN 19 000
DEMONSTRATION. HAYWARD CITY HALL. United Latinos for Justice. All welcome. 1 p.m.
COLLECTORS: Covenant House people read from current literature.

FIN PUT YOUR OWN EVENT'S "O.. THE MENU" OF ALICE'S RESTAURANT. SEND THEM TO: THE NEW DIALOGUE 1158 TIEGEN DRIVE, HAYWARD.

SOCIO-DRAMA...

At noon on Thursday December 7, 1967, members of Dr. Peter Frederick's Civil Rights Revolution class presented a reading of an original socio-drama in the cafeteria. "Isn't This The Time?", which draws its title from the song recorded by Joan Baez, was written by Dr. Frederick and Phillip Connor. According to co-author Connor the intention was to illustrate the lack of effective communication between people, both at the national level and at the local, Cal State Hayward level.

Although written for the Civil Rights Revolution class, participants felt that a presentation in the cafeteria during noon hour rush would lend greater immediacy and impact to the message of the play. Essentially, the message of the play is in three parts. First, the authors contend that a serious lack of communication between people exists at Cal State, as well as throughout the United States. Second, that at least at Cal State, a relatively simple solution is at hand. And third, that if such a solution is not reached schisms between individuals and factions will widen until effective communications are impossible.

Again according to Mr. Connor, the play was not meant to deal solely with race relations, but also with the broader concept of alienation of individuals from society and self. "Isn't This The Time?" will be presented again January 31 at 10:00 AM in MA 1055. The performance will be open to all who wish to attend.

*** Bruce Travers



By John Sarraile
PROTEST CONT.
 picket line while photographs of the demonstrators were taken from the roof and windows of the City Hall. Two clergymen were among the demonstrators, the Reverend Ralph Capolungo from the United Church of Christ, and Father O'Donnell from a local Hayward Catholic Church. The New Dialogue noted signs saying, "Big Jack Runs Hayward"; (a reference to Mayor Jack Smith) "No More Whitewash"; and "Por qué", the Spanish for "Why".

A bouncing baby boy was born Kathy and Keith Edwards 7lb. 5oz. his name-

hippies... contd.

Other hippies are the crystal freaks who shoot up methadrine and other stimulants becoming hallow eyed corpses that talk incessantly but say very little. The reason they are so inarticulate is that the stimulants they are addicted to are destroying their brain cells at a rapid rate. There are also the love hippies, the the Diggers, and many others who have little projects and ambitions but the sad truth is that almost none of them are doing anybody much good.

A large number of the Haight-Ashbury hippies are a more obscure type when it comes to concise description. These people are neither this nor that. They are often lost and looking for answers in the new people and new surroundings. Usually they feel somewhat apart from all the rest because they are not as sure of anything as the other hippies seem to be. It is from this mass of people that many converts to the other hippie types are made. They are the raw material from which the more solid types are built.

Where are they all going? There are good people in the Haight-Ashbury people with minds and creative abilities, but the Haight-Ashbury is a ghetto and its ugliness is contagious. Where is the Haight-Ashbury going? In my opinion, it's going to the same hell that the rest of society is going to. Despite its high-sounding ideals, the Haight is all too similar, in its corruptions, to the society from which it sprang. Some of the superficial things have changed, but apathy is apathy and addiction is addiction. The objects change but not the attitudes. It doesn't really make a hell of a lot of difference whether you wear beads and get stoned on LSD or wear a button-down collar and get stoned on tranquilizers and booze. It makes little difference whether you are chained to a hypodermic needle, or a desk.

The whole life is anchored to an acid trip. You swallow a capsule, see the light, and turn off what you don't like while turning on what you do. The only trouble is that the plan doesn't work. Everything real remains as ugly or uglier than it was, and the acid trip is prolonged for its escape value. Who cares about side effects? What if you can't focus on things any more? Who wants to focus anyway? Everything is a blur, and the hippie can hide in that blur and not have to give a shit anymore.

The Haight-Ashbury is like an acid trip: it looks odd and new, but it's the same old thing in a different atmosphere. At first, acid seems to contain an answer, but after you take it for a while, you find it's a rat-race like everything else. The same is true of the Haight. People there are trying to beat the system by piling more trash on an already overflowing garbage truck.

By John Sarraile
PROTEST CONT.
 picket line while photographs of the demonstrators were taken from the roof and windows of the City Hall. Two clergymen were among the demonstrators, the Reverend Ralph Capolungo from the United Church of Christ, and Father O'Donnell from a local Hayward Catholic Church. The New Dialogue noted signs saying, "Big Jack Runs Hayward"; (a reference to Mayor Jack Smith) "No More Whitewash"; and "Por qué", the Spanish for "Why".

things happen at

2453 2 MISSION BLVD

LOVE COLLECTORS

coffee house

14 KINDS

AND ART GALLERY

NEW POLITICAL PARTY FORMS

AT DIALOGUE CLUB SEMINAR

By Steve Amick

Cal State's first student political party is now vaulting into the campus political arena to fight for student rights. SPAR, the Student Party for Active Responsibility, is being created by students concerned about the lack of real representation in campus government.

The party's first tentative platform was drafted at an open student meeting Feb. 1. A meeting of all interested students to formally amend and adopt a SPAR platform will be held.

The proposed platform at present contains nearly a dozen planks concerned with

- eliminating discrimination in student housing;
- student control of Auxiliary Foundation funds;
- encouraging expanded cultural and recreational activities on campus;
- restricting on-campus activities of business and government recruiters;
- ensuring rights guaranteed by the U.S. Constitution and its amendments are not denied students because of membership in the academic community;
- student representation on all faculty and administration student-affairs committees;
- ensuring that a student's confidential college files be closed to all off-campus individuals and organizations, including government investigators, except when the student concerned authorizes such files to be opened;
- hiring a campus draft counselor;
- and preventing administrative censorship of guest speakers on campus.

The need for a campus political party to translate potential student control of student affairs into a reality was first suggested during an open discussion on student

(Continued on page 4)

TRIPP TRIPS

by Peter Tripp

Thoughts by Pres.

Why be a president of a student body? Especially this one. Many young men reading the New Dialogue have thoughts of running this spring for student body president of CSCH. But why do they want the job? There are 6,500 people at Cal State--5,000 don't give a damn--Only 1,000 vote in elections and 200 people produce all the seminars, films, symposiums, dances, concerts, etc.

Who are we working for? OURSELVES that's who. We sure as hell are not working for the people who would rather remain faceless--those little male and female boxes all on a hilltop that get up, go to class, go to the library, go to class, play cards, talk meaningless talk, listen but do not hear, talk but don't say anything, go home, come numbly back and on and on, and on--Not affecting or effecting--just existing. People like this remind me of worker bees. It is frightening to think that these people will be teaching our kids and running our world some day. These timid, apathetic uncommitted pseudo human beings make me sick to my stomach.

Then why be a president? Sometimes I wonder why myself. "Tripp is an idiot, What's he doing", some say. Goof question--what am I doing? Bob Dylan said in a song that you shouldn't criticize what you don't understand. Ninety percent

of the students don't understand. Christ! I don't mind criticism. But I can't understand the backstabbing malicious gossip and rumor mongering that goes on. Naturally for all sorts of reasons we shouldn't like student body presidents. "Look at the past two we had--Why should Tripp be any different?" they ask. "Student Body Presidents just play games", they say. And many times they're right. But not this time. I've taken this job very seriously but do you think anyone will believe that? There's a lot of good things to be done for this school that will help the students and when one tries to do them everyone thinks there are ulterior motives. Without talking to you, without knowing--they make their allegations and they fuck you over without even considering the idea of talking to you.

Why would you want to be a president? Especially here! I know why I did. Because after bleeding, crying, laughing and studying up here I became attached and I did give a damn whether or not we became a better college campus. Sounds like political bull shit but it isn't. I know that in the past we've had presidents who were just what people accused them of being: Sand box politicians--Tyler Byrding for one, he hurt the school more than anyone will know. And Rod Brown - he was a nice kid but too timid and meek to get anyone to do anything.

You want to be President? Well think about this--I have accomplished everything I promised but it really does not matter to anyone, except myself. I have ten new action items to accomplish but it doesn't really matter to anyone--except to myself. And that's what it comes down to--Yourself. If you're going to be president and do anything worthwhile you have to know your own mind. You have to have a "feeling" for what your students

(Con't on Page 4)



S.T.E.P. Begins Organizing

Last week the student council passed the intent to organize for a new political-educational club, Students Toward Ethics and Progress. According to Steven Chainey one of the organizers of STEP, the club will be comprised of any student who believes they have a responsibility as persons who live in a world where starvation and imperialist war are ethical problems in that they are not caused by God but by man, and who believe that cap-

italism is the most limiting factor to human progress, in that, based on self interest it utilizes the intellectual and physical talents of 99% of the persons in a society for the benefit of one percent and not for the equal good of every individual in the society.

STEP seeks to educate itself and others in Marxism-Leninism, which it understands to be a theory of human ethics and progress made necessary by man and the material conditions of his

society, and which is understood through empirical evidence and the necessities of logic, and which is won through human love and revolutionary struggle. This education will be achieved through providing a table which will give students at Cal State access to the theories of Marx and Lenin and their application in today's revolutionary world, and in providing speakers on pertinent subjects such as the conditions in Iran, Latin America and the black ghettos of the United States.

NEW DIALOGUE

VOL. 1 NO. 2

HAYWARD, CALIFORNIA

FEBRUARY 21, 1968

ADMINISTRATION & FBI

By Jack Goldwasser

Under a system that constitutionally claims due process of law and guarantees privacy of the individual, one must also assume a consistency of policy. These protections have been declared for all sections of our society, even to students. However, it seems that a college or university can claim the distinction of being a glaring misappropriation of justice in our "free land." Our colleges and universities have been given, and very generously, the prerogative by state law to supply on demand and without subpoena the confidential files of students to agencies of the fed., state and local governments. Of course, when a private citizen requests such simple information as an address of a student, he will more than likely be told that the files of the students are confidential; and that the school cannot take the responsibility of handing out confidential information without the consent of the student. Such inconsistencies, even if they ex-

CDC On Garza

The Hayward chapter of the California Democratic Council voted its support for Hayward's Mexican-American community in its fight for an investigation of the slaying of a 20-year-old Mexican-American by three police officers on Nov. 10.

The district attorney's office has ruled that the shooting of Gilberto Garza, who had a pocket knife in his hand when he was stopped by police, was justifiable homicide. But the Latinos United for Justice has demanded the suspension of the officers and a full investigation. The Hayward City Council, last week declined to reopen the case.

In an unanimously adopted resolution, the Demos-The People Democratic Club of Hayward declared that it "expresses its deep concern about the Garza case and vigorously supports the Latinos United for Justice in their efforts to obtain a fully open public investigation to bring out all the facts."

isted only in theory, are ludicrous and serve only to undermine the guarantees to an individual's right of privacy.

But the situation is being compounded by using this prerogative of the college's to break down this constitutional guarantee of privacy to the GOVERNMENT'S advantage. Right here at Cal State Hayward, our administration has given files, and who knows what else, to the FBI while this erstwhile organization was conducting an investigation of a conscientious objector to the draft. This was done without the knowledge or consent of the student involved. Whether one agrees with the political philosophy of the student or not is irrelevant, for most people would not care to see abridgement of freedom or limitations placed on privacy in order to facilitate the suppression of political beliefs. If this policy is considered legitimate then the government should make its files available to investigations conducted by private

(Continued on page 4)

Experimental College

The first issue of the New Dialogue reported beginning efforts to found an Experimental College at Cal State.

This College is now in operation, and, since last Tuesday's Student Council meeting, the Experimental College is an official part of student activities. Three courses are being offered this quarter: Adele Woodman is teaching an Improvisational Workshop on Tuesdays from 4 to 6 pm in FA 1203. "The class deals with exercises in non-verbal communication," Miss Woodman says, "experiences lead to dynamic living."

Paul (Stubby) Stubbins is teaching "Talking in Crowds." His class meets Wednesdays from 3 to 6 p.m. in MA 2099.

Bettina Aptheker, a leader of the 1964 Free Speech Movement on the Berkeley campus is teaching a class called "A Marxist Looks at the Coming American Rev-

(Con't on Page 3)

PIONEER PIX PROBE

At the Student Council meeting of February 7, several council members urged a council probe of the picture sale to be held later that week by the Pioneer. The discussion centered around a quarterly review of the Pioneer budget. Cliff Ferrera, Business Econ. representative, began the questioning of Pioneer policies by inquiring about the cause for a huge deficit presently existing in the Pioneer Ad sales. He spoke about a lack of organization, effort and success in reference to this important line item. Karen Holzmister, a representative of the Pioneer, answered the charges of Mr. Ferrera by saying that -- "the Spring Quarter sales usually make up the difference." Mr. Ferrera didn't think that this was appropriate

(Continued on page 4)

Dear Lyndon . . .

CRITICAL ANALYSIS BY CSCH HISTORIAN

DEAR MR. PRESIDENT:

As an American historian I am obligated to comment on recent developments and moods in the United States. More importantly, as a citizen with a reverent commitment to the fulfillment of the American Dream, I feel compelled to express my fears that America will fall far short of her dreams. Indeed, for many the "American Dream" has already become a nightmare, a mockery of the visions you have inherited from Jefferson, Lincoln, Franklin Roosevelt, and John Kennedy.

I would like to comment on four issues: the War, the poor, the Negro, and dissent. None of my thoughts are new or original, but as Jefferson said about the writing of the Declaration of Independence, his task was "not to find out new principles, or new arguments...but to place before mankind the common sense of the subject." The Declaration, he said, "was intended to be an expression of the American mind," an attempt to harmonize the "sentiments of the day." In our time, as in his, the "sentiments" of one-third of the American people should be sufficient.

ABSURD WAR

The War in Viet Nam is an absurd mistake and hardly seems likely to guarantee the preservation of the peace. Indeed, with over 525,000 American troops involved, there is, of course, no peace. If we are containing China, it is at an enormous cost to us and none to her. If we are showing that wars of national liberation cannot succeed, our presence in Viet Nam is proving quite the opposite. If we are defending the "freedom" of South Viet Nam, this tragic country seems hardly free as a result of our efforts. Her people (those in the sham government excepted) do not, understandably, seem grateful for our sacrifice on their behalf. Indeed, it is more their sacrifice than ours. A half million civilians have been killed since 1961. There are now over three million refugees in a country whose total population is 15 million. The program of "pacification" (a curious word) is at an end. America's largest non-military program is now a medical one: healing the victims of our own weapons.

ESCALATION FAILED

Moral arguments aside, it is clearly time to admit the tragic miscalculations of your policy, and to extricate the United States from this purposeless entanglement. For five years American policy has been guided by the assumption that gradually escalated pressure and bombings would weaken the enemy's will to persevere. This policy has obviously failed. The "enemy" has, in fact, persevered not for five years but for over twenty. Her determination, if anything, has increased, despite and perhaps because of the over-whelming military might of the Metternich of the mid-twentieth century.

V.C. NOT DEAD

The American people are tired of misleading statements, misguided assumptions, and false optimism. I cannot accept your desperate wishful thinking that the recent attacks on the cities are the "death rattle" of the Viet Cong. Few newspaper and television commentators or foreign observers agree with you. Even Secretary MacNamara is more pessimistic (and realistic) than at any other time in the past seven years. The Viet Cong unquestionably has popular support in both cities and countryside (what little is left of it). North Viet Nam has committed only 50,000 troops of some 480,000, and their losses thus far have been negligible compared to ours. Increasing numbers of respected public figures, like Senators Kennedy and McCarthy, Generals Gavin, Ridgeway, and Shoup, and Ambassador Reischauer, have been saying unequivocally that a military solution will not work. Although I understand and appreciate the elements of some restraint on your part, the only direction our uninspired military policy can carry us is into a deeper, irrevocable, inextricable involvement in that dreaded "land war in Asia." Indeed

Carthy, Generals Gavin, Ridgeway, and Shoup, and Ambassador Reischauer, have been saying unequivocally that a military solution will not work. Although I understand and appreciate the elements of some restraint on your part, the only direction our uninspired military policy can carry us is into a deeper, irrevocable, inextricable involvement in that dreaded "land war in Asia." Indeed, we are already in it. It can only get worse under your assumptions of a military solution.

U.S. NOT POLICE

It is irresponsible for our government to avoid admitting its miscalculations, mistakes, and misconceptions. World opinion is



clearly against us. The Viet Cong are compared to Washington's army at Valley Forge. America's traditional respect for the "under dog" has been obscured by the corrupting effects of absolute power. It is time for America to assume its responsibility as an enlightened world power, not a policeman. It is time to "save lives, not face." It is time to stop the bombing without conditions, to recognize that a negotiated settlement must involve the Viet Cong, to accept the inevitability of a Titoist united Viet Nam, and to withdraw. It is time to let others solve their own affairs and for us to solve our own. In 1899 a poet, Ernest Howard Crosby, wrote: "the dictates of Christianity, statesmanship and common sense alike call upon us to set our own house in order before we attempt to teach house-keeping to the world."

PROBLEM AT HOME

The effects of the War in "our own house" are frightening and shameful. In addition to dividing the nation, the War, as Dr. King has said, is "an enemy of the poor." The "war on poverty" has been reduced from 2.3 billion to 1.7 billion dollars. Although the most moderate of advocates of change say we must "start with education," your administration has allocated fewer and fewer funds for the school lunch program, the summer slum children program, head start, the Job Core, and the Teacher Core. It is no wonder that Secretary Gardner resigned, presumably of a "broken heart." Michael Harrington wrote in The Other America that "in a nation with a technology that could provide every citizen with a decent life, it is an outrage and a scandal that there should be such social misery" as exists in the United States. Your administration, Mr. President, is scandalous in not accepting Mr. Harrington's challenge.

NO EFFORT AT HOME

Your administration, furthermore, has all but forsaken the Negro. When you asked Congress for a Voting Rights bill on March 15, 1965, you said: "emancipation is a proclamation and not a fact." Indeed, Mr. President, you might say now that the promises of justice, equality and freedom for the Negro you uttered on that day were also proclamations but have not become facts. On June 4, 1965 you delivered an inspired address at Howard University on the needs of the Negro. You spoke of the compelling need for jobs, "decent homes," education, "welfare and social programs," and "care for the sick." You concluded: "And to all these fronts -- and a dozen more -- I will dedicate the expanding efforts of the Johnson Administration. Your administration, sir, has exerted "expanding efforts," but they have not been on these fronts.

WHAT ABOUT CAUSES?

Your State of the Union Address this year was insulting: it was a monumental example of treating symptoms rather than causes. You identified, correctly, a "restlessness" in the land, but failed to suggest a cure other than more bombs and more police. As James Reston suggested, the address "did nothing to remove the restlessness it deplored." A person's values may be determined, my father has said, by how he spends his money and his time. The same is true of a nation. In 1968 the United States will spend almost forty billion dollars on the war in Viet Nam as compared to two billion on the war on poverty and racial injustice. It is clear that America's values are destructive, not constructive, ignoble, not enlightened, and materialistic, not moral.

PROBLEM INTERNAL

It must be clearly understood, Mr. President, that the real danger to America's "national self-interest" is not external but internal. If America should collapse, it will be from within. The critical question is no longer one of "guns or butter" but rather of fighting in the streets of Saigon or in the streets of Detroit. As long as we continue to pursue the one war, the other is inevitable.

DISSENT

There are many -- and the numbers increase daily -- who dissent from your misguided priorities and your conduct of the War. What examples have you given of your willingness to tolerate (to say nothing of welcoming) this dissent? Your response has been anti-riot legislation, anti-flag-burning legislation, more FBI agents, more Federal attorneys, more support to "local police," the regeneration of the Subversive Activities Control Board, the refusal to dismiss the utterly irresponsible General Hershey, the indictments of Dr. Spock, Reverend Coffin and others, and the intimidation of anti-war and anti-draft demonstrators and sympathizers. I would suggest, with all respect, that those who protest the war care more who prosecute the war. I agree with Reverend Coffin that

(Con't on Page 3)

JULIET

(Con't from page 3)

tinued to work at the edges of the door where rays of light showed through. Her mother wheeled around demanding Juliet's obedience Juliet turned in a rash of confidence and said, "You can no longer frighten me mother." At that instant the door sprang open and the mother withered away. Inside of the door was a narrow hall, quite deep, and in the middle was young Juliet, tied to that ghastly grill still in flames. Juliet rushed to the grill and began untying herself from that link with the past. As the knots were unraveled, the voices, that had held her for so long, seemed to rush in a crowded clamor to nowhere and die.

STAFF BOX

We of the New Dialogue feel that many of the articles here are of a controversial nature. We hope that you feel the same. Answers or other articles can be submitted at the new New Dialogue office at 1891 Highland (the corner of Modoc and Highland), placed in the Associated Students office, or in PE 120. We will be coming out twice a month now so don't delay. We also will provide space for ads in the future. If interested call 581-3204 or leave a note in the above places. We also need help, if anyone is interested in working on the paper in just about any area contact us.

As American citizens we are responsible for the actions of our government. As teachers we have a particular responsibility for the quality of the society in which our students live.

Therefore, we the undersigned, publicly express our opposition to the Viet Nam policy of the Johnson administration and urge an immediate end to the war. We commit ourselves to the most effective and humane means of achieving this end.

Alcamo, M.	Costy, James	Guthrie, A.	Livron, Norman	Pagenhart, Thomas	Smith, C.E.
Allen, Doris	Speech/Drama	Physic	Psych.	Geo-Anthro.	Geog-Anth.
Alsworth, Jean T.	Cuomo, George M.	Habibagahi, Maureen M.	Lyke, Edward B.	Peterson, Douglas L.	Smith, Marianne
Eng.	Eng.	Eng.	Eng.	Eng.	Math.
Babladella, Georgia	Dickerson, Robert H.	Hall, Jeanne	Main, R.A.	Phillips, Sharon	Smithson, Bruce M.
Eng.	Physic	Speech/Drama	Eng.	Library	Library
Batesole, Robert D.	Edwards, Scott E.	Harrell, Jean	Markos, Donald W.	Pochman, Gene S.	Snaw, Lorenzo H.
Physic	Pol. Sci.	Phil.	Eng.	Pol. Sci.	Soc.
Birge, Ann C.	Erickson, Floyd	Hatchell, Alice	Marsh, Jack N.	Pyle, Joyce	Stanley, Judith N.
Physic	Library	Speech/Drama	Teacher Ed.	Library	Hist.
Beven, Stephen P.	Eudey, Ardith	Heath, H.D.	McAfee, Malcolm	Ratner, Marc L.	Stevens, John M.
Eng.	Geog-Anthro	Biol.	Soc.	Eng.	Edue.
Black, James M.	Floyd, Richard L.	Henderson, Nancy	McGinnis, Samuel M.	Reeves, Rosa E.	Thompson, John B.
Art	Psych.	Phil (staff)	Biol.	For. Lang.	Phil.
Bock, Jane H.	Frederick, Peter	Hockett, Jane	McKnight, Robert K.	Remple, Robert Keith	Tickner, Elsie
Biol.	Hist.	Library	Geo. Anth.	Math	Library
Brewer, David L.	Galler, M.	Hunt, Judith H.	McMullen, Sterne H.	Reuter, William C.	Toft, Daniel J.
Soc.	Eng.	Psych.	Eng.	Hist.	Hist.
Broadhead, Russell H.	Gardner, Jeanne C.	Hunter, Ulysses	Mechanic, Arnold	Reynolds, Harold G. III	Van Aken, Mark
Teacher Ed.	Math.	Math.	Psych.	For Lang.	Hist.
Byant, Jerry	Gelser, Peter	Jackman, Norman	Meuter, Robert G.	Rice, Richard B.	Vank, Sylvia
Eng.	Soc.	Soc.	Library	Hist.	Geog-Anth.
Bull, Ronald F.	Giles, John	Jaeger, Dan	Minott, Rodney G.	Rose, Melissa	Weisman, Sy
Phys. Ed.	Physic	Library	Hist.	Library	Art
Chambers, John W.	Gilliard, Frank D.	Johnson, Mary K.	Mintz, Leigh W.	Salter, Christopher Lord	Weiss, W.F.
Hist.	Hist.	Library	Earth and Phy. Sci.	Geog-Anth.	For. Lang.
Chan, David B.	Glasow, Glen L.	Klein, Suzanne S.	Morrison, Thomas	Salter, Rudolph	Wenig, Adele
Hist.	Music	Pol. Sci.	Pol. Sci.	Music	Phys. Ed.
Charnow, Allen K.	Gloe, Ernst	LaFell, Corban	Muir, Donald B.	Schoenholtz, W.K.	Whitehead, Marian
Math	Music	Art	Speech/Drama	Biol.	Physic
Cohen, Judith	Goldstein, N.N.	Lawton, William C.	Art	Schulak, Helen	
Soc.	Eng.	Soc.		For. Lang.	
Comner, Jack E.	Gray, Mary W.	Limper, Peter	Nomikos, Eugenia V.	Sklar, Fred	
Eng.	Math.	Phil.	For. Lang.	Soc.	
Cooper, Richard K.	Grier, Fruke	Livesav, Dan	Oralle, Jose F.	Smith, Alan M.	
Physic	For. Lang.	Music	For. Lang.	Hist.	
Core, Philip					
For. Lang.					

Concerning Violence

By John Wilson

For the past few months the racist power structure in the United States has made several moves that are meant to deal with Black people on one level. Brother Huey P. Newton had been given credit by the newspapers for killing one of the racist dogs that occupies the Black community. I'm not saying that he did, but he was given credit for it. An armoured car has just been incorporated into the racist police system to deal with "crazy niggers" who have the nerve to defend themselves. Forty-five unarmed Black people were shot while trying to protest segregation in an Orangeburg S.C. bowling alley;

three Black people were killed. This means that no longer is the existing power structure only concerned with the threat of force, but the complete destruction of the Black liberation movement, by the use of outright violence.

Previous to the Watts rebellion, people were concerned with the blatant attacks on the lives of Black people south of the Mason-Dixon line, but hardly anyone concerned himself with the concentration camp type murder that existed in the north. It is the institutionalized murder that claims more Black lives than any lynching. Although science makes great strides in conquering death and disease, the morality rate of Black people continues to rise. Teaching methods are better today in the United States than at any other time in the history of Western civilization. But, still, Black people cannot get the necessary conventional education to survive in a racist, competitive society that takes advantage of the weak in order to escalate. This whole society is geared towards produce and over-produce; kill and over-kill.

This country succeeds to exist on three principles: God, government, and the gun. The power structure, first, tried to Christianize you. If that doesn't succeed they try to Westernize you. Lastly, if you are too arrogant to accept these molds they brutalize you. Before, Black People were coerced into coming to America, they weren't Christians, because Christianity is a white invention. Also, prior to the Twentieth Century, Africa was known as the dark continent. The Poverty Program and such subsidiaries as Head Start are concerned with the westernization of Black People under the lie

of "the culturally deprived." One of the primary reasons for the brutality Black People have been subjected to, is that we have begun to reject Christianity and westernization.

The only thing that this country respects is power. The Black Panther Party for Self-Defense's motto is "Power Concedes to Nothing But Power." It is about time that Black People start to realize that the only way to attain freedom is by force; and remembering the word of one shining Black Prince Malcolm X, "Independence Is Never Given, It Is Taken."



OH YEA: HOW ABOUT NEW CAFE?

JULIET OF THE SPIRITS - REVIEW

By Gene DeSchmidt

This unique review was written for the N.D. after Juliet of the Spirits was shown at Cal-State in January.

Gulietta (A vision in awe from an ancient abandoned kneeler)

One can only taste and feel as much music as she is able to understand. Even if the words are real and the colors are brilliant, the rhyme can be held in childhood chains and the tune can be lost in a trembling tear. Would you laugh at such an imagination? Would you say it was of little consequence? I can only sing it to myself and try to share the sound with you.

Juliet was most fearful of being happy. Her rising had kept her sun eclipsed. She lived in the barren land of the Boot and from her earliest days she was made to worship the national anthem (some inhibiting religious chant) and to visit it every Sunday. Her mother knew all the words and could color any conscience black with glorified guilt.

One winter, in her youth, Juliet was given angel's wings (made of paper mache) by the single-file faceless legion. They told her through their shapeless grayish garments, "You must love God who is your father and never doubt his love for you. He will reward those who follow his commands and punish those who disobey. Today is a test of your faith in his word." Juliet was the star of the school play. She was an early Christian martyr forced by the Romans to renounce her religion. "No," she said, "I would rather die." Her lines were well planned for her by the legion and at the sound of her innocent stand the Romans said, "Burn the Christian!" Strapped to the grill, the flames all around, the families and friends in

CRITICAL ANALYSIS BY CSCH HISTORIAN

the dissenters represent "the true voice of America." Your attitude toward dissent, furthermore, has been shown by your almost total inaction on the sources and causes of this dissent.

JUSTICE

It is not only the First Amendment that is endangered, but also the quality of American life and the credibility, not of American leaders (that is assumed) but of American ideals. We are, ironically, denying those rights at home we claim to be defending abroad. We are asking American Negroes, in the words of Dr. King, "to guarantee liberties in Southeast Asia which they had not found in Southwest Georgia and East Harlem." We are asking Negro and white youths, King continues, to "kill and dies together for a nation that has been unable to seat them together in the same schools." In the 1780's James Madison best expressed the promise of American ideals: "Our Country, if it does justice to itself, will be the workshop of liberty to the Civilized World, and do more than any other for the uncivilized." His qualification -- "if it does justice to itself" -- has proved to be prophetic. Since we have not done justice to ourself, we have forfeited our right to be the "workshop of liberty" for any part of the world.

In the late nineteenth century Mark Twain (no friend of Asian escapades) commented: "America has dethroned God (American ideals) and set up a shekel in His place. O the dreams of our youth, -- how refreshing! and how perishable!" The new "shekel," Mr. President, is the Gross

the audience quite tense, and one of the legion began cranking the rope that went up to a pulley then down to the grill where Juliet began to ascend to her reward.

Grandfather burst from the audience in obvious anger and marched right up to the stage. "How can you fools subject these innocent ones to such an abominable display," he screamed. "What lies you give their purity to fear. You would have a woman grilled for showing her legs. Take your old grill and grill yourselves." The legion could only recite prayers as grandfather freed Juliet from her rehearsed predicament. But mother had fainted and father was raging in religious condemnation ... an unforgettable experience.

Years later, a triangle of telling consequence occurred. Juliet had fallen in love with her first love and they married in a mutual mirage. Giorgio was handsome and Juliet was faithful by trade. One day fate sent a friend named Gabriella to tempt Giorgio and to torment Juliet. Passion placed her bets in red and purity piled her stakes in white while Juliet stood between and listened.

As Giorgio swam in his secret divorce, Juliet struggled with Jesus and Jezabel. She didn't know them by their normal names and forgot their former place. Jezabel's last name was Suzy and she lived next door to Juliet. From here everything seemed to follow in suit...

Suzy swayed like grandfather's girlfriend

Juliet had to know Giorgio's lie.

Giorgio drifted in deeper demise

As Juliet wondered what

she should try.

Suzy said simply, "Take off your clothes."

But Juliet covered her conscience in guilt

And the grill reappeared to reinforce fear

As 5 white chips fell from the convent she built.

Giorgio said he must leave for awhile.

Juliet knew it would not be alone

So Suzy decided to ask Juliet

To a party of sin in which sin is unknown.

Juliet came in scarlet attire

And drank of the nectar that lighted her fire.

Five red chips fell as she sat on the bed

Awaiting her lover who turned out instead

To be Jesus of Nazareth dressed in desire

And 5 white chips fell as she fled from the fire.

Juliet wondered which fate was her friend,

Temptation, obedience or finding an end

To all of the fears that fashion her pain,

By breaking a link in her childhood chain.

And the stakes reflected her lonely refrain.

Juliet was alone that evening and the spirits were tormenting her with unusually loud faces. How long could she let this go on? How many more days would these battles rage? "Help me mother," Juliet cried to the shadows. Her mother suddenly appeared in a condescending gaze. Juliet heard a child's voice coming from behind her mother. She got up and walked over to a white door that had no handle. "Help," the voice echoed. Juliet scratched and pried at the door's edges. Her mother warned her to leave the door alone. Juliet con-

(Con't on Page 2)

(Con't from page 2)

National Product in league with paranoid anti-communism. And I fear that the "dreams of our youth" have perished permanently in the Age of Johnson. The American dream, according to Kurt Vonnegut, a contemporary novelist, "turned belly up, turned green, bobbed to the scummy surface of cupidity unlimited, filled with gas, -- and went bang in the noonday sun." It didn't have to happen ...

With sorrowful respect, Peter J. Frederick

Experimental College

(Con't from Page 1)

olution." The class deals with Marxism in relation to the Peace, Black Power and National liberation movements. It meets Thursdays, from 11 AM to 1 PM in MB 2105

Letters

Letter to the Editor:

Without proper journalistic examination of the facts, a Pioneer editorial (Feb. 9) falsely charged the student council of bowing to racial pressure by allocating funds to the BSU for the financing of delegates to the Black Conference in Los Angeles. The Student Council voted funds to the BSU on the basis of precedent, not racial pressure.

On October 9, 1967, the Social and Behavioral Science Division presented its divisional budget to the council for approval including the following line item:

Line item #10 - 1. To promote U.N. day next year we would like to request funds to send Cal-State's Model U.N. club ... to Tucson, Arizona for the Model U.N. Conference. Request: \$200. At that time a heated debate took place over the future problem of Associated Students financing club requests. If Council funded the Model U.N. Club, Council could not ethically refuse any other club requests. Despite the discussion, the motion to withdraw the line-item was defeated. Model U.N. Club was allocated the \$200 within the Social and Behavioral Science Division budget.

As predicted, Council found itself in the exact same position when the BSU request for funds came to council. The council could not refuse the request due to the precedent that had been set. Thus, racial pressure or otherwise had no effect on the council for they had set the course of their ways by their actions.

Valerie Rancho

ASCSCH REVISION

By David Cheney

It is an insight of our president, Peter Tripp, that there are two basic problems with the present student government at Cal-State: the do-nothings we elected to the council and the basic constitutional structure of the government.

The first of these problems, while grave, now shows signs of disappearing! The amazing activity of the BSU, ADU, and the New Dialogue itself testify to this. Further there is on campus a new, competent political party, the Student Party for Active Responsibility (S.P.A.R.). The tentative platform of these people indicates an impressive grasp of the direction we need to take. With the support of the student body great progress can be made next year.

The flabby structure of the present government, however, is more difficult to remedy since changes must take place for the most part within the existing structure. There are at present (as nearly as I can tell from the mess) a student council, ham-strung executive branch, a non-existent judicial branch, seven division councils each of which sends a representative to the central council, and many functions ordinarily in the hands of students now handled by administrators and the administration controlled auxiliary foundation. This hodge-podge only barely functions.

(Continued on page 4)

DRAFT RESISTANCE & FREEDOM OF CONSCIENCE

(Manager's note: the author is currently preparing an article on opposition to the draft during America's wars; he is also adviser to the Anti-Draft Union and The New Dialogue at Cal-State)

The United States is faced today with what is probably the largest and most intensive opposition to the draft since the bloody riots of the Civil War. There have been sit-ins at induction centers, collective returning of draft cards and mass demonstrations. There has been active support for draft resistance by such nationally known figures as pediatrician Dr. Benjamin Spock, clergymen William Coffin and Robert McAfee Brown, singer Joan Baez, writers Paul Goodman and Marcus Raskin, and critic Dwight MacDonald. There has been a dramatic increase in the number of young men applying for conscientious objector status, and an increasing number of those who are turned down are going to jail rather than to Viet Nam. At Harvard University, 22 per cent of the seniors polled said they would go to prison or to Canada before serving in the war. Some people think that these young men are refusing to serve in the army out of cowardice. I personally believe that most of them are acting out of conscience.

It would seem to be conscience rather than cowardice when young men voluntarily give up their student deferments as unfair advantages of the middle and upper classes and apply for C.O. status which can still require two years in the medical corps or in American hospitals or social help centers. It would seem to be conscience which motivates young men to jeopardize their 11-S deferments by demonstrating against the draft (an act which General Lewis Hershey, the Selective Service chief, has declared a crime) or returning their draft cards in protest. It would seem to be inner conviction rather than cowardice which in an age of status anxieties and social conformity, enables young men to oppose their parents, their neighbors, and society in general by refusing to serve in a war which many of them believe is morally wrong. Such young men are not cowards; they are more nearly moral heroes. Certainly few men want to die, but some men also refuse to kill -- out of conscience, not cowardice.

The power of conscience which prohibits killing can come from a deep spiritual commitment to peace, as exemplified by pacifists in the great religions of the world; Christianity, Judaism, Hinduism, Buddhism, and Taoism. Or in an increasingly secular world, it can come from a non-religious -- but nevertheless genuine -- compassion for one's fellowmen. For example, it can come from the feeling that the death and destruction that the United States is helping to bring to Viet Nam is probably worse than the possible alternative, a Communist-controlled South Viet Nam. To many it appears that the United States has become committed to means and lost sight of the ends; it appears we might have to destroy Viet Nam in order to save it (in fact, an army major made exactly that statement about a Vietnamese town last week). Both of these sources of opposition to military service in Viet Nam are based on morality -- the one religious, the other secular.

The problem is that the U.S. government recognizes only the religious commitment against killing, and the Selective Service System sometimes tries to reduce even that. The law provides alternate duty for conscientious objectors who refuse to bear arms or even to serve in the military. But to obtain C.O. status, these men must be religious. Even though the Supreme Court of the United States in the Seeger Decision of 1965 brought the required belief in a Supreme Being into line with modern theological thought ("sincere religious beliefs which are based upon a power or being, or upon a faith, to which all else is subordinate..."), atheists and many agnostics are still excluded. Indeed, young men who do not adhere to the traditional pacifistic faiths such as the Quakers but who still claim C.O. status on religious grounds are sometimes berated and rejected by angry draft boards. The boards also reject the claims

PIX PROBE CON'T.

enough an answer and suggested that the Council adopt measures which basically could cut the Pioneer budget dollar for dollar the amount the Pioneer was short on sales. The measure fell short of coming to fruition. A heated discussion on the Pioneer followed and resulted in the Council Vice President, Elihu Harris, questioning the Pioneer picture sale. Harris maintained that since the Council was paying for the Pioneer, any sales should firstly go through Council and any monies obtained should result in an income for the Council. Upon examination the Council learned that the Pioneer proposed to use the profits from such a sale to send members of its staff to San Diego for a conference of newspaper-related people. After hearing this the Council flipped. Harris, Ferrera and Charlie Joyce, rep-at-large, almost simultaneously called for an investigation. The issue was resolved by laying the investigatory responsibility on Mr. Bayes, the Business Manager of the Council. Presumably the Council will shortly get a report on possible fiscal hanky-panky by the Pioneer.

DIALOGUE CLUB SEMINAR (Con't from page 1)

life at Cal State sponsored by the New Dialogue Club last month.

AS President Peter Tripp, Political Science Div. Rep. Don Goldwasser, and Speakers Committee Chairwoman Val Rancho attended the meeting, along with members of the Black Student Union, New Dialogue Club, the Anti-Draft Union, Students for a Democratic Society, other campus organizations and individuals from many academic divisions.

Tripp labeled the present Cal State student government "absurd, unrepresentative, and ineffective," and proposed a constitutional revision of AS government structure.

of young men who conscientiously oppose this war but admit they might have been willing to fight in other wars (a patently irrelevant question since the present war is the only one in which they are being asked to fight). The point is that the government wants to allow only strictly religious pacifists, mainly from traditional pacifist faiths, to avoid military service. It seeks to keep the number small. The government tries to force most of the young draftees who oppose the killing in Viet Nam on religious or secular grounds to serve in the war.

There is something deeply disturbing about the fact that the United States government tries to force young men to kill against their will, to do what they feel is morally wrong. The government's rationale is that in a democracy when the nation is in peril all citizens have an equal responsibility to protect the state. The President has decreed that South Viet Nam is essential to this nation's security (a debatable and much debated assertion.) The result is frequently a clash of obligations. For the young men who oppose the war and who oppose killing in it, the question is which is owed the higher obligation, the state or one's conscience.

I believe there is a higher law than the law of the state, and that is the law of morality. The state should not be allowed to use its powers to compel an individual to perform what he considers an immoral act. It should not be allowed to force a man to kill against his will. Such an act is itself immoral.

Many charge that the state needs the power to force its citizens to become soldiers in order to protect the state from destruction. My answer is that the state must rely upon those who do not find killing for the state an immoral act (those who agree that the state's policy is not immoral). If the state cannot find enough young men who are willing to kill for its policies, then clearly there must be something wrong with the policies and they should be abandoned.

I am appalled by the almost hysterical desire of the Johnson Administration and many Americans to have all Americans agree that victory in Viet Nam is necessary for our security. Such hysteria indicates that these people are not sure of themselves and are seeking desperately the comfort of unanimous agreement. The result is a frightening attempt at mass coercion of conscience -- we are witnessing one example in the trial of Dr. Spock, the Reverend Mr. Coffin and the others in Boston -- and this is perhaps the greatest crime a state can commit.

We must recognize instead the need for the individual to respond to morality even above the orders of the state. This is what we demanded of the Germans at the Nuremberg Trials; that each individual must be responsible for his actions; that morality must come above state law. In the Twentieth Century, when nation-states have assembled the most terrifying array of weapons ever known to man, it is imperative that man's responsibility to morality be recognized. The old freedoms -- freedom of speech, press, assembly, religion, and petition -- are no longer enough. A new freedom must be assured, perhaps explicitly added to the Constitution, and that is FREEDOM OF CONSCIENCE -- the most necessary freedom of all.

-John Chambers

FBI (con't)

(Continued from page 1)

citizens.

It might prove interesting to examine the files of the FBI, or for that matter those of the Hayward police, i.e. the Garza case. Double standards are valuable for they expose the heart of inequality and injustice, and as long as the administration of Cal-State continues to give its approval to this system by VOLUNTARILY complying with its double standards they should be condemned along with the perpetrators of the crime, the emerging police state.

Perhaps the administration is more to blame for they have it within their jurisdiction to stop the act before it can become an issue. Complicity is worse than the crime for at that

TRIPP TRIPS

(Con't from Page 1)

like and dislike. You have to be aggressive. You will have to deal with childish, immature narrow minded people. You'll have to push hard. Sometimes the "kids" will almost break you. There'll be a million and one things to do and you'll have to do them all or sell out. Sometimes you'll dread going near your office but sometimes you will be a ball of fire. You can't worry about popularity or unpopularity. You have to do what YOU think is best for your students. You will have to take chances. You

level the crime can be stopped. If students are not given evidence that the present policy of the administration will be changed then the information in these files should not be given to the administration by the students; and suits in civil court should be instituted for invasion of privacy. Complicity must be stopped now! The college is not in existence for the benefit of the government, but for students and thus the administration of the college should not sell these students out. The police state is one serious objection always made in reference to the Communist countries; and yet such a condition seems to be "creeping in on little cat feet" or should we say administrative feet?

will have to admit, sometimes publicly, that you were wrong and other times accept success graciously. You will always be alone.

Once you are president you have to decide something. Either you are going to sit back and maintain the status quo which is not to do anything that does not offend anybody OR you will move out, step on toes, push, shove, conjoin, plead, discuss, argue, which all adds up to doing something! Its obvious which is easier. Some have chosen the former. I have chosen the latter and it has hurt me and my personal life but its

Constitutional Revision

(Continued from page 3)

There is actually a constitutional provision which requires that one percent of each year's budget be appropriated to each of the seven divisions whether or not the division presents an adequate co-curricular program during the year. This results in the tying up of about four per cent of the budget, last year that came to a cool \$9,000. Student government as it presently exists is a potpourri of back-biting and in-fighting, not co-operation.

This is true, as well, of the constitutional revision proposals. Peter Tripp and the Constitutional Revision Committee have come up with one proposal and already there's opposition and counter proposals right and left. Most of these counter proposals boil down to support for the status quo, although they serve a useful function by keeping us aware of the advantages of the present Division set-up. Primarily, these are: 1) The facilitation (mostly theoretical) of individual participation in government by small groups, and 2) insurance of a diversity of academic interests on the Council.

The Constitutional Revision Committee, however, has incorporated these advantages in its latest plan. Under this plan, the Council would have seven representatives, one from each division, and eight representatives at-large. The job presently done by Division Councils will be done by an efficient executive committee. While making student government far more democratic and allowing for representation from all class levels, the Tripp proposal makes possible an incredible increase in efficiency.

There is very little any one can do at this time to encourage the student government to make these reforms. But there is the possibility that, through plain old incompetence or lack of understanding about what needs to be accomplished, council may reject the new constitution when it comes before them. It will then be necessary to do it the hard way (that is to say the usual way things are done around here) and revise the constitution by means of a general election and the required petition to hold an election. In that case about 2000 signatures will be needed, and a 2/3 majority vote for the revision in a special election. When and if this time comes, I urge every one to sign and vote yes, so that next year's government will not have its hands tied behind its back by the old constitution.

been worth it. And as long as you think it is worth it then that is all that matters. I made my choice and come spring the only person I have to come to terms with is myself. I have to be able to live with myself knowing that I did everything I could do.

You want to be President? Well then make your choice. Because it is not a game-- It is serious work.

I've heard you say many times That you're better'n no one An' no one is better'n you, If you really believe that, You know you got Nothin' to win, and nothin' to lose

TEACH-IN AND STRIKE FRIDAY

NEW DIALOGUE

VOL. 1 NO. 3

HAYWARD, CALIFORNIA

APRIL 24, 1968

An Open Letter From Some Of The Students Who Will Strike

FELLOW STUDENTS:

On April 26, there will be a student strike on the Cal State campus. This will be in conjunction with the International Student Strike being called throughout the world against the war and racism. We ask all students to join us.

From 9:00 a.m. - 5:00 p.m. on Friday, students will assemble in front of the cafeteria to learn about Vietnam and the condition of the "third world", within and without the United States. Along with such speakers as Peter Camejo, John Neilands, Bettina Aptheker, and Kathleen Cleaver, there will be entertainment from folk singers, jazz musicians, and gospel group. Anthony Stowers and Stan Philips will read their poetry. We strike so that we may learn from these people.

Some students have refused to sign the petitions for cancellation of classes on the 26th which we have been distributing. Some students argue that, "I am here to get an education, not miss valuable class time for a 'learn-in.'" Our answer to that is there are some things you can't learn in classrooms. The objective of the "learn-in" is to make the student realize that the real world outside not only SHOULD affect his life, but DOES. This college and its students are not, and must not be immune from the immorality of war and racial

hatred present in this world. The student must feel and participate for his own sake. This society isn't going to get better by itself. We must act now!

Why strike at Cal State against the war in Vietnam? Why strike at Cal State against racism? Two good questions that must be answered.

Cal State and all other campuses across America are part of society. All colleges co-operate with the draft, and students are being drafted and killed in Vietnam. Graduate students at this campus will be sent to Vietnam and be killed in the next year. Consequently, the war affects us all.

We are not "good Germans." We believe that we must protest the brutal war in Vietnam; the brutal system of conscription which takes our young men from our cities and campuses to be taught to kill foreigners; the brutal system of racism which threatens our bodies and homes in this country. To be silent is to condone. To protest is to care. We care, do you?

The strike cannot be successful unless people care and act. Your conscience should demand that you act. All we ask you to do is to stay away from classes and attend the "learn-in." Not because you want a reason to cut a particular class, but because you care, and believe you have the responsibility to change the society you are a part of.

To strike or not to strike; that is the question all of you must answer between now and Friday. Many students are against racism, the war and the draft, but will not participate in the strike. We ask you to reconsider and give your body as evidence of your protest by moving from the classroom to the "learn-in" area in front of the cafeteria. The strike will begin at 8:45 a.m. At 9:00, speakers will begin addressing the students. We urge all of you to attend.

All around the world students will strike because to be human demands it. When workers do not get what they must have if they are to live as human beings, they strike for higher wages and better conditions. They are forced by the necessity of realizing their humanity to disrupt the normal flow of society. They do not accept "normality" if it means oppression.

This Friday, we cannot learn in the classroom what we must learn if we are to live as human beings; and we strike the classroom to learn from the teach-in. We are forced by the necessity of realizing our humanity to acknowledge our role in inflicting inhumanity on ourselves and the Third World. If our peaceful picket-lines disrupt normal campus life, it is because we do not accept normality if it means oppression. We ask you to strike with us. Strike for humanity, strike to learn.

Ad Hoc Student Strike Committee

Although students all over the world this week are acknowledging the issues of Vietnam, Racism, the Draft, and Repression Cal-State's Liberation Week is the largest and most comprehensive event planned on any college campus in the United States. This was confirmed last Friday by the San Francisco headquarters for the NATIONAL STUDENT MOBILIZATION COMMITTEE. The week of movies and seminars will conclude Friday with an all day teach-in in front of the cafeteria.

INVOLVEMENT IN ASIA

Peter Camejo, U.S. Senate Candidate, will begin the teach-in with a history of American involvement in Asia from 1945 thru 1960. Farrokh Khalili, an economist from Berkeley, will follow with an explanation of what "imperialism" means to America and to underdeveloped countries.

Manuel Gomez will address himself to the struggle of Latins in this country. Gerald Berreman, U.C. Professor of Anthropology, and Peace Corps advisor until this year, will speak on the Peace Corps role in American foreign policy. Anne Ginger, America's foremost legal authority on constitutional law, will speak about the draft. At noon, Orville Schell, writer for the Atlantic Magazine, will speak on the American pacification program in Vietnam.

He will be followed by Ramparts editor, David Welsh. At 1:00 p.m. Bettina Aptheker will speak about a woman's role in a revolutionary world. Peace & Freedom Party candidate Paul Jacobs will speak on Third Party Politics.

WAR CRIMES

At 2:00 p.m. Cal's biochemistry professor John Neilands, witness to Bertrand Russell's War Crime Trial, will speak about the War Crimes Tribunal. He will be followed by Black Panther Communications Secretary, Kathleen Cleaver.

Attorney John Thorne will further amplify the moral and legal aspects of draft resistance. Also expected to speak is the former Newsweek correspondent John Gerassi, and Olympic boycott leader Harry Edwards. Their topics and times were not confirmed by press time.

RHETORIC OF THE PRESIDENTIAL RACE

Once a Dixie restaurant waitress said, "We don't serve colored people here," and Gregory's reply was, "That's O.K., I don't eat colored people. Bring me a whole fried chicken." That was the old Dick Gregory. Now, meet the new one, serious candidate for the Presidency, supported by the Peace and Freedom Party.

Gregory stands in opposition to Kennedy and Mc Carthy and represents the Peace and Freedom Party's distrust of capitalistic politics. On Mc Carthy and Kennedy: "Both cheap politicians. If you're going to choose a politician, keep Johnson." Considering Kennedy the major threat because he knows how much co-optation money Kennedy has poured into Negro movements, Gregory aims to puncture the Kennedy myths. On Viet Nam, "Our involvement began under John F. Kennedy. If you don't want to admit this, you're too dishonest."

Gregory urges the 18 year old vote. "If you are too young to vote, you are too young to die. Gregory's present fast is dedicated to protesting the draft as well as the Viet Nam war."

Mc Carthy on the other hand is opposed to the 18 year old voting age. He voted in the Senate to make the voting age 21 instead of 18 in the District of Columbia.

Seemingly in agreement with Gregory and the Peace and Freedom Party, Mc Carthy is against the ballooning military industrial complex. "We have military missions in almost all of the nations of the world. The defense department has its own intelligence operations which include, as we know, eavesdropping ships such as the U.S.S. Maddox, the U.S.S. Liberty and the U.S.S. Pueblo. It has its own business operation selling arms for dollars all around the world. It's involved in what is called civic action and nation building." In addition to this influence in international areas, there is, I think, a growing and dangerous involvement of the military establishment in domestic affairs of the United States. First there is the impact of military purchases on the economy itself. . . . secondly, there is a great influence of the military upon education . . . third, there is a growing tendency of the military to become involved in politics. All of these things taken together should sound a warning to America and I hope that as we go along we will try to make of this campaign a kind of referendum in which we ask the people of this country to pass judgement upon the militarization of our foreign policy and also increasingly, the influence of the military on our domestic life.

Whereas the Peace and Freedom Party views our capitalist economy as the crux of racial problems and the reason for our involvement in Viet Nam, Mc Carthy sees the potential of the American economy as such that civil rights have now taken on a civil character and become a responsibility of society.

What is McCarthy's voting record? He voted for the Student Loyalty Oath Bill, against withholding federal school aid from segregated schools, for joint resolutions opposing China's admittance to the United Nations, for the Tonkin Gulf Resolution, and voted to kill the amendment prohibiting draftees in Viet Nam unless they volunteered to go.

What is the Socialist's view of McCarthy? "As a Democratic Party politician McCarthy would not be able to fundamentally change foreign or domestic policy of this country . . . Aside from the fact that his record shows he wouldn't if he could."

Robert Kennedy in his new book *To Seek a Newer World*,
(Continued on page 4)

ABOUT EXPERIMENTAL EDUCATION

BY PAUL STUBBINS AND ADELE WOODMAN

How many times have you been told: "If you can't verbalize it, you don't know it?" In Experimental Education, we are working with those experiences that cannot be verbalized -- cannot be structured. Furthermore, if we attempt to talk about them we run the grave risk of destroying them! The experience cannot be structured because it does not exist outside of individual stuff.

In our experimental classes, we have made some simple discoveries. First; shared experiences and acceptance with and from our peers deeply affect our motivation to communicate and share more. Second; there comes a rise in "Elan-Vital" when people in a group begin to actively search for agreement. Third; we can learn to use our anger in constructive, enlightened ways and move on past

it to higher levels of "Elan-Vital."

When we talk about the value of non-structure, many people say, "But we have to have structure." Yes, of course, and we are not advocating getting rid of it -- we are simply allowing ourselves and others to look behind it here and there.

It is very easy to prove the value of structure. This is true because we understand things and processes through structure. Thought tends to follow the structure of talk.

The value of non-structure cannot, however, be communicated directly by words. The moment we try, people mistake the structure of our words for the unstructured substance. Thus, if we speak casually of actualizing or realizing the self -- the response we get is: "Oh, yes, Maslow's *Toward a*
(Continued on page 3)



MAX

Max Rafferty, well known American educator and reformer, California's Superintendent of Public Instruction, will speak at 12 noon, Monday, April 29. Max heads the largest School System in the United States of America and is in the process of reforming it. In 1966, by an "unprecedented landslide of almost three million ballots", he was re-elected! His best seller, *Suffer Little Children* and his frequent public appearances have given him his outstanding reputation. Max is presently attempting to unseat Thomas Kuchel. His appearance on campus promises to be incredible.

A "MUST SEE"

FREEDOM IN IRAN

Reproduced from Minority of One

Nov. 1964

By Bertrand Russell

Senator Hubert H. Humphrey was quoted by *Newsweek* in May, 1961 as saying, "Do you know what the head of the Iranian army told one of our people? He said the army is in good shape, thanks to U.S. aid—it was capable of coping with the civilian population. That army isn't planning to fight the Russians. It is planning to fight the Iranian people."

This recognition of the role of the army and of American aid on the part of the man who subsequently became candidate for Vice-President is important because what is true of Iran is true of most other countries enjoying the support of the United States today. Latin American countries are all occupied—by their own armies.

I propose to take Iran as a case study of what the West means by the "Free World." It will emerge, I am certain, that neither freedom nor social well-being characterize Governments which are "Free World" members. I hope citizens of the West will begin to enquire as to why their taxes and armies have been given over to support tyranny and corruption the world over. Such enquiry may hasten the day when the industrial-military complex will be exposed and the Cold War will be brought to an end. Only then can world planning and World Government occur. Only in such a world can freedom have a chance to coexist with the development necessary to the great majority of mankind.

The Iranian army, consisting of two hundred thousand men, serves the Shah, Mohammed Reza. It is said that this army is intended to defend Iran from outside attack. The army is supported by U.S. forces stationed in the Persian Gulf ostensibly for the purpose of maneuvers. There is a large police force and also a secret police numbering over sixty thousand. The actual function of this vast collection of armed men is the protection of American and British oil refineries and pipelines.

The Central Intelligence Agency plays an important role behind the scenes, as it proudly admits with regard to the deposition of Mohammed Mossadegh when he nationalized the oil industry in Iran.

The Shah is supported by the large landowners and the army. He receives oil royalties of \$400 million annually in addition to which the United States sends him an annual sum of \$80 million.

Despite this substantial income from oil and aid alone, the average life expectancy of Iranians is under thirty and the death rate is approximately fifty percent of all children born. Eighty-five percent of the population is illiterate. Oppression takes the form of complete control of the press and the Assembly. Restless university students are murdered in their classrooms, political opponents have been subjected to torture, and any ordinary Iranian may be held and beaten without formal recourse.



This aspect of Iranian life is rarely discussed in the Western press. The Shah spends large sums on advertising and on public relations firms. He is portrayed as a progressive monarch who faces opposition because of his attempts at reform. Yet despite his great "efforts," an examination of the Iranian budget reveals that twelve billion rials are spent on the army and one billion on the Ministry of Health. Six-tenths of a billion rials are allocated for universities. Of the two latter figures, much disappears into the pockets of officials before reaching its nominal destination.

LAND REFORM

I shall discuss shortly the much vaunted land reform program of the Shah. I shall mention now only that no land whatever has been given away and that sixty percent of all farmers possess no land at all. The Shah himself is said to own 3.7 million acres, three million of which are the property of his heir upon coming of age. Any remaining land may be sold to peasants but nothing is given. The Shah receives honorary degrees in the United States, and the Federal Bureau of Investigation has formally "visited" opponents of the Shah living in America.

We have reproduced this article by Bertrand Russell as an answer to propaganda published in America about the "progress and democratic freedom" in Iran. We hope that in comparing this article to the false statements circulated by representatives of the Shah, the reader will form his own conclusions and recognize the corrupt nature of the present government in Iran.

Iranian Students Association in the United States.

The four hundred million dollars revenue from oil is entirely absorbed by the military elite. They swallow, as well, the taxes taken, the profits from the proceeds of land sold to the peasants, allocations for various fake projects of development, and bribes for protection and favor. *Newsweek* gave an interesting account of this process in its issue of 16 April 1962. Not surprisingly, eighty-five percent of the population exists on an average annual income of \$70.

The national treasury, moreover, is perpetually bankrupt owing to the rate of depletion into foreign banks where the Shah has numerous accounts. Sums which do not so disappear are used to buy the service of aristocratic landowners, military officers and military police, which are the largest force of their kind in the Middle East. In addition, 60,000 secret police are used to spy continually upon all educated people and tribal leaders. Even the families of these men are ignorant of their position in the secret police.

SECRET POLICE

The behavior of this secret police is in the tradition of tyranny. The Research and Information Commission of the International Students Conference reported that in December 1953, the Royal Military Guard and police agents entered the University of Teheran and shot to death three unarmed students suspected of dissident views. Frequent invasions of the University by armed soldiers in uniform, police and secret agents occurred, and if three or more students were observed talking together, they were approached and warned to cease their discussion.

May 2, 1961 saw Government troops attack 4,000 teachers in Teheran because of a teachers' strike for higher pay. One teacher was killed and three wounded according to a first hand report of Dr. Burton W. Marvin, Chairman of the American Exchange Division at the University of Teheran (*Saturday Evening Post*, December 30, 1961).

Six months later, on January 21, 1962, paratroopers of the Shah broke into the University and attached students with bayonets, injuring five hundred and disabling many permanently. The "crime" of the students was a request that secondary school students, who had been expelled for spoken criticisms of the Government, should be readmitted, (*Time Magazine*, February 2, 1962). The Chancellor of the University of Teheran sent the following courageous message to the Prime Minister:

Pursuant to our conversation, at 11:00 a.m., soldiers and paratroopers have occupied Teheran University. There was no reason or excuse for the violation of the rights or regulations of the University.

Soldiers and paratroopers after entry attacked boys and girls indiscriminately . . . many of the students were beaten to the point of death. I have never seen or heard of so much cruelty, sadism, atrocity and vandalism on the part of Government forces. Some of the girls were criminally attacked in the classrooms by the soldiers.

When we inspected the University buildings, we were faced with a situation as if an army of barbarians had invaded an enemy territory. Books were torn, shelves were broken, typewriters smashed, laboratory equipment stolen or destroyed, desks, chairs, doors, windows and walls were vandalized by the troops fighting unarmed students without interference from their officers.

Even the University hospital had not been immune from the soldiers. Many of the nurses and patients were either beaten or wounded. The same pattern was followed in the faculty club and the foreign students' dormitory. At present, a great number of students are severely injured and are patients at the University hospital.

As the Chancellor of the University, also as the representative of the faculty and the student body, I take this opportunity to protest against this atrocious and criminal action. As long as the responsible individuals are not punished for their beastly action, all the deans of the colleges and I submit our resignations. (Dr. A. Farhad, Chancellor, Teheran University,

as quoted in the report of the RIC of the International Student Conference.)

It will be enlightening to study the Shah's own private interests in this paragon country of liberty and enlightenment. *The Minority of One* in December 1962 documented how the Shah, while portraying himself as a reforming monarch giving land to the landless, actually owned (and still owns) a monopoly of all opium plantations. Whereas in 1953, heroin was unknown in Iran, today twenty percent of Iranians under thirty are addicted. The Shah introduced heroin in addition to opium because it is a more efficient crop. Millions of dollars are earned annually by the Shah and in 1960 his sister, Princess Ashraf, was arrested by the Swiss police for having suitcases full of heroin.

The United States Customs Department and the Federal Bureau of Investigation apparently know beyond doubt that Iran is the primary source of narcotics smuggled into the United States, but the Shah's value to Western oil interests and the other like members of the "Free World" grant him immunity.



The Shah spends over six million dollars annually on advertising his "benevolence" through the firm of Kaston, Hilton, Chesley, Clifford and Atherton. Books are commissioned as apologia, such as A. Banani's "Modernization of Iran" which was found by Michael Parrish (TMO, December, 1962.) to have been ghost-written by an American press agent (Donald Wilhelm).

The pattern of brutal repression continues today. The military tribunal investigating the appeal of the many prisoners of the national movement, the Iranian National Front, has confirmed the original sentences of long-term solitary confinement. These men were first sentenced in February 1964. Nine men were given a total of 51 years in the Shah's prisons because of verbal opposition to the oppressive measures of the Government. The men in question are Professor Mehdi Bazargan, former dean of the Faculty of Technology (ten years solitary confinement); Professor Ayatullah Talaghani, Department of Theology (ten years solitary confinement); Dr. Yadullah Sahabi, Professor of Geology (six years solitary confinement); Dr. Abbas Sheibani (six years solitary confinement); Dr. Ahmad-ali Babai (six years solitary confinement); Engineer Izzatullah Sahabi (four years solitary confinement); Abdul-fazl Hakimi (four years solitary confinement); Mehdi Jafari (four years solitary confinement) and Parvis Adalatmanesh, (one year solitary confinement).

The trial was held in secret and the request of the accused to have the proceedings published at their own expense was turned down.

I shall now examine in some detail the nature of land reform in Iran, for it is upon this program that the Shah has hinged his campaign of respectability.

Of the fifteen million peasants of Iran, 600,000 have been sold parcels of land. Out of a total of 50,000 villages, 3,700 have been bought from the landlords. This took place over a period of sixteen months and resulted in installment obligations upon Iran's poor peasants which they can ill afford.

The Iranian Minister of Agriculture reported that the value of the land bought is 399,171,197 rials of which 338,937,942 rials have been paid as the first installment. This land, which sells for the benefit of landlords, is sold to the "middle peasants" who own one or several units of production (seed, water, cattle or agricultural tools). This is the explanation of the payment of 17,956,778 rials for the first installment. The poorest peasants, who are the greatest majority, in no way partake. The Shah once described them in a speech as "living in caves and mud houses in which even animals

could not survive". These people have not paid 120,000,000 rials into "co-operatives" as claimed.

It should be remembered that these figures are Governmental and must be taken as the most optimistic on the land sold to middle peasants. They point clearly to the fact that the main beneficiaries are the landlords themselves. The Shah remains the largest holder of land in the country. Over 2,100 villages were accumulated during the 1930's by his father through confiscation and terror. When the Shah's father left in 1941 for exile, his accumulated holdings were given to the state to be freely distributed to the landless peasants. But, the final decision on this was "postponed" until 1951. The Shah then took possession of the title to this land personally. He proclaimed his intention to distribute the land and obtained 18,000,000 rials from the United States Operations Mission for "provision of credit" to new peasant owners. The Shah entered this amount into his private bank established for the purpose, as well as a further 9,000,000 rials for "personnel and expenditure". Sixty percent of the funds in this bank have been "donated" by public agencies to "help out" the peasants.

The U.S.O.M. report of 1960 shows that "Bank Iran's commercial banking activities have overshadowed its agricultural credit and development services to new land-

owners". The Shah receives payment for and holdings in hard cash from the bank and invests it in oil tankers, stocks in Europe and America, night clubs, hotels and restaurants throughout the world. The peasants pay the price of the land in difficult installments to the bank. Despite this, only 478 villages of the Shah, with the poorest land, have been sold. The U.S.O.M. further reports, "At the termination of distribution, approximately 660 villages will have been distributed to 50,000 families. The remaining villages are to become an endowment of the Crown Prince." Apart from this, 33 percent of the distributed land has gone to people of military and political importance not themselves engaged in agriculture.

The Crown Land distribution program makes clear that the Shah is a shrewd business speculator who has transferred insecure and unprofitable land into secure and profitable assets in and outside Iran. He is a skillful promoter of his own interests who fraudulently portrays himself as a benevolent monarch.

In visible practice, however, the current land program allows the large landowners to perpetuate their exploitation. Peasant protest in the Zanjan area led to the sacking of three villages, the arrest en masse of the total male population and their exile to remote prisons.

On April 16, 1964, the *New York Times* gave an account (report of Jay Walz) which is instructive. Sixteen percent of the villages have been distributed in the manner described above. The remainder will be "very difficult to distribute". Lesser landowners possessing one village or less number 100,000 and they command the labor of almost fifteen million. Of 3,500 "cooperatives", about 2,800 are in working condition according to the director Amir Parviz. The main function they possess is the collection of peasant membership fees of 2,000 rials.

Last year the Shah ordered the construction of 2,000 houses as part of a program of "housing reform".

Seven hundred are near completion—for officers of the Imperial Guard. Four hundred more are planned for high Army officers in Teheran. These houses will have two to sixteen rooms (*Ettelat*, semi-Governmental newspaper). Others are to be built for ranking Army officers in different parts of the country and for distribution by the Ministries of Labor and Interior to those who carried out the election order of the Shah of summer 1963. It is estimated that ninety percent of the Iranian peasantry live in dark cavelike shelters while such houses are provided as part of a program of reform for the military elite. The cost of meat, vegetables, fruit and eggs is higher than in the United States. The secret police and high ranking Army officers receive salaries of \$1,500 to \$2,000 monthly. The average income of an Iranian is \$80 a year.

When the national uprising occurs, will the United States protect Iranian "freedom" as in Vietnam by seeking at immense human cost to suppress the rebellion? The answer to this question depends on our ability to bring to the people of America and the West the truth about the Free World and the Cold War.

BLACKJACK AND BINGO IN OUR OWN BACKYARD

STAFF OPINION . . .

Joan Seavey Thomas, in her recent memorandum to Clubs and Organizations at Cal-State, records having been "saddened" during her recent visit to Oak Knoll Hospital after seeing "the number of young men who are there with multiple injuries received in Viet Nam". Mrs. Thomas states that "our disgust or disapproval of the Viet Nam war in no way diminishes our responsibility to these young men who languish in a military hospital in our back yard."

She goes on to suggest that organizations at Cal-State apply through the Red Cross to perform volunteer work to help provide interesting and entertaining activity for these veterans. To provide suggestions, Mrs. Thomas appends a letter from the Recreation Supervisor of Oakland Chapter of the American Red Cross. Among the suggestions offered in this incredible letter is that the participating group schedule "a bingo which would entail bringing 12 prizes and refreshments for approximately 35 patients."

Our own Business and Economics Division Council has come up with an equally provocative suggestion. Their plans include "a 15 minute program designed to demonstrate the dynamic aspects of education." To follow-up and illustrate this principle, the Division will treat the vets to "an enactment of group therapy and a blackjack game played with a computer, to be followed with a dinner."

The implication that such an activity characterizes dynamic aspects of education at Cal State is revealing. Among other things, it reveals that the entire program prohibits the inter-action of the vets with the students at Cal State. To bring the veterans within speaking distance is commendable, but unfortunately the program does not allow for personal contact, which is the problem . . .

TRIPP'S TRIPS

BY PETER TRIPP

NOTE: Encouraged by positive response to his last contribution to the New Dialogue, our Student Body President plans to make regular appearances in these pages from now on.

THE NEW DIALOGUE

We have in the past three quarters done most of what we set out to do. Now, this spring, I would like to begin work on the following new items. I believe the students should be aware of them.

TUTORIAL PROGRAM

This would be a project sponsored by the Associated Students to tutor kids of the Hayward-Castro Valley area. I don't believe we can get it going next quarter but we can begin to lay the foundation for it.

BLACK CURRICULUM

To begin work on establishing a Black Curriculum on our campus. It has been neglected too long and talked about far too much. It needs to be done and should be done now.

NEW CONSTITUTION

Getting our new constitution passed with its new structure is most important. If Student Government is going to be meaningful and effective, it has to have an effective and meaningful structure.

35% AGREEMENT

We want to find and reach an agreement with the Administration that will at least give us a majority or equal amount of students on the 10-man Board.

STUDENTS ON FACULTY COMMITTEES

We will continue to put students on Faculty Committees. Students should have a roll in determining college policies.

EXPAND STUDENT SERVICES

We want to look into the possibility of expanding Student Services. Possibly a Barbershop, facilities for paying P.G.&E. and Telephone Bills, postal service -- all on campus. There are other possibilities that need to be looked into.

DISCOUNT IN HAYWARD STORES

We will try to reach an agreement with downtown merchants whereby Cal State students will get a discount at the downtown Hayward Stores.

All the above are items that we will begin or finish work on. Some will only come to fruition next quarter, and some won't. But sooner or later, they will all happen. I just thought that you should know.

One last thing. This is meant for Committee Chairman, Division Presidents, and Council Members. Elihu Harris and I came into office in July. And nothing, I repeat nothing, was handed to us. Oh sure, Mr. Brown had "talked" about setting down Financial Policies, Committee Codes, hiring a Business Manager -- "laying a Foundation." -- but none of this had been done when we came into office. So we set out to do this and more. And we did all of this and much more. But because little was done, and because of the small authority of the president -- somebody somewhere had to decide something. And the following is meant for all those people that I have so "rudely" (as they say) pushed around. In the absence of policy, in the absence of certain methods, and in the absence of diligent work by committee chairmen, and in the absence of hardworking Council members, I had to be rude some times, pushy, impatient, and all those other nasty things. In the absence of so many things, I chose to sometimes usurp the authority



Crackers for breakfast,
no gas on a hill
no promises (of love) I asked
a smile of morning
from warmth in the night
(and still) I asked naught.
for freedom is precious;
to love is to be whole
a thin line.

Raye Hutton

On Liberation

BY DANIEL BATES

"You ever see them on TV--
Well actually, we were wrong
going into Vietnam but we can't
get out unless we save face."
To save that honky's face,
millions of Vietnamese got to
die. That's a lot of junk. If
you're wrong, say you're wrong
and get out. Get out, get out,
get out."--Stokely Carmichael,
Feb. 17, 1968

We -- the Black and white students, and the young people who couldn't afford college, the cannon-fodder of 'America's war,' have got to force the rulers of this country to get out of Vietnam.

Why "the rulers?" Because we have to make a clear distinction between the rulers and the other 199,000,000 people in America. The United States is democratic in some respects, notably in civil liberties (for whites), but economic and political power are not democratically controlled. (Yes, I know we get to 'democratically' elect our choice of two political cameleons, who front for the same corporations, every four years; later for that.) Dig, the Hearst Corporation, which is owned by one family, has assets of over \$500,000,000. Hearst decided that he would not pay the 2,000 men and women who work on the L.A. Herald-Examiner decent wages, even though Hearst Corp. profits and holdings are higher than ever. Now, there is power. William Randolph Hearst, Jr., elected by no one, controls the working conditions, the economic lives of 2,000 people in one plant alone; and Hearst, elected by no one, controls the flow of information to millions.

A free market of ideas does not exist in America. On the life and death issue of war and peace in Vietnam, some 25% of the public has no voice in the public arena. Of the 1,700-odd daily newspapers in the U.S., not one calls for the immediate withdrawal of American troops from Vietnam, even though opinion polls show that 20-25% of the voting public are for withdrawal (34% in S.F., as the recent referendum showed.) This means the effective disenfranchisement of 25-30 million voters from an effective voice in the debate on a vital issue.

The example of Hearst

of some of these people in the interest of getting things done. The committee Chairmen and others can disagree with me -- maybe rightfully so. But when it comes down to getting things done, so the students can get something for their money -- I don't care how it gets done, or who does it. I would not care if all my chairmen resigned, Council members and Division Presidents resigned. All it matters to me is that something gets done and I don't care how it gets done. As long as it gets done.

I always have the students in mind first. The students don't care if I am kind of rude, or charming towards council members or chairmen of committees, or division presidents. All the students care about is that they get something for their money. I have to answer to

NEW DIALOGUE, APRIL 24, 1968, PAGE 3

EDITORIAL

WHAT TOOK US SO LONG?

Some of you may be wondering why the New Dialogue has been absent for nearly two months. The answer, in part, is you. We made it clear that we would print any relevant opinion on any topic, subject only to space limitations and the minimal requirement that the contributor be literate (admittedly more than certain publications require of their editors).

Unfortunately, response to this request for democratic dialogue has largely been limited to controversy over one word we chose to print. There has been dead silence on Scalapino, Bielensohn, King's murder, student government floundering, a cafeteria where hunger is having only a dollar to spend, and all the rest.

What is the matter with you people? Don't you know how to get articles to the New Dialogue? We have a mail box in the Associated Students Office. Don't you know when to send articles? We need them now! (Our deadline for the next issue will be Thursday, May 2nd, 3 p.m.)

Or perhaps your problem is that you are not thinking creatively. If that is it, may I suggest that you start soon. All of us at Cal State could profit from your insights and contributions to the intellectual process. Besides, thinking is fun.

Some of you may be interested in giving some time to the New Dialogue. We urgently need staff writers, re-writers and proof readers, advertising salespeople, people to work on fund-raising events, and photographers and artists. Volunteers should drop a note in our mailbox, at the Associated Students building.

One last thing! We need a full-time office. Anyone with suggestions, an office to share, spare space, etc., please leave us a note. Thanks.

By David Cheney,
New Dialogue Co-ordinator

could be extended to all privately owned corporations in the United States, but let's look at the worst of them: the ones making direct profits out of war, who have a corporate interest in its continuation. Lockheed Corp., Martin Missile Corp., and the hundreds of other companies who draw profits out of the deaths of young American boys in Vietnam, have a dollars and sense interest in prolonging the hot war in Vietnam, and the Cold war all over the world. How much of an interest? 26,000,000,000 dollars per year from Vietnam alone; some 70 billion counting all aggression (they call it defense) expenditures. In a basic sense, the owners, share-holders, and boards of directors of these companies are more powerful than the political hacks (like Johnson, et al) who they purchase to front for them -- yet nobody elected any of these capitalists who use us as cannon-fodder to increase their profits.

To save the profits of these corporations, to save the face of the politicians who pimp for them, millions of Vietnamese have to die, tens of thousands of American boys have to die, hundreds of thousands of Vietnamese and Americans have to be wounded and maimed. (In this "limited war" 17,000

American boys are dead, over 100,000 have been wounded.)

So it's not "our" war, it's not an "American war," it's a war of, by, and for American big business and its political front-men. But their dirty game comes down on us because we're supposed to be the cannon-fodder, since it seems that L.B.J. and David Rockefeller aren't inclined to fox-hole living. So if you feel like I do, and you don't groove on the idea of killing and bleeding for Lockheed's profits and Johnson's face, then we'd better get together and do what is necessary to stop their game. Because, as I hope the tenor of my song has shown, I don't really expect the Washington politicians and the men who fund their campaigns to end, of their own accord, the profitable little war they've got going.

STAFF BOX

David Cheney
Co-ordinator

Mike Neff - Paul Harkness
Stacy Sigerson - Sage Sigerson
Lynne Earls - Sterne McMullen
John Potts - Nick Boynton

EXPERIMENTAL EDUCATION

(Continued from page 1)

Psychology of Being." If we speak of facilitating the individuals capacity to judge for himself -- the nearest psychologist will probably say, "Oh! Great -- you are talking about Carl Rogers;

them first. The students only understand results. So, if some of my council members, Division Presidents, and Committee Chairmen are bugged with me and the way I treat you, that's too bad. We are not here to see who is the nicest to the other one. We are here to get something done.

On Becoming a Person." If we simply say a faith in our own need -- most folks say we don't understand. It is not that we aren't understood in the last instance only, but rather, that people tend to feel that they understand if they (or we) can label ideas. When we Americans can't label, we say we don't understand.

Experimental Education is not attempting to destroy structure or to break rules for the sake of rebelling. On the contrary, it seeks to establish a firmer, more realistic basis for such rules as are really needed.

Letters

SPAR

Editor,

May I express a few thoughts I have about the platform of SPAR. I find the same fault with SPAR's platform that I find with any radical group, be it of the left or the right. I speak specifically of item number four of the platform "restricting on-campus activities of business and government recruiters", and item number nine of the platform "preventing administrative censorship of guest speakers on campus." This points out the mentality of "It's my ball and play the game my way or I'm going home." In other words "we" can have who "we" want on campus, but "you" can't. If "we" want to say something in public that you don't like such as "fck" it's freedom of speech, but if "you" say something in public "we" don't like "we" will boo, shout, and walk out, "we" don't want to hear it. If "we" feel a law is unjust "we" will disobey it, but "we" demand the full protection from the other laws that are in our favor.

This double standard of everything for "we" is good, just, right, etc., and everything for "you" is evil, rotten, unjust, etc., to my way of thinking makes the "we" just as bad as the "you", if not worse.

If SPAR wants non-restriction of guests on campus that is fine, but than the administration should also be able to invite anybody they want on campus including the CIA, FBI, etc. How can SPAR justify one without the other without falling back on the "it's my ball" mentality.

Thank You
Norm Shapiro

REVISION:

(the following is an open letter.)

There is currently a motion circulating around our campus suggesting that the divisional system of government should be replaced by a centralized Senate and a judiciary. The need for such a change is established by the advocates of this change by pointing out the lack of lower division representation, the rushed spending of budget funds during the Spring quarter by divisions who remained inactive all year, and the overburden placed upon the council members. The need for a judiciary is argued on the basis of the number of contests and disagreements over election results. With regards to this later need, these problems have been taken care of by themselves in the past through the Election Committee which has operated in a judiciary manner. Originally, the advocates of this change had suggested that the current Student Council be replaced by a Senate consisting of five elected officials from each class. Now they have changed this to suggesting the election of seventeen representatives at large. One of the needs that they sought to remedy was the lack of lower division representation. I cannot see how this new suggestion remedies this. I agree, however, that the Student Council

*(u)

RHETORIC OF THE RACE

(Continued from page 1)

advocates, contrary to McCarthy, that China should be admitted to the United Nations. He also advocates a mutual cultural exchange between our countries in the belief that "mutual misunderstanding and ignorance have often led us to wrongly estimate the danger of China."

Kennedy also says in his book that "it will be necessary to create new community institutions that local residents control, through which they can express their wishes... Nearly all programs should be the creation of Community Development Corporations."

In May 1961, he supported the "freedom riders" of Alabama. In 1965 and again in 1968 he played an instrumental role in the passage of civil rights legislation and he led the fight against the discriminatory poll tax.

In a year of confusion about just who is a candidate and who isn't, there is no confusion about who says what. We have for the first time clean cut differences between the candidates' platforms and perhaps for the first time a real opportunity to exercise a choice in the ballot box.

NICK BOYNTON

REVISION (CONT'D)

cil is too small and accordingly that there is too much of a burden upon each member. The obvious suggestion is not to abolish the division system but rather to elect both an upper and a lower division representative. Electing an entire senate of representatives-at-large would make it too easy for any one group to organize and to control the Student Council. Maintaining the divisional system assures a diversity of interests and backgrounds. I do find one problem, however, that should be solved immediately -- namely, the budgetary problems arising from divisions who do not spend their budgets until the last quarter. This is indeed a problem, but it does not point to the abolishing of the divisions. The cause of this problem does not lie within the system but rather with the people in the system. Currently, the divisions are being asked to submit a budget for next year's division councils. When the new council members take office next June, they will be handed a budget already planned around events that have been recommended that they sponsor. Needless to say, this stifles the new council before it even gets started. I would like to propose as an alternative to this that the Student Council pass a bulk expense budget of 10% of the total A.S.B. budget and an income of 1/2 that amount. Within this budget a line item for supplies should be allotted for each division, but no budget for activities or programs. Rather, as next year's councils come up with programs that they would like to sponsor, they approach the Budget Committee with a specific request for money. This would encourage, rather than the spending of a budget, the creation of a varied and stimulating program. The problem of divisions which do not spend their budgets would be solved as this budget would be on a first-come-first-serve basis. This would also take off restrictions from divisions who would present good and stimulating programs but whose budgets will not allow. This proposal would not require a constitutional amendment but rather a by-law since the constitutional only guaranteed each division 1% of the total A.S.B. budget. This would, in fact, solve many of the problems confronting both Student Council and the Division Councils. It would also save considerable time for the preparing of next year's budget.

Ken Jacobson, President,
Humanities Division
Council

Theology of Exile

Note: Will the author of this article please send us his or her name - we would like to credit you.

I am a church drop-out, a refugee from organizational Christianity. These words are an abstract of notes, conversations, lectures, papers etc. which were attempts to understand why I have left the conventional forms of American Christianity for more experimental forms outside of the churches.

On Institutions:

The function of any institution is simply to function. Institutions are basically tools which must do something.

Religious institutions have as their function (re-ligio: to bind again). In terms of the Christ-ian experience this is badly a paradox. The reality of the life and rising of Christ is that such a binding has already been accomplished. The churches then attempt to do again that which once was done and done well. And what is more, what they attempt to do is done badly.

Once the binding was done, then the principle was Faith: the long and dangerous leap into freedom. The function of the Church then is the celebration and implementation of that freedom. In reality, there is little celebration or thanksgiving in the churches. In the place of freedom, the churches make penalties in the interest of preserving their structure. The real of the risen Jesus is the end of penalty games.

The times for the exercise of the freedom that is in the faith are in life; and the nature of life is the fast-moving overturning of immediate challenge. The faith must move freely; but the gears of the corporate church government move on the consensus of a long-dead majority, and with one eye cocked toward self-centered preservation.

The nature of institutional penalties is to restore to primacy a form of death, in the name of the man who announced the end of the dominion of death. The boundaries proclaimed in the various articles of faith are really articles of law and are further a form of death in that they restore Law and death (penalties), and deny the validity of variant experience -- again in the name of the man who saw the end of Law and who was continually at variance with the accepted forms of valid experience and the constitutional nature of the Temple.

This is not a plea for the end of all structure, but for a more relevant structure.



WHAT WE WANT

AND BELIEVE

BLACK PANTHER PARTY FOR SELF DEFENSE

What we want now:

1. We want freedom. We want power to determine the destiny of our black community.
2. We want full employment for our people.
3. We want an end to the robbery by the white man of our black community.
4. We want decent housing fit for shelter of human beings.
5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present day society.
6. We want all black men to be exempt from military service.
7. We want an immediate end to police brutality and murder of black people.
8. We want freedom for all black men and women held in federal, state, county, and city prisons and jails.
9. We want all black people when brought to trial, to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.
10. We want land, bread, housing, education, clothing, justice and peace.

What we believe:

1. We believe that black people will not be free until we are able to determine our destiny.
2. We believe that the Federal Government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.
3. We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as retribution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered 6,000,000 Jews. The American racist has taken part in the slaughter of over 50,000,000 black people; therefore, we feel that this is a modest demand that we make.
4. We believe that if the white landlords will not give decent housing to our black community then the housing and the land should be made into cooperatives so that our community with government aid, can build and make decent housing for its people.
5. We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.
6. We believe that black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.
7. We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The second amendment of the Constitution of the United States gives us a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.
8. We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.
9. We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economical, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all white juries that have no understanding of the "average reasoning man" of the black community.
10. (This point consists of a selection from the United States Declaration of Independence)

The fallible nature of all men (I hesitate to use the term "fallen nature" because of its centuries of mis-interpretation, but that is exactly what I mean), implies a built-in failure factor. Not only do institutions, by their very corporate nature, neglect the freedom of the individual to fail, they also are not free to fail themselves. By being un-free to fail, they are then free only to be right, and then begins the long march into irreconcilable

dogmatism. Dogma, by its own mechanisms, is too brittle a medium for the passage of truth, and too fragile to withstand the crises and challenges of faith. With dogma, there is right and wrong, but the middle ground is senselessly excluded. The defeat of dogma and, thus, the end of the institution begins simply by saying "no."

My position is to say that "no" and to claim my right to acceptance of my own failure and my own freedom.