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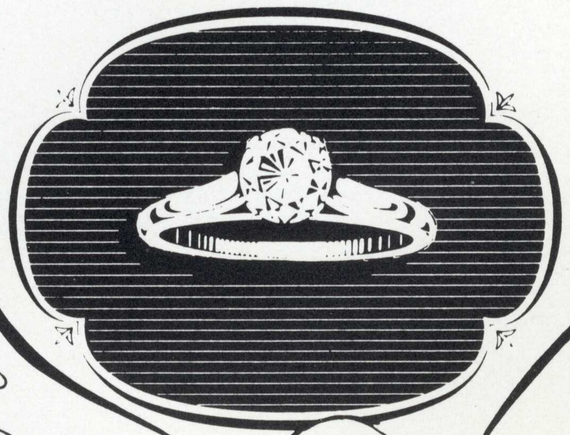
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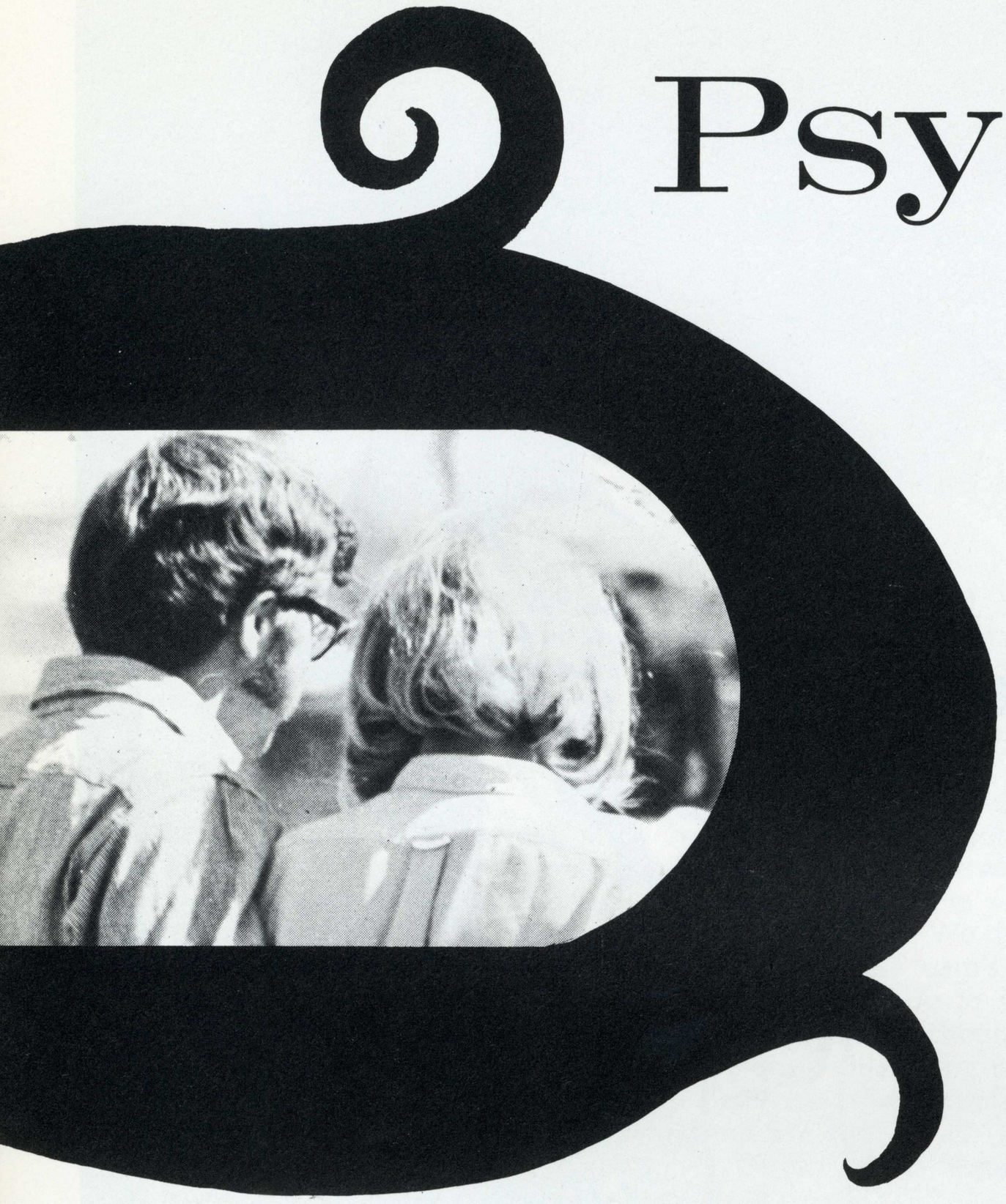
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Psychic Auras



by mary anne tabor

Who in the hell are you anyway? Ever ask yourself that question? Well right now you can take a few minutes to look.

Close your eyes and press gently on your eyelids. In the blackness you'll see one predominant color and perhaps a scattering of one or two (some see more) other colors almost liquidy, and forming patterns. Trippy? It's more than that. Everything you see is an indication of what you are. You are looking at your human aura.

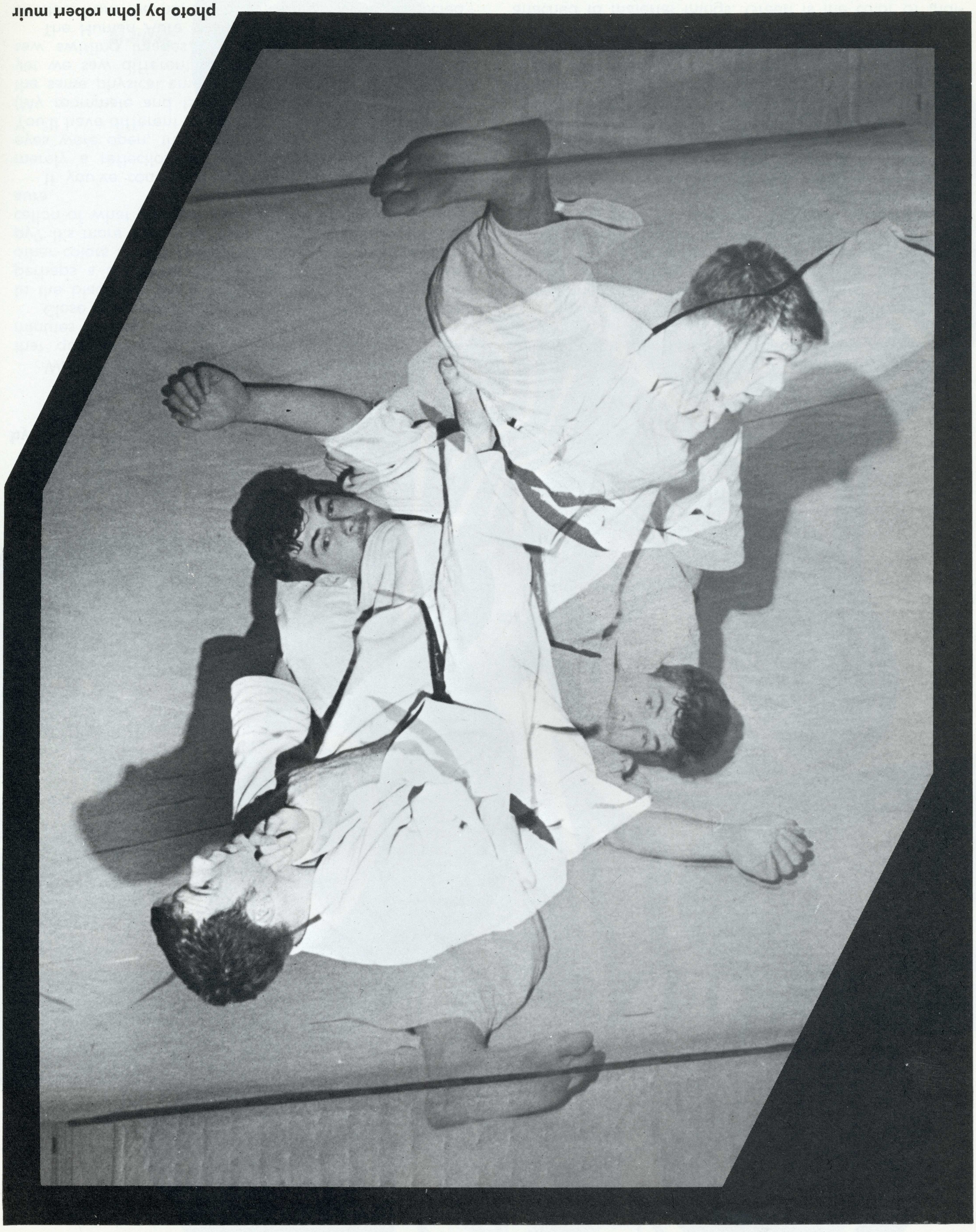
If you've convinced yourself that what you see is merely a reflection of what you viewed while your eyes were open, then try it with a few other people. You'll have different main colors, and different patterns. (My roommate and I, trying this experiment, were in the same physical environment, moderate temperature, yet we saw different colors. She saw checkerboard, I saw swirling images.)

The Human Aura is an invisible magnetic radiation emitted from the human body, which can be detected or perceived. Understanding your own aura and what you perceive of others can sail you smoothly and peacefully through life. It's up to you to develop your psychic potentials.

Persons with functioning psychic abilities can visibly detect the auras of some people. Richard Ingalese, a mystic, defined temperaments connected with auric colors. Yellow or a cream color is the color of love, universal love. Blue-white denotes a spiritual height . . . this is why early paintings of saints and of the enlightened man Jesus Christ were always depicted with a white halo around their head. This halo was their aura. Orange is a healthy aura and means "life force." In India and Tibet, Lama Yogis can plant a seed, concentrate upon the orange life forces in the universe, direct it to the seed and the seed will mature and grow in a matter of a day. Imagine their control and concentration. Red is the aura that denotes a person who operates on a strictly physical level, living only on his animal plane. Brown signifies an earth-bound person, one completely attached to material things. Green is the color of individualization.

(continued on page 38)

photo by john robert muir



SA KÓÍ!

by john yonemura

Daily practices begin with loosening up exercises, stretching out the neck, shoulder, back, and leg muscles. These are followed by neck-bridges, sit-ups, dips (a variation of the push-up), and sometimes pain-racking leg-lifts.

Already beginning to sweat, the SJS judokas are divided into groups of three for **ne-waza** (mat techniques). Two partners grapple for two minutes, then the third man rotates in so that each man goes for four minutes. Four minutes may not seem long, but when you are putting out 100% effort, your energy diminishes rapidly and the time seems to drag on and on.

Breathing hard, with sweat now running down their faces, the judokas pair up for **uchikomi,** a drill developing speed and timing for throws. Up to 250 repetitions are done — rapidly with Coach Yosh Uchida yelling, "Faster! Faster! Make it snappy!"

By now everyone is gasping for breath, sweat-soaked **gis** (uniforms) seem much heavier than they did before practice. But they don't stop. Coach Uchida orders **sutegeiko,** an exercise in which paired partners alternate throwing each other to develop smooth throwing technique without using strength. Once again, it is done as rapidly as possible, the continuous sound of falling bodies echoing throughout the **dojo** (practice area).

And this is only the beginning of practice.

This rigid training schedule is partially why the San Jose State Judo Team is aiming for its eighth straight national championship in 1969. Since 1963, the first year of the national collegiate championships, SJS has dominated the mats. To teams from schools like Michigan State, Montana University, Stanford, Yale, and many others, SJS is the team to beat. "If I were coach at another college, I know I would try to beat SJS," says Coach Uchida, who started judo here in 1946.

"But judo here was not always what it is today," adds the sixth degree black belt **sensei** (teacher). "There was a time when we really got shellacked. We finally got tired of it." The team's determination brought them up to and beyond the grasp of other schools. Though there are individual stars on other teams, none has the overall team strength that SJS has.

Uchida **sensei** (the title follows the name) notes that there is a tradition at SJS of the higher ranking team members helping the lower ranking members, correcting mistakes and teaching new techniques.

In 1963, the first national collegiate team traveled to Okayama, Japan, San Jose's sister city. There they underwent not only physical training, but the mental training to build the judoka's character. "It was there that we learned the importance of upper-classmen helping the lower-classmen," says Uchida. This team spirit is no doubt another reason for the judokas' success.

Still another reason is found in the worn cliché: "If you can't beat them, join them." Many of the better judokas eligible for college, migrate from various parts of the country to San Jose just to be part of the SJS judo organization. Others seek out SJS for the competition they know they'll find here.

One more reason for the team's enduring success lies in the individuals who make up the team. Behind the first string team are a lot of unknown judokas. Some are future greats. The others — the tools imperative to building champions. So far this year, these back-up men have shown signs of the team's future by capturing the Pacific AAU Collegiate White and Brown Belt Team Championships. Even though a judoka doesn't make the first string, he still has the pride of being a member of the team.

At the present time, this year's first string appears to be the following: George Kiyohara, a freshman shodan (first degree black belt) in the 139 lb. division; Gary Martin, a junior nidan (second degree black belt) and defending champion in the 154 lb. division; Luis Gonzalez, a sophomore nidan and defending champion in the 165 lb. division; Dave Long, a sophomore nidan or John Kimura, a junior shodan and defending champion in the 176 lb. division; Doug Graham, a junior nidan and team captain in the 205 lb. division; and Keith Pickard, a senior nidan in the heavyweight division.

So, the team practices on under the watchful eyes of Coach Uchida. "Get that point! Get that point!" he shouts as his men try every technique they know to beat their sparring partners. The room is now filled with the rasping sound of air being sucked into tired lungs, the scraping noise of feet sliding on the canvas mat cover, sharp yells (called **kiais)** as throws are attempted, and the occasional thud of a body hitting the mat.

And then, practice is over for the day. With sweat running down their chests and dripping off the ends of their noses, they make their way down to the locker room. Some go into the gym to run a few laps, the others head for hot showers. . . . . right now, none of them cares about being number one in the nation.

Students and Suicide

by Angel Guerzon



We are all likely to experience a suicidal urge at some point during our lives. A psychologist estimates that from 80 to 90 percent of us will give a thought or two to ending our own lives while **here,** snug in college.

Last year only one State student went off in a puff of smoke. Researchers estimate that a campus of this size could have two suicides a year. Some of you aren't cooperating. The number of atempted suicides lies somewhere between 10 to 20 a year. Most attempts go by unreported and are covered up.

Whatever the reason why a student would kill himself, the colleges remain blameless. At the most, college serves only as a trigger releasing all the fear and hopelessness that for the most part already make up the potential suicide's personality. College can only play the part of a place and a time where all of a person's problems can come together at once. This is the time when we're preparing for careers that we more or less intend to keep for the rest of our lives. We're getting very involved in personal relationships. And some of us are even examining ourselves — revaluating and reorganizing our lives.

We're all floating very calmly and blindly through this part of life not expecting any devastating thing to occur to us. Most people approach life with very narrow vision, and when something upsetting happens to them, they can't see anything else but whatever it is that's bothering them. The more anguishing the problem is, the harder it is to ignore.

If the problem that a person faces goes beyond his capacity to weather—if not do something about—it, he may break. The tendency to concentrate upon the immediate is a reason why a person would kill himself. His awareness is focused on one particular aspect of his existence which he cannot stand or put out of his mind. Most people can't stand being in that state for very long. They will either kill themselves or call for help.

Such periods of discomfort are difficult to avoid. They may be caused by some event outside of your control or you may be carrying the raw materials of your own torture or self-hate.

One girl with a simple, healthy mind was going along just great until a crisis occurred in her best friend's life. Suddenly the possibilities of sordidness and confusion in a person's life presented themselves before her in a reality more real than her creampuff dreams. Adjusting to this new outlook on life proved difficult, and the possibility of dropping out seemed attractive.

The feeling of guilt also has its suicidal motivations. If a person finds that he cannot stand himself for some kind of sin, the out may be some fatal punishment. Homosexuals, ex-virgins or anyone who has gone against his own values or rather higher values may feel the need for self-punishment.

A person might also consider doing harm to himself to punish someone else. Often this person would make a suicidal gesture and not be motivated by any actual suicidal intent. There is usually a shred of hope that if their desperation is demonstrated everything will be all right. This is the extreme case of "if you don't do it, Baby, I'll kill myself." It's often calculated to make someone in particular or everybody in general feel in some way responsible for making someone's life miserable. And it may be the only way a person can find to say, "Help!"

When a person has the thought of suicide in his mind it's usually accompanied by a real desire to live. The wish to remain in existence and the wish to get out of it actually conflict, and if the wish to no longer be becomes dominant for a moment the person in question may not live through that moment.

Few suicides are thought out and planned. They're rash and not often successful. A lot of people flub up and take the wrong amount of the wrong pill. Reason is one thing few suicides and potential suicides can do very well.

The students who commit suicide or make some attempt at it are basically average. But there is a tendency for the brighter people to be more suicidal than the common clod. The person most likely to kill himself is one with a life history of depression, someone who has never had a dose of joy for some reason or other, but not necessarily an introvert. Most people who kill themselves have made an attempt at it before.

Suicide is a highly complex field. There are different reasons why a person would consider it. Generally the one thing that a person thinking of suicide knows is his miserable state.

When it comes right down to it, kids don't do themselves in over school work or tests. When things get hot we can comfort ourselves by being sure that it will pass. That's how most of us survive. But not too many people could give anyone a good reason why they should continue living. We just find life enjoyable, and besides it's the only thing we really have.





Mini-Marathon

by ryan reinhold

There are no buses or smiling tour guides, you won't get a "free" cocktail along the way — and nobody will **make** you have a good time. You gotta do it all yourself.

But it is free, you cannot buy it, charge it or bounce a check for it. It's free, simply free.

A walking excursion of San Jose may seem somewhat grim—after all, what has the city got besides a state college?

Probably the only way to satisfy your doubts about a bi-pod tour of the town is just to set out one morning and actually do it.

It's possible to plan many routes through a grown-up, pueblo-like San Jose; you can make them as long or as brief as you (and your feet) desire.

My suggestion for a mini-marathon is about four miles, depending upon how much wandering you do en route.

It would be best to start your walk about mid-morning on a week-day, as you'll discover more of the regular street people and find the odd downtown shops at their best. A walk like this gains dimension from the privacy of your own senses, without the bother of uptight rush hour shoppers.

I started at Tower Hall — the center of campus. Before the college was built this was a marsh fed by a natural artesian spring; now a fountain splashes here. Go north on Fourth Street to Santa Clara Avenue and then left on the right side of the avenue.

Inside the Pacific Variety Store 5-10-15-25, Fred Johnson stands behind his 1913 cash register. It looks strangely like a circus-caliope and makes about as much noise when he rings up a sale. If you had been a student during Prohibition, when Fred opened his mercantile here, you probably would have purchased your supplies and notions from him. But the amazing thing is that you can still buy some merchandise right off the

shelves that has been there for a few decades. Be sure and see his wide selection of washday scrub boards. Don't miss the Rapid-Washer either, it's a butter-churn-like device that does a "spanking good job on a tub full of dirty clothes." It's quite amazing. You can get authentic, original hand-tinted picture post cards at "three for a nickel" with scenes like a black and white cow eating chartruese grass. On nippy mornings Fred stays close to the Franklin stove, but if you need a boiler drain or brick trowel he will gladly climb up the shelf and get it down for you. Fred is a remarkable guy, but the whole place is a turn-on; look around for a while and discover something for yourself.

Continue west on Santa Clara, but cross the street to Del Giorgio Bakery and Firato Delicatessen. The bakery specializes in bread, which is unceremoniously pulled from the ovens and dumped into the front window. Next door, the Firato Deli is a sensuous side show. The entire front of the store is festooned with all sorts of culinary excitements. You can buy salted cod from a bin, uncertain-looking olives, Proscuitto coated with black pepper, marzipan loaf, dried mushrooms from a glass keg, eel and even corn flakes. At the same time you get a practical lesson in Sicilian.

Turn left or south at Third Street and walk diagonally across the city parking lot to the white-washed walls of El Paseo. You pass through the wrought iron gates and immediately you can sense the serenity here. Maybe it's the yuccas swaying quietly in the shaded clay pots or the splashing Spanish-tiled fountain, but whatever the magic, you can breathe the stillness. From up above, the gaily painted wood and iron balconies look down on the red tile floor, just like a Zorro flick.

(continued on page 32)

An immodest proposal

by richard battin and rick brown

Editor's Note: The following article is satirical in nature and not meant literally. To many men, the idea of being conscripted into military service and being sent to Vietnam to kill is immoral and repulsive. We feel many SJS coeds do not understand this feeling; so we have turned the tables to present a different viewpoint.

What our boys in Vietnam need to boost their morale is a few thousand good prostitutes. They would be beneficial in increasing the effectiveness of our fighting men while increasing the attractiveness of a Vietnam tour of duty for potential draftees and enlistees.

A prostitution corps (or Piece Corps if you would prefer a more polite name) of young women could be chosen in much the same way men now are picked by the selective service.

Women would register when they are age 16 (because girls mature faster than boys), receive physicals and classifications and thereafter be selected monthly for training in the oldest profession at some remote fort in Utah.

The Piece Corps may at first tend to lessen the killing desire of the men, but once they learn that there will be no entertainment until they fill their quotas, so to speak, their productioon on the battle line will increase. It's sort of a "no dessert until you finish your vegetables" technique. This performance-reward programming has proven successful with white mice. The reward isn't the same, of course, but the principle is identical.

Of course, it does not seem fair to wrench some poor girl up, right after she finishes high school, and after six weeks of very basic training ship her off to Vietnam to entertain the troops.

Girls who want to go on to college may be given deferments until they complete a four-year course of study.

Girls who feel that this act is against their religion, or who simply object to performing it on this forced basis, can be channeled into other areas, such as clerical work needed to keep the system functioning properly.

Some might claim that this act is immoral. It must be stressed in these instances that in time of war or in times of great emergency, such as our foreign commitment in Vietnam, there are some things we must do for our country that we would not normally do as ordinary citizens—like killing.

Naturally the benefits of such a program, to the individual as well as to the country as a whole, should be emphasized.

Such a corps would be invaluable to those millions of women who don't go on to college and are not properly trained for everyday life after high school. In the service they would be learning a trade, or profession, which they could fall back on in civilian life.

There might be some objections from the young women. They might even claim such a system is unconstitutional. But once the plan is recognized as a traditional institution, the objectors can be classfied as anti-American.

For those who choose to resist and refuse to serve in the corps in any manner, it will probably be necessary to establish some penalties such as prison terms.

Before long, the plan will become a valuable American institution and therefore beyond objection or resistance.



photo by bill varie

"Everyone's tough,

by whitehurst

"What the hell! . . . "

"Belli grossed him out," screamed a petite blonde coed with savage delight, using some vernacular peculiar to water polo to describe the maneuver by Dennis Belli, an SJS All American.

The Spartan lead now is six points as the angry opposition goalie takes the yellow ball out of the net and starts it up the far side of the pool. This time it travels most of the way, which very often is not the case.

A shot!

But it's just another blocked shot; this time by Dennis Lombard, one of the latest in a string of All American goalies to swim for SJS since 1961. He gets applause from the 600 fans (an average crowd last season in the 350 capacity SJS pool). The opposition is confused by this rare gesture in the aquatic sport.

The final buzzer.

It's another win for the Spartan aquamen who delighted the fans in just about every game last season on the way to a 23-3 season and the NCAA championship. Winning, however, is the accepted way of life in the SJS pool as the Spartans have taken the California State Colleges championship the last three years and since 1963 have been among the top six teams in the nation.

Eight good reasons for the water poloists' success last season may be found in the All American lists (which is probably a record for one school in a year). Greg Hind, Dennis Lombard, Bill Gerdts, Tim Halley, Bob Likins, Dennis Belli, Jim Williamson and Dan Landon are well known names in west coast water polo circles, if not on the Seventh and San Carlos campus.

And one of the biggest reasons stands about six feet, four inches tall, weighs 205 pounds and goes by the name of Lee A. Walton, water polo coach.

The personable mentor leaned back in his chair, shuffled some papers on his desk and tried to analyze his team's success. "We'll do what is necesary to win. Last season we used two-a-day workouts in the summer before school began, and when classes started we went with a single two-and-a-half hour practice. In the past we have used weight lifting and running for conditioning, but now we can get into shape by using De Anza's large pool."

Walton seems to know what techniques are necessary, as he has never had a losing team, usually winning better than 70 per cent of the time. At one stint when

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but we're the best!"



by bill dreger

The qualities of rallying can perhaps be best summed up in one word—fun. Anyone who enjoys a good time and has access to a car is missing something if he does not give rallying a whirl. Watchout though — it can be habit-forming.

Regardless of your previous experience, there are rallies for everyone.

In a rally, drivers are pitted against each other in running the course properly, at the right speed, while solving a variety of gimmicks, questions, and clues correctly and quickly. Gimmicks and stunts are often altered with a creative touch to add additional flare and variety to a rally.

Winning times are figured within the speed limits along the course. Which car comes across the finish line first has no bearing upon winning requirements in many types of rallies. The winner is the car with the most total points, finishing closest to the pre-determined finishing time.

Teams of two being characteristic of most rallies, the sport is popular with couples; usually with the man driving and the co-ed navigating. Additional social benefits are gained through friendship with other contestants.

Rallies typically end at a restaurant, pizza parlor, beach, or picnic grove, where participants can get together after the event to relax and socialize.

Much of rallying's popularity stems from the economy involved. A popular misconception of rallying visualizes it as a sport involving expensive sportscars and equipment. Actually, most rallies are open to ALL types and sizes of automobiles. The person able to afford the modest entry fee can enter anything from a four-door sedan to a plush sportscar.

Interesting challenges arise in rallies when questions, riddles, and clues must be answered. A smart navigator with a good selection of reference books, can often mean the difference between winning or losing.

Safety is another characteristic of most rallies. Rally clubs and organizations usually demand that their members comply strictly with traffic laws. Club punishments for careless and unsafe driving can result in a fine or expulsion for the guilty party.

The large number of beginners entering rallies has caused its popularity to skyrocket in the last year or two. Participants claim that the competitive challenge, the educational and social rewards, as well as the glory and trophies, make "rally fever" virtually incurable.



photos by preston fox

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photos by vincent camagna

It's all happening at the zoo

by bill haslacher

"Well, the giant anteater sticks his tongue out at the people 'cause he hates them," declares Mary Frank, a freshman in New College. "The San Jose Zoo ones have long noses. I like it when they zoop their tongue out," Mary said as she made zooping motions all around Allen Hall. Mary loves anteaters.

To find out what animals think about and why people get emotional when discussing them, one should see a good psychologist. When the strange symptoms in the case of Mary were revealed to SJS psychologist Dr. Robert Zaslow, his brows contracted.

Dr. Zaslow spoke jokingly and with much eye contact, "You see, Mary is one of those types, and Freud has filled volumes with similar cases, who harbors deep subconscious resentment and hate toward her relatives. You see, to her this animal, this anteater, is not an anteater but a giant aunt eater."

Dr. Zaslow revealed that a walk through the zoo is both a nice walk and a reinstatement of the child state. He believes that the animals higher up the phylogenetic ladder think of us as funny looking animals while they swing around freely with unsupressed Ids.

Dr. Zaslow's thoughts serve to explain Smith, the Gibbon Ape at the San Jose Keyes Street Zoo. Smith is a swinger. He will jump from his bar then grab the rope in his cage — Tarzan-like. He will sometimes grab on to the top of the cage with his feet and stare upside down at his viewers.

Susan Chapman, a sophomore English major, enjoys the bears at the San Jose Zoo. She says, "I like the bears because they are cute and cuddly—but they won't let me cuddle any." Susan thinks the animals say to themselves, "they're funny looking, but they sometimes give us food."

To find what the animals really think about in the San Jose Zoo, one must consult its zoologist, Peter Batten. He says, "I don't think anybody knows if the animals are happy. I think they are content because they are kept properly."

Peter has had the animals as his own personal pets for nearly five years. They were collected during the time that he lived in Borneo. "The animals filled the hold of a Boeing 707 from Jakarta, Indonesia, when they were flown to the United States," states Batten.

The San Jose Zoo is now a year and a half old. The 60 animals it houses were taken — not captured. Batten says, "If you take an animal when it is young, it is simply a matter of knowing where it is and picking it up. You don't have to use any force at all. Since the animals were taken while young, they now display friendliness toward their keepers."

Batten finds working with animals "far more interesting than working with people." When he offered his animals to San Jose he soon found that the city could not house and feed them properly. Batten took over their management, "simply because the animals were mine and I feel that I know more about them than anybody else."

The zoo animals have not made any formal statement on what they think about during their working hours, but they appear to be content with the care they receive.

'People deserve'

"A general diffusion of knowledge and intelligence being essential to the preservation of the rights and liberties of the people, the Legislature shall encourage by all suitable means the promotion of intellectual, scientific, moral, and agricultural improvement."

—Constitution of California
Article IX, Section 1.

by steve reed

The next segment of California history, as well as the history of education may find college and university students getting a pretty tough assessment from the legislative personnel who establish their academic status.

Student-led revolts have not been new to this nation, or to this state, but as opposed to the civil rights riots of the late '50s and early '60s, the students on the front lines today are fighting for *their* emancipation, and a hand in the decisions that affect *them*. At the height of the student riots in France, Japan, and England, the United States was experiencing a 'wait and see' attitude toward the leftist activities in Europe, and hoped that the Atlantic Ocean would act as a social buffer. The Atlantic has done many things for mankind, but the young Europeans did in fact add fuel to the intellectual fire in the U.S.

It wasn't too long until the Eastern and Midwestern suburbanite was asking his equally unaware neighbors, "What is all this 'relevant education' crap anyway?" The answer always seemed to come back as a Gracie Allen retort. American students today, or at least the ones who are willing to put a portion of their future on the line, are not being satisfied by outdated texts being implemented by an outdated professor for an outdated subject within the outdated curriculum — they want changes, and they want them now!

The victims of the campus unrest are the ones quickest to point out the real shortcomings of the present system; they are the living proof that "the existing channels" don't really exist.

California, being the first in rockets and the first in riots, the first in wealth and the first in poverty, is the only place where the 'bleeding-heart' liberal can close his eyes in Beverly Hills and visualize Watts. Californians usually do everything first, and best — the student revolts are no exception. The Free Speech Movement at the U.C. Berkeley campus caught the national interest in a way that no other campus disturbance could. The famous "24,000-student Dow protest at San Jose State" received 17 inches of copy on the first United Press International release, and no-one had heard of the political aspirations of Dr. S. I. Hayakawa, until the San Francisco State student-teacher walkout this year.

Californians are 'resounding' to the students and their cries. The reaction, and over-reaction on the part of the populous and the legislators is now just as intense as the revolts themselves.

Student activists are quick to point out that the campus turmoil is a symptom of the society in which we live. The riots are not being produced out of the need to destroy, but out of the need to be heard, and the need to be answered.

Because of the myth of the 'existing channels theory,' the public now is demanding a halt to the destruction of campuses that their tax-dollars have built. Sacramento has replied with over 100 campus disturbance bills in the first months of the '69-'70 session. The prevailing attitudes of our head-cracking governor has filtered down to the State Senators and Assemblymen who walk around the Capitol looking like the business end of a people-repression machine. The people want Law & Order, and by God, the California Legislature is going to give us Law & Order, even if it takes us back to 1930!

The most recent survey by the Assembly Office of Research comes to the conclusion that of the 100 'get-tough' campus bills that will put power in the hands of school administrators, the overwhelming majority have penalties and implemented powers already designated in the California Penal Code.

With that knowledege, it seems plainly clear that the Assemblymen and Senators are "just muddying the waters" by trying to insert laws into the State Education Code, when they already exist in the Penal Code. Most observers within the Capitol explain this away by the fact that most will return to their districts and rely heavily upon the reaction of this legislation for their own re-election.

Repression has never been proven to cure the ills, but it certainly does treat the symptoms.

The problem of opposing factors reaching out for some common ground of understanding has been overlooked by both parties. Political forces in Sacramento are human beings, but in the sterile, academic environment of the Capitol Building it is impossible to feel the frustration and anger of the student population.

On the other hand, not more than a handful of students, right or left wing, have ventured to the Capitol to fill that vacuum for the law makers who either can't or won't start meaningful multilogues on campuses.

"People deserve the worst government they can stand — or the best they are willing to work for."

—Emerson

quota hippie, etc.



photo by ted ben

by joanne giovannini

Things looked mighty grim last spring for Doug Winston, "hippie" political science major. Doug took a political science course that requires each student to participate in governmental politics by either working for a candidate or a legislator, or by running for an official post.

Professor Roy Young, Doug's instructor, knowing how difficult it would be to find him a political figure to work for, asked the inevitable question: Would Doug cut off his shoulder length hair?

The part-time drummer refused.

"Well, there's only one person who'll even consider you," Young warned. Eager to help his determined student, Young phoned Assemblyman John Vasconcellos, perhaps the most vibrant personality in Sacramento. Vasconcellos, who last year came to State to recruit students, sounded encouraging.

"I guess we better have our quota hippie," Vasconcellos quipped, and after two short interviews, Doug was added to the office staff.

Now, one year and one B.A. later, Doug still works for Vasconcellos. However, he has advanced somewhat from the days of licking stamps and sealing envelopes. Presently, he is writing a bill that would make autistic children eligible for public school education in California. Right now, these mentally handicapped children are expressly excluded from the State Education Bill. Attending the San Diego Convention for Autistic Children, Doug was deeply moved by what he had learned.

"Little, if anything, is known about this defect. However, if these children cannot attend already overcrowded private schools, they are forced to vegetate at home. Then the state 'grants' these children an exemption from the education law, which requires that all children must attend school until the age of 16. After this, they become a burden to families, especially those in the lower income bracket," he said.

It is easy to see why most students who take the field work study choose to work for Vasconcellos. "He could charm the shoes off an alligator," Doug commented on the assemblyman.

Students presently working in his office are Dennis Connors, Dennis Gray, Ann Gregory, Dave Hicks, and Neil Thomas. Their jobs include everything from clerical work to writing bills and investigating complaints made by the people of the 24th District.

Two students, Mrs. Patricia Craig and Frank Nemirofsky, have chosen to run for an office. Both candidates are running as interested citizens, rather than students.

Mrs. Craig, running for a seat on the Board of Trustees for the Union Elementary School District, has proven that women *have* come a long way. Her campaign strategy is basic: telephone and telewoman. She and her lady friends organize "coffees," which are neighborhood parties designed to introduce the candidate.

Dr. Stewart Hall, who has played a significant role in this program of placing students in politics, feels that Mrs. Craig's chances are much better than Nemirofsky's for City Council.

Nemirofsky said he was running because San Jose needed a young progressive on the council. He said he was not planning on having any expenses.

Making a motion with his fist, Nemirofsky said he would be conducting a "knuckle cracking" campaign, the old door-to-door routine, all by himself.

He is optimistic of a victory. *"Youth must be optimistic. Optimism is essential to achievement and is also the foundation of courage and true progress."* (N.M. Butler)

It takes courage for Doug Winston to walk through the Capitol when everyone is staring at the "hippie" in Sacramento. It takes fortitude for a woman to run for an office. And it takes a true progressive spirit for a 22-year-old man to run for City Council. If we could take one lesson from these, our peers, it would be to remember this: *"The world's tragedy is that it must be grown up; in other words, that it must be run by men who though they know much, have forgotten what they have learned in their youth."* (J.M. Brown)

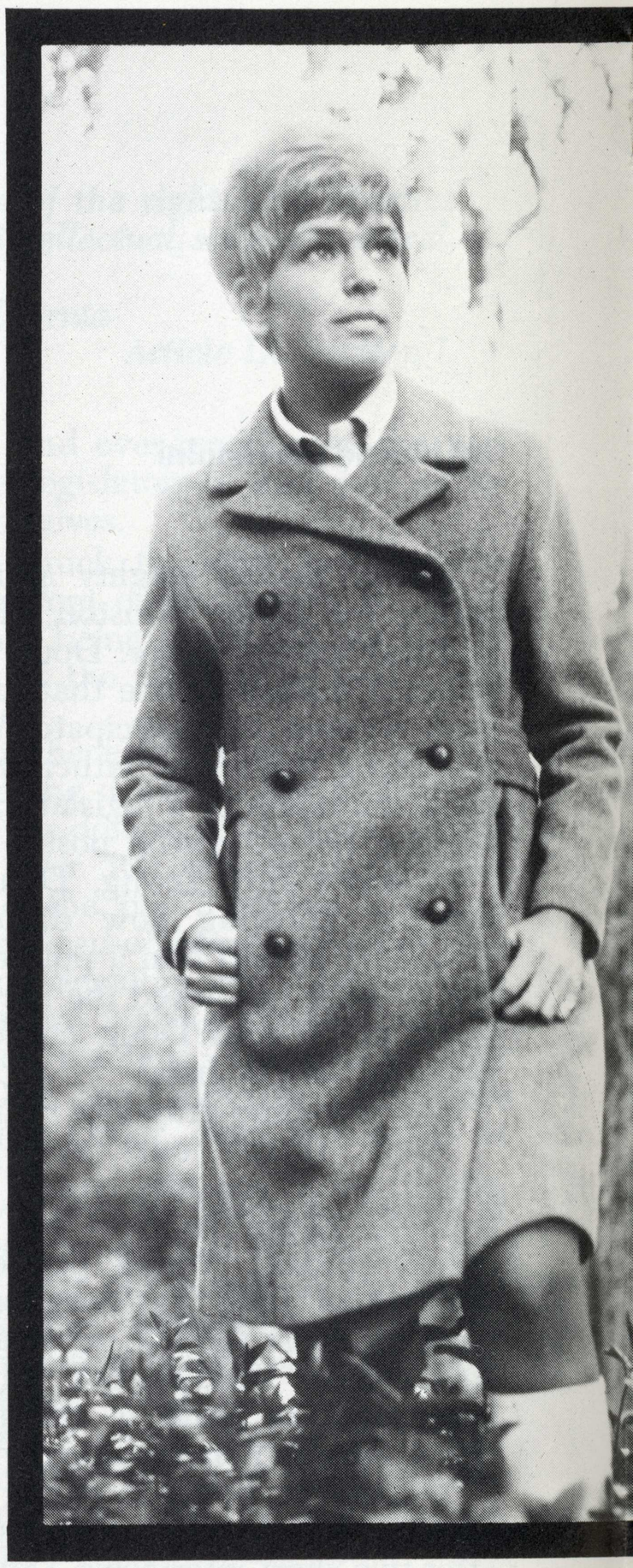
Villa Montalvo Sets



Joyce Rawers leans into elegance in this classic line wool and silk mixture dress. The jacket is trimmed in white fur. The dress can be worn with or without the jacket for a basic look.



Dorthy Deans strikes a casual pose in her green tweed wool dress. The gold chains add flair to the ensemble.



Nancy Reynolds shows her fashion flair with a smart double breasted wool coat. Lined in pin stripped silk.

by charlotte marshall **photos by preston fox and john robert muir**

This semester Sparta Life fashion turns to aspiring designers at San Jose State. These young coeds and graduate students have various curricula to follow but all enjoy the fashion design class taught by Miss Gladys Baird of the Home Economics Department. This instructor takes pride in the creative atmosphere which she encourages in her classes. Studies of both fashion periods and art history give students a new perspective and inspires many interesting original creations.

The natural look highlights fashion this spring. Villa Montalvo supplies the back-drop for our creative designers and models.

The former home of the late U.S. Senator and San Francisco Mayor, James D. Phelan, Villa Montalvo was bequeathed upon his death in 1930 as a cultural center, "to be maintained as a public park . . . under reasonable

The Fashion Mood





Mary Ann Liebrum emerges into the summer season in this white cotton knit dress. Very versatile and can be worn with almost any accessories.



Nancy Reynolds swings into the active life with this black and white wool dress, tied at the waist with a black satin ribbon; interchangeabl with other colors.



Dorothy Deans frolics in this pure white waffle pique frock trimmed in imported lace. The dress is set off with the antique lace scarf, worn as a shawl or over the head.

restrictions . . . and for the development of art, literature, music and architecture by promising students." Built in 1912 the Villa is a Mediterranean-type structure set in an estate of 175 acres overlooking the Santa Clara Valley. There are galleries located on the first floor, and the second floor is divided into apartments for the use of the artists in residence.

An afternoon at Montalvo can be an adventurous and enlightening experience. A large part of the grounds is beautifully landscaped with formal gardens while behind the Villa are a number of nature trails which traverse a redwood grove and terminate at a lookout point at the top of the hill.

The grounds are open to the public without charge, seven days a week, from 8 to 5; the Villa is open daily from 1 to 4, except Mondays.


Schirle

AN INTERVIEW WITH ALEX HALEY

by craig evans

Alex Haley, as-told-to author of the AUTOBIOGRAPHY OF MALCOLM X and chief interviewer for PLAYBOY Magazine, leaned back in his chair in the College Union Program Board Office and took a sip of his cream-and-sugared coffee.

This was Friday, February 28, the last stop on his agenda at San Jose State College. In two hours, he would be on a plane to Chicago.

Despite his crushing schedule at SJS where every moment of his time was occupied by appointments, he was relaxed.

He spoke softly, wielding words that hit with the force of a sledge hammer. People who had heard Haley speak called him a master story teller. They didn't exaggerate. You HAD to listen.

Haley, currently guest professor and writer-in-residence at Hamilton College in New York, was born in 1921 in Ithaca, New York, the son of a college professor, and earned his degree at North Carolina Teacher's College. One of his brothers, George, is a Kansas State Senator. His other brother is an architect in Washington, D.C.

Haley got his start as a writer while in the Coast Guard during World War II. He began writing love letters for crew members on the ship where he was a cook. The responses were so encouraging that he eventually developed a clientele and the title of chief journalist.

Haley is modest about his record as a writer, impressive as it is. He has contributed to HARPERS, ATLANTIC MONTHLY, COSMOPOLITAN, SPORT, TRUE, THIS WEEK, NEW YORK TIMES MAGAZINE and worked for SATURDAY EVENING POST, READER'S DIGEST and PLAYBOY. He is quick to point out, however, that it was a long, hard road paved with rejection slips to becoming the author he is today.

His first book, AUTOBIOGRAPHY OF MALCOLM X, won him the Anisfield-Wolf Award from SATURDAY REVIEW, the recommendation of the LITERARY GUILD REVIEW, and is currently being made into a movie.

His second book, BEFORE THIS ANGER, the only written account of the history of the Afro-American from Africa through today, will appear later this year and as a movie soon afterward.

Despite his lack of sleep, a pressure of time, and almost a continuous train of talking before assembled groups which peppered him with questions for two days, Mr. Haley would not let me begin the interview until he had the chance to talk to me without the formality of questions and answers.

After apologizing for not being able to talk longer, he banged the period on a sentence and let the room fill with silence while I shifted into the formal interview.

INTERVIEWER: With the increasing demand for black studies programs on campuses throughout this country, is there the manpower and information to support them; the black writers to write the literature, the black instructors to teach the students?

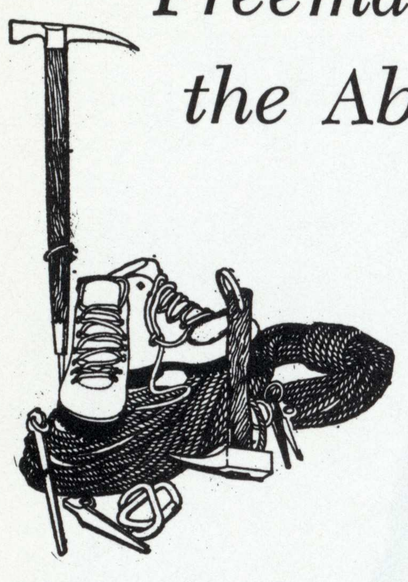
HALEY: At the present time, it's implicit that there's not in numerical terms. This is a development that will have to come with time. If we had 500 writers, which we don't have, that wouldn't be enough and if we had 5,000 teachers, which we don't have, that wouldn't be enough.

INTERVIEWER: What would be a possible interim solution to meet this demand?

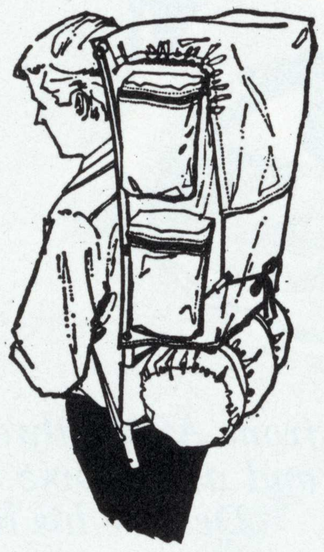
HALEY: One thing, used at many campuses where I've discussed it, is the use of students who have proven themselves able and in-depth trained. The teaching of Black History is not so much a specialized art as is the genuine knowledge of Black History. Once we could get together a functional bibliography, then one would think that someone who would really apply himself, someone who was a scholar, could acquire enough knowledge to teach it.

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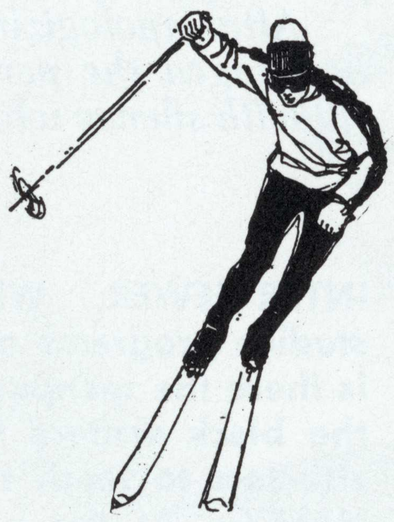
HALEY



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It's going to take years for people to become acquainted in-depth with aspects of Black History which are not in the existing literature, involving researches such as the one I've been doing myself, and much more is going to have to be done. What we have available in the way of Black History is not much more than scratching the surface of what is obviously there to be dug out, and this is going to be a process taking time.

INTERVIEWER: What would you envision as a complete curriculum for black studies courses?

HALEY: I wouldn't just want to draw an answer off the top of my head. This is much too serious, much too grave to matter for people other than those who have specialized study and training in this. Saying it's this, this, this; I wouldn't begin to have the type of knowledge to answer your question unless I could spend at least a month sitting down focused on it and not just by myself, but with people who might buttress what I know.

I would consider myself equipped to teach or to discuss in-depth, one particular sliver of the total picture.

INTERVIEWER: What is your opinion of whites teaching black studies courses?

HALEY: I am not one of those who feel whites cannot teach Black History. I feel, and I say this in the abstraction of scholarliness — that a white teacher really prepared, who is really dedicated to the subject, could teach it. I've met some white teachers who know as much about Black History as most blacks who teach it know. The only thing I can see that may be different in terms of a black teacher is that, of course, he or she has more empathy with the subject being black, there's no question about it.

I know if it were me, I would vastly prefer to have my child trained in Black History — if there had to be a choice between a white teacher who was a scholar, who knew his subject in-depth, really dedicated, and a black teacher whose chief qualification was that he was black and had relatively less knowledge of it — I'd choose the white teacher in this case. I don't see why a person because he is white is disqualified from teaching anything.

I want to make it clear that if a man is a scholar, be he black, white or whatever, I respect scholars. The scholar is who I would choose to teach my child. However, in this time given two scholars of equal equipment, I'd take the black one without question.

INTERVIEWER: Is the black movement geared or oriented particularly to young blacks?

HALEY: Implicitly so.

INTERVIEWER: What is the role of the older blacks then?

HALEY: They are behind the lines, much less overt.

INTERVIEWER: Is the black movement a question of identity, or of demonstrating to the whites their idenity as a people?

HALEY: It is a question of both.

INTERVIEWER: What is your definition of black awareness?

HALEY: It's sort of in the statement. It's being aware of being black and all that entails, which is something fairly new for a great many black people. The historic thing is that black people for some 200 years here have tried to be like white people instead of being themselves. If we look at it in another sense, what is happening among black people is that they're getting more and more like white people every day; they're getting impatient, demanding what they want, they're willing

to fight for it and they'll tear up the place if they don't get it, which has been historic for white people.

INTERVIEWER: What is your definition of the black movement?

HALEY: In large, round terms it is, when you're saying 'movement,' you're noting in this sense, a black thrust. It is simply a people beginning to get up off their knees and get up on their feet, in analogy terms. Again, I don't want to try and say it is specifically this or this. It is one big thing with many facets all in the same direction, hopefully of a people coming to find self-respect and coming to be respected by the society in which they live.

INTERVIEWER: What part do groups like SDS play in the black movement?

HALEY: They play in the whole movement, not just the black movement, but the general revolution of this country. They play a part in the shaking, rocking of the boat, making people recognize that we have got problems in this country. There's so much emphasis on the black movement that we tend to obscure, or minimize that a much, much bigger, in body, movement is going on in the young white generation. Established orders are being severely questioned. Established procedures, established morals, are being shaken and I suspect it is going to be shaken a lot more by white people, young white people, than by black people.

Let us not mistake that young white people have a very large stake in the black movement. Whatever this country is 20 years hence, the young people of today will be in the driver's seat and it depends on what you want as a country to live in, a country that's going to have in it black people, white people, red people, people of all nationalities. Do you want separatism, do you want turbulence, or do you want a relatively co-equal co-existence? That's your question, the question of the young white generation.

INTERVIEWER: You have said that black violence is simply a manifestation of the awakening of black potentional. What would the bridge be between black violence and the flowering of black talent?

HALEY: The word violence is being bandied around as if it's the first time it was ever heard of. The fact is, that black people are getting more and more like white people who have been classically, repetitively violent.

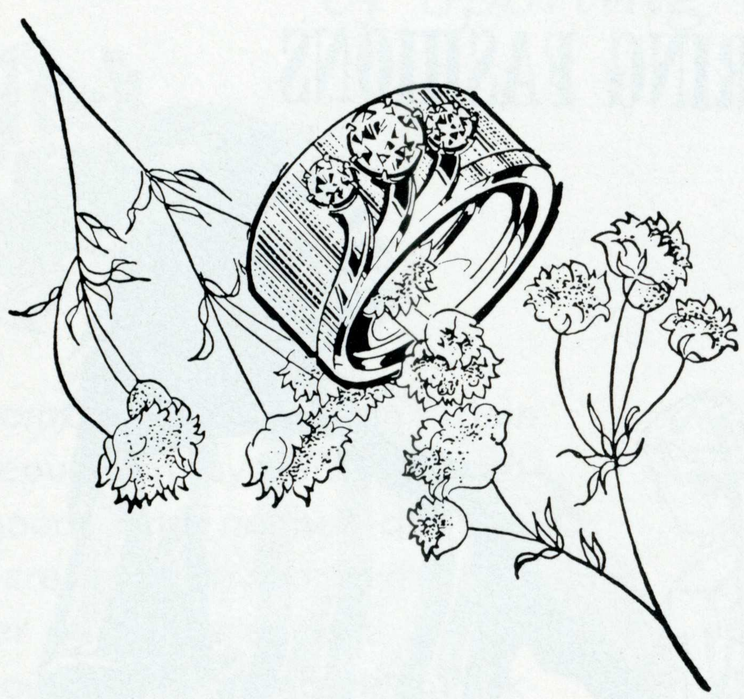
Violence is being semantically reshaped to be black. It's not black. It is, as Rap Brown says, as American as apple pie. Anyone who knows even a smattering of American History knows this.

Now, if you walk out in a street and say 'violence,' the image that people would come up with is 'the black people are at it again.' A white, no matter his ethnic group, doesn't have to go very far back to find violence of whose result he is a legacy. Because of that violence, the whites are of a group that can sit and look at blacks and say, 'why are they doing that?' with real conviction. This is true of every group in this country in one or another way and in one or another place.

I think what is happening now, encompassing this, quote, violence, unquote, is that this country is for the first time beginning to do what you have got to do to solve any problem, and that is realize you've got a problem. This culture (American) never seems to react, never to realize it's got a problem until someone rocks the boat. The best proof, if you're going to focus it on the black people, is that for 200 years, at least, the forebearers of this young black generation waited, pleaded, begged, entreated 'please let us be part of it, give us a little bit more of it' and virtually nothing happened

(continued)





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until the last 20 years during which there occurred some of the things which we phrase as violence. And in the last 20 years more has happened than happened in the preceding 200.

INTERVIEWER: Why did Malcolm X have such an overpowering effect on the black people?

HALEY: He was saying things that in this time had not been said before; very blunt, direct things. He was the symbol who became for the first time, a person speaking of black with pride, counseling others to be proud of black and talking directly to the white society face-to-face, eyeball-to-eyeball, asking no quarter, giving no quarter. That kind of thing is a militant stance. He became the symbol figure of the militant approach to the black man's problems and that's why he was the figure who, more than any other, captured their imagination.

When he was doing this, and I think this should be pointed out, Malcolm X was articulating the words of the Nation of Islam. This was not original with Malcolm X. Malcolm was the spokesman, the image figure.

INTERVIEWER: How did Malcolm X influence you?

HALEY: His biggest effect upon me was the mounting admiration for the 'ingredients of the man,' a favorite expression of his. He was one of the most self-disciplined men I've ever seen; I admire that. I watched his life unfold and I guess, in general, it was a mounting respect for him as a subject and as a friend.

As an individual person, Malcolm X was one of the most modest persons I've ever known. It was in whatever capacity he saw himself as a spokesman for the black people that he was the aggressive Malcolm X. Personally, he was quite the opposite, which is surprising to most people.

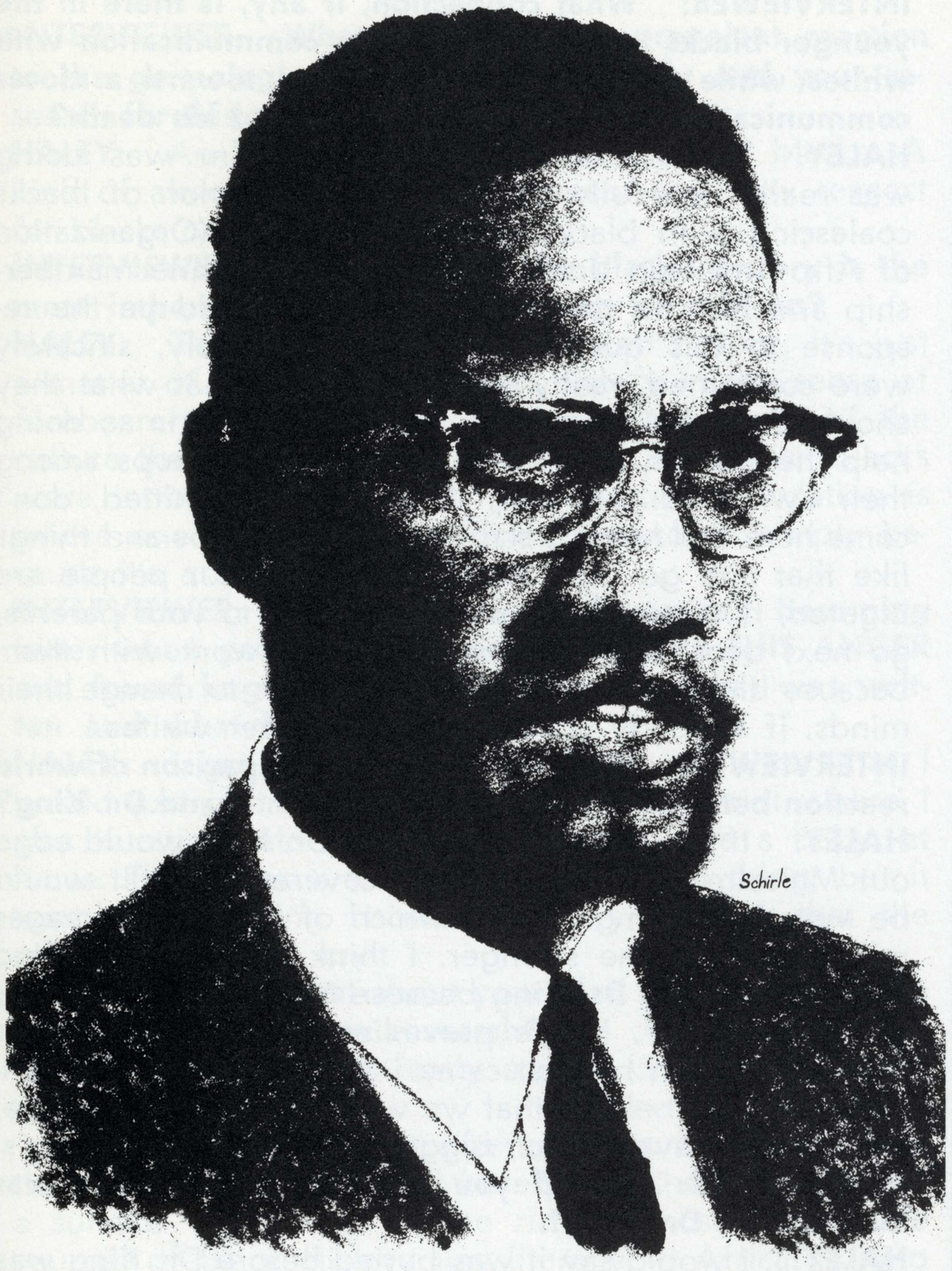
Sometimes I'm asked if I joined the Nation of Islam. No I didn't. I have a fairly secure feeling about being a writer that I want always to be in a position as a writer where I am free and don't belong to anything that is able to tell me I should do this or another. There were people, one a very esteemed editor, who didn't want me to write about Malcolm X, saying 'You don't want to get involved with someone like him.' The book now is happily being called a classic. Well, suppose I would have listened to that editor for whom I worked? This sort of explains what I'm trying to say.

Each article I wrote on him, two for the Black Muslims and the **Playboy** interview of him helped, in each case, to ease his tensions and suspicions of me. The writing of the book was as new to him as it was to me. I had never written a book before, only magazine articles.

Often people ask 'Where are your tapes?' It's assumed Malcolm was taped. The sad fact is, I don't have one centimeter of tape on Malcolm X, as long as I spent with him. The reason is that when I first began working with him on the magazine articles I could see that when I went in with the traditional pad and pencil, he would talk for an hour, then he would have an appointment with a radio station and they would come in with their tape recorders and I was able quickly to see, particularly after it happened two or three times, the graphic difference that Malcolm was on with me — he was talking, but the minute someone turned on a tape recorder, he sounded the same, but I knew he was editing what he was saying. He would use a lot of padding words and you could tell he was thinking three sentences ahead of what he was speaking and he would just wander.

INTERVIEWER: Will Malcolm X's death take on increasing importance with time?

HALEY: If precedents can be looked at, it has taken



"He was the symbol who became for the first time a person speaking of black with pride."

Malcolm X
'ingredients of the man.'

on an increasing importance since his death.

I'm no seer, I don't know what will happen next year in terms of Malcolm X's image, but certainly we can say for the past four years it has taken on an increasing importance. He, as a symbol, has taken on an increasing importance.

INTERVIEWER: What would Malcolm X's role be if he was with us today?

HALEY: That's another area that nobody knows. It is always asked and I never try to answer it because the truth is, no one knows. You could say the same thing of Stokley Carmichael a year ago and nobody would have come up with the answer of what is the case today, or Rap Brown. You might have read the papers the morning before Dr. King was shot and then read them the following morning to see the shift.

INTERVIEWER: Betty Shabazz, Malcolm's widow, said in an article in LOOK Magazine that Malcolm had told her that he felt that he was going to be killed by the government. Did Malcolm give you any indication that he believed the government was plotting his assassination?

HALEY: The only thing that he said to me about who he felt would kill him was — 'I think I'm going to quit saying it's just the Muslims after me.' That was Malcolm's way. He was a master of saying something in an oblique way. The hard fact is, Malcolm didn't know who was going to kill him. There were different people literally stalking him. It was just a matter of who got there first, that was the situation.

INTERVIEWER: Could you expound on the statement he made to his wife, Betty, disclosed in the same article in LOOK, that he 'didn't hate the white man, but what the white man had done to the black man?'

HALEY: His direction of hate was against the institutional thing that black people have known in this country and not against individual white people. I think that could be said to be the case with most of us who are black. It's the circumstantial thing that has so constricted our being equal in a culture that we are against. Actually, individuals are relatively unimportant in this question. What you are fighting are institutions.

INTERVIEWER: How did Malcolm react to the threats on his life?

HALEY: Toward the end I watched that man go under fantastic pressure. The last time I talked to him on the phone I didn't really recognize who he was, as well as I knew him. He sounded like someone with a very heavy cold and it was just the pressure. It was almost as if it was a choking kind of pressure.

He kept all outward appearances that everything was all right. He didn't show any up-tightness until the last few days when many things were closing in on him. Then, the last real evidence I had was this voice thing.

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INTERVIEWER: What connection, if any, is there in the younger blacks moving away from communication with whites while Malcolm X was moving toward a closer communication with whites at the time of his death?
HALEY: The fundamental thing Malcolm was doing was really hopefully moving in the direction of blacks coalescing with blacks. Malcolm's OAAU (Organization of Afro-American Unity) finally rejected white membership and he said to whites, and this should be the response to this question, 'If they genuinely, sincerely were committed, really wanted to help, that what they should do to help the black movement, and in so doing help themselves, is to work in their own groups among their own kind.' He said, 'If you are committed, don't come here and help us scrub tenament stoops and things like that and go back home to where your people are bigoted, but you go in your home, talk to your parents, go next door, talk to your neighbors, work with them because blacks cannot work with whites to change their minds. If anybody possibly can, it's other whites.'
INTERVIEWER: What would be the comparison of world reaction between the deaths of Malcolm X and Dr. King?
HALEY: If you counted type lines, Dr. King would edge out Malcolm in terms of press coverage. But it would be very interesting to find which of the men's images will endure as the stronger. I think here we will find Malcolm passing Dr. King because Malcolm's image was of militance. Dr. King's prevailing image tends to be that with which he first came into prominence, of non-violence. I do believe that we will see Malcolm's image, we already have in fact, bigger than that of Dr. King's.
INTERVIEWER: Would you say that non-violence was buried with Dr. King?
HALEY: I would say it was buried before Dr. King was killed.
INTERVIEWER: What was Malcolm X's opinion of Dr. King as a person?
HALEY: Malcolm certainly respected him. He didn't agree with him, but he respected him. Malcolm said, and I think it's in the book **(Autobiography of Malcolm X),** 'he will come closer to my position than I will ever come to his,' and we saw that happen.
INTERVIEWER: Is there any truth in the rumor that you are going to work with the BSU program at San Francisco State?
HALEY: I was asked if I would be a consultant. I told them that I couldn't for time reasons. I couldn't do anything that meant that I would have to be somewhere at some prescribed times. This was explained to me that this would be something that was by telephone or by letters and I said I would be glad to be, if asked, a consultant in this capacity to any BSU program anywhere.
INTERVIEWER: At the present time, which is the most important to the black: Building bridges between themselves and their culture, between American and African Blacks, or between themselves and other races?
HALEY: The first thing, implicity is to build briges between blacks themselves here in this country, thence with African blacks, thence with other cultures.
INTERVIEWER: What has been the prevelant reaction to the AUTOBIOGRAPHY OF MALCOLM X ?
HALEY: The overwhelming reaction has been among white people: 'I didn't realize what kind of man he was until I read his story.' In the case of blacks he articulated what blacks feel and felt, even subconsciously.

INTERVIEWER: What has been the prevelant reaction to the genealogical story of your family and your research for this story?

HALEY: An immense pride on the part of blacks. A kind of almost awe and wonderment and new respect for blacks on the part of whites.

INTERVIEWER: What facet of the black's history is the most important for them, American or African?

HALEY: The first one is their African history. It's just a matter of precedence. African history in the sense of forebearers and American history in the sense of the culture that was imposed upon them, into which blacks were introduced. This is simply because foundation is where one starts, hence African. Second, is simply because it's a circumstantial fact.

INTERVIEWER: Did you ever find yourself becoming bitter when you were researching BEFORE THIS ANGER and found huge discrepancies between what was written and what happened?

HALEY: I got to the point at times, so bitter that I would just quit for awhile. I got to the point where I was bursting into tears like a woman, like a baby, at times. There was a tremendous emotional thing, but it was a good thing because if I cry I know that the reader's going to cry.

INTERVIEWER: What about your plan of sending people to Africa to do more research?

HALEY: Well it's not really a plan, it isn't really that organized.

I am convinced that after the work I have done there which has really just barely scratched the edge of a surface — that one of the richest, most incalculable sources of Black History lies literally in Africa waiting to be unearthed by people. Ideally young black people, who say they are familiar with Black History, should go to Africa to literally join tribes, learn to speak the dialect and only when they speak the dialect can they truly communicate with the old men who have in their heads the stories, the lore of centuries, the oral history of families and tribes. In this way they can bring out the beautiful, beautiful material that lies there waiting to be told, waiting to be shared, waiting to be given to the whole world.

As much as I got only makes me aware of how little I got. I began, now and then, in my own stumbling way to communicate with the old men. I was only able to ask outside edge questions. For one, I didn't know the culture, I didn't know how they think, I didn't know enough to know how to ask intelligent questions. But stumbling around I was able to come upon things that made me aware of how rich a thing I was upon.

What to them is just as routine as breeding, you'd just flip over it if you just knew how to ask about it, what to ask for.

INTERVIEWER: What is the role of the black writer today?

HALEY: I am, hopefully, enough of a realistic writer and person that I wouldn't begin to say what all black writers ought to do. I only know what this one's going to do. I am very, very reluctant to make the kind of statements that I know what everybody ought to do. I don't know. The best way I know to state it is—Jimmy Baldwin and I were talking one time in a little restaurant in France about this and he said that 'in the total book each of us would write his own paragraph.'

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Wow!

by ilene fried and dianne winkler

Did you ever fry a stewing chicken, serve cheese sandwiches with their wrappers, or peel the fat off the bacon?

If so, consider yourself a Klutzy Cook.

What is a Klutzy Cook? It is a male or female over 18, away from home who hasn't any idea of how to prepare food. The easy, inexpensive way we writers have found, is to know the basics of food preparation and meal planning. The whole idea of this article is to help the suffering inept student cook learn to cook.

You have all heard the Mother's Prayer, "I only hope that he is eating proper food at college," and proper food to a mother is usually difficult for the student to cook. So, for all those who find that hamburger four days in a row racks the nerves, and spaghetti always tastes starchy — this is for you. Read carefully, digest slowly and never mix with water.

Cooking basics include a liberal dash of common sense. Remember to separate eggs and shells, and peel all vegetables such as potatoes (unless baked), carrots, onions and avacados. Ingenuity in cooking can be very helpful. For example, we know one co-ed who strains her spaghetti with a tennis racket.

The most difficult part of cooking is making sure that everything is ready at the same time. Nothing is worse than cold food. If you remember your timing, the rest is easy. (Who are we kidding — Onward brave cooks!)

The main object of cooking is to eat. It is also a part of living, so if you seek a healthy life, then balancing your diet is important. This does not mean to act like a tightrope walker around the dinner table.

Therefore, we shall enlighten you about the **basic four.** Group I is made up of meat, fish, poultry and eggs; Group II is milk and cheese products; Group III is vegetables, fruits and legumes (beans); and Group IV is breads, cereals and starches. An even lower food budget may be achieved when you make sure to include only foods from these four groupings.

Besides the basics, an important item to note is the use of fillers in meals. Fillers are usually starchy foods such as potatoes, rice, beans, corn, etc. The name filler describes exactly what the food does — it fills you up and sticks with you.

Of course you want to save money, but it is wise to plan at least one special or unusual meal a week. A week of plain hamburger can be made enjoyable, if, during that week you know that you will be eating a sirloin tip roast with all the trimmings one night. Furthermore, during periods of depression, stress or just being bored a specialty dish can boost your morale.

It is by no means an easy task to prepare a meal tastefully and efficiently, but we hope that you have at least learned some techniques and ideas.

There are more words of wisdom that could be passed on to you, Klutzy Cooks, however, experience is by far the best teacher. We, and all the many Klutzy Cooks who have gone before you, wish you **bon appetit!**

It's true klutzy cooks are more fun!



photo by bill varie

Would you see something like this in a barber shop?

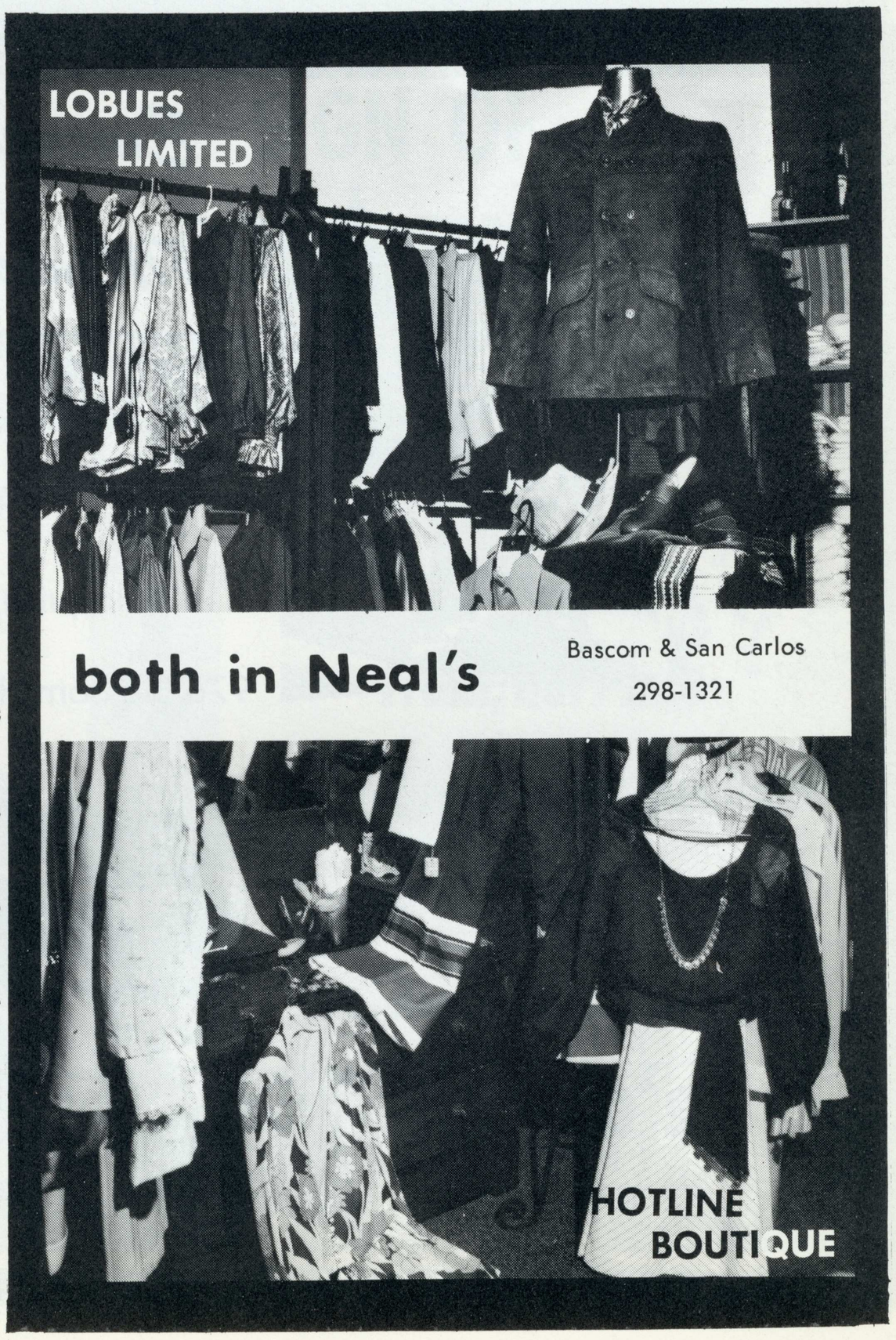


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Mini-Marathon

(continued from page 11)

Go back through the wrought iron gates and turn right, down to San Fernando Street. Turn left and go to 62 San Fernando and walk into the Mayfly to say "Hi" to Cluny. The whole family runs the poster-incense and paraphernalia shop, but the jovial matriarch will probably catch your eye. She is atypical of the hippie shop proprietor — her hair is pixie-short and she always wears those matronly wool suits. Exactly why she has chosen to be the city's ungrooviest hippie is not clear, but she says she has always moved with the times and doesn't like the middle-class hang-ups like the Church, a big house or flashy cars. She says she sells what the kids want, including hand-made clothes and beads. "Where else can they go to buy the things they want without getting hassled because of the way they **look?** So why should I add to their troubles? They can come here just to talk if they want to, I welcome them always."

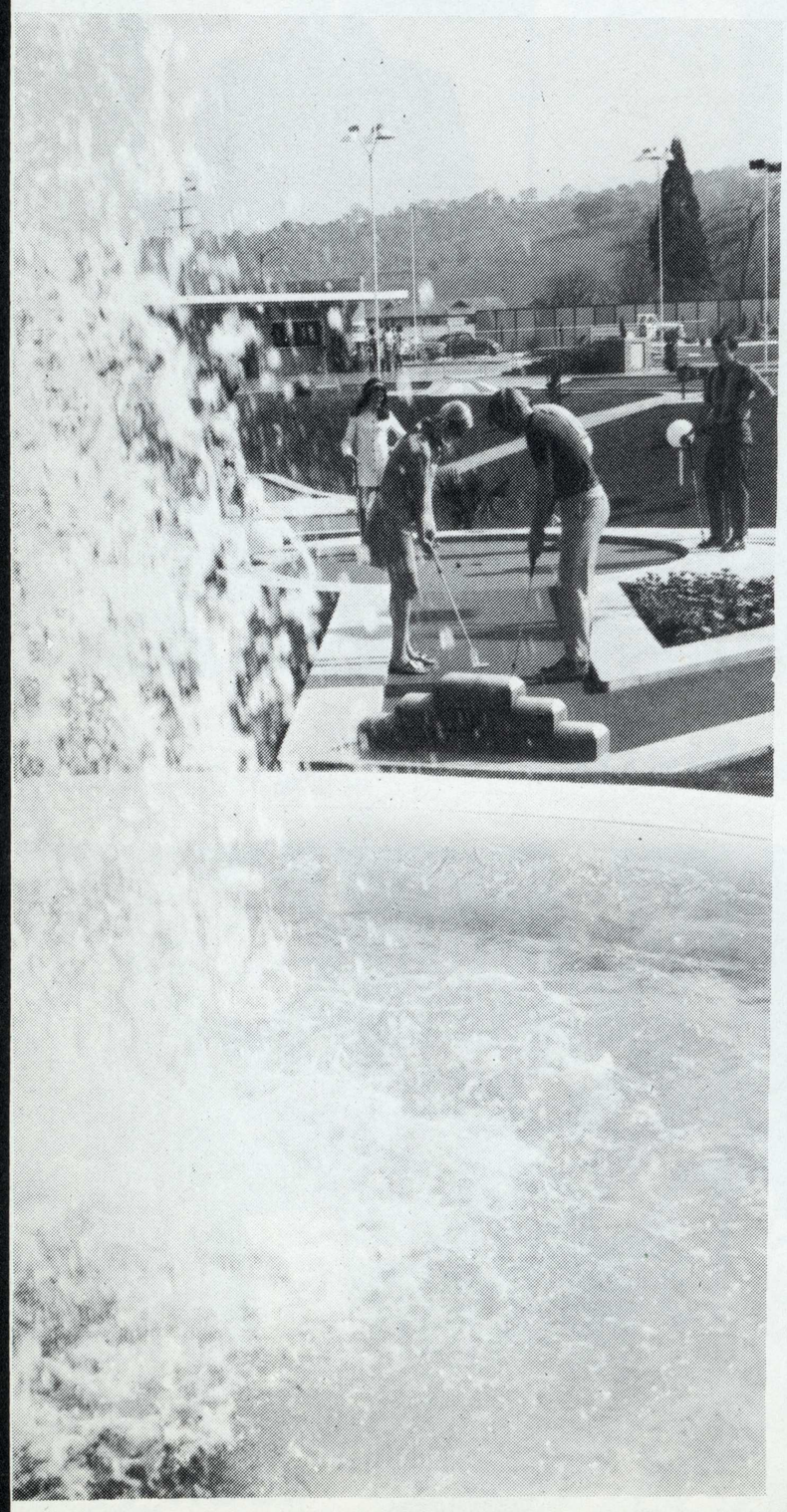
Leave the Mayfly and walk west toward the center of town. At the corner of San Fernando and First streets is the site of the world's first broadcasting station. The brass plaque reads: ". . . in 1909, Charles D. Herrod founded a voice radio station which opened the door to electronic mass communication. . . his station (KCBS), the world's first, has now served Northern California for half a century." One word of caution here, avoid making the mistake I did. Do not stand in front of the bank while jotting down a few notes. I guess they are still uptight about the time Black Bart held-up their stage-coach.

Go down past the bank on South First Street to some of the specialty shops. Although some of them are hardly wider than a door, the Imported Candies and Bead World shops might be to your fancy — beads, baubles and bon-bons.

Walking past the Imperial Hotel with it's picture-window lobby full of resident-transients, you may feel the gaze of an old man in an under-shirt and suspenders looking out from behind yellow-grey lace curtains. Look up and give him a wave, he'll greet you with a hearty "Wiedersehen!"

The Elizabethan, further down the block, is a "time trip." The stained glass windows and door give the apparel shop a cheery glow, and sets the mood for the offering of quaint items in an old world atmosphere. Since the store is so small there is not much room for browsing. A small hand-lettered card in the window says, "We do not always open on time, but we open eventually." The Elizabethan is not exactly a high volume enterprise, but it is one of the more successful independent ventures. It is easy to lose yourself in the rich environment here.

Turn right at San Antonio Street and right again at Market Street. Walk past the St. Claire Hotel to Plaza Park. Here the first California Legislature met in 1859. The plaza was the city's picnic spot and site of the hanging tree. I'm not sure if the two events took place simultaneously, but hangings were a major attraction then — everyone wore their Sunday best and turned out for the "pre-execution" fiesta. Everyone had a good time but the victim, who presumably did not have the proper attire, so the city furnished him with a necktie.



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Leave Plaza Park and walk straight up Market Street to Post Street, where San Jose's famous card clubs flourish. This was once the elite shoppe district with gas-light walkways and sidewalk splendor, where fine ladies promendaded on warm summer evenings. Now the scene is dominated by a few pawn shops, second-hand merchandise stores and of course, the card clubs. You can peek into the establishments for a glimpse of the fast action and quick money exchanges, but watch out for smooth-talking old ladies in green visor caps—they eat gullible students for brunch.

If you have never tried Mexican pastries be sure to stop at the Panaderia on East Post Street. The section of the block that the Mexican bakery and restaurants occupy is like crossing an international boundary — you almost feel like a foreigner there.

Follow Market Street up to the intersection where you meet Santa Clara Avenue and then turn left or west. You'll cross Guadalupe River where the first settlers made their adobe homes and established their first church, but the nasty river over-flowed its banks one season and wiped them all out. They then moved to higher ground where the silver-domed library now stands. Don't be in a big hurry because you have a ways to go before the next scheduled "stop."

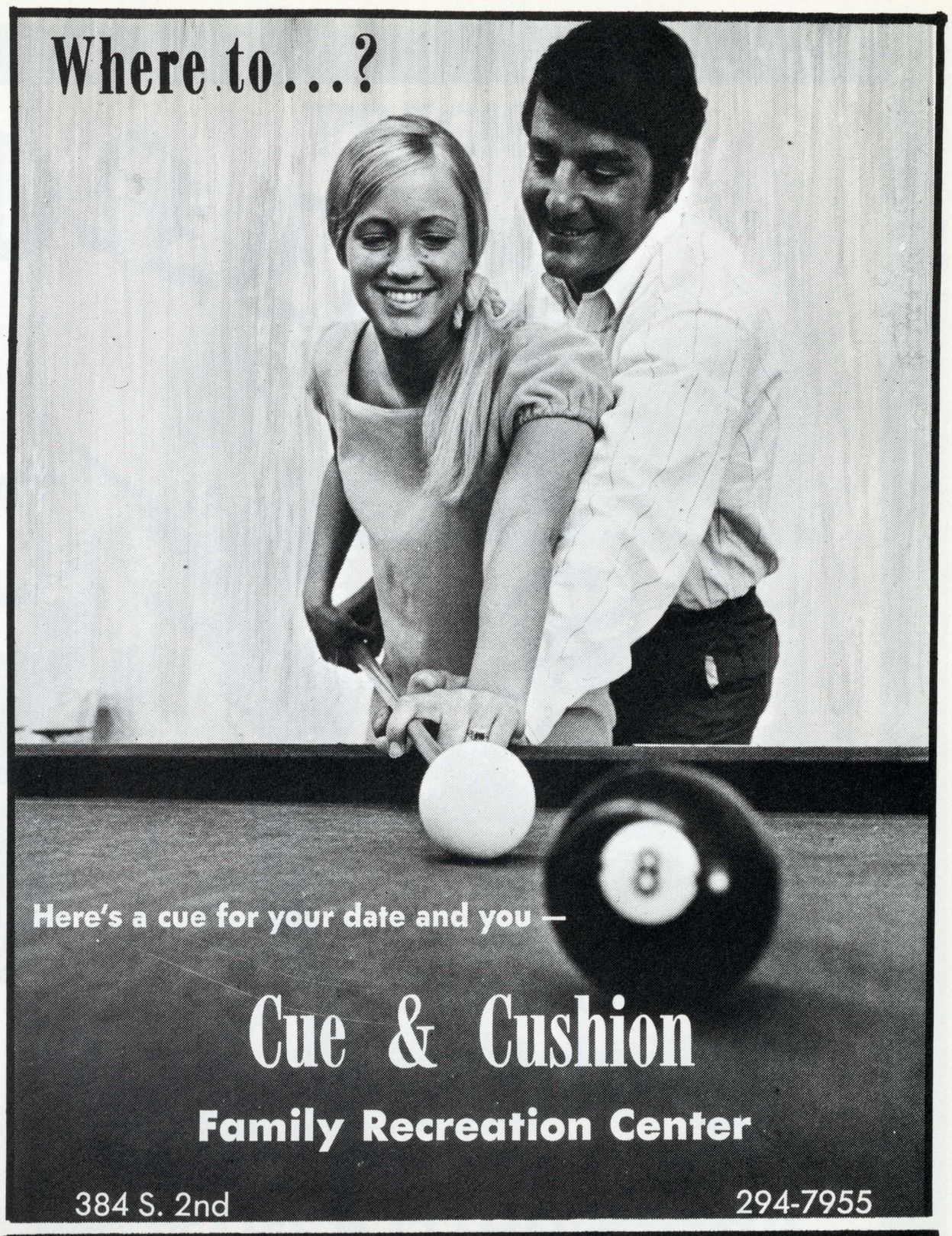
Santa Clara Avenue becomes The Alameda along the route but don't let the name change baffle you. Keep on walking until you near the 1000 block. On the left side of The Alameda look for the tonsorial parlor that features "The Singing Barber." He is really serious; he will do a song for his patrons but allows each one to decide for himself if it qualifies as singing. Whatever your verdict on his vocal ability, you will like him. If barber shops can be a fun place, this one is.

From here you are about 20 minutes from the Rosicrucian Museum — so keep the faith and trudge onward. As you stroll down The Alameda, notice the architecture of the homes — you might even classify some of them as you go: American Massive, Early Stonehenge, Contemporary Camouflage, etc. Once you're past the Doctors' Hospital, prepare yourself for a left turn at the first major intersection, Naglee Avenue.

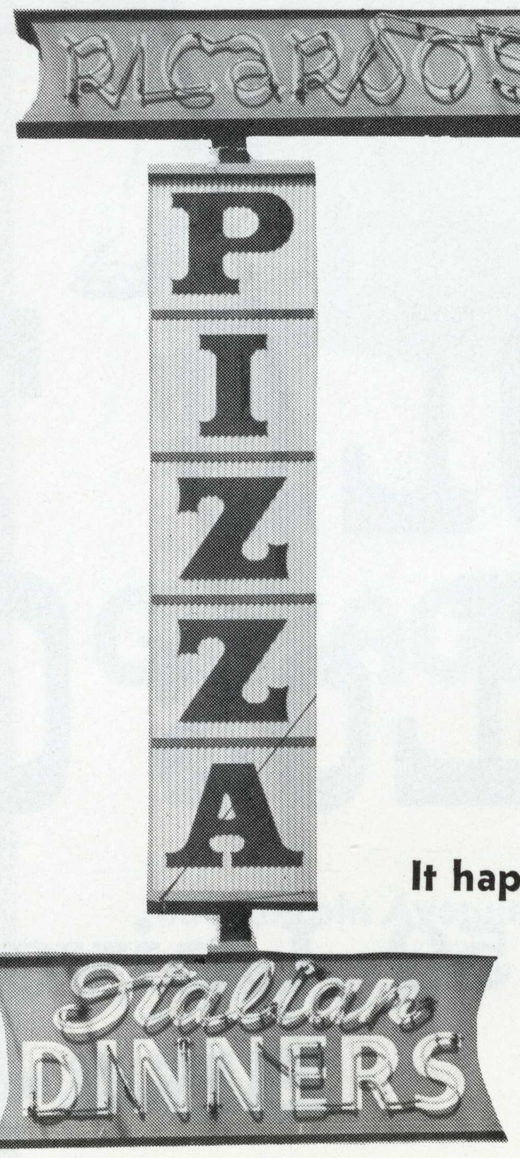
Into the final stretch now, only three blocks to the Rosicrucian Museum and then another block to the end of the course. The Rosicrucian opens at 9 a.m. There is no admission charge to the museum or any of the exhibits inside. Be sure and allow time for the guided tour down into the reconstructed Egyptian tomb; it's so realistic you can feel the excitement of discovery as you wind down through the tunnels by torch-light. The grounds around the museum are meticulously maintained and reflect the ancient heritage of the Rosicrucian Order. This is a private center of learning and you are a guest here; there are only a few regulations, but they are enforced.

Just a block down Naglee Avenue is the Municipal Rose Garden. Here you can take off your shoes and go barefoot in the cool grass, or take an unhurried look around the expansive garden. Either way it is a subtle ending to your marathon achievement.

When you decide to call it a day, you can be really sporting and improvise your own return route, **or** catch a city bus that runs regularly on Park Avenue in front of the Rosicrucian Museum. You'll ride back into San Jose for a quarter and have earned the right to act a little smug about your triumph. But try not to sneer at the other passengers.



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Water Polo

(continued from page 13)

he was coaching both water polo and swimming at Washington High School in Fremont, Walton's teams won nine championships in four years.

It would appear to the first-time observer that there are few techniques in a water polo game as it looks very similar to a Central Park mugging in a pool. But Walton stresses that there is great skill involved and that most of the important action is under the water where one might not see it.

These techniques involve positioning, blocking and shoving off, as well as going for the ball and shooting. "Using your opponent to shove off is what we call a 'gross out'," Walton explained, and then went into a long string of water polo vocabulary translation that made it possible to understand even petite blonde coeds who cry for blood.

The coach indicated that the regular water polo spectator usually falls into one of a few categories. "Our fans are the parents of the players, groups of friends of the players, females who like to watch well-developed young males in action, people who like winners, and my family. My wife is our greatest fan. As sport spectators go, they're a pretty knowledgeable group."

While State students will have to wait until September to see the Spartans test the nation's top collegiate competition, the water poloist's season has already begun. Folowing the off season (in which the swimmer may or may not have been working out on his own) spring practices began back in April. This will last until practice and actual Amateur Athletic Union competition gets underway. Many of State's best water poloists will compete throughout the summer.

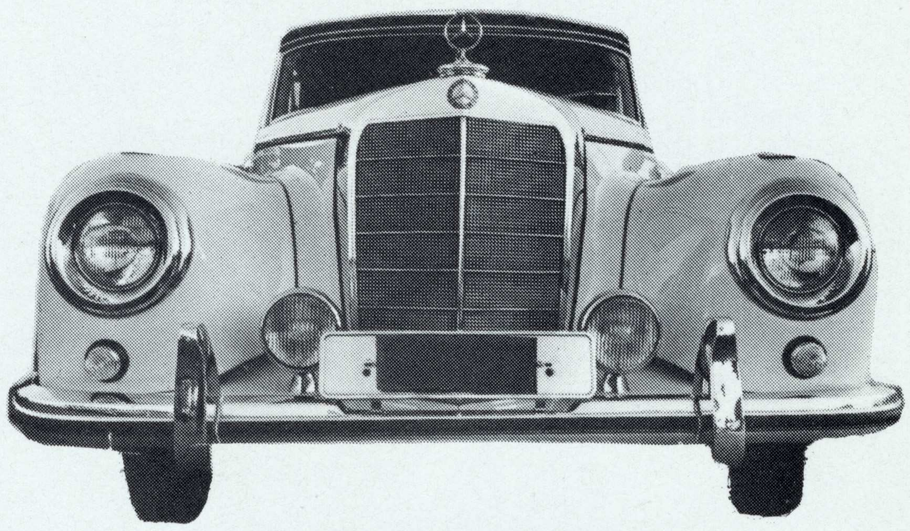
Before most SJS students are back from their summer work or vacation, the aquamen will already be preparing for the next season's competition. And, hopefully, Walton adds, the Spartans will be back to defend their NCAA title in Long Beach at the end of November.

If the swimmers aren't working out in the off season, the coach is, as that period is the prime recruiting time. Walton admits that it is fully as tough to recruit for water polo as it is for the major sports, and that it takes him away from his family too much of the time. However, his success is reflected not only in the won-loss records, but in the number of fine high school and junior college transfer students who come to play for SJS (which offers virtually no scholarships) just to play on the best team.

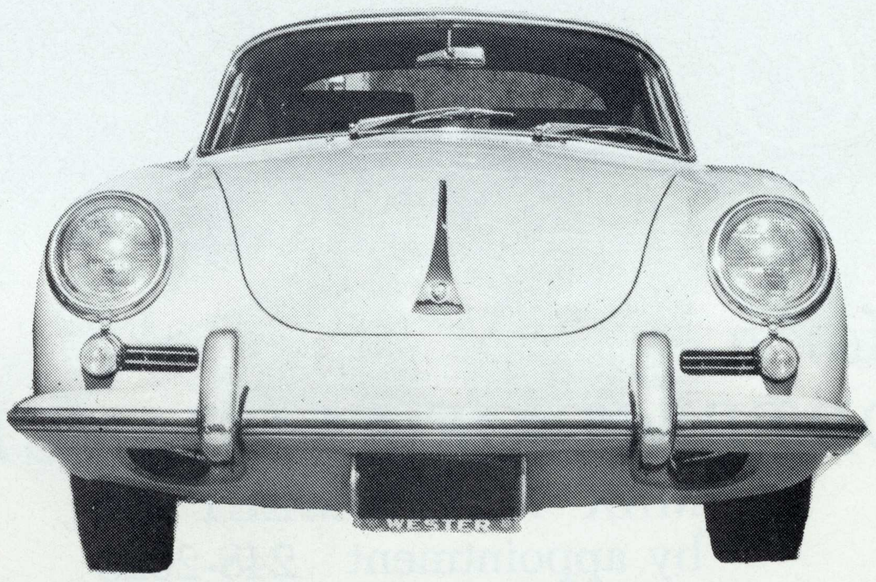
But while practice and recruiting are important, Lee Walton feels that getting the swimmers up for the game is equally important. The pressure driven coach, who describes himself as relatively flexible, says that "Playing past the whistle and not resting are just as important as being able to use two hands. I like to psych them up so that they'll play better. If a player with proper training can go out thinking that he can beat anybody, he usually will."

Walton observed that many of the same teams are the top squads every year in the ratings. He said that next season Southern California would lose one of its top men, and U.C. Irvine would lose two. He continued down the list of top teams and at the end noted that only two of the eight 1968 SJS All Americans (Halley and Gerdts) would return. "But we're not worried. We know that everyone's tough, but we're the best!"

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The Other Side-

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"No man, for any considerable period, can wear one face to himself, and another to the multitude, without finally getting bewildered as to which may be the true."
—Nathaniel Hawthorne
a passage from
The Scarlet Letter

by jackie simon

Put yourself in this position: You are a male student at SJS and in the National Guard. Your unit is called in to control a student demonstration. What would you do? 1) Refuse to go? 2) Go and tear-gas all the students? 3) Be like Nurse Susan Schell and join the demonstration?

Recently, four SJS male students were confronted with a similar situation.

In late February when Governor Reagan decided to visit the University of California at Berkeley, 1,000 National Guardsmen were called to Alameda Naval Air Station for stand-by duty. Out of those called in, approximately 50 to 60 were from San Jose. As it turned out later, none of them were needed since there was no outbreak of violence.

When asked how they would have felt marching against other students at Berkeley or on any other college campus, three of the four agreed they wouldn't want to go against other students.

The fourth student said he didn't *want* to go against students, but if he was asked to he couldn't refuse to do so. The consequence of refusing to obey an order could mean being court-martialed.

One student said that he personally wouldn't want to "march against my fellow student. It's not the fact that I sympathize with the students' views, but the fact of one student against another student."

Another student said he wasn't in favor of student demonstrations. His feeling was that with student demonstrations resulting in violence, the future finances



for the educational system (particularly the state college system) would be hurt. The taxpayers don't want to give colleges the funds they need for teaching students and paying higher salaries to instructors under these circumstances.

The student suggested that many students could probably change the educational system more effectively by becoming involved with various committees.

He again stressed his disfavor of student demonstrations. But concluded by saying students on college campuses shouldn't look to the National Guard for sympathy or help. The Guard functions as a collective unit rather than as an individual unit.

Two out of the four students interviewed gave their viewpoints on Governor Reagan.

One male commented on Reagan by citing his visit to Berkeley in February. He straightforwardly said, "It was such a farce." His comment also expressed his feelings on the 1,000 National Guardsmen called in at the time of Reagan's visit.

The other student said as far as Governor Reagan was concerned, he didn't really dislike him. However, he wasn't positive about liking him, either.

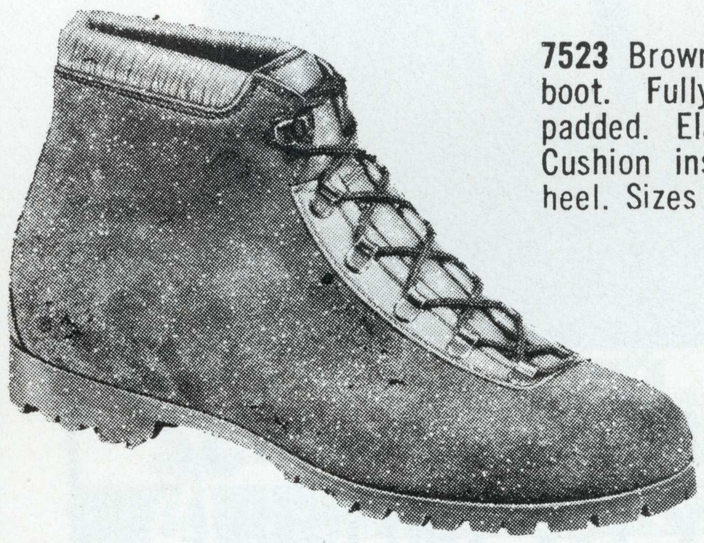
He felt the main reason Reagan came to Berkeley was to "flex his muscles."

The student further mentioned that the "lifers" (men who keep renewing their stay after six years in the National Guard) were in favor of going to Alameda. Many were looking forward to some "action."

Two students commented on the National Guard as really being a "waste of time." Both agreed that many college students now in the Guard were really "draft dodgers" trying to avoid being sent to Vietnam.

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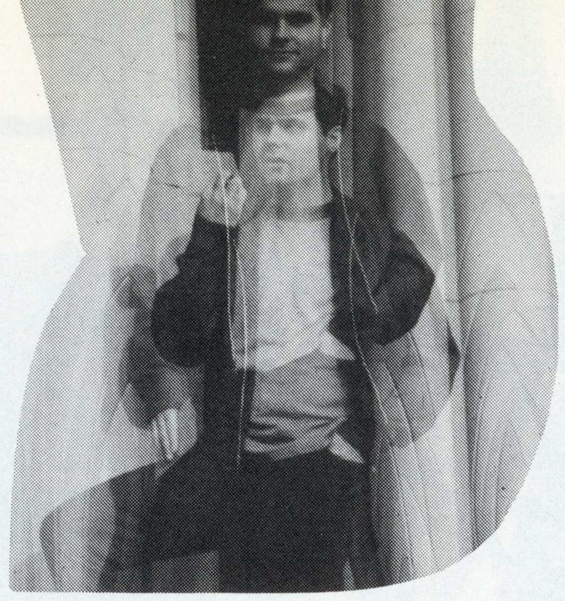
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Psychic Auras

(continued from page 5)



As your auric color you may have seen a mixture or combination of the above colors. Purple is a mixture of blue-white and red.

You've heard the term "vibrations" . . . just another word for the human aura. Remember the times you've been in a crowded room, not particularly paying attention to anyone when you suddenly, for no apparent reason, turn around and "catch" the eyes of someone staring at you. And, if the situation were reversed, doesn't a person you are staring at, without his knowing it, inevitably turn around and catch you staring? If you call it coincidence, consider that had the person turned a moment too soon or too late he would not have caught your eyes.

Think about the times you've met persons for whom you've had an instant dislike. You had never met them before and perhaps they seem personable enough but there's just something about them you dislike and distrust. This is **you** perceiving their aura.

Something as natural as perception can save people from a lot of painful experiences and bad luck. Yet most don't seek to sharpen their potentials and, in fact, many unknowningly dull their abilities to perceive as well as transmit vibes.

Just as your physical body is composed of elements such as water, chemicals, and minerals, you also have an astral body or double which is made up of the higher forces such as electricity and energy. Astral projection has been a long-time practice in Eastern thought.

Your astral body is attuned with your physical self, your disposition, your inner thoughts. Intense emotional outbursts such as hate or jealousy will be emitted through the energy of your astral body and can be so strong that not only can other people detect it but the

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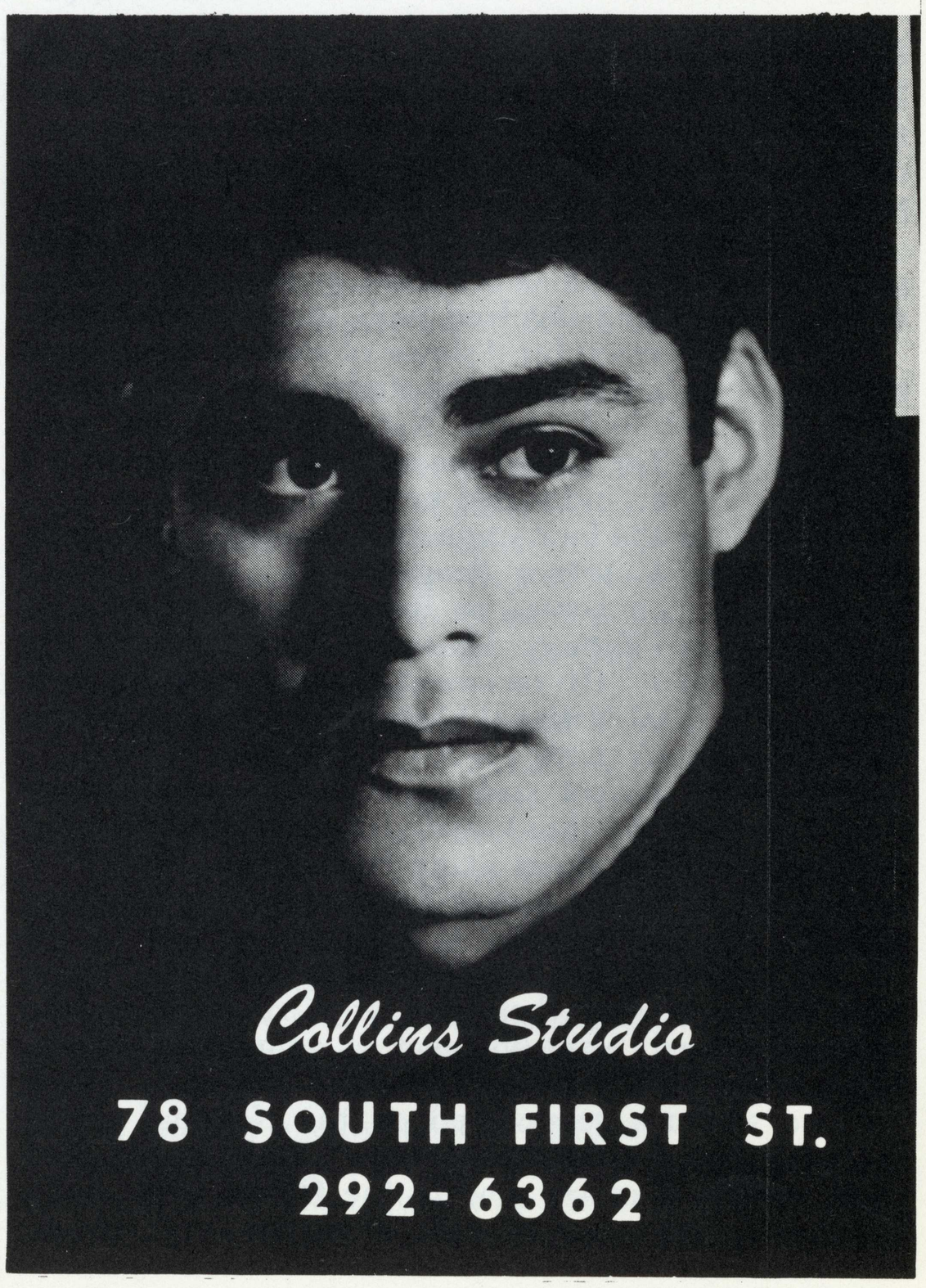


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room you are in can even be affected. The room or house you've entered only to feel immediately depressed or uncomfortable — this is a result of such vibes. You've been in places where for no visible reason you've felt happy and serene. The vibration of love is so strong it can put down any of the lower manifestations.

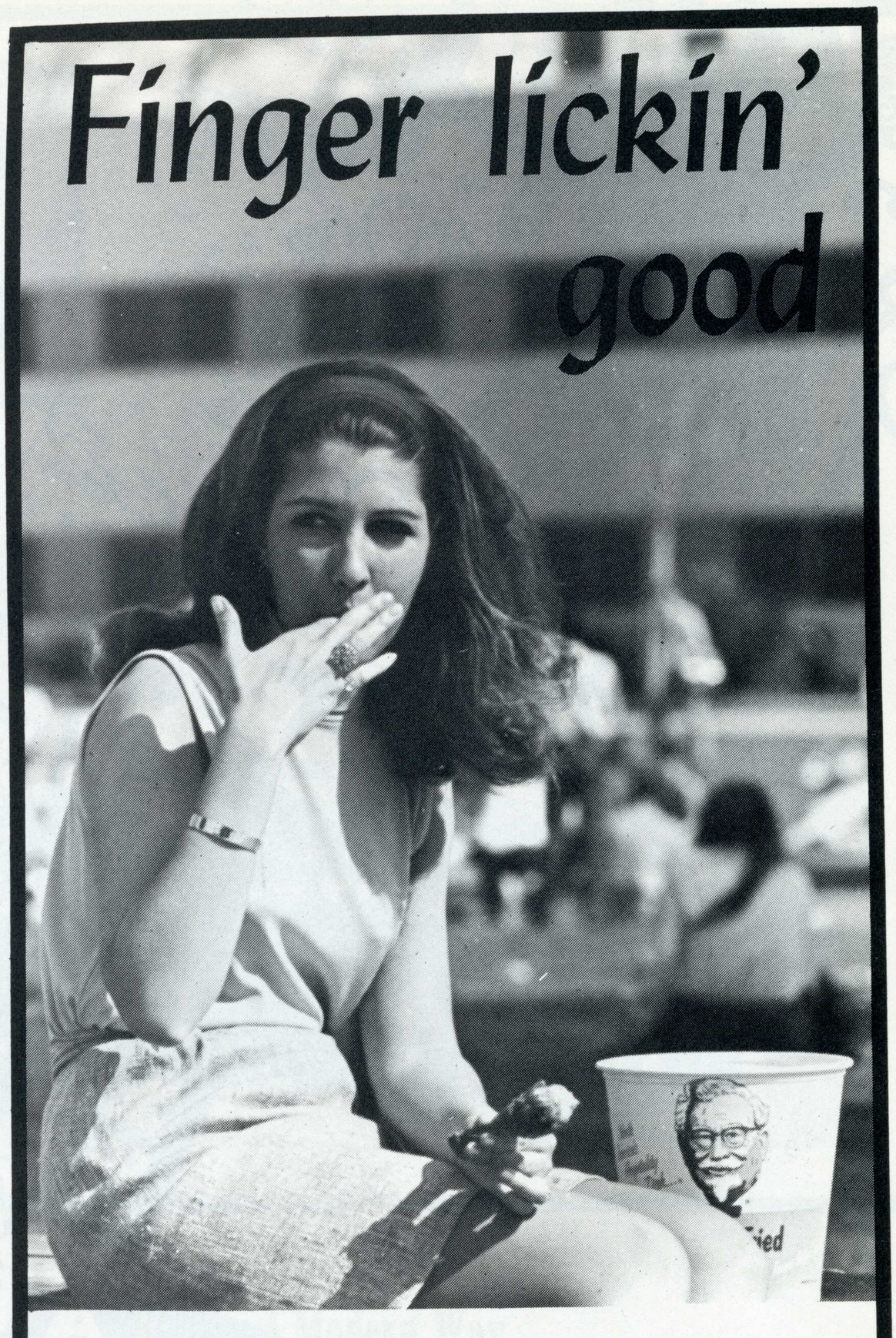
These are things you must do to sharpen your perceptions. Health is primary. If you are physically healthy your etheric double will be stronger, emit stronger vibes. While people usually smoke to calm their nerves, it is a little-known fact that smoking (nicotine) deadens the nerves. Because your astral body is plugged into certain glands and nerve centers of your physical shell, you dull your ability to send out definite vibes. (Sitting in a coffee shop one morning at seven, I counted the number of persons smoking. Of 11 present, eight were smoking . . . four chain-smoked. They were chattering away about different things . . . last night's party, the kind of day expected at the office, the girl walking by in a short tight skirt. Only one person seemed calm, happy, immersed in the moment. His vibrations were clear and refreshing. The others were unaware and unconcerned.)

Excessive use of alcohol deadens the astral body as well as the physical consciousness. Entities from the lowest astral plane can be drawn to the user through the law of attraction. His physical, as well as his higher vehicles, become polluted.

A strong love vibration is the most important, yet most difficult, vibration to master. It takes a considerable amount of time and practice, and a lot of selflessness. Meditation, at this point, offers stimulation which nothing else can. The word meditation scares most people. They connect it with men who sleep on nails and walk on hot coals. Meditation is as necessary for your astral self as water is for your physical self. In some quiet place sit in a position so that your spine is erect, close your eyes, breathe deeply and rhythmically (inhale through your nose, exhale through your mouth) and concentrate on a subject like a compassion or happiness or an object like a lighted candle or the inner man. If you like, meditate to music. In the beginning let your mind drift with the sounds. Forget about time, forget about where you are, forget about what you look like. You will feel serene, content and relaxed. Soon your temperament will attain these qualities.

With a positive consciousness, no evil can come to you. When a person directs a hate, anger or jealousy force towards you, you either absorb those forces and direct it back where it could become violent and ugly, or, if your vibratory expressions are of a higher frequency, the lower vibes will reflect off you and back towards the person who directed them. You'll simply see no substance to what he is saying or to the plane on which he is operating. In short, you become a mirror of the lower vibratories, unaffected, yet reflecting what they are.

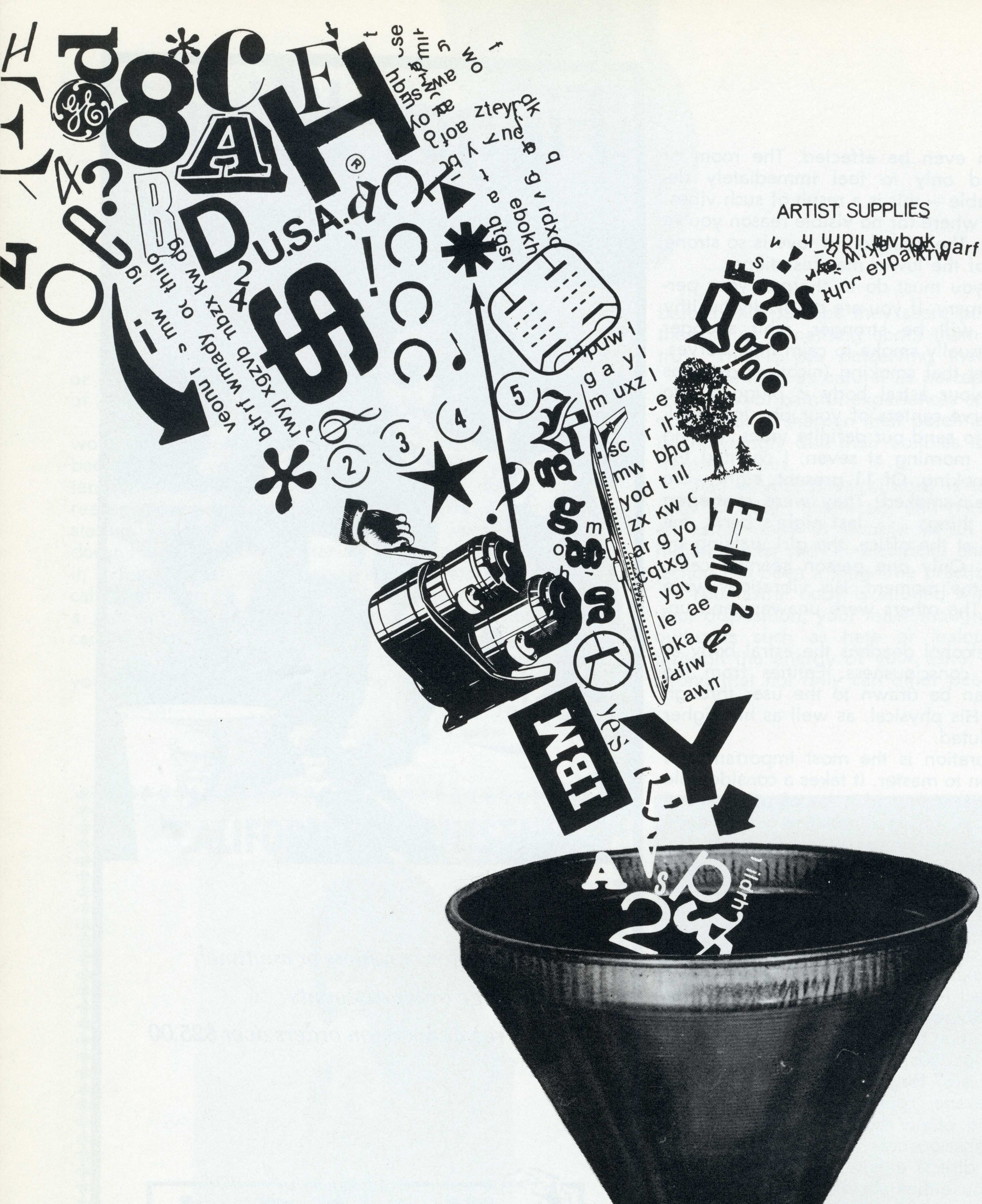
So now you've had a glimpse of yourself. If you haven't done it already, awaken the sleeping giant within you and be the person your potential calls for. The issue is not moral, religious, or even philosophical. It's just the natural thing to do. Arouse your psychic centers and attune yourself with the universe.



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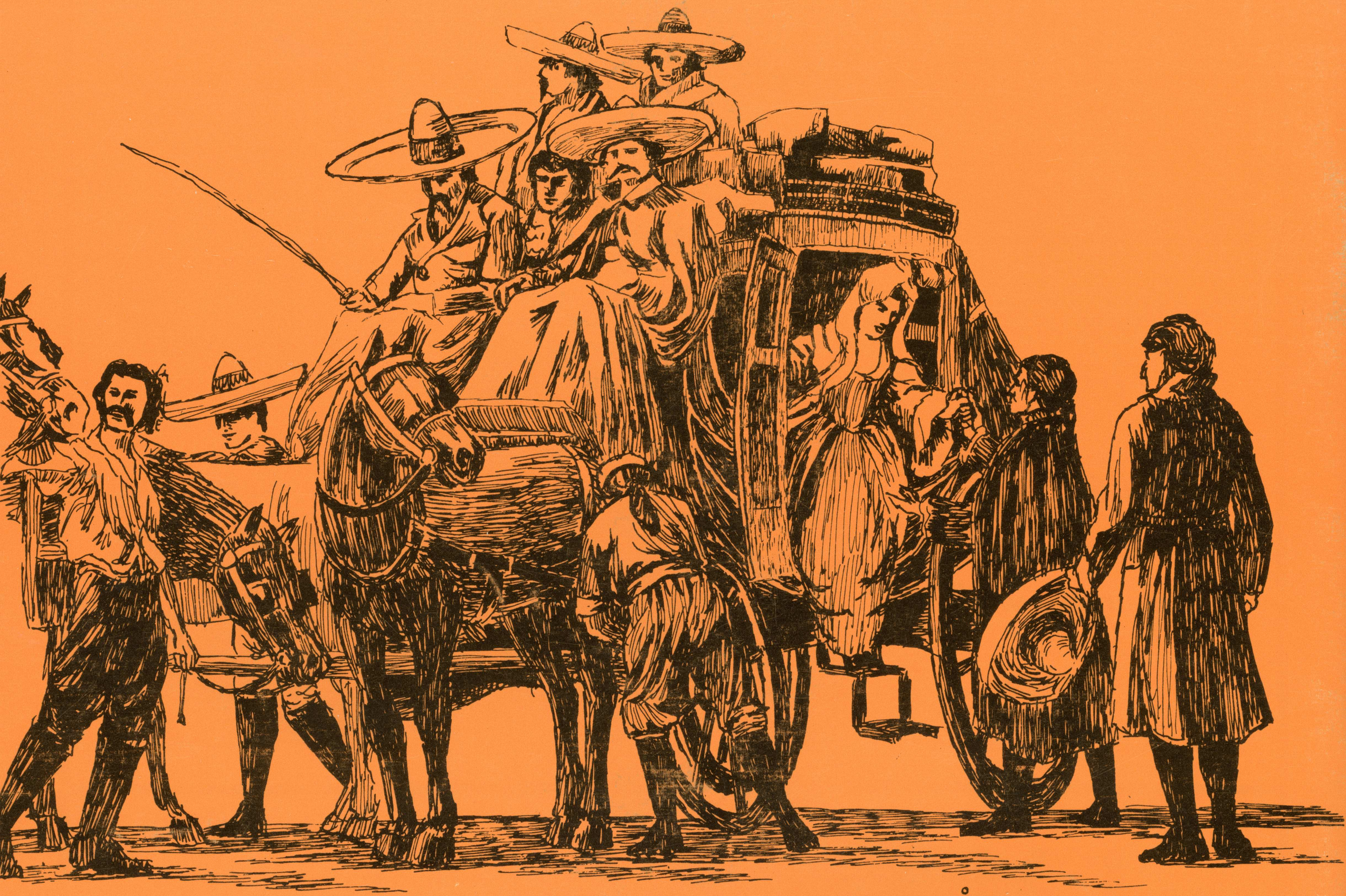
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