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this is a "bug"

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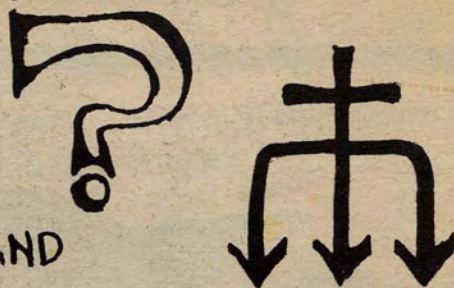
THE BUDDHIST THIRO CLASS JUNKMAIL ORACLE

VOL. TWO - NUMBER THREE



IS THERE
A HEAD GAP
IN CLEVELAND

IS THERE
A HEAD
IN CLEVELAND



SPECIAL THIS
ISSUE:

Sgt Pepper's
Compleate guide
to Bust Etiquette

PRENEZ VOS DÉSIRS
POUR DES RÉALITÉS

THINK OF YOUR
DESIRES AS REALITIES



SAURON LIVES

13492 Micrograms
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enragés
of
the
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LET'S
GET
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WAR
AND
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TO
SOME
NICE
THING

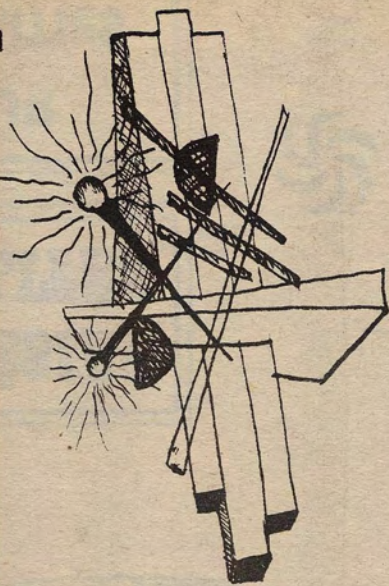


THE BUDDHIST 3rd CLASS JUNKMAIL ORACLE
L.2 NO.3 AUGUST-SEPT. 1968

At this point, I am left with no choice
other than discontinuing this paper. The
ignored "hip" community of greater
Cleveland is either incapable or unwill-
ing to support this paper, so fuck it.
The spiritual corpses of the "hip com-
munity" can continue to learn where its
from Life Magazine & the Cleveland
Coin Dealer as they have in the past.
A section of the Cleveland Underground
would like to leave & go to areas where
there is a more constructive community,
where there is less talk, less apathy
& more constructive psychic
work. We are tired of being Eunuchs
of the local Christian Death Cults,
we are tired of being kept humble by
psychic businessmen, We are tired of
being forced to worship the power of
the American god, the \$, or starve.
DON'T SEND MONEY - all mail received
after OCT. will probably be burned
or opened...piece/peace&awareness
a.levy c/o The Asphodel Bk Shop
1111 Superior Ave Cleveland 44113
THIS IS A MAILING ADDRESS ONLY



THE SEVENTH GATE
1823 Coventry Road
Cleveland Heights Ohio 44118



HEAD OF A BODHISATTVA
from Gandhāra, Kushan period, 2nd century A.D.,
black slate, h. 12 inches.

INTRANSIT-THE ANDY WARHOL-GERARD MALAN-
GA MONSTER ISSUE. 200p. \$2.50. A whopper
of an avant-garde--underground literary
event, an anthology that will be hard to
beat. Many (105) major and minor poets
and writers of the avant-garde and under-
ground scene are included. Fault lies in
some poems not being truly representa-
tive of the poet. In some other cases
the poem or work is bad in comparison
to what has been written by the person.
But on the other hand, many have their
best represented. Warhol's ten page
The Cock is exquisitely and typically
yours-Warhol.

From TOAD PRESS/BOX 1586/ EUGENE ORE.

FOXFIRE. A good regional (Southern
Seaboard) magazine printed in ink that
flows with true folk-blood. Yarns, local
wisdom of the aging, superstitions, herbs,
etc. Good nature photos. The poems are
simple praises of nature. No great
lesson or enlightenment, just nature.
Fault is in the sprinkling of some teen-
age poems with their great universal
last line insights that turn good poems
into corny poems. The first issue
of Foxfire contains some words that
warrant quotation in order to encourage
i.e. kick in the ass some people in
Cleveland-East Cleveland.

"Lots of people; lots of yak. It feels
good, but don't let your ego think it's
a substitute for work. You gotta do IT.
The ultimate and I'm sure the most holy
form of theory is ACTION. Introspection
finds mud...." ---William Giles

FOXFIRE subscriptions \$3 - FROM ELIOT
WIGGINTON Rabun Gap GEORGIA 30568

TRIO IN BRONZE and TRIO IN SCARLET are
studies in simplistic generalized adoles-
cent triviality--writing poetry in
terms of I, MAN, because they haven't
opened their eyes and mind. Exception
is Juanita Tobin. Here is a person who
knows. Her Thunder road poems are
alone worth the price of Trio in Scarlet.

\$1.00 from THE E. CAROLINA U. STATION
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----F.W.W. Osinski



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AKRON'S FOLK MUSIC THEATRE



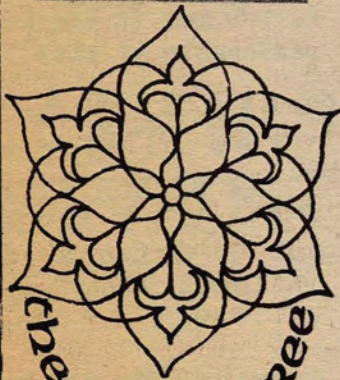
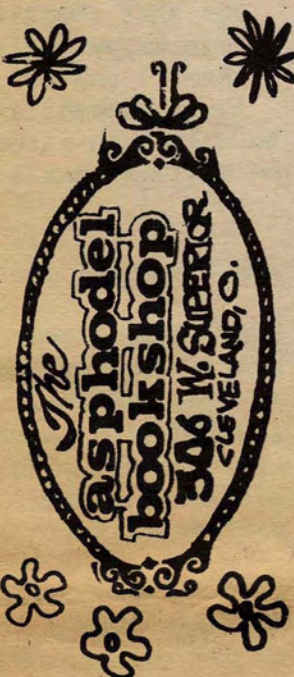
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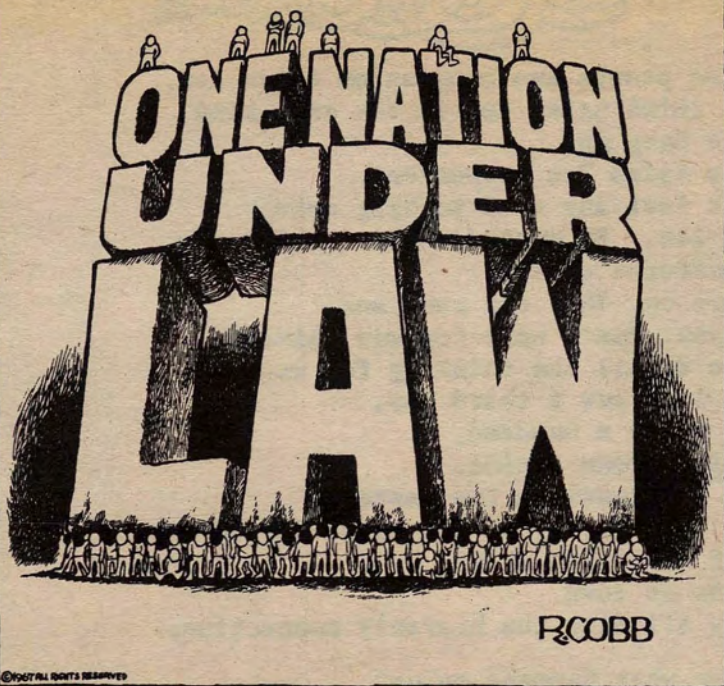
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CLEVELAND, OHIO 44112
229-7558



1799 COVENTRY ROAD
CLEVELAND HEIGHTS, OHIO

Linda Lockhart

page seven



by Bill Higgs (LNS)

EDITOR'S NOTE: Bill Higgs is a radical attorney, residing in Washington, D.C.

1. A general system of grants is made available to the states under the direction of a central Law Enforcement Assistance Administration (LEAA) in Washington. \$100 million is made available for expenditure by June 30, 1968, and a like sum for the following fiscal year. The grants go to state, regional, and local law enforcement agencies for various purposes, including research, administration, planning, training, personnel and the purchase of weapons. Up to \$50 million is immediately available for the organization of vigilante units to supplement local police forces. (Sec. 301 (b) (7)).

A National Institute of Law Enforcement and Criminal Justice is established for training, research, dissemination of information, planning and recommending to the various law enforcement agencies. (Sec. 402 (a)) The Institute is authorized to make grants to and contract with colleges and universities to do research, demonstrations and special projects; programs of behavioral research are specifically mentioned (Sections 402 (b) (1, 2, 3, 4, 5, 6, 7) and 402 (b) (3)). Moreover, the LEAA is empowered to finance through contracts with colleges and universities undergraduate and graduate program training of present local and state law enforcement personnel (up to \$1,800 per person per year) in law enforcement techniques (Sec. 406 (b)). The LEAA is authorized to appoint private (or public) committees to "advise" it all over the country (Sec. 517). Special emphasis is put on "riots and other civil disorders," as well as on organized crime (Sec. 307 (a)).

Grants for the financing of public school programs are provided "to improve public understanding of and cooperation with law enforcement agencies" (Sec. 301 (b) (3)).

Racial discrimination in the selection of personnel of all law enforcement agencies is specifically allowed (Sec. 518 (b)).

2. The Supreme Court's procedural safeguards preventing the use of confessions obtained under conditions evidencing police intimidation (such as excessive detention prior to arraignment before a magistrate, failure to warn of right to counsel or right to remain silent, and failure to supply with counsel) are legislatively overturned as to all cases in federal courts. The "voluntariness" of the confession is made the sole question to be decided. Moreover if the confession is obtained by means other than interrogation or when the person is not technically arrested, then it may be used in court anyway (Sec. 701 (a)). The Supreme Court's limitations on the use of eyewitness testimony growing out of staged police lineups were also overturned (Sec. 701 (a)).

These provisions apparently constitute an open invitation to the police to use virtually any means possible to obtain a desired confession, since the loopholes are big enough to drive a truck through. Moreover, the fact that some of them may be declared unconstitutional two or three years from now by the Supreme Court means also that they will be fully used until that time (if it ever comes).

3. As if the foregoing provisions were not sufficient to effect the shift to an American police state, the wiretapping and bugging parts of the bill were added to complete the picture.

First of all, any telephone instrument or equipment used by "an investigative or law enforcement officer in the ordinary course of his duties" is totally exempt from any coverage of the bill by definition (Sec. 802 (2510) (4) and (5) (a) (ii)). This provision means that, at the outset, the police don't even have to use the huge loopholes that will be described in the following paragraphs:

The phone company can use wiretapping almost without restriction for its own internal purposes (whatever those may be) (Sec. 2511 (2) (a)). The President can authorize the tapping or bugging under almost any circumstances even only vaguely related to the national security, including those involving "the overthrow of the government by force or other unlawful means, or... other clear

and present danger to the structure or existence of the government." (Sec. 2511 (3)).

IT SHOULD BE STRONGLY EMPHASIZED THAT, UNLIKE PRESENT LAW, ALL OF THE INFORMATION OBTAINED BY THE BUGGING OR TAPPING CAN NOW BE USED IN COURT TO CONVICT (Sec. 2517 (3)).

The above paragraph cannot be emphasized too strongly.

Not only the use or making of a bugging or wiretapping device is now made a crime, but is also a violation to even possess one (five years and/or \$10,000) (Sec. 2512), unless you're a law enforcement officer or under contract with one. Moreover, Sec. 2513 provides for the confiscation of any such devices and for the paying of informers from federal funds. The Attorney General is also authorized to offer immunity from prosecution in order to force the witness to give incriminating testimony in court (Sec. 2514).

Even the elaborate, showy procedural facade for obtaining a bugging or wiretap authorization from a court (federal or state) is a joke. The proceedings are, of course, secret; they may be taken even after the surveillance has already begun; and it may be continued indefinitely, even though there is a technical requirement of a monthly renewal by the court. Virtually any law enforcement official, federal, state or local, may apply. Surveillance is authorized in regard to most federal crimes specifically including drugs such as marijuana and violation of the new anti-riot laws (violations of the criminal anti-trust laws are, of course, omitted).

Electronic surveillance of all state crimes "dangerous to life, limb, or property" punishable by one year or more is authorized. Information obtained may be used for virtually any purpose even though the bugging is initiated for one purpose and uncovers other things constituting crimes (except the judge's permission (!) in the latter case is needed before it can be used in court). The police. The police can shop around to find any judge that will allow them to bug or tap, and, should they be turned down, they can take a secret appeal to higher courts — procedure heretofore unheard of in American law. Even though the words of the statute state that the persons under surveillance must eventually be informed of the fact, by its own terms the law allows this to be indefinitely postponed. (Secs. 2516-19)

Finally, even if the provisions are completely violated by the police from top to bottom, the remedy available to the citizen is a civil case for "damages." But then the law provides that even a "good faith" reliance on the new law is a "complete defense" to any "civil or criminal action" against a law enforcement officer. (Sec. 2520) (How the police could be subject to a criminal action in the first place and under what authority is unclear to say the least.)

(The Communications Act is amended to allow any activities that take place under the new Act; that Act was interpreted to restrict and prohibit the use of information obtained from bugging and tapping.) (Sec. 803)

4. The "firearms control" provisions are generally ineffective to prevent the weapons traffic, particularly in rifles and shotguns; yet, the new law contains sufficient tricky provisions to trap almost anyone that the authorities wish to get. Controls on major weapons (bazookas, machine guns, etc.) are strong, are fairly weak on other weapons, such as pistols, and are virtually nonexistent on rifles and shotguns. The Secretary of the Treasury administers the law. In essence, any transporting of a firearm (other than a rifle or a shotgun) over state lines or any disposition of the firearm thereafter or any transfer between residents of different states will probably result in violation of the new law; the penalty is five years and/or \$5,000. Dealers are subject to rigid penalties for failure to comply with the provisions, including registration of all sales and prohibition against selling to anyone under 21 or to anyone indicted or convicted of any crime involving a penalty greater than one year (except for violation of the criminal anti-trust laws). Major weapons can only be purchased upon the O.K. of the chief law enforcement officer of the locality (therefore, only by the "minute-men" types?) Law enforcement officers are exempt from the new law; even private guards are exempt from many of them (secs. 901-907).

The new law also makes it a crime, carrying two years and/or \$10,000 for (1) convicts (crimes carrying sentence of one year or more); (2) those discharged under other than honorable conditions; (3) mental incompetents; (4) aliens illegally in the U.S., and (5) those who have renounced their U.S. citizenship—to receive or possess any firearm (Sec. 1201).

5. The Anti-Riot Act (otherwise known as the Civil Rights Act of 1968) is amended to disqualify from federal employment (for five years) anyone convicted of any participation in a riot or civil disorder when the crime constitutes a felony (Sec. 1001).

6. The tone of the entire bill is best set by quoting an exquisite bit of neo-Mississippiana—the final section of the new law, which applies only to the 65% black District of Columbia—perhaps Congress' gift to the Poor People's Campaign:

SEC. 1502. Whoever threatens within the District of Columbia...to injure the person of another or physically damage the property of any person or of another person, in whole or in part, shall be fined not more than \$5,000 or imprisoned not more than twenty years, or both.

POEMS of BOB WATT

DRAWINGS by ARTHUR MOYSE

ZEN

Most Zen people are hung up on Asian Zen.
If you think Asian Zen is the only kind
you may be hung up
in strange Asian Zen suspenders.
I don't feel any need to hang onto
any Asian Zen. We must develop a third way
we have suffered enough,
we can move on. They can move one.
I beg of you, don't wait for our Chinese
waiters to do all the thinking for us.
I have laid out a third way,
a fourth; up to a hundred,
in my Indian dream series.
I am a new American Zen Master,
don't try to hang any of the cross-legged
cobwebs of Asian Zen on me,
it may slow me down
and we may all miss the heavenly connection.

No matter what happens to us,
our children will be ready for the
heavenly connection, and
new American zen love.

It will come, don't sweat it. Zen is possible
in America; Americans will be happy people
yet.

two Marriage poems

I

Why should I choose marriage
or non marriage there should be a 3rd way.
Why do these Christians try & force
us to choose most of us aren't
suited to marriage
or non marriage but fall somewhere
in between these 2 extremes of life.
4 of 5 marriages don't work & 4 out
of 5 singles don't work, so I say to
you now the vast majority of people
are suited for something between these
type lives.
About 70% of our people
liv ing under a wrong way of life
should be relieved by now. We need
more half marriage,
trial & experimental marriage.
One night a week marriage,
marriage to 3 or 4 people at once
or whatever works best for you.
What about the children
yes what about them, don't they need
some happy satisfied adults around
them. I say yes, we can't afford
these present extremes if we are
to help each other & love each other
on a steady basis.

power

My power is that I don't need any power.
I pray for weakness when everybody is pray-
ing for strength.
There is nothing better than a good weak
idea or measure.
We may need many more good weak ideas to
pull us out of the hole strong ideas have
put us into.

Possibly, for every strong idea or convict-
ion we have, we should develop a weak
idea in order to stay in balance.
But, what about power?
I know as much about power as Johnson,
Mayor Maier, the Police Dept., Army,
Marines, Red Necks, Blue Jackets, Red
Caps, Rangers, Green Caps, French
Berets, Gutter Snipes, The Pistals,
Hell's Angels, hoods, Black Shirts of
Germany.

Power develops from good weak ideas,
kiddies, this is where it comes from.
So, balance your inner selves with new
bright, weak ideas, all you kiddies.
I want to look at your world view, to see
the world through your eyes.
I would like to see your new skills
functioning, the so-called Funktionss-
lust of Karl Buhler.

Everybody is saying pray for strength, I
say pray for weakness, we have had so
many strong measures & they haven't
helped us now.
We should have some good weak measures.
I won't back out of here, I know when I'm
solid & conservative.

Bob WATT

SEX BILL

International Situationists
gained control of the students
union in Strasbourg Univer-
sity. Hope to create
the "situationist society"
which will make
the world a better place.
The situationists are
a group of free-
thinkers who are
opposed to the
establishment and
the orthodox
view of the world.
They are taking
action in the
name of preventing the
disintegration of the
students union.
A white South Af-
rican couple had their
14-year-old son
classified as a
"situationist" and
boarded a ship
to keep them
from the
couple's
her as a
situationist.
Mr Leo
Abbe, Mayor of Pont-
pool, moved the second
reading of the Sexual
Offences
Bill, providing for
changes
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committee stage
will be refused for
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The House
before in favor
change but the
Session
could
now go

country's history is thought
to exceed even that of World
War II. At the sigma-centre,
Amsterdam, a two-day happen-
ing, entitled Paint-in, took
place. More than a hundred
VIPs (politicians, football
players, journalists etc.) were
invited to a party from 10
pm to 10 am. The party was
next to a bunt collector
(1000 guineas) and to the
"ADLINE".
LEAF
TO BLAME - Moscow

PROVIES

The Provies held their
"action" in the
square
"Down
the
with
group led by a demon!
with a big silver
Groups met in
square and
in the

War. The
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BUGGING

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Se



II

I'm a man & I can make a bag out of you

Every song I hear about being a man is
written by some colored person, indian
or phony native.
I would like to hear a song designed to
give off the virtues of the average
middle class man, if he has any special
virtues to begin with.

What is the value of the middle class
American anyway, I can't seem to think
of any outside of making bags out of
perfectly good women or visa versa.

Who stole our land & most of our power
or are we stealing from each other
having run short of indians.

Middle class men stop hauling women off
to your box houses & trying to make slaves
of them, leave more of them free
for their own pleasure & leave some
for your fellow man to look at,
& love without dragging them off to box houses

Middle class man, we need some friendly sexy
women left over from our box houses for
all to enjoy.

American man, I beg of you, be fair
with each other of all creatures
the married woman is the unhappiest
so why continue to inflict this on our
best girls & women I beg of my
fellow men in box houses try to be
reasonable at this time for the good of all.

POEMS BY BOB WATT published by QUIXOTE
PRESS 315 N BROOKS MADISON WISC. A year
sub to Quixote (\$5) brings all QP publi-
cations, about 15. Costs more for insti-
tutions.

drawings by Arthur Moysé from his folio
of drawings titled TERRIBLE GARDEN WORLD
22 prints 10 1/2" by 8 1/2". \$1.50..published
by BB Books 11 clematis street blackburn
lanes. England



"Mum said one shot of LSD and no sugar as she's diabetic"

putting out a newsletter once a week, improvised drama group (not gestalt psycho-drama) drug-abuse workshop, writers work shop---judo lessons---

1: It sounds like the YMCA? not very hip or interesting.

2: The difference is the kids here, they set up the things themselves. They say what they want and I explain to them what has to be done and they do it. I'm willing to help them, but I'm not going to do their work for them and they're not interested in being hip, they're already hip-any one of them has more soul than 10 hippies. We really don't want hippies (as defined by mass-media) slopping up the place.

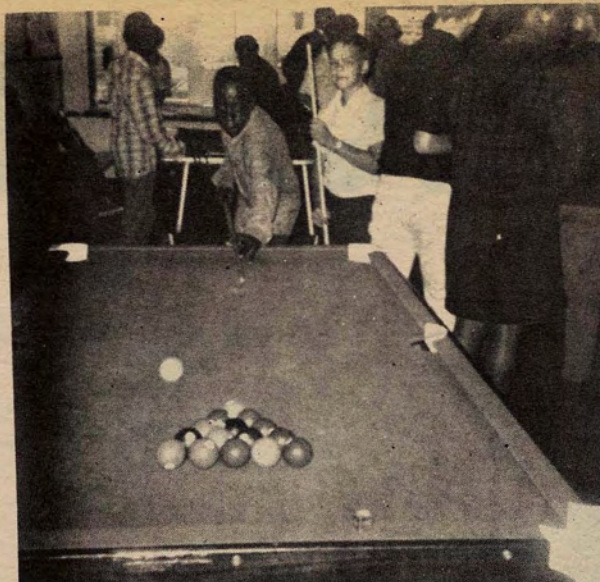
3: What about the drug abuse shop?

4: There's a serious problem here with glue sniffers. WE CAN'T EXAGGERATE THE PROBLEM! In the past few years a couple of kids have died, if nothing else, we want to inform these kids that GLUE KILLS. It deteriorates the brain-turns you into a vegetable or a moron (if anyone has a problem from sniffing glue-contact Bob Cappelli at Drop-In-City - 14619 Woodworth Ave. 2 to 10 Mon thru Sat)

At this point the interview just topped, 2AM? something near the end of Cappelli's 12 to 16 hour day. The following day I watched him talking to a group of about 30. They were responsive, they like the place and want to keep it open, that much was evident. I don't think they really realize the place is their's yet, I don't know if they can accept the responsibility of defining what they want, and then proceeding to do the work that will be necessary.

I keep remembering the poets of Cleveland and who needed a place to read, who made use of The Gate (at Trinity Cathedral), the poets who disappeared when the Gate was mysteriously murdered. The poets who couldn't understand why I didn't take my obscenity case to the Supreme Court, the poets who were afraid to visit my house because they didn't want the Police watching them, I didn't go to the Supreme Court because I didn't want to waste other peoples money to defend the Freedom of Speech of a bunch of Chicken Shit literary poets.

Drop-In-City, is only a few weeks old, much of it is still just an idea, it is for the young people of Collinwood.



RECORD REVIEW • RICH MANGELSDORFF

JAMES COTTON, Pure Cotton, Verve Forecast FTS 3038

One of the Mothers of the Chicago Blues uprising who is now coming in for some recognition, Cotton leads a band here which occupies a pivotal spot on the blues spectrum.

It's a crack band, indeed, and more clean and sophisticated than most of its kind; almost the link between countrier bands and the sprucing and augmentation of the white groups. Perhaps the main factor which enables this band to hold a line tangential to most other blues happenings is the fine balance it achieves in utilizing most of the blues sounds.

Like Cotton's linear and well-phrased harp, one of the first to show Butterfield and others how to use this horn up front as lead solo voice and give it the required scope and force. Or Luther Tucker's very apt guitar work, understated and always on top of the motion, cutting through with the characteristic blues pungency. Or Alberto Gianquinto's keyboards--which Cotton utilizes much more than most blues groups with a good guitarist generally do. Whether backup or solo, whether rompy South Side piano or simmering organ flourish, he's present all over the record.

Damned few blues groups can work with all three of these prime moving blues sounds, all doing their thing, especially within the confines of no more than a five-member group. Cotton does it & makes it look pretty easy at that. This is another one of those lps which a lot of people won't appreciate because they never knew the hell they've been listening to all these years in the first place.

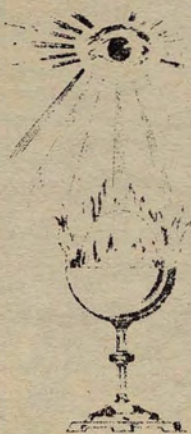
Some material is weak. Gianquinto has two originals, "Soul Survivor", which is too much like "I Just Want to Make Love to You" and "Who's Afraid of Little Red Riding Hood?", which is a rerun of the Jazzbo Collins thing, and while the dialog is bought somewhat up to date, it still sounds pseudo-hip-one-for-the-squares. However, Cotton's "Creeper" is a free-going blowing piece where he works his harp around all sorts of corners and with a more Sonny Boy Williamish sound than he usually employs. Gianquinto cooks his organ all the way through "Somethin' You Got", an Ace Kenner thing that's right down there. Luther Tucker sings his own "Fallin Rain" and shows you a lot of nice guitar things. Also on "Heart Attack" where everyone speaks a good piece, and listen to Tucker and Gianquinto work together on this one.

"Lovin' Cup" is real smartly done. Francis Clays drumming is worth a special album-long listening in itself.

This lp is definitely a useful item for anyone serious about understanding the blues.



Drop-In-City is offering the Collinwood youth a chance to learn how to function as members of the community.



THE MOODY BLUES IN SEARCH OF THE LOST CHORD



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BARE WIRES

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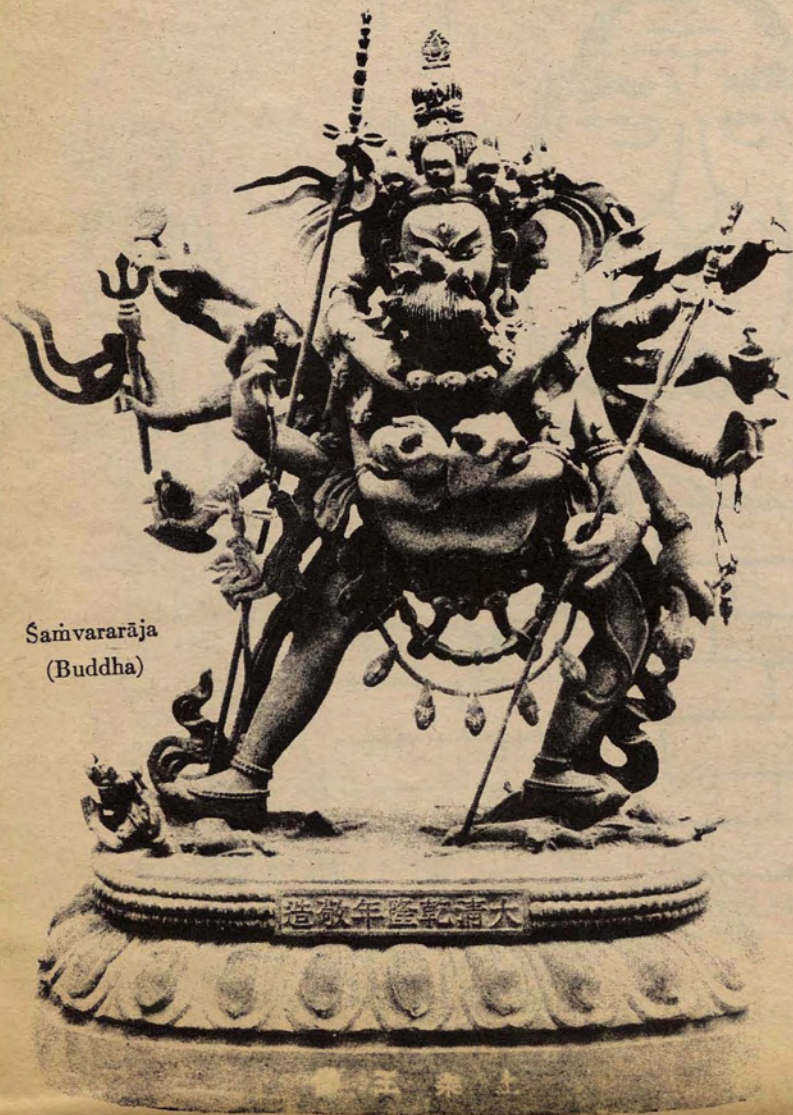
1260 EUCLID AVENUE WESTGATE SHOPPING CENTER

SEVERANCE CENTER
SUMMIT MALL / AKRON



LONDON

"TO CHANGE IS TO BE W/OUT FRIENDS
BECAUSE THOSE WHO LOVE YOU
FAIL TO RECOGNIZE YOU" - B.E.PILCHER



Samvararaja
(Buddha)

The Wisdom Gone Beyond: An Anthology of Buddhist Texts, Translated from Tibetan, Sanskrit and Pali by various hands, Bangkok, The Social Science Association Press of Thailand: 1966. 5 1/2 x 8 1/2, xiii, 135 pp., illus. \$3.00 from Buddhist Bookstore, 1710 Octavia St., San Francisco, Calif.

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with, SURVIVE FOR, & LOVE YOURSELF
AND THEN TO REALLY KNOW - YOU
ARE otherpeople



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FRI
AUG 23
WEEKDAYS ONLY

BLOOD SWEAT AND TEARS SAT
AUG 24
SUN
AUG 25
COLUMBIA RECORDS
WEEKDAYS ONLY

THE CHRYSALIS FRI
AUG 23
SAT
AUG 24
SUN
AUG 25
MGM RECORDS

TOM PAXTON AUG 9
AUG 10
AUG 11
ELECTRA RECORDS

RESERVATIONS
231-3020

KALEIDOSCOPE July 1968



"When, in the name of conscience, will we have an
end to this violence in America?"

thart to B.E.(cover) sandy (typing) Tom
Puncher (cartoon-page 15) Kaca (flowers
& typing)

Dr. Edward Conze, eminent scholar of Theravada and Tibetan Buddhism and Professor of Indic Studies at the University of Washington, may be deported to his native England because of his liberal political views, student and underground newspapers in Seattle have charged.

Procedures for his permanent visa have been delayed by Dr. George Taylor, head of Far Eastern studies at the University of Washington. Dr. Conze is quoted as saying. The application process was held up for 18 months before the University finally submitted the required papers to the U.S. immigration authorities, according to the University of Washington Daily.

Outcome of the present appeal of waiver of deportation is currently in doubt. Both the student and underground press point out that Dr. Taylor has high connections in government, and his recent marriage to Dr. Florence R. Kluckhohn of Harvard in the office of Vice President Hubert H. Humphrey tends to confirm this claim. His hawkish position on the Vietnam war is said to be the root-cause of his conflict with Dr. Conze.

During the academic year, 1967, Dr. Conze took a strong position in support of a controversial colleague at the University of Washington. He has charged that this action, and the reports of ROTC students in his class have jeopardized his case. He states that he was recently visited by agents of military intelligence who asked to see his files, and that he denied this request.

Dr. Conze's protest of American involvement in the Vietnam war is broadly based upon Buddhist principles, according to Helix, a Seattle underground newspaper.

"The aim of a Buddhist society is to live in harmony with nature. The aim of Western society is an assault upon nature and the landscape, and an exploitation to the point of exhaustion of the wealth and resources found there," he is quoted as saying.

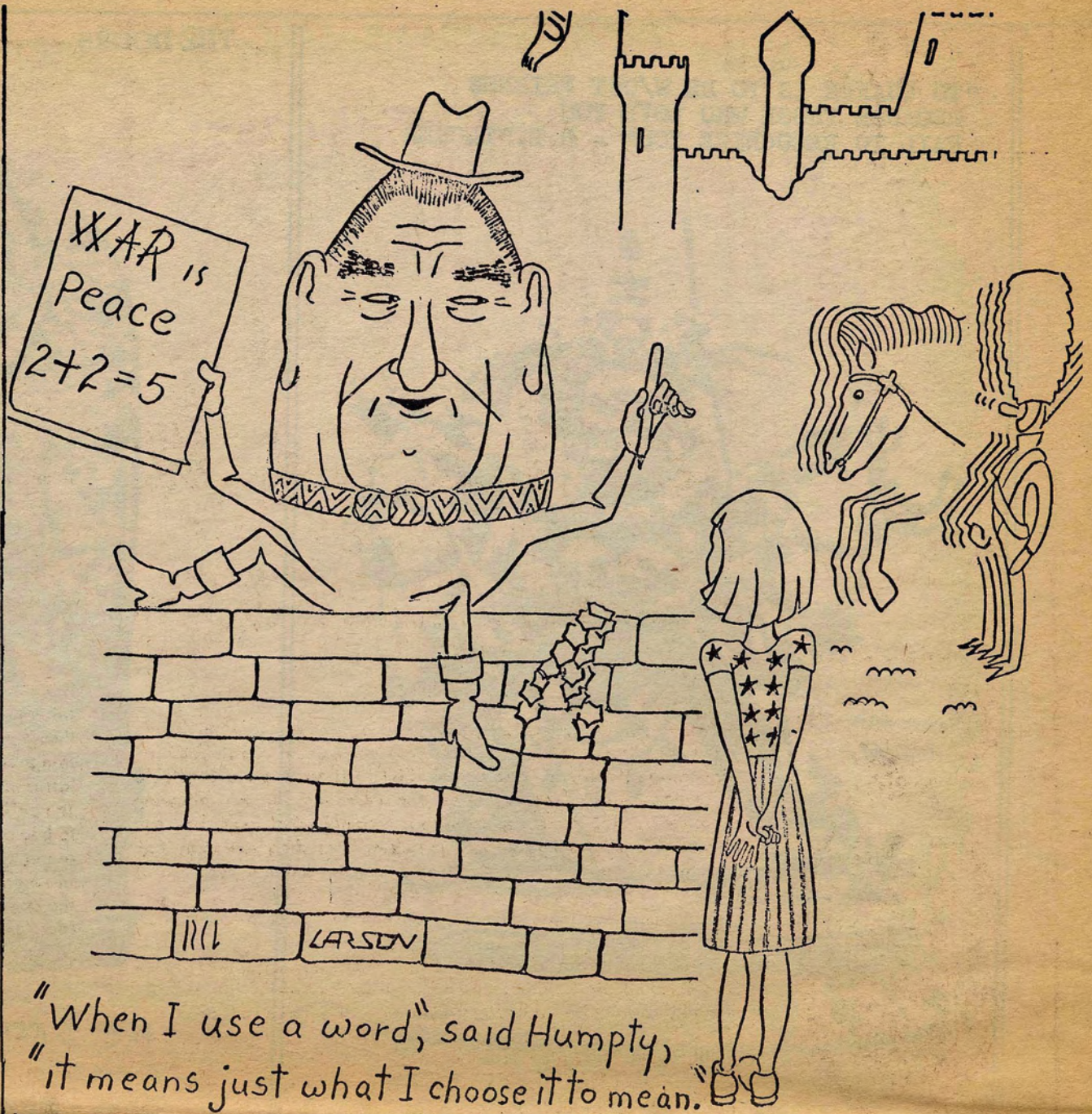
Dr. Conze was brought to the University of Washington to establish a center for Buddhist studies at a time when American authorities felt the importance of communication with Asian Buddhists, but, apparently, high level changes in policy have brought government grants in this area to an end.

A case in point is the total silence from planners at the University of Washington regarding an Association for Buddhist Studies which has never moved beyond its initial and one session in Vancouver in January, 1966 (see Diamond Sangha, Vol. 6, No. 3).



- Robert Aitken

Diamond Sangha is published every two months or so at Koko An, 2119 Kaloa Way, Honolulu, Hawaii 96822, by the Diamond Sangha, a Zen Buddhist Society. Contributions are tax deductible.



TEACHING THE BETTELHEIM ESSAY

Teaching the Bettelheim essay
"Adjustment for Survival"
(the camp at Dachau) to freshmen

I worked myself up to where
I made them squirm
and some looked puzzled



some a little scared when
my voice cracked and
it appeared that I might cry.

Actually I was more furious
than sad--furious with them
and with their stupid

reactionary parents who hate
Negroes and voted for Goldwater
or Johnson and now send

them suspiciously to
the university "so they can wear
a white collar to work."

Later it kept working at me,
the poison, and the despair
turned my stomach over

when I looked at the October
moon and froze me from
the happiness of our hazy lake.

Creator spirit! Restore my love
for even one person and let
me not tell my students lies.

by

Barbara Gibson

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then quietly backed away and resumed their cruising. This happened several more times before the dawn sun brought the reading to a close, and each time with a minimum of distraction on the part of the patrol. This was encouraging, as many previous readings had been broken up on the spot for one reason or another.

Now Gene is working in the library at Sing Sing. Part of his assignment consists of helping illiterate prisoners compose and write letters to their families and friends. It's ironic that a poet with a brilliant knack for communicating has to exercise his powers in a jailhouse in order to have his endeavors deemed fit for social consumption. But it beats making license plates, I suppose, and I have no doubt that some of Gene's innate warmth will rub off on one or two of his fellow "cons." It wouldn't surprise me, in fact, if he leaves Sing Sing with a fan club in his wake; he carries an aura of optimism with him that's hard to ignore.

Regarding his role as a poet (o, those empty out high-sounding generalities!) Gene once said, "I'm a MAN first and a POET second!"

To my way of thinking, this is the attitude that gives birth to the kind of poetry we need to wake us up, to make poetry FUN again, to reach those ears the Establishment poets keep talking about and yet which, for some reason, they seem intent on ignoring.

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A Free Literary Underground or State Patronage?

The British Association of Little Presses are presently trying to obtain Arts Council grants for a considerable number of small presses. It is thus perhaps opportune for us to reiterate and clarify our objections to such financial aid and patronage. Even a grant given and received without any apparent attendant strings or restrictions is bound to have a censorial and devitalizing effect insomuch as it creates a potential for financial expansion and therefore ensures dependence. This is an obvious but comparatively unimportant structural consideration but depth evaluation reveals an ethical inconsistency in asking a self-perpetuating State organization help subsidise a literary organ which seeks to undermine and dissolve that State and transform the civilisation and environment it controls and exploits. BB Bks will not be bribed by paranoic gangsters chosen by majority vote (mob-rule) who enact laws which are enforced by threats, violence and incarceration. We can have no part of a State which continues the upkeep of armies and prisons. We cannot support a corrupt society which is competitive and acquisitive, which is addictive and pleasure-seeking, self-indulgent and gratifying, racist and prejudiced, aggressive and hostile. Furthermore we are utterly opposed to an economy based upon cruelty and death; arms manufacture and flesh-farming. Not to mention the latest transplant black magic of the medical left-hand path. This is a simplification of complex profundity but simply put we cannot co-operate, by private or public identification, with wicked and evolutionary regressive organisations. All beings and things are interwoven into a vast universal tapestry; all interact, merge, become one. The microcosm is the macrocosm. Thus one cannot accept money from government sources without being morally responsible, in part, for that government's subsequent atrocities. -ENGLAND-

PM NEWSLETTER number sixteen Summer 1968

SAY MY NAME By **Barbara Gibson**

MAY BE ORDERED THROUGH

CRONOPIOS

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75c



DROP-IN-CITY

DROP-IN-CITY is a non-coffeehouse that exists quietly behind a facade of grey shabby boards on Woodworth Ave, in Collinwood. Its window is plastered with hand-written notes that say, essentially, 'please, don't try to stop us from growing.'

It is a coffeehouse in the sense of the old coffeehouses of the village, a place where people can confront each other or avoid each other, It is NOT a hippy hang-out. Its director, Robert Cappelli, is concerned with "meaningful action" not "meaningful dialogue." I tried to do an interview, but you have to be a part of Cleveland, a part of Drop-In-City, you have to be a part of yourself to really understand what the center is trying to let happen.

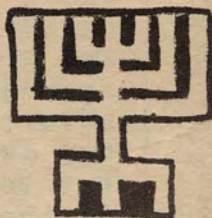
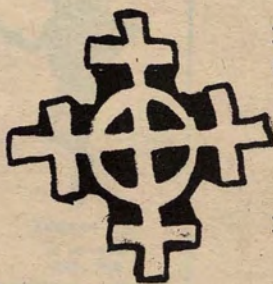
R.J.Cappelli kept saying, "don't talk to me, talk to the kids, see the place yourself," or "ask the kids."



EDITOR:

But, I don't really communicate very well with young people, I don't have the patience, maybe it's my own immaturity, I want these kids to realize, Ohio didn't give me a chance to grow into the responsible citizen I wanted to be. Everytime I meet young people I want to beat it into their heads to read and grow before they are lost in the mass-media propaganda maze.

But I visited the center, read poems, the kids laughed (the spontaneous response is always the best and most appreciated form of applause) and they listened, or they tried to listen. The basement area was so hot and humid I could barely see the poems I was reading. I was disappointed in the fact that much of what I tried to say went unheard. It takes a certain aging maturity to pull out the meaningful lines, a maturity that the Locher Administration apparently didn't have at all (although the age was there) maybe it takes a certain maturity to speak the lines.



INTERVIEW?

editor: WHEN DID YOU OPEN DROP-IN-CITY?

r.j.c.: We opened July 5th, it was just an empty storefront-it took 6 days to get the place together - the kids did most of the work once they discovered it was to be their place-not just another program designed for them.

ed: But six days is pretty fast, I mean it took The Well a year of talk and a month or more of work to get it 'together'.

rjc: It was our enthusiasm, the kids got infected with the energy. They seemed to understand that we wanted them to grow, not just to direct them.

ed: WHO's working with you, other directors, etc?

rjc: There's just me and the kids.

ed: Why did you open in Collinwood, why not East Cleveland where you live? East Cleveland kids don't have anything like this going for them.

rjc: After 20 years of 'meaningful dialogue' with the city fathers, who declared they had no problems in East Cleveland (they reject the idea that Hayden Ave. is a part of the suburb) I got tired of talking and being concerned with whose toes I might step on within the power structure. When the opportunity to do something about the admitted problems we find on Woodworth arrived, I gladly accepted the opening. (Across the street is East Cleveland), about 20% of our enrollment is of East Cleveland youths.

ed: You have two pool tables, where did they come from?

rjc: They were bought with SCOP Funds-a federal and city program-there's also a ping-pong table on loan from Rev. Bob Walsh and chess and checker tables from the defunct Well.

ed: Did the kids ask for this stuff?

rjc: Yes.

ed: Why didn't they ask for guns?

rjc: Because they want to see some action taken to solve their problems, they don't want to create new problems. And they already know "guns are always available." Like one kid said, "to put a gun in my hand is to go out into the world thru the back door, I want to go out the front door."

ed: What happens if this center closes?

rjc: It would deprive these kids of the one positive identification they have with the community. Its closing could incite them to act as a destructive force.

ed: What is constructive about playing pool?

rjc: It offers an approach to rap together, they compete peacefully-to fit into unprecedented club settings, fraternal? communal? NON-paternal! It just helps the kids to learn how to be together.

ed: You mean you don't make bombs in the basement? John Ungvary is going to be very disappointed! What else goes on?

rjc: We have speakers once in a while, Ralph Mitzer was here-militantly! The kids put him down. These kids want to survive and grow! We're

fight for the immediate needs, for the immediate interest of the people within the different institutions. And so we in the university began our fight. We had a privilege because we can study, we can read all information, we are not in the DDR (German Democratic Republic) and don't have to read some very revolutionary books also. We are in West German, and that's very important; we don't want to take away democracy, bourgeois democracy, but we very seriously want to fill it with new content. That is, real revolutionary democratic socialism doesn't want to take away democracy, we want to build up democracy from the bottom, not from above -- not with manipulation but with the direct support and participation of the masses (translator's comment - this in the US is called "participatory democracy")--and in this regard it is very important for you to understand our situation. We begin the anti-authoritarian, anti-fascist fight within the university, and we develop the model of democratization of the university. But we understood after a certain time that it is impossible to make democracy within the university without democratization all over the society. That means that after a certain time we had special administrative, bureaucratic and police directors within the university. We began the fight for a real direct democracy within the university always in relation to the society. We made a system of environment, meeting within the university, especially, about the problems of the Third World, about the problems of Vietnam, and as I said, Vietnam opened our eyes. We could understand along with the problems of the National Liberation Front in Vietnam we could understand the problem of knowledge, knowledge as a productive instrument for domination over the people. Look at America, look at their institutes and the use of knowledge for domination, for chemical warfare, and so on. Thus we could understand along with Vietnam our own situation: our own situation as young scientists within the late-capitalistic system and the use of science (knowledge) within the system. This first step for democratization within the university was the beginning of an understanding that we must broaden our base, must go outside of the university to cooperate with other groups, classes, or parts of the working class to make a broader base for a structural change in our society.

We have a real mass base within the university; for instance, in West Berlin out of 10,000 students in the Free University 75%, more or less, are in the anti-authoritarian camp. That's very good, but within West Germany and West Berlin that's only a big minority, and the process of democratization in the universities and in the society of West Germany must now begin. We were an avant-garde in West Berlin and we have a good chance to broaden our base outside of the university, in the professional schools, in the high schools, and especially in some sections of the working class, because our industrial progress,

the social economic development, is now stagnating. We have stagnated productive branches, like steel, textiles, and coal. These stagnated branches of our social economic production system are one of the points for us to go into practice outside of the university. The theory of our proletarianization is more or less a theory of the weakest link of the society. Where are the weakest links? and with which links should we co-operate? and so we work with schools, high schools, professional schools, and stagnated productive branches. These are the weakest links of the society, and there we begin our work. The organizational form is very important, to say only a few words about that.

We are not building a party. We don't want to build one because in the tradition of the revolutionary movement, in the tradition of the working movement the party was an alien organization in which the needs and the interests, the immediate needs and the immediate interests of the participants was not expressed in a direct way, it was only expressed by the apparatus, it was not expressed by the individuals. We want to build up a new form of organization. We began with the form of self-organization as an organization of our immediate interest, our immediate needs, for instance: as we understood the role of knowledge in the late capitalistic system we thought about the problem of self-organization of our knowledge and we built up our own university, a critical university as an alternative to the existing university. That's one form of self-organization, organization of our own interests. For instance, another example: after the 2nd of June -- on the 2nd of June we had a big demonstration against the visit of the puppet of Iran, the Shah, and on that day one of our comrades was killed by the police. After the 2nd of June we built self-organizations in the form of action-committees, in which the students who were not organized in the SDS (Socialist Student League) or in the other organizations, but who understood the situation and wanted to make politics without the traditional content of politics, organized themselves. They built up action committees, that is, a direct form of democracy within the sphere of our university. That's important for an understanding of our anti-authoritarian movement because all of our organizations are built up from the bottom, not from above. We don't want to build up a party, we don't want to build up an apparatus. Our SDS, for instance, is a decentralized organization in which all members who want to work for politics with a new content -- our politics, that doesn't mean the politics of the established party. Our conception of politics is related to our concept of knowledge: to use knowledge as a productive instrument for liberation -- so, we have a new content of knowledge and a new content of politics, which means to build up organizations only from the bottom.

Time is over, only a few minutes about the latest events in our movement and about our problems in building up a social revolutionary strategy to change our society. I think it is very important that we reach the goal in one area of the society, in the weakest link of the society, to break up the normal system. The normal system of life within the institutions, the normal system of parties in which the human beings are only objects of the apparatus, of the apparatchiks, of the functionaries. And this beginning was very important insofar as the meaning and importance of the university in our society will develop in the next period of time. If we could politicize not only the sociologists, the political theorists, the other branches of social science -- if we could politicize the technological universities, for instance, then we have certain and very important positions within the productive process. For instance, if there were one factory which produces weapons, chemical weapons for Vietnam or for Latin America, or for other parts of the world in which people fight for emancipation, and if we could research that, and politicize the technological intellectuals in this factory, then it is possible to make sabotage in the factory against the systems.

And now finally I want to say only some words about our own strategy. We want to build a double strategy. That means outside of the institutions to build up a radical, extra-parliamentary and extra-institutional opposition. The centre may be the most conscious, the centre in the SDS, but the anti-authoritarian camp is not identical with the SDS. For instance, they have only 400 members in West Berlin, but there are 5,000 or 6,000 anti-authoritarians in the Free University. This radical extra-parliamentary opposition is the nucleus of the double strategy, but we want to work together with all left or democratic elements within the apparatus, within the institutions. So we have to make use of the contradictions within the apparatus, and to work together with those human beings who want to be cynical within the apparatus, who want to work together with us. The content of this double strategy, therefore, is to make subversive work within the system of institutions, and to build up a new form of human relations outside of the institutions, outside of the parliamentary system. That means, we have to build up a theory of counter-milieu. Counter-milieu means that we organize our own needs in our own institutions, such as the critical university, such as our own kindergartens, movies, and so on. That's our next step, to build up a part of the new society with new human relations within the old society; because we don't believe that the difference between the communist parties and the social democratic party is a program. And if there is only one difference, the program, then there is no difference. If we could not establish new forms of relationships of

-- continued on page 4

SKYGREY REVISITED

by don thomas

a long time ago
i asked this guy; i sd, man,
you wanna help
really
send me a poem

& the guy did
you see) Bo (i was still waitin
for Robin Hood -
or maybe it was the guns
of Jesse James

i mean
i was facing west) Bo (-
but Robin Hood turned out
to be a faggot
and Jesse James was playing it cool
sweatin out the Times Review
alone and lost,
you remember) Bo (-
eight miles high
and i still had the taste of blood
in my mouth

strange, you say) Bo (-
yeah, but not all that strange
either:
you see, it's like this
the child is father -- nothin
you can do about that:
not a damn thing
and you can't deny it --
remember the time he --

HOLD IT
what's with this 'he' crap?
he is me, and i am what i am:
child and adult,
father and son --
thief,
make out artist,
jail bird and holyman,
poet
husband, lover --
father, lover --
lover, lover
twelve thousand
two hundred
twenty seven
and a half
days -- something more than
thirty-three years:
each part existing in the past,
present, and future WAIT,

its comin: tomorrow
is yesterday and today
and something new
deny any part
and you blow the whole thing:
good is to evil
black is to white--
child is to adult

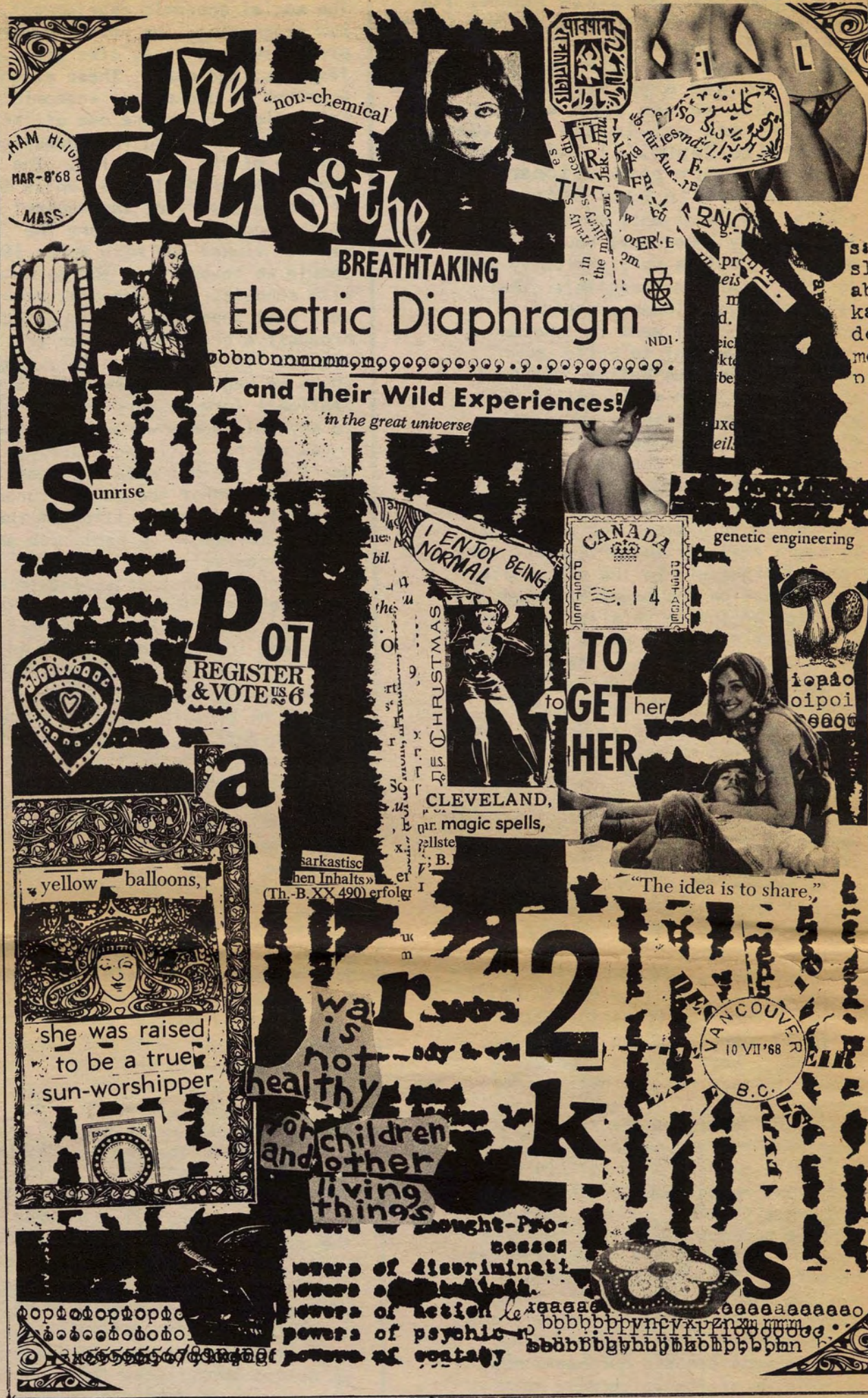
sometimes i hate your guts,
but you are me --
and i am you:
because of you

i've been there) Bo (-
and that's why i'm here today --
the printed word is just that:
ink on paper

back down at sea level,
and still the taste of blood:
okay, that's where its at--

tomorrow,
yesterday,
something new

RELIGIOUS COLLAGE - NORTH AMERICAN JEWISH TANTRA - d.a.levy



like i sd:
this guy sent me a poem
and it was about
Robin Hood
and Jesse James
and the thing they had
going for them --
hands across the mist) Bo (-
and warm things like that --
and who am i to argue with
HISTORY

still and all,
i never did dig twin beds.

/kent, ohio
july 19 1968

RUDI Dutschke on the German
movement - from page 3

more human relationships between us
in our extra-parliamentary area,
then we are not able to overcome
the society. That does not mean to
build up a paradise, to build up a
utopia or to build up a separated
part outside of the society but not
against the society. It means only
to build up our own forms of
institutions in direct fight
against the state apparatus.

July 1967. Around this time two years ago I noticed an ad in the Village Voice:

WALT WHITMAN SOLD POETRY DOOR TO DOOR--
SO CAN I!



Gene Bloom, greatest modern-
symbolic-abstract-positive-
negative-objective-subjective-
abdominal-projectionist POET.
Poems 35¢--2 for 60¢



Being flush at the time, and somewhat of a sport, I sent a quarter and a dime to the given address, along with the following message: "If this isn't a gag of some kind I'd like to hear from you--nobody sells poems through the mail!"

A few days later I received the following letter, accompanied by two poems (one gratis because I was a "poetic patron"):

(July 23, 1965)

Dear Lou:

Was very glad to hear from you, and glad you took time to write. This age has a basic lack of inter-communication. Actually I'm not in it for the 35¢ that I receive for my poems. The money will be siphoned off to other poets and to help defray the cost of my open-air reading I intend to have in September and to pay for free wine...I have had a lot of caustic comments about my ads but then again... as for the masses, so-called middle class, have you noticed how each is subject to exchange and call each other names? People for the most part would rather die the death of a polecat and stink their way to hell than think what you want them to think about what you are or may be. What people think is important, but not too. Actually most comments have just been beautiful...it's just the squares that bug most of the time. Ax-wielder bastards. There is something unholy, so to speak, about a normal poet. My basic aim is increased inter-communication in an over-specialized and over-compartmentalized society. As for the critics...I haven't reached them yet...but just to cause comment among them is basic enough. You're right... nobody sells poems...and that is why I'm getting a plethora of replies. I even had a girl call me up and say that she wanted to go to bed with the greatest modern symbolic abstract poet. Suffice to say she did.

It was real hunnish of me, especially so when I asked her for 35¢ for the privilege. You know... I got it. Another girl who wrote in I'm seeing this weekend. What started out as a lark is turning into a wizened folly. Yes, it is difficult to find rapport between people of the same mind and interest...it seems that everyone is subterranean. Right now it is 4 a.m. and I have to work tomorrow so I guess I will sign off. I have been up this late for the past week answering mail and have lost 9 pounds in the process. Take care...remember...good is no fun.



Cordially,

(signed)

What apparently had started out as a lark for both of us--Gene with his fund-raising gimmick, I with my curiosity--soon burgeoned into a solic exchange, often involving single-spaced missives of four or five pages. I'd been writing poetry for about eight years at the time, mostly stuffing it into manila folders rather than subject it to the nitwitism of pseudo-analysis with which my "educated" friends enjoyed treating it. Now, for once, I was talking with someone whose interest in poetry grew from the fact of being a Human

Being, not vice-versa. The same "poets" who bitched about Gene's methods were, oddly, the ones who whined incessantly that the public didn't support poetry. Who knows--maybe they expected contributions via telepathy. At any rate...



The reading was held on a September midnight on New York's Gansevoort Street Pier (the pier where, incidentally, Melville worked as a clerk and wrote Moby Dick.) My friend Don Howard and I arrived in the city early in the evening and Gene met us at the station. Of medium height and robust as hell, he kept us rolling hysterically all the way back to his pad with a rapid-fire delivery of the week's events. A natural raconteur!

In the Houston Street apartment, I was given brandy for my cold and a bunch of other participants dropped by. A monstrous block of cheese was unveiled--part of the evening's free goodies, along with sardines and wine--and we sat in a circle and cut it into bite-sized cubes and arranged them in a metal tray. While the food was being prepared, Gene showered and donned a tuxedo, then fitted himself with a long gray beard and added some silver highlights to his hair. The public was expecting a show--why not give it to them? Later for the stiff, humourless bastards with their sleepingpill mannerisms qua "poetic dignity." They worship Coleridge the junkie and Chatterton the adolescent suicide, but pull their leg a bit and they get upset all over the place. And they wonder why people think poetry is dull--they've made it dull!

We reached the pier about an hour before midnight. Thanks to a huge spread given Gene by Ed Johnson and his EXIT magazine, news of the reading had gotten around and people were already filtering onto the crisp boards in small groups.

By midnight things had been set up--snack distribution line; a list of poets who were to read; Frank Smith's jazz group supplying background music as desired by individual readers; a tall stool for the readers, and even a baby's pottychair in the event there were some shit poets present who desired seating more conducive to their genre of reading.

An amazingly well-behaved crowd of about 250 had gathered. When it was obvious that the reading was going to start, they quietly formed a circle around the high stool and took seats on the rough planks of the pier. A lamp-post shed dramatic yellow light upon the scene, and the air grew slightly chilly as the reading began. Young couples huddled together, many of them bundling babies in blankets. Elderly folks smuggled up among themselves. Those who came as loners were no longer alone.



Silence. Gene riffled through his poems, picked one, and started the ball rolling:

"I hate pigeons and people who feed them..."

It was a funny piece, something to break down any stiffness that might've prevailed. He read it with mock melodrama, and when it was over there was due laughter and warm applause. He began the next poem.

At the far end of the pier, the Harbour Patrol docked its boat and two policemen climbed up the ladder onto the pier. Approaching within fifteen feet, they watched the proceedings and



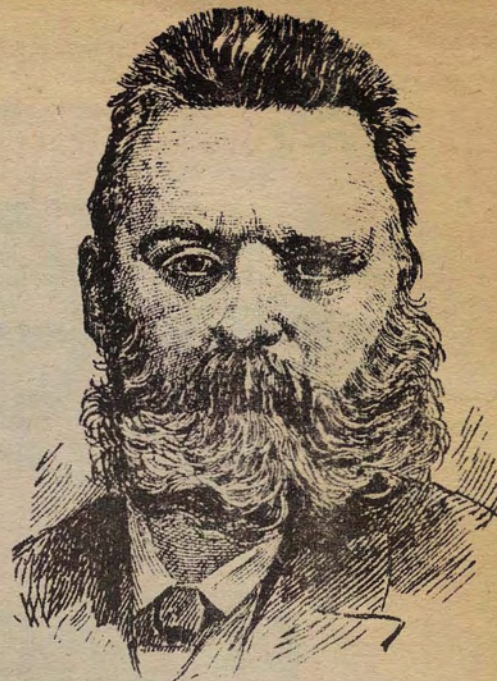
RUDI DUTSCHKE on the GERMAN MOVEMENT

Editor's Note: This is a transcript of remarks made by Rudi Dutschke to the Youth Commission of the Christian Peace Conference in Prague just before he was critically wounded in April. Dutschke has played a key role in the development of the student movement in Germany. Our thanks to Brewster Kneen of Toronto for taping and transcribing this speech. The translator notes that the German word he translated as knowledge may mean "science", "learning", or "scholarship." Dutschke himself used "science."

We believe that international opposition is necessary to fight against all forms of authoritarian structure, whether in socialist or in capitalist form. We differentiate very seriously between authoritarian socialism and the authoritarian structure of capitalism, of course. But that doesn't mean that we haven't to fight against the authoritarian form of socialism; and I think in Czechoslovakia now there is one great subject: to find new ways to combine socialism, real individual freedom, and democracy—not in the bourgeois sense, but in the real, social-revolutionary sense. To this extent it is very important for our protest movement in West Berlin and in West Germany to look to the movement in East Germany, and for this reason I am here. But I have to explain the situation of our movement, of our fight.

We didn't agree with the system in either side of Germany and began to think about a third way—a way of our own, with our own organization, our own articulation and our own real radical theory about the society. We understood that the modern form of fascism is not the same as the fascism of the DDR's theory about West Germany. I want to explain something about that, and I want to give you an impression about our situation and about our fight. If you have questions we can then speak in a more systematic way.

First of all, you have to understand the situation of the late-capitalist society, especially in West Germany and West Berlin. I mean by that, that we have a system of authoritarian institutions—the society is separated into a system of institutions like the factory, the university, the schools, churches, and so on. This system of institutions every day produces authoritarian personalities. That means human beings who are not able to identify with the society, who are not able to understand the society in a critical sense, who are not able to have an unalienated attitude to the society. Every day the system produced human beings without the faculty of critical reason. This production of authoritarian personalities in all institutions of our society is the basic reason for our anti-authoritarian movement. And we think that the modern form of fascism is in the institutions, not in one party like the NPD (National Democratic Party, generally referred to as neo-nazi—ed.), not in one person or one ideology. It is the system as a whole in which all human beings are alienated, are objectified, and are only objects of the structural manipulation of all kinds of institutions. This is especially true with us, in our historical tradition—you know the German tradition, that's the tradition of subordination. That's our historical tradition and the anti-authoritarian fight within the university & outside of the university I think is the beginning of a new period in our German history. For the first time human beings, & especially the intelligentsia—in former times the intelligentsia always betrayed the needs & interests of the working masses, always in our history --& now I think there is a real new beginning in that the intelligentsia & the students don't want to be the elite of the nation. They want to negate the elite conception, they want to be only a movement for the emancipation of the people, to



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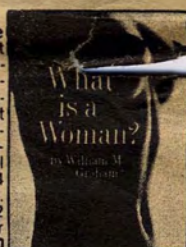
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