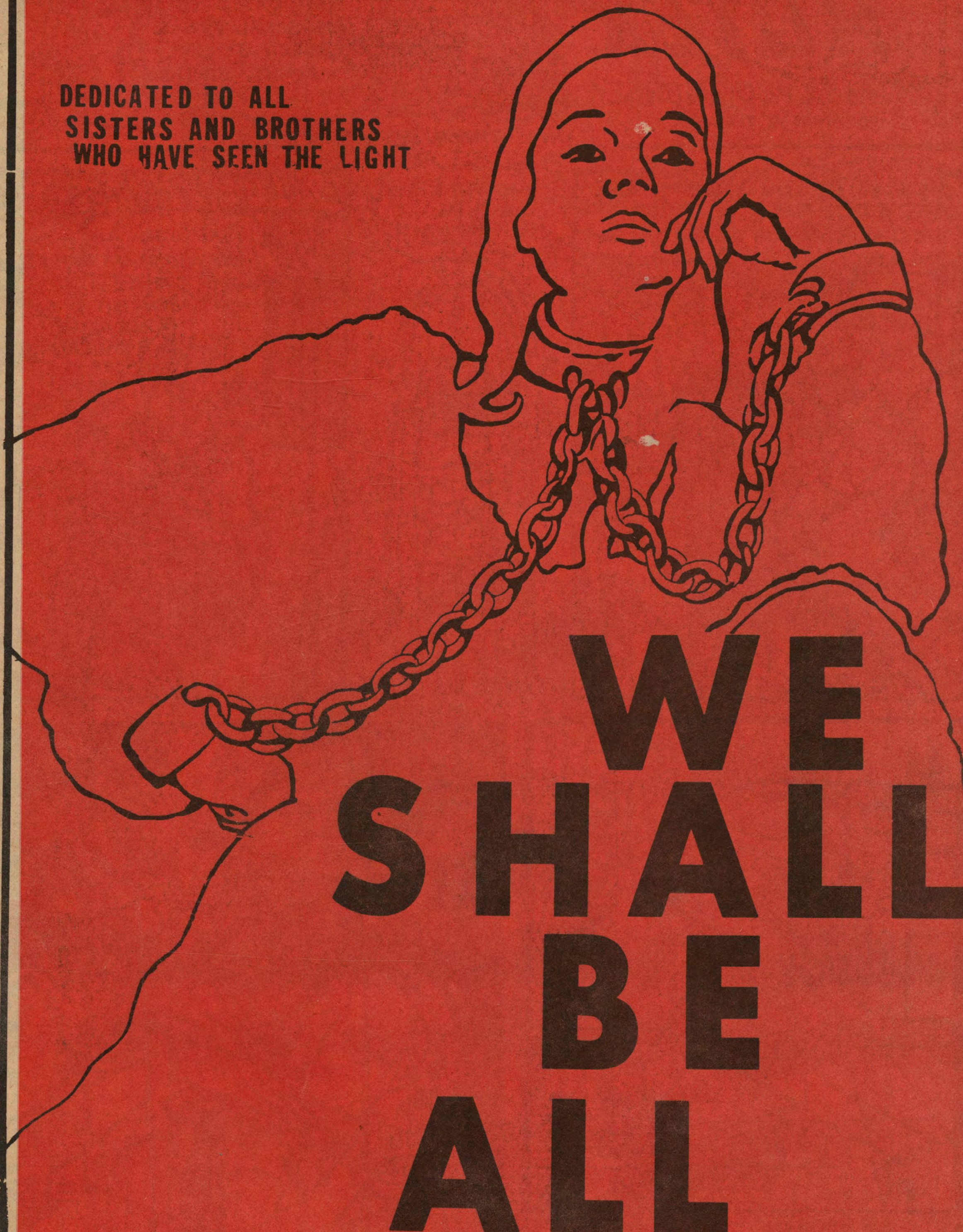


THE RED BRICK UMBC journal of art \$ politics

NO. 3 -----FREE-----TOWARDS THE REVOLUTION-----MAY, 1970

DEDICATED TO ALL
SISTERS AND BROTHERS
WHO HAVE SEEN THE LIGHT



IWW SONGBOOK

WE'RE ALL GODDAMN GONNA BE FREE

INTO THE MAELSTROM

AMERIKA. IT MUST COME DOWN. THERE IS NO NEEDED REFORM THAT CAN SAVE PIG NATION. WE ARE GOING TO EAT IT UP AND THEN SPIT/SHIT IT OUT, ANYWAY WE SEE FIT. NIXON SPOKE IN KNOXVILLE AT ONE OF BILLY'S CHURCH SOCIALS, HE CALLED FOR UNITY AND FREE DISSENT. GOOF NIXON SAID THAT HE KNEW PEOPLE DISAGREED BUT HE SAID THOSE WHO AGREED WITH HIM SHOULD BE ALLOWED TO VOICE THEIR OPINIONS. WELL NIXON, THAT'S BULLSHIT. WE DON'T WANT TO HEAR ANYMORE OF YOUR MYOPIC HORSESHIT, NOR, DO WE WANT TO HEAR YOUR ASSHOLE SUPPORTERS. THE REVOLUTION IS AT WAR WITH YOU, YOUR GENERATION, AND ALL THE FOOLS THAT BELIEVE IN THE AMERIKAN WAY OF LIFE.

WHAT NIXON AND THE CLOSET MAJORITY HAVE FAILED TO REALIZE IS THAT WE AIN'T TURNING AROUND OR DROPPING OUT. THEY CAN JAIL US, SHOOT US, TRY TO CO-OPT US, BUT WE UNDERSTAND. ALL YOU OLD FUCKERS ARE ON YOUR LAST LEG AND WE ARE GOING TO CUT THAT OFF AS SOON AS POSSIBLE. ADMITTEDLY AGNEW-MITCHEL-NIXON HAVE A CERTAIN ABSURDITY THAT CHALLENGES THE BEST EFFORTS OF THE CRAZIES. FOR THIS WE SHOULD BE TOLERABLE. AND IF THEY WOULD MAINTAIN THIS APPEARANCE WITHOUT TRYING TO FUCK UP THE REVOLUTION THEN WE COULD AT LEAST STOP THE BLOOD FROM FLOWING. BUT POWER PRODUCES ABSURDITY WHICH MAINTAINS DEATH-REPRESSION AS A BODY-GUARD. WE MUST BE WILLING TO USE VIOLENCE AND DIE TO RIP OFF THE DEATH MACHINE THAT IS AMERIKA.

NO MORE JIVIN' and SHUCKIN'

Paragraphs such as the one above can be very dangerous. Rhetoric that arises from hate or boredom is counterrevolutionary. It's not that any of what was said is wrong, rather the inability of the revolution to move on what it is saying is the fault. But it must be noted that the revolution is coming; in what form no one knows, but it is coming. With this promise in mind it is important to begin to start dealing with what is now and other immediate goals.

Although the last five years have been the beginning of meaningful change it has fallen prey to many pitfalls that have plagued American leftists throughout the twentieth century. As strange as it may seem, Amerika has faced two other potential revolutionary situations in this century. Prior to World War I the Industrial Workers of the World (IWW) came forth with an anarcho-syndicalist proletarian movement that caused such fear that it was brutally repressed during and immediately after the war. The Wobblies saw the enemy as the rising industrial complex that oppressed all working men, specifically the non-skilled worker. The Twenties were silent after the Red Scare which stifled most

radicals. Revolutionary movements next appeared with the Communist and fellow-traveller of the Thirties. The Communists had a potential revolutionary situation from 1929-1932, but were easily co-opted by Rooseveltian economics, the fear of facism abroad, and the inability to convert the American working class. With the emergence of the civil rights movement of the mid-fifties, the growth of Vietnam in the early and mid-sixties, and the development of an alienated youth culture, Amerika is again in the midst of revolutionary mumblings. The most important difference in the sixties from the other two periods has been the sudden awareness of people during the sixties that a war was immoral, or amoral, depending on how it is viewed, and the glaring fact that the government and its institutions are in collusion with big business and academia. These points cannot be stressed enough - Vietnam is an unpopular war, which neither World War I nor World War II were, and finally the new revolution sees the power of the Amerikan government as the enemy, rather than a factory owner or natural catastrophe. If the Wobblies or Communists had attacked the institutional structure of American power, the sixties may have been unnecessary. But they didn't, so it's our turn. Any person who can deal with the misdirected priorities of Amerikan civilization should know the only way to change the inequalities is to destroy the institution. What this means in revolutionary terms is terribly important. If the institutions that hold Pig Nation together are constantly negated they cannot function. For this reason morons like Nixon-Agnew are very important for the revolution. It is only with people like these that the true nature of bourgeois-bullshit-decadent Amerikan society finally appears. Doesn't it seem somewhat inane to ride through the 1960's and end up with a schmuck like Nixon? Just think how much longer the revolution would have taken if RFK had gone to Chicago, won the nomination, and was now sitting in Washington.

ALL TOGETHER

The most obvious, and upsetting mistake of the revolution is factionalism. Everywhere you turn the threat of democratic liberalism is wrecking the movement. A quick survey of what happened to the IWW and Socialist Party when they split over the question of violence and sabotage should be enough for any 1970's revolutionary. Of course, it is not, and the result is disastrous. The product of Amerikan civilization, a society that has been draped with incredible abundance, is democratic-liberalism. What this means is that the creation of a strong middle-class Amerikan culture has taught people the necessity of self-reliance coupled with benign institutions or bourgeois-anarchy. Everyone knows the importance of

AN OPEN LETTER

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First of all, we condemn UMBC - the administration, the faculty, and staff in general for their inaction and drugged complacency in the face of campus murder and the unbridled, illegal exercise of National power. In the wake of Revolution - from the Right and Left, UMBC was silent and unfeeling. The sense of community, or identification, of protest and of discussion was virtually non-existent school-wide. And this was an irretrievable sense that was lost, an abnegation of basic human rights and values.

Students for the most part attended classes that should not have even been held, the Administration maintained a spineless anonymity in a Moral crisis beyond parochial State lines.

By holding Graduation ceremonies as usual, flag and student upright and beaming but not embarrassed, UMBC displayed crushing brutality however localized. Monumental egotism, insensitivity, and delight in personal achievements if channeled and continued as expected from UMBC to society as a whole must be rejected and eliminated.

Where do we go from here? Most of us will be leaving UMBC, some early, some just in time, and most with doubts. Doubts whether bricks will fly, or just the brickers. Skepticism concerning the future of the bricked-up, cemetery institutional spirit governing here.

Not just questioning spending three or four years at a suburban WASP setting with few blacks, a repressive and cojoling Administration, and with no real physical link to Urban problems. That would be egotistical hindsight. More importantly, fearing the State will create an unnatural environment and forced structure here because fears of a recurring Yale, Kent State or _____ upheaval.

Fearing also that students will be content with applying their energies outside areas of possible conflict, avoiding friction because the city is too far, their families are too close and UMBC too deadening emotionally and physically; and that good professors will leave and only scientists will be hired.

Sure, we can leave -- but to what? This is no simple rhetorical phrase, nothing more real exists than an existential choice to fight from and live in the underground or to forget, to merge in the system and live apart from the American Crisis and our once embryonic soul conscience.

This is possibly the last edition of the Red Brick. We have worked to develop our own consciousness and to expand this awareness into our immediate community. We cannot make a value judgement to our effect. But undoubtedly we have left many of our old ideas about life style and social obligation far behind. As our collective divides and takes off to attack the problems we have discovered it is with the knowledge that what we are confronting must be qualitatively rearranged. Although various staff members see different methods to begin change, it is unquestionable that we are opposed en masse to the total structure of American society.

If UMBC opens in September, it will be against our hopes and desires. The phrase, "Open it up, or close it Down" is the most relevant yardstick to apply to American education. Four years of role playing and channeling efforts by our overlords has awakened us to the hypocrisy of their merit. People who play at life while taking their professional life seriously are the redundants of the 1970's. Universities must be liberated of all racism, state control, and administrative power. There must be a return to an education that prepares all people to deal with the sham of their society. Amerika is not "a clean well-lighted place", the foolishness of its life must be stopped, once and for all.

seth grossman bob goald lns the
jack walsh bonnie hurwitz margie brick
dave green rona rosen '70 collective
norma baumgartner m wagner leviathan

DECLARATION OF WAR

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The following is the text of a letter sent to the CHICAGO SEED and the NEW YORK TIMES. It is a 'Declaration of War' on pig Amerika:

HELLO, THIS IS BERNADINE DOHRN. I AM GOING TO READ A DECLARATION OF A STATE OF WAR. THIS IS THE FIRST COMMUNICATION OF THE WEATHERMAN UNDERGROUND.

ALL OVER THE WORLD PEOPLE FIGHTING AMERIKAN IMPERIALISM LOOK TO AMERIKA'S YOUTH TO USE OUR STRATEGIC POSITION BEHIND ENEMY LINES TO JOIN FORCES IN THE DESTRUCTION OF THE EMPIRE.

BLACK PEOPLE HAVE BEEN FIGHTING ALMOST ALONE FOR YEARS. WE'VE KNOWN THAT OUR JOB IS TO LEAD WHITE KIDS INTO THE REVOLUTION. WE NEVER INTENDED TO SPEND THE NEXT FIVE OR 25 YEARS OF OUR LIVES IN JAIL. EVER SINCE SDS BECAME REVOLUTIONARY, WE'VE BEEN TRYING TO SHOW HOW IT'S POSSIBLE TO OVERCOME THE FRUSTRATION AND IMPOTENCE THAT COMES FROM TRYING TO REFORM THIS SYSTEM. KIDS KNOW THE LINES ARE DRAWN; REVOLUTION IS TOUCHING ALL OF OUR LIVES. TENS OF THOUSANDS HAVE LEARNED THAT PROTEST AND MARCHES DON'T DO IT. REVOLUTIONARY VIOLENCE IS THE ONLY WAY.

NOW WE ARE ADOPTING THE CLASSIC GUERILLA STRATEGY OF THE VIETCONG AND THE URBAN GUERILLA STRATEGY OF THE TUPAMAROS TO OUR OWN SITUATION HERE IN THE MOST TECHNICALLY ADVANCED COUNTRY IN THE WORLD.

CHE TAUGHT US THAT 'REVOLUTIONARIES MOVE LIKE FISH IN THE SEA'. THE ALIENATION AND CONTEMPT THAT YOUNG PEOPLE HAVE FOR THIS COUNTRY HAS CREATED THE OCEAN FOR THIS REVOLUTION. THE HUNDREDS AND THOUSANDS OF YOUNG PEOPLE WHO HAVE DEMONSTRATED IN THE 60'S AGAINST THE WAR AND FOR CIVIL RIGHTS GREW INTO HUNDREDS AND THOUSANDS IN JUST THE PAST FEW WEEKS ACTUALLY FIGHTING NIXON'S INVASION OF CAMBODIA, AND THE ATTEMPTED GENOCIDE AGAINST BLACK PEOPLE. THE INSANITY OF "AMERICAN JUSTICE" ADDED TO ITS LIST OF ATROCITIES SIX BLACKS KILLED IN AUGUSTA, TWO IN JACKSON, FOUR WHITE KENT STATE STUDENTS, MAKING THOUSANDS MORE INTO REVOLUTIONARIES.

PARENTS OF PRIVILEGED KIDS HAVE BEEN SAYING FOR YEARS THAT THE REVOLUTION WAS A GAME FOR US. BUT THE WAR AND THE RACISM OF THIS SOCIETY SHOW THAT IT'S TOO FUCKED UP. WE'LL NEVER LIVE PEACEABLY UNDER THIS SYSTEM.

THIS IS TOTALLY TRUE OF THOSE WHO DIED IN THE NY TOWNHOUSE EXPLOSION. THE THIRD PERSON WHO WAS KILLED WAS TERRY ROBBINS WHO LED THE FIRST REBELLION AT KENT STATE LESS THAN TWO YEARS AGO.

THE TWELVE WEATHERMEN WHO WERE INDICTED FOR LEADING LAST OCTOBER'S RIOTS IN CHICAGO HAVE NEVER LEFT THE COUNTRY. TERRY'S DEAD, LINDA WAS CAPTURED BY A PIG INFORMER, BUT THE REST OF US MOVE FREELY IN AND OUT OF EVERY CITY YOU SEE IN THIS COUNTRY. WE'RE NOT HIDING OUT, BUT WE'RE INVISIBLE.

THERE ARE SEVERAL HUNDRED MEMBERS OF THE WEATHERMAN UNDERGROUND AND SOME OF THEM FACE MORE YEARS IN JAIL THAN THE 50,000 DESERTERS AND DRAFT DODGERS NOW IN CANADA. ALREADY MANY OF THEM ARE COMING BACK TO JOIN US IN THE UNDERGROUND OR TO RETURN TO THE MAN'S ARMY AND TEAR IT UP FROM THE INSIDE ALONG WITH THOSE WHO NEVER LEFT.

WE FIGHT IN MANY WAYS. DOPE IS ONE OF OUR WEAPONS. THE LAWS AGAINST MARIJUANA MEAN THAT MILLIONS OF US ARE OUTLAWS BEFORE WE ACTUALLY SPLIT. GUNS AND GRASS UNITED MEAN UNDERGROUND.

FREAKS ARE REVOLUTIONARIES AND REVOLUTIONARIES ARE FREAKS. IF YOU WANT TO FIND US, THIS IS WHERE WE ARE: IN EVERY TRIBE, COMMUNE, DORMITORY, FARMHOUSE, BARRACKS, AND TOWNHOUSE WHERE KIDS ARE MAKING LOVE, SMOKING DOPE AND LOADING GUNS. FUGITIVES FROM AMERIKAN JUSTICE ARE FREE TO GO!

FOR DIANA OUGHTON, TED GOLD AND TERRY ROBBINS, AND FOR ALL THE REVOLUTIONARIES WHO ARE STILL ON THE MOVE HERE, THERE HAS BEEN NO QUESTION FOR A LONG TIME NOW -- WE WILL NEVER GO BACK.

WITHIN THE NEXT 14 DAYS WE WILL ATTACK A SYMBOL OR INSTITUTION OF AMERIKAN JUSTICE. THIS IS THE WAY WE CELEBRATE THE EXAMPLE OF ELDRIDGE CLEAVER AND H. RAP BROWN AND ALL BLACK REVOLUTIONARIES WHO FIRST INSPIRED US BY THEIR FIGHT FOR THE LIBERATION OF THEIR PEOPLE.

NEVER AGAIN WILL THEY FIGHT ALONE!

FIRE!

cont. from p. one.

the Amerikan individualist but few realize the importance of the Amerikan communist or socialist. Even revolutionary anarchy has been relatively unsuccessful in middle class Amerika. For this philosophy is the final step towards freedom and the destruction of all the chains that bind. The first semblance of this type of anarchy was manifested by the WEATHERMEN in Chicago during their Days of Rage. They were successful within their own numbers in creating true revolutionary consciousness, but they failed in their desired goal of attaining support from working class youths or even sympathy from many leftists in the movement. The WEATHERMEN took responsibility for their own lives and power with this courageous 4 Days of Rage. When it was obvious they were not getting their desired support they still fought on through 4 days of casualties and hardships. Of course it should be noted that the casualties they sustained were proportional to those they inflicted. They were not adventurist or Custerist as the Panthers and RYM-II have said, but brothers and sisters who said that Amerika was going to crumble and it was time to shit or get off the pot. More on the Weathermen later.

LIBERALS ARE THE ENEMY

Coupled with Amerika's strange breed of democratic liberals (Staughton Lynd has found liberalism to be fascism with gloves on) has been the hard fought for whiter skin-male-chauvinist privileges that surely are instrumental to and interlocked with the institutional structure of Amerikan society. Jerry Rubin has said that to be a revolutionary in middle class Amerika is a very existential trick. No matter where you turn in this society, if you are a white-male of

suburban origin, you are free within the confines of society. It is impossible not to find work, food, sex, security if you are willing to sell your soul. It is the people who have said fuck the Amerikan dream that are existential--they have forsaken that which everyone else is striving to attain. Here is where one important reality has come to the revolution, but an idea that is generally disregarded. The American working man and the American Negro are caught up in the Amerikan syndrome of "a rise in material expectation". Throughout this century the proletariat and black man have rebelled the strongest when the door was opened a little and they wanted to get into the next room. Notice I call it rebellion rather than revolution. The majority of black and lower middle class white workers are after whiter skin privileges and not structural changes in the Amerikan society. Thus, when they become impatient they rebel and make politicians open up the abundance a little. This is a major way the democratic liberals have kept the thing together. It is also the reason that most white workers, black workers and black bourgeoisie have not been sympathetic to the new culture that has developed recently. For implicit in this culture is a rejection of all whiter skin-middle-class-male-chauvinist tradition. Maybe you have to have something before you can reject it. If so, we are talking of an elite revolution that conducts the revolution and tells the people after the deed is completed. A store is fire-bombed or a skyscraper is ripped off, then the word goes out to the people why it was done. This is a very precarious action to institute but it is one concrete way, if the masses are going to be converted? If they reject the reason for the deed at least a side of battle will be chosen. In many respects it is our duty to polarize the country as soon as possible. The RYM-II belief that industrial capitalism can be defeated by supporting a General Electric strike, for higher wages seems a

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in the ghetto

It's 3:30 a.m. on a Thursday night. Gay Street is perfectly quiet except for an occasional rooftop birdcall or the passing of a "Mrs. Smith's Pies" truck. Every half hour or so a diesel-engined oil tanker rumbles through the narrow street at breakneck speeds, but the city sleeps on. The silence is pierced by a shout, a horn, broken glass, the melancholy singing of two drunks staggering arm-in-arm down an alley. These are the only sounds.

A police car with its light flashing goes by two blocks away. The first one we've seen in an hour. A rush of adrenalin. My friend strains to catch the car's number.

Across the street a young man no older than we steps out of a house, takes a pistol from his jacket, and points it in the air. The barrel clicks and then the crack of gunfire. Then he moves back into his house. Two other men walk by and cup their hands to their mouths making a whistle/birdcall. The call echoes from rooftop to rooftop.

TROJAN HORSES

"How do they know we're not cops?" I wonder aloud. No sooner have I spoken than two men point at us. I overhear them say the words "Mod Squad" and then double over with laughter. We both sigh and relax. Can't let the tension get to you. Got to stay awake. Pay attention to the traffic. Take down taxi numbers. Watch U-Haul trucks; cops often use them like trojan horses to hide in before raids. Look for unmarked cars with a "C" license plate.

Two people come around with coffee. It's best not to walk alone tonight. Not because we fear the brothers on the block. We're all in this together. It's the men in the Baltimore blue that we are concerned about.

"Anything new to report? What's going on?", I ask.

"Still quiet in front of the office. Not much pig activity in the area. But it's almost 4:00 now. Could start any minute."

"What if they attack?"

"The Panthers are ready. So are the people in the community. Lotta people sittin' in their living rooms tonight with shotguns across their laps. People in front of the office are prepared to move in groups. We will stay and fight as long as we can hold out."

"Any police cars drive by the office?"

"None since this afternoon. The bastards drove by with their shotguns visibly propped up for us to see.... By the way, watch out to see if any Lunardi Pizza Trucks are moving through. They keep moving through. They keep moving in and out of a deserted parking lot a few blocks East of here. There's a uniformed cop in the lot behind the steering wheel in one of them."

SCOUTING THE ENEMY

Tony and I sip our coffee. Neither of us has much to say. We've left behind all the rhetoric and buttons, the Che Guevara wall posters and the paperback copies of Malcolm Speaks. We've left behind those 3000 leaflets about hiring and firing on campus. Somehow all that seems unreal, unimportant. Up until tonight, we've been playing games. Whenever we wanted, we could just end the games and go back home. But not tonight. We are in front lines now, scouting the enemy. People's lives depend on us. There is a real uneasiness in having such responsibility. Something hard to put down in words.

Three blocks down a police car drives by. An unmarked car swings around the corner. We both sit up. It's 4:05. Another cop car goes by, with a truck right behind it. The truck parks. Five or six more cars flood into the immediate area and turn down side streets. A car pulls to a halt sideways in the middle of the block.

They are starting to blockade the streets. This is it! I begin honking my horn, as I have been ordered to signal the alert. Almost simultaneously, horns begin blaring all over the neighborhood from other scout cars. We must wake up the community, get people out in the streets to protect the Panther office. Just this morning, over 100 riot-equipped shotgun armed police staged a similar raid to round up four of the brothers. Now they want the brothers and sisters in the headquarters.

GUNFIRE ANY MINUTE

My job is to drive through the neighborhood with my horn blaring. There is no way of knowing whether the raid has taken place yet. I am expecting to hear gunfire any minute. The Panthers inside are armed and ready to defend themselves. The hundred or so white people standing vigil in front of the office are unarmed, except for sticks and bottles. Their job is to provide as much resistance as possible to hold off the police attack so the Panthers can prepare. We are hoping that police will think

twice before they shoot through white bodies to reach the office.

And then, mysteriously, all the cop cars are leaving the area. The alert is over. Maybe they were just testing us, calling our bluff. Maybe this was just a dress rehearsal. I read that they staged a full dress rehearsal in Los Angeles just days before they raided the office there! One thing is certain. We're not going to let them gun down the Baltimore Panthers in their sleep the way the Chicago pigs shot Fred Hampton and Mark Clark. The worst is over.... until tomorrow night. And the night after that. Tony and I shudder at the thought of living our lives day after day, night after night, under this kind of tension, a tension borne of constant fear.

NEW HAVEN FRAMEUP

My own involvement in this particular struggle began just the morning before when I heard that Pomerleau's police were rounding up Panthers. They were using the same legal tactic as was used in New Haven to frame up nine panthers, including Chairman Bobby Seale: police tried to link the Panthers to an old murder charge and then round up whoever they wanted and charge them with conspiracy to commit the murder. In Baltimore, the murder was that of Eugene Anderson, a police informer, who was killed in July and found in Leakin Park in October.



RETALIATORY RAIDS

Why did Pomerleau wait until April 30th to make the pre-dawn round-ups? One reason was that the raid was a retaliatory one to avenge the shooting of a white policeman in the black community just days before. Another reason was that the upcoming weekend was the weekend of the "Free Bobby Seale" demonstrations in New Haven, and the government wanted to keep away the Panthers by tying them up in court cases, as they have done all year.

On the morning of April 30th, 25 police had surrounded the Panther Breakfast building with rifles and hand guns. They entered the building where children were getting free breakfasts and told the Panthers present to show IDs. When asked why they were searching the building, the police said they were looking for murder prospects. This kind of harassment goes on daily to Party members and sympathizers.

TWO-HEADED MONSTER

That same morning, more police staged raids on Panther homes and community headquarters, rounding up many of the accused. Because the local and federal government cannot deal with the political arguments of the Panthers, they try to convince people that they are just thugs and criminals. The same tactic is used when the two-headed monster Agnew/Nixon tries to call students "bums", "snobs", and "punks". The same tactic is used when Agnew/Nixon justify napalming of Vietnamese villages by talking about the "yellow peril" and "gooks".

It's hard to avoid the parallels on another level. On the same day that Baltimore police invaded the black community, Nixon ordered troops into Cambodia and authorized a partial resumption of bombing in North Vietnam. Search and destroy missions are no longer restricted to foreign adventures. They take place within our city limits. The Panthers, like the Vietcong and now the Cambodians, are battling for control of their own turf against overwhelming odds.

FREE BOBBY SEALE

The same government which is committing genocide abroad is directing the forces of repression at home. And when white people begin to stand up against that government in support of the Panthers and the Vietcong, they too, are treated as the enemy. The day after all this happened, the National Guard was called up to gas and beat students at College Park. Several days later, four Kent students and two Jackson students were dead. And at least ten Baltimore Panthers were carted off to jail.

Thanks to the naked militarism of Nixon's policies, it is becoming clear to more and more people that there is only one war going on: a war with many battlefronts. Cambodia, Baltimore, College Park, Kent State, and Augusta are part of the same war. By fighting the police on Gay Street we are fighting the pilots who drop napalm over Vietnam. We must defend our brothers and sisters who are in the front lines of these battles. We must free political prisoners so they can rejoin the active struggles in the streets. We must free Bobby Seale and the Baltimore Panthers because we must keep alive the revolutionary spirit in the heart of Amerika. Things are escalating to the point where there are no innocent bystanders. In the revolution, one either wins or dies.

david green

"Our People's Army should be built up into a revolutionary force equipped with the indefatigable spirit of fighting through thick and thin for the Party, the working class and for the fatherland and the people, into an iron army each member of which is a match for one hundred enemies, capable of smiting any reckless adventure of the enemy."



"There's only one thing to do... there's only one thing gonna' do any good at all... And that's everybody just look at it, just look at the war, and turn your backs and say... Fuck it".

Ken Kesey

America as we now know it is in an inevitable stage of decay. Its basic values of competition, materialism, power, are being challenged on a large scale by persons of all ages, most crucially by a sizeable proportion of the young. Without the necessary manpower to keep the system functioning, without the consumption so crucial to the economy, its institutions perceived as irrelevant and abandoned, the system can only collapse, though the process will not be immediate or abrupt. In this time of transition, the individual can be most effective by dropping out of existing structures and joining other alienated individuals in forming a new kind of community, creating counter-institutions which as much as possible lack the oppressive, absurd qualities of present ones.

It is often argued that this alternative leads nowhere, that given the failure of previous peaceful efforts, violent revolution is the most realistic method of achieving change; at the very least it is much faster than any other. The avoidance of a political struggle is said to be impossible. Although one may debate the feasibility of such a plan, there are more fundamental questions concerning the desirability of even attempting it. Although activists speak with insight of the death culture of America, the political movement incorporates many traditional American ideas. The conception of violence is an important example; one often hears the justification, "violence is as American as cherry pie". The same rationalization is applicable to slavery, male chauvinism, etc. Similarly, people are beginning to follow the American pattern of dehumanizing an enemy in order to rationalize taking his life; just as a GI must convince himself that Vietnamese are "gooks", so we speak of "killing the pigs", a term we define at our own discretion. Although it is true that one cannot make absolute statements about violence in all situations, to institutionalize it ourselves certainly seems self-defeating.

Another problem with political movements is that by definition they can at best replace one system of power with another, and do not challenge the concept of power itself. Whether the majority of the American people should see the preservation of the capitalist system as in their interest is irrelevant - the fact remains that they do, that they are going to oppose revolutionary change, that a powerful post-revolutionary structure would have to be created to prevent counter-revolutionary threats. The concept of control over other people's lives is therefore not eliminated. A common answer to this is the statement that it is sometimes necessary to be temporarily inhumane, or repressive, in order to provide justice, or freedom in the future, but there is little evidence that such a future ever comes. Once a system is instituted (particularly one which rests partly on force), its main interest becomes self-perpetuation, and once it creates its own institutions and structures, it is unlikely that it will ever voluntarily dismantle them. Thus, a new Establishment is formed. If this is the kind of change desired, then sabotage, terrorism, etc. may indeed be the right direction. If, however, the future we envision most resembles that which we call the anarchic state, we know it can never be imposed, but must result from the growth of a certain kind of consciousness.

To choose to withdraw does not mean to simply escape into as much hedonism as is presently tolerated, nor does it mean an end to social responsibility. And although one's tactics may be basically apolitical, it does not imply that one will never decide to act politically, or that a final choice must be made. What it does involve is a commitment to non-cooperation with oppressive forces in American society; not allowing one's self to be drafted, refusing to fill the kinds of jobs which serve only to perpetuate the system, rejection of a lifestyle based on exploitation. That there will be problems in building a community of such individuals cannot be denied - it is true that people will get hassled, that they



will be perceived as a threat, that the culture's trappings will be used commercially, and so on, but such problems should not affect the basic decisions. A counter culture must also guard against becoming so isolated from the rest of society that it has no effect whatsoever, serving only to satisfy its own members without concern for an outside world.

The basis of this choice is a commitment to the validity of life, to life with purpose. The revolution is not in a call to the barricades, but in our living, in our music, our art, in the putting out of this paper. It is realized not through some dramatic, yet-to-come event, but anytime we choose.

cont from p. 3

FIRE

lesson in the absurd. If there was no substantive revolution in the Thirties by workers, why should it start when business has learned the art of working with government and unions to placate the workers. It is absolutely senseless to talk any longer of a skilled American working man in terms other than counterrevolutionary.

Bring the WAR home

At the beginning I noted that the direction of the coming revolution is speculative, at best. Because of many irregularities in the American way of life, the revolution will not follow any prescribed pattern. Probably the best way for many people to deal with the immediate future is to go back and study the reason for the American Civil War in 1865 and then make analogies for the necessity of a Civil War in the 1970's. This leads to the most pressing problem that confronts the revolution today - what about VIOLENCE?

The idea of private property is a ruling class farce in Amerika. When it is confronted and destroyed people scream for "peaceful dissent". The hypocrisy of this statement is amazing. It is all right for Amerikan B-52's, napalm, anti-personnel bombs, chemical bombs to destroy all they are near, but a burned manuscript, ROTC building, broken window, etc., is too violent. What bullshit. People who think in this frame of reference are so hard to deal with that it is more than a soul can bear. Why does American society seem to reject violence at home against white people and yet perpetrate the greatest crimes against colored people abroad and in Pig Nation that the world has ever seen? What about the fucking liberals who are opposed to Vietnam and Cambodia, not because they have chosen the side of the Viet Cong and North Vietnam, but because they do not want to see Amerika ripped apart by internal dissension? And what is the liberal going to say when Amerikan troops leave Cambodia after establishing South Vietnam as the new imperialist power in Indochina? To even debate the logic of violence with such people who think like this is more than they deserve. When these liberals call to mind that what Amerika has done in Vietnam is abhorrent, but they note that the Viet Cong are just as horrendous, it makes one just about puke. These people are the enemy, they cannot deal with the reality of violence other than they do not like it or anyone who participates in it. Never mind whether the VC are correct in their war, only that they have fought back so they must be just as wrong. Smug is the pleasure those people have wallowed in when civil rights workers were ripped off for not using self-defense. Wasn't that morality in its finest hour? Well, listen Mr. Chickenshit Liberal, just because you have a military and pig patrol to keep your hands clean doesn't mean that we don't identify you as the enemy that must be destroyed. You have paid others to do your murder for too long. Time's up and we are going to come and get you - guess how?

The most totally committed revolutionary group in Amerika today are the Weathermen. And as their number grows, people are going to begin to realize what it is when they say - "The pump don't work, cause the Vandals took the handles". The Weathermen have declared themselves at war with Pig Nation. What this will mean in practice is sabotage, kidnapping of political pigs, terrorism, and other offensive moves that will make Amerika begin to realize the hate of its own children. There is no turning back now. A few years ago many black men and women said that it is better to die on your feet than live on your knees. I think this reality of revolutionary commitment has been a major lesson of the sixties. No more compromise, no more debate, no more writing protests, we can't wait any longer. Move over, old people, we need a whole lot of room. If we can sustain ourselves in the immediate future we will have begun our long march. The clandestine non-bullshit rhetoric and action of the Weatherman is a lesson we all must learn about and deal with. (But "Don't follow leaders, and watch your parking meters")

Abbie and Jerry have made their promotional tours on TV talk shows -- how many Weathermen has Dick Cavett mouthed off with? The revolution is not an ego trip that can be used and misused by Cronkite, Frost, etc. We are all outlaws who must go underground and begin the long struggle no matter how hard and hopeless it may seem. Begin to find the sisters and brothers whom you implicitly trust with your life and form collectives whose goal is no longer preaching the revolution but living it at every moment. No revolution has come overnight, we are in for a total struggle that will define its goals and methods as it continues to grow. To live the revolution is to understand a commitment to freedom. To die in the Revolution is to understand a commitment to life.

JOHN J. WALSH

THROUGH THE BULLSHIT

Women's Liberation as a surge of castrating bitches stomping the male ego to death with their thick black boots. Women's Liberation as a communist plot to debunk mom and the girl next door as American fetishes so our boys will only have Apple pie to fight for. Women's Liberation as a lesbian front, as a freak show on Johnny Carson and Dick Cavett, as great for "the comic strip mill."

This is the way all the nice normal people in Agnew Agnewland have been explaining Women's Lib. It's gotten so that those of us involved can't bear to watch when they 'present' it. Actually, though, when you watch the swine trample your pearls, you learn a lot.

What Women's Lib really consists of, although its many and mighty factions have different ways of going about it, is a three part awakening. First and most vital is the spiritual liberation. Woman has been commercialized into a super efficient whiter-white consuming machine sniffing the house for odors in her endless heroic dirt purge. Pop culture gave us the dumb Blondies, I Love Lucys (that woman embarrasses me) and Mothers-in-law. And don't forget the playboy bunny syndrome, the luscious air-brushed fuck object, also delightfully mindless. Combine the three and you have a frigid french maid with a data center where her brain should be. Of course, nobody swallows this line whole. But we do buy it in a subtler form: "a woman can only fulfill herself as a wife and mother." "Women aren't aggressive. When they compete with men they lose their femininity." "a woman isn't intelligent, she is intuitive." "Women are more emotional and less logical than men," and so on and so on.

Trying to find yourself in all this bullshit is a hard road. It means looking at yourself as a person with ambition, needs, and desires, instead of woman this and woman that. It means breaking away from the necessity of getting married. The rosy future of wife and mother is instilled in all of us, way before we pick up our first doll. Women's Lib as a whole doesn't put down marriage--many sisters are married. The point is, instead of being just somebody's wife and somebody's mother, make sure you're somebody too.

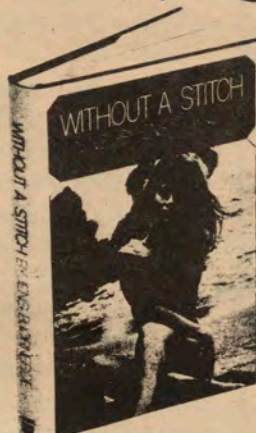
The hairiest and most beautiful part of the trip is discovering what woman and feminine really mean. By discarding the stereotypes of masculine as he-man brute and feminine as fluttery, helpless girl, you can get to the truth which is that tenderness is just as vital a part of being a man as strength is to being a woman.

Spiritual liberation may take a whole lifetime, but it's worth it. For it's only when you are truly free from all "sex role" confinements that you can decide what is best for you as a person.

WOMEN UNITE!

Grove Press:
crimes against

WOMEN



By Karen Kearns
NEW YORK (LNS)--Grove Press is in trouble -- publisher of the "radical" Evergreen Review and "liberated" sex books, self-proclaimed crusader for "a new age of honesty and creative ferment," it has been found out. "Groovy" Grove operates in the same Stone Age as the Establishment it villifies with "taboo-smashing" prose and "daring" pornography.

Grove is into firing union organizers, something even General Electric has not seen fit to do for 40 years or so. Six women and two men workers at Grove recently received "Due to editorial reorganization we will no longer require your services" letters. It is probably no coincidence that all of them were actively interested in forming a branch of the Fur, Leather and Machinist Workers Union, a traditionally militant union that has launched a campaign to organize workers at publishing houses.

The women at Grove could use a union -- the health insurance policy at Grove covers the dependents of male workers, but the dependents of females can fend for themselves. Women workers at Grove are paid less than men for the same work.

One woman, Michelle Birnbaum, was fired April 13 just for LOOKING at the union material. Grove VP Myron Shapiro caught her with a union form in her hand, grabbed her by the wrist and dragged her into his office, where he told her, "You're fired! Go on and join your sisters!"

Several of the fired women are also active in women's liberation -- that didn't go down too well with Grove management, which makes its money by oppressing women.

Angered at the firings and at Grove's exploitative sexism, 16 radical women entered the publishing house early Monday morning, April 13, and barricaded themselves in the sixth-floor executive suites, well-provided with food and supplies for a long encampment until their long list of demands (to right a long list of Grove injuries) were fulfilled.

They shouldn't have bothered about supplies. It was one of the quickest busts in radical history. In a Hayakawa-like burst of energy, Grove management had 50 cops drag the women out of the building less than five hours after they had entered. Nine women were arrested on charges of

criminal trespassing and held overnight in jail. The nine arrested were Robin Morgan (one of the fired Grove workers), Ti-Grace Atkinson, Geraldine Maleba, Suzanne DeVincenzo, Beth Katz, Martha Altman, Barbara Chambers, Wendy Roberts and Barbara Kevies.

Grove Press is an enormously profitable enterprise. It puts out a lot of the high-class sex books that your typical white liberal rake-about-town loves to fantasize over. They exploit women, and Grove advertises the fact:

"Fille de Joie: This huge volume, beautifully illustrated, brings together a vast selection of fascinating writings from all over the world." Fille de Joie is French for prostitute. The writings are by men, who must know how "fascinating" it is to be a prostitute.

"The Adventures of Phoebe Zeit-Geist: The voluptuous Phoebe maintains her essential innocence despite her harsh exposures to sado-masochism, fetishism, necrophilia and bestiality." And oh boy, can you have fun while that dumb broad goes through all that shit. Just like Justine.

These are the neat books you can get free with a subscription to Grove's Evergreen Review, which free-lance writer Ellen Smith Mendocino has aptly described:

"While putting down the ethos of middle class commercialism in its articles and fiction (99% male authors -- ed.), Evergreen turns around and sells itself by the worst sort of pandering to that ethos. Women aren't loving human beings who dig walking in the rain; reading William Butler Yeats; running for Congress or whatever their own thing might be. They're amazingly dumb inarticulate sexual beasts suitable only for framing covers of Evergreen for the enjoyment of New Leftie misogynists.

"The Evergreen ethic is the good business ethic with a cheap twist; it says Middle Class America is death copping out except when old Evergreen can sell its double standards on sex and then it's a swing, a groove and best of all 'avant-garde.'"

The women who sat-in at Grove have come up with an "honest and creative" idea about what to do with the profits that have been made from Grove's pornography. The women flung leaflets from the sixth-floor offices which read:

"The profits from Venus Books, Zebra Books, and Black Cat Books (the hard core of Grove's pornographic subsidiaries) must ALL go to those women who are the SPECIAL victims of this propaganda, by the following means:

"**a bail fund to free each month a minimum of 100 political prisoners (most of whom are prostitutes) from the Women's House of Detention.

"**a fund to meet the needs, medical and otherwise, of those whomen who have been raped and/or assaulted."

Grove better watch out. By the end of the day, over half of its 110 workers had signed up to form a union.



SEX:

P 7

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Finally my husband forced the issue. I told him how I could have orgasmism. He knew the Freudian explanation for this. There is (or was) a theory that little girls are sensitive at their cliterous but as they mature the sexual sensitivity is transferred to the vagina. Any grown up married lady still cliteral is therefore hung up in some childhood stage.

I took it seriously. Following the advice in a book I abjured all cliteral stimulation. I worked to make the transfer. My husband was very interested in my problem.

Meanwhile I liked my man made orgasms, loved em in fact. I was hurt that he did not like producing it. I sure loved it when he came. But he considered mine too automatic. It was always "You might just as well masturbate." Yes, of course, and I can also kiss myself.

But I was still torn and wracked. Really I believed I was flawed. Maybe by having these cliteral orgasms I was diminishing my chances to achieve the "real thing." And any way why was I disgusting my husband. I alternated between being annoyed at him and his silly prick fetish and believing that I was only compounding my own problem, indulging my basic hangup. Yes I was like a silly little girl who had a fear of masturbating, I was weary of my own pleasure.

Now I have started talking to people all over. I must admit I started by talking to people who I guessed intuitively to be "up tight" like me. I found they were all like me and so relieved to hear about someone else. Then I grew bolder, I spread out to other types, to serene women, motherly women even sex pots, I've talked to eighteen women so far (not counting my mother) and all but two are exactly as I am. Cliteral-manual.

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REVOLUTION IN OUR LIFETIME! WE TOO WILL FIGHT FROM THIS GENERATION TO THE NEXT!

BULLSHIT

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While you're trying to live with your sexuality, Society is your worse enemy. If a man has sexual experiences, he is "sowing his wild oats." If a woman exercises the same desires, she gets a Bad Name, such as whore, pig, tramp, pickup, bimbo, slut, and "fallen" woman. Many women who are "saving themselves for their husbands" would not marry a man who had no previous sexual experience. Every good American boy wants to marry a virgin but the reason that there is such a frightful shortage of them, according to Ann Landers is that "men use stupid or naive girls to test out their masculinity." This whole myth, in short, says that a woman is not supposed to have the same sexual desires as men. It has only just now become respectable for women to enjoy sex. Thanks a bunch.

Oddly enough, the other side of the camp, the Hugh Hefnerites think along the same lines. For if a woman can't express her sexuality, for whatever reason, she becomes a sex object. Their cartoon women such as Little Annie Fannie are tricked into sex, they're so dumb. The Bunnies, etc., only feed the fantasy lives of the Hefnerites and perhaps their own. The name of the game is look but don't touch, reminiscent of a zoo.

It's hard to deal with this woman-as-sex-object myth. Only Madison Avenue really knew what to do. They started babbling about Women's New Freedom and bestowed upon us vaginal deoderants. But the best way to fight the chaos when you do your thing, is to keep your head and your body working together.

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In order to succeed, technical liberation must be accompanied by a total revolution of society's and woman's concept of woman. Otherwise it will end up just as the old Feminist Movement did, with the vote but without total liberation.

It is in this stage that many Women's Lib groups have split. Some are working within the system, and others, who cannot see an end to oppression for anybody while capitalism is still around, are working for the establishment of socialism.

It is also on the technical liberation front that women are their own worse enemy. Women don't trust their own sex as doctors, lawyers, executives, or government leaders. The truth hurts but we women perpetrate the very crap that oppresses us. This boils down to the question of fighting the enemy within ourselves that says, "I'm too illogical to be a lawyer," or "I'm not smart enough to make it through medical school." This is why spiritual liberation is so important. If we women don't think we can make it, how can we expect men to ever look across at us instead of down? Women's Lib is combatting this by establishing a bond of sisterhood among women, instead of the age old distrust. This is desperately needed, for instead of competing for men, we must compete with them.

by Rosemary Bitzel

SEX:

P. 7

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In order to succeed, technical liberation must be accompanied by a total revolution of society's and woman's concept of woman. Otherwise it will end up just as the old Feminist Movement did, with the vote but without total liberation.

It is in this stage that many Women's Lib groups have split. Some are working within the system, and others, who cannot see an end to oppression for anybody while capitalism is still around, are working for the establishment of socialism.

It is also on the technical liberation front that women are their own worse enemy. Women don't trust their own sex as doctors, lawyers, executives, or government leaders. The truth hurts but we women perpetrate the very crap that oppresses us. This boils down to the question of fighting the enemy within ourselves that says, "I'm too illogical to be a lawyer," or "I'm not smart enough to make it through medical school." This is why spiritual liberation is so important. If we women don't think we can make it, how can we expect men to ever look across at us instead of down? Women's Lib is combatting this by establishing a bond of sisterhood among women, instead of the age old distrust. This is desperately needed, for instead of competing for men, we must compete with them.

by Rosemary Bitzel



San Francisco is a refugee camp for homosexuals. We have fled here from every part of the nation, and like refugees elsewhere, we came not because it is so great here, but because it was so bad there. By the tens of thousands, we fled small towns where to be ourselves would endanger our jobs and any hope of a decent life; we have fled from blackmailing cops, from families who disowned or 'tolerated' us; we have been drummed out of the armed services, thrown out of schools, fired from jobs, beaten by punks and policemen.

And we have formed a ghetto, out of self-protection. It is a ghetto rather than a free territory because it is still theirs. Straight cops patrol us, straight legislators govern us, straight employers keep us in line, straight money exploits us. We have pretended everything is OK, because we haven't been able to see how to change it--we've been afraid.

In the past year there has been an awakening of gay liberation ideas and energy. How it began we don't know; maybe we were inspired by black people and their freedom movement; we learned how to stop pretending from the hip revolution. Amerika in all its ugliness has surfaced with the war and our national leaders. And we are revolted by the quality of our ghetto life.

Where once there was frustration, alienation, and cynicism, there are new characteristics among us. We are full of love for each other and are showing it; we are full of anger at what has been done to us. And as we recall all the self-censorship and repression for so many years, a reservoir of tears pours out of our eyes. And we are euphoric, high, with the initial flourish of a movement.

We want to make ourselves clear: our first job is to free ourselves; that means clearing our heads of the garbage that's been poured into them. This article is an attempt at raising a number of issues, and presenting some ideas to replace the old ones. It is primarily for ourselves, a starting point of discussion. If straight people of good will find it useful in understanding what liberation is about, so much the better.

It should also be clear that these are the views of one person, and are determined not only by my homosexuality, but by my being white, male; middle class. It is my individual consciousness. Our group consciousness will evolve as we get ourselves together--we are only at the beginning.

1. What homosexuality is: Nature leaves undefined the object of sexual desire. The gender of that object is imposed socially. Humans originally made homosexuality taboo because they needed every bit of energy to produce and raise children: survival of species was a priority. With overpopulation and technological change, that taboo continued only to exploit us and enslave us.

As kids we refused to capitulate to demands that we ignore our feelings toward each other. Somewhere we found the strength to resist being indoctrinated, and we should count that among our assets. We have to realize that our loving each other is a good thing, not an unfortunate thing, and that we have a lot to teach straights about sex, love, strength, and resistance.

Homosexuality is not a lot of things. It is not a makeshift in the absence of the opposite sex; it is not hatred or rejection of the opposite sex; it is not genetic; it is not the result of broken homes except inasmuch as we could see the sham of American marriage. Homosexuality is the capacity to love someone of the same sex.

2. Bisexuality: Bisexuality is good; it is the capacity to love people of either sex. The reason so few of us are bisexual is because society made such a big stink about homosexuality that we got forced into seeing ourselves as either straight or non-straight. Also, many gays got turned off to the ways men are supposed to act with women and vice-versa, which is pretty fucked-up. Gays will begin to turn on to women when 1) it's something that we do because we want to, and not because we should, and 2) when women's liberation changes the nature of heterosexual relationships.

We continue to call ourselves homosexual, not bisexual, even if we do make it with the opposite sex also, because saying "Oh, I'm Bi" is a cop-out for a gay. We get told it's OK to sleep with guys as long as we sleep with women, too, and that's still putting homosexuality down. We'll be gay until everyone has forgotten that it's an issue. Then we'll begin to be complete.

3. Heterosexuality: Exclusive heterosexuality is fucked up. It reflects a fear of people of the same sex, it's anti-homosexual, and it is fraught with frustration. Heterosexual sex is fucked up, too; ask women's liberation about what straight guys are like in bed. Sex is aggression for the male chauvinist; sex is obligation for the traditional woman. And among the young, the modern, the hip, it's only a subtle version of the same. For us to become heterosexual in the sense that our straight brothers and sisters are is not a cure, it is a disease.

1. Lesbianism: It's been a male-dominated society for too long, and that has warped both men and women. So gay women are going to see things differently from gay men; they are going to feel put down as women, too. Their liberation is tied up with both gay liberation and women's liberation.

This paper speaks from the gay male viewpoint. And although some of the ideas in it may be equally relevant to gay women, it would be arrogant to presume this to be a manifesto for lesbians.

We look forward to the emergence of a lesbian liberation voice. The existence of a lesbian caucus within the New York Gay Liberation Front had been very helpful in challeng-

will go to bed once but who won't develop any gay relationships; the pretender at work or school who changes the gender of the friend he's talking about; the guy who'll suck cock in the bushes but who won't go to bed.

If we are liberated we are open with our sexuality. Closet queenery must end. COME OUT. But: in saying come out, we have to have our heads clear about a few things: 1) closet queens are our brothers, and must be defended against attacks by straight people; 2) the fear of coming out is not paranoia; the stakes are high: loss of family ties, loss of job, loss of straight friends--these are all reminders that the oppression is not just in our heads. It's real. Each of us must make the steps toward openness at our own speed and on our own impulses. Being open is the foundation of freedom; it has to be built solidly. 3) "Closet queen" is a broad term covering a multitude of forms of defense, self-hatred, lack of strength, and habit. We are all closet queens in some ways, and all of us had to come out--very few of us were 'flagrant' at the age of seven! We must afford our brothers and sisters the same patience we afforded ourselves. Ane while their closet queenery is part of our oppression, it's more a part of theirs. They alone can decide when and how.

It is important to catalog and understand the different facets of our oppression. There is no future in arguing about degrees of oppression. A lot of 'movement' types come on with a line of shit about homosexuals not being oppressed as much as blacks or Viet namese or workers or women. We don't happen to fit into their ideas of class or caste. Bull! When people feel oppressed, they act on that feeling. We feel oppressed. Talk about the priority of black liberation or ending imperialism over and above gay liberation is just anti-gay propaganda.

1. Physical attacks: We are attacked, beaten, castrated and left dead time and time again. There are half a dozen known unsolved slayings in San Francisco parks in the last few years. "Punks", often of minority groups who look around for someone under them socially, feel encouraged to beat up on "queens" and cops look the other way. That used to be called lynching.

Cops in most cities have harassed our meeting places: bars, baths and parks. They set up entrapment squads. A Berkeley brother was slain by a cop in April when he tried to split after finding out the trick who was making advances to him was a cop. Cities set up 'pervert' registration, which if nothing else scares our brothers deeper into the closet.

One of the most vicious slurs on us is the blame for prison 'gang rapes'. These rapes are invariably done by people who consider themselves straight. The victims of these rapes are us and straights who can't defend themselves. The press campaign to link prison rapes with homosexuality is an attempt to make straights fear and despise us, so they can oppress us more. It's typical of the fucked-up straight mind to think that homosexual sex involves tying a guy down and fucking him. That's aggression, not sex. If that's what sex is for a lot of straight people, that's a problem they have to solve, not us.

2. Psychological warfare: Right from the beginning we have been subjected to a barrage of straight propaganda. Since our parents don't know any homosexuals, we grow up thinking that we're alone and different and perverted. Our school friends identify 'queen' with any non-conformist or bad behavior. Our elementary school teachers tell us not to talk to strangers or accept rides. Television, billboards and magazines put forth a false idealization of male/female relationships, and make us wish we were different, wish we were 'in'. In family living class we're taught how we're supposed to turn out. And all along, the best we hear if anything about homosexuality is that it's an unfortunate problem.

3. Self-oppression: As gay liberation grows, we will find our uptight brothers and sisters, particularly those who are making a buck off our ghetto, coming on strong to defend the status quo. This is self-oppression: 'don't rock the boat'; 'things in SF are OK'; 'gay people just aren't together'; 'I'm not oppressed'. These lines are right out of the mouths of the straight establishment. A large part of our oppression would end if we would stop putting ourselves and our pride down.

4. Institutional: Discrimination against gays is blatant, if we open our eyes. Homosexual relationships are illegal, and even if these laws are not regularly enforced, they encourage and enforce closet queenery. The bulk of the social work/psychiatric field looks upon homosexuality as a problem, and treats us as sick. Employers let it be known that our skills are acceptable only as long as our sexuality is hidden. Big business and government are particularly notorious offenders.

The discrimination in the draft and armed services is a pillar of the general attitude toward gays. If we are willing to label ourselves publicly not only as homosexual but as sick, then we qualify for deferment; and if we're not 'discreet' (dishonest) we get drummed out of the service. Hell, no, we won't go, of course not, but we can't let the army fuck over us this way either.

1. What sex is: It is both creative expression and communication: good when it is either, and better when it is both. Sex can also be aggression, and usually is when those involved do not see each other as equals; and it can also be perfunctory, when we are distracted or preoccupied. These uses spoil what is good about it.

I like to think of good sex in terms of playing the violin: with both people on one level seeing the other body as an object capable of creating beauty when they play it well; and on a second level the players communicating through their mutual production and appreciation of beauty. As in good music, you get totally into it--and coming back out of that state of

we are limited to being ourselves there and only there.

Ghettos breed self-hatred. We stagnate there, accepting the status quo. The status quo is rotten. We are all warped by our oppression, and in the isolation of the ghetto we blame ourselves rather than our oppressors.

Ghettos breed exploitation: Landlords find they can charge exorbitant rents and get away with it, because of the limited area which is safe to live in openly. Mafia control of bars and baths in NYC is only example of outside money controlling our institutions for their profit. In San Francisco, the Tavern Guild favors maintaining the ghetto, for it is through ghetto culture that they make a buck. We crowd their bars not because of their merit, but because of the absence of any other social institutions. The Guild has refused to let us collect defense funds or pass out gay liberation literature in their bars--need we ask why?

Police or con men who shake down straight guys in return for not revealing them; the bookstores and movie makers who keep raising prices because they are the only outlet for pornography; heads of 'modeling' agencies and other pimps who exploit both the hustlers and the johns--these are the parasites who flourish in the ghetto. SAN FRANCISCO--Ghetto or free territory: Our ghetto certainly is more beautiful and



GAY LIBERATION

ing male chauvinism among gay guys, and anti-gay feelings among women's lib.
2. Male Chauvinism: All men are infected with male chauvinism--we were brought up that way. It means we assume that women play subordinate roles and are less human than ourselves. (At an early gay liberation meeting one guy said, "Why don't we invite women's liberation--they can bring sandwiches and coffee.") It is no wonder that so few gay women have become active in our groups.

Male chauvinism, however, is not central to us. We can junk it much more easily than straight men can. For we understand oppression. We have largely opted out of a system which oppresses women daily - our egos are not built on putting women down and having them build us up. Also, living in a mostly male world, we have become used to doing our own shitwork. And finally, we have a common enemy: the big male chauvinists are also the big anti-gays.

But we need to purge male chauvinism, both in behavior and in thought among us. Chick equals nigger equals queer.

3. Women's liberation: They are assuming their equality and dignity and in doing so are challenging the same things we are: the roles, the exploitation of minorities by capitalism, the arrogant smugness of straight white middle-class Amerika, they are our sisters in struggle.

Problem's and differences will become clearer when we begin to work together. One major problem is our own male chauvinism. Another is uptightness and hostility to homosexuality that many women have - that is the straight in them. A third problem is differing views on sex: sex for them has meant oppression, while for us it has been a symbol of our freedom. We must come to know and understand each other's style, jargon and humor.

1. Mimicry of straight society: We are children of straight society. We still think straight: that is part of our oppression. One of the worst of straight concepts is inequality. Straight (also white, English, male, capitalist) thinking views things in terms of order and comparison. A is before B, B is after A, one is below two is below three; there is no room for equality. The idea gets extended to male/female, on top/on bottom, spouse/not spouse, heterosexual/homosexual, boss/worker, white/black, and rich/poor. Our social institutions cause and reflect this verbal hierarchy. This is Amerika.

We've lived in these institutions all our lives. Naturally we mimic the rules. For too long we mimicked these rules to protect ourselves --a survival mechanism. Now we are becoming free enough to shed the roles which we've picked up from the institutions which have imprisoned us.

"STOP MIMICKING STRAIGHTS, STOP CENSORING OURSELVES".

2. Marriage: Marriage is a prime example of a straight institution fraught with role playing. Traditional marriage is a rotten, oppressive institution. Those of us who have been in heterosexual marriages too often have blamed our gayness on the breakup of the marriage. No. They broke up because marriage is a contract which smothers both people, denies needs, and places impossible demands on both people. And we had the strength, again, to refuse to capitulate to the roles which were demanded of us.

Gay people must stop gauging their self respect by how well they mimic straight marriages. Gay marriages will have the same problems as straight ones except in burlesque. For the usual legitimacy and pressures which keep straight marriages together are absent, e.g. kids, what parents think, what neighbors say.

To accept that happiness comes through finding a groovy spouse and settling down, showing the world that "we're just the same as you" is avoiding the real issues, and is an expression of self-hatred.

3. Alternatives to marriage: People want to get married for lots of good reasons, although marriage won't often meet those needs or desires. We're all looking for security, a flow of love and a feeling of belonging and being needed.

These needs can be met through a number of social relationships and living situations. Things we want to get away from are: 1. exclusiveness, proprietarian attitudes toward each other, a mutual pact against the rest of the world; 2. promises about the future, which we have no right to make and which prevent us from, or make us feel guilty about, growing; 3. inflexible roles, roles which do not reflect us at the moment but are inherited through mimicry and inability to define equalitarian relationships.

We have to define for ourselves a new pluralistic, rolefree social structure for ourselves. It must contain both the freedom and physical space for people to live alone, live together for a while, live together for a long time, either as couples or in larger numbers; and the ability to flow easily from one of these states to another as our needs change.

Liberation for gay people is defining for ourselves how and with whom we live, instead of measuring our relationship in comparison to straight ones, with straight values.

4. Gay 'stereotypes': The straights' image of the gay world is defined largely by those of us who have violated straight roles. There is a tendency among 'homophile' groups to deplore gays who play visible roles--the queens and the nelligs. As liberated gays, we must take a clear stand. 1. Gays who stand out have become our first martyrs. They came out and withstood disapproval before the rest of us did. 2. If they have suffered from being open, it is straight society whom we must indict, not the queen.

5. Closet queens: This phase is becoming analogous to 'Uncle Tom'. To pretend to be straight sexually, or to pretend to be straight socially, is probably the most harmful pattern of behavior in the ghetto. The married guy who makes it on the side secretly; the guy who

consciousness is like finishing a work of art or coming back from an episode of an acid or mesaline trip. And to press the analogy further: the variety of music is infinite and varied, depending on the capabilities of the players, both as subjects and as objects. Solos, duets, quartets (symphonies, even, if you happen to dig Romantic music!) are possible. The variations in gender, response, and bodies are like different instruments. And perhaps what we have called sexual 'orientation' probably just means that we have not yet learned to turn on to the total range of musical expression.

2. Objectification: In this scheme, people are sexual objects, but they are also subjects, and are human beings who appreciate themselves as object and subject. This use of human bodies as objects is legitimate (not harmful) only when it is reciprocal. If one person is always object and the other subject, it stifles the human being in both of them. Objectification must also be open and frank. By silence we often assume or let the other person assume that sex means commitments: if it does, ok; but if not, say it. (Of course, it's not all that simple: our capabilities for manipulation are unfathomed--all we can do is try.)

Gay liberation people must understand that women have been treated exclusively and dishonestly as sexual objects. A major part of their liberation is to play down sexual objectification and to develop other aspects of themselves which have been smothered so long. We respect this. We also understand that a few liberated women will be appalled or disgusted at the open and prominent place that we put sex in our lives; and while this is a natural response from their experience, they must learn what it means for us.

For us, sexual objectification is a focus of our quest for freedom. It is precisely that which we are not supposed to share with each other. Learning how to be open and good with each other is part of our liberation. And one obvious distinction: objectification of sex for us is something we choose to do among ourselves, while for women it is imposed by their oppressors.

3. On positions and sex roles: Much of our sexuality has been perverted through mimicry of straights, and warped from self-hatred. These sexual perversions are basically anti-gay:

"I like to make it with straight guys?"

"I'm not gay, but I like to be 'done'."

"I like to fuck, but don't want to be fucked!"

"I don't like to be touched above the neck!"

This is role playing at its worst; we must transcend these roles. We strive for democratic, mutual, reciprocal sex. This does not mean that we are all mirror images of each other in bed, but that we break away from roles which enslave us. We already do better in bed than most straights do, and we can be better to each other than we have been.

4. Chickens and studs: Face it, nice bodies and young bodies are attributes, they're groovy. They are inspiration for art, for spiritual elevation, for good sex. The problem arises only in the inability to relate to people of the same age, or people who don't fit the plastic stereotype of a good body. At that point, objectification eclipses people and expresses self-hatred: "I hate gay people, and I don't like myself, but if a stud (or chicken) wants to make it with me, I can pretend I'm someone other than me."

A not on exploitation of children: kids can take care of themselves, and are sexual beings way earlier than we'd like to admit. Those of us who began cruising in early adolescence know this, and we were doing the cruising, not being debauched by dirty old men. Scandals such as the one in Boise, Idaho - blaming a 'ring' of homosexuals for perverting their youth - are the fabrications of press and police and politicians. And as for child molesting, the overwhelming amount is done by straight guys to little girls: it is not particularly a gay problem, and is caused by the frustrations resulting from anti-sex puritanism.

5. Perversion: "We've been called perverts enough to be suspect of any usage of the word. Still, many of us shrink from the idea of certain kinds of sex: with animals, sado/masochism, dirty sex (involving piss or shit). Right off, even before we take the time to learn any more, there are some things to get straight:

1. We shouldn't be apologetic to straights about gays whose sex lives we don't understand or share.

2. It's not particularly a gay issue, except that gay people are probably less hung up about sexual experimentation.

3. Let's get perspective: even if we were to get into the game of deciding what's good for someone else, the harm done in these 'perversions' is undoubtedly less dangerous or unhealthy than is tobacco or alcohol.

4. While they can be reflections of neurotic or self-hating patterns, they may also be enactments of spiritual or important phenomena; e.g. sex with animals may be the beginning of interspecies communication; some dolphin-human breakthroughs have been made on the sexual level; e.g. one guy who says he digs shit during sex occasionally says it's not the taste or texture, but a symbol that he's so far into sex that those things no longer bug him; e.g. sado/masochism, when consensual, can be described as a highly artistic endeavor, a ballet the constraints of which are the thresholds of pain and pleasure.

We are refugees from Amerika. So we came to the ghetto - and as other ghettos, it has its negative and positive aspects. Refugee camps are better than what preceded them, or people never would have come. But they are still enslaving, if only that

larger and more diverse than most ghettos, and is certainly freer than the rest of Amerika. That's why we're here. But it isn't ours. Capitalists make money off us, cops patrol us, government tolerates us as long as we shut up, and daily we work for and pay taxes to those who oppress us.

To be a free territory, we must govern ourselves, set up our own institutions, defend ourselves, and use our own energies to improve our lives. The emergence of gay liberation communes, and our own paper, is a good start. The talk about a gay liberation coffee shop/dance hall should be acted upon. Rural retreats, political action offices, food cooperatives, a free school, unalienating bars and after hours places - they must be developed if we are to have even a shadow of a free territory.

Right now, the bulk of our work has to be among ourselves -self educating, fending off attacks, and building free territories. Thus basically we have to have a gay/straight vision of the world until the oppression of gays is ended.

But not every straight is our enemy. Many of us have mixed identities and have ties with other liberation movements: women, blacks, other minority groups; we may also have taken on an identity which is vital to us: ecology, dope, ideology. And face it, we can't change Amerika alone.

Who do we look to for coalition?

1. Women's Liberation: summarizing earlier statements 1) they are our closest ally; we must try hard to get together with them 2) a lesbian caucus is probably the best way to attack gay guys' male chauvinism, and challenge the straightness of women's liberation 3) as males we must be sensitive to their developing identities as women, and respect that, if WE know what OUR freedom is about, THEY certainly know what's best for THEM.

2. Black Liberation: This is tenuous right now because of the uptightness and super-masculinity of many black men (which is understandable). Despite that, we must support their movement, must show them that we mean business and we must figure out what our common enemies are: police, city hall, capitalism.

3. Chicanos: Basically the same problem as with blacks: trying to overcome mutual animosity and fear, and finding ways to support them. The extra problem of super-up-tightness and machismo among Latin cultures, and the traditional pattern of Mexicans beating up "queers" can be overcome: we're both oppressed, and by the same people at the top.

4. White radicals and ideologues: We're not as a group, Marxist or communist. We haven't figured out what kind of political/economic system is good for us gays. Neither capitalist nor socialist countries have treated us as anything other than non grata so far.

We can look forward to coalition and mutual support with radical groups if they are able to transcend their anti-gay and male chauvinist patterns. We support radical and militant demands when they arise, e.g. Moratorium, People's Park; but only as a group; we can't compromise or soft-peddle our gay identity.

Problems: because radicals are doing somebody else's thing, they tend to avoid issues which affect them directly, and see us as jeopardizing their 'work' with other groups (workers, blacks). Some years ago a dignitary of SDS on a community organization project announced at an initial staff meeting that there would be no homosexuality or dope on the project. And recently in New York, a movement group which had a coffee house get-together after a political rally told the gays to leave when they started dancing together. (It's interesting to note that in this case the only two groups which supported us were Women's Liberation and the Crazies)

Perhaps most fruitful would be to broach with radicals their stifled homosexuality and the issues which arise from challenging sex roles.

5. Hip and street people: A major dynamic of rising gay lib sentiment is the hip revolution within the gay community. Emphasis on love, dropping out, being honest, expressing yourself through hair and clothes, and smoking dope are all attributes of this. The gays who are the least vulnerable to attack by the Establishment have been the freest to express themselves on gay liberation.

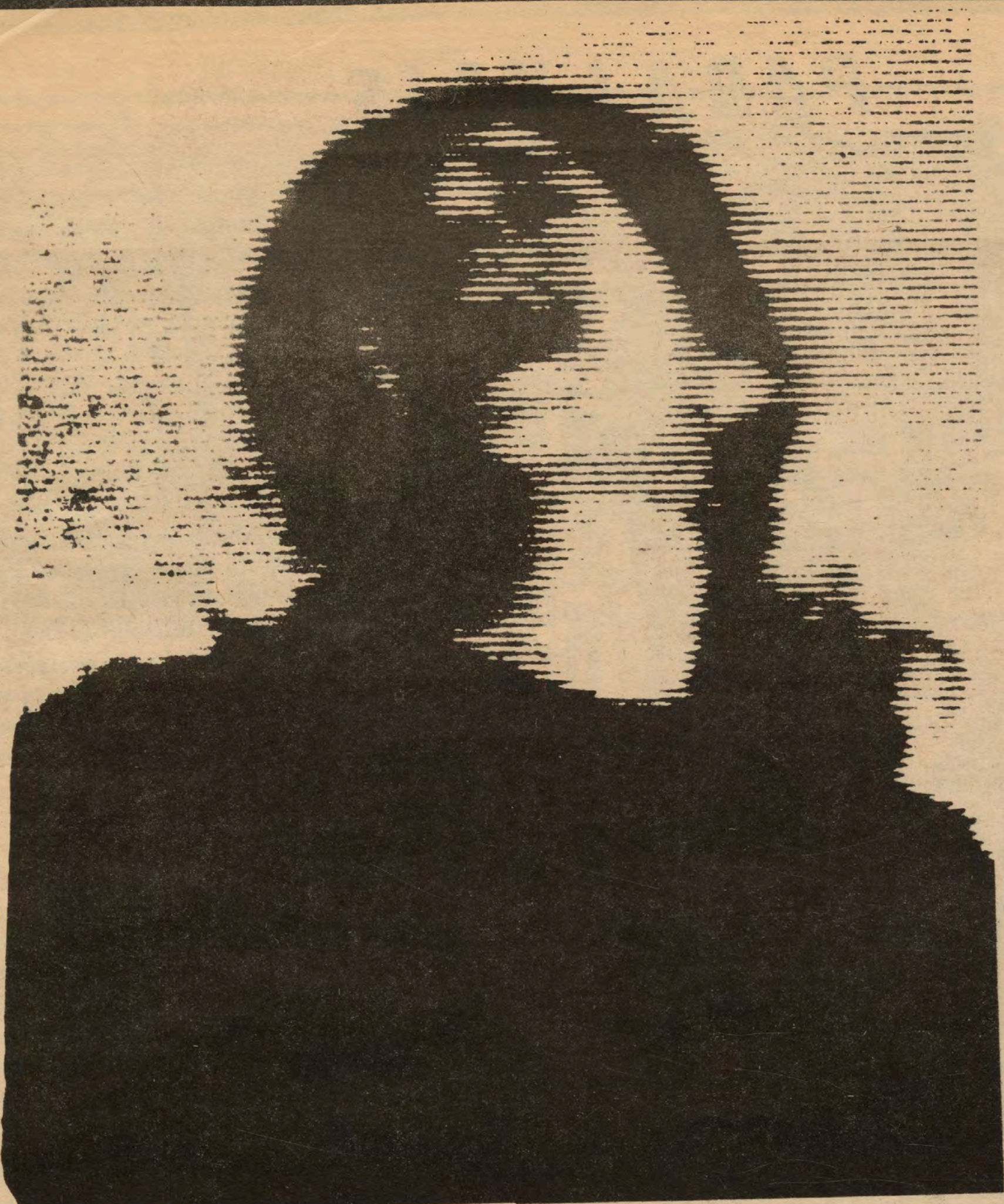
We can make a direct appeal to young people who are not so uptight about homosexuality. One kid, after having his first sex with a male, said "I don't know what all the fuss is about, making it with a girl just isn't that different."

The hip/street culture has led people into a lot of freeing activities: encounter/sensitivity, the quest for reality, freeing territory for the people, ecological consciousness, communes. These are real points of agreement and probably will make it easier for them to get their heads straight about homosexuality, too.

6. Homophile groups -1) reformist or pokey as they sometimes are, they are out brothers. They'll grow as we have grown and grow. Do not attack them in straight or mixed company. 2) ignore their attack on us 3) cooperate where cooperation is possible without essential compromise of our identity.

1. Free ourselves: come out everywhere, initiate self-defense and political activity, initiate counter community institutions.
2. Turn other gay people on; talk all the time, understand, forgive, accept.
3. Free the homosexual in everyone: we'll be getting a good bit of shit from threatened latents; be gentle, and keep talking and acting free.
4. We've been playing an act for a long time, so we're consummate actors. Now we can begin to BE, and it'll be a good show!

Carl Wittman



BIRTH CONTROL
(from Birth Control Handbook, available from the Student Association of McGill University, Montreal, Canada)

Birth control affects not only individuals, and not only the position of women in society, but also the existence of entire human races. Although it is true that parts of the globe hold so many humans that sanitation, food distribution, education, and other essentials have become totally unsatisfactory, the horror of the Population Explosion is largely a media fabricated myth. And in western industrial societies, it is clear that the media is controlled by those men rich enough to own it.

The Population Explosion is only a threat to the supremacy of white nations which today, as in the past, are raping the Third World for wealth, resources, and human potential. The Population Explosion is the natural increase of the black, brown, and yellow people of the world and therefore brings out fear in the world's white minority, a minority that has, throughout the ages, exploited all other races with a ferocity and viciousness incomparable to any other human injustice.

There is more than enough food in the world. U.S. farmers shoot hundreds of pigs and dump untold gallons of milk into the dirt. Millions of tons of wheat rotted in North American grain elevators in the past ten years. While the United States spends billions of dollars every year to kill yellow people in Vietnam, additional billions to learn how to kill chemically, and biologically, and even more millions to fly military men to the moon, they leave the silent seas untapped, with unlimited foods lying on the seabeds and swimming in the waters.

There is plenty of room left for man. Deserts have not been reclaimed, the jungles stand untouched, and northern forests support only wildlife and a few thousand human beings.

For the non-white races, birth control almost always means population control. America has now begun to sterilize women of undesirable origin - the poor, which usually means the blacks. American-supported programs in India have so far sterilized 5.5 million men. Male sterilization is an easy and quick operation; however, it is also not reversible. As the Montreal Star recently pointed out, "Government agents, who are paid according to the number of their patients, often fail to explain this until after the operation has been performed". American doctors do birth control research on non-white women, testing new pills, and especially the IUD on American blacks, Puerto Ricans, and Mexicans.

Faced with such threats to their very existence some black people totally reject birth control. This political position has some validity, however it reminds those who support progressive world change of the Stalinist position after World War II. Stalin facing a Russian loss of 21 million men, sent Russia's female population back to the bedroom and handed out medals such as "the Order of Mother Glory", instead of appealing to a real liberation of women. Black women have several options: either accept the chauvinistic politics--See that sister there? She's having another baby for me. I need an army, and this is how we're gonna get it.--reject them and look at liberation of women for legitimate power; or seek a combination of both. Probably, the combination will be the most fruitful, and thus birth control for the black woman becomes a personal political decision.

Conception control necessarily carries liberating potential for women.

A woman may safely engage in pleasurable sexual relations without automatically submitting to the humiliating protective-dependent relationship with a man which is ordinarily imposed. Also, a woman now has the option of bearing and socializing children- it is no longer the sole source of her sexual identity. Once "out of the kitchen" a woman can begin to use her mind and body toward socially productive ends by joining labor forces and professions on a level of equality with men.

The social ramifications of these freedoms are immeasurable. A woman, no longer dependent on a male, is not a safe financial or emotional investment. She is not compelled to enter sexual relations or adopt a particular life style in order to maintain a certain standard of living. Once she actively engages in social and political activity she loses the freshness and innocence which so satisfies the man who wishes to escape from an alienating existence, who wishes to control "his woman" because he controls neither himself nor his work.

Furthermore, an independent woman need not sell herself to one man - neither her body, her mind nor her labor. She no longer depends on the "beautifying" industry - clothes, cosmetics, drugs, etc - to become a more sexually attractive object. Literature written for those who have nothing else to break the monotony of household drudgery (or of unlimited leisure) will no longer have the captive audience of millions which it now manipulates. And, under no circumstances could the myth that there is something intrinsically enjoyable about housework survive. The female market for "household products" is gravely threatened by women who have better things to do.

The student health service of UMBC is now authorized to do abortion counseling and referral.

JOBS

In the US currently, glowing reports appear in newspapers, magazines, and college counseling manuals about the growing percentage of women in the labor force and even more wondrous, the possibilities of a woman's working a career in among wifely duties while neglecting neither husband, children, job nor household drudgeries. Women predominantly fill service positions such as secretaries, teachers, nurses and social workers. There are some women in the positions of importance defined by our society, such as presidents of companies, deans of colleges, (usually women's colleges), scientists, senators, etc., but very few. Why? Do women inherently lack the initiative necessary for such jobs?

Let's look at the development of a woman prior to a choice of career. In "The Parent's Role in Career Development", Dale Knapp and James Bedford write, "elementary school children begin to explore various work activities through home and school. They learn about the various community helpers serving the neighborhood; the postman, deliveryman, fireman, policeman. The universe of the young child is enmeshed with stereotypes - Daddy goes to work and Mommy stays home to cook and clean. The doctor and dentist the child encounters are most probably male and their helpers, the nurses and secretaries, are female. And so the pattern develops; the male as the boss and the female as the helper. By senior year of high school most girls are convinced that the only jobs they would want (can get) are the low paying, menial social service jobs. High school and even college counseling services do little to discourage stereotyping in jobs for women and even less to encourage women students to be ambitious.

The university system itself often discriminates against women; for example, the U.S. Department of Labor says in Job Horizons for Women, "engineering courses in coed institutions generally are open to women". "Generally". That means not always, and besides the best technical schools are not coed. Graduate schools too discriminate. Many of the most elite and prestigious graduate schools have quotas of as low as ten percent for women applicants accepted. Even if a woman does make it past graduate school, obtaining a job is still difficult. Employees maintain that women are poor risks, that they marry and leave to have children. Marriage never prohibited a man from obtaining a job, however. In fact, employees prefer married men because they are more stable.

The University of Maryland has been taken to court by the Women's Equity Action League, (WEAL) for discrimination against women; for instance, the Board of Regents consists of eleven persons, ten men and a woman secretary! Here at the Baltimore County campus there are no women in posts of principal academic offices, directors of educational and administrative services, or chairmen of senate standing and permanent committees - positions of prestige, power and/or high salaries. On the faculty, percentage wise, the largest number of women are hired as lecturers and instructors, very few are professors or associate professors, again positions of prestige, power and high pay. There are no women counselors. The greatest concentration of women is as secretaries, clerk-typists and telephone operators; in fact, there are no men in these positions, some of the lowest paid on campus. In the years from 1967-69 alone, the percentage of women faculty decreased from twenty nine to twenty-two percent.

Better and wider job opportunities for women are increasing?



STUDENT PARALYSIS

P.12

Attitudes and actions fomenting on the Campus of a college for the past months have multiplied in intensity the feeling that the college experience is now finally zeroing in on national, moral, and educational questions, maturing and illuminating their phraseology, prodding them along in a particular mood,.... but not answering them. Above all, not answering them in four years.

Graduating seniors find themselves at a critical point where they must decide whether their recent unified spirit and action in the aftermath of Kent And Jackson State, for example, is a result of a genuine change in awareness and approach to problems. If so, then to sustain this driving force through the summer and through the medium of an occupation is uppermost in the minds of students. Of course, my point is that the vivid danger of rallying students letting these issues fade away after graduation ceremonies and exams has already materialized. Indeed, that so many exercises will take place as originally scheduled and that once exams were cancelled students went home are cases in point.

TODAY UMBC TOMORROW THE STATE

Realistically, what alternatives of social involvement present themselves to the senior not planning graduate school at the moment nor wanting a situation of relative poverty to set in? UMBC graduates, loosely defined and parochial in outlook, have of late committed themselves in small numbers to the ranks of those aware that America lies considerably beyond Route 40, Ginos and Our Lady of Victory. What can this budding dilettante of American Crisis expect when he crosses the city line to shop for a humanistically - oriented job? How does a world inimical to or estranged from the middle class green grass, ivy-covered gymnasiums, and rolling parking lots react to the UMBC graduate and his degree?

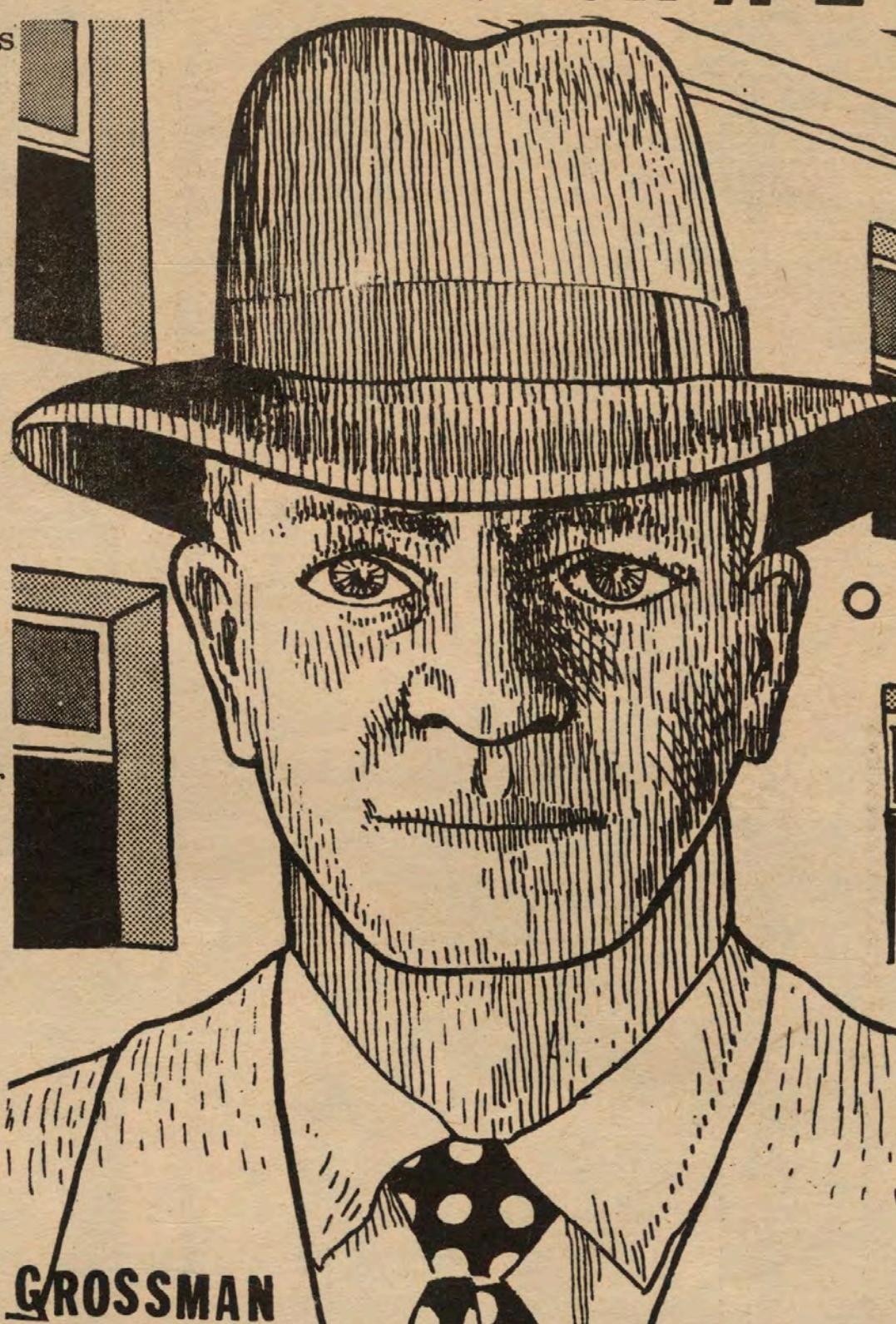
A well-meaning attempt to persevere one's social conscience might provoke the graduate to apply to one of the State agencies dealing with social problems. At first the student allows himself to be absorbed into the system, knowing full-well that the insight gained at UMBC will be a tool with which he will refashion the State structure. Any job in this area will inevitably succumb to the logic and forwardthinking of Secy 220. Urban problems and welfare roles are just a matter of reawakening in the minds of the "line staff", the office pool those ideas which were once familiar to them.

Yet before one can commence with this office crusade one must confront the personnel committee which interviews applicants. Though a well-informed bunch of social bureaucrats, and racially balanced in the process, one learns to anticipate not only the questions and appropriate responses but also from whom the questions will originate. You soon learn that not all of the problems are found in the city. For example, if you are white, the white members of the committee will assail your presumption that you could function in the inner city. If you are black, then the black members of the panel intimate that this job is often considered by the Black Panthers to be a white collar cop-out, thus estranging you from the mass of Black unemployed and laborers. If you are Jewish, all members join in a unified derision and it is well to admit the accusations that you are a member of the international merchants conspiracy and function under cover within it.

As the interviews drag on throughout the State system one realizes that the interviewers derive a definite satisfaction and joyful glee from this exercise of power. Too low in the State hierarchy but higher than the simple line staff, these employees must impress their influence here or deny their biological drives.

As to UMBC and your attempts to describe it, you suggest that though the Campus is physically isolated in a white suburban area it is in spirit oriented to an urban course. Frequently this will draw the insidious conclusion from the committee that the City still needs an urban campus since if UMBC were to recruit more Blacks it might eventually become an annex to Morgan. You can insure to them the fact that the University has instituted safeguards against this possibility. Of, course, this ruins your argument also.

In reference to your educational background it becomes obvious beyond the third interview that it is well not to stress any previous academic strengths in psychology, sociology or the like. Indication of a certain pride in your educational achievements is a sin qua non that you perceive a distinct link be-



GROSSMAN

tween the college experience and future work experience.. To this bureaucratic insight you seem to be goal- and not system-oriented. This breed is historically not manageable and often rejects the office Bridge, softball and coffee clubs. Moreover, you would not be one who would see the ultimate necessity to contribute to the going away parties for employees who depart consistently and frequently. If they feel that you are not motivated by an overriding desire to belong, then they will look elsewhere. As even the belligerent type often passes the first stages of investigation, you might be given the grand tour of "our home here". In every power

structure do not fail to notice and recognize the lonely worker, the one whose eyes are sunken below the weight of forms in triplicate, staple requisitions and office memos advising one of the next inter-office picnic. He is a worker who has not seen a client, i.e. a welfare recipient, juvenile probationer or their anxious parent for months. Instead, he deals with his caseload by a kind of proxy, via their court records, their social histories and their psychological evaluations.

This method of handling a caseload, by reshuffling personal history data and doing everything in triplicate, preserves and maintains the sanctity of the dehumanized aspects of the State social service programs. It should be understood that the time-summing operations leave little time leftover in the normal day to see the actual face whose folder you fondle at least once a month. As a matter of fact, this is considered a blessing when a particularly difficult case arises. The over-burdened caseworker can simply transfer the case under one of an assortment of obscure rules.

One who cannot endure the rigors of the job will become "the lonely worker", sullen and frustrated because he cannot accommodate himself to the complacency of the supervisors nor to the system whose energies are dissipated trying to maintain a happy hierarchy from office pool to State level. The potential candidate who does not possess the moral fibre for this job is thus easily isolated and eliminat-

Punishment for impudence in the State school

The services offered welfare, social service recipients matches in some instances the thoughtlessness and irrelevance of the urban area itself. Training schools are a case in point. These schools are 80% black and are located in white, often rural areas. Naturally then, the professional and non-professional staff are recruited from the local not-so-metropolitan area. Though the professional staff may be acquainted second hand with urban problems, the less educated rural employees are fairly insensitive to the needs of the urban delinquent. Most often it is this worker who exercises the greatest daily control during the juvenile's commitment

cont'd to p. 14

A BAD PLACE TO VISIT AND WHO WOULD WANT TO LIVE THERE

by Tony Hunstiger

Leave your I. D. card. Sign your name out by 12. Don't visit opposite sex after 12. We make our own rules. BULLSHIT.

March 15, 124 UMBC people moved into the first dorm on campus. For months before the dorm was finished, it had been built up by Libby as a new experiment in living where the dorm members make their own rules. As it turns out Libby had given a list of rules to a student rules committee and told them they had to make his rules effective.

So we try to change the rules so that we can live like we want to. We get a groovy petition going and get 87 signatures supporting 24 hour pridal hours. Which means that those on the 2nd and 3rd floor can visit those on the basement and 1st floors (and vice versa) anytime they want to. Libby says no dice--that is irresponsible and I only want responsible rules. He gives us 5 reasons why he won't let us have 24 hour pridal hours which we rip down at a meeting with him. We then ask him why not--we make our own rules--he repeats his 5 bullshit reasons (such as I don't support cohabitation, it's not educational, etc.).

Meanwhile people are getting swell letters from Daddy Libby telling them to come to his office for a spanking 'cause they've been naughty. The dam breaks when Robbie invites Bob Ketron to his room one night after the magic hour when Libby says no more visitors till 10 AM.

Well they're ready to kick Patt's ass out of the dorm but good ole he's-on-our-side Libby agrees to a trial by Robbie's peers to make a recommendation (INPUT) as to how bad a punishment Robbie should get. The court, made up of people who had themselves been breaking rules, come to a decision after a circus of a trial. They give Robbie disciplinary probation--one more no-no and you're out. That was kinda cool considering he almost got booted out but it was a farce considering there is no one but Libby to enforce rules made by Libby. It was also irresponsible for Libby to leave the decision on Robbie's case up to students who didn't want Libby's rules either.

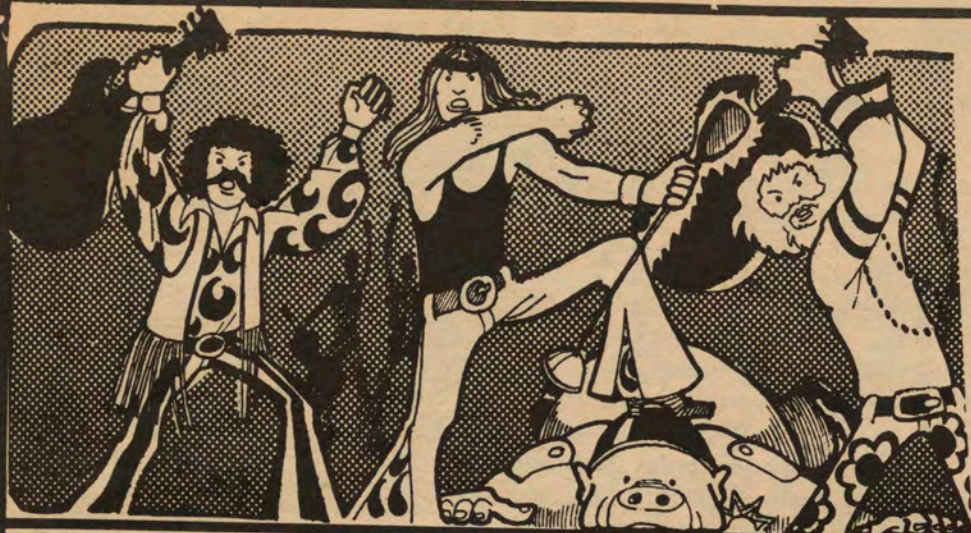
Next Case--We decide to name the dorm so we voted to name it Kent State Hall after the four students murdered at Kent State. At the same meeting we vote to have 24 hour pridal hours. This made it a law. We were told we could change the rules so we did. We went and told Kuhn we have 24 hour pridal hours and the name of the dorm is Kent State Hall. Kuhn says maybe the University shouldn't be in the housing business. He says he is prepared to kick out anyone who breaks Libby's rules even if it means kicking out everyone in the dorm. He says the dorms would make good offices and furthermore you can't name my hall Kent State Hall. I'll call this dorm Dorm A and the next Dorm B etc.

Well we had a dorm meeting to figure out what to do in the face of Kuhn's crap. The dorm chickened out. We said fuck it--two weeks of school left, I can't get kicked out, etc.

So what happens. They start picking us off one by one. Joel gets caught on the third floor after 12 and gets turned into Libby by a third floor goody-goody. After another farcical trial (the court had two of Joel's accusers on it and the others had all broken Libby's rules at one time or other) Joel gets thrown out. Again everyone is pissed off but no one knows what to do or else they don't want to do anything. Well Joel's and everyone has learned what Libby is up to so watch out for next semester when they're making things even tougher. They're making dorm people pay mandatory board which adds up to a lotta money. It also means that you're paying for three meals a day which you have to eat in the dining hall (that means that if a dorm person and a friend want to eat lunch one has to go to the dining hall and one goes to the cafeteria). So with such nice mandates coming down from the administration people are becoming more aware of who makes the rules (we certainly aren't allowed to make our own rules) and next year we will come back stronger and more together to get what is ours.

GETTING OFF OUR ROCK

'All the Fits
That's News'



Rock Muzak
On rock imperialism:

Businessmen they drink my wine
Plowmen dig my earth
None of them along the line
Know what any of it is worth

--Bob Dylan ('All Along the
Watchtower',
1968, Dwarf Music)

Bob Dylan has described the pain of growing in America. His song, "Maggie's Farm", contains the lines, "He gives me a nickel, he gives me a dime, he asks me with a gun if I'm having a good time, and he fines me every time I slam the door, oh, I ain't gonna work on Maggie's Farm no more." But along with Walter Cronkite and the New York Yankees, Dylan works for one of Maggie's biggest farms, the Columbia Broadcasting System.

Mick Jagger, another adept social critic, used rock to sneer at "the under-assistant west coast promotion man" in his seersucker suit; but London records used this "necessary talent for every rock and roll band" to sell that particular Rolling Stones record and all their other products. For all its liberating potential (and rock undoubtedly has some) rock is doomed to a bitter impotence by its ultimate subservience to those whom it attacks.

In fact, rock, rather than being an example of how freedom can be achieved within the capitalist structure, is an example of how capitalism can, almost without a conscious effort, deceive those whom it oppresses. Rather than being liberated, rock and roll performers are captives on a leash, and their plight is but a metaphor, for that of all young people and Black people in America. All the talk of "rock revolution", talk that is assiduously cultivated by the rock industry, is an attempt to disguise that plight and encourage sales.

Despite the aura of wealth that has always surrounded the rock performer, and which for fans justified high record and concert prices, very few really make much money--and for all but the stars rock is just another low paying, insecure and hard job. Legend says that wild spending sprees, drugs and groupies account for the missing loot (partly true); what legend does not say is that most artists are paid very little for their work. The artist may receive a record royalty of two and a half per cent, but the company often levels charges for studio time, promotion and advertising. It is even possible for the maker of a moderately successful record to end up in debt to the company.

A performer's wealth may not be only non-existent but actually a fraud, carefully perpetuated by the record company. Blues singer Bobby Bland's clothes, limousine, valet and plentiful pocket money

were image bolsterers from Duke Records rather than real earnings. Continual advances on royalties may keep an artist tied to a particular company. Chess Records forced Muddy Waters to play his classic blues with a "psychedelic" band and called the humiliation--"ELECTRIC MUD."

Until recently, only a few stars made any real money from rock; their secret was managers shrewd to the point of unscrupulousness, who kept them under tight control. Colonel Parker molded the sexual country boy, Elvis, into a smooth ballad singer; Brain Epstein took the scruffy Liverpool rockers and transformed them into neatly tousled boys next door (including suit and tie). "We worried that friends might think we had sold out," John Lennon said, "which in a way we had."

The musicians of New Rock, most of them white, educated and middle class, are spared much of what their black and lower class counterparts have suffered. One of the much touted "revolutions", New Rock has brought, has been a dra-



"I don't want to sell my music. I'd like to give it away because where I got it, you didn't have to pay for it."

"Everybody's colored or else you wouldn't be able to see them."

ON THE VIETNAM WAR: "It's getting pretty desperate when you have to shoot somebody with a bullet just to say 'hello'."

QUOTATIONS FROM CHAIRMAN BEEFHEART

drastic increase of the power of the artist vis a vis the record company. Contracts for New Rock bands regularly include almost complete artistic control, royalties as high as ten per cent, huge cash advances, free studio time, guaranteed amount amounts of promotion, and in some instances control over advertising design and placement in the media.

But such bargaining is at best a reformism which doesn't challenge the essential power relationship. Sales expansion still gives companies ample profits and they maintain all the control they really need (even with the new contracts, Jefferson Airplane still battled RCA to include "mother-fucker" on Volunteers and RCA still deleted the term from its printed lyrics.). New Rock musicians lost the battle when they signed their contracts and turned their heads commercially.

Not surprisingly, it is the Black artists who suffer most. In Urban Blues, Charles Keil describes in detail how the blues artist is at the mercy of the record company. It is virtually impossible, he states, for an unknown black artist to get an honest contract.

I'm not contending that New Rock is not creating good muzak. It is. What I am suggesting is that rock groups merge together and unionize. Form their own record company, plan free festivals and avoid the constant rip-off by the culture-vultures of Madison Avenue.

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BENEFIT by Jethro Tull (Reprise 6400)

"Everyday someone's asking what is there to do? Should I love or should I fight is it all the same to you?"
(Nothing To Say)

To put it rather bluntly I dig the shit out of this group and their latest record. Although not quite as strong as "Stand-Up" (the group's second LP), **BENEFIT** reaks with imaginative lyrics, melodies, textures and taste. Ian Anderson, the group's guiding force, vocalist, flutist, and songwriter, again dominates.

"I'm sitting in the corner feeling glad, got no money coming in but I can't be sad, that was the best cup of coffee I've ever had."
In this their third LP, the group has added John Evans on organ and piano. This addition gives greater depth and mobility to many of the compositions. It is particularly effective in a cut whose lyrics play on alliteration:

"Sossity you're a woman"
"Society you're a woman"

Everyone in the group plays exceptionally well. Martin Barre, lead guitarist, is adept and powerful; Clive Bunker, drummer, is fast and dynamic; and Glenn Cornick's bass adds considerable depth and support. Most of all, however, is that they are tight (knowing how to play as a unit, the songs themselves are meticulously crafted and frequently vary in dynamics, time signatures, and assimilate many musical styles.

"Flyin so high trying to remember
How many cigarettes did I bring along?"
(Cry You a Song)

Jethro Tull, along with fellow British rockers the NICE, FAMILY and FLEETWOOD MAC is playing some pretty good rock. Take notice.

TO MUM, FROM ANYNSLEY AND THE BOYS (Blue Thumb)
The Aynsley Dunbar Retaliation

The cover photo shows five mean and tough looking dudes who when they were recording called themselves the Aynsley Dunbar Retaliation. The group has since disbanded and left posterity three albums. Of these, "To Mum" is their best effort. It consists of eight cuts which synthesize jazz and blues into a solid and driving experience. Victor Brox, the vocalist, is exceptionally powerful and is highlighted on "Don't Take the Power Away" and "Run You Off the Hill", the album's strongest cuts. John Mayall produced it.



We embraced and he asked how I knew where he was and that he had phoned my house the other day. He wanted to come with me where I was going (to Mr. Zappa's for pix) but as it turned out, Sandra's cold sore still existed, so I decided to go to the Kaleidoscope. He wanted to come. He played bass for a while longer, then went to take a shower & get ready to go. He dressed elegantly in leather pants & crepe shirt. When I told him he looked elegant, he said "I may look elegant now, but Crazy Horse gets this tomorrow" and he pulled out a one inch squirt gun. All his thoughts & ideas are so disoriented & confused. He's lovely & looney. He played bass a while longer to Eric Clapton (his idol) and at approximately 10:30 we split for K. I wish I could put into words the torment I was going through sitting & watching him. I'm sure my mind escaped me there for a while. I don't know, but it was the same feeling I had the last night I spent with him. I'm more amazed at him when he talks sensibly than when he talks looney (as usual). I became more at ease driving Jessica & I talked to him without wanting to rip my brains to shreds. A lot of the time I know he's putting me on—I wish I knew why. We were going into a parking lot (.50¢) & this hooker man in a black cadillac wouldn't move. Nicky got out of the car and said to the man "pick up your big black shoe & put it on the accelerator" and he did!

Excerpted from *THE GROUPIE PAPERS*, compiled and edited by Frank Zappa.
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cont from p. 12

The control in the training school amounts to slavery without the whip and the barbed wire. The drug, often of the depressent type, is cleaner and more humane than the whip. This use of the drug was, as a sidelight, introduced considerably after the SPCA suggested the humane gassing of stray dogs. This is not to suggest a comparison for one might be misleading; however, it might not be.

The drug is administered subtly in the morning orange juice or prune cocktail. It produces a veritable battalion of single-file zombies.

The orientation of the training schools is to obedience, punishment and individualized education. How the third sneaks into this official philosophy is unknown but in practice is relatively of being truant and nothing else. Education in the

meaningless. It must be realized that a good part of the "student body" were committed on the grounds city has little relevance outside the of the reaches of the middle class which creates it. In the training school, the immediate benefit of a film on the mating habits of polar bears in the polar ice cap is also not seen right off. . . Moreover, for the juveniles education by the white standard in this enforced setting is reinforcing the coorelation between education middle class or punishment. You see, truants must be reprimanded for making light of and ignoring the system We have set up. Perhaps the most that is gained by chronic truants (who can not often read no matter their age) is that they pick up the skills brought to the school by a few socio-paths—to be. . . Urban delinquents are just so much cannon fodder to be driven through the system to keep it running.

SHAZAM by the Move (A&M 4259)

The Move have been on the British rock scene about five years. During this time they've been trying to gain notoriety in the U. S. They have smashed T. V. sets, automobiles and other assorted goodies on stage with axes. They were sued by Harold Wilson for publicizing a single, "Flowers in the Rain", with a postcard depicting the Prime Minister in bed with a personal secretary (by the way Wilson won the suit and the Move were forced to donate their record royalties to his charities). All this brings us to Shazam; their latest LP.

Shazam is potent driving rock muzak. The album, although a studio product, has many of the characteristics found in a good "live" concert. For example, in "Fields of Peopls" you hear someone scream out, "Is it recording?" and then effortlessly the song unfolds in the relaxed and spontaneous manner of a group which knows exactly what it's doing. The vocals are strong with frequent harmonizing ("Cherry Blossom Clinic Revisited") and the guitars might be described as imitating the Hendrix-Clapton tone. With Shazam, the Move have finally recorded a fine record. It took them about five years. I wonder if anyone will notice?

ARGENT (Epic BN 26525)

Formerly of the Zombies, Rod Argent has assembled a new group and recorded this LP. Seven of the cuts Argent co-authors with Chris White, bassist for the original. The album possesses an evenness and unity throughout. Most of the cuts are uptempo and in minor keys in volume. The vocals are very strong (possess falsetto harmonies) and the arrangements are complex and well executed. Argent is an improvement on the Zombies and the Zombies were an excellent rock band.

UMMAGUMMA by the Pink Floyd (Capitol STBB-388)

Pink Floyd has been billed as rock music's "number one space group". I must concur. The Floyd have been producing their own brand of rock for about four years. They have composed soundtracks for a film called More (directed by Barbet Schroeder) and recently Zabriskie-Point (Antonioni's latest). Ummagumma, their fourth release, is a two LP set which includes one record of live recording and another of studio work. Both records display an amalgamation of jazz, electronic music and rock. The live LP features some previously released compositions ("Set the controls for the Heart of the Sun") and some new material. I am particularly fond of a cut entitled "Careful with That Axe, Eugene" which builds slowly from Rick Wright's soft and eerie organ into a cathartic rock frenzy.

THE AMERICAN REVOLUTION by Dave Peel and the Lower East Side (EKS74069)

"We are from the Lower East Side
We don't care if we live or die"
Most critics can't understand Dave Peel. They say his band sounds like the band next door and his lyrics lack sophistication and his arrangements are and . . . BULLSHIT! The American Revolution possesses street style humor, satire and fun. One of the cuts titled Legalize Marijuana possesses so much raw energy and rhythm that it incited Abbie Hoffman to grab a tambourine and start singing. And you know and I know that anyone who could incite Abbie to do something like that must be fucking dynamite.



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Recording Artists) and the
PARLOPHONE RECORD SHOP
(Elicott City) for helping in our
benefit.

To learn to pass on frustration without ever seeing oneself as frustrated, to revel in a national love of classification, to substitute this for the time needed to get at the problems, to be able to cut off the ties to your job at the same time each day each week, and to be able to live apart from your co-workers and from all the people of your work is to have made a satisfactory adjustment to an unsatisfactory system. . .

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HIGH SCHOOL NURSE
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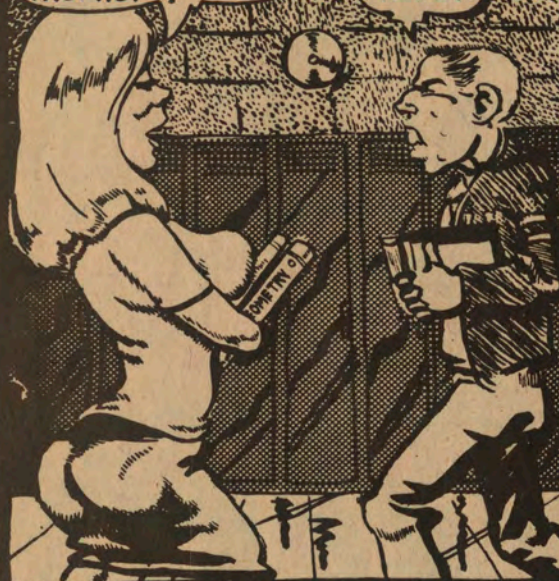
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IN MY PROFFESION
I COME ACROSS
MANY CASES OF
EMOTIONAL TURMOIL
CAUSED BY UN-
SANITARY HYGIENE



OH ROY! DO YOU
HAVE A DATE FOR
THE GIRL ASKS BOY
TAG HOP?

THANKS
BUT NO THANKS
KIDDO.



WHATS WRONG
WITH ME...
ANYHOW?



LATER

THAT GLORIA
HAS ONE SWEET BODY.

YEAH; BUT
HER CUNT
SMELLS
LIKE
GORILLA
FART!!



NOT TO YOU
MISS KOTEX!
WHAT DID YOU
DO?



I DISCOVERED
TWINKLE TWAT!



ONE SPRAY AND
I'M SAFE
ALL DAY.



AFTER

CHEE GLORIA
YA WANNA GO
TA THE DRIVE-IN?

EAT SHIT
MOTHER
FUCKER

BOY DO
I SMELL
SUMPIN
GOOD!



GLORIA!

NOT
THAT!!



HONEY MY BOY-
FRIEND ONCE SAID
MY PUSSY SMELLED
LIKE THE LINCOLN
TUNNEL



I'M GLAD SHE USES
TWINKLE TWAT.



AND SO
WILL
YOU.



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PURE

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ADVENTURES COMING IN:
FRESH FRUIT & PRODUCE

FOR SWARTHY, HAIRY, MEDITERRANEAN
AND AFRICAN TYPES