

**Our foreign policy must always be an extension of this nation's domestic policy. Our safest guide to what we do abroad is a good look at what we are doing at home.**

LYNDON BAINES JOHNSON

## Rally Planned Against Draft

The National Mobilization Committee to End the War in Vietnam has called another "10 days" of activity April 20-30. The ten days will culminate in a student strike on many campuses April 26 and mass rallies April 27. Here in San Diego, it was felt by leaders that student strikes were not possible, but there will be a rally planned at the Balboa Park "love in" area starting at noon Saturday, the 27th.

Nationally, the Saturday demonstrations will take place in virtually every major city, and corresponding activities have been planned in Germany, Italy, England, and Japan. All together, over a million people here and abroad are expected to participate in activities against the war.

This ten day mobilization is the second round of periodic nationwide demonstrations. The first was 'Stop the Draft Week' last October which represented a considerable escalation in the militancy of the anti-war groups. The name of this round is 'The Ten Days to Shake the Empire' and it is once again expected that the demonstrations will be less "symbolic" and more militant than the last. In San Diego, however, no disruption is planned.

The Balboa rally will try not to be a regular old-fashioned teach-in, according to a Committee Spokesman. Speakers will rather try to get across four points: 1) what one should do in the current elections (they will try to make some sense of the tangle of events taking place in national politics), 2) what kinds of things can be done about the draft, 3) that the war in Vietnam is only one instance of an imperialistic American foreign policy, and what the Black people and Mexican Americans are demanding, and how Whites can help them.

Those who will speak at the rally are Ambrose Brodas from the Soul Brother of San Diego, Kenny Denman of the Black Panthers, Karen Koonan, editor of The Movement and chairman of Stop the Draft Week, Paul Schinoff from L.A. SDS who has recently returned from Cuba, Manuel Ortiz, a militant Mexica-American Spokesman.

## End Ghetto: McCarthy Plan

"He (Senator McCarthy) decided to run for President because our foreign policy was politically, militarily, economically, and morally indefensible," stated Miss

Mary McCarthy, daughter of Presidential candidate Eugene McCarthy in a speech and question-answer period delivered in Revelle Plaza and on the Grassy Knoll Monday afternoon.

Of paramount domestic importance is the alleviation of the conditions prevalent in the Black community, she said. Some of her father's proposals in this area include: inner city development, with construction of one million new housing units, health services for everyone, education for personal needs of all, a job for every man, and a guaranteed minimum annual income.

These services, she continued, could be developed by both private concerns and the federal government. Private industries would receive tax exemptions for moving into the urban areas and training employees. She cited that one-quarter of a million jobs are available in rural areas which could be filled by those who live in the cities.

Transferring the discussion into the realm of international affairs she said her father favored a complete revision

of our present policies. "The U.S. must begin to develop a trust in stability and peace rather than the Ruskian policy now followed," she said. Continuing, she said that the U.S. would have to recognize the National Liberation Front and negotiate with them as well as the North Vietnamese.

When asked whether the United States should give aid to incipient national liberation movements, she replied she did not know her fathers stand on this issue; however, she said that aid and training to counter-insurgency forces as was given to the Bolivian generals is not in the best interest of the United States.

"The draft is in drastic need of revision," she said. Some of the changes her father would enact include: the resignation of General Hershey, a lottery for selection of men, and new alternatives for conscientious objectors." "A paid volunteer army may seem like a good idea now, but in the future it could have dire consequences," she added. She further said that the lottery system of selection unlike the present system, would tend to make the individual more responsible for military action. The conscientious objector would not necessarily have to believe in a supreme being, but would be entitled to his status by opposing a war on moral grounds!

## RFK Speaks of US Crisis

"Thomas Jefferson once said, 'We are the last best hope for mankind', but we can't be that hope if we have 12,000 troops guarding the Capital, if a man can't get a job if he's Black or Mexican-America", Senator Robert F. Kennedy said in his speech at the Community Concourse Friday afternoon. He went on to say that he could lead the country from the disunity and turmoil it is now experiencing. "We can work not as Whites, Blacks, Mexican-Americans, but as Americans."

Kennedy said that large changes in the city are necessary to reunify the nation. He proposed that tax redemptions and government subsidies be given to private industry to move back into the city and train the unemployed. But if these incentive failed, the government must be the employer as a last resort.

The end of the Vietnam war, Kennedy said, would provide the funds for much of the needed urban redevelopment. Kennedy is not, however, in favor of unilateral withdrawal of American troops from South Vietnam, because that would not be in the best interest of the United States, nor of South Vietnam. A larger portion

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# Why Draft Wants You

It has become almost a banality to say that we are in a time of crisis. Cities are burning, but that is nothing compared with what there will be this summer. The dollar is crumbling and Martin, head of the Federal Reserve System, is talking about the "worst financial crisis" since the Great Depression. And the prospect for the end of the most outrageous war in American history begins to fade again into a mist of bad faith and obfuscation. But on top of all this, we get hit with another problem, the draft, which is at least as serious and ugly as the rest of them.

We are familiar by now with what the new draft laws say and what their immediate effects will be. This can all be found in the Los Angeles Times. In short, there will be no deferments for this year's college graduates and first year graduate students, except in medicine, dentistry, and the ministry. This will mean: 1) that enrollment in U.S. graduate schools will go down an estimated 70% next year (117 graduate students will be drafted out of UCSD); 2) there will be 25,000 fewer doctorates than expected in 1971 and thus a severe shortage of college teachers; 3) the large universities estimate that they will lose about \$1 million each from decreased tuition; 4) many small universities will collapse; 5) law schools, which are least able to replace their lost students with women and graduate students, will be emptied; 6) many universities which depend upon first and second year graduate students to carry the bulk of the teaching load will cut back freshman enrollment 20%; 7) many research projects that depend upon graduate research assistants will be discontinued; 8) the value of the Ph.D. degree will be deflated as the graduate schools are forced to dig deeper into the heap to find non-draftable graduate students.

All this is known. The cost of the disruption that the new draft laws will bring about will be in the tens of millions of dollars immediately, and more in long-range effects. What we would like to know is why student deferments are being removed. This is something that the mainstream press has not speculated upon. There are several alternative explanations.

First, granting deferments to students is wrong; we are well aware of the racism and discrimination built into the draft. But we doubt that this is the reason why graduate deferments were eliminated. Congress has not shown much responsiveness to the Black people's demand for equality. If it will not further the cause of democracy even with a revolution threatening, it is most unlikely that it would act out of respect for democratic principles on an issue that had no significant power bloc behind it.

The Black people were not demanding the end of student deferments (and their demand would not be respected even if they were); neither were the labor unions. In fact, the only group that urged the end of student deferments on the grounds that they were undemocratic was the student left, which has neither power nor influence in the American political arena. So we can dismiss the possibility that the new draft laws were passed to democratize the country.

A second alternative is that the manpower supply is growing short, that it is now necessary to draft everyone. But this is not true. The manpower pool is four times as large as the expanded draft calls. It is not that having run out of non-students, students must now be drafted. Sixty percent of all the inductees next year will be college graduates. Students are being drafted instead of non-students.

A third alternative is that the new "action army" needs well-educated men, that war has become more complex than it used to be, and that the need is for scientists and skilled technicians rather than for your conventional foot soldier. Thus it is necessary to draft mostly college graduates. But this isn't so either. Just after the new draft law was passed, the military said that it preferred 19-year-olds. College students, the army protested, are disciplinary problems; 19-year-olds are more manageable. The need is still for the foot soldier. The military can buy all the technical talent it wants by paying university professors to do its work, and there are few professors in the sciences who have not at some time done work for the U.S. military (some now are

working on anti-guerilla warfare while holding university positions). But the military has recently shut up about preferring 19-year-olds. There is no military reason for drafting graduates, and the question still remains of why the military suddenly became silent on this issue.

We still lack the reason why the new draft laws were passed. Could there be none? This is possible: Congress has made blunders of this magnitude before. But in American political life there is an unwritten rule that the interests of no powerful group will be offended under normal circumstances. Haven't two important political blocs been screwed by this legislation? The universities were already feeling mighty guilty about the degree to which they had sold out to federal money. Now the government robs them not only of their independence, but of their students as well. That is just too much, and if you could hear the comments at Galbraith's committee's meeting on the draft here at UCSD, it would be clear just how furious the faculty and administration are. But more importantly, the draft hits the middle class right in the center of itself interest. In human terms, it may kill their sons. In economic terms, it acts as a burdensome tax. A father works for five years to pay for his son's education. Along comes the army and takes away two of the most productive years of the kid's life. In purely monetary terms, this is worse than five 10% surtaxes.

It is possible that the draft law was a mistake, a mere oversight by Congress which will be corrected, perhaps, as soon as someone notices that it offends the interests of a huge voter bloc. But again, it is unlikely that Congressmen, normally so responsive to those in their constituency who could unseat them, would be unaware that many middle class mothers are already furious.

Will the law be changed before June? No: the graduate schools have already turned down draft-eligible male applicants while the army has regeared its training for "quick learners." Furthermore, if the law is revoked, General Hershey says he'll resign as head of the Selective Service--and here we get down to the nitty gritty. The only "force" in the U.S. that has been steadily advocating the end of student deferments has been General Hershey, and now he has put his career on the line for this. Why does General Hershey want students to be drafted? General Hershey is not a man without strong opinions about how America should be run. In particular, he has a very low opinion indeed of those "unpatriotic and selfish" individuals who protest the draft because of their opposition to the war in Vietnam and who refuse to serve "the national interest." (Last week, the Indicator ran an article on Hershey's directive to the local boards to punish those who demonstrated against the war by taking their student deferments.) Is it possible that General Hershey has some rational plan in mind when he advocates the end of graduate deferments? Let us see what the political effects of the new draft law will be.

In brief, the new law will mean that every male college student will be faced with the draft upon graduation. Now there are just two groups in America which are seriously challenging the system, Blacks and students. The draft confronts the politically aware student leader with a difficult decision. Should he go into the army--or not? In the army, they can get you killed (and do), and you are under military justice with almost no civil rights; so the prospects of organizing in the army are not good. The alternative is either to go to Canada or to go to jail, and this is what most student leaders are doing (11% of the Harvard graduating class say that they will go to Canada; 11% to jail).

This means that the draft is a way of getting rid of the politically aware student leaders (save women who will hopefully carry on). It operates like a strainer. Those who are politically safe go into the army for a two-year course of Americanization. Those who are causing all the trouble on campuses are either locked up or get out, and nobody sees this as a political injustice. Hershey undoubtedly believes that there is a latent patriotism in American college youth. If only the leaders could be gotten rid of, the army could "make men" out of the rest. So what if 10 or even 20% of them go to jail or



## Selective Service Channeling

Following is a short passage from a Selective Service document entitled "On Channeling":

Delivery of manpower for induction, the process of providing a few thousand men with transportation to a reception center, is not much of an administrative or financial challenge. It is in dealing with the other millions of registrants that the System is heavily occupied, developing more effective human beings in the national interest.

Educators, scientists, engineers, and their professional organizations, during the last ten years particularly, have been convincing the American public that for the mentally qualified man there is a special order of patriotism other than service in uniform -- that for the man

having the capacity, dedicated service as a civilian in such fields as engineering, the sciences, and teaching constitute the ultimate in their expression of patriotism. A large segment of the American public has been convinced that this is true.

It is in this atmosphere that the young man registers at age 18 and pressure begins to force his choice. He does not have the inhibitions that a philosophy of universal service in uniform would engender. The door is open for him as a student to qualify if capable in a skill badly needed by his nation. He has many choices and is prodded to make a decision.

The psychological effect of this circumstantial climate depends upon the individual, his sense of good sportsmanship, his love of country and its way of life. He can obtain a sense of well-being and satisfaction that he is doing as a civilian what will help his country most. This process encourages him to put forth his best effort and removes to some degree the stigma that has been attached to being out of uniform.

In the less patriotic and more selfish individual it engenders a sense of fear, uncertainty, and dissatisfaction which motives him, nevertheless, in the same direction. He complains of the uncertainty which he must endure; he would like to be able to do as he pleases; he would appreciate a certain future with no prospect of military service or civilian contribution, but he complies with the needs of the national health, safety, or interest -- or is denied deferment.

Throughout his career as a student, the pressure -- the threat of the loss of deferment -- continues. It continues with equal intensity after graduation. His local board requires periodic reports to find out what he is up to. He is impelled to pursue his skill rather than embark upon some less important enterprise and is encouraged to apply his skill in an essential activity in the national interest. The loss of deferred status is the consequence for the individual who acquired skill and either does not use it or uses it in a non-essential activity.

The psychology of granting wide choice under pressure to take action is the American or indirect way of achieving what is done by direction in foreign countries where choice is not permitted.

**Indicator**

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## Light Claims "We Are Civilized"

When we, in olden times, were given a day off from school to observe with solemn dignity the passing of a national figure, we gave that day, and the person it honored, the respect that it deserved.

In La Jolla last Friday students, and quasi students, from the University of California in La Jolla, along with members of the faculty and ministers of numerous religious denominations, saw fit to parade from Scripps Park along Girard Ave. to Torrey Pines Road and back.

They in their own right thought this was the right and proper manner in which to honor the late Martin Luther King. More important, perhaps, was their insistence to "commence the civilizing of white America which is necessary for the survival of the country itself."

This extract is taken from some of the literature the young demonstrators were issuing to citizens walking the streets.

Another, more cryptic message read:  
"Dr. Martin Luther King is dead. Killed by a white, well-dressed man."  
They then question this statement by asking:  
"Just one???" How about you, buddy? How about you, ma'am?

We feel that as a voice in La Jolla we can answer these questions.  
Yes, Dr. King is dead. His death was brought about by both black and white, in particular the radicals in both camps. But he was certainly not killed by a La Jollan. Nor for that matter has any Negro, Mexican or Englishman been killed by a La Jollan.

We have a unique community in which all colors, races and creeds have lived in complete harmony for years. Black acknowledge white and white acknowledge black. There is no racial hatred. There is no ghetto.

We feel that before residents classify themselves as a member of any ethnic group they regard themselves as La Jollans first and foremost.

True, many members of the Negro population earn less money than some white residents. It is equally true that some of our Negro residents earn more money than quite a few white folk in the Jewel City.

The point we are making is that here in La Jolla we have always had a mixed population that has been an example to the remainder of the city, county, state and nation.

They have learned to live with each other. In fact, they could not live without each other.

What would La Jolla High School's varsity football, baseball and basketball teams be without their strong, powerful, and, we will add, equally acknowledged, Negro athletic stars?

These young students from the University may well have a message to deliver and a cause for which to fight.  
But not in La Jolla.

If they were La Jollans and not transient students they would appreciate this. La Jolla is civilized.

We are not in need of education, particularly from long-haired, bead-bedecked, barefoot juveniles who apparently want us to believe they have all the answers and yet some of whose members have yet to learn what soap and water can do for a person.

### Editorial Note:

The editor of the Indicator went down to La Jolla to buy a copy of the La Jolla Light whose editorial of April 11 claimed that there was no racism in La Jolla. At the news stand, a La Jolla lady read a headline from the San Diego Union about the FBI's efforts to find King's assassin and began trembling with rage. She said aloud, "Hope they don't find the man who killed that damn nigger." The editor suggested to her that the La Jolla Light had said that there was no racism in La Jolla. They lady said, "You bet your life there is," and stomped off. Another lady at the stand said sadly, "We need that kind of thing like a hole in the head."

### Letters to the Editor

## Mesa Paper Banned; Cafeteria Meeting Hit

### Editorial Note:

We believe that freedom of the press on one campus is dependant on the combined efforts of all college newspapers. The actions taken against the Mesa College students endangers the sovereignty of all college students.

### Indicator -

As a fello newspaper who tells it as it sees it I sincerely hope this article can be printed. It is of the utmost importance! Your paper would be circulated on the Mesa campus and help serve a purpose for which it was originally intended. I honestly feel that this matter is just as much to the interest of UCSD students - the ones which I've spoken to seemed just as disgusted as I and urged that I write to you about it.

As a student on campus at both San Diego Mesa College and UCSD, I was appalled and rather disgusted at last week's news of the Mesa Daily Olympian suspension. The Olympian, the only Junior college daily in the nation, was one of the very few campus publications which consistently told it like it was, regardless of the popular opinion.

The order for it's suspension came on the grounds of "insufficient funds", but according to faculty advisor, R. Tarquinio, "the financial situation was fair," with enough incoming funds to handle future issues. The fact seems obvious enough that the non-student objection to content over rode the opinions of the students themselves. As a matter of interest, the opinion of the students had

nothing to do with the cancelation of the student supported, student written and student read paper. The student council was not even consulted! The students I've talked to, with or without any great love for the paper itself, feel this is a direct affront to their rights as members of a community. This was their paper and dealt with their problems and its cancelation without student representation and on the issues which seemed apparent, demonstrate to what extent the officials felt it was a student newspaper.

The paper was, in fact, quite straight forward and efficient in its reporting of campus affairs. But when it or a supplement ventured into the drug or moral problem, or discussed the racial tensions of an integral part of the campus, they were out of line. With what then should the student concern himself? How many trees ought to be planted behind the gym or how many cubic inches that sleek green Mustang in the parking lot has? Well, students aren't being arrested over maple trees and Joe College's car isn't going to give that confused coed any insight into what her hang-up is all about. Without some sort of understanding or communication on what is really happening (and it's happening all around, baby) how does the student deal accurately with his surroundings?

The Olympian didn't aim below the belt - it aimed quite high - high enough to involve itself with the real student and his concerns, not ideal ones.

It seems telling about the intellectual philosophy of a campus when one of its

## In L.J.: Racist Bliss

In this society it is customary to dismiss lies, contradictions, and insidious accusations with a contemptuous smile as long as they do not appear to interfere directly with our bread or reputation. When the community organ of La Jolla portrays this unhealthy city to be free of white racism and calls our students irresponsible, filthy transients whose consciences are governed by professional agitators we do not become excessively angry. After all, the university with its assorted crop of thinking people is on our side. Once again we can sit back and term the local journalists lobotomized morons. And that is that.

The fire, however, is this time. And this time two issues of the La Jolla Light have shown our little town to be what it is: a resort for euphoric white racism. The April 11 issue contains a report of the march held in downtown La Jolla on the day following the Memphis murder. Strangely enough, that day's editorial is an attack on the marchers' assertion that White America must be civilized. The assassination of Martin Luther King, Jr. becomes incidental. The following week, in the issue of April 18, we find an editorial defending the previous editorial and several letters challenging the Light's editorial smugness. Letter which might have come in defense of civilized, non-racist La Jolla were not printed. Hopefully, we shall see these later.

So much for events. The April 11 editorial begins: "When we, in olden times, were given a day off from school to observe with solemn dignity the passing of a national figure, we gave that day, and the person it honored, the respect it deserved." The next paragraph implies that, by contrast, the marchers of April 5 "saw fit to parade" through La Jolla streets to protest the assassination of King. And what did the other citizens of La Jolla do? If they carried their "solemn dignity" beyond their school years they probably found no way to express their grief, if not their horror, without incriminating themselves as traitors to the "Jewel city". Or they did not see the occasion as "the passing of a national figure" and that Friday was just another busy day in the life of the civilized La Jollan. Perhaps there is a third alternative. Since the "olden times" are no

longer with us, in La Jolla the current reaction to tragedy may very well be an added enthusiasm in the day's business

activities. We must also remember that King's death did not make the news in the La Jolla Light. Isn't it odd, that the only active protest to the assassination should come from students and faculty members of UCSD, and "ministers of numerous religious denominations"? Yet the Light editorial considers part of the group to be transients in town -- not genuine La Jollans. Ar we to understand that the university is not a part of the community? The community whose "residents and store-managers remained generally unimpressed" by the march!

The editorial goes on to clarify La Jolla's apathy. King's death "was brought about by both black and white, in particular the radicals in both camps". What does this mean? Since the black radical is isolated by the editor we must conclude that the black man in general has some responsibility in King's death. How? By being forced to live in hell-holes? By being ruthlessly dehumanized from every sunrise to the next? By having to work as menials in the palaces around Mount Soledad? Where is his complicity in this murder? As for the black radical. Is La Jolla saying that King was responsible for his own death? No doubt white racism was King's assassin, and in this context we have to infer that by white radicals the La Jolla Light means the murderous members of the Ku Klux Klan or the John Birch society.

Then comes the local bombshell: "King's murderer was not a La Jollan"! Suddenly our beloved city is outside the Union. Now we clearly understand why for La Jolla the assassination could not have been a national calamity. And yet we know that every red-blooded La Jollan takes pride in his contribution to the war effort. Toward the extermination of those Vietnamese across the Pacific. Then he is serving a national cause. How does our local newspaper resolve this contradiction? La Jollans cannot sit on their cake and nibble at it too. Realizing that can be the first step in the civilizing process.

In this "unique community" of La Jolla "black acknowledges white and white acknowledges black". Sure, in any sick society there is a mutual recognition of the dominating and dominated groups. The question is how is this acknowledgement manifested? The Light does not mention how the black La Jollan looks at the white man. Perhaps the newspaper can make some research and let us know. And editor must not forget to interview the Black Students Council of UCSD. The white man's view is expressed by one Danette Evans in a column in the same issue: "at the same time whites were shivering in homes at the thought of black violence -- La Jolla's small segment of colored citizens -- most of them elderly domestics who have given years of devoted service to employers here -- sat quietly behind shaded windows, fearful of violence by white hoodlums infesting their area." Here we have La Jolla's attitude in a nutshell. White Americans, who for generations have perpetrated or condoned their own violence, suddenly feel threatened by black violence. The white settlers in this country began with the slaughter of an indigenous population. They were warriors first, not discoverers. And right now it is the white power structure that is engaged in the genocide in Vietnam. Meanwhile, lynching or cremating the Afro-American has, of course, produced numerous occasions for celebration. Violence should not be strange to White America. Before shivering at the thought of black violence, the white La Jollan has to first recognize the "fact" of perpetual white violence done to the Black man. The assassination of Martin Luther King is one instance of this violence. Admission of such truths is also what civilizing means.

The description of La Jolla's colored citizens unerringly points to the black-white relationship in this community. DeFoe had his Friday, Kipling had his Gunga Din, and Mistress Evans has her elderly domestics: all faithful to the master and dedicated to the master's cause. In case La Jollans do not know, this attitude is white racism. And understanding racism will lead to civilizing of the community.

Now what about the white hoodlums? How can they exist in our tranquil and



# Wounded Panther Speaks on Ambush

On Tuesday evening, April 17, an overflow crowd of UCSD students packed USB 2722 to hear Kathleen Cleaver, wife of Eldridge Cleaver (Minister of Information Black Panther Party for Self-Defense) and Warren Wells tell the story of the shoot-out in Oakland between members of the Black Panther Party and Oakland Police. Wells himself fought in the action and was wounded in the hip. Of the eight Panthers involved in the incident, Bobby Hutton was killed, Eldridge Cleaver is in jail under \$63,000 bond, and the other six are under \$40,000 bond and charged with two counts of assault and intent to commit murder. Cleaver is also charged with parole violation which means that he faces life imprisonment. Since he was on parole at the time sentence can be imposed upon him without a trial. Cleaver, author of "Soul on Ice" and staff writer for Ramparts, has already spent eight years in San Quentin.

Mrs. Cleaver pointed out that the battle in which her husband was wounded constitutes just one more step in the plan of the Oakland police to wipe out the leadership of the Black Panther Party. Huey Newton, Minister of Defense, and Bobby Seale, Panther Chairman, have already been arrested. Newton will be tried for murder on May 6. Seale will be tried on May 2 for "carrying a gun near a jail." Bobby Hutton, Treasurer of the Panthers, is dead.

Why are the Oakland police attempting to incarcerate or otherwise eliminate the leadership of the Black Panthers? Mrs. Cleaver said the reason is that the Panthers want freedom, the "power to determine the destiny of our Black community." The Panthers believe that Black people will not be free until they are able to determine their own destiny. According to the ten-point program of the Party, which Mrs. Cleaver read, this includes "full employment", "decent housing", "education that exposes the true nature of this decadent American society. . .", that teaches the true role of the Black man in American history, the exemption of Black men from military service, and "an immediate end to police brutality and murder of Black people." This program, Mrs. Cleaver said, is a threat to racism and the economic and social relations which perpetuate racism—it is definitely a threat to a racist white America. The Oakland police are simply carrying out the general will of the racist majority.

The Panthers believe that the liberals' vision of an integrated society is neither feasible nor possible given the objective conditions of racism and the internal colonization of the Black man in America. Warren Wells presented himself as an example of that analysis. Wells said that he is viewed by White society as a "mad nigger". That is, he is a liberation fighter. As he put it, "there will be justice in this country, or there won't be any country." The Black man who has traveled the road from slavery to the open-air concentration camps of the ghetto is no longer willing to put his future in the hands of White men. The question for the Black man today, Wells said, is "ultimately and immediately a question of survival".

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# Le Roi Jones Show At SDSC Next Week

Last July 14, in the midst of the Newark uprising, LeRoi Jones (well-known black poet and playwright, author of "The Dutchman", etc.) and two friends were riding out of Jones' car in which they were riding and arrested for the alleged illegal possession of firearms. They were not charged with having fired either of the two guns found. The police also said Jones had been hit in the head with a bottle, which was supposed to explain the bloody picture of him seen in the newspapers the following day. Jones claimed, and his lawyers argued in court, that he and his two co-defendants had been beaten by the police, and that the police had then planted the guns in his car.

Jones' trial was dramatic, as he was not a quiet, cooperative defendant. At one point, looking at all of the prospective jurors in front of him, he declared, "They are 100 white people. They are not my peers, they are my oppressors. I'm not going to be judged by you or anybody like you." The judge then ordered that he be taken into custody and Jones shouted, "Take me into custody for what? Because I won't be judged by this kangaroo court." Jones got 30 days for criminal contempt of court.

The judge gave Jones virtually the maximum sentence he could: 2 1/2 to 3 years, \$100 fine and no probation. He indicated that he had based the severity of Jones' punishment to a large extent on a poem Jones had written. He read the poem in the courtroom. Jones' two co-defendants received much shorter prison terms and much lower fines.

As he was being led out Jones cried, "The black people will judge me." Whitney Young of the Urban League (considered to be a very moderate, "well established" civil rights organization) accused the authorities of trying to intimidate black people by making an example of Jones. Young said, "If we could be as immediate and extreme in eliminating the causes of racial unrest as we are in sentencing people who react to them we would, at long last, have a real hope of racial harmony."

Jones is currently out on \$25,000 appeal bond. As part of a nationwide effort by concerned members of the Black and White communities to help Jones meet the enormous cost of legal expenses, the Black Students Councils of San Diego are bringing Jones to San Diego on May 4th and 5th. He and his company of ten will present Jones' plays and poetry and Jones will answer questions after the performance. The May 4th performance will be at Peterson Gym, San Diego State College, at 8:30 p.m. Tickets are available at UCSD at the Black Student Council Table in the plaza.

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# LJ Racism Goes On...

cont. from p. 3

orderly city? Since they do exist, the claim that La Jolla is free of racial strife is false. We expect Miss Evans to be able to discover the identities of those hoodlums. After that there is an obvious job for our efficient police force. Another

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By April 18 things became less comfortable for our local newspaper. This time the editor begins with: "While many La Jollans have expressed agreement with our editorial of last week, others have taken us to task and we publish their rebukes below." These statements are not "rebukes". They are expose's of white racism in La Jolla --- and the Light's gross distortion of the situation. Pressure from this community prevents black and white companions from eating together at a local restaurant. A prominent businessman openly explodes into "venomous and hate-filled diatribes" against black men. Messages of love and brotherhood drive away the congregation from a church in town. Black employees are not visible in stores and businesses organizations of La Jolla. Black athletes do not really find glory attributed to them by the Light. And so on. We at UCSD ought to read these statements.

In face of all the alarming evidence for racism in La Jolla, the Light's basic position still remains unchanged. The April 18 editorial reiterated that "La Jolla was not torn by the fury and hatred that resulted in Dr. King's death". The only concession made is that there is "room for improved community relations and opportunity". What generosity! This act of charity is followed by: "Rather than parades and letters how about constructive organization to accomplish the aims of an open society? The Light-Journal will be glad to report the news." And that, of course, ends the newspaper's anguish.

But we have to take the Light at its own words and see what a community organ can do. It can stop writing apologies for previous apologies for the obviously racist community of La Jolla. Instead of printing letters about high-rises and photographs of trivial social events, the newspaper can investigate the accusations and "rebukes". What do restaurant owners have to say for themselves? How do our innumerable real estate agencies actually carry out their policies regarding open housing? Why don't banks and stores in La Jolla employ Afro-Americans? What have the black people of America to say to communities like La Jolla? Reporting the news comes only after finding it. And the responsibility of investigation lies with the La Jolla Light, not with its critics. As for parades, there seems to be some confusion in the editor's mind. There is a qualitative difference between the annual pre-Christmas parade in La Jolla and the march following the assassination at Mem-

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Whether we are at the university or outside it, we have to challenge and eliminate the racism which poisons our community. The status-quo is this racism and we must reject the status quo. It is dangerous for us, perched on lotus leaves to be restfully floating along the rivulet of American indifference. For one day we may suddenly find ourselves flowing out toward the ocean in the menstural stream of Mother America.

On Friday, April 19, Philip Luce, who turned away from the leftist movement after being deeply involved in it during his years at the University of Mississippi, and Barry Shapiro, a graduate student at UCSD, debated over racial problems in the United States. The debate was less productive than the advertisements had promised.

The differences in opinion between Shapiro and Luce showed mainly in the necessary methods they proposed for bringing about the changes both agreed were necessary. Shapiro repeated several times his proposed plans for politically changing the United States. Luce declared that the change must be an economic one, convincing the businessmen to give up some of their wealth to the Black community. However, he seemed unable to present any method for obtaining the businessmen's support.

To the dismay of the moderator, interruptions from the audience occurred when a number of students became aggravated with Luce's failure to concretely answer or discuss points brought out by Shapiro, other than by making accusations of impracticality on Shapiro's part.

A question and answer period that followed proved equally unproductive. It only served to repeat what each speaker had stated from the beginning, arguments that have already been heard on campus in discussions since Martin Luther King's death. No new, stimulating ideas were brought out.

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# Old-Timer in San Marcos Tells of Socialist Commune

At 83, Walter Millsap is still trying to build a workable socialist community on a farm in San Marcos, about 60 miles northeast of La Jolla. His generation is that of Eugene Debs, Clarence Darrow, and Upton Sinclair, all of whom he knew personally. Millsap was born in northern California in 1887 and went to Los Angeles as soon as he was ready to make it on his own.

The early part of the century was the heyday of American capitalism, the barons of wealth, of the fourteen-hour day, of boom and bust, and of masses of workers who, for all practical purposes, were disenfranchised. As bad as these conditions were in the rest of the country, they were worse in southern California. Land speculators and businessmen had bought up the area from the beginning, and the workers who came out from the ruined farms of the midwest were not allowed to do much bargaining about wages and prices. Los Angeles was controlled by a small and powerful group, led by Harrison Gray Otis, owner of the Los Angeles Times.

Eventually, unions sprang up: workers were beaten by hired police. The Socialist Party began organizing and made

a bid at the polls: they were bought off and discredited by a controlled press. Great numbers of people were unemployed; many hadn't enough to eat, and there were fights in the streets between the workers and Otis' police. The violence and agitation reached a peak in 1914 when a bomb went off in the building of the Los Angeles Times, Otis' building. Repression was hard and quick in coming, and many workers began to feel that they had had enough of these struggles; some decided that the time had come to stop asking for full employment and political power from other people, and to start up a community of their own, free from exploitation and dedicated to humanistic values.

Millsap was one of these who, under the leadership of Job Harriman, moved with about 300 people out to the desert east of Los Angeles to start their own community. That was the beginning of the Llano Colony which at its height contained 3,000 souls, the biggest socialist experiment in America.

During the period of workers' struggle in Los Angeles, Emanuel Julius started a magazine called "The Western Comrade". The Socialists became interested in Llano and began to run articles on it, and it is from these articles that at least some of the history of the colony

can be reconstructed. Two years later, Julius sold the magazine to the colony, and the documentation of its history becomes more complete (but not by any means adequate).

The Western Comrade is a remarkable publication. It is almost incredible to see an American magazine with a picture of Karl Marx on the cover, three years before the Russian Revolution. The editorials by Harriman on social issues, portions from two of which are printed on this page, are almost uncanny in their contemporary relevance. But the most valuable part of the magazine for us are the articles and pictures of the Llano colony.

I'm not at all sure that I understand what life in the colony was like. Millsap talks of the wholesomeness of the people who joined up. He talks of the chamber music groups, the colony theater, the experiments in the education of children (they were one of the first to use the Montessori method), and of the equality of men and women. There seems to have been a strange spirit of playfulness to the whole venture, even amidst disasters: there are frequent pictures of masquerade balls, and of celebrations of all sorts. But Millsap also says that "the personality conflicts were terrific". There were workers, farmers, and leftist intellectuals, all thrown together against the hard issue of survival.

In 1917, the Llano Colony was driven off the land. Irrigation was absolutely necessary for farming in the desert. The politicians reapportioned water rights so that a neighboring farm of five people got as much water as the Llano Colony with 3,000. The land simply could not support the people; so all but about 400 got on a train and headed for Louisiana where the colony had been able to buy several hundred acres of land at a low price. The colony in Louisiana went from 1917 to 1935, and then broke up.

I am not entirely clear about what brought the end of the Llano Colony. Millsap talks of "mismanagement" and "internal conflict". He himself got incipient tuberculosis in the damp Louisiana climate and so had to return to California. It seems that the Great Depression set a lot of people searching for a means of simply keeping alive. The Louisiana colony considered itself open to all, and so took in great numbers of unemployed whom they were not able to integrate quickly enough into the community. Thus, it seems that the colony simply had too many hangers-on to survive; they turned these people away, they would probably still have been in existence.

Since 1935, Millsap has continued to be involved in socialist communities, in Arizona, in California again (where they were literally driven off the land), and now at San Marcos.

His memory is letter-perfect and he is now writing a history of the Llano Colony (excerpts from the manuscript of which are printed below) in our society, it is unusual to find an old person who commands a view of the past with judiciousness and humor. Millsap does that: he does not romanticize the life in the colony or exaggerate the nobility of the workers' struggles. He is willing to admit the mismanagement, the incompetence, the frustrations, and mistakes--and he laughs as if even these have become sweet in his memory. Throughout his life, he has been collecting bits of history which he is now putting together in a book. His style is



fresh and clear, with a kind of Western homespun vigor, and he has an excellent command of the facts.

Millsap also looks ahead and talks modestly about what youth is doing now. He is both skeptical and hopeful about the young: never before have so many intelligent youths become aware of the contradictions in the system, contradictions which have, he says, become only more serious with time. On the other hand, he is hard on the hippies who, he says, would be totally helpless if they ceased to be parasites on society and set out to live the kind of life that they claim they want. In any community, there are still problems, skills are necessary, plumbing must be fixed, work must be apportioned, decisions must be made--and, love aside, there is the business of living and working with fellow human beings without coming to blows.

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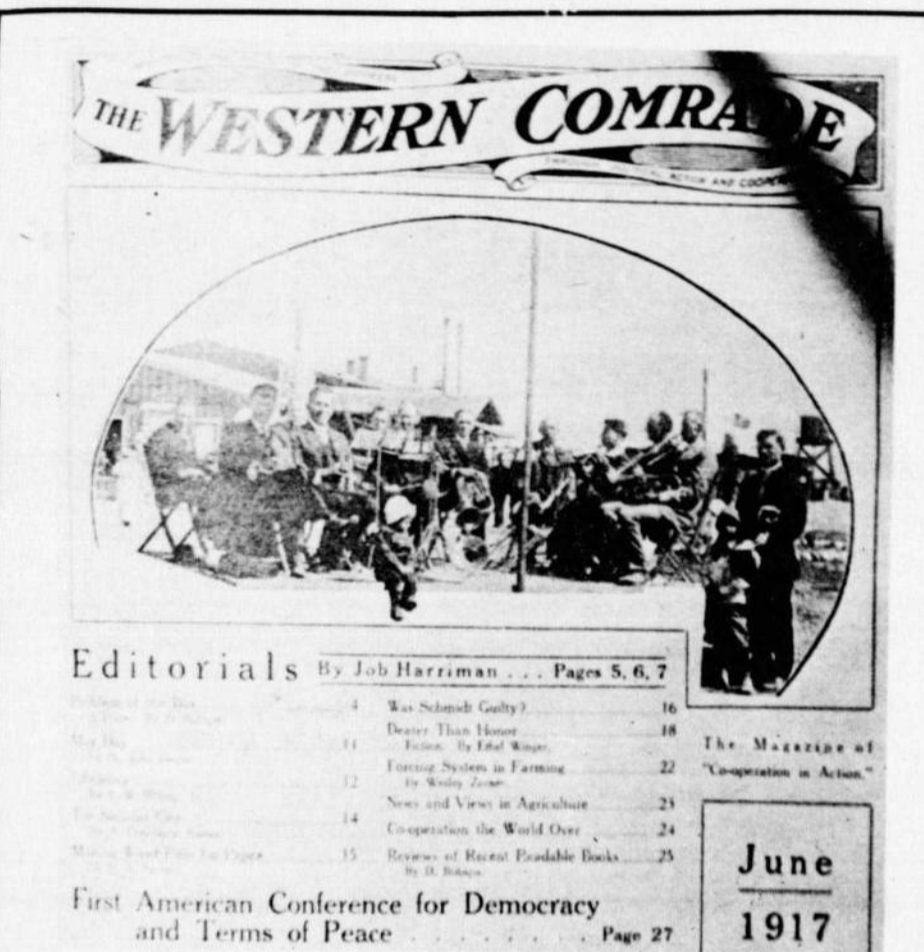
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COVER OF "WESTERN COMRAD" JUNE 1917

Editorial note: These two excerpts are from "The Western Comrade", the first from the issue of December 1915, the second from the issue of May 1917. Both are by Job Harriman, Socialist candidate for Mayor of Los Angeles, and the founder of the Llano Colony. The first editorial refers to the forming of vigilante committees to put down labor riots; the second refers to the proposal against the draft passed at an emergency Socialist Party Convention in St. Louis in 1917. Both are reprinted because they seem to be relevant to contemporary events.

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When we recommend to workers, and pledge ourselves to "continuous, active and public opposition to the war through demonstrations, mass petitions and all other means within our power", and "to the support of all mass movements in opposition to conscription" if conscription laws are passed, we act in direct violation of the United States statute which provides that "if two or more persons in any state or territory conspire to . . . oppose by force the authority of the United States, or by force to prevent, hinder or delay the execution of any law of the United States contrary to the authority thereof, each shall be fined not more than \$5,000 or imprisoned for not more than 6 years, or both" if the party approves this position by a majority vote, the members will either have to back up, lie down, or go to jail. Whichever course they take will land them in a fool's paradise.

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# Wounded Panther Speaks on Ambush

On Tuesday evening, April 17, an overflow crowd of UCSD students packed USB 2722 to hear Kathleen Cleaver, wife of Eldridge Cleaver (Minister of Information Black Panther Party for Self-Defense) and Warren Wells tell the story of the shoot-out in Oakland between members of the Black Panther Party and Oakland Police. Wells himself fought in the action and was wounded in the hip. Of the eight Panthers involved in the incident, Bobby Hutton was killed, Eldridge Cleaver is in jail under \$63,000 bond, and the other six are under \$40,000 bond and charged with two counts of assault and intent to commit murder. Cleaver is also charged with parole violation which means that he faces life imprisonment. Since he was on parole at the time sentence can be imposed upon him without a trial. Cleaver, author of "Soul on Ice" and staff writer for Ramparts, has already spent eight years in San Quentin.

Mrs. Cleaver pointed out that the battle in which her husband was wounded constitutes just one more step in the plan of the Oakland police to wipe out the leadership of the Black Panther Party. Huey Newton, Minister of Defense, and Bobby Seale, Panther Chairman, have already been arrested. Newton will be tried for murder on May 6, Seale will be tried on May 2 for "carrying a gun near a jail." Bobby Hutton, Treasurer of the Panthers, is dead.

Why are the Oakland police attempting to incarcerate or otherwise eliminate the leadership of the Black Panthers? Mrs. Cleaver said the reason is that the Panthers want freedom, the "power to determine the destiny of our Black community." The Panthers believe that Black people will not be free until they are able to determine their own destiny. According to the ten-point program of the Party, which Mrs. Cleaver read, this includes "full employment," "decent housing," "education that exposes the true nature of this decadent American society. . .," that teaches the true role of the Black man in American history, the exemption of Black men from military service, and "an immediate end to police brutality and murder of Black people." This program, Mrs. Cleaver said, is a threat to racism and the economic and social relations which perpetuate racism--it is definitely a threat to a racist white America. The Oakland police are simply carrying out the general will of the racist majority.

The Panthers believe that the liberals' vision of an integrated society is neither feasible nor possible given the objective conditions of racism and the internal colonization of the Black man in America. Warren Wells presented himself as an example of that analysis. Wells said that he is viewed by White society as a "mad nigger". That is, he is a liberation fighter. As he put it, "there will be justice in this country, or there won't be any country." The Black man who has traveled the road from slavery to the open-air concentration camps of the ghetto is no longer willing to put his future in the hands of White men. The question for the Black man today, Wells said, is "ultimately and immediately a question of survival".



# Le Roi Jones Show At SDSC Next Week

Last July 14, in the midst of the Newark uprising, LeRoi Jones (well-known Black poet and playwright, author of "The Dutchman", etc.) and two friends were pulled out of Jones' car in which they were riding and arrested for the alleged illegal possession of firearms. They were not charged with having fired either of the two guns found. The police also said Jones had been hit in the head with a bottle, which was supposed to explain the bloody picture of him seen in the newspapers the following day. Jones claimed, and his lawyers argued in court, that he and his two co-defendants had been beaten by the police, and that the police had then planted the guns in his car.

Jones' trial was dramatic, as he was not a quiet, cooperative defendant. At one point, looking at all of the prospective jurors in front of him, he declared, "They are 100 white people. They are not my peers, they are my oppressors. I'm not going to be judged by you or anybody like you." The judge then ordered that he be taken into custody and Jones shouted, "Take me into custody for what? Because I won't be judged by this kangaroo court." Jones got 30 days for criminal contempt of court.

The judge gave Jones virtually the maximum sentence he could: 2 1/2 to 3 years, \$100 fine and no probation. He indicated that he had based the severity of Jones' punishment to a large extent on a poem Jones had written. He read the poem in the courtroom. Jones's two co-defendants received much shorter prison terms and much lower fines.

As he was being led out Jones cried, "The black people will judge me." Whitney Young of the Urban League (considered to be a very moderate, "well established" civil rights organization) accused the authorities of trying to intimidate Black people by making an example of Jones. Young said, "If we could be as immediate and extreme in eliminating the causes of racial unrest as we are in sentencing people who react to them we would, at long last, have a real hope of racial harmony."

Jones is currently out on \$25,000 appeal bond. As part of a nationwide effort by concerned members of the Black and White communities to help Jones meet the enormous cost of legal expenses, the Black Students Councils of San Diego are bringing Jones to San Diego on May 4th and 5th. He and his company of ten will present Jones' plays and poetry and Jones will answer questions after the performance. The May 4th performance will be at Peterson Gym, San Diego State College, at 8:30 p.m. Tickets are available at UCSD at the Black Student Council Table in the plaza.

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# LJ Racism Goes On...

cont. from p. 3

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by fmg

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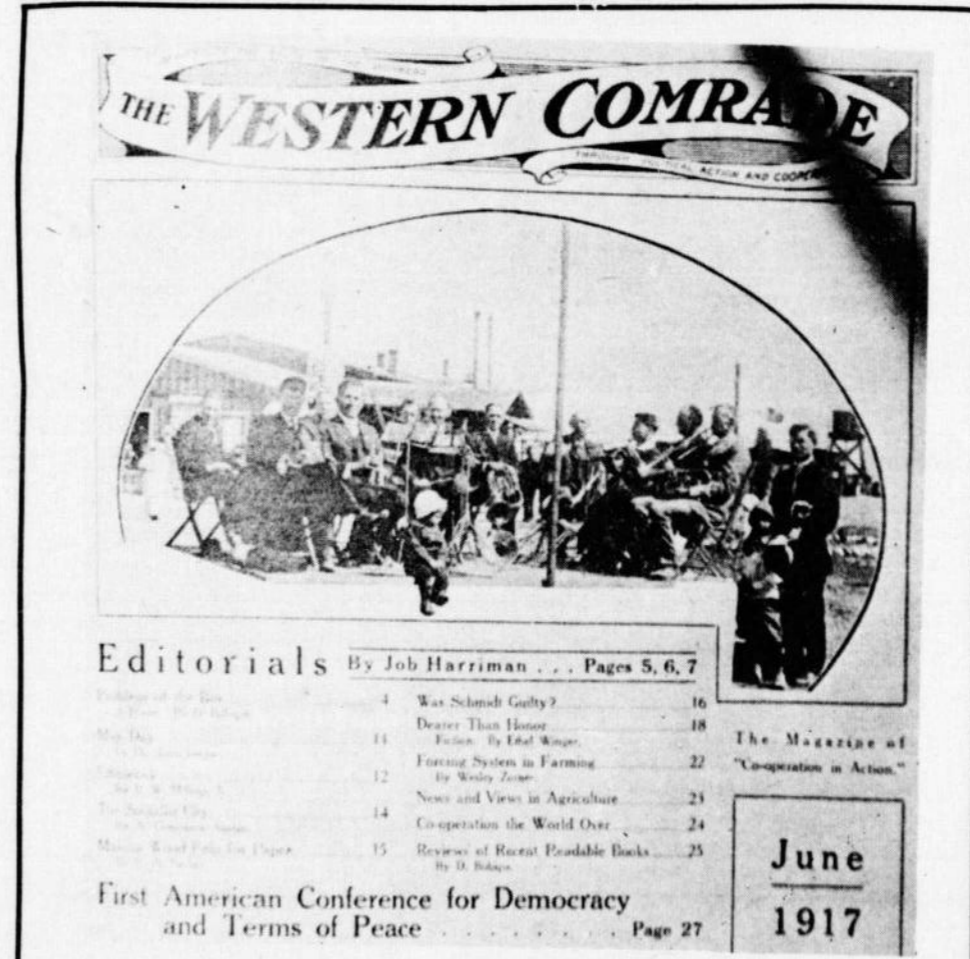


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Editorial note: These two excerpts are from "The Western Comrade", the first from the issue of December 1915, the second from the issue of May 1917. Both are by Job Harriman, Socialist candidate for Mayor of Los Angeles, and the founder of the Llano Colony. The first editorial refers to the forming of vigilante committees to put down labor riots; the second refers to the proposal against the draft passed at an emergency Socialist Party Convention in St. Louis in 1917. Both are reprinted because they seem to be relevant to contemporary events.

met, Ludlow, Lawrena, Patterson, and Bayonne. Get on the inside!

When we recommend to workers, and pledge ourselves to "continuous, active and public opposition to the war through demonstrations, mass petitions and all other means within our power", and "to the support of all mass movements in opposition to conscription" if conscription laws are passed, we act in direct violation of the United States statute which provides that "if two or more persons in any state or territory conspire to . . . oppose by force the authority of the United States, or by force to prevent, hinder or delay the execution of any law of the United States contrary to the authority thereof, each shall be fined not more than \$5,000 or imprisoned for not more than 6 years, or both" If the party approves this position by a majority vote, the members will either have to back up, lie down, or go to jail. Whichever course they take will land them in a fool's paradise.

A political party that cannot raise sufficient funds to finance its convention without borrowing money is hardly in a position to declare war on the government of the United States. That is precisely what the majority of the convention have proposed that the party do.

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## "Poor Cow," "Algiers" Display Pseudo-documentary Style

Films dealing with the life of the lower classes in England are a major genre by now. The best of them have been extremely good. "Poor Cow", the most recent entry in this field, is not, unfortunately, one of the best.

"Poor Cow" is the story of Joy, a poor girl married to a thief, who has to support herself and her baby son as best she can while her husband and then her lover repay assorted debts to society. Hubby is a brute who cares only for money while Dave, the lover, is a more sensitive soul—but is serving a 12-year jail sentence.

In spite of Dave's objections from prison ("He wants me to live like a nun," Joy complains), the heroine supplements her barmaid's income by predictable means. At the film's end, she has moved back in with her legal husband when he gets out of the cooler, but life hardly seems much better. She is, however, still smiling.

Aside from its excessive length, the film's main fault is an inability on Joy's part to gain much understanding of the meaning of her life. Director Loach has borrowed several techniques (especially in the closing scene) from the cinema verite school, but the point to such an approach is to provide a real insight into the subject's life through her own thoughts. That doesn't happen here. Joy's thoughts are muddled throughout the story—her concern for the baby, her love for Dave are genuine enough but also unrealistic. She doesn't want her child brought up in a broken home—but what can she do about it now?

The film is now playing at the Capri Theater.

## Cafeteria Debate, Continued

ternatives, however, was worth discussing, "the Schultz plan." The others were "self-explanatory." "You students," said Dean Hull, "are very fortunate to have the deviser of the scheme, Dr. Schultz, here to explain its implications. He, of course, is the most fit to discuss it." (Not the students?)

What followed was an entertaining "lecture" on the economics of cafeteria profiteering given by Dr. Schultz. He more than filled the ordinary 50 minute lecture session time limit covering a blackboard with amusing graphs. Although many of us students take economics courses, Schultz claimed that he knew what was happening in reality better than any such students. And his "lecture" was quite impressive, and convincing.

Schultz's main argument against the present system is that the managers have no profit incentive to do better. There is a certain monotonous balance which the food service seems to keep. Yet, the Schultz plan can have the same disadvantages. Schultz suggests a weekly set of food tickets having a definite cash value. A refund at the end of the week is not a necessary part of the program. In fact Schultz insinuated that in order to have the plan accepted by a company, refunds would have to be slighted. Thus the new profit incentive comes not by a flux in income of the majority of cafeteria goers, but by the addition of newcomers, a comparative minority. Thus, the new profit motive, quality and variety by monetary pressure, would be limited. A profit organization could still maintain a familiar monotonous balance. A manager would realize that to attract a limited minority group by improved quality would at the same time increase food consumption by regular meal ticket purchasers. He would find not unlimited profit possibilities, but a maximum point to his earnings.

The managers of such an establishment would discover that the only way to unlimited profits would be by unlimited additional earnings from meal card holders themselves. Thus, improved quality through appeal to a food service's profit motive could only mean an additional burden to dormitory students.

My contention is that any similar attempt to improve campus food services by negotiation with a profit company will not succeed. The fault does not lie in the plan (e.g. open or closed facilities, weekly tickets, etc.) but the means taken to enact the plan through a profit-motivated organization. Food is the basic necessity for life. Profiteering off basic

In 1966 "The Battle of Algiers" was nominated for an Academy Award as the best foreign language film. This superbly fluid film is meant to be an indictment of the French colonial rule during the Algerian people's movement for freedom. The director's use of documentary style in this instance is very moving and works to enhance the audience's involvement and sympathy for the Algerian people. However, the fact that the film is not a real documentary weakens its effect: the audience becomes distrustful at the director's insinuation that this fiction is what actually happened in Algeria between 1956 and 1962.

The director evidently did not feel that a straight documentary was sufficient or that the facts of the terrors of revolt would give him enough ammunition to successfully prosecute the French handling of Algeria. Instead he introduced eight characters who succeeded in drawing the audience to the peak of emotion, and then "justified" this emotion and tried to make it more real by dating it — by placing it within the context of the Algerian revolt. Eventually the audience was not asked to cry over the alleged torture of the Algerian people or the injustice of the partitioning of the Casbah—but because of the torture of individuals which they had come to know in the course of two hours.

No one who left the movie theatre at the end of this film could deny that it had impact. And perhaps, the director deserves his laurels for arriving at an effective method of impressing on people the realities of revolt, guerrilla warfare, and terrorism (which seem all too foreign to the American audience).

necessities is immoral. Instead, students should be insured of optimum food service through a nonprofit system. I advocate the organization of a university-controlled, or optimally, a student-controlled cafeteria. Such a system can easily adjust itself to fulfill the desires of cafeteria-goers. In addition, if students run it, it could bring any possible profits to the students themselves.

In a democratic meeting, however, the students, not the lecturers should control the session. And even if students need additional information to guide them in voting, the additional information should be presented in the form of many lectures, by many lecturers, expressing many points of view. In this meeting, such was not to be the case.

After Dr. Schultz's hour expostulation there was a five minute question-answer period. Meanwhile ballots were filled out and many people left. Then the entire meeting was adjourned. The students who voted from the four alternatives eagerly chose the Schultz plan. They left with a feeling of exaltation, victory against the Prophet Company!

Yet this was no victory. The other three alternatives voted on were left unexamined. Nor were others considered. Thus, instead of having fulfilled their duties as citizens, these students fulfilled their duties as children: They obediently followed the suggestion of a revered, parent-type authority.

At the end of the session, after the majority triumphantly left, there were a few who remained: a few who recognized that something was lacking. One student, for example, asked Provost Saltman why the other alternatives weren't discussed. Wasn't the meeting really an indoctrination session? Saltman replied, however, that this student should have objected during the discussion session (not mentioning that it only lasted five minutes.) The Provost then added that, "we wouldn't have anything done to make you suffer." His statement was an admission to the fact that the administration, not the students, were the real decision-makers in this instance. There was nothing to worry about since the administration knew the "Schultz plan" was the best way for the students.

But are students too ignorant to choose? Right now the cafeteria situation is admittedly uncomfortable. I, myself, consider the Schultz — plan as a possible alternative; but only one among many, others of which could be superior. Mary Taub



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## Electronic Concert Raises Questions

Electronic sound is easy sound. The most disconcerting thing about electronic music concerts are the spiritually lab-smocked performers who tend the electronic apparatus which rends the air with sonic energy. One has trouble connecting the performers with the performance.

At the performance on Thursday, April 18, members of the UCSD music department under the direction of Pauline Oliveros, there were three pieces and a very live happening featuring Theatre Five. The first piece, Cite Libre, was the least continuous of the three and the least satisfying. It featured a non-melodic bass recorder, percussion, acoustic feedback and human noises. Players with Circuits employed two electric guitars which were incorporated with signals from an electronic generator. With his eyes closed, the listener could be transported by the great intensity of the sound to far beyond the confines of the hall. The third and longest piece (17 minutes), Appearance, was perhaps most capable of sustained mood — but as with all the pieces, the paucity of visual stimulation was distracting. But all were well received by the heterogeneous audience of about 150 people.

And then the fun begins. After a longish intermission, Theatre Five and the music department in Theatre Piece IV by Antony Grazzo intertwined people and sticks, wrapped a girl in magnetic tape, produced flashing light controlled by a switch actuated by the spokes of a bicycle wheel, and made noise. Slides and movies on the walls. Great shadows on the ceiling. A man eating potato chips. A man and his hatrack. Girls shredding toilet paper. A game of cats cradle. And much more. All concurrently, all repeated with subtle variation as time passed and passed. Alienation and involvement. Their synthesis was impressive. Wherein lies satisfaction? The question was forcefully posed.



## SF Mime Troupe Here Friday

The San Francisco Mime Troupe, the nationally notorious "guerrilla theatre" whose home ground is the public parks of San Francisco and Berkeley, will perform its new commedia dell'arte satire, Ruzzante, or The Veteran, at Revell Cafeteria, Friday evening April 26 at 8:30 p.m.

The Mime Troupe, founded in 1959 by its director R.G. Davis, toured the country in 1966 with its black and white minstrel show, Civil Rights In a Cracker Barrel, and again in 1967 with two commedia plays, L'Amant Militaire and Olive Pits. Its appearances have been greeted generally with enthusiasm but sometimes by the police. The Troupe interprets its troubles with the law as signs that the society does not want to hear its message, expressed Davis as follows: "It's our society. If we don't like it, it's up to us to change it. If we can't change it, we will have to destroy it." Ruzzante, adapted from a play by An-

gelo Beolco (16th Century) points to the necessity for change by showing the disillusion of a soldier who runs away from the front only to find things are as bad or worse at home.

Commedia del'arte (Italian popular comedy) is a stylized form of broad comedy, much of it often improvised, originated by roving players of the Renaissance. Performed on a portable stage, bare except for a backdrop, with the actors doubling as stage-hands and musicians, it is theatre stripped to its essentials: clearly suitable to the aims of a company which in Davis' words, "wants to have the same relation to its audience as the guerrilla does to the community which aids him in his struggle". Tickets for the Mime Troupe performance are on sale at the Arts and Lectures window in Urey Hall and in Revell Plaza. Students pay \$1, others \$2.

## Harvard Prof Says US Policy Unsuitable to Chinese Culture

"If we can't relax about China, we can't expect them to relax about us," Harvard's John K. Fairbank told a capacity audience here April 15. Fairbank, for several decades regarded as one of America's leading Sinologists, attempted to relate China's current policy to its long cultural tradition. A better understanding of Chinese culture, which also extends to parts of Vietnam and Korea, would enable the U.S. to adopt policies better suited to preserving peace in the world. Professor Fairbank warned, however, that "you can't just go away and leave power politics. We're going to be in Asia; we can't get out."

Fairbank described the traditional Chinese society at length to point out how different it is from the Western tradition. The people were primarily peasants, the country was divided into small market regions, and the family or group completely dominated the individual. The ruling class, drawn from the peasantry by a system of competitive examinations, was more urban-oriented. Though the rulers of the various districts had considerable independence, their actions were circumscribed by the Confucian code of conduct.

In this way, the Chinese built up a political system capable of governing more people than any Western empire ever included. "The Chinese succeeded

striking his father. "To expect the Chinese today to be expansive the way we are to expect the impossible," Fairbank concluded. He added that our fears of Chinese military aggression are tremendously exaggerated: The U.S. population probably has more firearms than the Chinese Army." Chinese military preparations now are mostly designed to counter a feared attack from America, he explained.

The success of the Chinese revolution is partly explained by traditional cultural attitudes. Many of our objections to collectivism would hardly occur to a Chinese: "In the Chinese scheme, there is no provision for representative government, no basis for individual rights, no basis for a loyal opposition," Fairbank said.

"The main thing this revolution has done is to organize the mass of the people," Fairbank stated. Aggression is no longer repressed; in fact, "Aggression is being expressed in political struggle very vigorously." The danger to other nations from China stems from the nationalism that has been released by this change, together with a traditional attitude of cultural superiority to other nations. Chinese resentment over mistreatment by foreigners in the past century, which Fairbank feels they overrate, will make friendly relations difficult. "They have a National Humiliation Day—what other nation does that?" Fairbank asked.

Fairbank's views on current issues included a negative assessment of Chairman Mao's recent policies: the Great Leap Forward was "absolutely a preposterous idea" and the Cultural Revolution, "superior"—a son could be beheaded for

## More Millsap

Millsap thinks that much of the trouble with this generation springs from the kind of history that they learned in school.

They were taught that America is a perfect nation, dedicated to principles of equality and justice any oppression that exists in the world is beyond our borders. They learned that every American is entitled to happiness and that the country is set up to guarantee that right. When a youth begins to grow up, he finds that very little of this is true, and this, Millsap says, throws him into such a state of shock that he is often never again able to recover his senses.

This, Millsap says, is silly. America never was a land of justice, not since Shay's Rebellion, not since Madison. America has always been expansionist and exploitative. It is most important, Millsap says, for youth to know this—so that they do not become completely disoriented by the riots and war that are going on now. Millsap talks of the "missing pages" of American history, Shay's Rebellion, the oppression of the Blacks and their early fight for freedom, the slaughter of the Indians, and the swindling of millions of people in the early part of the century. His own book is part of the effort to fill in some of those pages.

A group of us have been going out off and on to talk to Millsap and to work on

his place: there is something about his stories that makes one a little uneasy. I thought at first that it was that here was a man from a different era, who had interesting stories to tell, but whose life had little relevance to my own. But that was not it: rather the opposite was true, and this is what one discovers the more one talks to him. Almost nothing has changed: American history is a continuing story, continuing ad nauseum, of optimistic rhetoric and oppressive reality. Millsap knows that and has lived it and fought it for 60 years. It is that which disturbs me: that despite his efforts, very little has changed.

In books, it is easy to dismiss the efforts of early reformers: they were doing it wrong, they did not have a college education, etc., etc. But when one talks to one of those men who is clearly as competent as oneself and far wiser, who has worked tirelessly all his life—and yet nothing has changed—it is enough to drive one to despair. He is more prudent and judicious than we. What hope have we, then, of success. The only redemption in hearing his narration of the past comes from Millsap himself—his own optimism and sturdy faith in the ultimate worth of his life's work. He really thinks that things are more hopeful—and more dangerous—now than they have ever been in his 83 years.

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## Tuesday the 9th Comm. Answers Light

This is a reply to the recent editorial in the La Jolla Light by the Tuesday the 9th Committee. The editorial of the Light (April 11) criticized the march on La Jolla by arguing that it was unwarranted, that there was no racism in La Jolla.

Was the editorial that appeared in the La Jolla Light Thursday, April 11 written out of innocence and naivete or was it an exercise in sophism? In truth, it was a white washed self-defense of an American community at a time when all Americans are in need of intensive self-examination.

At a time when the nation stood dazed and shocked, when people rioted in the streets, we students solemnly approached our fellow citizens of La Jolla with the hope of collective soul searching. Our march was a symbolic tribute to the life style and political methods of Dr. Martin Luther King, who was awarded the Nobel Peace Prize for attempting social change by peaceful marches. What we encountered were busy shoppers and efficient employees seemingly unaware of the ramifications of the previous evening's assassination, along with several flags flying at full mast. This is not an observation of solemn dignity and respect that this national figure deserved.

The "cryptic message" of the literature distributed by the marchers was asking what the extent is of our complicity in the institutional structure of racism and the assassination of Martin Luther King. The Light attributes King's death, in part, to unspecified radicals of the Black camp. The Afro-American is once again made the scape-goat for our own uneasy conscience, and blamed for the purulent lesions of our society. It is white racism especially in the form of insidious passivity, which we are all guilty of, that is responsible for King's death. We whites created, maintained, and condoned the conditions of inequality which can no longer be tolerated by the Blacks. The Black people have been trusting us since 1865 to fully return the freedom and equality we took from them during the two centuries prior to that date. The Report of the National Advisory Commission on Civil Disorders is prefaced, "until the fact of white racism is admitted, it cannot conceivably be expunged".

The editorial declaration of the La Jolla Light insists: that there is no ghetto in La Jolla, and that White and Black La Jollans live in harmony, each depending upon and acknowledging the other. This declaration will not rid Culver and Draper Streets of the delapidated houses which constitute the Jewel city's ghetto. We cannot afford to powder our shiny noses with editorial cover-ups when our faces need washing. We Whites do not acknowledge the Black man as an employee of the La Jolla establishments we patronize until closing time when he comes out in goloshes, hoses off the sidewalk and sweeps the water into the gutter of Girard. We acknowledge our Black La Jollans as maids and obedient

helpers, not as neighbors and co-employees. La Jollans are good to their "darkies" and appreciate their services, but this is not harmony, it is subjugation in La Jolla and to practice and condone this is racism. Are we going to admit this now, or when southeast San Diego militants are shattering our windows with bullets and setting fire to our shops and homes? We cannot attend to stick our heads in the sand and say this cannot happen.

On Friday, April 12, a hundred concerned students from the University went out into the community to discuss the racial situation with residents. The students by no means felt that they had all the answers. They only felt that one-half of the contacted residents invited the canvassers into their living rooms to talk, indicates that La Jollans, both homeowners and students, feel that they are in need of education.

We are Americans, not La Jollans, first and foremost. The problems and guilt of the nation stain our hands. We all know "what soap and water can do for a person." We also know what it cannot do. Pontius Pilate washed his hands, but couldn't cleanse his guilt. Lady Macbeth attempted to do the same thing. La Jollans cannot set an example for the rest of the nation by washing of hands, an isolationist attitude, or editorial cover-ups. The National Advisory Commission says, "Only a commitment to national action on an unprecedented scale can shape a future compatible with the historic ideals of American society." The La Jolla Light can no longer insist that no problem exists in La Jolla. But rather, it has an obligation as a voice in the community to advise us where to begin action.

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## China Speech Cont.

cont. from p. 7

tion has resulted in Red Guards, all loyal to Chairman Mao, all fighting each other." Mao is "on the shelf--he's stalemated." Fairbank denies the possibility of perpetual revolution, and is skeptical about the possibilities for rapid industrial development in China. In his judgment, the first ten years of Maoist rule, when emphasis was on light industry and the social structure wasn't radically changed, indicated the direction in which China should have continued.

In Vietnam, Fairbank thinks, "We're in for a long period of negotiating while fighting." Vietnam is not merely an extension of China, but they are culturally related and Vietnamese policy is necessarily strongly affected by the actions of the Chinese. Our long-term policy toward China should be to "treat them like any other nation. . . not be as insulting as we have been." We should expand trade with them, and allow them to join the UN. We needn't fear them too much, he emphasized: "The destruction of their order system has released their aggressive ideas, but they are not as expansive as we are."

Fairbank's analysis was interesting because of the relations he brought out between current Chinese behavior and traditional patterns, though the omission of reference to China's endemic civil wars would seem to have some bearing on the assessment of the success of political repression of aggression. The harsh judgment rendered on the Maoist policies since 1959 is difficult to assess, in view of the lack of information on China in the West. Fairbank made reference to this problem when he stated that there were as many Westerners in China at the time of Marco Polo as there are today. But many commentators have given a more favorable picture of Chinese economic development since 1959 than Fairbank did. What effect the intensive cultivation of xenophobia in China, directed mainly, it seems, at foreign leadership (Khrushchev and Johnson), rather than at foreign populations, will have on future world relations is hard to say. However, Fairbank quite rightly pointed out that this country is probably more anti-Chinese, as its actions prove, than the Chinese are anti-American. There are no Chinese armies in Baja California. A drastic change in American policies is obviously needed in this area; whether the proposals of Professor Fairbank are sufficient is another question.

## R F K

cont. from p. 1

of the fighting should however, be done by the South Vietnamese, South Vietnam, South Vietnam Kennedy emphasized. They should draft their 18 and 19 year olds and the troops along the DMZ should be South Vietnamese, not just American. Kennedy rapped the corruption of the South Vietnamese draft, saying that, "a young man in South Vietnam should not be able to buy his way out of the draft there any more than he can buy his way out here." Senator Kennedy said that he favored direct negotiations with the National Liberation Front because he thought that they were bound to play a prominent role in the future government of South Vietnam.

On foreign policy he further stated that the U.S. must not rely solely on its military power throughout the world, but must stand for ideals and principles.

The crowd, estimated at 3000 to 5000, was smaller than expected. Enthusiasm seemed to be greater before Kennedy's arrival from the airport than it was during and after his speech.

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