

CLEVELAND NOW? to richard peters

american weare has been in
cleveland for more than 30 years

free lance almost 20

ive been publishing poems for
almost 7 years

i dont understand
poets trying to keep
some form of culture
alive in cuyaHOGa
county get nothing

younger poets writing
what they see, trying to
bring out information that
the newspapers wont print
get busted

ahmed evans opens an astrology
shop & gets 10 grand?

can i have 10 grand? then i
can leave this country or
buy my friends out of jail
go to israel & dig ditches
into eternity

hell i dont want to kill
any cops (although theres a few
that might look better behind
bars at the zoo) really i dont
want to burn buildings or start
a revolution
(the revolution is inevitable)
& i dont want to be here when
it starts....

hey, whose ass do i have to
kiss to get 10 grand...

d.a.levy



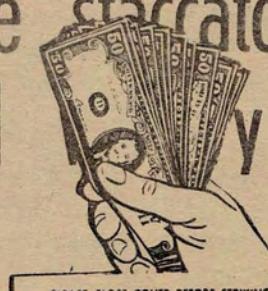
Wherever death may surprise us, it will be welcome, provided
that this, our battle cry, reach some receptive ear, that
another hand stretch out to take up weapons and that other men
come forward to intone our funeral dirge with the staccato
of machine guns and new cries of battle and

"IS THIS THE ONLY WAY WE CAN REACH YOU?" - levy
"WITH GUNS & VIOLENCE? HAVE WORDS LOST THEIR POWER?"

10 cents in cleveland
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free if you are impotent
or frigid

The BUDDHIST ORACLE - 2ND LAST ISSUE
Nov - 1968 - Cleveland, Ohio

che



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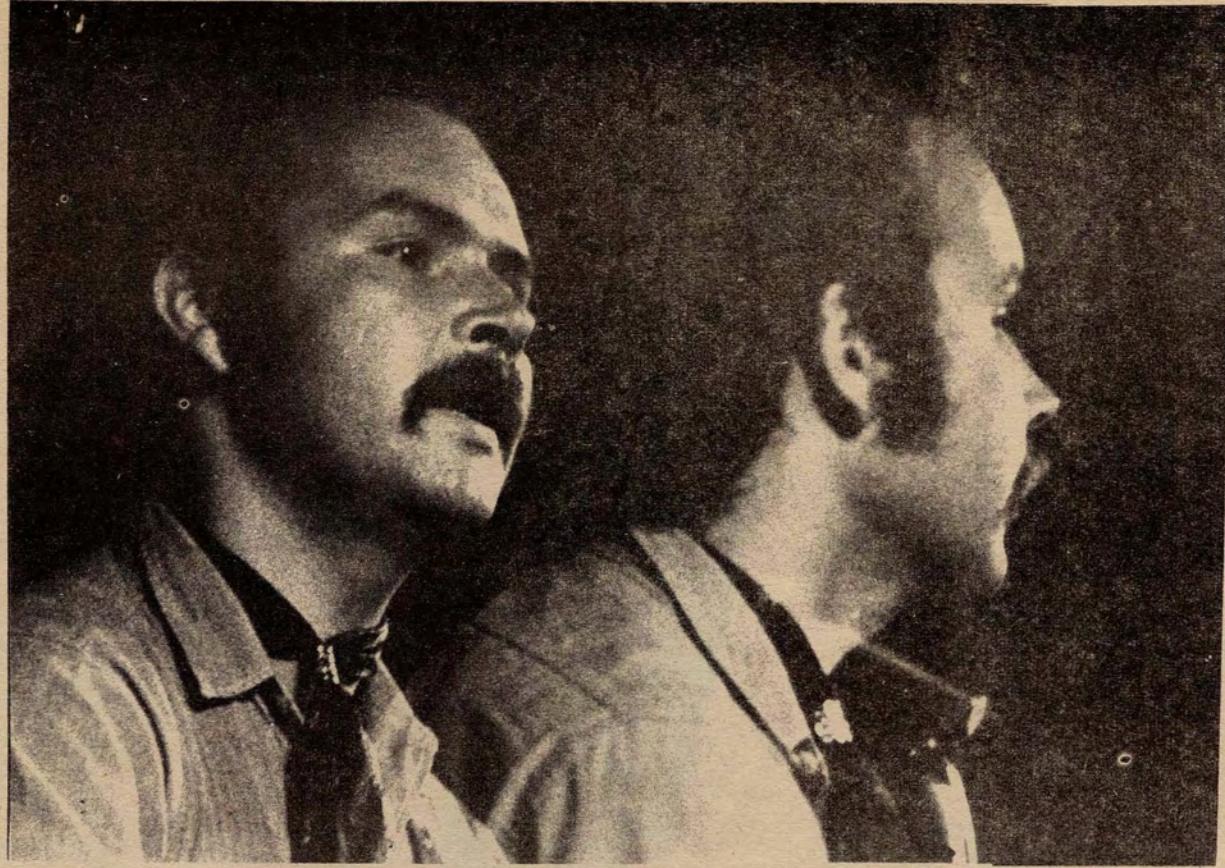
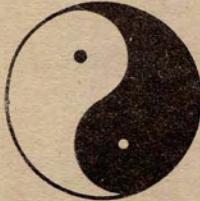


Foto of Tom Paxton By Jim Chambers



...and he would sing to you
and he would sing to you
until you smile.
"If I had a Troubadour"
T. Paxton

Tom Paxton, as interviewed by Kathie Greger at his appearance at LaCave, August 8-11, 1968

Tom Paxton is not a glorified overnight success. His talent as a prolific folk-composer has enabled him to endure and grow. As a performer, Paxton retains a basic integrity: that of creating his musical best, regardless of whether a small corner of or the entire world knows about him.

Paxton puts his life into songs which he performs to fill a private need. His lyrics are simple and touching, covering the spectre of satire to sentiment. These lyrics are shades of a man who remains an honest and humble artist with the ability to touch those who care, since his Greenwich Village days.

It was in New York's East Village in 1962 that Paxton became a spoke of the creative wheel that was turning. Other musical Village inhabitants and friends include Pete Seeger, Len Chandler, Mark Spoelstra and Peter LaFarge. It was this atmosphere that energized Paxton's confidence in himself as inspirational source for his numerous musical compositions.

As knowledge of the Chicago-born, Oklahoma-raised write-singer spread, Paxton had the opportunity to become well-travelled. It was on one of several visits to England that he forgot the verse to one of his songs during a performance before a capacity crowd at London's Royal Albert Hall.

On stage, Paxton's presence creates an aura of gentle teasing and reassurance. He uses an acoustical guitar to compliment the pure, subtle tonal qualities of his intimate voice.

Each of Paxton's musical compositions is different and has a definite theme, mood and style. During a performance, the singer-composer easily switches mood and atmosphere with each song.

"Last Thing On My Mind" and "Outward Bound" create a quietly-reflective melancholy. The mood changes to ominous and warning in "On Bleecker Street" and "The Hooker". Although Paxton seems to reveal an undertone of compassion for the victims of drug addiction in these latter two songs, the voice remains firm. In "Mr. Blue", the voice satirically

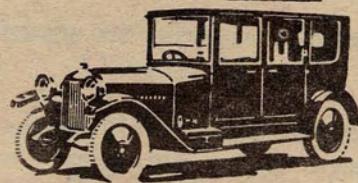
After The Goodnews

When my Aunt Jane first turned on she really thought it was something and she couldn't understand why I didn't think it was so unusual.

Now she's blasted all the time and thinks nothing of it.



-Neal Wilgus-
from Dallas Notes



sneers, to underscore an opinion of an iron-clad society. "There are many ways to die before death," Paxton explains, as the mood changes to a feeling of helpless, trapped reflecting in "Now That I've Taken My Life". Then, with taunting, mischievous grin, Paxton the performer sings about his favorite lady, Mollie Bloom, heroine of James Joyce's Ulysses.

A lightly-teasing mood is prevalent in many of Paxton's songs as he points a satirical finger at marijuana in Vietnam; the draft; gun control; super highways; the cocktail party, Paxton refers to this as "A form of torture native to Americans", and, newspapers, which the performer calls "America's favorite comic books."

Although these songs are often referred to as being in the folk-vein, Paxton has an aversion to being typecast by a label. "Don't call me a folksinger...I stopped trying to describe myself a long time ago." And on the importance of these and other Paxton songs, the Electra recording artist says, "I doubt my music will change anything...though I hope it helps create a climate for change."

Music is very important to Paxton as a singer, composer and man. But as a man, Paxton says, "Although my music is very important to me, its not everything." There is his wife, Midge, and two-year-old daughter Jennifer, in the Paxton residence in East Hampton, New York. There is also a baby on the way and Paxton expresses an interest in raising a large family. But then, what could be more 'folk' than family?

The buddhist oracle - 2nd last issue

notice of importance...The Asphodel Book shoppe is closing (they are tearing the building down) so we no longer have a mailing address here....

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i still hav to print the rabbit book & a concrete piece on the 6-day israeli war

visitors especially hippies, freaks & people who want to waste my time with meaningful dialogue will be kicked in the teeth at the doorway by my hired squad of faggot dwarfs (i rented them from avis)-



letter poem by INDIANA STATE PRISON

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rene depestre (Haiti)

If I had a daughter I wouldn't call her Alabama
I would not give this name to the cherry tree
that is about to bloom near my house
Nor to the large boat I sometimes set out to
sail upon the private seas of tenderness.
Alabama I wouldn't call by that name the joy
in Suzanne's Parisien eyes
looking to bite my joy.
Alabama I wouldn't write that word
on the pillow of a sick child
Nor on the horizon of an innocent prisoner
Nor on the tall walls of my sadness.
Alabama it is not a name
for the first school in your native village
It is not the name for a bridge, a train,
a bakery.

Yesterday I could imagine the word Alabama
Written on the forehead of a tall dancer
Or on the door of a doll shop
Now no one can write it any more
On the windows of health or of hope
Alabama it is the name I read
upon the chains of my black borthers
It is the name I read upon the lamps
shattered.
And if my right hand was also called Alabama
I should this very night cut it off
So I could still write poems
to the glory of men. (tr. e. snyder)



Reprinted from Quixote Vol 1 #2

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HOW DO WE DEAL WITH THE COLLEGES ?

Printed by SDS
May, 1968

by Mark Kleiman

There are more serious things wrong with colleges than that they let the CIA and Dow recruit on campus. A large part of the radical scene this past year has had to do with university complicity with the war machine; as though the university were some virgin in danger of losing her purity and independence through any contact with the military beast. What people who say this do not realize is that the modern university is an integral part of the military-industrial complex, and has been consciously moving toward a full merger with it for at least the past ten years.

We've all seen the full-page ads taken out by the National Council on Education, proclaiming that "College is business' best friend." That's not just a fund-raising pitch, either. Let's take a look at the University of California for an idea of how this works. The University is governed by the Board of Regents, men from Chandler Publishing (The Los Angeles Times and a dozen smaller papers), a large real estate and agricultural combine, a major industrial concern, and the Bank of America. The Regents, between them, probably control or have a direct interest in 20 to 30% of the capital investment in all of California. Now besides doing war research, and besides being one of twelve colleges in the country that are members of the Institute for Defense Analyses, which has just completed a study of non-lethal weapons like MACE for use against black people and students here at home, the University is also at the service of the business community.

Just as the Delano strike began in the summer of '65, the University was announcing a study of the potential of automated harvesting designed to put several hundred thousand migratory laborers permanently out of work. Much of the work done is geared specifically for commercial uses. Indeed, the reason we see so few professors in the sciences on campus these days is that they find it much more comfortable to spend their time being industrial consultants, doing research for private industry. They find that much more interesting than the vulgar idea of actually teaching undergraduates.

A "good" professor will go out as an independent agent and get industrial and governmental grants for projects he's interested in. He then comes to the Administration, points to the grants, and asks for the lab space, computer time, new equipment, and other doodads necessary for the project. If the University refuses, the professor loses the grant, becomes angry, and begins searching for more co-operative campuses. The School, not wanting to lose "big-name" professors, will allow this research to be done. Indeed, it will encourage this activity, because the importance of a university these days seems to be measured by the size of its budget and the number of people on its staff. The more money, the more prestige.

A brief story: At the University of Texas, there is a very poor Geology Department. It is under-staffed, its professors are mostly second-rate; it has very little in the way of modern equipment; and the whole thing is housed in an old building. Not many students are attracted to the Geology Department. Some kind, philanthropic concern, though, has taken pity. A large grant has been made for a new building and lots of equipment. This, in turn, has attracted newer and better professors. To top it all off, these same kind people have set up a very liberal scholarship fund for aspiring geologists. Who has done all this for us? Standard Oil! They need people to help them find oil in Bolivia, where wages sometimes run as high as 85¢ a day for native workers who will later strike to gain a living wage for their families. When they do this they will be shot by Bolivian soldiers, armed and trained by the United States.

Standard Oil has no abstract interest in higher education. It is not giving money on a similar scale to the arts. Standard Oil is interested in a very specific form of education: that education which will produce the skills they need to run their business. What any large university is really about is creating the technological skills necessary to run businesses officially. Electronics is more tricky than printing. Engineering is harder than plumbing. There are no other differences. The university has become a high-class trade school. The vocations it teaches are difficult, but that does not make the skill any less vocational. This is the major function of the university in American society.

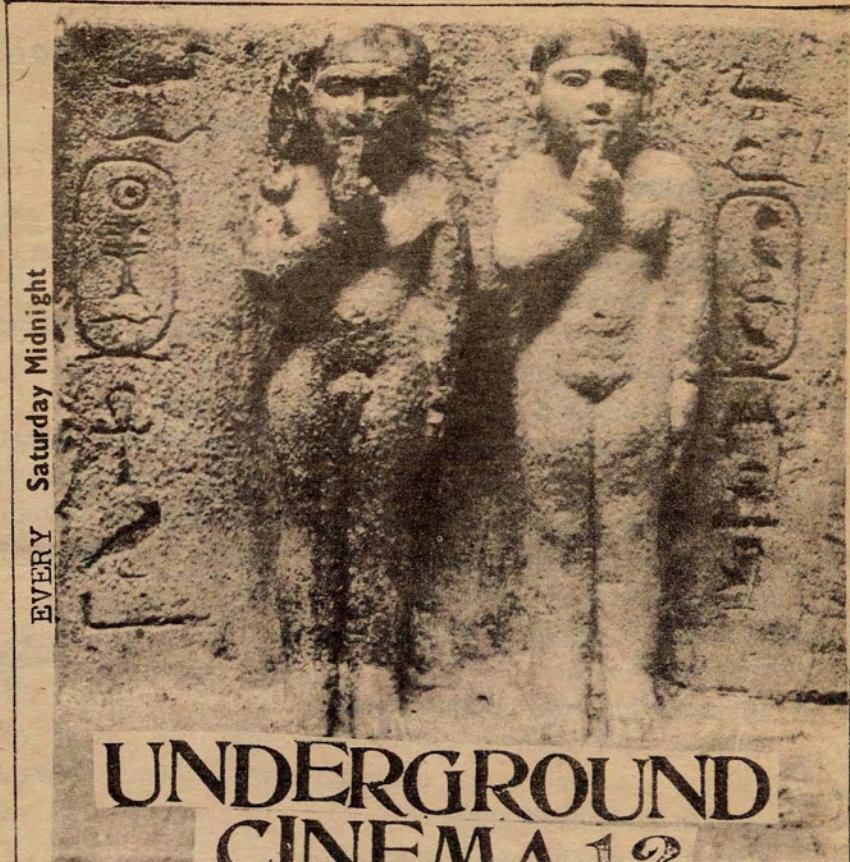
Many of you may consider yourselves exempt from this description, for you intend to go into the social sciences. Psychology has to do with the curing of diseased minds, a very human-oriented goal. But how does this goal operate in our society? LeRoi Jones, a black writer, has likened American society to a burning building. People around the world who have been plundered economically and perverted culturally by the United States are beginning to have peculiar ideas of running their own countries the way they see fit. They have learned from the Vietnamese that the only way they can do this is to defeat the US militarily, which is what they are planning to do. Black people in the US are getting the same idea. There seems to be little hope for Western society. Indeed, the building is burning.

Yet psychology is the science of adjustment. It teaches us to understand our anxieties on purely individual terms, and to adjust by confronting our fears. Yet our anxieties are not individual. That so many of us are totally dissatisfied with school does not mean that we are messed up; it means there is something wrong with the schools. The only way we can adjust to the burning building we are in is by collectively getting out of it. There is no other way.

But isn't individual treatment at least worthwhile in that it provides human contact in an otherwise inhuman society? It may be—for those who can afford it. Psychological treatment is expensive, and only those rich enough to afford it can have the privilege of keeping their heads straight in this fashion. Then what about the public institutions? Shouldn't we do something to help the poor people in those? A friend of mine who worked one summer at DeWitt State Mental Hospital in California and toured a number of other hospitals in the State came away disgusted with those institutions, where people are murdered slowly with tranquilizers and shock treatment. Tranquillizing a ward is much easier than dealing with the patients in it. (This seems to be the successful equivalent of pacification in Vietnam.) Many patients who go in with minor, treatable problems and are subjected to this dehumanizing quickly develop more serious problems. The staff is run on a seniority basis; the nurses and attendants do the dirty work, with the doctors' tacit approval. We cannot change these institutions. The best thing we can do is to organize politically to take power away from the people who run them.

Sociology, perhaps, is better. Here people are taught about what makes the society run. This knowledge is useful, but we must take note of the use to which this knowledge is put. Extensive studies have been made of problems in the ghetto; not with an eye toward solving them, but in an attempt to buy off the black people. The Planners would like to create a black middle class, well-off enough to decide that they have an interest in the status quo, and large enough to convince many black people that they too can make it. Sociology is used to give the Government clues as to which groups can be the most successfully cultivated.

What about sociology that gives us more direct contact with people? There is not an agency in the country that does not use its case-workers primarily as cops. They are supposed to spy



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J. Edgar Hoover

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on their clients and ask questions about their sexual habits. They are supposed to get the children to tell them what their parents have been up to. They are supposed to conduct surprise night-time "visits" to see if there are men living with unwed mothers, to see how carefully the money is being spent, and so on. This is not a job for a humanist. This is a job for a cop.

The poverty program has two main parts: community work and job training. Work in a community has a very peculiar quality. If a neighborhood has its own militants, the poverty program will put some of them on its staff. This seemingly nice gesture has the effect of making these militants responsible to the program, and not the community. And it usually works. The Job Corps is also strange. One of its major functions is to take guys who failed intelligence tests at their induction physicals, under the guise of vocational training, teach them enough to pass the tests, and then ship them back to the Army.

"UNIVERSITIES SHALL TEACH THE SCIENCE OF TECHNOLOGY AND THE ARTS OF REPRESSION AND DEATH"

Anthropology is also intriguing; studying other people's habits is fascinating, and can give us some insight into how our society does or should operate. Yet we must consider what anthropology is used for. Historically, it's always been used to interfere with the lives of other peoples. The first anthropologists, the British, gathered their information about African tribes specifically so that the Colonial governors would have good information on which institutions should be broken and which might be manipulated to enforce British rule. Such use exists to this day. The United States Government has a large book on almost all poor nations. This book describes in careful detail the customs, religions, and social classes of the people in those countries. This way the Americans, just like the British before them, have precise information on where to put pressure to destroy the culture of any country and leave it open to American business.

Even with these studies made, anthropologists still go on serving our Government by using their knowledge to manipulate others. My anthropology teacher at Berkeley was undeniably cool. He had a beard, he smoked dope, and he was even against the War. He is now in Alaska. The United States Government has ten thousand Eskimos who have to be moved so that the Air Force can put in a new radar and missile complex. My teacher is telling the Government where these people might best be put, so that they'll be quiet. One almost has the feeling that if the United States had anthropologists to deal with the Indians in the 1800s, they might not have needed the Cavalry. The effect would have been the same.

In a final perversion, the universities are used to support the myth that everyone has access to a college education. We can observe the operation of this myth most clearly in Los Angeles. UCLA is a community college. It has courses in astrophysics, calculus, nuclear physics, acoustical engineering; a School for Social Welfare to train social workers to keep the blacks at bay; and an Institute of Industrial Relations to train experts in "Labor Relations" to keep the workers at bay. With all of this, it is still a community college. Most of the students live within ten miles of the campus. That means Westwood, Beverly Hills, Brentwood, West Los Angeles, Topanga Canyon, the Hollywood Hills, and so on. The people who live in these areas come from the middle and upper classes. They are being given the skills necessary for them to run things to their advantage.

Harbor College, in San Pedro, is also a community college. It is run by the Los Angeles City School District. Fully one-third of its students are taking vocational classes like printing and refrigeration. The rest of the students are doing just what students everywhere are doing: biding their time. This community college serves a working-class area. Both of these schools are set up to serve their communities and put the finishing touches on their young people. Elementary schools in Torrance are much worse than ones in Brentwood. University High School in West Los Angeles is one of the best schools in Los Angeles. San Pedro High is one of the worst. This is no accident. The sons of dock workers become skilled workers. The sons of the upper middle class become the people who run society. So much for free access to a college education.

So this is where it's at. A major institution, like a university, cannot help but be a function of its society. When that society is based on stealing resources from other countries and using our technology to kill people in those countries when they resist, universities shall teach the science of technology, and the arts of repression and death. That is precisely what higher education is about in this country. The university itself is the enemy.

Clearly, we will not be taught the things we need to know in colleges. The institutions cannot be changed from the inside. To change them, we will have to take power away from the people who run them. And the people who run them run the rest of society as well. We need to develop a strategy for those of us who will do political work rather than go to college, and a strategy for those who still have to go.

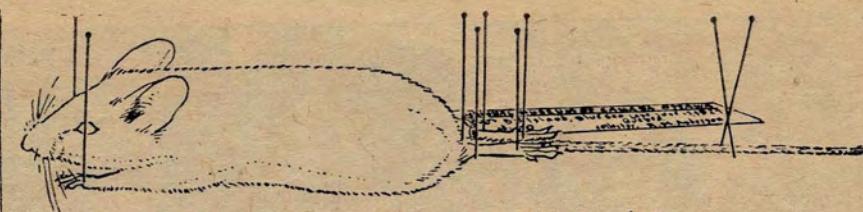
A good many of us will still feel pressured by our parents and our economic situation, and will go to school. Some of us have the attitude that a few years at a cool place like Berkeley or Columbia or Antioch won't be too bad. This will not do. We are either serious about changing things in this country so that we may be free...or we are not. To change things we will have to talk to people who haven't heard from us yet. They are not at the University of Chicago, but at the University of Illinois; not at Reed, but at the University of New Mexico; not at Berkeley, but at Bakersfield. People at some of these large universities know what's happening. People at the smaller campuses, at the state and junior colleges, do not. This is what we must do. Singly and in groups we must come to these campuses and talk to these people. Otherwise, our words mean nothing.

Those of us who will not continue our mis-education should begin to get into communities and talk to people about the War, the Draft, police brutality, whatever seems right for an area. We will talk to people about the power in this country, and how and why we must take it for our own.

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San Francisco Mime Troupe

GUTTER PUPPETS

On the San Francisco Mime Troupe

The Mime Troupe started in 1959 doing silent mime (the art of Chaplin - Marceau does pantomime) with the idea of restoring movement to a stage crippled by decades of realism. We broke into noise, and then speech, when our ideas became more complex; we now do plays, but mime is still the point of departure for our style, in which words sharpen and refine but physical action carries the substantial meaning. We did our first movement - noise happening, Event I - with artists Robert Hudson, William Wiley, and Judy Davis - in 1959, and our first commedia dell'arte play, THE DOWRY - from Molire, Goldoni, and improvisation - in 1960. Our interest in this 16th century form is not antiquarian. We use it because it is funny and adaptable, and because comedy is ultimately more serious than tragedy or realism.

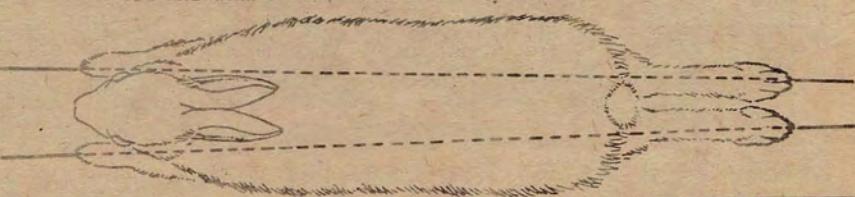
In 1962 we went outdoors with a portable stage and performed our commedia show twice in San Francisco parks, passing the hat afterwards. We have done new comedias outdoors each year since. In 1965, the San Francisco Park and Recreation Commission refused us a permit to play CANDELAIO on the grounds of "vulgarity"; we played and were arrested, the ACLU appealed, and the refusal was ruled an unconstitutional attempt at censorship. (The controversy cost us our first and only grant.) In 1968, after another court fight, the Mime Troupe liberated the parks of Mill Valley, a suburb, and did six park shows a week from April through September.

We opened our indoor theater in December, 1963, with Jarry's UBU ROI, followed by plays, events, and movies: we presented a regular film series in 1964 under the direction of Saul Landau, showing such artists as Brakhage, Conner, and Genet (UN CHANT D'AMOUR). This phase ended in 1965 when our theater became a parking lot; since then we have lived from the parks and from engagements. We did mixed media: Brecht's EXCEPTION AND THE RULE with a talk on Vietnam by Robert Scheer, De Ghelderode's CHRONICLES OF HELL with poets Lawrence Ferlinghetti, David Meltzer, and Lew Welch, and the first light-show rock dance at the Fillmore Auditorium (November, 1965).

Our work always referred to political concerns; it has come gradually to direct engagement. CENTERMAN, an original play about American brutality by Peter Berg, opened in 1966 at a teach-in rally in San Francisco and played Bay area theaters; SEARCH AND SEIZURE, about drug law enforcement, opened at a benefit for Timothy Leary and played as a cabaret theater piece. A MINSTREL SHOW, OR CIVIL RIGHTS IN A CRACKER BARREL (by Saul Landau and R. G. Davis) which exploded racism and integrationist cliches before Black Power, opened in 1965; it toured the U. S. and Canada for two years, during which time its prophecies became realities. Vietnam has escalated our consciousness as it has that of many. THE EXCEPTION AND THE RULE was our first play about the war; in 1966-67 we did a Brechtian production of Sartre's CONDEMNED OF ALTONA, which tries the individual for crimes of state; in 1967 Goldoni's L'AMANT MILITAIRE, freely adapted (by Joan Holden) to demonstrate the absurdity of pacifism in the face of the military machine; in 1968 Beolco's RUZZANTE RETURNS, about the disillusion of the returning soldier, and his response. L'AMANT MILITAIRE and another commedia, OLIVE PITS, toured across country in 1967, hitting universities a jump ahead of Dow recruiters, then winning an Obie award in New York; when we came back we started our Gorilla Marching Band. We found that to play for an audience conscious of crisis, we had to know what we had to say. The new or guerilla theater (as opposed to the "New Theater" of neo-absurdist destinationless trips) accepts this responsibility; the next step is for radical theater to become revolutionary: from theater of exposure to theater of example.

We have placed ourselves outside; outside the commercial market and outside in the streets and parks, because outside is the only place a revolution can grow. We have spent 10 years clearing a place; in the next 10 we will build a concrete alternative.

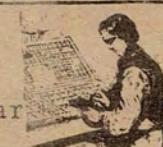
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JOYFUL WISDOM INTERVIEW with DAVE GRIGGS

Interviewer: What is The Joyful Wisdom's musical bag?

Griggs: I don't like to think of us as being categorized into any single, little box. We simply play a lot of the hipper stuff, whether it is blues-oriented or underground-oriented or whatever. We play quite a bit of popular rock music, with a strong blues background. Actually, we're the net sum of the diversified talents each member of the group brings to it.

Int: Who is in the group?

Griggs: We have Rich Kriss, who does a great job on lead guitar; Louie O'Block on bass; Ron Markowski on drums; and I play rhythm or lead occasionally, as well as sing.

Int: How long have you been together?

Griggs: We have all been playing musical instruments for eight or ten years. I've been playing guitar for nearly 12 years. But The Joyful Wisdom as such has been together almost a year now.

Int: Who influenced you musically?

Griggs: I've picked up my style from people like B.B. King, Freddy King, Connie Mack, Glenn Schwartz and others. By the way, Glenn's West Coast band called "The Pacific Gas & Power Company" is doing very well, and are touring now. Could be that they'll be in town this fall.

Int: I guess one of the reasons you were so well received tonight was because of the diversity of the music you play. You aren't just copiers of what other people do. For example, that "Norwegian Wood/Light My Fire" medley was terrific.

Griggs: Yeah, we play whatever we dig. Right now, we're working on a Country Joe & The Fish-type number. It involves arranging what is basically a classical number into rock style. But you know, Cleveland is virtually dead, musically speaking. There's a tremendous scarcity of recording facilities, as well as writers and producers, as compared to such places as New York, Chicago, New Orleans, or Elephant's Breath, Iowa. At any rate, I think that when we perform, it shows that we have a combination of the best talent & the best attitudes that you can find in any group, and we're all happy playing together. In fact, we are ready to do some recording, and we may cut a 45 soon.

Int: What impressed me when I heard The Joyful Wisdom tonight was the way all of you are really "into" what you're doing. There are so many bad underground bands around, it's refreshing to hear people who really dig & understand what they're doing.

Griggs: And it's amazing what transitions music has been going through recently. Blues has had a very important influence on almost everything you hear on the radio. So while we're as much a rock group as a blues band, we have a pretty good awareness of what's happening musically.

Int: Dave, The Joyful Wisdom is one of the most alive & exciting groups I've heard in a long time. I hope things go well for you; the band has some great talent and potential. It's one of the best things going in Cleveland.

WE DEMAND

Jersey⁴ Woodbridge township) Hordes of roaches are invading homes here during the night in search of food.

"It's like something in the movies," said Mrs. Peter Keso whose home was one of 10 severely hit by the insects. "Armies of them march across the street every night." The roaches appeared last Fri. night in uncountable numbers and entered houses along a single block. Residents were unable to stop the insects. One family has already moved out. Three exterminating co.'s hired to kill the insects estimate it will take at least a week of constant spraying outdoors and in private homes to kill the roaches.

Officials are not certain of where the roaches are coming from.

"to put thought underground ..so that wildness can come above ground."

"My utopia is an environment that works so well that we can run wild in it."

Until our most fantastic demands are met, fantasy will be at war with society. Society will attempt the suppression of fantasy, but fantasy will spring up again & again, infecting the youth, waging guerrilla warfare, sabotaging the smooth functioning of bureaucracies, waylaying the typist on her way to the watercooler, kidnapping the executive between office & home, creeping into bedrooms of respectable families, hiding in the chambers of high office, gradually tightening its control, eventually emerging into the streets, waging pitched battles & winning (its victory is inevitable)

We are the vanguard of fantasy where we live is liberated territory in which fantasy moves about freely at all hours of the day, from which it mounts its attacks on occupied territory. each day brings new areas under our control. each day a new victory is reported. each day fantasy discovers new forms of organization. each day it further consolidates its control, has less to fear, can afford to spend more time in self discovery... Even in the midst of battles it plans the cities of the future.

we are full of optimism
we are the future

up against the wall motherfuckers
american liberation army
cleveland

Poetry



JOHN KEAT'S BATHTUB
by dave wagner-madison wisc.

1
Those who insist on mis-understanding this will do so for their own purposes:

I DEMAND FREEDOM FROM REALITY
i.e. the Old reality (which as I sd/ will be misunderstood

'in terms of':

- 1) unused stockpiles of refrigerator doors rusting out their cracked enamel in acres of Kansas sunlight
- 2) terrifying helicopter dreams hovering in the mind of asia
- 3) antique revolutions in A&P parking lots and (since the reality can not be sustained but by an equally powerful vision of it), dreams that were requisitioned by death to replace the holy vision that was America's (MEN WORKING")

but wh/ was lost,
sub-contracted to the asian Masses dirt-cheap

TOO DIFFICULT TO SUSTAIN THE WEIGHT OF THAT REALITY
minds buckle and collapse from lack of corresponding internal pressure/

the personality explodes like a man falling into galactic space with no suit,
-bits of habit & gestures spattered on the TV tube
-ceiling flaked with skins of old ideas
-what love was littering on the floor
is as far down the list as i've gotten.

2

That is,
in the United States of America 19 hundred & 67

THERE IS NO PERFECT MEDITATION
(F102 drops / Screaming
Skyward / Overhead which

makes it plainer by definition:

I can Not heed the pranayama
---can't count the 1 to 4 ratio of
pulse to respiration--my
heart/beat is gone,
gone OUT from its shard, its
crankcase

into the streets, into
the lost & found
pounding of stray heels & wheels
(squeals of strung-out death on his life-bed/ in-
to the cardiac concatenations
of a thousand nervous buildings, SINGing
LA DONNA AUTO-MOBILAY

so that

to listen to the heart
is to hear its
hem and haw. and there is
no meditation, no
perfect.

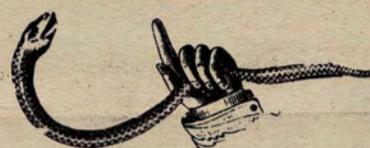
3

You may have noticed a contradiction between parts one and two. That is due to ah mechanical difficulties beyond our control at this time. If this had not been a test ZEEEEEE you would have been directed to turn to another page for further instructions

4

is what i mean.

(this poem first appeared in QUIXOTE - subscriptions are \$6 & you get more poems than you can eat. Send checks to Quixote - 315 N Brooks, Madison Wisc.)



Poem

when love is not dead
just dying
and we have entered separately
that new countryside,
there are no more favors
you can do.
don't ask in sweetness
for the latest poems
they arant for you
anymore.

Darlene Fife
New Orleans.



Achievement

Isn't it Achieved
when my adieu extremed
flies out of the Hadley Bldg.?
Isn't it Achieved, verily
when with no singing, I
leave a drugstore
for eternity?

by Russell Atkins 1963
cleveland ohio



POEM FOR JOHN MCCULLOUGH:
CHANNEL 4 NEWSCASTER
by James Sorcic

Each night the poison
thickens; a knot swelling

deep in the chest, then
spilling from your lips
like vomit.

But you still go on
don't you, John



smiling over reports
of poisoned crops
and suicide squads
and the number
of slaughtered Cong.

Come on, John
convince us

with your films of gasping children
who lost arms, breasts, and balls
in the great american furnace

that hope springs eternal.

FIRE IN THE SUN by JAMES SORCIC

\$1.00 from Gunrunner Press
Box 5457
Milwaukee, Wisconsin



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Not the Wind, Not the Flag

Two monks were arguing about a flag. One said:
"The flag is moving."

The other said: "The wind is moving."

The sixth patriarch happened to be passing by.
He told them: "Not the wind, not the flag; mind
is moving."

Mumon's comment: The sixth patriarch said:
"The wind is not moving, the flag is not moving.
Mind is moving." What did he mean? If you un-
derstand this intimately, you will see the two
monks there trying to buy iron and gaining gold.
The sixth patriarch could not bear to see those
two dull heads, so he made such a bargain.

*Wind, flag, mind moves,
The same understanding.
When the mouth opens
All are wrong.*



Not Far from Buddhahood

A university student while visiting Gasan asked him: "Have you ever read the Christian Bible?"

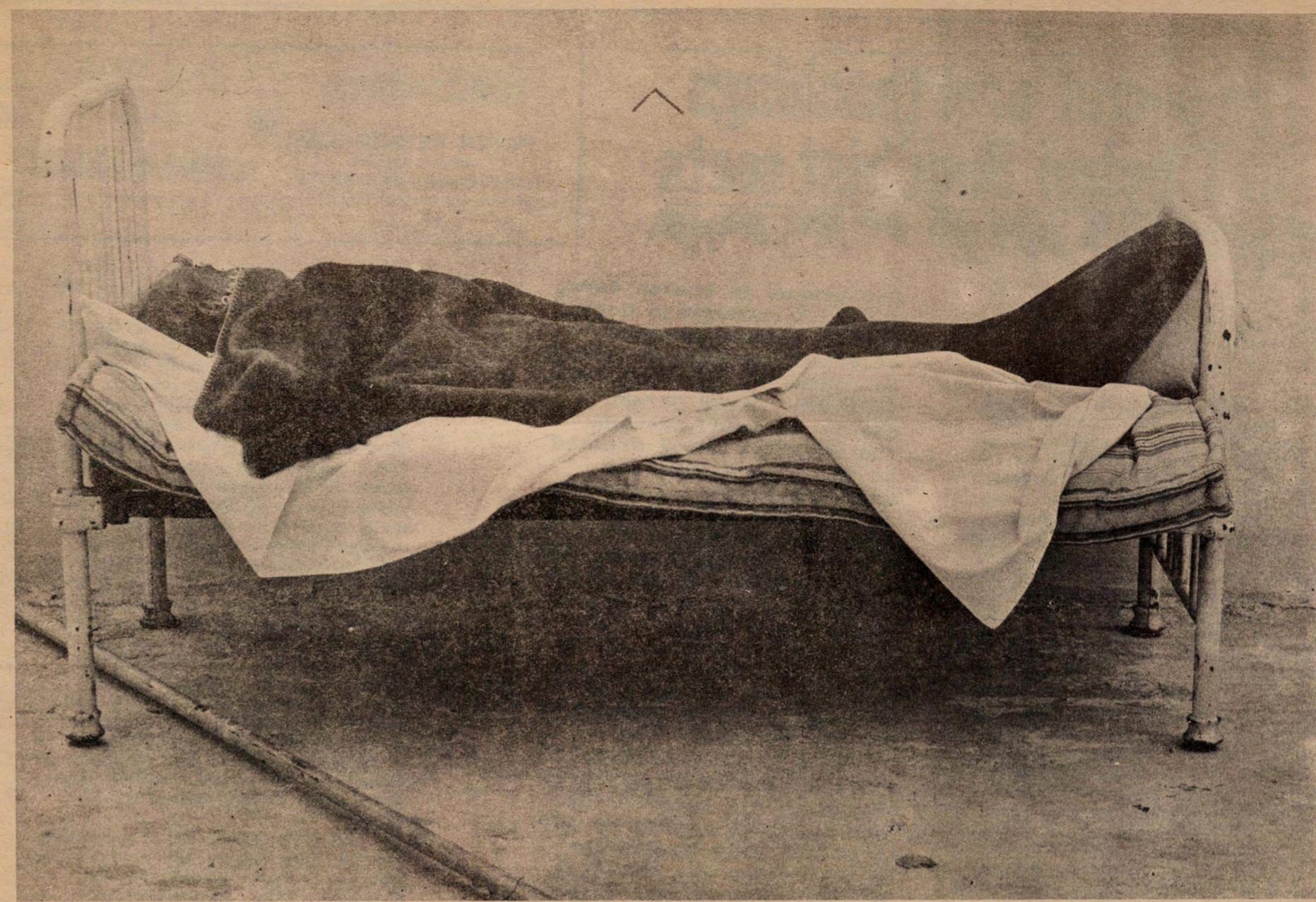
"No, read it to me," said Gasan.

The student opened the Bible and read from St. Matthew: "And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. . . . Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself."

Gasan said: "Whoever uttered those words I consider an enlightened man."

The student continued reading: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."

Gasan remarked: "That is excellent. Whoever said that is not far from Buddhahood."



DELPHI ROOFTOP AFTERNOON SLEEP JUNE 1966



N.Y. 107th & BROADWAY

WINTER 1965

A Cup of Tea

Nan-in, a Japanese master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!"

"Like this cup," Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

Meeting a Zen Master on the Road

Goso said: "When you meet a Zen master on the road you cannot talk to him, you cannot face him with silence. What are you going to do?"

Mumon's comment: In such a case, if you can answer him intimately, your realization will be beautiful, but if you cannot, you should look about without seeing anything.

*Meeting a Zen master on the road,
Face him neither with words nor silence.
Give him an uppercut
And you will be called one who understands
Zen.*

The secret oral teachings in Tibetan Buddhist sects

By Alexandra David-Neel and Lama Longden. Foreword by Alan Watts. City Lights Books, San Francisco 1967. \$2.

Alexandra David-Neel is a (now) 100 year old French woman who spent more than 40 years grooving at the feet of the high lamas of the Himalayas; the late Lama Longden was her "adopted son and faithful companion."

The Secret Oral Teachings etc. is a long title for a short book that might well be subtitled "A Layman's Guide to Lhag Thong," the Tibetan term for transcendental insight, that wisdom that is often symbolized by the Third Eye. The cultivation of this sight, needed for the achievement of enlightenment, is the purpose of the disciplines of Lamaism, or Tibetan Buddhism.

The Secret Teachings are secret only in the sense that their application is beyond all but the few whose mental and spiritual development is ready for them; those who are nearly ready to step off the samsara merry-go-round into Nirvana. They are "the fruit of intellectual and spiritual investigations made by men who also combined with them investigations on the material plane. They are the esoteric Tibetan rubrics to the general body of Mahayana Buddhist teachings. With these rubrics, in generally parallel form, the essentials of Buddhist thought, especially of the Madhyamika or Middle-Way School, are briefly explained. These include anatman (lack of permanent ego), the Chain of Interdependent Origination (all phenomena are "events" caused by the interrelation of other events, and in turn combining to cause other events; there are no permanent or separate "things"), the limits of the human senses which cause the illusion of maya, Nirvana, etc. Because of this summary, I think the book makes a good primer of Buddhism for someone trying to tune in.

For me one of the most interesting parts of the book is the Secret Teachings' explanation of memories of past lives" which some people have. All beings are temporary aggregates, psychically as well as physically. The psychic element (sometimes called the "consciousness principle" to avoid the implication of permanence that "soul" has in English) is the manifestation of multiple energies that once were components of, say, Jesus Christ, Plato, Gautama, or others, including farmers laborers, etc. These energies continue to exist after the aggregate of

the person is broken down, and if I understand correctly, become components of other persons. This may be caused by physical proximity (the first person needn't be dead), reading the works or being exposed to the others ideas, or many other ways, I suppose. It seems to me that this idea can be related to that of the Collective Unconscious, taking the CU as a continuously changing & expanding body of which each person shares. While everyone shares some elements of it, at least in regard to what's closest to the surface.

The authors insist that true Buddhists do not believe in the transfer of any separate spirit or ego from one body to another, which raises the question of how to reconcile this with THE TIBETAN BOOK OF THE DEAD's instructions to the consciousness principle as it approaches rebirth, or the search for the next Dalai Lama among the infants born close after the death of the last one.

Perhaps the explanation lies in the transfer of karmic tendencies (called "SEEDS" in the SOT) from one "event" to another. I remember reading an attempt to explain this karmic transfer from one life to another, even though no "thing" in any sense is passed on. The image used was that of a pool ball being hit by another pool ball. There is no transfer of any tangible thing, but the force and direction of the first ball determines the course of the ball that is hit. This metaphor is hugely simplified, of course. It might be better to think of a pool ball being struck by 20 pool balls every second, each hitting pool ball having a different effect. The course of the target ball is determined by the multiple vectors of the applied forces. This of course relates back to the idea of the "multitude within" of the CU, the psychic energies present in each person.



PETER KEISOGLOFF
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However, as a particularly forceful pool ball might be the dominant factor in one moment's vector, a very strong karmic influence from one consciousness principle may be transferred almost complete to a new-born aggregate. Got It?

I won't attempt to summarize the SOT here--I'm not sure I could, anyhow. They relate generally to the esoteric (Tib., nang) interpretations of Tibetan Buddhism; the exoteric (Tib., chi) views being the shallower (but not necessarily wrong) understanding of the less developed minds of the general public. The Teachings could be called "intellectual" in the sense that the student is encouraged to use and develop his mind to its utmost power (lhag thong) on various philosophical problems. In this way they contrast with the (direct pointing) method of the Sect of Meditation (Zen). However, they share with Zen and other high Buddhist teachings the final goal of no-goal, of "going beyond" ALL mental constructions to the final realization of the Void--Liberation, "the discovery of the reality existing beneath appearances."

The style of the books is much simpler than most that deal with such profound material. As Alan Watts says in his Foreword, "Mme. David-Neel writes for the non-academic student who wants simply to practice and experience this method as a way of overcoming the hang-ups (klesa) which follow from the illusion that one is, in fact, an individual ego, separate from the eternal and inconceivable Ground of all existence."

The Secret Oral Teachings makes a good lead-in to the Evans-Wentz edition of the Bardo Thodol, or Tibetan Book of the Dead, which Tim Leary and others like to use as the tripster's flight plan. The Bardo Thodol is an important book for a number of reasons, but it's not an easy one. By the way, Evans-Wentz's Tibetan Yoga and Secret Doctrines has recently come out in paperback. This, the Bardo Thodol, and the Secret Oral Teachings make a very good introduction to Tibetan Thought. The Tibetan thing is a beautiful thing; Chairman Mao may write good paperbacks, but if he's destroyed as much of Tibetan institutions as reports suggest, he's built a lot of bad karma--for all of us.

Dick Lingam



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

Fire Causes Heavy Damage

We can add to this news our expression of great relief that Philip Kapleau and Pat Simons who were alone in the house just managed to climb through a front window and jump from the front porch roof, escaping with only minor scratches and burns.

The entire interior of the house is either charred or soot damaged except for the two rooms where Buddha figures were displayed or stored -- the meditation room and a closet next to the hottest blaze. Most of our sitting mats also escaped damage.

Fortunately there is insurance to cover the bare bones of the loss, but not enough to restore the house to its former condition. 7 Arnold Park was within three rooms of complete renovation when the fire broke out. Dedicated members had volunteered hundreds of hours which would otherwise have cost the Center some \$8,000.

Although the Center's building has sustained a major blow, the Center itself continues to function. An office, kitchen and living quarters have been set up in the garage, and lectures and zazen meetings are continuing at the homes of members.

The Zen Meditation Center of Rochester will go on because it is fulfilling a vital purpose not only in the lives of people in Rochester but in the country as a whole. The response of university students especially to the discipline of Zen has been remarkable: many have given up drugs in favor of zazen meditation. Philip Kapleau's seminars in Zen meditation at a number of universities and other places has proved the value of the service the Center is providing the confused and frustrated young people of our country.

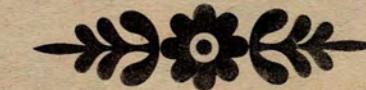
Without the support of interested friends it will be extremely difficult for the Center to continue its vital work. If you wish to help, now is the time. Your contribution in any amount will be gratefully received. All contributions are tax deductible.

Gratefully,

PHILIP KAPLEAU, Resident Teacher

THE ZEN CENTER, 7 Arnold Park
Rochester, NEW YORK

At Zen Meditation Center



Truth About Tear Gas

CHAPTER 5-WHY CS IS BETTER

By LAKE ERIE CHEMICAL



Law enforcement agencies throughout the U.S. are building up their stocks of tear gas and training in its use. Police officers are following advice like that in the FBI's riot control manual, which concludes that chemical agents are the most effective, humane means of temporarily neutralizing a mob, while minimizing personal injury.

But many are wondering which kind of agent to get. The older CN ("tear gas")? Or the more powerful irritant agent, CS?

The National Advisory Commission on Civil Disorders has indicated in its report that CS has been found by the military to be considerably more effective and safer than CN. The Commission has expressed an opinion that the only currently available alternative to using CS is applying potentially lethal force, and has strongly recommended the use of CS before rifles or bayonets.

Although Lake Erie makes both agents, we recommend CS.

The first dose does it.

Simply stated . . . CS is the most apt to stop a riot so it can't restart! Though all rioters will run out of a cloud of either agent, the big difference is this . . .

After 10 minutes or so of "recovery" in fresh air, determined rioters may have forgotten the effects of CN to the

point where they're ready to start trouble again, a block or two away. But if they've had a dose of CS, they're through for the day. (And maybe for the year.) CS has extremely sobering effects on a lawbreaker, including burning sensations and the feeling he can't breathe. These, added to the tears, are so psychologically demoralizing, even in memory, that wild horses couldn't drag him back.

Another point: CS grenades, properly used, are almost impossible to throw back. It would be difficult to find even a fanatic with the nerve to pick one up, without a mask.

Yet, according to a large body of impressive evidence, CS has proven extremely safe. More and more police departments are switching from CN to CS. And in our experience, not one has wanted to switch back.

Want more evidence?

Send for an authoritative article on the subject, which we have reprinted with the permission of ORDNANCE magazine.

And let us know what you need.

Lake Erie Chemical has been the leader in CS, the first to introduce it to commercial markets in the U.S. in 1962. We continue to offer either CS or CN in all Lake Erie grenades and

projectiles. Your Lake Erie distributor will take fast action to supply your needs.

Help with more than tear gas.

Lake Erie Chemical is a member of Smith & Wesson's growing Law Enforcement Group, manufacturers whose aims and products all share one characteristic: dedication to the professionalism of the American police officer and to the protection of the public he serves.

The group now includes, in addition to Smith & Wesson and Lake Erie General Ordnance Equipment Corp (CHEMICAL MACE®); Stephenson Co. ("Speedalyzer" radar, BREATH-ALYZER®, Minuteman resuscitators) and Dominator Company (electronic sirens, radar).

Contact your Lake Erie Distributor.

And for reprints of this advertisement, the article mentioned above, or our catalog . . . Write to Lake Erie Chemical Division, Smith & Wesson, Rock Creek, Ohio 44084. (Cable Address: LECCO, CLEVELAND.)


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Simbolo de Nuestra Lucha

Emiliano Zapata was born in Anenecuilco, Morelos, on the 8th of August, 1879. His parents were ranchers who earned their living by buying and selling horses. From childhood, Zapata loved horses and he grew up to be a great "charro." Zapata at 18 entered the struggle for social justice. Seeing the injustices committed against his

people by the large ranchers, Zapata headed a group of neighbors that demanded that justice be done and land be returned to the poor. The governor of Morelos, who had been installed by Porfirio Diaz, dictator of Mexico, became alarmed and ordered that Zapata be drafted into the army. This is how Zapata as a recruit was sent to cavalry forces stationed in Cuernavaca. In those times, as now, the poor were the ones who were taken into the army. The "draft" has often been a tyrant's way of suppressing those who struggle for the rights of the people.

On the 29th of September, a thirty-year-old Zapata called the people of the region together to form a defense group. He was chosen the leader, and a delegation was sent to the capitol to present the peoples' demand that land be returned to the poor. They were not armed and therefore had little strength. No one paid much attention to them. Yet times were changing, and this was the beginning of organization by the poor. They were no longer content to be ruled by a dictator whose main job was to protect the interests of the rich, and of foreign countries like the United States and Britain which controlled the silver mines and oil in Mexico.

On the 10th of March, 1911, the "cry of rebellion" was given at Ayala, Morelos. Emiliano Zapata was chosen leader of the Maderista forces of southern Mexico. Among cries of Viva Madero and Viva Zapata, the people of Mexico joined the revolution. The first victory they won was at Chinameca, where, ironically, eight years later the leader from the south would lose his life.

The revolution came about for many reasons but two words more than any others symbolize what our people fought for. The words were Land and Liberty. Land for the poor so that they could live as free men and not slaves to some large rancher. Our people wanted to have a voice in their destiny. They wanted the rights of free men; they wanted social justice, where all would have equal opportunities.

The rich and powerful were not going to give up anything, so the revolution continued and Zapata, chieftan from the south, continued the struggle for his people. When other leaders would be contented with promises, Zapata vowed that they would never lay down their arms until they received their lands and rights. This was the reason the rich reactionaries hated him so much; they knew Zapata would never sell out and would continue the struggle until he won. The only way they could stop him was in an ambush where he was cowardly assassinated in Chinameca on April 10, 1919. The man died but not his ideals. In other lands and other times where men rise to fight for their rights and for social justice, the name Emiliano Zapata is heard, for Emiliano Zapata is not dead - he lives in our hearts.

VIVA ZAPATA - VIVA LA CAUSA!



EMILIANO ZAPATA

Nacio: 8 de agosto, 1879
Asesinado: 10 de abril, 1919

"Books to Span the East and West"



THE RONIN:

A Novel Based
on a Zen Myth

BY: William Dale Jennings

The violence of twelfth-century Japan explodes in this half-legendary, half-true story of a violent man who becomes a folk-hero.

In the great tradition of unflinchingly realistic Zen mysticism, this tale is sure to shock most readers—yet all will read it down to the last outrageous word . . . then come back to read it a second time.

"An absorbing brief novel that is both immediate and ages old in its implications. The story is as myth-like as a long-ago trip to the moon would be in its retelling, and is told as realistically as the wages of sin."—ERSKINE CALDWELL

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\$3.75

'I just bought New Orleans'- Sam Newhouse Where'd he get the money from?

The Times Picayune Publishing Corp.'s statement of ownership, required by the United States Post Office shows that in 1967 the owners of 1% or more of stock were: Evening Journal Assoc.

What is the Evening Journal Assoc? Researching from the bottom up is a dead end. Nowhere in any index is the Evening Journal Assoc. as much as mentioned. If you were to go down to the office of Conveyances in City Hall and look up the sale of the Times-Picayune-States-Item all you would find would be the names of two lawyer agents with offices in the Whitney National Bank. Where do we go from here? The way we did it was to ask around town. By the way, man, who owns the Times-Picayune? Eventually, somebody knew. "Sam Newhouse owns it." Sam Newhouse, how do you spell that? Just like it sounds.

Off to the library. The New York Times index. Ah so, the man was right. Sam Newhouse, the magic name. Right there in plain microfilm it says that Sam Newhouse just bought the Times-Picayune-States-Item (NYT, June 5, 1962).

Hum. Who's this Sam Newhouse? I thought the statement of ownership said that only the owner of 1% or more of stock was the Evening Journal Assoc. Read on: "Virtually every newspaper in the Newhouse group is split in ownership—that is to say, a Syracuse company owns part of the paper in Jersey City, a Newark company owns the Springfield interest, and so on. (all the stock of the various individual corporations, however, is held by Advance Publications Inc., which is entirely owned by Newhouse.) Robert Shaplen, Saturday Review Oct. 8, 1960

The Evening Journal Assoc. is Sam Newhouse incorporate. Next Question. Who controls Sam Newhouse? An answer to this requires a bit of perspective. Sam Newhouse is America's number one press lord. He was born poor. He is now a multimillionaire. How'd he get that way? Hard work was one way. Strikebreaking was another. Monomania was another. ("He just loves to collect newspapers.") This doesn't answer anything. We all work hard (there are of course exceptions to this, like Jackie Kennedy). Approximately 1% of the population are proper strikebreakers and there are monomaniacs galore.

The key question, one that has received remarkably little publicity, is, Where did Sam Newhouse get his capital? Who loaned him the money? As far as we know there is only one source for an answer to this and that is Time magazine. Time magazine out of the goodness of its corporate heart, told us where Sam Newhouse got his capital.

In 1955 Newhouse paid \$18,642,000 for the Birmingham News; at the time, "the biggest price ever paid for a paper." "Though self-made Publisher Newhouse prides himself on using his own money to buy newspapers, he admitted reluctantly that the whooping price had sent him to Manhattan's Chemical Corn Exchange Bank for a loan of "about \$10 million." (Anonymous, Time, Dec. 12, 1955) Ingenious style but there it is: Chemical Corn Exchange Bank. In 1962 Newhouse bought the Times-Picayune-States-Item. "Chemical Bank New York Trust Co. lent him about \$20 million toward the purchase...." (Anon, Time, July 27, 1962) There it is again. Chemical Bank New York Trust Co. (Chemical Corn Exchange Bank changed into Chemical Bank New York Trust Co. on merger of New York Trust Co.)

(Since then Newhouse has bought the Mobile papers for "upwards of \$27 million" and the Cleveland Plain Dealer for \$50 million, "the highest price ever paid for a single newspaper in the United States." Nowhere in any mass media is there so

much as a hint as to where Newhouse borrowed this money from. Not even the New York Times, "All the News that Fits.")

CHAIN BANKING

APPENDIX TABLE 3.—20 largest stockholders of record, by type, in each of the 200 member banks—Continued

CHEMICAL BANK NEW YORK TRUST CO., NEW YORK, N.Y.

[Total shares outstanding: 8,476,590. Total assets: \$4,839,919,700. Rank: 5]

Rank of stockholder	Stockholder of record	Address ¹	Number of shares	Percent of shares outstanding	Class of stockholder ²
A. BANKS (THROUGH NOMINEES OR OUTRIGHT)					
1	C. A. England & Co.	Chemical Bank New York Trust Co., New York, N.Y.	130,452	1.539	3
2	Don & Co.	Commerce Trust Co., Kansas City, Mo.	130,000	1.534	3
3	Cudd & Co.	Chase Manhattan Bank, New York, N.Y.	116,362	1.373	3
4	Douglass & Co.	Morgan Guaranty Trust Co. of New York, New York, N.Y.	110,000	1.298	3
6	Sigler & Co.	Manufacturers Hanover Trust Co., New York, N.Y.	98,896	1.167	3
8	King & Co.	First National City Trust Co., New York, N.Y.	81,175	.958	3
9	H. A. Whitter & Co.	Chemical Bank New York Trust Co., New York, N.Y.	76,922	.907	3
11	J. C. Orr & Co.	do	73,510	.867	3
12	Salkeld & Co.	Bankers Trust Co., New York, N.Y.	72,108	.851	3
13	Wonham, Albert & Co.	Bank of Montreal Trust Co., New York, N.Y.	64,370	.759	3
14	Atwell & Co.	United States Trust Co., New York, N.Y.	60,376	.712	3
15	Cummings & Co.	Chemical Bank New York Trust Co., New York, N.Y.	57,192	.675	3
20	Sall & Co.	State Street Bank & Trust Co., Boston, Mass.	45,600	.538	3
Total			1,116,963	13.178	-----
C. INVESTMENT TRUSTS AND INVESTMENT COMPANIES					
5	Touchstone & Co.	Claymont, De	105,500	1.245	3
D. INSURANCE COMPANIES					
10	Connecticut Mutual Life Insurance Co.	Hartford, Conn.	76,420	.902	3
16	Aetna Life Insurance Co.	151 Farmington Ave., Hartford, Conn.	52,571	.620	3
17	Home Insurance Co.	59 Maiden Lane, New York, N.Y.	50,600	.597	3
19	Travelers Insurance Co.	Hartford, Conn.	47,900	.565	3
Total			227,491	2.684	-----
F. OTHER CORPORATIONS, FINANCIAL					
7	Northwood Finance & Realty Corp.	15 Exchange Pl., Jersey City, N.J.	90,000	1.062	3
H. INDIVIDUALS, PERSONAL AND FAMILY HOLDING COMPANIES, TRUSTS, AND ESTATES					
18	Goelet, Robert	Box 1368, Church St. Station, New York, N.Y.	50,578	.597	3
Grand total			1,590,532	18.766	-----

¹ Where name of bank is given, indicates that stockholder is nominee of bank.

² 1=Director. 2=Officer. 3=Other. 4=Both director and officer.

This list of the 20 largest stockholders of record is, after a fashion, very revealing. What is revealing is what it doesn't reveal. 19 of the 20 largest stockholders of record are other financial institutions: banks, investment trust, insurance companies, and finance companies. These banks may own the stock outright or they may be "street names" - "nominees" for other interests who for reasons best known to themselves prefer anonymity. An analogy:

"Under the Public Utility Holding Company Act the Securities and Exchange Commission required electric power holding companies to file lists of their 20 largest stockholders. The holding companies were supposed to supply the names and holdings of the real or "beneficial" owners of record. But they usually report only the owners of record. As an example, consider the 1952 report of the Ohio Edison Co., an electric power holding company. The largest stockholder was the New York brokerage firm of Merrill Lynch, Pierce, Fenner & Beane/Fenner and Ashton Phelps, "President and publisher" of the Times-Picayune-States-Item, share seats on the board of directors of that "non-profit" company. Tulane University, reporting ownership of 3.50% of the common stock.

"Probably much of the 3.50% was held for one or a few groups through Merrill Lynch. But who? In compliance with the law, the brokerage house was asked to supply the information.

SAM NEWHOUSE - CONTINUED

Here is its answer: Merrill Lynch, Pierce, Fenner & Beane advise that compliance with registrants request for information regarding beneficial owners of the above share would, in their opinion, be a violation of the trust and confidence placed in them by their customers."

-Victor Perlo, The Empire of High Finance
page 92

This makes you wonder about the role of the Federal Government. "They" have the power to draft 18 year olds and look up their asses and throw them into a kill-or-be-killed situation but they dont have the power to make finance capitalists reveal themselves. Which side are you on, which side are you on?

'...each of the Newhouse papers is designed to suit the needs of its community.'

Ashton Phelps at the dedication ceremony of the new T-P building, March 17, 1968

Nestled underneath the Pontchartrain Expressway at 3800 Howard Avenue is the new home of the Times-Picayune Publishing Corp. The new plant was dedicated on March 17, 1968. The Times-Picayune in its story on the dedication referred to the "15 million \$ facility glistening in the March sunlight."

\$15 million facility?

Yesterday we were down at the tax assessors office and I asked to see the assessment on the Times-Picayune property at 3800 Howard Avenue. The clerk eyed me suspiciously, "You intending to buy that property?" "Just curious," I said. "You know, these tax roles are open for people to see the assessment on their own property," he said. "I don't have any property," I said.

He did look it up for me and the tax assessment on the Times-Picayune building is \$900, 000. \$15 million facility?

In Louisiana the law requires that property be assessed at its actual cash value for tax purposes. The tax rate in New Orleans is \$13 per thousand of assesses valuation for schools and \$22 per thousand for general city purposes. Thus the Times-Picayune Publishing Corporation is paying \$31,500 per year in taxes on its building. If the building were assessed at its cash value (as it is supposed to be), the Times-Picayune Publishing Corporation would be paying \$525,000 per year in taxes. The New Orleans school system and the general city fund are losing \$493,000 per year in tax money.

By whose design? To suit whose needs?

---the above article by Darlene Fife & Robert Head...editors

-the above article reprinted from Nola Express #11 - written by Darlene Fife & Robert Head
Subscriptions to Nola Express \$3./yr
from Box 2342 New Orleans La. 70116

:the original Nola Express article contained fotos & more information pertaining to stockholders. After reading the article & deciding to reprint it, i wrote a letter as to who was really responsible for a newspapers policies since the cleveland plain dealer is just as bad now as it was before the Newhouse purchase. the following is an answering letter....

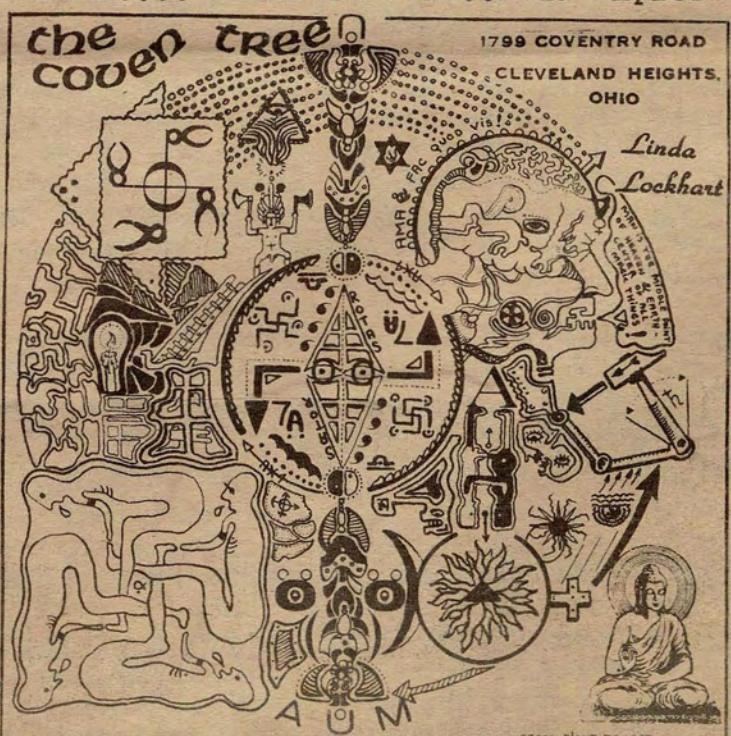
..."is sam newhouse responsible? yes & no. he owns the paper. he can in theory do with it as he willed. myth has it that he leaves the local editorship more or less alone & they are free to print whatever AS LONG AS THEY MAKE MONEY. and they make money from advertisers who make money from suckers who buy the garbage they advertise. its a vicious circle. newhouse & co. flourish because there's a mass of fools in america& there's a mass of fools because newhouse & co. control access to information. alas we live in a money economy.

you might hav gotten the impression from our paper that i dont like capitalists, that its all their fault. not so. on the contrary. i admire them. they look at the world, they know, within certain strict limits, what's happening. they hire or subscribe to intelligence agencies, they assess the situation, and they make decisions, again, within certain strict limits, in their own best interests. otherwise they couldnt make money on the stock market. in short, in a narrow sense of the word, they think.

what i hate is people that identify with these people & simultaneously dont know their ass from a hole in the ground. which is about 98% of us!

read Ferdinand Lundberg's THE RICH & THE SUPER RICH. you either own productive property or you have permanent tenure, signed & notarized, or else you are poor. period. what i hate is people, university professors & workers, who talk abt the POOR PEOPLE. the OTHER poor people. it aint us, we're smart, it's those OTHERS, those poor people out in the street. these people i hate.

the purpose of NOLA is to destroy false consciousness. you destroy false consciousness & people begin to think. once people think.... Robert Head..Nola Express



The cure
is easy

HELP
STOMP
OUT
VD
NOT
VC!
ITS
FREE

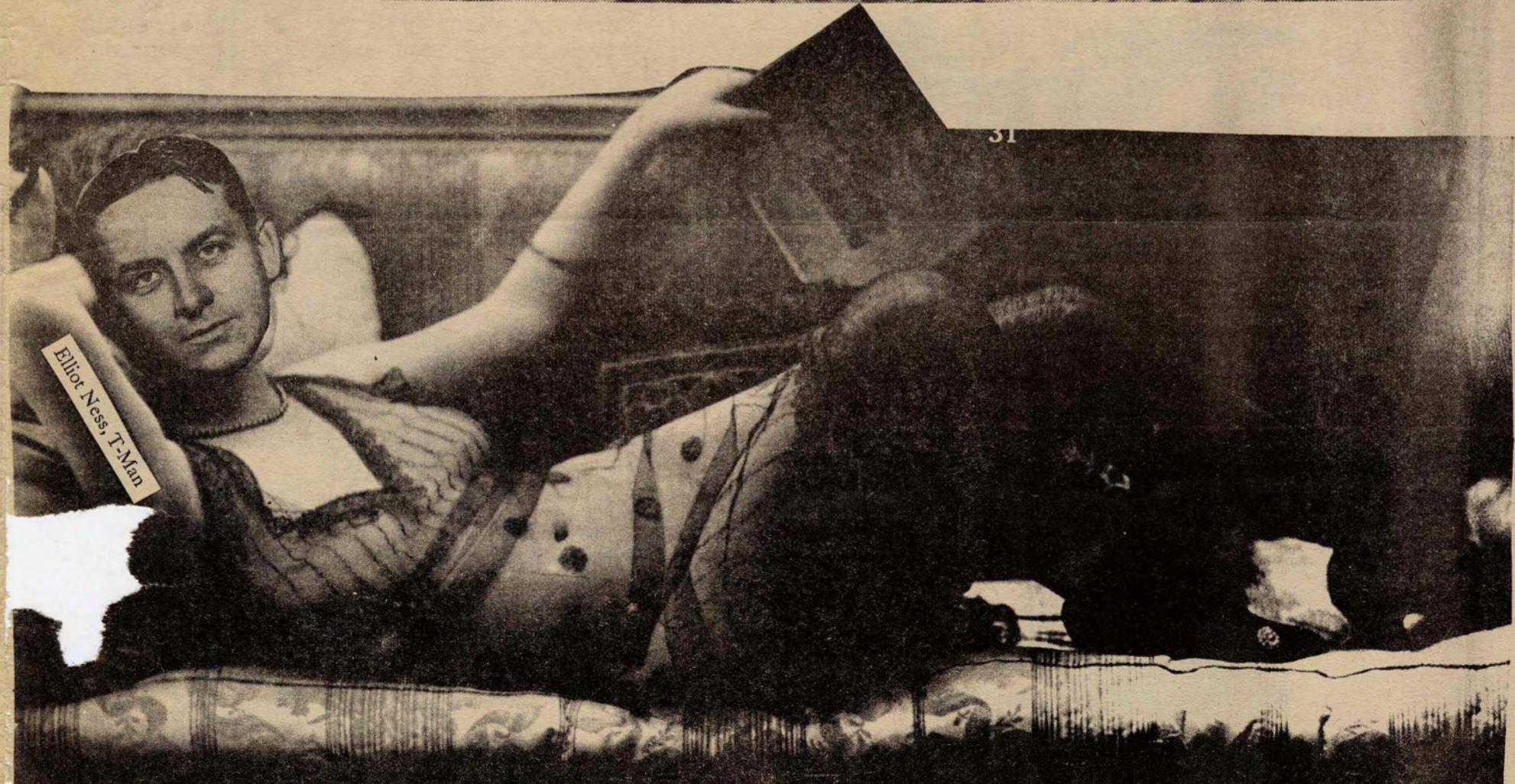
WHAT TO DO
If you think
you have V.D.
go at once to
ROOM 22

CITY HALL
601 Lakeside A
Cleveland, Oh

CLINIC HOURS
Women:
Monday thru F
1:00 - 2:30
Men:
Monday thru F
9:00 - 11:00
or call 694-2

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need help - support the US campaign
against Vietnam and their publication
WHERE ITS AT - send checks in any
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I Berlin 12
Postfach 65 Germany



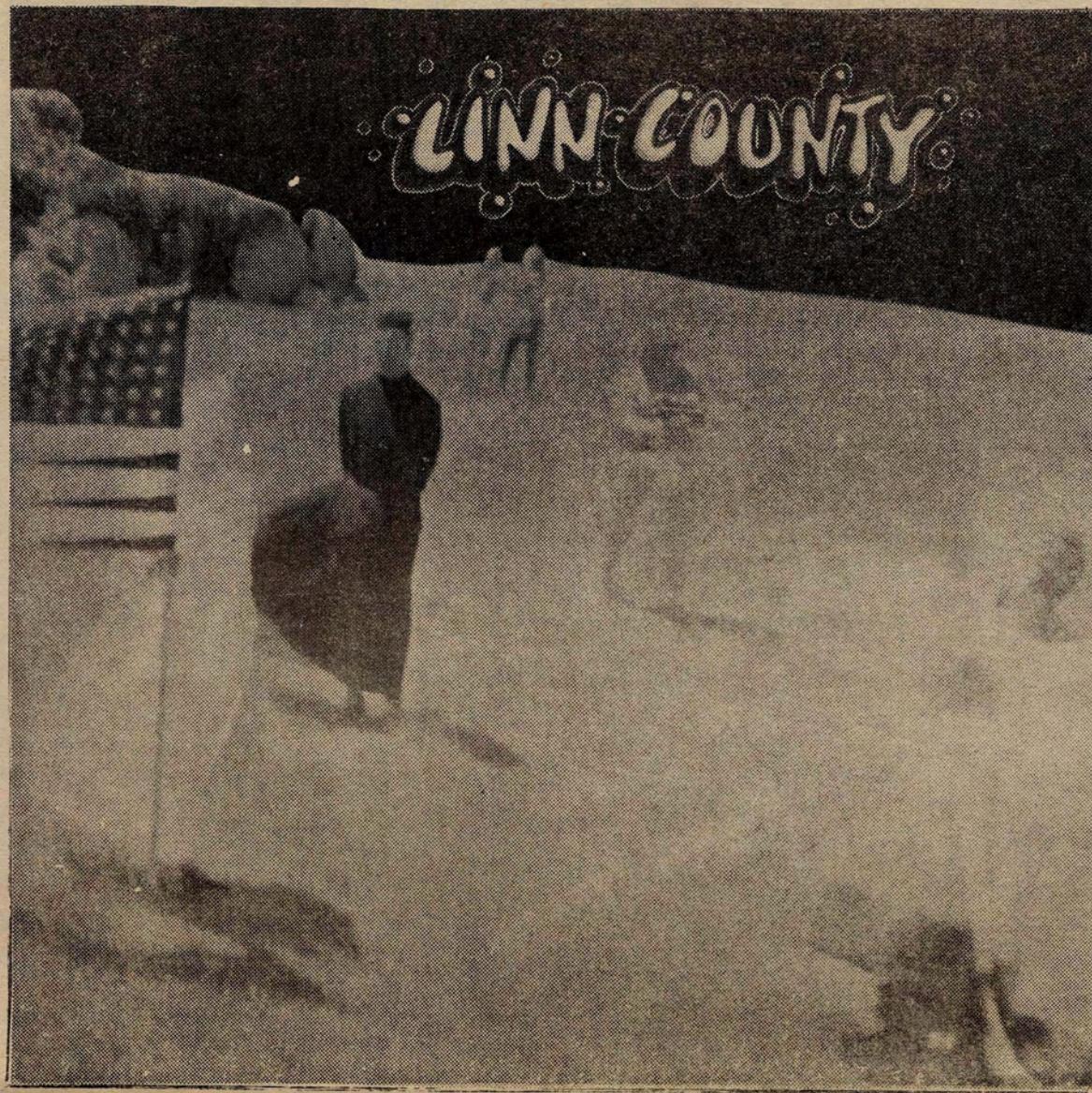
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Discount records, Inc.

221 Euclid Ave.

1260 Euclid Ave.

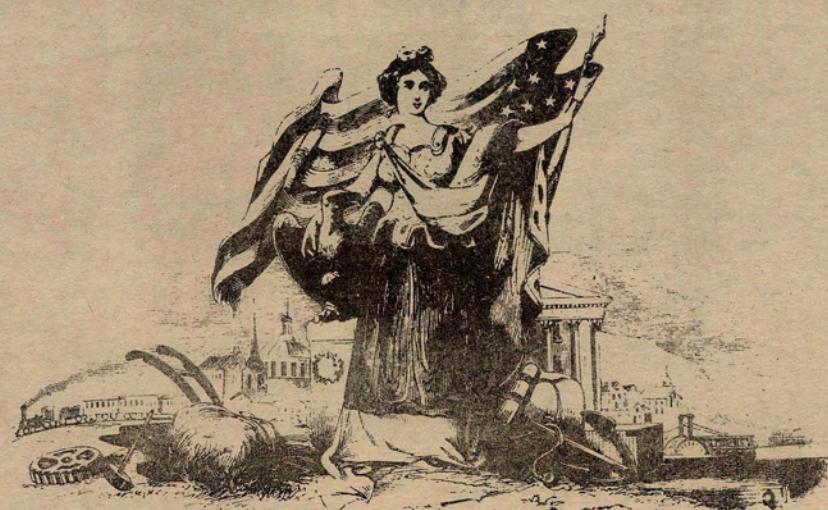
Severance Hall
Akron Summit Mall



A Product of Mercury Record Productions, Inc.



mercury



221 EUCLID AVENUE / CLEVELAND, OHIO /
1260 EUCLID AVENUE / AT PLAYHOUSE SQUARE /

SEVERANCE CENTER / ON THE MALL
WESTGATE SHOPPING CENTER
SUMMIT MALL / AKRON, OHIO