

TEASPOON

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This paper intends in no way to represent the views of San Diego State College

L.A. LAWYER SAYS POT'S LEGAL

RELIGIOUS USE GUARANTEED
(from the L.A. Free Press)

"FACT: Every American citizen is currently guaranteed his right to use marijuana," contends Ralph Marks, a highly successful Beverly Hills trial lawyer of 17 years experience. "It merely has to be affirmed in a court of law."

At 37, Marks enjoys all the rewards of social prominence and financial prestige. That is, until he was arrested for possession of marijuana five months ago. Since then, he has harnessed himself towards one goal: A trial which is precisely designed to establish his right to turn on and, by extension, the right of every citizen to turn on.

Marks is an eloquent and persuasive speaker whose intense dedication and confidence is clearly evident. By the close of his trial, he will have spent an estimated \$200,000 and 6 months of concentrated energy. As he points out, "If I had any professional doubts as to either my innocence or the ability of existing laws to uphold it, I would've settled this quietly long ago."

His defense will be similar to that of his close friend, Dr. Timothy Leary: If marijuana is used for spiritual enlightenment, it is then a religious pursuit protected for each citizen by both Constitutional right and Supreme Court decision.

Pressed for background, Marks discussed a case which establishes legal precedence for such a defense.

Peyote, a psychedelic substance, was once the exclusive sacrament of what is now incorporated as the American Indian Church. When it became widely used by non-Indians for much the same religious motivations, all users became persecuted. The Indians went to court. They won. Any member of that church can now legally violate all existant peyote laws due to Supreme Court decision. The non-Indian users, however, did not mount any organized attack. They did nothing. They won nothing.

This cornerstone of his defense, Marks maintains, is heavily extended by other Supreme Court rulings into his strategic foundation. For that Court has repeatedly explicitly recognized the right of each man to pursue his individual religion as he feels it; a citizen needn't belong to any established religion to be considered as religious.

The application of these rulings are clear to Marks: The law guarantees your religious exploration and celebration by whatever means you choose -- so long as it is neither destructive nor anti-social. If a religion practiced assassination, Marks qualifies, then society could legally deny such an anti-social and destructive act -- even though it be essentially religious. But, Marks maintains, neither grass itself nor its use is in such a category.

He is currently amassing the existant evidence and testimony to demonstrate this-- both in the form of original documents and
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FACULTY SQUABBLES IGNORE STUDENTS

The March on Sacramento is over. The students have either gone back to their everyday routine or are beginning to organize to more effectively block tuition and budget cuts.

What the faculty is doing is more important.

The faculty has begun to re-open old animosities, to attack each other and the groups they represent. Spokesmen for the California State Employees Association, the American Association of University Professors, and the California College and University Faculty Association at SDSC recently denounced the March. The American Federation of Teachers, which organized and coordinated the March, answered its critics vehemently.

While the interests of the groups are similar, the disagreement arises over me-
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THE DORMIE MACHINE

And may we present to you the fully automatic, pre-tested, and programmed SDSC dormie-1967 model. She cringes, cries, and repents for any number of devious acts she is accused of.

Simply pull the "talkie ring" and she comes out with such prerecorded messages as: "I'm sorry, my date didn't have a watch."; or "It was an oversight, please forgive me." Genuine polyethelene face guaranteed to look guilty even when she just had the best time of her life.

So she has been bad. She was fifteen minutes late; she must pay the price. She must appear before the omniscient, omnipotent Standards Board, which entails a great deal of preparation.

Campus clothes are preferred because the ritual is not a game, as our model well knows. Her neat appearance and perfected
(Cont. Page 4, Col. 2)

Remember Ronnie's inauguration night? He assured us maybe three times that he wasn't now, or ever was or could or would be a Commie? -- "with no exceptions?" Remember how his second wife stood by his side, her eyes glistening with pride -- and victory?

And Ronnie's eyes glistened too -- they were actually tear-filled when he told us it was admittedly a large order, but he was really going to "try to be like the Prince of Peace"?

"Oh, there's hope! There's hope!," I shouted to myself, Think of all that will happen now that Ronnie is going to be like the Prince of Peace!

He won't call the poor "chiselers", any more. Instead he'll help them and love them. He'll naturally believe in brotherhood, so he'll fight Proposition 14 and do something about Watts. Of course all the Boards of Realtors will hate Ronnie, but he will love them in return.

Death Row will have to go. We just can't have a Prince of Peace and capital punishment too. It's "Thou Shalt Not Kill" with no exceptions.

And Ronnie will publically speak out against Vietnam War. A Prince of Peace has to be opposed to war. Oh, it's all going to be just wonderful.

Do you think Ronnie will even get to look like the Prince of Peace? The mouth isn't right just now, but maybe he can work on that. Will he grow a beard and wear sandals? Will he renounce all materialism, sell all his ranches and live in a Volkswagen bus in downtown Sacramento?

What's that I hear? We already have such people? And Ronnie wants to investigate them? Oh, disillusion, oh shattered dreams. And Ronnie sounded so sincere. It must have been those glistening eyes.

--Helen McKenna

Academia....sounds like a brain disease but it's more like a game, maybe a combination of both. To get ahead in the brain game one must adjust not only his thinking but his life style to the prevailing standards. Any failure to project the proper professional image results often in being "passed over" for promotion.

So being an excellent teacher and a prolific researcher means nothing without meeting the informal life style requirements of any given department.

After being "passed over" a number of times Dr. Tom Gillette, an excellent teacher and researcher, was finally promoted to an Associate Professor.

In connection with this we'd like to make a special award to the Division of Social Sciences and the Sociology Department. Yes, we'd like to, but what would they do with another batch of "bad faith" buttons.

What kind of articles would you like to read in TEASPOON? Write it down and deliver or mail to 5844 Hardy (across from campus).

At a recent gathering of LSD cultists in San Francisco, Timothy Leary said, "You've got to tune in, turn on, and drop out." Is this just an appeal to a few "hippies", or does his statement have far deeper implications? What is the significance of "dropping out"?

To drop out is to give up all the usual goals that the society provides. It is a rejection of money, status, morality, phoniness, and alienation. These are, though not the expressed goals of our society, the actual result of our economic and social systems.

"Look, man, we don't like your world", is what the younger generation is saying. "I've got a right to my own kind of life!" is also one of their cries. And so the ever-increasing number of discontents turn to LSD or some other form of artificial stimulation.

From this drug, they will tell you, they have received enormous insights and very deep understanding. But what is the value of that kind of insight? Where is the evidence of its worth? The other world still exists and it is no better off as a result of the drop-out's effort. Yet they are the ones who would gain the most from a change.

Of course they have a right to their kind of life. But if they are forced to withdraw from the community and seek stimulation in drugs and other extra-human activities, isn't that a sign of the general weakness of the existing system?

While they claim to have dropped out, they have not; they are still dependent on the community for food and protection from the elements. They could, in fact, not exist as drop-outs without the labors of those who have not dropped out.

If the existing system of economic and social justice is oppressive to their needs, then it is the system which should "drop out." As long as the drop-outs continue to exist in our society, whether they like that fact or not, it is their obligation to change that society if it is inequitably.

This is an appeal. There are plenty of people around who are dissatisfied with our systems for production and distribution of wealth and justice. They have not dropped out because they would find that world as ungratifying as the one they are forced to live in.

This appeal is for change. Drop back in, but with force.

--Charles W. Turner

The following are samples of sex advice given to girl students in certain religious high schools, as reported in the August, 1965, issue of Harper's:

1. Don't wear patent-leather shoes, else men can see your underwear reflected in them.
2. Beware of men who lurk by stairways in order to stare up at you.
3. Avoid wearing white clothes. White reminds men of bed sheets.
4. Put talcum powder in your bath so your body won't be reflected in the water.

"They didn't come to listen, they came to demonstrate!" So saith ranked-out Ronnie of the Sacto Saga. Sounds just like a Southern deacon stopping Negroes at his Southern Baptist Church door with the justification that "Those niggers didn't come to worship, they came to demonstrate".

Obviously the Governor wasn't in Sacramento on the 11th "to listen" either. He was there to tell. For some time his point has been that "the people" are tired of listening and want action. Fine, but which "people" is the Governor talking about? What action do these "people" want?

At times Ronnie is playing a lead in the recognizable game of American Politics. His occasional flashes of humor (that delicious quip, "I didn't think they could walk across the campus/"); his obvious enjoyment in his starring role; and his projection of sincerity, integrity, and four-squareness, all fit beautifully into the game. In his campaign he followed all the rules -- he was pleasant until his hands were tender, he capitalized on his lovely family in the accepted way, and he refused to denounce some politically unsavory backers, thus showing his "old pro-ness". His Creative Society was lyrical and mystical enough to fit in with California's particular version of political playtime. What is more, Ronnie even had been able to make the city hall demons more daemonic than ever by giving them a more believable bureaucratic-bloodsucker mold, rather than the usual catastrophic-commie cast. The whole thing was recognizable as "ever onward and upward" -- it was "politics" and "progress", the fraeternoma of the frolic.

Then came the assumption to office, and the game to which we became accustomed during the past forty years here in California seemed suddenly to shift drastically to something else. There isn't much doubt about it being a game, but whose game is the question.

In Homo Ludens, Huizinga suggests that one form of play civilized man has developed is that of "anguish". Perhaps this is to be the name of the game for awhile. Perhaps Ronnie's people are those who feel we have had it too good. Perhaps they are those who believe we have been frolicing in the fields of frivolity long enough--that what we need are trials and tribulations. Tragedians all!

BAD DOG

Lust
is a lonely
lost
lewd sack
of flesh
creeping around
the lowdown
parts
of town
like a sad dog
with
hungry tail
between its legs
looking
for a lovebone
to get
hung up on.

Love,
fill up my belly.
Love,
lick my face
and
I'll lick yours.
Love,
make ugly
beautiful.
Love.
don't treat me
like a dog.

In discussing the notions of the "life force" the other evening with a friend, we came up with a kind of religion: We reasoned, or felt, that the ecstatic blinding flash that best expresses the final blending with the "life force" is the sexual orgasm (it is hoped that this reference is more than rhetorical for most of you).

Following the above assumption, the "life force", "the blob", or whatever one chooses to call it, actually refers to the Eternal Climax. This, of course, is not a place, like heaven, but more like the oriental notions of a "way" or state of being.

Like most religions, Oriental or Occidental, one must prepare himself during this life-time-place for the other. Preparation would of course involve much diligent practice in the intricacies of achieving those physical unions which maximize the most ecstatic orgasms. Each climax, like a prayer, would bring one into contact with the Eternal Climax, even if only momentarily.

Since this religious experience is so short-lived, you can easily understand the emphasis placed upon diligence and devotion through prayer.

Again, like most other religions, there would be a gathering place and religious services. The service would most likely begin with a prayer--intercourse--then proceed on to the reading of the "good book" where all present might gain some insights into the best ways to achieve and integrate the climax into their daily lives.

There would be the usual evening prayer services and special youth group meetings. At the end of each service the entire congregation, or fold if you like, would then join in a prayer together--somewhat akin to "Wesson Oil parties", and "group-gropes" in general -- after which all would return home reinvigorated in body and spirit.

If one is able to reach the right state of readiness, he will die only while at the peak moment of a molecule - smashing, mind-shattering orgasm. If the description seems over-ecstatic, remember, it takes much devotion, prayer, and diligence to reach this state. And, with this final orgasm one would become all in that life force we know as the Eternal Climax.

RECRUITING PUSH ON CAMPUS

Although not wanting to get caught making spurious relationships, some phenomena do appear to be related.

Last week recruiters from nearly all the services were busy setting up their stands at a very large number of colleges and junior college campuses. The last time such large scale recruitment occurred, was prior to the last major escalation of the war.

It seems that 2nd Lts. have the highest casualty rate of any rank and it is not coincidence that with a degree, one can enlist as an officer--a 2nd Lt.

If our assumptions are correct, these services aren't really interested in one's maturity. They need bodys to fill up space in Viet Nam and this may be an indication of another escalation.

"BABBLES (Cont. from Page 1, Col. 1)
thods for furthering those interests. The former groups represent the "middle-class liberal" approach. They have no power base which will influence the governor/legislators, so they depend upon "reason and discussion" as their method. They decry "noisy demonstrations" as undignified and irresponsible.

On the other side, the AFT represents a "realistic approach" using power and pressure to achieve their goals. The AFT wants a decision-making role in the administration of higher education. They intend to get this role by allying themselves with organized labor and threatening or actually employing the strike.

The friction between the two approaches is neither new nor unique to faculties. There is nothing new about the catastrophic result of disunity in the face of crisis, either. In this case in particular, neither the governor nor the legislature is going to be impressed by an opponent whose own house is in disorder. And the public, that great mass that all factions must eventually turn to, is going to be equally unimpressed.

The public and the governor have both been treated to the spectacle of professors calling each other names over radio and TV and in the newspapers. If the faculty continues to air private controversies in public, it won't be long before the public decides the faculty is unable to deal with its own problems and really NEEDS the heavy hand of politicians to "solve" problems for it.

A second, and crucial problem brought up by in fighting is the submergence of significant issues and questions. They get buried in secondary questions about tactics.

Credit is due to some faculty members who have pointed out the important issues of social justice and the inadequacy of higher education, but nothing has been done to create a dialogue on the ideals of education and the role of the academic community in a democratic society. These are real and vital issues.

Presently, the students stand bewildered between supporting continued stupifying, status quo education and institutionalizing another pressure group. Neither choice offers the students more than the possibility of saving a little money.

Those students who are genuinely interested in education and see the present system of training petty bureaucrats and small

An old man walked down the road.

He met Death resting and said, "You ain't gonna take my life

Like you did those of my children and of my wife".

And Death said, "What did I do that was unkind?"

"My first son," the old man said, "died in a communist prison camp.

My second son was killed by a French bullet, Any my wife and daughter by a Japanese bomb." Death then stared at him and said, "That was sad.

But look out! There's a bullet U.S. made." The warning came too late.

Down on the road the old man laid.

by a former SDS student from South Vietnam now studying in Paris.

businessmen as detrimental to society must create the needed dialogue.

Right now students have no basis from which to cry "student power", but they can begin to argue the best interest of society. They must show the communities both on and off the campus that the purpose of education is the development of critical and examining individuals.

DORMIE (Cont. from Page 1, Col. 2)

facade may aid to lighten her punishment.

The Standards Board is not without change either. They too put on their best authoritative facades so the wrong-doer will realize that the dorm equilibrium must not be upset. After all, "These rules are made for her benefit".

But what of the part of her dorm life when she is not accosted by authority? Everytime the model dormie enters the doors of her hall, she also enters the micro-society of dorm residence and must don her mask or be ostracized. Authority must be respected and blindly obeyed with a smile and a few sugary words.

The hall is a united body of these plastic good-mornings and, without having enough trouble discerning her own values, she must adhere to the values set up by the governing body. She will find it necessary to smile and say hello to fifteen girls as she walks down the hall. In all probability, she has just seen them five minutes before and will proceed to go through the ritual again, when she sees them in five minutes more.

Indeed, this gets tiresome but with our 1967 model there is no such problem. She is neatly endowed with all the necessary phoniness. She will never tire of saying hello and will be ready at all times to join the necessary gossip. We guarantee that she will never be repelled (or if she is, she will never show it) by the innumerable rumors or nasty gossip that she must take part in.

When the dorm is happy, she will be happy. When the dorm is sad, she will be sad. And when the dorm is pissed off, she usually doesn't do anything about it, because they're probably pissed off at her.

So, you want to purchase a model. But the inevitable question plagues you: How much does the 1967 Model Dormie cost? Dormie models may be purchased for a nominal fee. In fact, for \$100.00 worth of pride, \$93.00 worth of individuality, and \$67.00 worth of submission, you can be her.

POT'S LEGAL (Cont. from Page 1, Col. 2)

material available from government and independent sources. He is confident that the veracity and conclusions of these documents are exhaustive in supporting his case. If he is allowed to present it.

"You've got to fight now for your freedom to turn on," Marks insists. "Because, when it's over, you will be able to turn on freely."

Can it be done? One factor is certain: No defendant of Marks' experience and stature has ever stood in an open court defending his basic right to turn on in recent years.