



## UCSD SEALED OFF BY POLICE

Last Friday, the UCSD campus was closed to any "outsiders" who had come to listen to the teach-in which had been scheduled by SDS and . . . Campus police were stationed at all entrances to the campus and the SDPD was represented by 4 or 6 plainclothesmen. Informed sources said this was the first time they knew of such actions at UCSD.

Approximately four weeks ago, the campus' chapter of Students for a Democratic Society and Students for an Independent Left were granted permission to have a teach-in on Viet Nam. Herbert Marcuse and Frank Hal- . . . were scheduled to speak.

On Wednesday before the teach-in, Dean Murphy, Dean of Students, stated that any faculty member or student who invited the public would be disciplined for violating his ruling. He stated that the violators would be brought before the Academic Senate or Committee on Student Affairs. Dean Murphy had allowed the public to be invited in the past, but feared violence if they were invited to a Vietnam teach-in.

Friday morning the San Diego Police called at least four members of San Diego State Students for a democratic Society asking how many students from SDS would be

attending. Information from several sources indicate this action was taken on the initiative of the SDPD and on the request of UC SD. The SDPD was requested to have extra cars available in the area but took it on themselves to do some "investigating". Friday there were several squad cars and motor-cycles at the UCSD entrances.

Dean Murphy was understood to be opposed to any mass media on campus but reporters and cameramen from KFMB and KOGO were allowed on campus. The cameramen stated they were allowed to enter campus by the administration.

A crowd of about 150 gathered to listen to speakers from 11:00 till 3:00. No incidents took place, although there were some angry discussions between Dean Murphy and several students.

SDS and SIL are giving serious consideration to planning future teach-ins on Viet Nam in which the public will be invited. Students expressed hope that the community would be insulted that they would come on campus to cause a "riot" and that the public would be allowed to enter the campus to attend the teach-in.

### HIP OR HIPPY

San Francisco Diggers

(Part 2 of a 3 part series)

The whole Haight-Ashbury hippie scene might very well collapse if it weren't for a group called the Diggers. Many hippies would sleep wet and cold, starve or have to go to work--all bummers--if it weren't for the Diggers.

The usually unreliable news media has called the Diggers "the executive arm of the hippie movement". This may be true, but guardian angels would probably be more accurate. The Diggers dig their thing as making it possible for other hippies to do their thing.

To spend a day with the Diggers is quite a revealing experience. They get their name, which today doubles as a hippie colloquialism, from the short-lived, but nevertheless highly idealistic Digger movement which occurred in England during the 1650's.

The Diggers are truly communal; they like to share things. They feel that, ideally, every hippie should be a Digger, at least in spirit.

Wouldn't it be nice if anyone could walk into a store anywhere and simply "buy" anything he wanted--for free? Or how about free food, prepared and served just because people have to have food. Or lodging for a similar reason.

The Diggers have done all these in the Haight-Ashbury area. And they have done them for no other reason than that they were needed and the Diggers feel there is no reason why people shouldn't have at least what they need to live.

Interestingly enough, the city of San Francisco doesn't agree with the Diggers. (Cont. Page 2, Col. 1)

### PUBLIC WILL BRING VIOLENCE TO THE UNIVERSITY CONTENDS UCSD DEAN OF STUDENTS MURPHY . . .

Appearing at all times reasonable and efficient while dealing with students, Mr. Murphy, UCSD Dean of Students, issued a statement in the form of a letter to all students, faculty, and staff of UCSD during last Friday's "Teach-In". Following are excerpts from the statement:

"Open discussion, advocacy and fund raising areas are reserved exclusively for University students, staff and non-University speakers sponsored by registered student organizations or by staff."

"We have interpreted this provision to mean precisely what it says, no more and no less. And, with a single exception, this construction, which prohibits the presence, by invitation, of the general public, has governed the use of the campus "free speech" areas for the last three years."

" . . . but the surrounding community has been invited to participate in a Plaza teach-in or free speech activity only once--in connection with the University budget and tuition teach-in held earlier this year--and that exception to the regulation, which I made, seems now to have been a mistake. And, for the reasons noted below, we are unwilling to have that mistake serve as a controlling precedent demanding additional errors in judgment."

"Revelle College, it seems to us, has no obligation to provide on campus a "Hyde Park" area which is open to the general public; the surrounding community may have such a duty (indeed we believe it does), but UCSD does not. It does have an obligation, however, to offer its students, faculty and staff an area or areas where speech is truly free . . ."

(Cont. Page 4, Col. 2)

S.F. DIGGERS (Cont. from Page 1, Col. 1).  
When the Diggers opened up the Free Store, the city closed it about four hours later. The Diggers' hippie hotels and feeding service come under constant harassment from city officials--police, health dept. and so on.

The Free Store was closed because it threatened the existence of other hippie stores in the area which couldn't hope to meet its prices.

The Digger food service provides, when the food can be scrounged up, meals for about 50 people a day. The hotels mean a place to crash for maybe 300 people a night.

Other digger services include fixing cars--free--by a former garage mechanic and haircuts (!) by a former barber.

The theory of the Diggers is good. No--it's great. They are doing exactly what they want to. They really are, in a communal sense, helping each other.

They have dispensed with any hierarchy within the group. Indeed the group itself is in constant flux with some people "digging" for a month, others for a year or so.

The only rules for governing Digger projects and behavior are don't jeopardize the Diggers and if you have a "thing", do it. In addition to the services already mentioned, Digger "things" include trying to arrange for hippies to be able to sleep in S.F. parks during the summer, making Mellow Yellow for legal highs (while advocating legalization and free distribution of grass and acid), and trying to convince the S.F. city fathers that the city had better prepare for a summer onslaught of upwards of 100,000 hippies journeying to Mecca from all across the nation.

The city's response to this warning was to increase the harassment and tell the hippies to stay home. No provisions are being made if the expected hippies don't obey.

As with most movements, if in fact the Diggers can be called a movement, there is a separation between theory and fact. The Digger theory, the ideal, is fantastic, but there are hang-ups. For one thing, the Diggers depend on the affluence of "straight" society.

Secondly, they haven't managed to spread their gospel, in other than rhetorical terms, to the rest of the hippie community.

At a Digger "dinner" there were only two people working at the cooking and an offer to help was sufficient to blow minds. The offer was sincere, but the cat who asked looked too straight--the Diggers were definitely apprehensive about accepting the proffered assistance. No one answered.

Dinner did get cooked, but -- Calamity! There were neither plates nor spoons to eat with. Five minutes later some guy appeared with about 50 and dinner was served.

Then a tremendous change took place. The theory of doing exactly what you want to do was transformed into practice. The people who had been waiting and talking among themselves about selflessness and do unto others and things like that turned into rapacious beasts.

Five minutes later, the same two people who had cooked the dinner were cleaning up the mess which had been left in the hall.

When asked if they liked what they were doing, the answer was quite profound. It ran something like this: Do you like cleaning your toilet bowl? No; do you? Yes. You have to take the bummers with the good trips. After all, it's up to you if you want to shit in a dirty toilet bowl. If you want it clean, then clean it.

Although the Diggers operate outside mainstream contemporary society, their existence is predicated on the smooth functioning of that society. It is here the naive idealism of the drop-out comes through. They have given up trying to change the larger social order, but they hope to create a smaller, better community within that society.

Within the context of the subculture the Diggers live in, there may be some merit to this view. They feel the people they feed and house and look after are "groovy" people", people of promise and potential. The Diggers see their subculture as a closed society, and to the extent they exclude the "straights", this is true.

But, although the dinner "worked", it seemed that this was only because of the almost Christ-like devotion of the two Diggers to their "thing". There is some question about whether those being fed understood what was happening.

The Diggers, as a group, remember what they were and know what they have become, but they seem to care little for what they may be in the future. The original Diggers of the 17th century were exterminated.

#### 500 SCHEDULED TO BURN DRAFT CARDS

"I have received from students at Cornell an appeal to young men to burn their draft cards on April 15 in New York City; the hope is to have at least 500 participating in a body. In the appeal, the students express their disgust with the hypocrisy of our talk about peace, and their despair with the methods of protest and demonstration that you and I, among others, have used -- while meantime we have killed a million Vietnamese civilians and daily continue. They want to stop the war, not protest against it, and presumably they are using as a model the similar extreme action of French youth which did begin the withdrawal from Algeria.

"Possibly this method could work if it became widespread. There are four million young men in college. If ten thousand (1 in 400) would join such an action, and if ten or fifteen thousand distinguished professionals, academics, engineers, and artists who have publicly protested our course in Vietnam would approve, help, and defend them, the weight of this combined determination might force a change in the government's purpose.

"These young people are taking a great risk for a great purpose. In my opinion, we, their elders and teachers, have by our statements, and our own disgust and despair, been an important influence in bringing them to their decision. There is nothing in their statement of dismay that is stronger than several ads in the Times signed by thousands of us. They draw from these statements an action which, in the histori-

(Cont. Page 4, Col. 1)

## KILLING "GOOKS" IN VIETNAM

Following are excerpts from a letter written by David Nesmith. Last year Nesmith served as president of the Methodist Student Movement in California. He is currently working with the Friends Volunteer Service in Hue, Vietnam.

"I find myself working in a country visited by war. Can you even begin to imagine the utter horror and indescribable suffering that that word represents. WAR! The United States is fighting a war to prevent South Vietnam from being taken over by the Communists. I am here to tell you, that if I were a poor Vietnamese peasant in this day only death would prevent me from becoming a Vietnamese Communist."

"Do you understand what it means to have a plane fly overhead and just stop in utter terror of what that plane might be doing? Do you understand what napalm does to people? It explodes and spreads a jelly all over everything in the vicinity. This jelly is on fire. It burns through clothing and destroys the skin with burns. It leaves the people not already dead to die a horrible death by burns. It burns trees, houses, everything."

"Do you understand what a phosphorus bomb does? It gets on the body and burns; and it does not stop burning until it reaches bone. What does it feel like, I wonder, to have phosphorus on your face and feel it eating away flesh right down to the skull. Do you like that picture? Well, that is what your government and mine is doing!"

"Do you understand what it means to be a sustenance farmer, just growing enough rice for the family to live on for a year. And do you understand how it feels to watch a plane fly overhead spraying chemicals on your field just before harvest, and then watch that field become brown, and then black."

"Would you like to watch your family starve to death because of some nebulous fight that does not matter? Do you know why it does not matter? Because the very thing that the U.S. seeks to preserve (freedom and abundant life) is that which it destroys every day. Do you understand that bombs and artillery are indiscriminate and don't just cause death and suffering among Vietnamese Communists?"

"Do you understand what it is like to be living in a village in an "incense" area and to have a plane unload its bombs and then strafe your village without mercy because someone fired at him with a rifle? Can you even begin to imagine the utter horror of being in a village where the planes come in dropping fragmentation bombs to drive people into the open and then following with napalm and phosphorus bombs to get an effective "kill". My God, can you even imagine what it is like in the villages? Do you know that at least five civilians are killed or wounded for every one combatant in Vietnam?"

"Can you imagine how my Vietnamese friend felt when an American soldier stopped me and asked, in a loud voice, "You aren't a Gook, are you?" "Don't worry, my friend; we aren't killing persons over here, we are cleaning up Gooks."

"Many of my friends have written and asked if they could help me and my work with offering of money. I respond to them and to you. If you have been able to grasp even a tiny fraction of the anguish and desperation of this letter, and I have been able to record a fraction of what I feel, and I feel only a fraction of what my people in the countryside feel; then you will do everything in your power and the power that God offers you to STOP THIS WAR!! Picket, go to jail, protest, organize politically, preach, pray, write letters, bring our bumbling giant of a nation to its knees. Do whatever is necessary but please, please, in the name of everything that is sane and loving, please STOP THE WAR!!

## THINGS AHEAD

This Saturday, April 15, is the date of the Spring Mobilization To End the War in Viet Nam. Taking place in both New York and San Francisco, it is expected to be one of the largest protests so far in the United States. Buses will be leaving on Friday afternoon and returning on Sunday. Anyone interested in participating, but who is without transportation should contact the Committee To End the War for information.

**N O T I C E:** If you have purchased \$6 seats on the bus to San Francisco for April 15 -- we're sorry, but the funds to defray the rest of the cost are unavailable. We will refund your money or accept the remaining \$7.25 to reserve seats at the regular price of \$13.25. There may be some \$6 seats open if you attend the rally at the organ pavillion from 4:30 to 8 p.m., Friday, April 14 in Balboa Park.

--Committee to End the War in Vietnam--

The Unicorn Theatre is promoting a group they call the 'White Rats'. This is a group of non-professional actors who are now involved in casting a full length film. This group and the Unicorn Film Makers, which is still in the process of forming, are in need of interested people. Any person interested in acting or the technical end of film making should contact the Unicorn Theatre. Also at the Unicorn is a marvelous display of posters, photographs, bottle caps, magazine covers, and other paraphernalia from the 30's.

On April 22 there will be a benefit for the SDS Folk Festival at the Bifrost Bridge, on Spring Street in La Mesa. The Luv Children, Wayne Stromberg, Virginia Chodos, Kurt Bouterse, and the Almost Mediocres will be there.

Concerning the Heritage, Saturday night on stage Ray Bierl was moved to say, "Would you people please refrain from smoking bananas; it's smelling up the joint."

Anyone interested in participating in an Olde Tymey Art Mart and Trade Faire should call Jarrie Patterson at 583-9024. She is especially interested in things created: jewelry, art works, etc.

Carroll Wyman of the San Diego Interracial Council is speaking in the Free Speech Area Thursday at 11 on the subject of "Police Practices in San Diego". (Another public service of SdS/ACLU.)

Anyone having announcements or information for this column should call Eileen Gordinier at 283-9763 in the evening.

GOODMAN (Cont. from Page 2, Col. 2)

cal circumstances, seems to them (and to me) logically warranted, namely: if it's that bad, refuse to do it. Thus, they are completing the arc of intellect and feeling into action. We too, of course, want to do this, but so far our methods of protest have not done it.

"Our democracy is certainly in a gloomy condition when the outcry of so many prudent citizens counts for nothing. Sometimes we have 'respectfully urged', sometimes we have 'protested', but the response has been disregard, lies, and further horrors. Now, as mature citizens, as experienced professionals, and teachers, and as parents, we are certainly in an embarrassing position to be looking to the young to make our will effective. I am ashamed to be so powerless, yet so it is. God help them and us.

"To my mind, we are indebted to these young and should be eager to support them as best we can, with their expenses, with bail, by crowding the court and filing briefs, by speaking about them to others and keeping their cause alive. Most simply, by asking them what they need. The address on their appeal is 'For information, write to Bruce Dancis, 107 Dryden Road, Ithaca, N.Y.'"

--Paul Goodman

(from NY Rvw of Bks, April 6, 1967)

#### CIA IS ONLY A TOOL OF STATUS QUO

Last week at San Diego State, Sol Stern and Robert Scheer discussed the involvement of the CIA with various student and labor groups. Since RAMPARTS magazine "revealed" the CIA infiltration and funding, many people have decried the intervention. Some critics of the CIA's actions have suggested the activities of the organizations formerly sponsored by the CIA should be supported by the private sector in the U.S.

These critics argue that funding of former CIA supported organizations by the private sector would be much more in keeping with the "democratic" traditions of the US. Several of the organizations have already received offers of support from the private sector.

What these critics fail to realize is the stake in the "status quo" which these private sector funds represent. The interest of the private sectors many times is no different from the CIA's interest. The organizations could still be used for essentially the same purposes the CIA uses them: training future leadership, obtaining information on students, etc.

Ford Foundation and the Rockefeller Foundation are two of the organizations which have offered to fund the formerly CIA funded organizations. The Ford Foundation is headed by the former special assistant to the President, George McBundy, while the Rockefeller Foundation was formerly run by Dean Rusk. The State Dept. and the CIA have large numbers of similar contacts and overlapping past and future memberships. Both of these foundations have a vital stake in the status quo. To think that enlightened policy decisions or activities are more likely to be financed independently than through the CIA is a mere dream.

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

"But this quality of freedom, this free wheeling exchange of ideas, this absence of duress or intimidation or outside pressure, this opportunity to dissent, can be qualified if not actually subverted if the community at large is an active participant."

"As an administrative officer of the University, I have not only an obligation to interpret as reasonably and honestly as I can campus regulations, but to preserve the orderly functioning of the University. Ignoring for a moment the special character of the Plaza, the presence there of large numbers of outsiders would, in my opinion, seriously jeopardize this latter duty. I am not saying that issues of great import can not be discussed on campus because such discussions may prove dangerous; I am suggesting that the setting in which emotionally-charged and potentially violent debates occur is properly a matter of our common concern: a classroom or an auditorium provides considerably greater opportunity for control than does an open area like the Plaza. And I am suggesting that we cannot, even with the assistance of the sponsoring organization, assure the absence of disruption to their program which the University is obligated to provide if the general public is present in force."

World wobbles when it walks,  
love loaded.

Globe puffed with lovestuff,  
full up to here.

Trees flowers weeds seeds  
sluiced from the roots

bear bud bloom boom

burst with love-shoots.

Sprout little berry babies.

Love-grass.

Love-dusted dirt skin and air hair  
love-clouded.

Sun eyes love-dazzled and sea body  
love-rocked.

Moon belly pregnant twelve times  
every year.

All over space a billion stars  
just exploded.

Love busted.

Green under and blue over atoms  
full of love molecules.

Love-loaded sphere and atmosphere.

Fat cats.

Juiced up.

--Anonymous

Is there any need for comment on the rape of the fence? Let's hope the greeks do their thing beautifully.

Dearest TLECON Heads; an appeal we haven't had to make recently. We're damn near in the red: if we're going to go on, we'll need money. (The cost of paper has gone up.) We also need articles, poems, etc. And we're still looking for an LHM electric typewriter. Can you help? talk to one of the eds. on-campus or write 5488 Hardy Ave.

If you've got anything for the hat's head column, write or phone Eileen Gordnier at 4479 35th, 283-9763.