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 SDS. Campus police were stationed at all entrances to the campus and the SDSF 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 for prepared violations 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 SDSF and on the request of UC SD. The SDSF was requested to have extra cars available in the area but took it on themselves to do some "investigating". Anyway there were several squad cars and motorcycles at the UCSD entrances.

Dean Murphy was understood to be opposed to any mass media on campus but reporters and cameramen from KMFB and KGJO 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 to 3:00. No incidents took place, although there were some angry discussions between Dean Murphy and several students. SDS and SLI are giving serious consideration to planning future teach-ins on Viet Nam 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 registrars, 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 was based on having made 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)
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 to stop the present societal order for 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 “hippie 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 the “nothing goes wrong” theory. 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 7th century were exterminated.
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 at Santa Barbara. 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 indecipherable suffering that such words represent? War! The United States is bombing 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 burn. It burns trees, houses, everything."

"Do you understand what a phosphorous 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 phosphorous on your face and feel it eating away flesh right down to the bone. 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 flight that you had nothing to do with? 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 do not just cause death and suffering among Vietnamese Communists?"

"Do you understand what it is like to be living in a village in an "infested" 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 living in a village where the planes come in dropping fragmentation bombs to drive people into the open and then following with napalm and phosphorous 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."
GOODMAN (Cont. from Page 2, Col. 2)

ocal 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 for 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 disaster, bile, and further horrors. Now, as mature citizens, as experienced professionals, and as parents, and as parents, we are certainly in an embarrassing position to be looking to the young to make our well 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 ball, by crowding the curf and filling 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 Daniels, 107 Dryden Road, Ithaca, N.Y.'"

—Paul Goodman

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

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 Plaze, the presence there of large numbers outside 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 Plaze. 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 protect if the general public is present in force."

World wobbles when it walks, love, loaded.
GLOBAL puffed with lovestuff, full up to here.

Trees flowers seeds sliced 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 each 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

Pat cats.

Juiced up.

—Anonymous

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

Dearst T. & C. H. Hands; Let's hear the greeks do their thing beautifully.

Deserter T. & C. W. Hands; Let's hear the greeks do their thing beautifully.

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