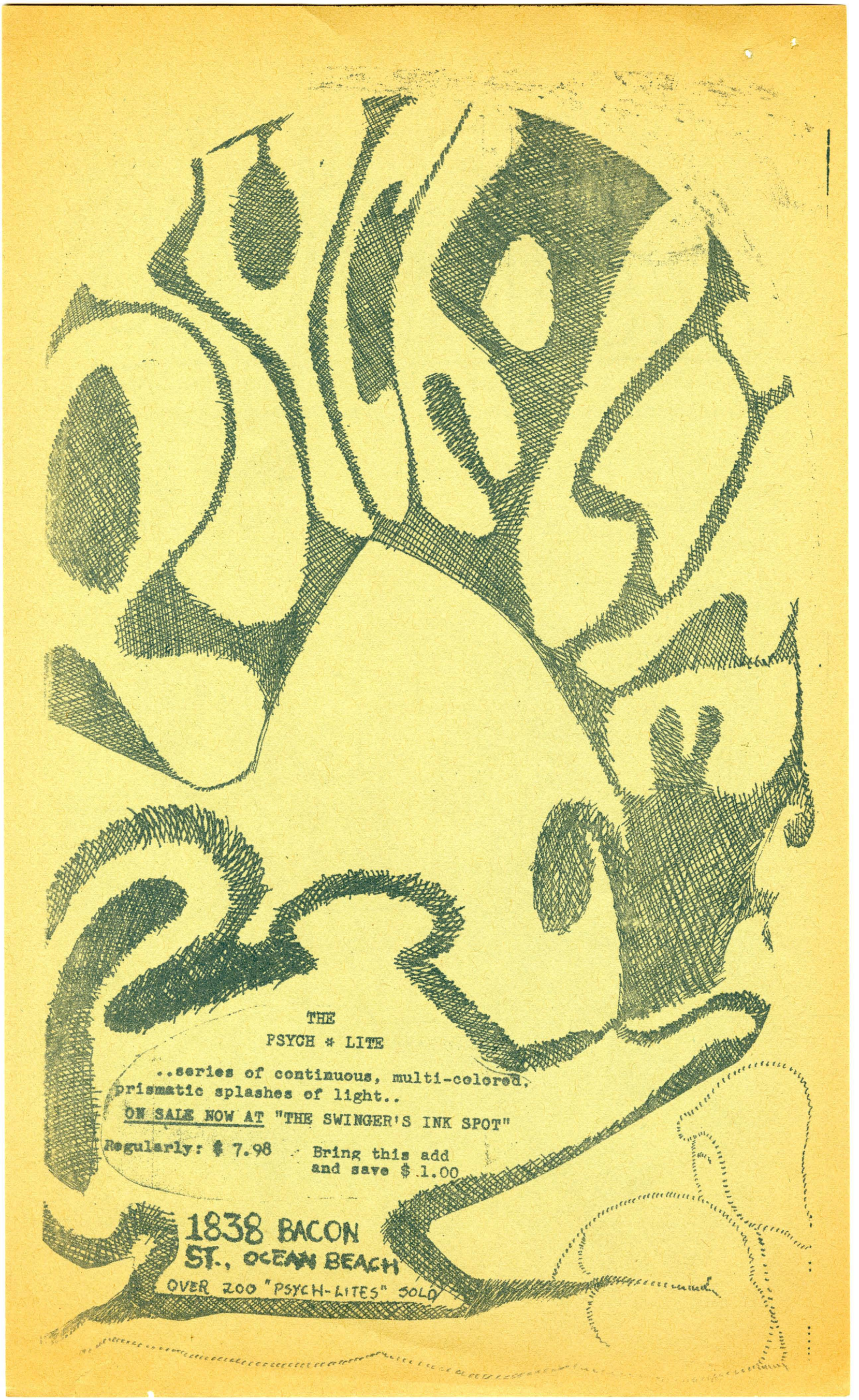
GOOD MORNING YESTERDAY

☮ VOLUME 3 ☮ NUMBER 9 ☮ DEC. 14, 1967 ☮

"WE WILL NOT BE HELD RESPONSIBLE FOR ANY ACTIONS of S.D.S.C."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MARINES ATTACK

LEATHERNECKS SEARCH AND DESTROY AT UCSD

Over fifty off duty Camp Pendleton Marines broke into a UCSD dormitory at 2 AM last Wednesday, said Bill Leiss, UCSD student. The Marines were intent on seizing a "Viet Cong" flag displayed in one of the dorm windows and "dealing" with its owner. But Shore Patrol arrived and the Marines fled before they could break into private rooms.

A day time raid had been staged two days prior by thirty of the Marines, but were repelled by University authorities who branded their presence as "illegal". This first flag hunt had been "suggested" by a drill sergeant at the camp, according to one of the Marines.

A new assault was scheduled for the past weekend. Raymond Spencer, a newscaster for KCBQ, challenged the leather necks to invade the campus, initiating a "search and destroy" mission on the VC flag.

Two thousand pass requests were received last week at Pendleton, reported a sergeant there. "The normal level is 300 for a weekend," he said. No Marines showed though, according to UC Public Information Office.

The "VC" flag is actually the flag of North Vietnam according to Bill Leiss of UC's Students of the Independent Left. The flag made its first appearance at an SIL clelbration of the 50th anniversary of the Bolshevik Revolution.

"We had no intent of raising a commotion," said Leiss, explaining the flag's first appearance. "But since it's happened we've been sitting back amused, letting nature take its course."

"The Marines were very uncomfortable," said SIL member Bill Netzer who talked with several Marines on the first onslaught. "They are trapped into killing and maybe being killed. It's beyond their control now. When something arises that challenges the reasons they've been given for what they have in store, they have little choice but to strike out at that 'something'."

State Assemblyman Stull of Leucadia called for expulsions when the UC administration failed to react to the incident.

"I view it as a question of free speech," said UC Chancellor Galbraith. Even if I could do something, I wouldn't." Galbraith received many phone calls the week of the flag raising. One call was from a Navy captain who wanted the draft card numbers of the male students involved. Galbraith refused to give them.

"These people should be bounced off campus like ping-pong balls," said Max Rafferty, State Superintendent of Public Instruction.

Three dozen ping-pong balls were bought the next day by the SIL, painted red with a gold star, and distributed as "Max Rafferty's balls."

Stull eventually demanded Galbraith's resignation, calling him a "moral traitor". Galbraith refused to resign and circulated an open letter addressed to Stull saying that if he (Galbraith) actually was a "traitor" he deserved much more than a forced resignation and reprimand.

RAFFERTY ATTACKS FREE SPEECH

"Can't something be done about free speech?" asked Max Rafferty, California's Superintendent of Public Instruction and member of the UC Board of Regents. The question was directed to the Regent's Legal Counsel.

Nothing could be done to get around the First Amendment of the Constitution noted the Counsel, but individual campuses could pass specific regulations outlawing the raising of "enemy" flags.

"Campus leftists" and how to deal with them consummed three-quarters of a recent Board of Regents meeting here at UCSD last week.

Ronald Reagan was confronted after the meeting by a hundred students who flashed the "V" sigh with their fingers.

"You know that sign means 'victory over the fascists' by freedom loving people," said Reagan.

"That's right," said one student, "and we're still fighting them"

Just before Reagan's car pulled away one student produced the North Vietnamese flag and waved it in Reagan's face.

"Shame on you!" said Reagan, driving away.

LA HUELGA!

Reagan is out to get the California Rural Legal Assistance (CRLA), the largest free legal aid association for the poor in America. The CRLA, financed by OEO funds, fights daily for the rights of welfare recipients and has been largely responsible for keeping Mexican braceros out of Calif.

The CRLA has been instrumental in stopping Reagan's attempts to cut back on medical aid to the poor and reduce welfare payments. Letters to state and national congressmen are needed to assure the continuance of CRLA funds.

CHRISTMAS PROJECT TIME

A Christmas Caravan will be going to Delano December 16th to deliver food, toys, and donations to the United Farm Workers who are striking Giumarra Farms. Everyone is invited to drive along. Anyone without transportation can call one of the offices below for a ride. Most cars will stay only that day--Saturday.

There will be a short meeting Friday night, December 15th, 7:30 PM, for gathering together the gifts going north. Ride assignments will be made at this time.

(Cont. on Page 4, Col. 1)

GUEST OPINION

COPS: DEFILERS OF FREEDOM

One more step on the road to Fascism. The headlines keep announcing them. The latest move, made by the Chancellor and Board of Trustees of the California State Colleges, unleashing cops on campus to "preserve law and order" is a frightening one.

Who are these cops? What are their political views? What do they think of Students and books? How many of them are John Birchers? Are they impartial? Like Hell. They are agents of the oppressive establishment like cops always have been. Their job is to keep the "have nots" from "having".

When cops were involved in labor disputes, back in the days when "traitorous" Americans dared to dissent against sweat shops and 12 hour work days, it was cops who borke their heads. When corporations exploited our migrant workers and forced them to live without any human dignity, who backed up that force? Cops. When it was white southerners freely murdering Negroes, who backed up that murder and even took part in it? Your local police. Who was it in Selma, Alabama, at Berkeley, at Century City, screwing the people in the only ways they know how? Cops, Cops, and more Cops.

Cops who are convinced dissenters are traitors, cops who have military minds and impotent bodies, taking out their sickness on American heads. Thanks but no thanks. We don't need their "protection". No, it has not been rare instances but typically all over this country, cops have behaved like cops. They have beaten peaceful demonstrators as well. Cops don't prevent violence. Cops commit violence. It's their whole damn sick way of life.

It was no different last May at SDSC. Campus cops stood by, cop-like, and failed to stop violence committed against peaceful picketers. However, by their smirks, their voicing of their views and their failure to act, they encouraged even more violence. Cops inherently and historically are on the side of big business, dictators, murderers of colored humans, top dogs who perpetuate poverty. They MAINTAIN oppression. How can anybody expect the same cops to maintain freedom?

Malcolm Love is a cop. Last May he was given written notice of the attacks against anti-war demonstrators plus another written plea got one result--stoney silence. Not one move was made to even slap the wrists of the fraternity and football slobs who ganged up on demonstrators, including females. No disciplinary charges of any kind were brought against any of the sign-rippers or woman-maulers. So now Dr. Love is quoted as saying: "I see no indication that anyone wants violence, and I see no evidence that our students want to start any disturbances".

Blindness must be a characteristic trait of our Administration. Last May Dean Pfeiffer also uttered the noble words "I saw no violence".

Cop or cop-out, whatever you call them, it's the same. Sol S. Buchalter, Chairman of the Academic Senate of the California State Colleges, in supporting the use of cops on campus, declared, "Without freedom in our institutions of higher education, how long can we expect to preserve freedom anywhere else in America?"

The paraphrased point in this: With military men in our institutions of higher education, how long can we expect to preserve freedom anywhere?

by Helen McKenna

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BLACK LITERATURE PROHIBITED IN THE SOUTH

A high school English teacher in Baltimore has been fired because of a "preoccupation" with civil rights and racial issues in her classes.

The teacher, Mrs. Jody Johns, included a four-week unit on Negro history and literature in four of her English classes last year. She says she had the approval of her department head and was doing something that all professional journals recommend: dealing with subject areas that have special relevance for students.

Mrs. Johns used $141 of her own money to buy paperback books for her students to use in connection with the Negro history unit. Among the books were: The Negro Revolt, by Louis Lomax; Nigger, by Dick Gregory; Manchild in the Promised Land, by Claude Brown; and The Fire Next Time and Go Tell It On The Mountain, by James Baldwin.

"Mrs. Johns was released because of her preoccupation with racial issues. She was not doing in her classroom what the department of education had employed her to do, teach her students to speak, to write, to read," said Carroll S. Rankin, Mrs. Johns' principal.

Rankin says Mrs. Johns was not "hammering away" at grammar, spelling, and handwriting as she was supposed to do.

ORGANIZE DISPOSSESSED WHITES

Following is the conclusion to H. Rap Brown's speech at the annual National Guardian meeting on October 27. Last week's Rap ended with the white man's role being with his own dispossessed peoples in Appalachia and areas like it. He also mentioned prerequisites for an alliance between blacks and whites: an alliance from a position of POWER, however. Ed.

So when you look at the black revolution, the black rebellion, when you see a brother in the streets throwing a Molotov cocktail, he's not out there for his health, he's out there for his freedom. White america raises the question of law and order, because she never talks about justice. So the question really becomes whether you choose to be an oppressor or a revolutionary. And if you choose to be an oppressor then you are my enemy. Not because you are white but because you choose to oppress me. We are not an anti-white movement. We are anti-anybody who is anti-black. Johnson says everyday, if Vietnam don't come 'round, Vietnam will be burnt down. I say that if America don't come 'round, America should be burned down. It's the same thing. But you have to begin to associate, you have to begin to associate, you have to begin to find your identity in your own movement. I cannot go to Appalachia and talk about developing an alliance with poor whites because racism is rampant in America. I cannot go to American Indians and talk about organizing American Indians. My role is in the black community. Once these communities are organized then we can talk about alliances and maybe coalitions. But not until then.

You see the hippies are a lesson. These are people who were supposed to inherit. They are rejecting America. They say we reject your decadence, we reject your barbarism. So black people are saying the same thing. But we don't choose to use drugs. We choose to fight. Though the hippies are rejecting society they are apolitical in the way they are going about it and so we cannot feel a strong alliance with the hippie movement....So we must choose who we are going to align with. That's what we were talking about in Chicago. That's what black people talked about at the black conference in Newark. Another thing about the movement at this point is that the black movement is a leaderless movement. I am not the leader of the black movement. I only speak about the temperament of the black community and only because I have a forum, because there are people who speak about it much better than I do. People in Detroit for example.

No one person, no black person in America could have stopped Detroit from burning. So while the movement is now a leaderless movement, it says it needs an ideology. That's the role of so-called black intellectuals. You must develop an ideology for that movement. If not, then we will become oppressors in the end because we will fight the other dispossessed. So, therefore, the role of revolutionaries is to make revolution....So when you talk about a Third World you have to understand the role that you play in the Third World. You have to understand that you are not to be a missionary. We don't need missionaries, we don't need images in the revolution, we need revolutionaries. If you can't give a gun, then give a dollar to somebody who can buy a gun. See, you sit out there and you pretend violence scares you, but you watch TV every night and you can't turn it on for five minutes without seeing somebody shot to death or karated to death. Violence is part of your culture ....There's no doubt about it. You gave us violence and this is the only value that black people can use to their advantage to end oppression....

THE OPEN ABCESS

Hulbert Taft Jr. is dead. The chairman of Taft Broadcasting and owner of 16 TV and radio stations was blown to bits in his family bomb shelter. Some bottled gas disrespectfully exploded.

* * * * * * * *

While Dow Chemical was doing its thing on the UCSD campus, John Diepersloot, a student, was doing his thing.

Diepersloot stood in the free speech area, garbed in black robe and hood, reading a poem by Allen Ginsburg. A portable barbecue in front of him was ablaze with burning dolls. There was a girl on either side of Diepersloot, shooting him in the face with squirt guns full of ox blood.

* * * * * * * *

George Wallace told Chula Vistans last week that Alabama was more integrated than Chula Vista.

Black student, Leonard Jones, while leaving the Wallace talk was greeted by one of those Chula Vistans with "Why don't you go back to Africa?"

* * * * * * * *

Richard Williams has refused to be drafted on the grounds he is neither an American citizen nor a resident alien.

By the "Ruby Creek Treaty" of 1863, Williams is a citizen of the Sovereign Shoshone Nation.

* * * * * * * *

Mesa College was to host the Peace & Freedom Mime Troupe last Thursday, but the powers that be decided it was a little too risque for the City School scene.

True to form, the mime troupe refused to not perform. Their first skit concerned the Oakland anti-draft riots last October.

The play included a "cop" with a fake billy club. When the administration's kept cassowary (a large, horny, bird) intervened and told the players to leave, the "cop" said "There is some shit we will not eat."

The cassowary, Jack Snyder, glowered and told them to leave immediately.

"Look, friend," said the "cop", "if we can't work with you, then we'll work around you." The player commenced to beat Snuder on the head with the plastic billy club.

Snyder eventually left and the mime troupe finished its performance.

EXCERPTS FROM "VIETNAM SIMPLY"
by Dick Shea

this is actually a good war for the americans
it gives them experience
in something they know little about
war
and something they are not concerned with
other people

* * * * *

saw diplomat
well dressed
in a de soto deplomatic car
at different times
with different women
of different countries
very diplomatic

* * * * *

the kids over here
are the most impressive part of the country
they are the only happy part of the country
there are very few happy adults
i guess it is really that way in our country also
except in our country the children arenit
as happy

* * * * *

vietnam is
sparse with thought
dense with bodies
the big fat whites
advise
the little thin tans
how to fight themselves

* * * * *

orient is strange
different perspective
different people
but their life is livable
and everything in their atmosphere meshes
except for one clog
the american
he cannot understand
life other than his own
he tries to convert other peoples
to his way
and he does not do it subtly
in fact he does not do it at all

LA HUELGA (Cont. from Page 1, Col. 2)

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8998 Moisan Way (La mesa)	460=6843
240 E. Douglas St. (El Cajon)	442-7202
117A W. San Ysidro Blvd. (San Ysidro)	428-2555
1229 Via Barranca (La Jolla)	459-6244

TRANSCENDENTAL MEDITATION

Maharishi Mahes Yogi came out of the Himalayas after 15 years with a simple but beautiful Yogi technique called Transcendental meditation. He found that by meditating twice a day for half an hour anyone could become cosmic conscious, to become aware of the absolute peace and serenity which lies below our unconscious minds. Meditation allows us to dip or tap this cosmic source of energy and bring it to the surface so that it becomes part of our outer soul, thus enabling the joy, contentment, and creativity within us to bobble over into our conscious lives.

I first heard about Transcendental Meditation after the Beatles had been initiated by Maharishi. I went down to Balboa Park & heard a lecture & talked to the people there who I felt were very groovy and beautiful. After I had satisfied myself that Meditation was the thing I had been looking for, I became initiated.

The initiation ceremony is spiritually symbolic, starting with offerings of choice fruit and flowers to Jai Guru Dev, Maharishi's master. Incense is then burned while ancient Indian chants are repeated. The last part of the ceremony consists of receiving the Mantra by the meditator. The Mantra is a word-sound given by the initiator and is specifically chosen for the meditator according to his cosmic makeup.

The Mantra is repeated very quickly at first and then is let travel on its course to the bliss state of consciousness, where it disappears. When any thought comes into conscious mind while meditating, the mantra is said, thus diverting all wandering thought to it, and again the mantra begins to fade and weaken until it disappears. The objective is to clear one's mind of all thought thus allowing the mind to float undisturbed and effortlessly through the cosmic bliss of eternity.

Drugs and Meditation cannot maintain a body equalibrium and thus, all turning on must stop. Most people who have been initiated into Transcendental meditation did turn on, including myself, but we have found that the results of meditating are far groovier than any grass trip and it will last like forever (no more crashing, paranoia, or bust).

Since my initiation on December 1, I have stopped taking drugs, feel much happier and content and generally feel very groovy. It is my hope that all people who read the TEASPOON will become initiated into Transcendental Meditation. I will be glad to rap with anyone about it or turn you on to other people who have been meditating much longer than I. Preinitiation lectures also are happening and for those who are interested pelase call: Ken Levenson, 465-5785 or Beulah Smith, 435-6505.

Senor Meditator Ken Levenson

* * * * * * * * *

Christmas message on Judy Aboud's dormitory door: "Due to the war in Vietnam and lack of peace on earth and good will toward men, Christmas 1967 has been CANCELLED". Judy was asked to change her door because the message might "ruin the other girls' Xmas".

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RHODESIA REVISITED

AN OPEN LETTER TO E. RICHARD BARNES
by J. SENGERWE KUMBULA, SENIOR SDSC

As a Rhodesian student I feel the fallacies in the statements by Assemblyman E. Richard Barnes cannot be allowed to go unchallenged.

If after only a six-day trip to Rhodesia Mr. Barnes can come back giving authoritative statements then I am sure he will, at least, give me credit for being more knowledgeable about Rhodesian conditions than he. I was born, grew up, was educated and still intend to return to my unfortunate homeland.

Now to demolish some of the points in his highly inaccurate article:

(1) To claim that all the people in Rhodesia, black and white, "are irrevocably united behind the Smith government" is about as accurate as to say Communist China is a U.N. member. There are several hundred Rhodesian students in the U.S. and Canada and not one of these African students cares at all for the Smith regime.

(2) There are probably about 1,000 Rhodesian students in England and other Western and Eastern European countries, including the USSR. They are vehemently opposed to the Smith regime and would actively engage in its overthrow---I suppose just to show how much they are pro-Smith! Even the students at the local University in Rhodesia have also opposed and challenged Smith. All the African students there do not like Smith. Some white sutdents support them too. Even the Arts and Humanities departments have a majority of the faculty opposing Smith.

(3) The African nationalist leaders now held in semi-concentration camps, detention and restriction centers, as well as the thousands now filling Rhodesian jails, would feel very insulted if somebody insinuated they supported Smith.

The thousands of Africans in other countries, especially Zambia and Tanzania, certainly do not support Smith or else they would not be in exile.

(4) How about the guerrillas now fighting Smith? Do they support him? If they do then certainly they have a strange way of demonstrating their support.

(5) All the churches in Rhodesia, Protestant and Catholic, are opposed to Smith. The only "church" group supporting the regime are the segregationist Dutch Reformed Church.

(6) Of course the chiefs support Smith but then they are appointed and subject to dismissal by the regime. They are just civil servants who have been rejected by the Africans because they are the regime appointees. Moreover these chiefs also depend on the regime for their free landrovers, free gas, armed guards, inflated salaries, fireproof houses -- not to mention their brightly colored purple and pink robes which make them look like a bunch of circus clowns.

Those chiefs brave enough to oppose the regime will find themselves like Chief Mangwende, among others, resticated and detained together with the nationalist leaders in the areas like Gonakudzingwa. Did you vist this area on your wonderful trip. Mr. Barnes? You certainly missed something if you did not, or could not, for you would have seen how the Smith dictatorship treats its political opponents. Some of these people have been jailed or detained for years and yet have not been formally charged with any offence.

(7) If these detained people were "agitators, bomb throwers, and terrorists" why has the Smith regime, with all its massive police network not charged and convicted them? And, anyway, what is your basis for dubbing them "terrorists", or do you call anybody who fights for the achievement of such noble causes as the equality of all men, inalienable rights, etc., "terrorists"? After all, the Smith regime survives because of the terroristic methods it employs and yet you fail to say so.

(8) Mr. Barnes, you accuse the overseas media of distorting Rhodesian events. When you were there did you ever try to talk to the nationalist leaders so that at least you could get their own point of view or did you consider them terrorists whom you could not talk to? Or did Smith not offer you the change to do so? Or maybe had you already decided support for the Smith dictatorship that was so monolithic it was not necessary to talk to anybody op= posing the regime?

(9) Were you able to visit all the areas you wanted to or did the indomitable Smith take you on a carefully conducted tour? Since it is Smith's contention that everything is peaceful in the country, did you really expect him to take you or allow you to visit such areas as the Zambezi Valley, Lupane, Tjolotjo, Nyamandlovu, etc., etc., where the Smith forces are battling nationalist guerrillas? A visit along the Zambezi Valley would have been enough (provided Smith allowed it) for you to see the rebel soldiers with their machine guns, their armored cars, and all their other equipment of war. I suppose the situation in Rhodesia is so peaceful that the country has been under a state of emergency for more than two years while other areas have been like that for more than three years simply because the Smith regime loves states of emergency?

(10) I suppose the situation is so orderly that the Rhodesian army has been mobilized for more than two years because Smith could not find something better for the army to do. And I suppose also everything is just so peaceful that when the Rhodesian Air Force planes go bombing and strafing alleged guerrilla positions, they just do so to rid the country of surplus war material.

Even when Lardner-Burke (A "statesman" because he is a racial fanatic and demagogue?) talks of a guerrilla army waiting to enter Rhodesia, he just does so to scare the people; or maybe it is his idea of an

(Cont. On Page 6, Col. 1)

RHODESIA (Cont. From Page 5, Col. 2)
April Fool's joke? Even the increased Rhodesian spending on defense, "security", prisons, the armed forces pay raises, etc., this is also just an exercise because Rhodesia has too much money and cannot find a better use for it.

(11) When Mr. Barnes says he saw no evidence of a police state, I suppose censorship of the press did not bother him? How about the fact that one can be jailed for listening to the Voice of America, the British Broadcasting Corporation, not to mention Radio Zambia.

If you had bothered to visit the African ghettoes--euphemistically called "townwhips and locations", the presence of police with their guns, their dogs, their truncheons and wire-meshed landrovers would have been only too obvious. The same pattern is repeated in the rural areas except for the additon of roadblocks, soldiers in armored cars, machine guns, etc.

(12) Incidentally, Mr. Barnes, what do you call a system where the police can arrest you, detain or restrict you, confiscate your property -- all without a warrant or showing of cause. How about when the police come to knock at your door in the early hours of the morning and remove you without allowing your relatives to know where you are and they can detain you for as long as they please without ever having you charged? You have to be an African in Rhodesia today to understand what it feels like. Have you ever been shot at or have dogs set on you or experienced tear gas and riot gas? --all from the hands of the police?

(13) The police-civilian ratio in Rhodesia is about 1:121. In Zambia it is 1:666, while in Tanzania it is only 1:7408. I do not have to point out which has a higher ratio. This is also reinforced by the secret police plus the informer network --of which Rhodesia has one of the most extensive in Africa, if not in the world. People are compelled to inform against others.

(14) In the so-called Rhodesian parliament, we do not have "15 duly elected African legislators". True, there are 15 special African seats, but why do we need special African seats if there is not discrimination? We do have 13 black faces in the parliament, but they do not actually represent Africans because they received less than 100 votes each anyway. Moreover, one of the other seats is occupied by none colored (mixed blood) members, while a white man, Dr. Arhn Pailey, occupies the 15th African seat. Dr. Palley is vehemently opposed to Smith and provides the only one-man opposition in parliament. It should also be pointed out that 4.5 million Africans are supposed to be represented by 15 legislators, while less than 215,000 whites have 150 legislators. Why such a discrepancy?

(15) Sir Robert Tredgold, ex-Chief Justice of the defunct Federation of Rhodesia and Nyasaland, is opposed to the Smith regime. And so are Mr. R. S. Garfield Todd, Rhodesian Prime Minister in 1953-58, and Mr. Leo Baron (now in London) the best criminal defense lawyer in Rhodesia. Both Mr. Todd and Mr. Baron were once restricted and detained by the Smith dictatorship for supporting detained nationalist leader Joshua Nkomo and his Zimbabwe African People's Union (ZAPU). I could quote more names, but I think this proves that not even all white people support Smith's totalitarianism. The Africans are overwhelmingly opposed to him while a good number of white people also oppose Smith. Among church leaders, opposition to Smith is total. Some American missionaries including Californians have been deported by the Smith regime.

(16) If Smith has such strong support from all people, why is he so scared of holding an election in which all can participate instead of making African participation virtually impossible since they cannot qualify as voters?

(17) No sane African can ever consciously support Smith because this is tantamount to admitting the African should be a second class citizen in the land of his birth. It would also mean accepting inferior jobs, inferior opportunities, inferior education, and rediculously low salaries and a general position of servitude and permanent subordination to the white man--these are the rule in the country today. All black people are treated as if they did not exist. Should we accept this?

(18) We, the Africans in Rhodesia, have been too patient. In silence we have watched a racial dictatorship being erected over us and the whittling away of all our meager political, human and economic rights. We are not allowed to own property or houses in the cities or in white residential areas. Now all our political movements have been banned and driven underground. Our nationalist leaders have been in Smith's hands for too long. All public facilities are segregated and according to recently passed legislation even the Coloreds (mixed blood) and the Asians are also going to be restricted to their own ghettoes.

Now things have changed. There is only one language that Smith and his cohorts understand and that lingo is brute force. Smith survives because of force and only firce can eliminate the consequences of Smith's opporesion. The people in Rhodesia today live in fear. The white people now know the Africans are serious but do not know where they will hit next. In the past there were riots, stone throwings, petrol bombings, demonstrations, marches, etc. but these always failed because the police always disrupted them with their guns, tear gas, and dogs.

(19) Now we have moved over to the use of more sophisticated weapons. Now our answer to Smith's oppression is through hand grenades, rockets, land mines, machine guns and rifles. These will answer Smith most effectively. Our whole strategy has been revamped because we are fighting for survival. Nothing can stop us for history and justice are on our side. We are fighting a just and honorable war and regardless of how long it may take, there is no doubt whatsoever that ultimate victory is ours.

The future of Rhodesia (or ZIMBABWE as we prefer to call it) is no longer negotiable. The solution no longer lies with

(Cont. from Page 7, Col. 1)

RHODESIA (Cont. From Page 6, Col. 2)
Smith and his renegades on the one hand, or with Harold Wilson and his hypocritical British government on the other. The solution to Rhodesia's problems now lies with the nationalists wherever they may be and they will call the tune to which both Smith and Britain will have to dance whether they like it or not.

For the first time in her history Rhodesia has not only admitted the presence of nationalist guerrillas on her soil, but has also admitted suffering some casualities in clashes with them. In fact in mid-August, 1967, the hard pressed Rhodesians had to call for South African reinforcements which came in the form of 500 commandos, armored cars, heliocopters, etc.

(20) But we are not scared. We shall fight on and even carry the struggle to Pretoria, South Africa's captial. The nationalist leaders have now wrested the initiative from the southern Africa white supremacy bastions and will maintain the pressure. I can boldly assure Assemblyman Barnes that there will be no peace in Africa until Smith is overthrown and the consequences of his oppression eliminated. This we shall do because now there is no price we consider too high to pay in order to eradicate white supremacy in Rhodesia and establish a government not based on racial oppression, but one based on mutual cooperation. The beginning of the end is now in sight; the writing is on the wall for Smith and his fellow bigots.

(21) We hope all freedom loving people everywhere will stand with us as we strike a blow for freedom and human dignity and try to prevent the resurgence of neofascism in our part of the world. We shall be looking and watching to see those who will give us verbal support or pay lip service to the ideals we are fighting to realize and yet continue underhand support for our enemies.

The revolutionary struggle in Rhodesia is gathering momentum, and it is our intention to redeem from the battlefield what Smith has stolen from us through chicanery and terror. We cannot apologize for choosing to fight rather than abandoning our country to alien oppressors and traitors, and it is our hope that all mankind will support us in this endeavor. We also hope that even Assemblyman Barnes will decide to support the struggle for human justice against all forms of oppression.

If Mr. Barnes really wants to know more about Rhodesia, we are prepared to make available to him information ranging from police terror and torture to our blueprint for a new ZIMBABWE in which a man will not be punished or privileged simply because of the accident of skin color. Even a debate with Mr. Barnes is quite welcome--if he wants it.

FOLKING AROUND TOWN
by Lou Curtiss

Since this is one of the first things I've written for TEASPOON since the second issue, and since what I wrote then was a dirty poem and had no relation to what this is about, which is the Folk music scene and its whereabouts in the San Diego area, I have to assume that you may or may not be acquainted with several of the following facts which will mingle freely among the opinions.

This whole thing didn't just start, although up to about a year ago things were pretty tired and the only thing that seemed to go was the Heritage, a small but virile coffee house in Mission Beach, that would occassionally bring in a Gil Turner or a Clabe Hangen from out of town.

I guess the Folk Festival last May really got things going because it made money when everyone thought we were going to lose our shirt bringing traditional performers to San Diego. Now the Heritage brings people from out of twon on a more regular basis. The Bifrost Bridge, though shakey, is bringing bigger, better known, expensive acts to their bigger club in La Mesa (like Sonny Terry & Brownie McGhee coming this month for a week).

The candy Co. also presents a six night a week program of a bit more commercial nature at their new place out on El Cajon Blvd. near State College.

Last, I guess in all modesty, I should mention Folk Arts (corner of Washington and India), a folklore center with records, books, lessons and crafts.

Of course, there are other manifestations of folkdom around like the "San Diego Folk Song Society" which meets once a month to sit around in a circle and sing songs. Everyone has to sing (I always felt that this was a bit sadistic), but only when they've been around for a long time. The current president is Corkey Woerner who is a good guy.

There is, of course the San Diego Folk Music Foundation (the people with the Folk Festival) and a whole bunch of people who put on weekly hoots, or monthly hoots, or occasional hoots.

In fact it's a whole big anarchistic thing. And this is the big problem. I'm not going to be one to knock anarchy, but maybe we all could back off a little and ask ourselves just what we are doing for the music and the people engaged in performing it and quit leaping at each other's throats (and I'm as guilty as the rest) and move together to promote our music, our individual parts of it,and the general atmosphere. Anarchy is fine as a political creed, but maybe a little harmony is needed! on the folk scene.

MERRY

C allous
H ypocritical
R acist
I gnorant
S tagnant
T echnocratic
M aterialistic
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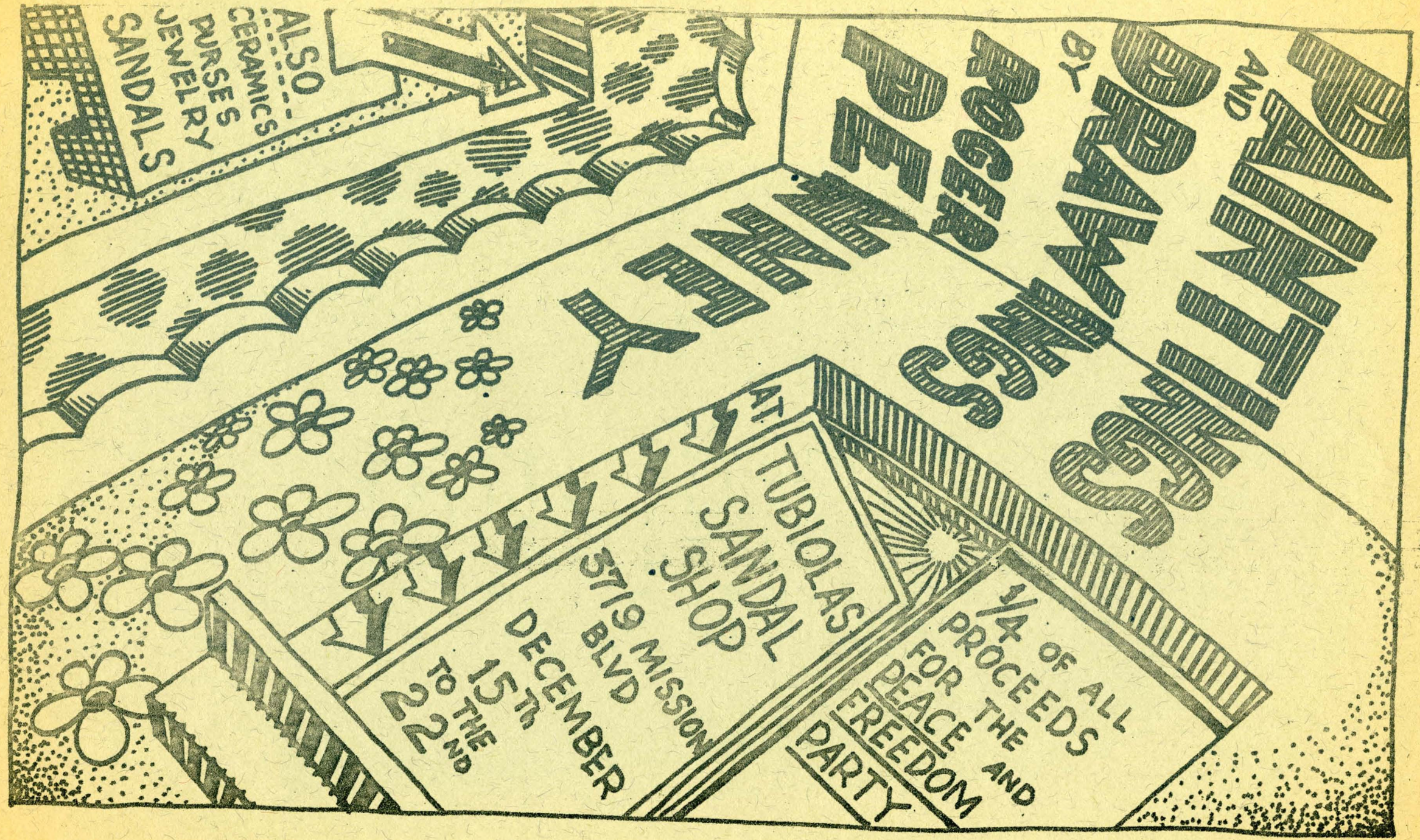
S ociety

U.S.A.!

On the occasion of our last mimeographed issue, the TEASPOON would like to thank and wish a happy holiday to the following:

1. The House of Wray stationers for carrying our account which usually approached proportions similar to the National Debt.
2. The Faculty Senate (S.D.S.C. Branch) for markedly increasing our circulation.
3. The Sociology T.A.'s for putting up with undue political polemics, beards, noise, missing staplers, etc., etc., etc.
4. The Wesley Foundation and Noel Phelan for having God look the other way while we ran off the paper.
5. To Earl Biederman and the Daily Aztec staff for hiring Doug Tuthill.
6. To Rev. Richard McKenna for the use of his IBM typewriter and for babysitting Brian.
7. To the students of S.D.S.C. for the nickles and dimes and quarters and dollars and bus tokens and Peace and Freedom buttons which enabled us to keep printing this Pulitzer Prize winner.
8. To all the people on or off campus who gave their time and understanding.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