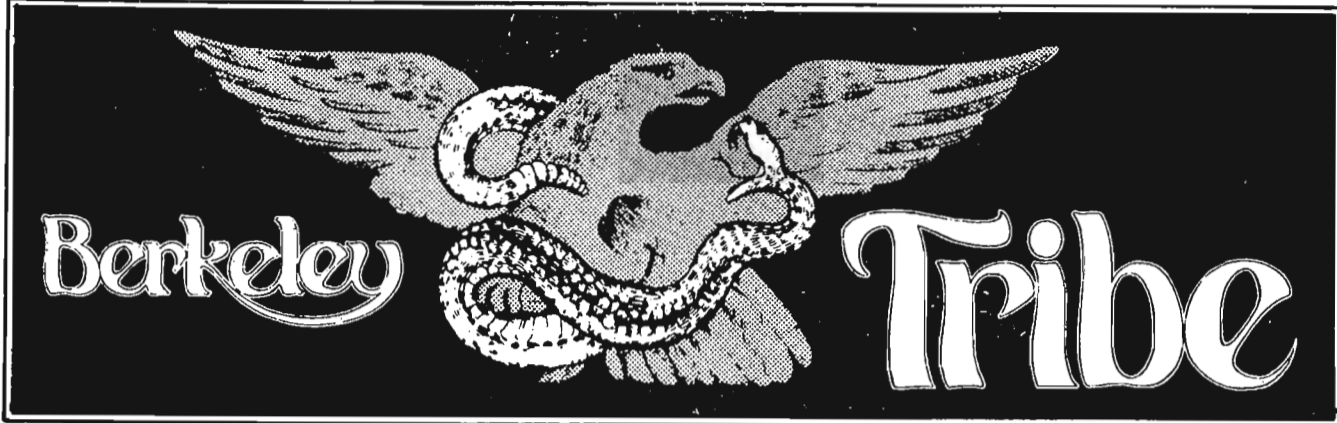


CIA RATES TRIBE! p. 5



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15¢ BAY AREA 25¢ elsewhere

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Vietnamese Rates CIA

GRAB HOLD ...



SHAKE THEM !

August 22, 1971

Dear People:

Unhappy news sometimes has extreme way of eluding the pain of sorrows. Upon hearing about the death of George Jackson, our first reaction was one of mixed feelings. We wanted to grab hold of the bars and shake them until all of the life poured from our body. We even felt like screaming to the top of our voice. But somehow—and this we cannot explain—a tranquil feeling of bliss took possession of us. For a split second we felt a sense of liberty. "George is not dead", we whispered to ourselves. "George, our beautiful Brother, you are alive! Your truth is marching on. We embrace you, Comrade, with all our revolutionary fervor." There was no more sorrow, only the ardent desire to fulfill the lofty dreams of a free world cherished so dearly by our fallen Comrade who died so gallantly in the field of battle.

There is a tremendous sense of peace, on the peers. We see it in the faces of those who loved George. No, it is not the kind you read about in thick books. We search in vain for words to describe the feeling. But it is there and it shows in the eyes of the REAL one. Even our voices sounded different—almost holy. In all ages there are tragedies and each one is marked with its own uniqueness. Strange how the death of one man can mean so much.

We thank you, George, for your love, for your teachings, for your examples, and we will try with all our hearts and soul to carry out your lofty dreams of a free world. You have infused us with a new sense of dignity and pride. Seldom has a man been dedicated to his beliefs more than yourself.

Your brilliance warms our hearts and we are proud of having the pleasure of knowing you. You behaved so well, Comrade. Like so many before you, you too have evolved to the highest level of the human species. O Black Partisan of Courage, Brother of Humanity, Servant of the Oppressed, we love you—we thank you, we embrace you, we honor you. History will reward you with the sweet benefactors of your labor. We will not let you down, nor will we even forget the brilliance of your deed and no power on earth, however mighty, can stop us from carrying out your cherished of universal socialism, and Brotherly love. We are yours to command.

Death befalls all men/women. But it is far better to die standing like a man than to live feeling like a dog. The act of freeing oneself, whatever the circumstances, is the highest human performance. Long live the teachings and spirit of George Jackson. He was a man who knew what life was all about.

Yourself in arms,
The Black Partisans Concentrated at CIM

george
our brother
you died in action
like john henery
warrior of the people
hot flesh against cold steel
nose flared
eyes flashing
terrible black guerrilla
screaming
piercing the hot blue ozone
with the word
FREEDOM

loud your voice
cold your hate
true your love for the people
relentless
uncompromizing
knowing

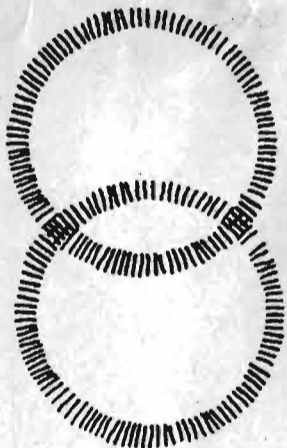
truth
like fire
must be crushed ruthlessly
and you are silent now
grey piglead
brought george jackson down
ice in the heart of courage

but the echo of your rage
is rebounding in the hearts
of the people
slaves are screaming FREEDOM
the bullets you fashioned
are now in the hands of the people

george jackson lives PIGS
he lives in sisters and brothers
again ready to defy you

freedom is his cry
and you cannot kill it

—muckleyhead
(incarcerated in a
Washington State prison)



Less than two months after 39 Tupamaro women escaped from the Uruguayan government's Montevideo prison for women, the Tupamaros have once again punched a hole in the myth of maximum security by freeing 111 prisoners, 106 of them Tupamaros. The liberation was carried out with the precise coordination of time and action typical of the Tupamaro's guerrilla warfare.

The Uruguayan government's account of the break went this way: a Tupamaro squad tunneled through to the prison from a house located across the street. The occupants of the house were kept upstairs, unharmed. To direct the digging, stethoscopes were utilized to pick up pre-arranged signals from the prisoners behind the walls. Monday morning, the squad surfaced in the cells and took the ex-prisoners back through the tunnel to the house, where they were outfitted with new clothes, weapons, papers, and money. Then to a second house being used as a communications base, into trucks and cars and away.

The jailbreak brought freedom to Raul Sendic, founder of the Tups, imprisoned since August 7, 1970, and to every other Tupamaro prisoner then imprisoned in Uruguay.

The Tupamaros break dealt a heavy blow to the government of Jorge Pacheco Areco. One official went so far as to say that the escape could "shake the foundations" of the government. "With this escape," the official said, "all the police work for years has turned into dust." For now, with all the Tupamaros free, and still holding six hostages, Areco finds his hands full of trouble. The Tupamaros, holding British ambassador Geoffrey Jackson since January 8 and 5 Uruguayan businessmen, have shown themselves decidedly more adept at keeping hostages than the government is at keeping Tupamaros.

So President Areco is building a new prison. Not to be tunneled from, he hopes, it is being constructed on La Isla De Flores, an island 15 miles from the old Montevideo prison. But the Tupamaros are obviously not to be kept incarcerated long in any prison.

test with a \$1,000 prize and instead donate the money to a revolutionary need. For example, there are 26 brothers in the Adjustment Center of San Quentin who urgently need money to survive.

If this donation is beyond your abilities, perhaps you could spend the money yourselves to expand your news of the revolutionary struggle through out the world.

The Revolutionary Army salutes KSAN news.

The Revolutionary Army's Action and resultant communique should hit hard on the KSAN people. For besides the KSAN news coverage of revolutionary fronts—which is limited in scope to begin with—KSAN Radio air content mainly feeds upon and creates markets for exploitation of the youth culture. The constant "hip" commercials with all their sexism and plays upon new idioms are unbearable. Rock music is not revolution and the People are not to be co-opted that easily. KSAN and all radio stations claiming to be people's services and not ruling class mouth peices need to expand their news and bring an end to their commercialism.

THE PEOPLE MIX METRO'S MEDIA

Sunday evening the offices of Foster and Kleiser billboard agency at 1601 Maritime Street in Oakland were ripped apart by the people's organized outrage. A five foot hole was created in a concrete re-inforced floor, a switchboard and reception desk blown apart, and windows shattered.

The following Monday morning, when KSAN Radio people arrived at work they found a communique addressed to them slipped in with the mail. Why KSAN? Because KSAN and Foster and Kleiser are both owned by Metromedia, Inc., a nationwide agency. The communique read:

Communique of the Revolutionary Army
Billboards in Babylon are an offensive manifestation of PIGTHINK. Their fascist distortion of our people's can no

longer be tolerated. Billboard companies are ordered to withdraw completely from the People's Community of Alameda. Foster and Kleiser, whose office is now a crater in the midst of the Oakland Army Terminal, has just received the first warning.

It is part of the nature of imperialism that it attempts to hide behind its oppressive machinery (like a traffic pig behind a billboard). The fact that both Foster and Kleiser and KSAN Radio are owned by Metromedia is an appropriate example of this deception.

We hope that the people of KSAN are currently cancelling their billboard con-

The TRIBE has community meetings at 5pm Fridays to discuss the coming issue and criticize the current issue. Come on down if you want to talk to us or have an idea for the next issue. We're at Grove and Virginia, 1701 1/2 Grove.



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PRISON INMATES COALITION

Prisoners in the state of Washington have been working for some time now on the formation of a Prison Inmates Coalition. Presently there are 105 members in this Coalition.

Major functions of the coalition include informing the public as to the wastefulness ineffectiveness and injustice of our present prison system, putting pressure on prison and government officials to make important, constructive changes in this system, and involving inmates and ex-inmates in deciding the kinds of changes and new programs which are needed.

They have developed a process for answering prisoners' legal questions and providing legal counsel when appropriate. From now on, prisoners should send their legal questions, requests for counsel, complaints, etc, either to Ron Hanna, Prison Inmates Coalition, 32019 11th Place S, no. 4, Federal Way, Washington, 98002, or to Mrs Libby Crittendon, ACLU, Seattle Chapter, 1314 NE 43rd St, Room 5, Seattle, Washington, 98105, or telephone ME 2-1410. Those who have already sent them cases or complaints may not yet have heard anything in response. Have faith--ACLU has all of these cases and now that they are organized, you will get a response.

Xeroxed copies of a one page list of inmates' rights and appropriate case pre-

cedents and law review articles will soon be available. Many prisoners have written to join and support this coalition and to ask what they can do to help. The most essential thing is to get your fellow inmates to join the coalition. If you believe in their goals and the kind of things they are trying to do, talk about them and get them to join. Obviously the strength of the Coalition lies in numbers and in dedication of those involved--both in and out of the joint. Please continue to try to influence your inmate government councils to invite the Coalition in to discuss its importance. By manipulative means, prison officials have been somewhat successful in getting inmate councils to ignore or not support it.

Goals of the Prison Inmates Coalition

1. The basic purpose of the prison system should be to help and rehabilitate rather than to lock up and punish.
2. Eighty percent of inmates should be back in the community.
3. Sentences should fit the crime.
4. All prison system staff should be

chosen for their capacity to care about, help and teach responsibility to inmates.

5. The parole board and disciplinary boards should not be kangaroo courts as they now are.
6. Inmates should be provided with knowledge of their legal rights and these rights should not be violated by the system. Inmates should always have access to legal counsel and libraries.
7. Inmate self-government should be developed so that inmates have a real voice in the policies, programs, and decisions in their institution and maximum responsible self-determination should be allowed.
8. Inmates should not be isolated from their families and the community.

Many courts have held "a prisoner retains all the rights of an ordinary citizen except those expressly, or by necessary implication, taken from him by law." With this statement as our basic guideline we have developed the following lists of rights inmates presently have and should have and the legal backing of them.

Rights Inmates Presently Have

1. To have a voice in their own govern-
2. Knowledge of the exact rules of

3. To be fed a nutritious diet.
4. To have a clean living environment.
5. To be protected from harm by other inmates or staff.
6. To have all medical needs provided.
7. To have unlimited access to the courts.
8. To have access to legal material.
9. To have uncensored outgoing and incoming mail.
10. The freedom to grow long hair and beards.

Rights Inmates Should Have

1. Competant rehabilitation programs.
2. Political and religious freedom.
3. First amendment freedoms of speech.
4. Unlimited visiting and writing privileges.
5. Freedom from harassment.
6. Right to assistance, including legal counsel, at prison disciplinary decisions.
7. Right to be treated as a first class citizen by prison officials.
8. Right to present witnesses at prison disciplinary hearings.
9. Right to appeal from disciplinary decisions.
10. Right to counsel at parole revocation hearings.
11. Right to present witnesses at parole revocation hearings.
12. Right to appeal decisions of parole hearings.
13. Right to be free from arbitrary search and seizure.
14. Right to attend school or vocational training.

And further info will be gladly furnished upon request.

SHORT

SE ASIA: THANKS BUT NO THANKS

Cambodia is beginning talks with South Vietnam to get over 10,000 South Vietnamese troops out of Cambodia. South Vietnamese troops have been harassing Cambodian villages since their invasion a year and a half ago. Pillaging, looting, raping and general brutality have been their primary activities while in Cambodia.

And in South Vietnam, the South Vietnamese GIs are doing much the same thing. American pacification officials in South Vietnam have recently expressed fears that pillaging and murdering by South Vietnamese GIs is going to undermine the peasants' confidence in the Thieu-American government (as if they have any left).

In the southern Mekong Delta three weeks ago a bus was stopped by some militiamen who ripped off all the riders' valuables and then sprayed the bus with bullets from their M-16s. Five passengers were killed.

"They're looting the country, just looting it," said one pacification official. And what do you think you're doing, Mr Pacification Official?

In Laos meanwhile, Premier Souvanna Phouma announced that he intends to confront Nixon on the presence of US financed and equipped mercenaries in neutral Laos. Laos is protected by the 1962 Geneva Agreements, which the US signed, which guarantees that no foreign powers' troops will be stationed there. But last August 9, the State Department said that it no longer considers itself bound by the treaty, because of alleged North Vietnamese presence in Laos. The Prince told newsmen last week that that is no excuse for the US to violate its own treaty. He said, "It is astonishing that an international accord such as the 1962 agreement should become a scrap of paper. What would become of the small nations if they could no longer have confidence in the word of the big powers?"



SHIT!

END JURY TRIALS

Thanks to KPFA for this one: In Rhodesia, a Blue Ribbon Panel headed by the former chief justice of the Rhodesian Supreme Court has recommended that jury trials be abolished.

Jury trials are now only available to whites, anyway. The report states, "An African accused, convicted by a jury comprising members of other tribes, would be likely to be dissatisfied with the trial. We therefore rejected the solution of trying African cases with common African juries. As this is our conclusion, it follows that if the administration of justice is to be uniform for all races, as we are convinced it must be, the only solution is to abolish jury trials entirely."

Desmond Lardner-Burk, the Minister of Justice of Rhodesia said the report was a "masterly piece of work."

US CONTINUES DOWN THE PATH OF THE 3RD REICH

Sacred Indian graves are being robbed in Washington State not only of their gold and jewels, but of the bones of the dead as well. The going price for an Indian skull ashtray is \$75 in California. The father of Chief Joseph, one of the most brilliant of all Indian chiefs, was buried in the mid-1880s. His skull is now being used as an ashtray by a Washington dentist. Washington state has been persuaded to enter misdemeanor charges against these headhunters, but none has yet been caught.

NIXON WINS SECOND

A 16 foot scarecrow of Nixon won second prize at the Kaminoyama Japan scarecrow contest. There were over 400 entries. The Nixon scarecrow was accompanied by another scarecrow of an aged Japanese farmer, who carried a banner reading, "Nixon we will never succumb to your dollar-defense strategy!"

SAN FRANCISCO

Linda Reynold's is scheduled to appear before the San Francisco Federal Grand Jury September 9 (that's last Thursday by now).

A rally to support her is set for then in front of the Federal Building.

There's guerrilla theater (by Xanadu, just back from B.C.), music, and three speakers. Speaking will be Ken Kelley (one of the psychedelic scrapegoat 6 (now 8), subpoenaed to testify in Detroit October 19); Popeye from the California Prisoner's Union will speak, as will someone from the National Lawyers Guild.

The TRIBE will carry a full report next week.

The Bay Area Grand Jury Working Committee (or B.A.G.J.W.C. for all you acronym fans) has gotten together a packet on grand juries. It is designed to demystify grand juries and expose the government's conspiracy.

If any groups or collectives are inter-

ested in receiving it they should write to us c/o People's Legal Center, 2200 Parker St., Berkeley, CA. or the S.F. Office, National Lawyers' Guild, 197 Steiner St., S.F. Ca.

What we would really dig is a lot of feedback. The packet makes no attempt at being complete and (hopefully) will be just the first.

GRAND JURY SHORT...A whole lot's happening around the Detroit Federal Grand Jury right now. Watch next week's TRIBE for a report.

TUCSON

Tucson—Two pieces of good news regarding the justice department grand jury scheme, both of them legal precedents. First, Ernie Olsen, who had been jailed for refusing to testify should be free by the time you read this. Except for a week, he's been at the Cochise county jail in Bisbee, Ariz. since early July. His sentence for "contempt of court" was to

last "the life of the grand jury," meaning until next fall. His appeal based on possible government wiretap, will be decided in court eventually, but ninth circuit appeals judges refused to let him out pending the outcome. Supreme Court justice William Douglas, however, just set bail (\$10,000) for Ernie, and as soon as the paperwork is completed he'll be out.

What this means is that other witnesses called before grand juries in the ninth circuit who refuse to testify will most likely not have to go to jail as in the past. [This is really important because it means that Linda Reynolds has another legal weapon to fight the grand jury and still stay out of jail.] In addition to Ernie, five people from Venice, Ca. have spent varying lengths of time in Arizona jails for the same "crime." They are now all out, but two of them have been recalled and are being requestioned. The two, Karen Duncan and Pam Donaldson, are refusing to cooperate with the grand jury.

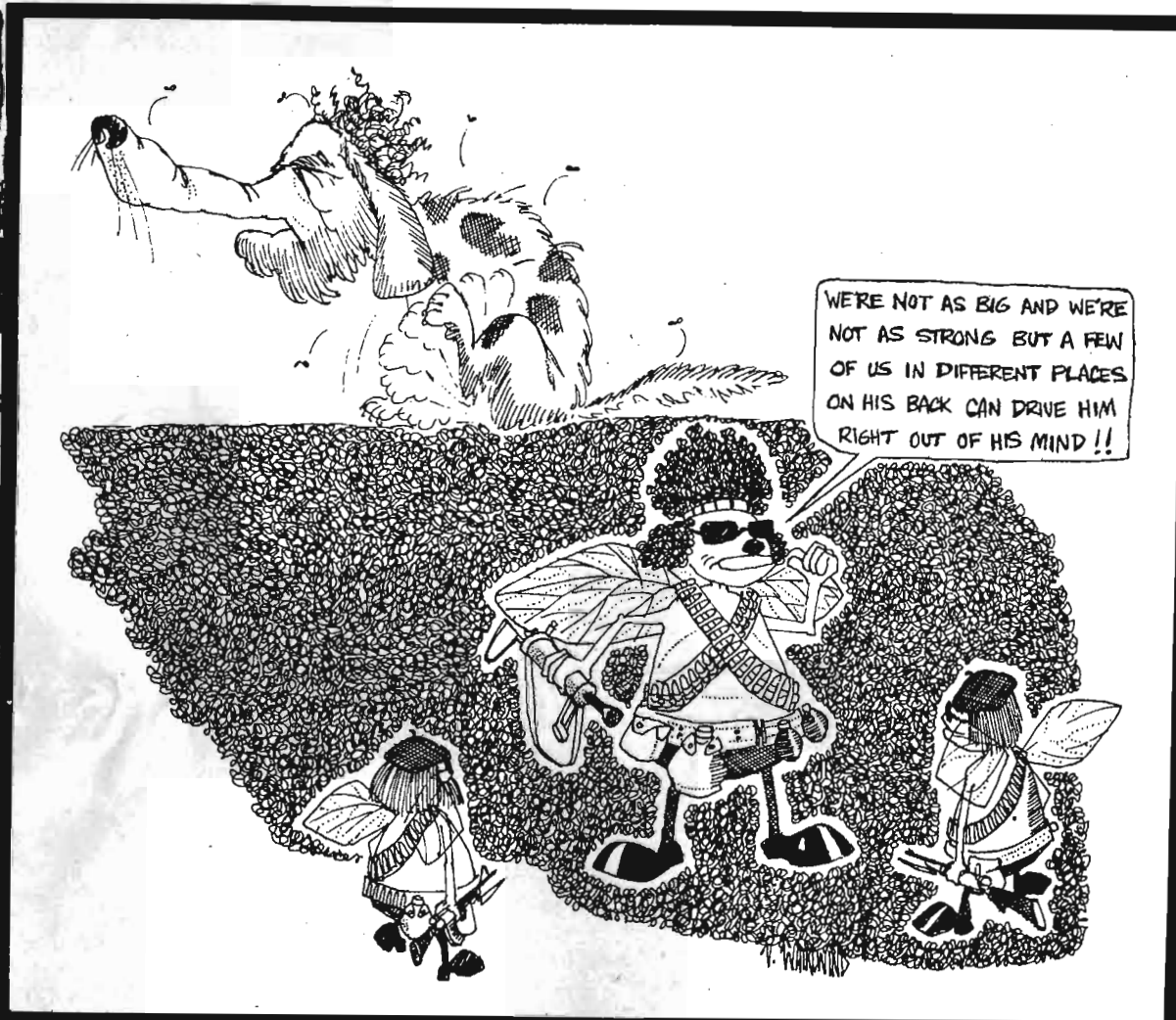
The other good news is about the subpoena to testify issued to me.

Through my lawyer, Mark Raven, I entered a motion to quash the subpoena based on the fact that as a reporter for the underground press I would be jeopardizing first amendment rights if I appeared. We had scenarios planned—legal and otherwise—for every eventuality except what happened. The local federal district court judge did in fact quash the subpoena for the very reasons we raised. I'm sure it screwed up the government's game plan for grand juries, and leaves them with no local witnesses to go fishing with. The justice dept. says it will appeal the ruling. Our strategy for the appeal, which could take a year or two, is to piss on 'em.

People should take advantage of the precedent this case represents when and wherever possible, not just in grand jury cases. Not only does it recognize the status of underground news reporters, but it acknowledges the "dual capacity" of being both reporter and participant. Next time you go out for some anti-state action, don't forget a pad of paper and a pencil.

—Tom Miller

GRAND



JURIES

SMASH THE MYTH OF OBJECTIVE REPORTING

Beware of those slick, glib, capitalists with a hip image. In this case I mean a high pressure hustle with a hip front, posing as a community service agency, giving listings on jobs and apartments, providing message service, duffel storage, etc.. Its called Exchange and is located in C.J.'s Garage in an arcade of mainly arts and crafts shops on Telegraph Ave. Exchange charges \$5 monthly for the services it supposedly provides. The problem is that they are dishonest, ruthlessly exploiting the economic desperation of people under the capitalist system. For example...Exchange does not tell people that the vast majority of their job listings come straight out of the newspapers...Exchange pretends that it gets its job listings directly from employers. Why pay \$5 for something you can find in the Chronicle want ads?

The woman who works at Exchange is definitely a pig. She cons you with a fast, high pressure rap on all the benefits Exchange provides. She alternates between doing that and stuffing her ample face with soft drinks and cashew nuts. She has a quick, smug answer for everything. She comes on like a groovy, right on woman. We get ripped off enough by the big corporations, but small pigs like Exchange can do it, too. Let's put them out of business. Tell your friends about them, and definitely don't pay \$5 for their so called services.

CHURCH

AND

This past summer has been a time of unusual flux in the Berkeley Switchboard and Free Church. Rich Baylon's leaving and our move away from Oregon Street caused for a lot of confusion, dividing of ranks and people splitting from our Switchboard Collective. We realized that we were no longer operating as a collective, but as individuals pulling in separate directions, with no regard for our collective unity and for the humanity of our fellow workers. This conflict made impossible any action that would make the Free Church and Berkeley Switchboard a valid revolutionary force in the community, and was seriously hurting our efforts to serve the people.

What happened as a result was the writing of the July Switch-Manifesto. This Manifesto, designed to help us restore our effectiveness in the community by giving us a common political orientation, expresses our opposition to the forces of oppression on two fronts.

First, we have pledged ourselves to the struggle against injustice and the death forces in Amerika by committing ourselves to action against ecological destruction, imperialist atrocities here and around the world (especially the war in

Southeast Asia), and genocide and oppressive actions against Third World people, women, poor people, gay people, and prisoners. Second, we are committed to removing racism, sexism, elitism, and laissez-faire liberalism in our own heads by continuing use of revolutionary self-criticism in small groups and by developing a sincere concern and love for our brothers and sister, expressed in our day-to-day dealings with each other and with the people we wish to serve.

In addition, one more step towards radicalization and self-determination within the Switchboard was the starting of a living collective which the Free Church has agreed to fund, to do a lot of the work. Hopefully, this will help combat individualism and chauvinism in our ranks.

We hope that this increased commitment to life which we all have made together will enable us to unite constructively against death and to quit bullshitting around and get down to work.

The Switchboard Living Collective desperately needs a house to rent in the South Campus area. If you know of anything, please contact us at the Switchboard.

CIA Lackeys Read TRIBE

The TRIBE recently received a xeroxed copy of a newsletter called "Tupart Monthly Reports on the Underground Press" put out by the National Media Analysis Inc., Washington, D.C. These people read our newspapers and then report on us to various interested groups, such as the CIA and other branches of the U.S. government.

They report, "...we are quite well convinced the underground papers have a tremendous influence on the 15-25 year-old bracket, indirectly as well as directly." Here are some more of their observations:

(a) Circulation of underground papers is concentrated in major metropolitan areas and around college campuses, but not restricted to such areas.

(b) There is an overlap in readership between official college newspapers and the undergrounds, but the overlap appears to be shrinking in favor of the undergrounds.

(c) The underground press has influenced the conventional media in its attitude toward the society and in the issues and events covered.

(d) Within such topical areas as the Vietnam War, ecology, rock music, and sexual attitudes, the underground press has often been the major 'tastemaker' or 'issue maker'.

(e) Underground press impact on the society is expected to be manifested in the appearance of numerous additional underground papers in areas where there have been few in the past, as well as in circulation increases in existing papers.

We do not consider a publication an UNDERGROUND unless it characteristic-all meets some of a set of criteria briefly summarized as follows:

(a) Stated intent, or advocacy, of overthrowing the society by violent or subversive means.

(b) Trading in the obvious rhetoric or violent or subversive revolution—usually historically identifiable.

(c) Advocacy of the use of tactics or weapons typical of revolutionary or guerrilla warfare—again, usually identifiable historically.

(d) Attacking "the system" itself instead of individuals or groups who may be misusing it—exploitation of grievances versus attempts to promote reform.

(e) Relentlessly attempting to justify its violent or subversive posture on the basis of some law higher than that of the land.

Obviously, there is a JUDGMENTAL FACTOR involved in selecting papers for inclusion as part of the underground press—and there are honest differences of opinion on some publications, even among experienced observers. There are

two factors, however, which reduce the probability of error by the careful analyst. One of these is the fact that the primary mission of the bonafide underground is to serve as a combination propaganda-communications medium for some political group or philosophy. Thus, even the most subtle paper at the beginning must eventually reveal at least a portion of its true colors or fail in its primary mission. The other factor serving accuracy in identifying underground papers is seen through the use of an approach similar in results to the technique which enables a physical anthropologist to identify a relatively small bone fragment as having once been part of a fully descriptively, whole body. In other words, a knowledge of the detailed characteristics of a large number of underground papers assists in the proper identification of any single paper even if it does not exhibit ALL of the characteristics of an underground within a few editions.

DETAILS ON SELECTED PAPERS

Berkeley Tribe, Box 9043, Berkeley CA 94709. Founded: June 1969, Cir: 25,000 (sic!). Editor: Staff. Tabloid size, usually having 20 pages. Full-page ad sells for \$412.50. Subscriptions \$6.00/yr in the US; \$9/yr foreign (sic).

The TRIBE was started by the former staff of the more affluent Berkeley Barb (50,000 Cir and \$464/page advertising) following a fight with Barb owner Max Sheer over his interest in making money while the highly idealistic and radical-politics-oriented staff put the paper out for practically nothing. The TRIBE is collectively owned by its staff and makes editorial decisions on an elective basis. It demonstrates the greatest of interest in community organizational work in the Berkeley-San Francisco area and focuses on the Black Panthers, Weatherman, Chicano and Indian movements. It is viciously anti-military and against the Vietnam war—"the only way to end the SE Asia war is to start a revolution in Amerika"—and contemptuous of government policies at home and abroad. It speaks of "soft drugs" in condoning terms, but is not as rabid in advocating them as other papers; features drug advice for overdose cases and favors marijuana. It does not carry the "sex ads" its staff objected to so strenuously in the money-making Barb, but usually has a page or two of ads for meetings of various "liberation fronts" and movements organizations, and has the table of phone numbers of political groups, clinics, cooperatives, defense funds, and other counter-cultural installations typical of the underground paper seeking deep involvement in community affairs.

ANALYSIS OF THE REGULAR MONTHLY SAMPLE

Note: Every month from a sample of underground papers from all sections of the country, we weigh the accumulation of emphasis given to each topic specifically identifiable—using such factors as circulation, allocation of space to a given topic, placement of articles on pages, the page on which the article appears, and the display or photographic art accompanying it. Thus we are able to analyze the contents of the papers and list the topics they cover in an order which indicates the relative importance given to various matters by the underground press as a whole during the period studied.

Following a practice we initiated last month, we are listing in the table below ALL of the topics which received any appreciable emphasis in a large underground press sample during the month of June 1971. The numbers at the left of the topic names indicate how the topics ranked in terms of emphasis given in June. Selected readings on these same topics from the previous twelve months are indicated by the numbers in the columns at the right.

MINORITY GROUPS jumped to second place in the analysis this month, having climbed from 23 in January of this year. The emphasis within this topic was primarily on two sub-topics: (a) reported race clashes—blamed on Whites at all levels, ranging from accusations of procrastination on school desegregation by President Nixon to "racists" within local police forces—and (b) Black Power pronouncements—this time, not just from expectedly militant organizations such as the Black Panthers, but from community and local groups speaking of the need to organize "for survival."

JUSTICE/COURTS is back in the top ten, this time mainly as the result of massive attention to "Federal Grand Juries—the new weapon." This quote is from Washington's Quicksilver Times which contends the government is using grand juries to combat "the movement"—"to create mistrust and guilt in the movement; to drive a wedge between all groups including overground and underground." The Liberated Guardian devotes a two-page spread to describing a counter-campaign designed to "make grand juries useless as 'fishing expeditions' and to use them as a focus for political action." Guardian, along with the Berkeley Tribe, urges readers to find out such information as what juries are meeting, what they are investigating, and who is sitting on them. Then, it urges its readers not to "allow a grand jury to meet without a large demonstration outside." The primary message of the under-

ground press on the subject comes across in bold headlines: "Don't Testify!"

REVOLUTIONISTS GO BACK TO THE BOOKS

REVOLUTION! maintained its usual first place position in this month's analysis, often with what was little more than a reworking of the same rationale and slogans underground press observers have become accustomed to. Perhaps the most significant new thrust is a rather general "back to the books" theme. Both in articles and in display advertising there is added emphasis on the plethora of literature on revolution and guerrilla warfare which has been published in the U.S. in the past few years. There is also a call for emphasis on orthodoxy...Atlanta's Great Speckled Bird said rather bluntly that it is well enough to make heroes out of Che Guevara, Ho Chi Minh, Mao and Lenin, but the serious revolutionary must study "The source of their ideas: the Marxist-Leninist tradition." KKK PUSHES PANTHERS FOR ATTENTION

Our usual rank-ordering of ORGANIZATIONS' according to the amount of attention they receive in the underground press has recently included the Ku Klux Klan—interest in them coming primarily from the flare-up of Klan activity in Texas. This month enough emphasis was given to this organization to push it near to the top of the list, second only to the Black Panthers in the analysis. In June, the most prominent organizations ranked in the following order: Black Panther Party, Ku Klux Klan, Mayday Tribes, Weatherman, Venceremos, Social Workers Party, Young Socialist Alliance, National Welfare Rights Organization, Palestinian Guerrillas, Vietnam Veterans Against the War, Medical Committee for Human Rights, Yippies, Legion of Justice, Young Lords Party, Ecco Commando Force 70, JOMO, White Panthers, Student Mobilization Committee, FLQ.

EDITORS SUMMARY—What the various radical and revolutionist groups are saying is "we have to get out to the people, and organize them—and without so much rattling of our guerrilla bandoleers." This is what is happening with the underground press, it is spreading out at the base, and with less noise and gore. We may even see a few nationally circulated papers fold, but at least, as we see it, their number has peaked. The increase will continue at the community level. And, there will be a continued increase of a wild assortment of high school undergrounds—the high school underground press service in Washington claims they already number in the thousands.

SUPPORT SMITH

A rally to Free Billy Smith will be held by Fort Ord GIs and the people from Seaside and other communities Saturday, Sept. 18.

Billy Smith, a black GI from Watts, is being framed by the US Army which charges him with the death of two officers who were killed in a frugging incident in Vietnam. Billy Smith is now being held in solitary confinement at Fort Ord and the Army plans to make him a scapegoat for the growing GI resistance movement.

A pre-trial hearing of Bill Smith's case will be held Sept. 14 in a specially constructed court-martial room. A maximum of 25 civilians will be allowed to attend; GIs will be excluded.

While the press, the Nixon government, and some elements of the white middle class (though probably not most) push support and sympathy for Lt. Calley, the case of Billy Smith is being ignored in a typically racist manner. Since established newspapers, members of Congress and Chambers of Commerce close their eyes

to the attempted lynching of Billy Smith—it is now up to the people to focus attention on his defense.

Billy Smith insists he is innocent and the Army admits it has no real evidence against him except his "attitude" of hating racism, war and the army.

The rally Saturday, Sept. 18, will begin a mass campaign to free Billy Smith. SF Mime Troupe and the jazz group, the Vanguardians see the importance of Billy Smith and are going to be at the rally. Will you go too? It will begin at Martin Luther King Jr. High School in Seaside. Take Highway 1 past the Fort Ord Main Gate to the Fremont St. exit, turn left (east) on to Fremont St, turn into Broadway in Seaside, then turn Left at Yosemite to Martin Luther King School on the right. Car pools will be leaving Berkeley between 8:30 and 9 am at the corner of Bancroft and Dana on Saturday. Please bring a car if you have one. For more information call 843-4349 or 323-2634.

June 1971	May 1971	Mar. 1971	Jan. 1971	Nov. 1970	Jul. 1970
1 REVOLUTION!	1	1	1	2	1
2 MINORITY GROUPS	6	11	23	13	9
3 ORGANIZATIONS	3	4	5	1	4
4 PERSONALITIES	9	2	2	4	2
5 URBAN AFFAIRS	10	9	10	6	14
6 JUSTICE/COURTS	12	15	7	17	8
7 ALTERNATE LIVING	5	3	4	Not meas'd	
8 ANTI-WAR ACTIONS	2	Not measured	separately.		
9 SOUTHEAST ASIA WAR	4	5	6	12	18
10 WOMEN'S LIBERATION	17	6	8	3	3
11 BOOKS/POETRY	11	17	15	11	19
12 PRESS/MEDIA	18	13	13	21	10
13 ROCK MUSIC	7	7	3	5	5
14 BUSINESS/INDUSTRY	19	14	12	10	11
15 DRUGS	14	8	18	9	23
16 THE POLICE	8	16	9	7	7
17 THE MILITARY/DRAFT	15	24	17	14	6
18 FEDERAL AGENCIES	16	21	11	16	21
19 LABOR	20	23	22	23	16
20 POLLUTION/ECOLOGY	22	19	21	20	13
21 PRISONS	25	12	19	22	22
22 NIXON/AGNEW	21	10	20	15	20
23 HOMOSEXUALITY	26	22	24	Not meas'd.	
24 CAMPUS ACTIVITIES	13	18	14	8	12
25 RELIGION/THE OCCULT	24	20	16	18	15
26 FUND APPEALS	23	25	25	Not meas'd.	
27 HETEROSEXUALITY	27	26	26	19	17

The following interview was made at the TRIBE office Tuesday, September 8. Randy Rappaport spoke at the Women's Rally at the Presidio last Saturday.

My name is Randy Rappaport. I live in Boston, work in Boston, and have been living there for two years. Before that, I was in Berkeley for a long time. I've been in the Women's Movement for about 3 years, and this last year have been doing work with women around the war.

I went to Paris in early August and talked to the Vietnamese in Paris—the DRV and the PRG delegations.

Basically we talked with the Vietnamese about Nixon's trip to China which had been announced in mid-July (we went to Paris in early August). They tried to describe to us what they think his trip to China means. They talked about the whole period of time that they see us—the people in this country and in Vietnam—as being in right now. They described Nixon and the Pentagon as having two objectives: Nixon wants to be reelected, and the U.S. wants to retain control over South Vietnam, i.e. they want the war to continue so that the U.S. can retain control in Indochina. The problem for Nixon is that it is very difficult for him to do both of those things. What he HAS been trying to do for the last two years, especially since the invasion of Cambodia, is to make it appear that the war is winding down. That's what Vietnamization is all about, withdrawing American troops in an attempt to make it look as if the war is ending and also to remove the most difficult part of the war for Americans to bear, i.e. American casualties. What's happened is that Vietnamization has clearly not succeeded, and that Nixon now has to do other things to make it look like the war is ending. Nixon's situation is worsened by the state of the U.S. economy. He must cover up the fact that the war worsens the already sad state of things, and shows up how the people who run this country are only concerned about their profits and power, and not about the people of Vietnam or the U.S.

July 1 the PRG issued the 7 point peace proposal, the day after the 8-point peace proposal expired. The 7 point peace proposal outlines a way to end the war. It's much more flexible than the early peace proposals, and is gaining a lot of support from other countries around the world. Two weeks later Nixon announced he was going to China. The Vietnamese see this as an attempt to bail him out of the weak position he is in. His second big production was his announcement about the economy in mid-August. These are like American extravaganzas,

which get people's minds off what the real conditions of their own lives are.

We have to help masses of people understand that the 7 points are a way to end the war—a very reasonable and flexible peace proposal. Nixon has not even rejected the proposal—he's simply refused to deal with it. He's downplayed the Paris Peace talks. He's removed David Bruce, and has a petty bureaucrat diplomat named Habib in office there who has no power even to talk about the 7 points. There's a new negotiator coming in named Porter who was in charge of the pacification program and psychological warfare in S. Vietnam in the American embassy there. Making the Vietnamese negotiate with him is like making the Jews negotiate with Eichmann. He is the man who is in charge of putting them into concentration camps. It's an example of how they're trying to play down Paris and are not serious about Paris peace talks.

Understanding the 7 points helps us to understand the situation in S. Vietnam now. The first point deals with the military; the second point deals with political affairs. The first point proposes that the American troops be withdrawn and POWs be released in an operation which begins on the same day and ends on the same day. Nixon has been manipulating the issue of POWs for at least a year, and it cuts the issue out from under him.

The second point on political power talks about the formation of what the Vietnamese call "a broad three-segment government of national concord". The three segments that they are suggesting for the new government are first, representatives of the independent forces in S. Vietnam, forces concentrated in the cities who have been in opposition to the Thieu, Ky, Kiem regime of the last year and a half and are now in opposition to Thieu. For example, there's an organization called the Committee of Women to Defend the Right to Live which is part of the independent forces in Saigon. These are forces that are for peace and independence, neutrality and democracy. The second segment would be represented by the Provisional Revolutionary Government itself. The third segment would be representatives of the present Saigon administration excluding only Thieu. (The earlier peace proposal listed Thieu, Ky, and Kiem.) What that change shows is that in the last year there's been a change in the situation of the government of S. Vietnam. Thieu's regime has developed to the point where Thieu holds all the power. He controls a political machine similar to Mayor Daley's.

Thieu can only stay in power if the American government supports him.

NATIONAL



7 POINTS

By the Provisional Revolutionary Government of the Republic of South Viet Nam made public by Minister Madame Nguyen Thi Binh at the 119th session of the Paris Conference on Viet Nam.

(July 1st, 1971) Responding to the Vietnamese people's aspirations for peace and national independence, considering the American and the world peoples' desire for peace, showing its goodwill to make the Paris Conference on Viet Nam progress, basing itself on the 10 point over-all solution, and following up the September 17, 1970 eight-point and the December 10, 1970 three-point statements, the Provisional Revolutionary Government of the Republic of South Viet Nam declares the following:

1. REGARDING THE TERMINAL RATE FOR THE TOTAL WITHDRAWAL OF US FORCES

The U.S. Government must end its war of aggression in Viet Nam, stop the policy of "Vietnamization" of the war, withdraw from South Viet Nam all troops, military personnel, weapons, and war materials of the United States and of the foreign countries in the U.S. camp, and dismantle all U.S. bases in South Viet Nam, without posing any conditions whatsoever.

The U.S. Government must set a terminal date for the withdrawal from South Viet Nam of the totality of U.S. forces and those of the other foreign countries in the U.S. camp.

If the U.S. Government sets a terminal date for the withdrawal from South Viet Nam in 1971 of the totality of U.S. forces and those of the other foreign countries in the U.S. camp, the parties will at the same time agree on the modalities of

- the withdrawal in safety from South Viet Nam of the totality of U.S. forces and those of the other foreign countries in the U.S. camp;
- the release of the totality of militarymen of all parties and of the civilians captured during the war (including American pilots captured in North Viet Nam), so that they may all rapidly return to their homes.

These two operations will begin on the same date and will end on the same date.

A cease-fire will be observed between the South Viet Nam People's Liberation Armed Forces and the armed forces of the United States and of the other foreign countries in the U.S. camp as soon as the parties reach agreement on the withdrawal from South Viet Nam of the totality of U.S. forces and those of the other foreign countries in the U.S. camp.

2. REGARDING THE QUESTION OF POWER IN SOUTH VIET NAM

The U.S. Government must really respect the South Viet Nam people's right to self-determination, put an end to its interference in the internal affairs of South Viet Nam, cease to support the bellicose group headed by Nguyen Van Thieu now in office in Saigon, and stop all manoeuvres, including tricks on elections, aimed at maintaining the puppet Nguyen Van Thieu.

By various means, the political, social, and religious forces in South Viet Nam aspiring to peace and national concord will form in Saigon a new administration favoring peace, independence, neutrality and democracy. The Provisional Revolutionary Government of the Republic of South Viet Nam will immediately enter into talks with that administration in order to settle the following questions:

- to form a broad three-segment government of national concord that will assume its functions during the period between the restoration of peace and the holding of general elections and that will organize general elections in South Viet Nam.

A cease-fire will be observed between the South Viet Nam People's Liberation Armed Forces and the armed forces of the Saigon administration as soon as a government of national concord is formed.

- to take concrete measures with the necessary guarantees to prohibit all acts of terror, reprisal and discrimination against persons



DANCE the EAGLE to SLEEP



DANCE THE EAGLE TO SLEEP, by Marge Piercy. New York: Doubleday, 1970. \$5.95.

DANCE THE EAGLE TO SLEEP is a vision of revolution in novel form. It tells the story of young men and women who come together (during a high school demonstration and takeover) to form a tribe. They call themselves Indians (after one of the "leaders" of the group, Corey, who is half-Indian), and they are dedicated to smashing the state. Instead the state mashes them, and three of them are left at the end to recruit and rebuild the forces which will forge a new society.

As a vision, the book is fascinating—Piercy moves deftly back and forth between the minds of her characters. Each chapter is written from the point of view of one of the main characters: Corey, the visionary half-Indian who begins the tribe and is at its center; Joanna, the runaway who becomes Corey's mate; Shawn, the rock-star who gives up fame and money for the revolution; Billy, the oddball genius in physics

and mathematics who decides to use his knowledge against the system. As they are faced with choices in crisis situations, each character develops and moves from his or her youth into the more complex world of adulthood. As a chronicle of personal development DANCE THE EAGLE TO SLEEP is sensitive—it touches upon the pain and poignancy of youth trying to move together and relate to each other in totally new ways.

As a novel of or about revolution, the book chronicles the failure of the youths' attempts to develop an alternative society. The details of their failure bears a spooky, almost too real resemblance to life within a Weather collective. Aside from the glaring difference in the women's roles and the Indians' tolerance of monogamy, much of the militarism and third world rhetoric is the same.

In describing the ultimate failure of the communes, Piercy has written a New Morning statement of her own. She says of the Indians, and it fits the Weathermen of 1969:

"It had to do with wanting to be somebody else. It had to do with the middle-class guilt that all these kids had instilled in them, a sense of powerlessness in themselves, futility, the subtle socialization through guilt and shame." (176)

Weathermen were going to make the revolution, they were going to lead white armed revolt against the strongest, most powerfully equipped military force in the world. They were going to do this with only the few hundred of them, allied, but only theoretically, with the third world. They believed in themselves so strongly that this did not sound at all ridiculous or presumptuous. When they found it took too long to organize people, they were ready to go to the guns and do it themselves. Piercy says of the Indians:

"The model of warfare, without the firepower to wage it, had seduced their imaginations...they had done no propaganda. They had been too turned off by the great square glimmering vaccuums to do other than turn away, so they had no allies." (221)

Weatherpeople created themselves as armed revolutionaries in their minds. They were closer to the Vietcong and to the Tupamaros than they were to the kids they met on the streets. And Piercy says:

"They had to be forged in seriousness by the simple understanding that they must win or die. They must experience the brutality inside the empire that it exercised over subject peoples outside: armed repression, mass murder. Then they would become real revolutionaries...." (185-6) "Most of the kids talked a great deal of Mao and Che and Lenin, and if they could make a comparison, no matter how farfetched, between something they were doing and some action one of their heroes or some piece of history in China or Cuba, then they were suddenly more confident, they felt real." (142)

The book makes the collective errors of early Weatherman so real—the collective arrogance, the collective confusion of pain with virtue, the collective bowing to leadership, which only isolated the leadership and made their job that much more

difficult. At one point, when the Indians are under heavy repression, she says that they would rather sit in rooms and have long rhetorical discussions on revolutionary tactics than to go out into the streets and see what was really going on and what they could do about it.

"They were always whipping each other into more-and-more-militant thrusts of rhetoric. Nobody dared seem less revolutionary than anybody else. Their language was all of armed struggle, while they had not one plane or tank or bomb." (142)

The Indians total rejection of all things white, capitalist, consumer-ist, and American parallels Weatherman's (again, except that the Indians allowed monogamy). Their brave search for a new culture, their experimentation with their own lives, their trust in each other, their complete lack of fear of death, all these were like it was in Weatherman.

The only date mentioned specifically in the book is March 18, just after the Indian communes have first been raided, and many Indians killed and captured. March 18 is also the date of the first Weatherbombing of the pig station in New York City, some 2 weeks after the townhouse explosion, which killed three Weatherpeople.

The striking parallels between Weatherman and DANCE THE EAGLE TO SLEEP allow for some interesting conclusions—Piercy is telling us how NOT to make a revolution. She raises some interesting questions which our movement would do well to ponder. For example, how much and at what time should we emphasize the military aspect of our struggle? What should be the proportion of time spent organizing in the city versus developing in the country? In the book, there are both country and city communes. The country seems to be a good place to learn skills and generally "get your head together," but the hard organizing takes place in the city. And in the end, the country commune makes an easy target for the enemy. How prepared are we for the insidious creeping fascist front? The novel imagines a policy called the Nineteenth Year of Service, whereby all nineteen year-olds are drafted to serve the State for whatever purpose it sees fit.

Penalties for refusing to serve are severe. Even more frightening, one of the Indians is "reconditioned" when she is captured, and transformed from a free soul into a State robot.

In spite of the depth of Marge Piercy's vision, the novel has some serious inconsistencies, most notably, the way in which women and blacks are treated. It might be considered unfair to expect Marge Piercy to conform to a "realistic" view of things in a work of fiction. However, the novel does in so many ways deal with OUR lives and portrays OUR problems that one comes to expect a consistent revolutionary outlook in the novel. That is why her treatment of the roles of blacks and women jars so distinctly with the rest of the book.

The role that women play in the novel is inconceivable to those of us who consider ourselves revolutionaries. The Indian women sit at meetings and are afraid to speak, they are relegated to cooking and cleaning chores. The women are essentially defined in terms of the men they sleep with. There is a sense of an awakening women's consciousness—one woman tries to assert herself out of a monogamous relationship, but she does so by fucking someone else and then making all three of them feel guilty. (her means of "liberation" is not surprising—Piercy allows an inordinate amount of space to fucking. Her characters seem possessed by superlibido, and they are able to perform the most amazing sexual feats at any given time.) At least in the end we are left with Ginny, a woman who has developed a strong sense of self, but it is a strength developed in solitude. She has learned a hard lesson about the danger of a consuming monogamous relationship (which we would all do well to think about), but she remains bitter because the man in question ultimately rejected her:

"He wanted her more than he wanted anything...more than the whole tribe put together. When he knew he couldn't have her anymore, he left us to die. It all comes down to the same old private-property thing." (226)

The treatment of blacks in the novel borders on racism. Piercy portrays a group of young kids who take to the countryside in upstate New York, and

live on nuts and berries and fun, and during the winter they survive with the help of medicine and food drops from the Indians, whom they don't really trust. It is inconceivable that such a situation would arise under any circumstances, and Piercy should have either read some history or even the daily newspapers and revised her portrayal of blacks or left them out of the novel altogether.

One of the greater strengths of the novel are its words and images. Piercy does beautiful things with words, as you know if you've read any of her poetry. The dance is one of the main images of the book. After each "council" meeting, the Indians take some dope and gather in a circle to dance. It becomes an expression of their feelings, their love for each other; they dance their frustrations and their lives, their sorrows and joys.

"Mostly, early in the dance, they danced alone. But often enough, couples danced. Sometimes boys danced with boys and girls with girls. Occasionally groups of three or four would form. Some of the dancing was passionate, some comic, some competitive and muscular, some consciously graceful or expressive, some overtly sexual. Two guys were teasing each other, mocking, leaping higher and higher and making fierce grimaces and chopping gestures—a danced-out samurai duel. A girl was spinning in trance, spinning, spinning till she fell and lay on the floor, and another girl squatted to take care of her and eventually to lead her to resume a place in the outer circle. Sometimes after they had danced, people would dress again, but often they did not—especially if they had painted their bodies with care. The music pounded on. Bodies expressed the music's rhythms and their own." (78)

In the end we are left with the failure of the Indians to form a revolutionary tribe which could overthrow the government, and we are left with three former Indians and a new baby which constitute the hope for future generations. We should understand their failure and learn from the mistakes they made. Remember the eagle which consumed Corey, and the dance which was the positive power of their existence. We will only win if we love each other enough to win.

COUNCILS TAX 'EM PLAN



A Big public hearing is shaping up for next Thursday with Berkeley's business-people and Chamber of Commerce types on one side and the radical councilpeople (Hancock, Bailey and Simmons) and people's program supporters on the other.

It all revolves around a proposed business tax that the radicals want to use to raise money (\$1.3 million worth) to pay for the new social programs that were cut from the City's budget last week.

By putting these programs into a newly-created category called "delayed funding" the liberal (Sweeney, Kallgren and Widener) and reactionary (McLaren and Price)council members were able to bury it. Now the radicals are pushing this new tax to bring some life back into the social programs.

Sitting in the "delayed funding" trash basket are allocations of \$163,900 for several drug rehabilitation programs, \$22,338 to begin a Precinct paramedic health project, \$300,000 to use for child care services, \$2,500 each for the health clinics, such as the Free Clinic, West Berkeley Clinic, Bobby Seale Clinic, and the Women's Health Center, \$159,051 for an old folks center, \$25,000 for studying the feasibility for the city's "municipalizing" PG&E's electrical monopoly, \$30,000 for lawyers to fight racial and sexual discrimination, pollution, and consumer fraud, \$6,600 for tot lots, and other moneys for people-oriented projects.

The new tax is designed to replace and old tax that was clearly regressive and which placed the burden, as usual, on the small people. It charged businesses \$30 for the first employee that they had, \$7.50 for each of the next 9 employees, \$3.75 for each of the next 90, and \$2.25 for every employee thereafter. Not only did the larger businesses get a break from these regressive rates, but there was a \$1500 maximum tax for the big boys. The old tax also did not take into account the fact that the doctor and the street vendor earn vastly different amounts of money—even though they both paid the same \$30.

The proposed new tax, which was written by Bailey and Simmons and their staff with the help of an April Coalition city planner and an economist, aims at taxing business people according to their ability to pay. It classifies different types of businesses and professionals according to their approximate profit-margins (value added), and sets a proportional tax on their total gross receipts. Supermarkets are in one of the lowest-taxed categories, because they have small profit margins, while professionals like doctors and lawyers are in the highest-taxed category.

In order to raise \$1.3 million, the lowest category would have a rate of about 61 cents for every \$1000 of gross receipts, while the highest category would pay \$7.73 for every \$1000 taken in. In addition, there would be an exemption of \$6000 for everybody in order to protect the small business people, like street vendors and artisans.

The businesspigs are planning to strenuously oppose changing the tax or getting social programs from it. (They don't seem to care about small businessmen or for the people for that matter). What the radical councilpeople are hoping for is a good turnout of people to speak for and support the social programs which they have been unsuccessfully (so far) fighting for. The hearing is at 7:30 in the Community Theater on Thursday the 16th. Anyone can speak to say their piece, all you have to do is fill out a card when you get there. Or you can call the City Clerk in advance at 644-6480. See ya there.

ART FEST

Once again, on September 11 and 12, Provo Park will be the site of the annual Berkeley Exhibit and Sale of Arts and Crafts. Some 400 artists and crafts people from all over the state will display their works from 10 to 6.

There was an effort this year to make the festival more democratic: The five member Art Festival Board sent out a questionnaire to "sample member opinion": the press release promises a "de-emphasis on commercialization, and a push for community involvement, mirroring the concerns and ideals of the artists, themselves". Also, this year, prize winners will be awarded on the votes of the exhibitors unlike previous years when a panel of jurors selected the winners. Medallions will replace the cash awards of previous festivals.

Other changes this year are a change in the layout of the festival to reduce congestion, the bandstand area will be available for use by musical groups, and the children's playground at the corner of Grove and Center Streets will be used for child care. The only change which does not seem to be to the benefit of the people is that the money saved by replacing cash prizes with medallions will be used for ratherbureaucratic purposes: "improved security", "new information structure", and "paid part time staff to effectively implement expanded Festival Planning"; instead of redistributing the money donated among the exhibitors themselves.

BLACK BART BRIGADE

A new magazine is taking shape out in Canyon country. We're calling it the Black Bart Brigade in honor of a sweet old gentleman of the last century who decided to "take up arms against a sea of troubles" he could no longer cope with. He robbed Wells Fargo stages and leftbehind poetry, like this one:
I've labored long and hard for bread,
For honor and for riches
But on my corns too long you've tread
You fine-haired sons of bitches.

We think there are a lot of people buried in the corporate massage who feel essentially the same and need the encouragement to find their own way out, and that's what this magazine is all about.

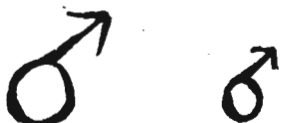
We're going to need help from the local community to get it on its feet—things like articles, art work and calligraphy, and the physical work of getting it all together and then out to where it will do the most good. There are some special needs like an occasional pad in Berkeley or SF where the editor can recuperate from the strain of it all, and a special plea to other movement groups for any mailing lists of friendlies in the corporate state. And naturally, money is always welcome.

Send you love and other offers to Black Bart Brigade, PO Box 84, Canyon, Calif, 94516. And watch for our announcement in the newest issue of Vocations for Social Change.

MALE'S LIB

Male liberation activities are picking up again as the fall begins. Next Monday, Sept 13, a meeting will be held for men interested in working on the next issue of BROTHER, a male liberation newspaper. A lot of articles have been sent in from men's groups in Berkeley and around the country and we have to begin fund-raising, layout, plans for distribution, etc. Men interested should call 654-4704 for details on the time and place. One of the ideas for fund-raising is a men's bake sale. The paper is perennially broke and it takes money to put out each issue and sales just pay off the debt. Contributions and subscriptions are welcome at BROTHER, 1721 Grove St, Berkeley.

New men's groups are being set up through the fall catalogue of the Free University, and there will be a potluck picnic in Ho Chi Minh Park on the first Sunday in October at noon for men to get together and start the new groups.

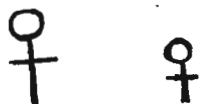


SISTERS

The TRIBE received this note from a sister in Oakland:

I was walking on Acton Street heading toward Lester, just up the hill east of Lake Merritt, when I was harassed by a man in a late model maroon Pontiac (68 or 69). After the usual comments back and forth, he called me a fucking bitch, to which I responded that he was a fucking cocksucker. He told me I had a smart mouth, parked his car and came towards me, obviously ready to beat me up. He was around 30, had black hair and a short trimmed balck beard, about 6 feet tall, maybe 170 lbs. It was only 10 in the morning! When I screamed a couple of times, he went away.

(TRIBE note. This is just another instance of the need for women to have at least some knowledge of self defense. Many at the present time are available in the bay area free or charge. If you want info, call the TRIBE or the Free U.



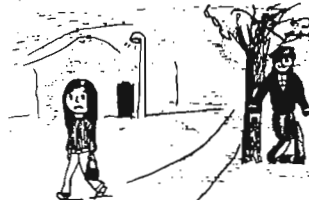
SELF DEFENSE

Women's oppression is...



women having to stay quiet while men run the world

Women's oppression is...



being afraid to walk in the street alone at night

Women's liberation is...



women working together to shape the world

Women's liberation is...



women being able to defend themselves

THIS TO THIS

COVER THAT GROOVY LONG HAIR
BUT ONLY TO SECURE A JOB OR FOR MILITARY SERVICE.
Let it swing long again on weekends.
Men's wigs to cover long hair.

THE SQUIRE FOR MEN
WRITE TO DEPT. 22A
HAIRPIECES
230 Powell St., S.F.
982-4142

PEOPLE
Ride Wanted a Lot-North (Eugene or Bellingham) for two, 1 human & 1 canine. Both can share expenses, if nec., Peggy 843-8075.

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Milos Forman's
FIREMAN'S BALL & LOVES OF A BLONDE

STUDIO B
MYRA BRECKENRIDGE
Raquel Welch, Mae West
BEDAZZLED

COMING 15-21 SEPT
Hitchcock's SUSPICION
Cary Grant, Joan Fontaine

Truffaut's
SHOOT THE PIANO PLAYER
Charles Aznavour, Marie Dubois

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VW Righteous prices call 524-0580

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Messages

No body is looking for no one this week.

UKIAH FREAKS. Left my specs in your van. PLEASE mail to Dave R., 1423 Mt. Blvd., Oakland, 94611.

TRIBE PEOPLE NEED WORK. We have usual newspaper skill: writing, research, layout, etc. as well as many other skills. The paper can't pay us. HELP! call 549-3391.

Rip-off Press has 6000 sq. ft. warehouse space to rent to craftsmen, artists, etc. at 8 cents to 10 cents per square foot in a modern building. Call 863-5359.

TRIBE STAFFER does quality graphic & commercial art and ad design. Res. Rates. Contact Hank at the Tribe.

The Tribe has a co-op number. 834. Use it.

I had a stereo ripped off from 1709 Grove St. If anyone knows of its whereabouts, call 848-2393, ask for Dave Brohn.

send us an ad

date.....
names.....
address.....
phone.....

Days.....
Weeks.....

No ads will be taken from the phone. Ads cost 5¢ in paper & 10¢ in each issue. 2¢ if ad runs Tuesday to Saturday. Each letter, space, and punctuation Snake Pit now free except for selling shit. men count as a unit.

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so cannily inverted consciousness
and altered audience perception.
—Time Magazine

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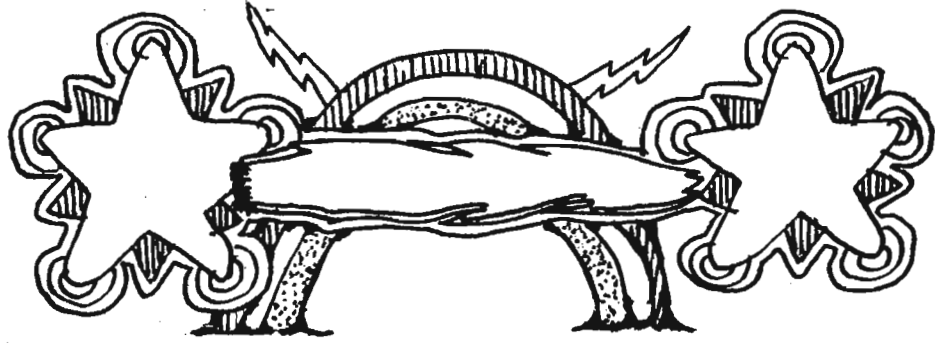
"THE DANCING WAS GREAT, THE DANCERS WERE BEAUTIFUL. IT KNOCKED ME ON MY ASS. GO STONED."
—Berkeley Tribe

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PEOPLE

+!(are usually nice)!+

Prisoner wants to correspond with anyone. Is Leo, loves singing, dancing. James Poindexter, Box A-E, San Luis Obispo, Ca 93401.

Interesting and unassuming prisoner of the state wishes to exchange views and ideas with anyone, particularly young women. All letters will be answered. Patrick A. Roberts, Post Office Box A-E, San Luis Obispo, Ca 93401.

I would like to correspond with people from all walks of life. I am 29, intelligent, and lonely. I would like to write to human beings. James Butler, Y-0400, Drawer R, Huntingdon Pennsylvania 16652.

I am wishing to bridge the correspondence barrier between this side of walls of the concentration camp with Sisters and Brothers. I just want to share my views with anyone who may be interested. My sign is Aries. Joseph Bailey, Drawer R, Huntingdon Pa. 16652.

I would like to correspond with women of my age group, 26. All letters will be answered and sincerely appreciated. William A. Jackson, 622346-3A-120, PO Box 777, Monroe, Wash. 98272.

It's been a long time since I've heard from anyone, I'm getting out on 29 Sept and I'd like to establish some touch and/or correspondence that I can continue on the outside. Clarence Thomas, PO Box 67, San Bruno, Ca.

HELP!! I am a prisoner!! I need some one to write to. I will answer all letters from anyone, (preferable women), but will answer from anyone. Freddie Dale Barnhill, PO Box A-E, San Luis Obispo, Ca 93401.

These guys mentioned sure appreciate any mail, so please pick one out that gives you the right kind of vibes and write. It will be appreciated more that you can know.

Raising from jail on 21 December, I will need job and place to stay, to meet requirements of state parole. Experienced rancher, mason, photo-journalist and thief. Seeking work, love and peace of mind-and truthful human beings. Correspondence will be welcome; there's four months-left on this bit. Love, Roger Daisley, PO Box 67, San Bruno, Calif.

American prisoners in Mazatlan, Mexico would like to correspond with their American brothers and sisters north of the border. They can give info on laws, customs, crops of Mexico. Write John Charles, C.P.M., Mazatlan, Sin., Mexico.

Prisoner has been out of contact with "free world" for 3 years. Desires to correspond. Frank L. Ciaccio, PO Box 600, Tracy, Calif., 95376.

George lives.

United World Press Cooperative, a free, sharing, syndicate of the peoples' media can use seriously written articles dealing with all phases of the counter-culture as well as the death-kulture which it is replacing. Cartoons, poetry, columns, photos (b/w) also needed. This type of material can be very useful to small, new, or struggling media groups. Sample packet sent on request. UWPC is a political, (non-tax-exempt) non-profit organization. People forming, or formed as Media groups can plug into each other thru UWPC---contact us. UWPC, Rama Piipen packets, reference lists, etc. prepared for all our brothers/sisters struggling to servethepeople and stopthepeg with any form of communications systems---including touching. Write UWPC, The Rama Piipen Collective, P.O. Box 641, Newcastle, Ca, 95658. Reader and library subscriptions available for small annual fee. Packets sent free to prisoners and services people. Venceremos

I am an ex-con Heroin addict (20 year user) who needs help. Have chance to join Methadone program when released from jail (9/29/71) but need help with entrance fee (\$50.00). Also need employment, would like to work in counseling with younger people who have drug problem, or others. Replies may be sent to me care of Methadone Maintenance Program, 1301 Pierce St., S.F., Attn. Dave Robinson, Counselor, or job offers to me at Clarence Thomas, PO Box 67, San Bruno, Ca.

RIDE wanted to Mazatlan Mexico or South America for MEDIC or MEDICAL SUPPLIES. Van preferable. Lv. soon. Can share expenses and pay fee. Call Garv. R4R-1979.

Serendipity

The Red Movers: A heavy mov. van, pads, dolly, courtesy, what else? an easy crossing, 5487800.

ALTERNATE SCHOOL NEEDS PIANO AND OTHER USEFUL STUFF; also students. Bay High School, 805 Gilman, 525-3631

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FLICKS:

*Secret Cinema—Shoot the Piano Player (Aznavour), Stimulation, and Noon, 3345 17th St, SF, ph. 861-4396

SOUNDS:

*Boarding House—James and the Good Bros., Uncle Vanity, Chris Williamson, 960 Bush, SF, 9:15pm, \$1.

THEATRE:

*Ferlinghetti reads and sings—benefit for Project Artaud, 2800 Mariposa, SF, \$2.00, 9 pm.

HAPPY-NINGS

**Kensington Youth Hut—speakers on transcendental meditation, corner of Arlington and Rincon, Kensington, 8 pm



FLICKS:

*Secret Cinema—SEE FRI

SOUNDS:

**Julian Theatre benefit, Nitro Express, Workin' Mans Band, at Portero Hill Neighborhood House, 953 DeHaro St, SF, \$1.50

THEATRE

**"Take Care of Business"—SEE FRI

HAPPYNINGS:

*Tiedye workshop—Centre of the arts, 10 am-5 pm, 2676 California, SF, \$5.

Geo rge



today

Flicks

*Telly Rep—See Wed. Univ. Art Museum—"Der Leone Have Sept Cabezas"(Congo Brazzaville) 7:30, 9:30 \$0.75

Sounds

*NOH-Jabo Stokes, Pure Love & Pleasure, 9pm \$1.00

Theater

Secret Cinema—"Stimulations"(Melfi), "Noon"(McNally), "Shoot the Piano Player"

Happy-things

*Symbol relationships in astrology, tarot, I Ching, dreams, and Jungian psychology (whew!), Metaphysical Center, 420ve candidate

Sutter St.SF 5:30pm, \$2.00

*New Orleans House—Peace love and Pleasure

FLICKS:

*Secret Cinema—SEE FRI

SOUNDS:

*Boarding House—SEE FRI

THEATRE:

**Theatre of Man—auditions 2 pm at Firehouse Theatre, 1572 Calif. SF, Bring parts, not more than 5 min, Also needed are technicians and prod. assts.

HAPPYNINGS:

*Antiwar GI show—SEE SAT

FLICKS:

*Tele Rep I, Key Largo, Taxi and Smart Money, II and III—SEE FRI

SOUNDS:

**Lone Mountain College Chapel—The complete organ works of Bach, 8:30, 2800 Turk, SF.

HAPPYNINGS

*Psychic formation of symbols and symptoms in dreams, health and illness—Metaphysical Center, 420 Sutter, SF, 5:30 pm, \$2.

FLICKS:

*Tele Rep—SEE MON

SOUNDS:

*Stephen Fiske—mother lode, 2001 Union St, SF, 9 pm

HAPPYNINGS:

***"Unorthodox Healing and Acupuncture" 7:30 pm, Jewish Community Center, 3200 Calif St. SF.

FLICKS:

*Telly Rep—SEE FRI

SOS, GI Friends Benefit—Only the Beginning and Hanoi 13, 145 Dwinelle, 2 complete showings 7 pm & 8:30, \$1.

SOUNDS:

*Stephen Fiske—Orion, 40 Cedar Alley, SF, 9 pm.

Roland Young's KPFA show at 10pm this Saturday will feature a conversation with Le Ahn Tu, the Vietnamese woman who spoke at the Presidio rally last Saturday.

TCB

Abortion/Pregnancy Counseling—Oakland	444-5592
Abortion Communication	387-6480
Abortion Counseling	548-2570
ACLU: Bkly	548-1322
SF	433-2570
Aid to Criminal Defendants	285-4750
Alameda Welfare Rights Organization	532-5963
American Indian Center	552-1071
Asian Legal Services	781-0978
Associated Students of SF State	586-7218
Berkeley Coalition	848-4084
Berkeley Neighborhood Legal Serv.	841-9274
Bethlehem Community Center	452-2245
Black Panther Party	465-5047
Breakaway (Women's Free School)	848-0910
Citizens Alert (SF)	776-9669
Community Projects Office	642-6392
Connections	863-1604
Daily Californian	642-3932
Downtown Peace Coalition	989-7290
Draft Help: Bkly	843-9725
Oak	451-1672
Haight-Ash	621-9553
SF	863-0775
East Bay Education Switchboard	548-1204
East Bay Open Housing	632-9111
Ecology Action	843-1820
Ecology Center	548-2220
Ecology Center SF	391-SMOG
Economic Action for Peace	642-6583
Everyman Free Clinic	864-9177
Family Planning	845-6550
Fire Department	845-1701
Food Conspiracy Switchboard	845-9627
Food Project	843-6230
Food Stamps: Bkly	849-2460
Oak	874-7034
SF	558-5662
Free Bail Project (SF)	558-7249
Free Church	549-0649
Free Clinic	548-2570
Free Hashbury Clinic	431-1718
Psych Annex	621-8259
Free Store	533-7210
Free U	841-6794
Gay People's Project Office	845-9900
Good Times (SF)	922-9981
Haight-Ashbury Free Clinic	621-9553
Haight-Ashbury Legal	864-2240
Hastings Draft Center	621-9851
Heliohope (SF)	932-1668
Heroin Detoxification Center (SF)	621-2014
Huckleberry's for Runaways	731-3921
I.D.E.A.S.	367-5995
Indian Center, S.F.	864-2622
KMPX	771-8503
KPFA	848-6767
KSAN	986-6244
Marin Music Switchboard	924-4488
Marin Peace Coalition	456-4071
Mission Switchboard	766RS
National Lawyers Guild (SF)	863-5193
National Lawyers Guild (Bkly)	845-4123
New Morning	845-3441
Newsreel	621-6196
NCCF	525-2623
NOW	776-5723
Nat'l Transexual Counseling Unit	421-9850
SF Gay Switchboard	854-3063
Ocean View Committee	524-5953
Pacific Counseling Service (SF)	431-8080
Peace and Freedom (E. Bay)	653-2932
(SF)	664-1941
Pentagon GI Coffeehouse	832-0586
Peoples Architecture	845-3441
Peoples Legal Center	548-8090
Peoples Medicine Collective	548-5119
Planned Parenthood: E. Bay	654-3212
SF	567-0870
Teen Clinic	922-1720
Police Complaint Center	548-0921
Potrero Hill Legal Defense	285-9950
Pregnancy Counsel: SF	922-1720
Oak	654-4075
Bkly	845-6550
Oak	654-4075
Project One	861-6822
Radical Psychiatry	524-4662
Rap Center	548-2570
Runaway Center	849-1402
SF Newsreel	626-6190
Society for bio-consciousness	549-3053
Solidarity Films	843-7888
Student Research Facility	549-2172
Suicide Prevention: SF	221-1424
Alameda Cnty	849-2212
Contra Costa	939-3232
Support Our Soldiers Switchboards: Alameda	548-2934
Bkly	522-8363
E. Oak	549-0649
Fogline	569-6369
Haight-Ash	665-2721
Marin	387-7000
San Jose	456-5300
W. Oak Legal	295-2938
841-2349	836-3012
Tech Krills	841-2349
Torch	237-4667
Tribe	841-9151
United Farm Workers	549-3391
Up Against The Bulkhead	864-5613
V.D. Clinic	647-4570
Venceremos Brigade	845-0917
War Resisters League	845-6326
Welfare: Bkly	626-6976
Oak	849-2460
874-6634	
Welfare Rights Organization: Mission	648-7580
SF	392-8076
White Panther Party (Marin)	924-1159
Women's Center	845-9403
Women's Health Collective	448-5777
Women's Lib SF	863-2114
Youth Hostel	549-3426

KPFA 94.1

FRI 10

7:45 Denny Smithson's program

SAT 11

1:30 pm Vocations for Social Change people talk about themselves

SUN 12

10 am Radio essay on the spirit of the PUEBLO, the common people of Chile, expressed in popular and ethnic songs, poems and cooking recipes.

support of peoples liberation movements throughout the world and especially Indochina.

MON 13

11pm Commander Matt Koell, head of the American Nazi Party talks about repatriation of blacks to Africa, nationalization of radio, TV and Wall Street, elimination of all Jews from the US and about womens liberation and Henry Kissinger.

TUES 14

5:45 SF Womens Media Workshop

CONTINUUM

Calendar of Events Mon-Fri 5pm

KPFB 89.3

WED 15

8 pm Report-analysis:commentary by the Bay Area Institute

THURS 16

1:45 Reb/c of reports from Bay Area Institute and NACLA in case you missed them yesterday