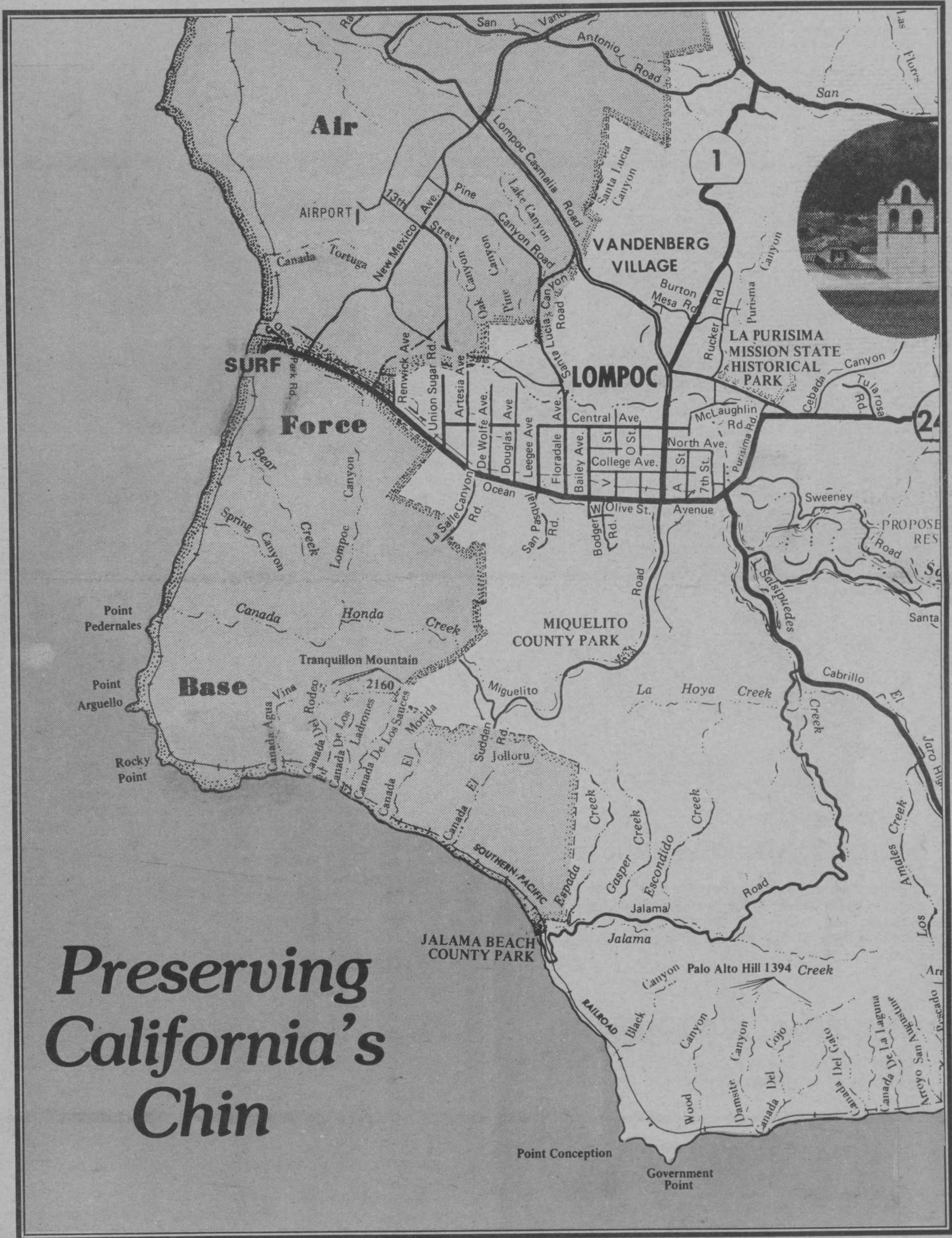


# FRIDAY

MAGAZINE

A Weekly Feature  
of the Daily Nexus



## Preserving California's Chin

Also: W.D. Hackney: Man or Myth  
Del Playa: I.V.'s Champs d'Elysees  
Self-Actualization on a College

# I.V.'s Champs d'Elysees

By DAVE KIRBY

When Judy Smith was in high school, she came to visit her sister at her Isla Vista apartment. During the weekend, young Judy constantly overheard people talking about Del Playa — "where all the great parties happen." It was not until Judy finished high school and came to live in I.V. herself that she realized Del Playa was a street and not some chic, local club.

This degree of confusion may not occur every day, but many, many people do have misconceptions and prejudices about the street. Those who don't live there see it in a different light than those who do. Del Playa definitely has an image. The street possesses its own reputation, its own mystique. To an outsider, Del Playa would appear to be a paradise: young, healthy people residing in beachfront apartments, throwing parties and having unbounded fun all the time. However, the street has its problems and disadvantages. Could it be that the good-

life-on-Del Playa image is just a myth? Are there problems in paradise?

The 1,500 or so folks who were lucky enough to secure accommodations on the cliffside drive shared many reasons for moving here. Of course, the main reason is the beach. UCSB is a beach school...so why not live on the beach? "I like to look at the ocean when I get up and when I go to bed," said second-year resident, Jay Weiss. "For me, the sea is a virtual panacea." Carl Bodeman agrees. "Besides," he said, "you can wake up in the morning and see if you want to surf or not."

Living on the ocean has other advantages. The constant breeze keeps things cool and fresh. Every evening, the fiery, setting sun may be watched from the living room. Of course, the view, for which Isla Vista gets its name, is spectacular. Sun, sea and islands can really help soothe the haggled mind. Also, as Debbie Salvay pointed out, if you live on the ocean side of Del

Playa, "you don't have people behind you like other streets, just a wide, open space." One resident likes living on the street because of "its reputation." He says D.P. has an image and people are impressed when he tells them where he lives.

Del Playa is where the action is. New York has Park Avenue and Los Angeles has Sunset Boulevard. Well...Isla Vista has Del Playa Drive. Young people from both I.V. and Goleta flock to the street on weekends to check out what's happening. This Friday and Saturday ritual of "cruising D.P." is welcomed by some residents and loathed by others. Either way, the parade only helps to perpetuate D.P.'s reputation as the partying nerve center of the community.

Mike Solomon likes this aspect of Del Playa life. "The street is a lot of fun," he said. "It has a reputation as a partyland...a playground of sorts. Last year, we would come here to cruise, now we just have to step out the door."

(Please turn to p.A7, col.1)

## TV-APARTMENT

A TRUE STORY.... 12,000 COMPLETELY LIBERATED PEOPLE, GLOWING WITH FREED SEXUAL ENERGY, RELATING HONESTLY, OPENLY AND FOR REAL!



'I.V. Apartment' appeared in the Nexus at the beginning of Winter quarter, 1973 and continued sporadically into Fall quarter that year. Mike Gordon, creator of the series, said the idea grew out of an itch to do something local. "Looking back, I guess the whole thing was pretty antagonistic." Though six years old, Gordon's comics still seem to capture the essence of today's Del Playa mentality.

COUPON

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Magnolia Center

# Lifeline

"a weekly publication of the office of student life"

Lifeline is a weekly calendar of events, meetings, announcements & services published every Friday by the Office of Student Life. Student organizations having any announcements should submit them to the office on Tuesdays by noon. Phone 961-2282.

## FRIDAY, NOVEMBER 16

People Against Nuclear Power: Film "The Affects of Gamma Rays on Man in the Moon Marigolds" Physics 1610 6 8 10 p.m. \$1.50  
Merhaba Folk Dance Group: Dance Old Gym 7:30 p.m. Everyone Welcome

## SATURDAY, NOVEMBER 17

UCSB Bike Club: 15-30 mile bike ride with slow and fast groups 8:30 a.m. Meet at A.S. Bike Shop Everyone Welcome!

## MONDAY, NOVEMBER 19

S.B. People Against Nuclear power: Lecture "The Doom-day Strategy" by Sidney Lens C.H. 3 p.m. Free  
California Students for Kennedy: Meeting Ellison Hall 3rd floor Lane Room 4 p.m. New Members Welcome  
Student Health Services: I.V. Health Projects "Healthstock" Free Health Screening, Blood Tests, Information, Demonstrations, Music Theatre Storke Plaza 11 a.m. — 4 p.m. Free

## TUESDAY, NOVEMBER 20

Gay Men's and Women's Rap Group: 7-9 p.m. UCen 2292  
Student Health Services: Lecture "Plaque-Control Keeping Your Teeth Ultra-Rite" by Dr. David Dart, UCSB Dental Clinic SHS Conf. Rm. 3 p.m.  
AS Legal Aid: 5:30-9 p.m. UCen 3137  
Aish Hatorah: Discussion UCen 2292 4 p.m.  
Friends of the Farmworkers: Speaker Storke Plaza 12 noon

## WEDNESDAY, NOVEMBER 21

Student Hunger Action Group: Weekly Meeting UCen 2272 5:15 p.m. Everyone Welcome

## ANNOUNCEMENTS

DON'T FORGET MARKET DAY NOVEMBER 29th 9 a.m. — 4 p.m. STORKE PLAZA

ARE YOU PLANNING A FUND RAISING EVENT?

If your student organization is planning a fund raising event, in order to insure that your fund raising event will take place, the Office of Student Life is requiring a representative from your organization to check with the Office of Student Life four weeks prior to the date of the event.

HAPPY THANKSGIVING FROM EVERYONE IN THE OFFICE OF STUDENT LIFE

# Chumash Lead Native American Struggle for the Western Gate

By DEBBIE YORK

Archie Fire Lame Deer calls Pt. Concepcion the "last stronghold." Lame Deer is a spiritual leader from the Sioux nation. He was "sent here for spiritual reasons," he said. "I am part of the whole spiritual scheme of things."

"It (Pt. Concepcion) is the last stronghold for our religion. This is the area to where we have been pushed, clear across the United States. We are standing at the end of the water. Our religion is standing at the end of the water," he said.

With these words, Lame Deer is expressing the Native American feeling about Pt. Concepcion and the intensity of their belief that a liquefied natural gas terminal can not be built there.

When Judge Samuel Gordon approved the Western LNG project to build an LNG terminal at Little Cojo near Pt. Concepcion, he said that any auditory disturbances resulting from the LNG terminal and the disadvantages there of the small number of Chumash and their supporters were "clearly outweighed in the public interest by the needs of 22 million Californians for the Indonesian and south Alaskan gas which will be made available to them by the Little Cojo terminal."

To the Indians, it is not a matter of "auditory disturbances." They believe that a terminal at Pt. Concepcion would "close the Western Gate," the place where new life enters the world and where the souls of the dead pass through to join their ancestors.

Indians feel it is not a matter of their "small" numbers against 22 million Californians. It is a matter of preserving their religion and culture after hundreds of years of suppression by the white man, a suppression which has reduced their number to "small."

The significance of Pt. Concepcion goes beyond that of affecting only a "handful" of Chumash Indians. Those that have been involved in the fight to save the spirituality of Pt. Concepcion include members of the Sioux, Potawattamie, Cherokee, Maya and Pima tribes, as well as different clans of Chumash in the area. Some, like Lame Deer and Johnny Flynn, a Potawattamie, involved with the Santa Barbara Indian Center, feel they are here on a mission. They feel they are fighting for a way of life.

Two weeks ago, spiritual leaders from across the country came to Pt. Concepcion for a spiritual and ceremonial gathering. They represented tribes such as the Mohawk, Iriquois Confederacy, Muskogee, Sioux, Hopi and Nez Perce.

Flynn has called Pt. Concepcion a "symbol." "We have a religion and culture we have fought hard for. Our lives are the only thing that the Great Spirit has given us to try to achieve harmony with the earth. We will put our lives on the line to stop this project," he said.

The Chumash Indians are the traditional "keepers" of the Western Gate, which has significance for tribes across the nation. According to Lame Deer, "We understand that Pt. Concepcion is an area where we practice our religion regardless of what tribe we are from. History has it, or things that have passed on, prophecies that have been handed down to us tell us about Pt. Concepcion, and this is coming from the midwest. This is where our religion will stop."

Lame Deer explained the spirituality of the Indian people as having to do with "Mother Earth, the earth itself." He believes that the Indian people are the overseers of the continent, that they were picked for this reason. "The Indian respects everything, every piece, every grain of sand. Every piece of dirt is sacred to us," he said.

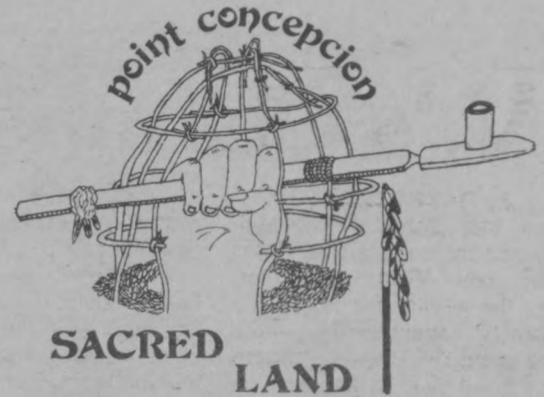
"It is more significant when we go there and do a ceremony. The Chumash people are here today fighting for what is rightfully their area of keeping, those sacred lands. We would like to have that area preserved to the end of time, to be a place to pray and be by oneself," said Lame Deer.

According to Chumash oral tradition, the Western Gate is "the gate for everything that you ask for. If you ask for rain, that is where it comes from." In their religion, "it is the place through which nourishment comes into the world for all living things."

Oral tradition says that the Chumash for over 2,000 years would go to Pt. Concepcion and hold ceremonies there and worship. It was the place of sacred shrines, sacred baths and of many sacred burial sites.

The village there was called Shisholop. According to Victor Lopez, an elder who was taught by a Chumash Prophet, Justo, in the burial grounds at the site are buried seven wise men, gifted men, all facing west, towards the Western Gate.

Though the area was cut off from the Indians for many years, they are now using it for religious, ceremonial



purposes. Among the most important of these are vision quests and sweatlodge ceremonies.

Sweating is a ceremony of purification and renewal. Kote Lotah, a spiritual leader who conducts "sweats" himself has described the importance of the sweats at Pt. Concepcion: "In the point, way out on the point, that's the passageway, and there are places of preparation, the Sweats, everything has to be cleansed, one of the most sacred things in this world is our body, our being, our existence, and it has to be clean, our energy. We use the Sweats that way."

According to Flynn, "All the way through, the purpose is to make you think of what you're doing, what you're doing is crawling naked into this hole in the earth and you are going in and sitting in a circle communally with other people, and you are putting steaming rocks on the fire, using all the elements that make life. And you as human are only a small part of the elements, only a link in the whole chain, crawl in there naked like you are supposed to for the Mother Earth — you sweat and clear out your minds, open up the pores of your body and get all the poisons out, get all the things out of your mind. And when you come out it is like being born again, you're born with a clear mind."

Flynn and the others believe that a terminal would impair the sweat and vision quests. The Indians would no longer go there.

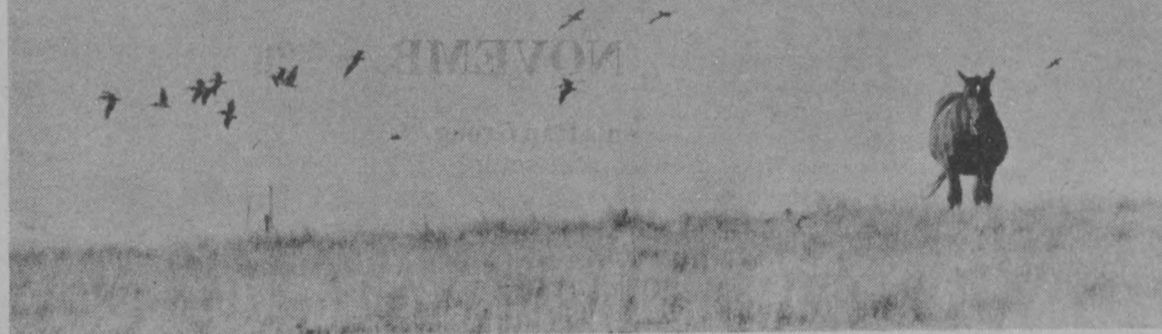
"It (noise from a terminal) would destroy the spirit of the place. The way you sweat, the feeling that you get when you sweat, how could you do it? There is just no way you can sweat (with a terminal there)."

Lame Deer, who has been using a vision pit on the mountain that overlooks the terminal site said, "I would not want to go up on top of a mountain for a vision and look down upon a sight like this (a terminal). You come up on top of that mountain and seek a vision for four days and four nights without food and water and look upon the earth and look upon the water, and know that there is spirituality there, and ancestors of the people that were once here are still walking the earth. We can not put a building or anything of visual content in line with that pit."

(Please turn to p.A8, col.3)



## LNG Threatens Peaceful Lifestyle of Hollister Ranch



By MARK OHRENSCHALL

With their northern border situated just two miles from the site of the proposed LNG terminal at Pt. Concepcion, the residents of the Hollister Ranch are in a uniquely vulnerable position.

Should the terminal be built, and should a spill occur on either land or water, the approximately 120 people who inhabit the 13,500-acre ranch would be more affected by a potential cloud of vaporous gas or fire than anyone else in Santa Barbara county.

Indian opponents of the LNG terminal at Pt. Concepcion are distraught over the prospect of losing their sacred burial grounds, the Western Gate, where they believe souls pass through to the other world. It is of inestimable spiritual value to perhaps the most neglected and historically abused minority group in America.

Environmentalists and others see an LNG terminal at Pt. Concepcion as economically unsound, a potentially dangerous aesthetic blight on one of the rare undeveloped coastlines in Southern California. Some have described it as a "political boondoggle," foisted on the people of Santa

Barbara by politicians paying off debts to energy company friends.

To the Hollister Ranch owners, LNG at Pt. Concepcion could spell an end to a ranching lifestyle they have carefully cultivated. It would, they say, be a conduit to further development around the area.

It is not a prospect they relish.

The origins of the Hollister Ranch can be traced back to Colonel William Hollister, who in 1854 drove 6,000 sheep to Goleta from Ohio. Though only 1,000 sheep survived the journey, the Hollisters decided to settle in the area. The ranching tradition which still exists on the present ranch was begun.

In 1869, the Hollisters bought the Glen Annie ranch, located to the north of the present Glen Annie Road. In time, they acquired land up the coast from Gaviota. Though the Glen Annie property was sold after Colonel Hollister's death in 1886, the lands west of Gaviota remained in the Hollister family until 1966, when it was sold to the Maaco holding company of Los Angeles.

Today, Hollister Ranch consists of 135 parcels of 100 acres each, which were subdivided into their

present size in 1971. Though each parcel can be utilized as the owners see fit, cattle ranching predominates.

"Almost everybody is involved with our cattle coop," said ranch manager Charlie Eckberg. Under this system, about 13,000 acres are used as common cattle grazing land, with profits from the cattle being equally shared among all who choose to participate, which includes almost all the owners.

"Cattle ranching is more successful now than ever before," said Jeff Kruthers, who is president of the board of directors of the Ranch. "Before it didn't get fully utilized. Now we've instituted a range-grass program, we grow more hay and oats, we've cleared a lot of sagebrush and the water supply has increased."

Because of its largely mountainous terrain and the strong winds that buffet the area, agriculture does not easily flourish at the ranch.

"Besides the cattle coop, we've got individual owners involved in everything from bee-keeping to floral displays. The protea flower, originally from South Africa, flourishes here," Eckberg said.

"Except for a few pockets isolated from the wind where people grow avocados and lemons, you don't get good agriculture here," said Kruthers.

What there is at the ranch is a quiet, ranching lifestyle where "people are concerned with protecting the land," according to resident Frank Ferry. "The Indians respect us because we take care of the land."

"I really like the birds and the animals here, as do most residents," he said, referring to

testified before the local Coastal Commission, before the county Planning Commission and at the supervisors. Last year, we testified in front of the PUC.

"I think its a political boondoggle, though I don't know if graft's involved. The state did not have the right to take away the siting authority; I can't see it as constitutional."

"We're a group here at the ranch, and not everybody has the same ideas. But everyone here, no matter what their political

"What there is at the ranch is a quiet, ranching lifestyle where 'people are concerned with protecting the land.' It's still pretty much the way it was 100 years ago."

the coyotes, bobcats, roadrunners and occasional mountain lion that are known to inhabit the ranch.

"We've also got lots of California live oak, the principal tree here, cottonwood, manzanita and sagebrush and chaparral at the higher regions. It's really a beautiful place," said Ferry, who cut most of his previous ties as a chemist in a private laboratory to live at the Ranch. Now semi-retired, he does occasional consultation work at UCSB.

Though not in the forefront of opposition to LNG at Pt. Concepcion, Hollister Ranch owners and representatives have been active in their protests.

"Our opposition goes back to 1973, when the public first became aware that Western LNG intended to try to put a site in," said Eckberg. "A year ago, everybody thought Oxnard or Camp Pendleton would be a better site. After the decision from the PUC last year that Concepcion would be the site, people started attending hearings and became frightened."

Frank Ferry is one of the concerned residents of the ranch. "Two years ago, myself and several other ranch residents

feelings, is opposed to an LNG plant at Pt. Concepcion," Ferry said.

As the only road access to the Pt. Concepcion site, Hollister Ranch residents have sometimes occupied a middleman position between Western LNG and the Indian protesters. While all the residents opposed the LNG intrusion, most have a respect for the Indians and their religious and environmental beliefs.

"We know the Indians well," said Ferry. "We used to visit them (during the Indians' nine-month stay on the site last year). They have a right there, it's their Western Gate. I respect what they're doing, their concern for the land. It's healthy, and something we at the Ranch believe in."

On Oct. 31 of this year, a group of 42 Chumash Indians and their supporters held a peaceful occupation of the LNG site, arriving early in the morning, escorting the security guards off the premises and settling in at their former village.

This action, done to protest the trenching operations Indians said violated their agreements with

(Please turn to p.A8, col.1)

968-3356  
**Magic Lantern**  
 Twin Theatres  
 960 Embarcadero Del Norte

**"Wonderfully zany!"**  
 -New York Daily News

**LA CAGE AUX FOLLES**  
 (BIRDS OF A FEATHER)  
 (ENGLISH SUBTITLES rated R)

966-4045  
**GRANADA**  
 1216 State Street

MARLON BRANDO

**Apocalypse Now**  
 United Artists

966-2479  
**STATE**  
 1217 State Street

"THANKS FOR 'YANKS'..."  
 -Gene Shalit  
 NBC TODAY SHOW

**YANKS**  
 A UNIVERSAL PICTURE

966-9382  
**Arlington Center**  
 1117 State Street

6:00 "The Buddy Holly Story"  
 7:45 "Meatballs"  
 starring Bill Murray of Saturday Night Live  
 9:30 "Hair"  
 11:15 "Performance"  
 starring Mick Jagger

Matinee Sat. & Sun. 12:30  
 \$2.50 Students \$3.00 General

965-5792  
**FIESTA 1**  
 916 State Street

MICHAEL DOUGLAS  
 SUSAN ANSPACH

**RUNNING** (PG)

A story about having the courage to be what you are.

965-5792  
**FIESTA 2**  
 916 State Street

A temptingly tasteful comedy...

**"10"** (R)

JULIE ANDREWS

965-5792  
**FIESTA 3**  
 916 State Street

A WONDEROUS ANIMATION SPECTACLE  
 WALT DISNEY'S  
**SLEEPING BEAUTY**  
 1979 Walt Disney Productions

ALSO: WET BACK HOUND

965-5792  
**FIESTA 4**  
 916 State Street

KATHARINE ROSS

**The Legacy** (R)

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 #1  
 349 South Hitchcock Way

AL PACINO

**AND JUSTICE FOR ALL** (R)

THE VERDICT IS IN!

682-4936  
**PLAZA De Oro**  
 #2  
 349 South Hitchcock Way

The screen's most magnificent entertainment returns!

**Fiddler on the Roof**  
 ...a tradition (G)

967-9447  
**CINEMA #1**  
 6050 Hollister Ave.

...the man you thought you knew.

**JESUS** (G)

967-9447  
**CINEMA #2**  
 6050 Hollister Ave.

ALSO: RUNNING

**The Fish That Saved Pittsburgh** (PG)

With music from THE SPINNERS, THE SYLVERS, and more!

967-0744  
**FAIRVIEW #1**  
 251 N. Fairview

KATHARINE ROSS

**The Legacy** (R)

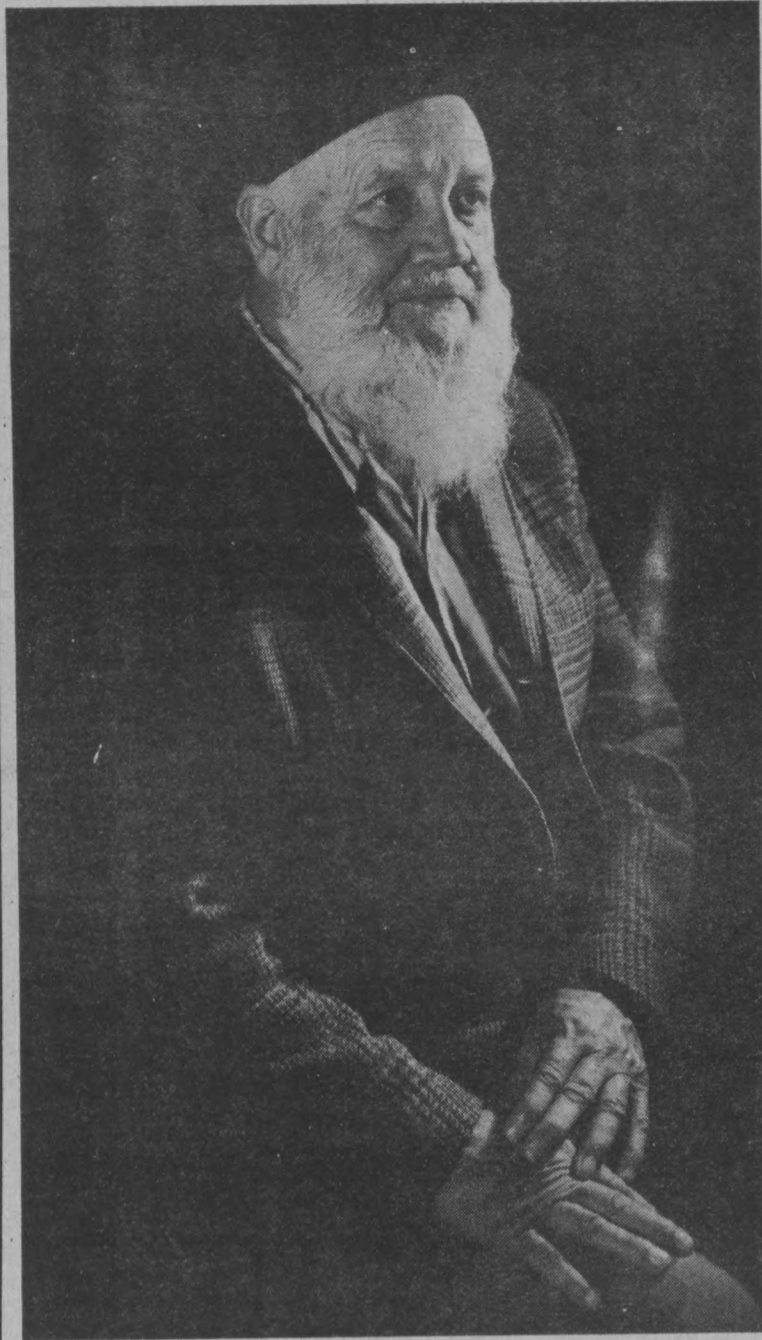
WE DARE YOU TO DISCOVER...

967-0744  
**FAIRVIEW #2**  
 251 N. Fairview

A temptingly tasteful comedy

**"10"** (R)

ALSO: STARTING OVER



By SANDRA THOMAS

He rides around campus on his bicycle, the bell on the handlebars ringing, a blue beret set firmly on his head. He contrasts with the sea of youth that surrounds him, because his eyes and full white beard reveal a man who has known more in life than homework and finals. He even looks a little like Santa Claus.

"A lot more people know me and call out, 'Hi, Woody!' than I know them," he says. Woody has a typewriter and a desk of his own at the *Daily Nexus* office, where he spends a good deal of time writing articles, anecdotes, letters and opinions for various local and national magazines and newspapers. He ties up the *Nexus* office, answers the telephone, answers questions of passers-by. But, a question in the minds of many is, "Who is the old man in the corner?"

Woodward Davis Hackney was born Dec. 23, 1899 in Jefferson City, Missouri. His father, Arthur, was in the laundry business, and his mother, Ida, taught china painting at a girls' college. He was raised in Olathe, Kansas, along with his younger sister, Eleanor.

"I first got into journalism when I was about 18 months old," he said. "My mother played the guitar and the folks had a picture taken of me seated nude behind the guitar with my fingers on the strings. It looked like the baby was playing the guitar. They sent that to the *St. Louis Post-Dispatch* and it was printed on the cover of their Sunday issue, in a display of 'cute' baby pictures." Woody admits it was not a very auspicious start in the news media but adds, "My folks were sure proud."

"When I was nine years old, I worked as a printer's devil in Olathe. In those days we had a wall telephone that you had to crank, and have central dispatch connect you to the

## Self-Actualization on a College Campus

By CATHY KELLY

Men and women of the seventies have been described as the "Me Generation;" a people in search of themselves, struggling in the eternal quest for "self-actualization." Everybody, it seems, is hell bent on self-improvement.

From the esoteric, trendy Erhard Seminar Training, to the ancient Eastern traditions of Transcendental Meditation and Kundalini Yoga, there are now hundreds of opportunities for self-actualization, which may be defined as the daily realization of one's full potential in the cosmic oneness of it all.

All offer the concerned individual the chance to dissolve stress and increase energy, fulfillment and happiness. Unfortunately, however, many of these programs are costly and time-consuming, making them impractical for the average UCSB student. It is becoming increasingly difficult to choose the right program. In response to this growing need, we offer you the *Nexus* Guide to Self-Improvement-or How to Become Self-Actualized on a College Student's Budget.

Transcendental Meditation--In-

troduced to America by Maharishi Mahesh Yogi during the height of the sixties, TM is a "simple, effortless, natural mental technique to produce inner energy for developing one's full mental potential," according to Paul Ehrlich, vice president of the Santa Barbara Transcendental Meditation Center.

"Through meditation, the mind settles down and also the body settles down. The rest gained is twice as deep as deep sleep," said Ehrlich. This state, called "restful alertness," allows the body to "get rid of deep rooted stress and anxiety...and gives added momentum for dynamic action during the day," Ehrlich said.

The program consists of seven steps, beginning with two free lectures which are followed by a brief interview with a meditation instructor. The student then receives four meditation lessons.

The cost for the program is only \$150 for students, as compared to \$200 for non-students. "You only pay once for a lifetime. The follow-up lecture series, study classes, and meditation checks are all free," Ehrlich added.

"TM is really a unique mental technique. It involves no con-



centration, no manipulation of the mind. You just set up the initial condition in your mind and it happens...It can help students by dissolving stress and increasing mental clarity. It makes it easier to get homework done. It becomes easier to focus on something. Even with a hectic student's life, one can still find time to meditate," Ehrlich said.

Kundalini Meditation--One of the better bargains available for students is the Kundalini Meditation class offered free through the Residence Halls Association. Although the class is intended for dorm residents, anyone is welcome, said Denise Diamond, course instructor. In addition to regular instruction, the program recently featured a special session in gong meditation, taught by Nanak Dev Singh Khalsa. Nanak Dev, a former UCSB student, is one of three people alive today who are able to play the gong correctly.

"Gong meditation works on a principle of sound and frequency. Will you believe that attitudes are frequencies of the mind and can be changed at will? Gongs change attitude to a higher and more sophisticated frequency," said Nanak Dev during his appearance.

During the course of the meditation, Nanak Dev played the gong while students meditated. He assured the students that although "there is a lot of sound, it won't hurt your ears because of its natural element. It is in harmony with your auditory system."

According to Nanak Dev, regular meditation allows one to "actualize the existing mind and body energy through strengthening and purification."

**DRIVE-IN THEATRES**

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**Airport DRIVE-IN**  
 Hollister and Fairview

PLUS: HIGH ANXIETY

THE SCARIEST COMEDY OF ALL TIME IS BACK!  
**YOUNG FRANKENSTEIN** (PG)

3 MOVIES FOR THE PRICE OF ONE!  
**TWIN DRIVE-IN 1**  
 Memorial Hwy. at Kellogg/Goleta  
 964-9400

**LIFE OF BRIAN**  
**UP IN SMOKE**  
**THE GAUNTLET**

THREE X RATED ADULT FILMS  
**TWIN DRIVE-IN 2**  
 Memorial Hwy. at Kellogg/Goleta  
 964-9400

**WEEK-END GIRLS**  
**PRISON BABIES**  
**FUEGO**  
 (X - NO ONE UNDER 18 ADMITTED)

FOR THE GREATEST IN DOUBLE FEATURE FILMS!

# Who Is This Man...

## And What Does He Want ?

DAILY NEXUS

It's Only Rock 'n Roll



### Coverboy Hackney

party you wanted. Every week I had to climb up on a box to reach the telephone and call up a maiden lady who knew everything about everybody's personal business. She would give me the latest inside information, and I would be religiously strict in getting every word. From what I took down, the editor could condense and rewrite it into the paper's gossip column without having

## the Budget



"If a yogi wishes to focus in on one item and go all the way to zero with it, he can. Therefore, you can do better on tests. I guarantee that these very simple techniques will enhance your abilities," he said.

Kundalini yoga has been described as "an outrageous experience. It gives you fulfillment, significance," said Andy Miller, a UCSB freshman, and former student of Nanak Dev's.

"When I meditate regularly, through weeks at a time, I notice a definite change, which I prefer to call an improvement. I don't get hung up on my ego," Miller concluded.

Erhard Seminar Training—"est is like skydiving—it's an experience. Anything you can say is only a verbal abstract of the experience." In spite of this limit imposed by est graduate Gerry Westerfield, several things can be said about the training. Originated by Werner Erhard in 1971, more than 217,000 people have graduated from the program.

The training takes place during two consecutive weekends, and lasts a total of 60 hours. There is one meal break each day, and a "bathroom break" every four hours. During the sessions, the participants are given "data" by a trainer.

"Basically they tell you that your life isn't working and that it never has and that you're an asshole. It (the training) is just a catalyst," said Westerfield. The data "starts a process of looking at life in a different context," claimed Laura Wells, a graduate volunteering in the San Francisco est office. (Please turn to p.A7, col.3)

to wade through the old lady's chatter."

Woody went from printer's devil to paper boy for the Kansas City Times-Star. By the time he graduated in 1915 from Olathe Kansas High School he had begun to show promise as a cartoonist. "We lived next door to Harry Carr, who was a bigshot on the Kansas City Star. I was drawing cartoons all the time, and my folks supposed that I would be a cartoonist. My mother showed some of my stuff to him, so I started as an apprentice with the Star in order to be a cartoonist. Only trouble was they kept me so busy reporting that I didn't have time to draw cartoons."

Woody worked six summers for the Star and attended the University of Kansas in Lawrence during the winters. Although he started as an art major he soon switched to the William Allen White School of Journalism. In the meantime, the Star had him covering Art Institute news, writing reviews of art shows and blurbs for local painters.

"I was puzzled, non-plussed most of the time. The old hands there took great pleasure in lording it over us cub reporters. Mr. Nelson, the founder of the paper, had six little desks and chairs (the kind you might find in a kindergarten), and he had these on one side of the newsroom. Every newcomer, regardless of age, had to sit in one of those little things to begin with. The little sloping desk was just big enough for a typewriter to rest on."

The practices of the Star might seem far-fetched today, but many noted journalists have undergone its rigorous treatment. Woody joined the staff at the same time as a 17-year-old reporter named Ernest Hemingway. While Hemingway went on to future fame, Woody recalls the early trials.

"We pulled a joke on Ernest one day. When I came in, the city editor told me to sit at a different desk than I usually did. I sat down, and, about 15 minutes later, Hemingway came in. He took one look, and his face turned a strange color, because he thought he had been fired and I had been put in his place. He turned on his heel and went right out. I never learned how they revealed to him that it was just a joke."

In 1927, Woody came to California to "look around," and worked for a while as a movie extra for the Hollywood studios. When the Depression came along he didn't have any money, but got by on the barter and exchange system.

In 1933, Woody went into partnership with a photographer, and traveled up and down the Pacific coast. He wound up as a student painter on a mural designed by David Alfaro Siqueiros of Mexico, in 1936; the mural remains on Olvera Street in Los Angeles. When the government started the Works Progress Administration, Woody got a job on a writer's project, and helped write a state guide of California.

After the bombing of Pearl Harbor



W.D. Claus

in 1941, Woody says, "Everybody had a light in their eyes, running around getting jobs." He ended up working for the Hughes Aircraft Corporation as a designer. After the war he left Los Angeles for health reasons, and moved to Santa Barbara.

He first came to UCSB ten years ago. "I knew some people going to school over here and they told me about the place. I came over to look around one day. I liked the lagoon, I liked the snowy egrets and the wildlife. I came into the Nexus office and told Joe Kovach about my experience and what I could do. He said, 'Okay, we'll give you a typewriter.'"

Woody has been a regular at the Nexus ever since, and has seen entire staffs come and go. He says, "I don't want to be a staff reporter; I'm retired. I don't want to get into this sophomoric rigamarole of tenure and privileges. It's an academic abracadabra that I want nothing to do with."

"I don't have regular hours, I don't have to punch the time clock. I find it excellent — I can write what I want to write and choose my own hours."

As for the maintenance work he does, he explains that "clutter works against efficiency. I've gotten to where I can't stand clutter, especially trash, bottles and junk on the floor. I keep a broom around the corner and sweep the place out when the clutter gets half-knee deep. This is a student newspaper, and the people who work here all have heavy schedules, and consequently don't have time to clean up."

But perhaps the holiday season suits him best of all. "I play Santa Claus for the Santa Barbara Symphony Orchestra," explains Woody. "They put on Tchaikovsky's Nutcracker Suite every year, so I dress up in a red suit and hand out candy to the kids. I don't need any excelsior beard, because I use my own."

## CHRISTMAS ..... Already?

You're not going to believe this, but just last week it was Easter, yesterday it was the 4th of July, tomorrow it's Thanksgiving and that means Christmas is right around the corner! This year The New Hobey Baker's is going all out for their Christmas and Thanksgiving Banquets with our newly remodeled Banquet facilities. Besides Hobey's great food, each room will be fully dressed with Christmas trees, tablecloths, table decorations... the works! Special Banquet prices (which are even lower than last year's!), will be available or you can just order right off the Menu.

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BAM Magazine

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## If the Smog Count Is High Olympic Stats Will Be Low

If Los Angeles has heavy smog conditions during the 1984 Olympics, how are the athletes likely to be affected?

Concerned about the recent siege of smog in Southern California -- the worst in nearly 25 years -- write Jerry Kirshenbaum raised this question in a recent issue of "Sports Illustrated." As he explained in his Scorecard column, the plague of foul air caused by sweltering temperatures and an inversion layer of hot air trapping pollutants in the Los Angeles basin caused cancellations of high school games as well as other athletic events. And with the probability of the Olympic Games being set for late July and early August when the weather is hot, the same conditions may well recur, he fears.

UCSB's Dr. Horvath, an exercise physiologist and director of UC Santa Barbara's Institute of Environmental Stress, was queried about possible effects of air pollution on the Olympics. He was quoted as saying that ozone readings of .50 parts per million, which were approached in September numerous times, would decrease performances by 8 percent to 10 percent. "At the very least," he added, "there would be a marked decrease in performance in distance events, but certain combinations of heat and smog could create a disaster, and I'm talking about athletes keeling over."

Horvath, who has done extensive research on the effect of air pollution on athletes, explained further that the symptoms would include acute chest pain, breathing difficulty and burning eyes. Some of this might be avoided, he suggested, by holding the '84 Games in cooler spring weather, or at least rescheduling the distance events.

## Research Funding At Record Level

The volume of research activity at UC Santa Barbara continued to grow during the 1978-79 fiscal year.

Outside funding for research, training and public service projects during the year increased 32 percent to a record \$13.7 million compared with the previous year's \$11.2 million.

Marvin Marcus, associate vice chancellor for research and academic development, reported that 315 awards were accepted or executed during the year ended June 30, a gain of 19 over the prior year's 296.

Agencies of the federal government again were the major factor in extramural funding, with \$12.46 million coming from these sources in fiscal 1978-79. The national Science Foundation was the single largest source with \$3.4 million, followed by the Public Health Service, which was responsible for \$2.6 million.

For the year ended June 30, private and industrial agencies and other sources contributed \$2.26 million.

Marcus said that the increase in extramural funding during the year reflected not only the campus emphasis on conducting research in the sciences, arts and humanities, but also on obtaining curriculum development and implementation grants. The latter are aimed at improving undergraduate course offerings.

While he expects the level of research activity to continue to grow during the current year, Marcus said the degree of severity of the recession will play a key role.

Research at UCSB is conducted by members of academic teaching departments as well as by 10 special research groups known as organized research units (ORUs). These research units are composed of faculty members and graduate students who investigate areas from a number of viewpoints and disciplines. The ORUs provide facilities and support for faculty and students in basic and applied research.

## Wall Street Study

# Reform Seen in Wake of Overseas Bribe Scandal

Have executives of American corporations gotten religion, or have they just gotten the message?

This question is asked by two researchers who set up shop on Wall Street last summer to study the response of large corporations to the "questionable payments" scandals of the mid-seventies.

Noted criminologist Donald R. Cressey and graduate student Charles Moore, both of the department of sociology at UC Santa Barbara, report that reform seems to be in the corporate saddle following sensational disclosures of bribes to agents of foreign governments, meddling in foreign politics, illegal contributions for the Nixon campaign, secret slush funds and kickbacks.

Their study, done at the request of Peat, Marwick, Mitchell and Company of New York -- the world's largest auditing firm -- has convinced them that the alibi of "everybody's doing it," once frequently voiced as an excuse for offering bribes in return for special consideration of a firm's products or services, is no longer heard.

And there is reason to believe, they say, that the contention of 18th century economist Adam Smith that one can make a profit and still serve the public interest is gaining more than lip service.

But the sociologists aren't sure whether the improved corporate responsibility should be credited to a tough new law -- the Foreign Corrupt Practices Act -- or a changing moral climate (what was okay yesterday is not acceptable today), or a desire to keep free enterprise free (principally of government regulators), or concern for a firm's good name, or newly-drafted codes of ethics.

These codes, drawn up or rewritten shortly after the public disclosures of the "questionable payments," were the principal focus of the summer study of corporation reactions to the scandals.

Produced by major corporations in 1975 and 1976, the codes allowed executives' views on internal and



Prof. Donald R. Cressey

the researchers to analyze the external conduct. Among the 260 corporations studied were 34 of the nation's top 100 industrial firms (including five of the top ten), four of the top ten banks, four of the top ten utilities, three of the top ten retailers and two of the top ten transportation firms.

Though the codes offered the scholars insight into management's conception of itself, its attitudes toward employees, and in some cases its feeling of obligation toward the public, they threw little light on the cause of what Cressey and Moore are convinced are improved ethics in international business transactions.

In fact, the majority of codes showed more concern for protecting companies from the actions of employees than for protecting the public from the actions of the firms.

By and large, Cressey said, the codes are old-fashioned documents which don't reflect the ethical concerns indicated by many firms in their advertisements or expressed in speeches and conversations by their top administrators.

He speculated that the explanation of better corporate behavior may lie in the entrance of top corporation executives into a new phase of their capitalistic history. Having moved from entrepreneur to manager, they now may be transforming themselves into mediators or brokers between the needs of the corporation and those of society.

If so, it would mean that board members and presidents are

becoming aware that "the executives of public corporations are not the owners of the firms whose affairs they manage," Cressey and Moore stated.

Pushing the corporations toward a position of greater public responsibility are a number of forces, including:

— A New York Stock Exchange requirement that each of its listed members have a board-level audit committee made up of persons who are not managers;

— Proposals for the chartering of corporations by the federal government rather than by the several states;

— Placement of more outside members (persons who are not managers) on boards of directors;

— Rulings to the effect that outside auditors must be more directly concerned with detecting management fraud;

— And enactment of the Foreign Corrupt Practices Act of 1977 which makes it a crime for an American corporation to bribe an official of a foreign government, and also requires every American public corporation -- whether it does overseas business or not -- to maintain adequate accounts, records and books.

Cressey refers to this law as the most important piece of business legislation to be enacted since the days of the New Deal. Its insistence on honest books makes corporate managers and officers responsible for knowing what's going on in their own company, he said.

The criminologist, who has authored a dozen books on crime, observed that the techniques of some of America's largest corporations involved in the scandals were remarkably similar to those described to him by the embezzlers he interviewed while writing his first book, "Other People's Money."

"There was the familiar fictitious company, the fake invoices, and the juggled books. Always the juggled books."

Cressey noted that the stringent bookkeeping provisions of the Foreign Corrupt Practices Act require businesses to leave a paper trail of expenditures.

"And if rigorously enforced, this law will do more to keep businessmen honest than all the codes in the world, including the Ten Commandments," he concluded.

## Book Describes History of Radioactivity

Radioactivity as a separate science ran its course in the United States in roughly 20 years during 1900 to 1920. The story is described in a newly published book by Lawrence Badash, professor of history of science at U.C. Santa Barbara, called "Radioactivity in America: Growth and Decay of a Science."

Badash, whose specialty is the history of physical sciences, says:

"Radioactivity was unusual in its scientific success, the chemical half dissolving itself by leaving no

major questions unanswered, and the physical side evolving into atomic physics and, especially, nuclear physics."

The 327-page book, the first survey of radioactivity in America, has been published by the Johns Hopkins University Press, Baltimore and London. Although the book is primarily about the chemistry and physics of radioactivity, there are chapters on the medical and commercial uses of radium.

In a review for *Science*

magazine, Roger R. Stuewer of the School of Physics and Astronomy, University of Minnesota, calls the book "a first-rate achievement, ranking as one of the finest pieces of historical scholarship in recent years."

The discovery of radioactivity--the emission of particles or radiation from an atomic nucleus such as alpha, beta or gamma rays, as is the case with radium among others-- was made in 1896 by French physicist Henri

(Please turn to p.8, col.3)



Photo by Will Swalling

Prior to UCSB Music Affiliates First Musicale of the 1979-80 season, Chancellor Huttenback meets with Affiliates Vice-Chairman, Mrs. Harold Oreskes (seated on right); Music Department Chairman, Dr. Dolores M. Hsu; University Symphony conductor, Frank Collura (standing, left), and Music Affiliates student representative, William Koseluk. The Music Affiliates are conducting a membership drive and those interested may contact the Affiliates office on the campus.

## Geologist Crowell Chairman Of Research Council Unit

John C. Crowell, professor of geological sciences at UC Santa Barbara, has started a three-year term as chairman of the Office of Earth Sciences of the National Research Council (NRC), research arm of the National Academy of Sciences, Washington, D.C.

In this capacity, Crowell will enlist the help of the most qualified earth scientists -- geologists, geochemists, and climatologists among others -- to conduct research on questions raised by federal agencies.

The mission of the council office is not to serve as an advocate, but rather to provide a full range of alternatives based on available current knowledge on which decisions can be made.

One area in which the Office of Earth Sciences is involved, according to Crowell, is the assessment of proposed sites for critical facilities such as nuclear power plants, dams and tunnels.

Another area the office is studying utilizes one of Crowell's areas of specialization, ancient ice ages. He is co-chairman of a study

committee on Pre-Pleistocene Climates entailing the preparation of a summary of what is known and not known about climatology prior to 2 million years ago.

The theory of the study is that finding our historical limits of climate change and fluctuation on earth will be useful in trying to estimate what extremes can be expected in the future. This kind of data, Crowell explains, is particularly significant for such areas as projected fuel consumption and crop production.

UCSB Chancellor Robert A. Huttenback said that Crowell's service is "typical of the public service role performed by members of the UC system."

Neither Crowell nor the University is paid for this service, Huttenback noted. "Yet Dr. Crowell continues his teaching and research responsibilities while helping to clarify public-policy matters."

This public service page was prepared by the UCSB Public Information Office.



## I.V.'s Champs d'Elysees

(Continued from p.A2)

Kerry Deaver enjoys the weekend cruise scene, but as a spectator, not a participant. "I like to watch all the people parade up and down the street at night. You see all types: the young, the old and the drunk. Besides, you can watch the riots without being a part of them." Deaver believes that cruising D.P. is "UCSB's answer to the 50s. We don't have a hamburger stand to hang out at, so people do this."

After a few months of living on the street, however, the crowds, the noise and the pandemonium start to get on one's nerves as Del Playa's mystique begins to crumble as quickly as its cliffs. Things do tend to get a little rowdy from time to time. Halloween, when the natives became particularly restless, is a perfect example of this. If you need to sleep or study on Saturday night, you'd better make arrangements to do it somewhere else. If you live on the 6600 block, wildest of them all, forget about driving anywhere: your car would drown in the human river. On many Sunday mornings, bike riding or walking barefoot are impossible due to the layer of broken glass lying in the street.

One other thing that many residents don't like is the fact that many outsiders come to party on the street. "High schoolers are the biggest problem," said Steve Reitman. His roommate, Jeff Wolf agrees. "They seem to cause the most trouble — they really don't belong here," he said.

Another obvious drawback to living on D.P. is the high rents. One five-bedroom unit goes for almost \$1,000 a month. The average three-bedroom beachside apartment runs about \$650 a month. Rents are as much as \$100 less across the street and up to \$200 less for comparable units on streets further inland. For this reason, the average Del Playa household has

more per room than, say, its Trigo or Pasado counterpart. Also, when lots were divided up, many years ago, they were made considerably more narrow on the cliff because of higher property values. This situation led to the Del Playa phenomenon known as the "bowling alley" apartment. Where else can you live in a building five times as long as it is wide?

For those who live on the inland streets of I.V., Del Playa raises mixed emotions. Many people, particularly freshmen, are attracted to the excitement of cruising the street. When people go out to party, a lot of them either begin or end up on Del Playa. However, many others detest the "D.P. scene" and avoid it at all costs. "It's one big pick-up," said El Greco resident Helga Bumsk. "Everyone walks down the street and checks each other out."

Pasado resident Margaret Wormall was more specific: "I think Del Playa is the epitome of the whole UCSB/I.V. scene. Everyone's trying to get more blitzed and more rowdy and more outrageous than the next guy. Saturday nights are a fool's parade...the parties are impersonal and superficial. In fact, they are not parties at all — they're just conglomerations of drunk people."

Of course, a few years from now people may not be able to lodge these complaints for a very simple reason: there may not be any Del Playa. At the rate that the cliffs are falling into the sea, Sabado Tarde should be beachfront property in a decade or two. Eroding cliffs is a serious problem that seems to have few solutions. One by one the decks drop. "About once a month we go out and measure how many inches we lost," said cliff dweller Ron Torino. "We bet the people down the street that our deck would take a dive before theirs...it looks like we might win."

## Self-Actualization...

(Continued from p.A4)

The purpose of est training is to "transform your ability to experience living so that the situations you have been trying to change or have been putting up with just clear up in the process of life itself," according to an est brochure.

"After I graduated, I felt like I was carrying around less weight. The training opened up choices for me," Wells said.

"I knew one woman who was really afraid of sex. When she graduated, the first thing she did was get hold of a guy and film a porno movie and start selling it," said Westerfield.

Although est has been criticized for encouraging its graduates to make rash changes, its supporters disagree.

"If people are really ready to look at their lives when they go into the training, it helps them tell the truth. Rather than changing, they are getting back to themselves," Wells explained.

The initial training costs \$350, although special student-discount sessions are occasionally offered. The student rate is a mere \$200, providing "essentially a \$150 scholarship. The reason for this is to make est available to college students, who generally don't have as much money," Wells said.

In addition to the standard training, est students are encouraged to go through a series of ten "graduate seminars." The cost of each seminar is \$50.

"The people that run this country, or will, are the ones Werner (Erhard) wants to train. He's training the country from the management down," Westerfield concluded.

Rebirthing—"We take our first breaths in an atmosphere where people are not conscious that a new-born baby is a sensitive human being. That emotional climate connects with the breathing mechanism and shuts it down. We don't allow ourselves to breathe, to let life in," said rebirther Mary Wall. Rebirthing, the "adult solution" to the traumas caused by a modern hospital birth, is a fairly recent arrival on the actualization scene.

During the rebirthing, Wall explained, the individual lays down on the ground, "so there's no fear of falling. The rebirther provides an element of guidance and safety. We're just there to give small hints on a specific way to start breathing.

"All of the negative stuff comes out. The goal of the rebirthing is to breathe a continued and relaxed breath for two to three hours."

Each rebirthing session costs approximately \$40, and Wall

recommends that people complete five sessions with the same rebirther. "This allows us time to see the problem the person has. Basically, by the end of five sessions people can rebirth themselves."

Meditation by Phone—By far the least expensive form of self-actualization available, the Unity Church's Meditation by Phone is as

close as the nearest phone booth. "Many people need spiritual upliftment in the course of the day. All our messages are positive, encouraging thoughts," said Rev. William W. Helmbold of the Unity Church.

"There are some people who want some kind of help without getting personally involved. It is not intended to be a complete metaphysical treatment...it just helps people experience a more healthful, meaningful way of life."

## SOLES & RESOLES

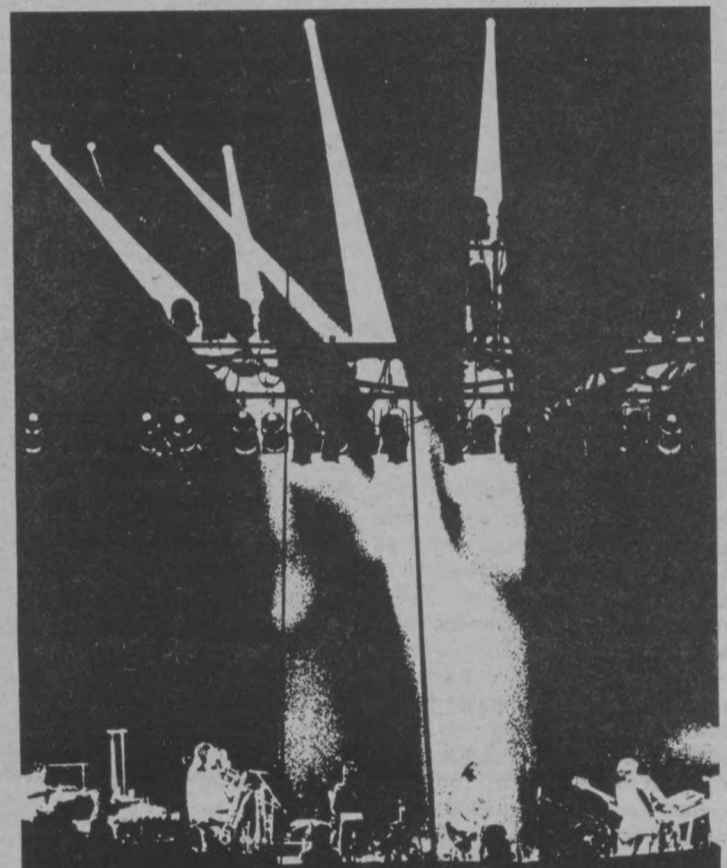
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11-12 Jerome	13 Sleight of Hand Band	14-15 White Line Fever	16-17 Rockabilly Rhythm Devils	
18-19 Jerome	20 Sleight of Hand Band	21 White Line Fever 22 Closed	23-24 Cache Valley Drifters	
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## Hollister...

(Continued from p.A3)

Western LNG, brought 19 sheriffs deputies, police helicopters and a special enforcement team swarming onto and through ranch property to the Cojo Gate and beyond to the actual site.

Protesters left gradually throughout the day, and one Indian leader, Cote Lotah, was arrested. Though differing accounts were given as to the necessity of the sheriffs' action, Hollister Ranch owners were upset.

"There were two police cars at the gate all day. At 10 a.m. ten of those cars ran through our gate and wouldn't stop. They were rude, telling the press to leave. All we're trying to do is protect our land," said Diane Baker, a property owner at the ranch.

"We had no forewarning from the Indians. I was upset with everything that happened that day," said Kruthers.

"We're often caught in the middle. I wasn't too excited about the demonstration, though I respect their position. We'd much rather be left alone," Eckberg said.

He stressed that last month's occupation was the first problem the ranch has had with sheriffs. Since then, "We've had helicopters flying over hourly, though I can't identify whose they are. Aircraft is more prevalent, and there's been an increase in security guards at the LNG gate. We're going through a very uncomfortable situation right now."

Eckberg vowed, "We'll follow this action against LNG to the end in the courts. If the recent seismic findings (a U.S. Geologic Survey Report said an earthquake of 7.5 magnitude could occur near Pt. Conception) don't stop it, we hope the courts will.

"It's affecting our daily lives. The roads are experiencing more traffic, and we've had this increased surveillance. If LNG goes in, it will bring an end to one of the last stretches of undeveloped coast in Southern California.

Kruthers believes peoples' image of Hollister Ranch is of a rich-mans hideaway, and that this image "turns a lot of people off to what's happening to us.

"There's a lot of young people here. I'm just a waiter. We've got an economic cross-section here.

"We don't want it to become a country-club place. It's still a cattle ranch. It's the type of place that if people like it, they'll stay their whole lives," said Kruthers.

"It's one of the few cattle ranches left intact on the coast that I know of. Except for boundaries drawn in the assayers office, it's still pretty much the way it was 100 years ago. We'll do everything we can to keep it that way," he said.

This includes a Covenant, Codes and Restrictions, in effect for the next 30 years. It establishes architectural design standards, types of agriculture permitted and "keeps the ranch the way it was before the subdivision," Kruthers said.

Both Kruthers and Eckberg believe that if an LNG site is established at Pt. Conception, further development will ensue, destroying forever the pastoral character of the ranch.

"I would guarantee development would occur if LNG is built," said Kruthers.

"I'm aware of development plans in the future. The future industrialization of the area is at stake right now. Once LNG gets in, they'll have a road and other people will follow it right in. Our lives as we know them now on the ranch are in the balance," Eckberg concluded.

## Chumash...

(Continued from p.A3)

That Chumash villages existed in the project area (LNG terminal site) is documented by journals of explorers and diarists, materials which are located at the Smithsonian Institution, The archive of the Santa Barbara Mission and the Bancroft Library.

When the Spanish came to California, they brought the Catholic religion and began a process of "missionization" which led to the decline of Shisholop.

Nearly all of the families of Shisholop moved to the Mission La Purisima between 1788 and 1805. Before and after 1788, there was a considerable reduction in population at the village due to epidemics of European disease.

According to journals, around 1842, at least 1500 Chumash were still residing on or adjacent to Mission lands while an unknown number had moved away to form small villages in the Santa Barbara and Ventura areas.

In Lame Deer's view, "Over the last couple hundred years, what has taken place is that the white people have come into this turtle back continent we call the United States, and they have brought with them a religion and an indoctrination scheme and tried

their best to indoctrinate Indians in this area. They came here (the Spanish) and they taught them and they annihilated at least 90 percent of the Indians. What little was left has mixed with all different nationalities."

The Indians believe that an LNG terminal at Pt. Conception would "effectively destroy the religious character of the area, and unalterably damage a growing spiritual movement of a number of native Californian tribes."

Therman McCormick, second chief of the Maho Clan, spoke of the growth of the Indian religion,

"youngsters are taking it up and they are getting to where they want to learn more and more about what religion is. Now, since they're getting to understand what the religion meant, what being Indian meant to them, they are taking part in it."

If a terminal was built at Pt. Conception, McCormick said, "The kids would probably say, 'Well, we're dead anyway, so why go religious?' They would not care."

"The Indian would not have any religion ever again," he said.

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