

18 year olds unsuccessful in getting state voting privileges

A bill allowing 18 year olds the right to vote was narrowly defeated in the State Senate Wednesday.

By a 24-9 margin, three short of the required two-thirds majority, the Senate denied a constitutional amendment that would have matched the recent Congressional bill allowing the 18 year olds enfranchisement in national elections.

Senator George Moscone (D-San Francisco) who authored the bill immediately moved for reconsideration. Accordingly, he will be allowed to try again for approval next Tuesday.

In consideration of the newly established 18 year old vote in federal elections, Moscone commented, "A double standard for voting makes absolutely no

sense. More than that, the young people of this state will make excellent, informed voters."

A state constitutional revision is necessary to enfranchise persons between the ages of 18 and 21. Congress cannot lower the voting age for state and local elections as it has done for federal contests.

Any bills such as Moscone's which would make the change is headed for staunch opposition led by Sen. Donald L. Grunsky (R-Watsonville). His fears center principally around "college towns" such as Berkeley and Isla Vista. Students, he said, would "completely destroy" local government in such areas.

If Moscone's legislation is accepted over such opposition,

another bill presently under consideration which would submit the question to the electorate will be unnecessary.

Next Tuesday represents the last chance for the San Francisco Senator's measure when it comes up for a final vote.

Leg Council to decide constitutional changes

By MITCH ALLEN
Asst. City Editor

Leg Council tabled two major constitutional amendments in its last regular session of the quarter Wednesday night. The two proposals — reorganizing the system of officers and raising A.S. dues to help support the Economic Opportunity Program — will be considered at a special meeting next Wednesday.

During the session, the Council adopted two other significant proposals: to support fired Intramural Director Sandy Geuss and to sponsor a West Coast People's Peace Treaty Conference at the beginning of next quarter.

In calling for an emergency session next week, Leg Council hopes to decide on two major amendments in time to hold a referendum on them at the beginning of next quarter.

SYSTEM OF COMMISSIONERS

One proposal, brought up by Paul Gassaway and Kati Perry, would eliminate the various campus representatives and replace them with a system of commissioners representing and responsible to a certain area of the community — Academic Affairs, Community Affairs, Isla Vista Affairs and others.

The second constitutional change, sponsored by a number of Council members, would raise A.S. fees from \$11 to \$12 a quarter and budget the extra finances to EOP. A further section of the proposal would require Leg Council to allot 7 per cent of its finances to Financial Aids.

A.S. took an official stand in support of Sandy Geuss, terminated by the Physical Activities Department because he lacked a master's degree. Believing that Geuss will be able to obtain a degree before his matter comes up for a tenure decision next year, A.S. favored an extension of his contract and vowed to pressure the Chancellor for a reinstatement.

PEOPLE'S PEACE TREATY

Furthermore, the Council voted to sponsor a People's Peace Treaty Conference to be held in the UCen the weekend of April 3-4. The conference would be geared for college campuses throughout the state and designed to coordinate activity and disseminate information about the treaty and the May 1 anti-war activities.

In other action, Leg Council defeated a motion to limit spending on unappropriated reserves, appointed Mike Grossberg IVCA liaison to the County and heard from Finance Board Chairwoman Mari Brown that "budgeting is running quite smoothly."

State Attorney General's office says I.V. investigation ending

The State Attorney General's temporary office in Santa Barbara told the NEXUS Wednesday the preliminary portion of their investigation of the June riot should be complete within two or three weeks.

Jay Colter, agent-in-charge, reported over 300 alleged victims had been spoken to in the course of the inquiry. He would not say when or even if prosecution of any police officers would occur.

When questioned as to the state of the investigation of a few

Jeff Rense, third precinct representative to the Isla Vista Community Council, under increasing pressure and criticism informed IVCC Chairman Diane Newell Wednesday night that he wishes to resign.

When questioned about his resignation, Rense first read off a prepared statement. "I am thoroughly disgusted and disheartened with IVCC as it stands now — it is much like a tramp steamer floundering in a sea of intellectually hypocritical feces."

FURTHER EXPLANATION

Asked for further explanation, Rense replied that he was tired of listening to the philosophically utopian members of the Council. "They have no trust in the University, the County or in

some other members of the Council," he added.

Organizers of a movement to recall Rense reported that many residents of the area voiced strong opposition to him.

They added that they were able to gather signatures to the recall petition with far more ease than they had anticipated.

RESIDENT'S GRIEVANCES

Sentiments in Precinct Three, said the canvassers, were that Rense did not represent their interests nor the best interests of Isla Vista. Among the grievances cited by the residents were Rense's opposition to the Pescadero Park plan; his support of a plan to widen Los Carneros in such a way that it could easily be turned into a fourlane highway; his opposition to barriers such as the one on Pardall, designed to encourage the use of bicycles rather than cars; and his appointment of realtor Ken Van Leer as his proxy to IVCC meetings.

In short, the canvassers said they felt that Rense was siding with realtors, businessmen, the University and the Foot Patrol, to the detriment of Isla Vista, and that unlike members of his precinct, he was not in favor of sound ecology, fair contracts or Isla Vista self-determination.

(Continued on p. 2, col. 1)

I.V. women plan to hold conference and open house

Women in Isla Vista will spend an activity-filled weekend, with both a conference on Saturday concerning the Indochinese War and planning for an open house on Monday, International Women's Day.

The conference, an all-day workshop and rap-session, will take place at the Manor House, Devereux School, from 10 a.m. - 4 p.m. Topics to be discussed are how the war affects women, how it affects third-world people in the United States and International Women's Day.

Concerned Women of Isla Vista will celebrate International Women's Day with an open house in their new offices at 6504 Pardall, the old SAE house.

Previously located in the Service Center, the women moved on Feb. 25 to protest their feeling that the Service Center was not their office, and that "we could not feel comfortable in the office because it had not grown out of our own efforts," according to one participant.

"We're completely open for ideas about what should be done with the new Center," explained Denise Woodstock, a member of (Continued on p. 2, col. 5)

Russian psychic researcher speaks on European occult

By CYNDIE TRAVIS
DN Reporter

Scientists behind the Iron Curtain are far ahead of their American colleagues in the field of psychic research, said Dr. Andre Lobanov-Rostovsky in a lecture Wednesday night.

Lobanov-Rostovsky, a Russian, replaced Dr. Georgi Lozanov, a Bulgarian scientist, when the latter was unexpectedly ordered home by his government.

Lobanov-Rostovsky, who has been a student of parapsychology for 30 years, reported on amazing recent developments in areas such as hypnosis, mental telepathy, mediums and reincarnation.

TELEPATHY FLOWS

He described the work of two Russian scientists who succeeded in transmitting messages to each other from a distance as great as 3,000 miles. By so doing they proved that telepathy can flow freely anywhere, destroying the theory that telepathy is transmitted by electromagnetic waves, which lose intensity over such great distances.

He spoke also of an experiment in which three subjects were hypnotized. Two of the subjects, students of violin and painting, were told they were great artists in their field. They began to act, paint and play violin like those artists. After they were brought out of the trance, their personalities returned to normal, however the quality of their work remained improved. The third subject, a drunk, was cured of alcoholism.

He then discussed an apparatus developed in 1839 by a Russian technician and his wife which



ANDRE LOBANOV-ROSTOVSKY
Dr. of Parapsychology

could photograph anything with a small charge of electricity without a camera. In the photographs, human, plants and animals produced colorful auras on the photographic plate.

As recently as 1968 it was discovered that not only auras but a double image were produced. These auras are thought to represent an alternate or astral body within us, the "spirit" or "soul," in religious terms. In Hinduism, this corresponds to the second of seven planes in achieving divinity.

LANGUAGE FLUENCY

He also mentioned Lozanov's work in Bulgaria, where at his (Continued on p. 2, col. 3)

Bombs explode in I.V.

A bomb exploded Wednesday at 11:08 p.m. near San Rafael Hall at the Ocean and Cordoba streets intersection. The bomb, described as a detonator-type 2 inch pipe bomb, damaged the power source for lights on the west entrance to campus. Damage has been estimated at between \$300-400. Police report that their only clues are the bomb fragments.

Tuesday night an explosion of a similar type, also involving a pipe bomb, occurred in a phone booth at the Union 76 Station on the corner of Embarcadero del Mar and Pardall.

specific incidents, Colter replied (Continued on p. 3, col. 4)

Rense resigns

(Continued from p. 1)

Rense expressed the fear that people would twist his words and misinterpret him, and said that he felt it was important for NEXUS to know he knew nothing of the recall movement, but had heard rumors. "I'm just tired of politics," Rense said.

He said that he felt he was being victimized by the radical community. He says that many Isla Vista radicals automatically discount the opinions of their opposition. When asked whether or not he reciprocated, Rense replied, "I'd be happy to talk to them. Some people call me a pig — well, I'm honored."

To his credit, Rense listed being a prime defense witness in

the trial of the Bank of America 11, and the defense witness in the trial of two girls charged with public obscenity. The girls were subsequently acquitted, and they were so grateful they cried to their attorney, Rense told this reporter.

He also said he was proud to be responsible for the Downtown Beautification Program (murals, wooden signs), the Isla Vista Trash Authority, a service-for-service program in connection with the Free Clinic and the failure of Pescadero Park.

He claimed that Pescadero Park was impractical and that he wanted to say yes to I.V. policies but the County would never have supported it. He admitted that this was part of his reason for being against the park; his other reason was that he did not believe in discouraging vehicular traffic.

Parapsychologist speaks

(Continued from p. 1)

Institute of Suggestology, people have successfully become fluent in a foreign language within one month.

Dr. Lovanov contends that the reason American scientists are so far behind in psychic research is that they are stuck trying to explain and prove the existence of parapsychology in scientific terms. But the Iron Curtain scientists simply accept its

existence and are involved in trying to discover not why, but how it works and how it can be used.

The conference is also open to all interested women in the Isla Vista-Goleta-Santa Barbara area. Besides discussion, there will be silk screening, so all participants are asked to bring material for silk screening, as well as a sack lunch. Day care will be provided for children.

Attention, NEXUS staff!

ALL NEXUS STAFF MEMBERS are requested to attend a short meeting in the NEXUS Office Wednesday, March 10, from 4-4:30 p.m. The purpose of the meeting is to announce changes in staff positions and appointments of new writers. Other matters crucial to next quarter's operation will be discussed.

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THURSDAY, MARCH 11 — "Jealous Lover" - Lenten Liturgy - 7:30 P.M.

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SUNDAY: (5:10 P.M.), 8:00 A.M., 9:15 A.M. (folk),
10:45 A.M. (folk), 5:30 P.M. (contemporary)
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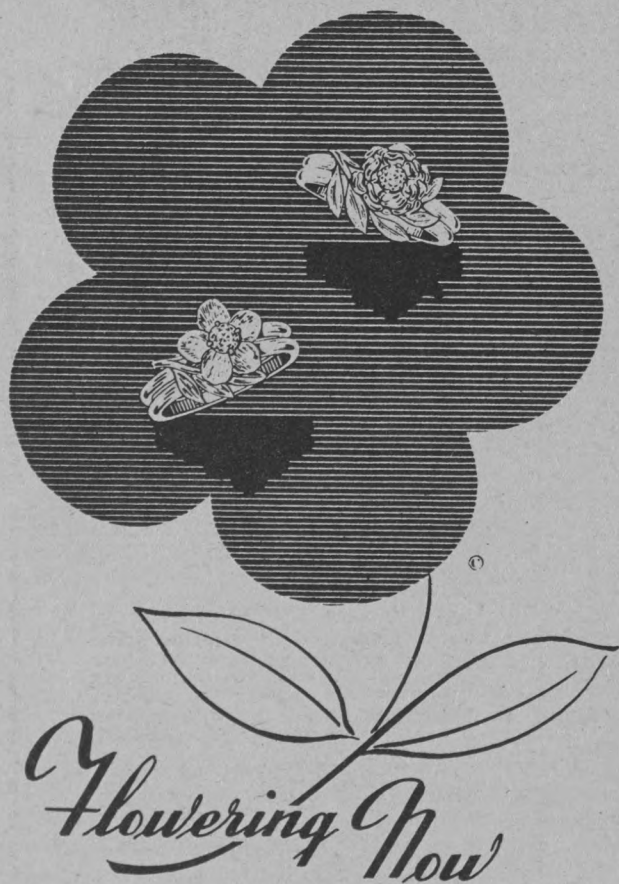
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18 WEST ANAPAMU

Conference for Peace Treaty slated

A statewide conference to discuss ways of implementing the People's Peace Treaty has been called for the weekend of April 3-4 here.

The purpose of the open convention is to develop ways of taking the treaty to the people and to discuss implementation of the treaty.

There will be workshops for G.I.s, women, students, street people, Third World and other

groups. Housing will be available in apartments, churches and dormitories. This will be an educational and informational conference, designed to coordinate statewide and local activities for the first week in May.

Leg Council voted to sponsor this conference, but help is still needed with publicity, organizing and raising funds. People are also needed to offer space for visitors

to sleep while they are here.

For more information, contact the ASIA Office, UCen 3rd floor, or Steve Stickney at 968-2401.

Beginning March 1, ALL bikes which are not registered WILL be impounded if brought on campus. Bikes may be registered for \$1 at the Parking Services Office.

Attorney General to report

(Continued from p. 1)

he was "not free to say what position we're in."

Following the preliminary report which checked claims and identified witnesses, a summary report will be compiled and submitted to the State Attorney General Evelle Younger, Santa Barbara Sheriff John Carpenter and District Attorney David Minier.

These individuals will decide whether or not the report will be released to the public. District Attorney Minier, while saying no decision has been made yet, said he imagined it would be made public.



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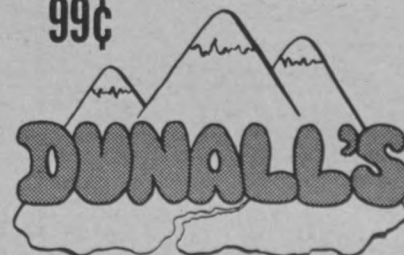
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NEXUS

Editorials • Guest Opinion

GUEST EDITORIAL

No more acceptance

(Editor's note: The following is a letter submitted by Tom Tosdal, A.S. President and Mike Nagler, A.S. Rep-at-Large. It is printed here as a guest editorial because the NEXUS feels that it merits special attention.)

What we now see around us in regards to the Indochina War is a breakdown. A breakdown of Constitutional restrictions, public debate and political action, and also a breakdown of will, judgement and moral scruple. Two new borders have been crossed; the bombing of North Vietnam has been intermittently resumed and the entire nation knows that, except for nuclear war and genocide, there is almost no crime that Americans have not committed in Indochina.

And now, having looked at what we have done to Vietnam, we are doing it again in Cambodia and Laos. We seemed to have accepted all this, and one wonders if there is any longer any limit to anything we won't accept. For there now seems a strong possibility that the past 10 years of war have only been a prologue to war throughout Southeast Asia — all this has been a type of practice session in which the military and other bureaucracies and public relations outfits have tested their weapons, have learned how to deceive themselves and the rest of us. They have learned the techniques for brushing aside or overriding the Constitutional restraints of the people and other branches of the government in our democracy. This machine knows no restraints within itself and can only be restrained by outside forces.

But where is this outside restraint? The people in Congress and in the country as a whole who have protested past escalation of the War have remained comparatively silent and inactive during the most recent escalations. We have all become spectators lulling each other to sleep. We have seemingly destroyed our own debate. We are weary, and we find ourselves succumbing to the hypnotic effect of the self-propagandizing machine.

The War has won a victory over America—a victory of momentum over all other points of view. A victory of fatigue over vigilance. The death of the spirit has made us blind to the machine. It is running out of control and we have never been more dispirited and tired — we have come to accept its madness as if it was nothing more than the law of gravity. We can no longer allow ourselves to merely accept.

On the weekend of April 3-4 there will be a West Coast People's Peace Treaty Conference at UCSB. Some purposes of the Conference will be discussion upon and dissemination of the Peace Treaty supported by the student body in last month's referendum. The Associated Students are sponsoring this meeting in hopes that this will bring wide student support to the Conference.

Come to the Associated Students or ASIA Office in the UCen and find out what you can do to help. We cannot subordinate ourselves to our defenders who are making us into their slaves — if we do, we lose all true human values among ourselves and within our own being. We must set up continuous obstacles and tenaciously oppose the machine.

Women's history class serious

To the Editor:

As the lecturers and organizers of the newly initiated history course, The History of American Women, we wish to clarify certain misconceptions concerning that course which have arisen from the article written about it and published in Tuesday's edition of the NEXUS.

First, we must emphasize the seriousness of intent which stands behind the formulation and proposed execution of this course. It is innovative — but not in the manner implied by the NEXUS reporter's opening attempt to gain the readers' attention. The course will document the crucial, but neglected role that women have played in the history of America. From a firm historical basis it will investigate the derivation and variation of sex roles in the United States. Utilizing literary and sociological source material, the students and instructors will examine the various tasks assigned to men and women as they relate to family patterns and socio-economic organization in different periods of United States history. The cultural conditioning

undergone by both men and women which has sustained and reinforced their respective social roles will be analyzed as well.

Secondly, the course has been approved by the History Department and other appropriate committees as a regular course in the curriculum; it is not an experimental course. The students who enroll in the course will be expected to undertake an intense and systematic study of the problems outlined above — and others as well. In addition, active and extensive student participation in the weekly seminars will be required.

Finally, in reference to the reporter's closing remarks, we must state that the alleged folly of beginning a course on April 1 is equally valid for all Tuesday-Thursday classes to be held Spring Quarter. If such a folly does indeed exist, we must point out that it is the product of the administrative hierarchy, not of the teaching staff for one course in the History Department.

CAROLE MOORE
PRAMITA GHOSH
JUDY TURNER THORNE
SUSAN S. MALEK
BARBARA SHIRK
MARY RYAN
ANN WIEDERRECHT

UCSB DAILY NEXUS
Larry Boggs, Editor

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Letters

The reformulation of an ideology

An Open Letter to Lane A. Darton: (in response to his letter of 2/26):

It was certainly very kind of you to add your voice to that of the mass media in presenting such an incisive analysis of revolutions in general and of the course of action youth ought to take in particular.

Until I read your letter of Friday, Feb. 26, my ideology had completely blinded me to the "truth" that the only people who know how to rule are those who presently rule. How dull I was not to be able to separate the administration from its policy, nor to realize that "change in the popular sense" is impossible!

Fortunately, however, you demonstrated by an astute analysis of the French Revolution and by impeccably logical arguments that anything we attempt to accomplish by way of change will either result in "the same regime as before" or in a government which would be "completely inept." As you so undeniably pointed out it is the present administration whose actions are "revolutionary in any true sense of the word."

It being incumbent upon me to reflect upon so many truths, I immediately realized the error of my previous assumptions. How ignorant of me to

presume to question the leaders of my nation! Do you know that at one time my inability to "reformulate a revolutionary ideology" even led me to believe that the war in Indochina was being expanded! Yes — it's true!

Oh, I realized that American troops were "undeniably on their way out" but nonetheless some irrational and "supremely motivating force" led me to believe that this was due to such things as massive induction refusals, fragmentation bombing of officers by their own men, large scale use of drugs by the troops, outright refusals to obey orders and in general a reluctance to fight a war which at best I thought to be "unjust." How stupid of me! I hadn't been able to attain your depth of understanding. Now of course I realize why it may be necessary to prolong the war indefinitely, invade North Vietnam or use nuclear weapons. Certainly with your logic you can justify it all!

It is certainly a happy occasion that you are not characterized by the "most tragic irony" you condemn. Indeed, you (and others like you) seem to have that powerful ability "to reformulate a revolutionary ideology once it has been formed." This is a great vocation — isn't it after all the very function of our government at home and abroad?

ROBERT DAHLSTET

Continue the contract boycott!

To the Editor:

The boycott on contract signings for next year is continuing. Negotiations reached a deadlock when the Associated Students Negotiating Team refused to accept the offer by the management firms of 10 per cent of their units or buildings on a quarter-to-quarter contract. We feel that this is no significant change from the present rental situation. Our belief is that all units in Isla Vista should offer the option of a quarter contract. Thus, we urge people to continue the boycott.

If anyone feels that he must have his apartment for next year right now, then we would ask that he do a number of things before signing any contract.

We believe these suggestions are crucial to his rights as a tenant and are equally important to needs of the community.

1) Request a contract for less than nine months (either monthly or quarterly) unless you are

absolutely sure you will be happy with that apartment and will be living there for the full school year.

2) Find out what happens if one of your roommates leaves and make sure you have this written in the contract. Ask for individual rent liability as a basic right as an individual sharing an apartment.

3) Demand that you only pay the last month's rent before you move in. Cleaning deposit and first month's rent should not have to be paid until you take possession of the apartment.

4) Read over the contract you are offered and take any questions to the Department of Justice before signing it.

5) Talk to the people presently living in the building and find out how responsive the owner is to the need for repairs.

6) Find out the reasons for which you can void your contract (induction, marriage, loss of financial support, flunking out, etc.).

We believe that now is the time to push for change in the living situation in Isla Vista. The contract boycott is one tool of this change. Another important tool is an informed tenant. If the people of Isla Vista do not support the boycott, the rental situation will not change.

In essence, if the boycott is not successful, the tenants of Isla Vista will continue to live under the dictates of the landlords.

BARNEY BARNETT
Co-Chairman IV CAB
PAUL GASSAWAY
Administrative Vice President
TOM TOSDAL
President, ASUCSB



FOOTPATROL'S SCRAPBOOK
drawn and submitted by
DEPUTY BRUCE VALENTINE
of the I.V. footpatrol

INQUIRING REPORTER

Does the quarter system interfere with your love life?



QUESTION: DO YOU THINK THE QUARTER SYSTEM INTERFERES WITH YOUR LOVE LIFE?
SARA WRIGHT, Sophomore, Psychology — Gee, That's hard. Not having ever known the semester system, I can't really say. My love life is very satisfactory.

CARLA HALEY, Sophomore, Sociology — No, I don't think it does. I just take the time. I don't let school interfere with anything. I believe first things first.



SHAWN STINSON, Senior, Psychology — I would say "No." But it does interfere with other things, such as meeting people and going to parties and so forth.



PATRICK O'DOWD, Graduate, History — In a generic sense it is really interfering with my life altogether. Everything is hustling, pressure. I feel like one of those cogs in the famous machine.

ARTHUR JOHNSON, Graduate, Psychology — Sure it does. Definitely. You get too busy too often. I managed to survive the quarter system barely.



VIVIAN PAJU, Sophomore, History — Yes, I do. It is just too much time studying. No time for fun or a full release of pressure.

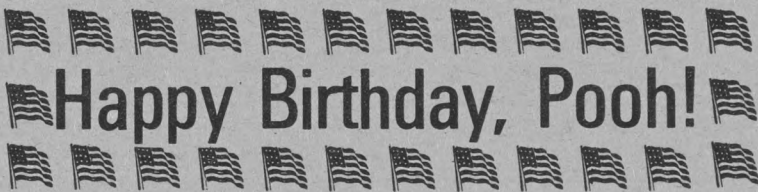
Of seven people approached, all responded but one, a philosophy major who commented that the question did not concern him as he was too involved with studying.

Ecology woes for consumers

Each purchase you make has an impact on the environment. The connections are not always obvious so the consumer must practice and learn to recognize ecologically safe or harmful products.

Clearly the paper we buy in excess packaging and throw away was once forest. Refuse products which are overpackaged. Explain why you are boycotting these products. As you shop, use common sense—the consumer's most valuable guide.

Choose packaging which may be reused or recycled. Buy aluminum rather than mixed metal cans, glass and paper rather
 (Continued on p. 14, col. 5)



Happy Birthday, Pooh!

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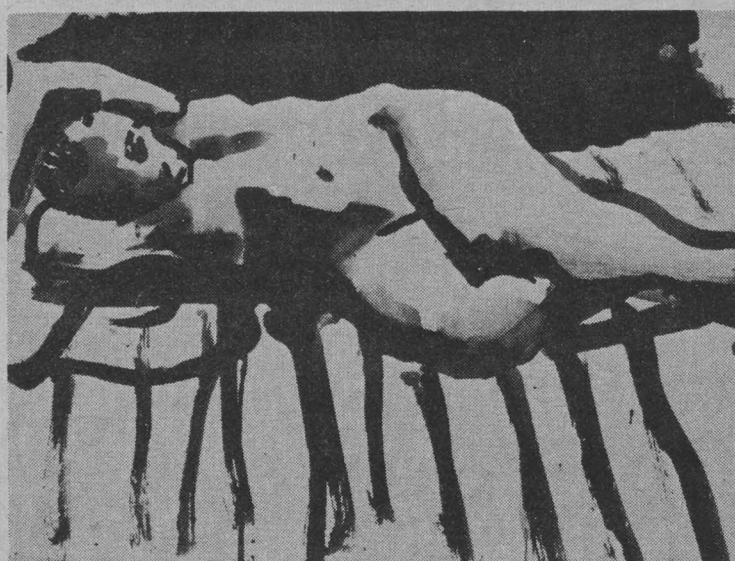
Spectrum: an indication of attitudes over everything

The latest issue of "Spectrum" is not doing well—in almost any respect. It has collected together pieces of prose and poetry from a relatively small and close group on campus whose contributions to the "Spectrum" reflect more than anything else the insular attitudes of some writers here. It comes out in their writing as careless overconfidence or condescendence; neither helps the magazine which foolishly seems to support their way of thinking.

"Spectrum" isn't doing well in another sense; it isn't selling well, which shows that people at this University who are interested in writing have become exceedingly cynical about campus publications. This "Spectrum" justifies their feelings, but even if it had been a better collection, it would probably have received little attention because of the fashionable idea that it is smarter to work and be published outside the sphere of the University.

"Spectrum" is very dead as a result. People have exceedingly fixed ideas about it—what was said about "Spectrum" in the past must be true in the present and will always continue to be, they lazily assume. No talk is likely to change that fact. Perhaps writers around here do not want to be brought together against each other or into too close a comparison.

These island existences and writings look rather ridiculous however,



One of the four interesting drawings and sketches by David Park in this issue of Spectrum.

when a magazine like "Spectrum" is produced as a selection of (and therefore supposedly) the best work on campus. The best work should not, of course, be equated with the best authors being told to produce whatever they please.

It would be more orthodox, and perhaps more just also, to discuss the contents of "Spectrum" rather than these attitudes. However it seems to be mainly the prejudices (to use a more honest term than

(Continued on p. 7, col. 1)

'Cannon balls bloom'-poetic license expires

To attempt to "resuscitate the dead art of poetry" and fail is acceptable. But "Spectrum" has stifled all signs of life. Unfortunately, Fred Turner's poem, "The Music," comes too late to serve as antidote to the other poems in the issue. The translations from Latvian by Ruth Speirs are pleasant and polished, and sometimes effective.

The remainder of the poetry is intolerably self-conscious and sloppy. The relationship between careful observation and image-making has ceased to exist—when are "berries stacked;" how do "cannonballs bloom?" The poetic function of the image to create and modify has been reduced to a poor exercise. The berries and the cannonballs are united only by shape; the contrast does not serve to illuminate the nature of...

The poetry of "Spectrum" lacks energy at best—it is a shame that such disappointing and careless arrangements of words should be published under the guise of poetry at all.



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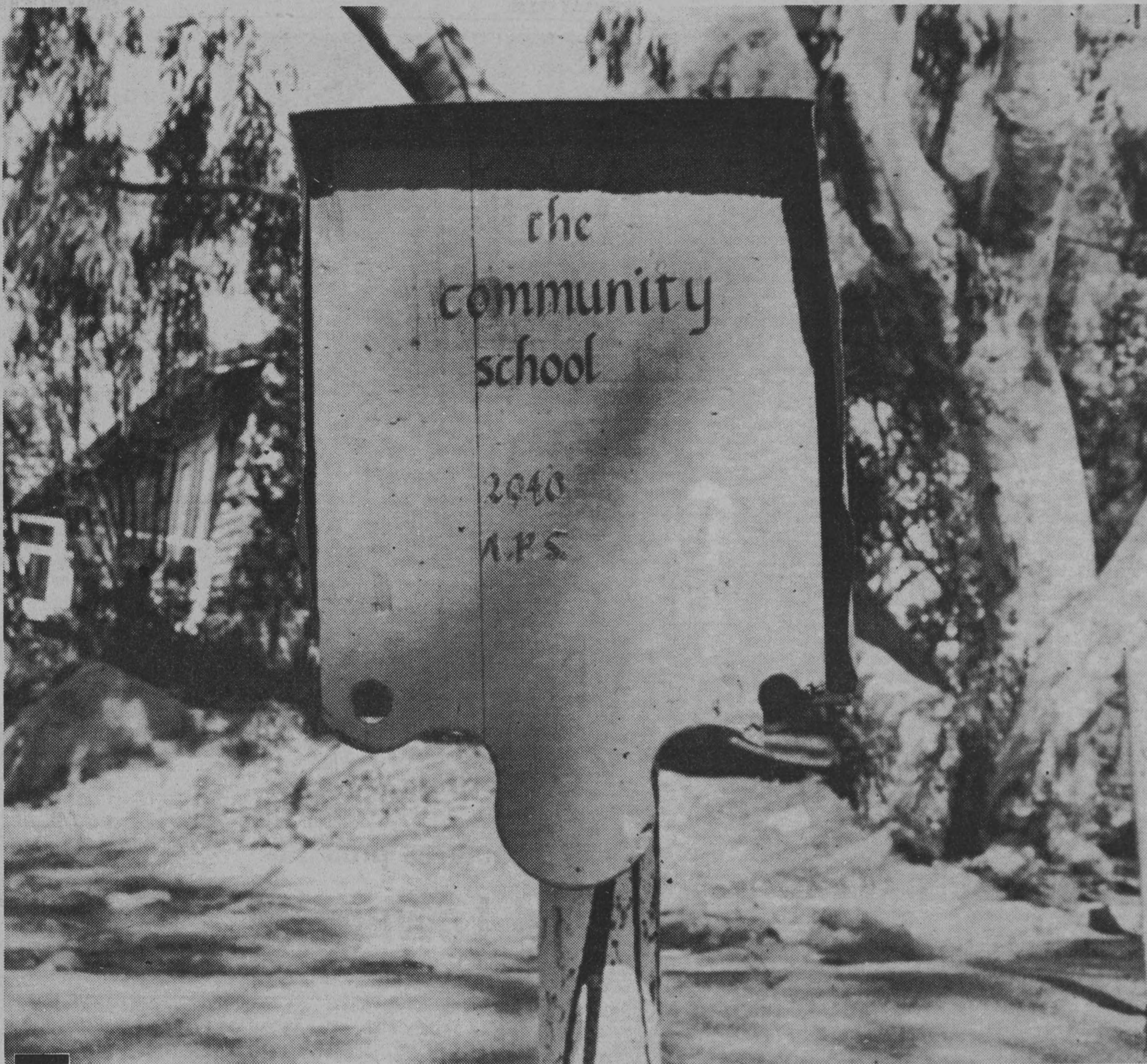
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The Santa Barbara Community School, designed as an alternative form of education, opened in September, 1969, at 2040 Alameda Padre Serra.

It began with 40 children, ages 3 - 14, and 10 staff members. Children were grouped in ages, each group with one teacher. Emphasis was placed on academic work, but with provisions for other activities.

Beginning in January, 1970, a coffee house, "The American Dream," was held on Friday nights, in an attempt to provide a meeting place for high school students interested in progressive education. Classes were held in a variety of subjects, but after a short while 12 of these students became dissatisfied with the part-time free school and wanted to start a full-time school.

Contact was made with a group of University students who were also interested in the idea and discussions were held with the idea of setting up a school in April.

The first week of the school was taken up with questions of structure: how to set up an organization that would be both flexible and free to the greatest extent. Classes similar to those at the University were devised, but this proved unsatisfactory, due mainly to confusion over "student" and "teacher" roles and a general lack of the kind of excitement that everyone felt was necessary.

A general meeting was held, in which it was agreed that there had not been a true break with the public school system. New structures were tried, continuing through until the summer.

Summer became a time for evaluation. Due to the fact that the staff was mostly from the University, graduation had thinned their ranks. A new staff was organized, with an emphasis on getting people who could work well together. Closer communication was also established between the high school and the elementary school.

In September, the high school opened in a new building on State Street, but structural problems continued. The class system began to break down with the realization that such a system was not truly allowing for individuality, due to the fact that the organized discussion tended to presuppose common assumptions. It was realized that most of the learning that was going on was taking place in spontaneous discussions and informal sessions.

In January, it was determined that such a set-up was probably the most viable. The students would be able to check a list of the staff and then decide who could help them learn what they wanted to.

It is now hoped that this structure will allow the high school to end internal problems and become a real "community" school.

At the lower division of the school, each child progresses academically and

socially at his own level. Consequently, there are no barriers set up between age groups. Subjects vary from mathematics to "building a fort," but attendance and participation are not compulsory, and the whole day can be spent in "messing around."

Thursday is trip day, and the students visit the harbor, the botanical gardens, go roller-skating and other places they request. Visits were taken this year to the L.A. Science Museum and Watts Towers. Overnight camping trips are also made.

A stated aim of the Community School as a whole is that "Through social interaction, creative play and academic progress, the children will develop strong and self-confident personalities." An attempt is made to incorporate both academic and nonacademic desires. Finally, it is hoped that the Community School can create a situation whereby "children who are treated humanely will themselves be more humane people."

(Editor's note: Four writers — Mark Aulman, Phil Brimble, Debby Peterson and Ellen Pitcher — have spent several weeks exploring the Santa Barbara Community School. The following articles are the impressions and personal observations of the writers.)

Pictures are by Mark Aulman and John Franklin, with the exception of the picture on the bottom of page 9, which is courtesy of the Community School.)

Santa Barbara's Community School building, once a downtown store, contrasts sharply in feeling with its furnishings. Poetry, pictures, photographs cover the walls as if to blot out the past — the cold reality of a business-oriented society. Old overstuffed sofas line the walls. A bulletin board announces classes and happenings.

All speaks of an inner life, an attempt to rediscover emotions and creativity, long stifled by compulsory education and the way of life that created such a system. And yet, ironically, the shadows of the past are all around. The building becomes a symbol of the established culture with its values on technological advancement and competitiveness. Yet, here within its confines, a new society, a counterculture if you will, is growing as exemplified by the Community School.

The Community School pulsates idealism, new life, new hope. The new hope, as seen by its members, lies in a reordering of priorities. Interpersonal relationships must be the primary concern. Individual and group growth are considered as the most important, the most basic education anyone can receive.

Equality is emphasized. I watched half in awe, half confused as a young math student took the chalk from his teacher to set up math problems of his own. There was no hesitation on the student's part, no reprimand from the teacher. Student, teacher and class were living math, totally, unself-consciously.

Members of the school wandered in and out of the class as they chose. Those who were interested stayed, those who were not felt free to leave. Compulsory classes, the mainstay of public education, have been done away with. The individual has been recognized as ultimately free, ultimately responsible for himself.

Earlier, I had asked an older member of the school who seemed to speak with some authority if he was a teacher. My query met with a smile. "We're all teachers here," had come the reply, "all learning from one another." Now, after living math with a kind of total absorption as I had in their math class, I thought maybe I knew what he had meant.

Education has been redefined as two way direct communication, a far cry from our present authoritarian system turning out saturated sponges. Squeeze the sponge and all the information will be regurgitated, exactly as absorbed.

Out of this value placed on equality between "students" and "teachers," between men and women, has grown a unique delegation of authority. The school is to benefit the students who, it is felt, contrary to the role in public education, can be masters of their own fate.

While many institutions of public education are still fighting to maintain dress codes for their students, it became readily apparent no such outdated document plagues Community School members. Long hair, short hair, long dresses, overalls, barefeet, sandals were all in evidence. Reasonably, however, it has all become a matter of personal taste.

I sat in on a school meeting where students had gathered to discuss a teacher, who was also present. The discussion concerned the teaching methods employed by this particular teacher. Relationships, the students felt, were being put aside in an attempt to cover course material.

The meeting, held out in the sun in their back yard, was attended by numerous students. While some sat on chairs and

tables, the majority sat on the ground listening, thinking, talking. As the meeting progressed, a bottle of orange juice passed quietly among eager hands. No one thought twice about it. Their education, their lives have come to center around this kind of mutual concern and sharing.

Openly, honestly, the students explained how they felt. While some felt strongly that the teacher should not be retained, others felt he should be given another chance. As the teacher responded to their comments, it became evident that he did not understand their basic criticism.

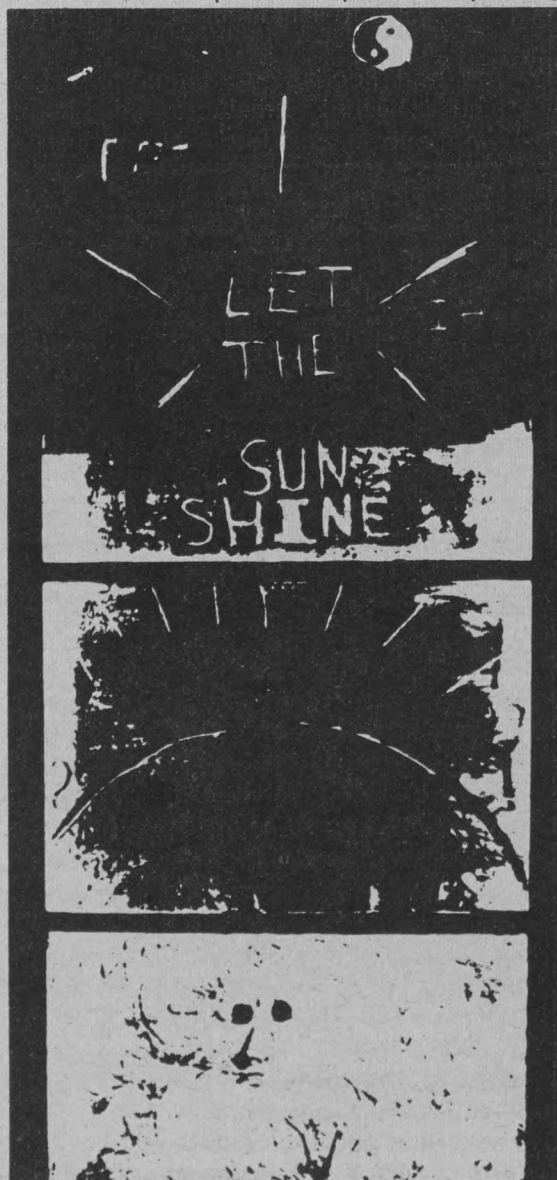
It was not his course material, nor his political or philosophical views that had come into question. The problem had arisen from his failure to make his classroom open to student feedback, to two way communication. He was taking an authoritarian role.

After considerable discussion, the teacher nodded his consent and agreed to make a genuine effort to ameliorate the situation. However, his quick dismissal of the problem and almost too eager assurance that he would change, made many wonder if he had realized what they were asking of him.

I wondered myself if he had really understood. What they had really been asking him to do was to throw away his repertoire of learned behavior concerning educational roles and re-educate, re-socialize himself according to completely new standards. It made me tired just thinking about the completeness, the overwhelming nature of their demand. I wasn't the least bit sure that had I been in his situation I could have agreed so readily to throw away the learnings of a lifetime.

In any case, something unique is taking place. As one youngster explained, "I'm learning that I can do things." Self worth is being reinforced through mutual respect and tolerance. People are less defensive. Communication, and in turn relationships, gain a new validity and depth previously lacking.

Revolutionary education is taking place. Whether it will emerge from the confines of the past to replace compulsory



public education only time will tell. The Community School exists because young people want it to exist. If they want to graduate, they can graduate. If they want to stay, they may stay. If it is here today and gone tomorrow it will be because that is what its members want. In any case, good or bad, constructive or destructive, it is radical.

From the untried age of five, or sooner, he had learned to punch the clock to earn his praise — his teacher's special nods, her smiles, her soothing comments on deportment which he carried home, not without a special pride. He had learned early to barter for these much sought counterfeits of education, and he built his private stock with block letters won from the alphabet's beginning.

Yes, he banked on these tokens of the word structure as much as some of his classmates shrank beneath well-timed kicks to their report cards, some of which looked, after several semesters, like crazy fever charts of public failure. He found that whatever he lacked in exuberance and popularity could be rinsed out of mind in a quiet session curled up with his favorite encyclopedia.

As the years of his childhood flew one by one like a flock of gorged sparrows off the remains of a neglected pie, the student found in himself the very paradigm of truth. For what was truth if not one's absolute success at his chosen calling? And what did it matter who did the choosing? The essential point was that success was defined, and the same mass of definitions covered him in an armour plate of conceit.

He had been in line for 17 not unhappy years, spending the time by filling his cranial vaults on the installment plan. Later the scheme of his metaphor changed and he found himself stocking all the tools of problem-solving toward that day when his metamorphosis from pupilhood to reality would be complete. Yet the skin of his cocoon was wearing thin, and the student had already begun to feel naked.

As self-contradictory as it seemed, he realized that in all his years spent divining the bottled waters of public education he had never once felt "public." The word itself was comforting — connoting the great wisdom of some benign majority — yet he couldn't have cared less to define it in relation to his own thoughts. The day when he finally began to care signalled the end of his public education — and the beginning of his own.

There will be little wonder that with such an arid background the student had been honestly shocked to discover that learning and didacticism were not the same thing. No, he found (and this was real learning) that the two stood at opposite ends of the educational spectrum. This revelation launched him on a privately conducted inventory of Reason's Tool Chest. More shocks were in store.

"AN IDEA: While everyone is trying to solve problems by changing their outside environment, their insides remain polluted with drugs, nicotine, bad food, caffeine and confused thought. With nervous systems so entangled, it is no wonder people's happiness comes and goes like an uncontrollable breeze."

He had found that note pinned to a board with a hundred others offering things to learn or things which somebody at the Community School would tell him about if he wanted to listen. He found standards like algebra, geography and economics, but there were also the subjects like "methodology of



thinking" and "psychological viewpoints of social institutions" which had the touch of their authors' personality.

The student thought of his own education with a shudder. Yes, he thought, it was true — he was polluted. He had sampled every poison on the list and some of them had doubtless lodged in his thinking parts, the tool chest itself. He envisioned the corrosion of his senses. Perhaps it wasn't quite as bad as the IDEA had suggested, but then he thought of his own funky bouts with algebra and economics.

Yes, he told himself, he was confused. But if possibly economics and, very likely, "the methodology of thinking" were beyond the stretch of his longest probe, what about "psychological viewpoints of social institutions?" Here at least was a subject he could attempt in good faith, for who knew what it meant? He was confident that half the battle was already over. His own educational confusion was on record, and that left only the institution, the Community School itself.

To a student still as flushed with the heats of alienation as he was, the whole idea of radical education was full of distressing ambiguities. As an alternative to public schools, at least public schools he had attended, the idea glowed with the promise of undiscovered terrain. Yet, as he thought, he began to wonder — could he ever send his own child to such a place?

It was a complex question. How well, for example, would humans educated in the intricacies of "community" survive in a future society so fast-paced and powerful that its very ablutions must be computer scheduled to save the rivers?

The student had read a copy of the Community School newspaper, hopefully called "The New Morning," and in it was an untitled poem written collectively by the Community School poetry workshop which asked a question. "I'm humming... are you? and so my friend is this an end? or is it the beginning of a reality?" Yes, as he read over these lines a second and a third time, he began to understand the incredible potency of the "hum" which had generated the question, for it had also generated the answer.

He had felt the power at the school, and absorbing it, he felt the uselessness of predicting against a future which the Community School and others like it would soon change. The student felt a certain reassurance that he was able to recognize the power of the thought.

A Community School member had

told him that "Learning is the poetry of living." If this were so, it would be answered in the very hum of the metaphor which, like the collective poem, both raised and answered its own new questions. That was the dynamic of the relationship, where individual energies merged into the process of common understanding.

To go roller-skating costs \$1.25. You push your money under the window, the man pushes the buzzer that unlocks the door and he watches carefully as you go past to make sure that no kids are sneaking in without paying. Most of the people from the Community School who wanted to go skating are already out on the floor.

Noise rolls off the wooden floor and mingles with the voices but it gets trapped between the dirty yellow walls and hangs there like smoke and accumulates. In time, it grows on you, like the dust. Without the kids, the roller skating rink would be a sordid place.

The rink itself is 60 yards by 40 yards hardwood floor; there is a red ellipse painted in the centre that creates a circular effect. The skaters travel in a counterclockwise direction, and the man in the booth watches carefully to make sure no one tries to go the other way.

Some of the kids are good; others are slower and more hesitant, especially on the turns. The youngest ones are not quite sure how to keep any balance, not sure whether to keep the legs straight or to just try walking, so the skilled ones take them by the hand and get them started around. And a pattern starts to develop: all going around in the circle, getting better, getting faster and surer, getting help from others and then tentatively moving under their own power, sometimes skating in the wrong direction just for a laugh.

It is a process of growing up in an atmosphere totally divorced from a regulated school, in a place where you are watched but where — through a dynamic of overflowing one's self into the found physical situations — the watchers can be made participatory, or, failing that, meaningless.

The contrast that comes to mind is that of the Roller Derby, where all the skill of the teams — and you soon learn (or relearn) that there is a skill to roller-skating — is in a sense negated by the obviousness of its unreality. And yet, spectators often do not seem to comprehend this fact; instead they are highly receptive to this form of roller-skating circular process and accept its tricks and brutality as part of the rules. It seems that from such a spectatorial vantage, validity is then imparted to this external process, and through the fact that one is acting as a spectator, and not as a participant, reality is only granted to those things that have a distance from the individual.

Such terms are carried over, and the carrying-over is, to an extent, part of what has brought about the creation of the Santa Barbara Community School. It almost seems that at the age of five the child steps into a telephone booth and receives a macabre Mission Impossible: Your task as an adolescent, should you have the courage to accept it, is to try and make some sense and meaning to your life, to examine sources of pain and conflict, to try and become sensitive to the meaning of other people's lives, and to try and relate to those other lives as well as possible. Should you succeed, succeed by virtue of refusing any disciplined

expedience, by escaping a symptomatic conformity, then your society will deny you. But if you fail in your mission, fail to find relations, then you can be welcomed.

Conditions such as these could strike one as being ridiculous, yet more often it seems that such "normal processes" — denial of the developed child — have become inherent in our technological open society.

It seems inescapable, certainly it seems so to the Community School members, that the organized school system as it presently operates is not capable, is not competent, is not even independent enough, to aid the adolescent in establishing relationships, but is rather a part and parcel of the social denial of such a mission.

The key to the Community School — the key that enables the kids to spend time circling around what is understood to be just a man-painted red ellipse and nothing else, that allows them to participate in helping and enjoying — is the fact that school attendance is not compulsory.

Compulsion is an integral part of the regular school system, yet that system refuses, despite the very fact of its compulsion, to call its usefulness into question. The superstition is that without discipline (compulsion) there will be no learning. Such a proposition seems only to raise questions about the value of such learning, but these queries are not answered. It is as if the natural process of adolescence is denied in favour of what has perhaps become symptomatic: massive intervention. An uncongenial child becomes a youth problem.

There are no grades at the Community School; another fact that divorces it from the direction undertaken by the regular school system. Flunkable subjects are liberating in a certain way; but that sense is rapidly distorted once the necessities of proof of achievement are stressed. The trick, however, is not to become the very best roller skater by responding on exams to questions about the history and methods of the sport, but rather — if you care to go at all — to simply enjoy roller skating and all its attendant nuances.

The regular school is a situation that brings to mind "Charlie Brown, impotent before the invincible ignorance of Lucy."

The Community School has not solved all the problems. Indeed, to a certain degree, some problems — due more



than anything to the kids' sensitivities and awarenesses—are increased.

A regular school tries its best to operate as if sexual drives did not exist. Chauvinism is thus to a large extent created and is nurtured in the locker room and in the social role assignments. While the Community School recognizes the obvious fact that many of the students are ages 13-18 and have all the drives normal for that age group, the problem of male fantasizing is not completely overcome.

While the women at the school, who seem remarkably sophisticated in their understanding that they are women, simply skated around the circle at the roller skating rink and stopped sometimes to help others, the males often preferred to display abilities in order to gain status. (At brief moments, there were reminders of the Roller Derby). Yet many of them understand what they are doing, and it is this very sensitivity that



creates problems for them that most regular high school students never have to face. In sexual self-protection, it often becomes necessary not to care; yet these growing males do care, and thus come into conflict with their own defenses.

A Community School is then both political and human: political in the sense of denying reality to an organized school process (and thus to what that process represents) that is not participatorial, and consequently running the risk of social denial; and human by the very fact of attempting to establish interpersonal relations. One wonders if such alternatives in education can be allowed.

If it is true that we exist in a dynamic of acting and being acted upon, then the things that we have done and have perceived have made us what we now are. And the actions we do now, the situations we find ourselves in and the perceptions and relations that we receive, will help to make us what we will be. As such, the child is akin to the ancestor; and the child is father to the man.

I've visited the Community School off and on for several weeks now, and each time I am more and more convinced that something beautiful and radically personal is happening there which I have never seen before.

The only problem is, each time I'm less and less sure what exactly it is, and how in the hell I would ever explain what I have seen to anyone else.

When I first came to the school, I was confronted with a very difficult obstacle to overcome—I was totally ignored. At first, this may not seem too significant, but I later thought, "What if someone had walked into my high school and just messed around for two hours and departed?" And I replied,

"They'd be asked at least 24 times, who they were, where they came from and if they had a pass to be there."

The students would also be highly interested in their presence, for it would probably cut into the boredom of a regular school day.

Some of the students at the Community School were lounging around doing nothing, although most were more involved, but one could hardly say that anyone was bored. On one typical (if any such thing exists) day they went roller skating, to the Botanical Gardens, played volleyball on the beach and still attended several of the tutorial type classes which all had chosen as the most effective form of "learning" to be found.

I had then, and still have, a hard time relating to the students. As a "teacher" pointed out in a moment of inspiration, as close as we are to the high school student's age, we all reject that group as "teenyboppers," immature or some other such thing. The upshot is that we hardly ever talk to this age group, except for younger siblings whom we see very occasionally, if at all.

This is one of the things that makes the Community School so radical in approach. "Students" talk to their "teachers," not only about mathematics or yoga, but about themselves and the trials of growing up. And who better to talk to than someone who has just been through those same problems, and hasn't quite assimilated all this physical and emotional change. The sympathy and understanding is so much more than a 36 year old teacher can possibly offer.

And the aid and comfort is a two-way street. More than one "teacher" that I talked to said he had come to accept and understand much more the problems he was having with his family and within himself.

When I was in high school, the student body had divided into an infinitesimal number of cliques, partly as a response to the largeness of the student body and partly as a response to the hierarchy imposed by the outside society. Those that were "in" were very, very in, and those that were "out" were constantly struggling to either join "in" groups or make their own group, through rejecting the "in" group's values and playing the game of "I don't care," above the whole mess.

Communication, even within cliques, was, at best, superficial. I'm a woman, so I can't speak from first-hand experience, but I've been told that men didn't talk below the level of bragging or joking around, because admitting to real depth of feeling was to weaken oneself in one's friends' eyes.

Girls weren't much better off, though, for they spent half their time tearing down non-present females in an attempt to gain points in the race for popularity with the boys.



These facts don't exist within a void. They are all very important rungs on the ladder of socialization, and society depends on these methods to shame men, as the "stronger" sex, into becoming "gainfully employed," and to make women concentrate first and foremost on catching a man and settling down to raise kids. Society has taken the closed family structure as priority number one, and these are its methods to protect this hierarchy.

The Community School challenges this concept at its very roots. It says, "Let the child decide what he wants for himself and let him get it when he's ready and when he wants." It effectively says that society and its priorities can go to hell. And it threatens to effectively dispose of these priorities by creating human beings who will no longer put up with this sort of coercion.

So the question becomes: can society, which puts self-preservation above all else, allow this to go on?

Behind the free school philosophy is the ever-present spectre of change, and even the school itself, in weekly changes of moods and methods, bespeaks this. The school is trying to say, to become creative human beings and reach the potential for living that we have tentatively been granted, society must change its superimposed structure to include the individual.

I don't know what will become of it all—maybe society will succeed in making outcasts of these freed individuals and force them to conform, to return or leave.

But maybe society isn't the stagnant, overbearing beast I sometimes see it as; maybe it can and will change to include this philosophy of self-determination. Maybe it will actually change the stringent tract of school, job, marriage, family ... and in the process become more responsive to the individual need.

If not, these individuals may become all too present thorns in this society's side ... for if anywhere, the real revolution is here ... a revolution of self-worth and self-dignity.



Spectrum: 'not doing well'

(Continued from p. 6)

attitude) which are obstructing "Spectrum," preventing good contributions, better selections and a public which is interested in what can be published through unfashionable on-campus means.

When work is so contemporary, it seems rather pedantic to review what people would do far better to read for themselves.

Max Schott's "fragment of a novel" is the most interesting of the four prose pieces in the collection. The passage "Winter" describes a cowboy riding over the country which has been caught suddenly in an early snowfall. The feeling of the scene and the peculiarities which strike Ben as he rides are sensitive and usually successfully evoked in the narrative. But there are several occasions when the author's knowledge of the country and consciousness of language are not just used but flaunted.

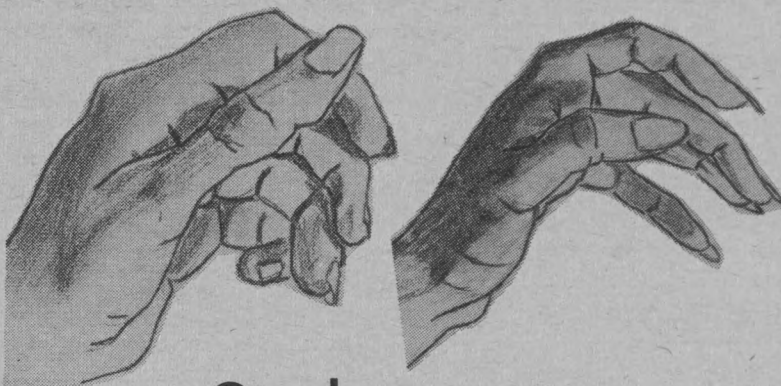
"He imagined himself as a candidate for spontaneous combustion like a load of green hay, boiling secret and airless at the center until it goes off. That amused him, even the words amused him—spontaneous combustion."

Ben is feeling his ulcer and is made to think about it in strong and rather incompatible terms (is anyone ever elected to be burnt, leave alone to be spontaneous).

Worse than that, the strange combination is likened to a stack of damp hay which may build up enough heat to set itself aflame—this degree of a countryman identifying himself with country objects is ludicrous. What makes itself felt is the author's self-conscious knowledge of outdoor life and not Ben's ulcer.

The next sentence, "That amused him even the words amused him..." is far more appropriate in reference to the author than poor Ben with his ulcer. Ben does not, in fact, receive much attention as a person (not in this extract at least and what is here is what is criticized). He is being treated like the horse that he is meant to be riding; Ben is a means for the author to get around.

In another piece, "Marcella's Summer" by Michele Kellett, the deliberately callous style of writing is strong and unusual. It shows that the author is not awed by her characters or her readers; both could probably gain from being given slightly more attention.



Grad one-acts

Three graduate directed one-act plays will open tonight at 7:30 in the Old Little Theatre. The three one-acts are all based on some aspect of contemporary man revolting against his culture. "Victims of Duty" by Eugene Ionesco is a revolt against the techniques of conventional theatre. "Take Care of Business" by Marvin X is about two Blacks in a White jail. "The Exception and the Rule," by Bertolt Brecht

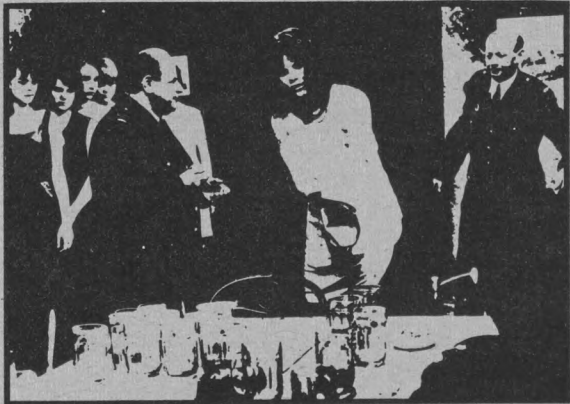
is a revolt against exploitation by individual capitalists. This last play is also being done in an avant-garde theatrical style.

Afro-American Modes, Structures and Essences will be presented on Friday, March 5, noon Lotte Lehmann Concert Hall by the Committee on Arts and Lectures.

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SANTA BARBARA DRIVE-IN #2

Memorial Hwy at Kellogg • Goleta (SOUTH)
"WHEN DINOSAURS
RULED THE EARTH" (G)
—AND—
"TROG" (GP)

Campuses in the news

FBI—yes students—no

According to the University of Oregon Daily Emerald, U.O. President Robert Clark recently complied with an FBI request to turn over the names of students enrolled in a "Critical Spirit" sociology class which grew out of last spring's Cambodia protests. Clark was reportedly told by

the FBI that the names were needed to help in the investigation of bombings on campus. The university president insists he was bound by law to meet the demand of the government investigatory agency as class lists are a matter of "public record."

However, when both the Daily Emerald and the members of the "Critical Spirit" class attempted to obtain a copy of the same list

which was given to the FBI, they were refused. At that time, the student groups were told that the records were "considered privileged under the University's Administrative Manual."

President won't see presidents

Student body president at UC Berkeley, Craig Fenech, had a
(Continued on p. 14, col. 1)

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New burning faith:

BY GOURGEN YANIKIAN

When Communism took possession of Russia, one English archbishop called it Christian heresy. He understated the case. Communism is more, by far, than Christian heresy. Communism is a new and burning faith — a religion itself which, at its birth in 1776, threw its challenge at all the other religions of the world. This new religion has proclaimed the coming triumph of man over adversity and evil, and man's eventual entrance into an earthly paradise. If, as the New Testament claims, faith is "the substance of things hoped for, the evidence of things not seen," then Communism with its classless social order (equal sharing of the benefits of life) surely is a faith.

Gourgen Yanikian is a controversial author, inventor and engineer. This article was written exclusively for the NEXUS.

In the construction of its administrative apparatus Communism is not different from other religions. It has its revealers, Marx and Lenin, prophets and saints. It has its infallible scriptures, its orthodoxy and its heresy, its martyrs and its apostates, its torture chambers and its holy office, its initiation rites and its missionaries. All that it does not have today is its divinities. But don't worry! Give it human adulation for another century or two, and the gentlemen at the party controls will take care of this, too. Who can say that Marx and Lenin — and, perhaps, Mao Tse-tung — may not find themselves among the gods? Such a thing has happened to more than one agnostic in the history of mankind.

To whatever degree the secular faith of Communism proclaims the eventuality of human triumph in this world, and to whatever degree the atheistic faith trusts man's fulfillment beyond this world and beyond history, the challenge of Communism will be felt throughout the religious world.

No other "ism" can justly decry Communism's declared promise to build a paradise on earth, since each of them has promised the same thing from time immemorial. And neither should they condemn Communism's use of forceful methods in its attempt to proselyte, since each and everyone of them has, from time to time, employed force of the kind that is most offensive and odious to the physical and moral senses.

For the old ones to tell this new religion that it cannot provide a paradise on earth for mankind would be naive and illogical. Communism might well reply: "You oldsters have worked at it for a thousand years and have not succeeded, so how can you expect this youngster to do it in half a century? Give us ten per cent of the time you have had, and we will prove we can do as we say."

This new religion is not on the defense. Quite the contrary! It is attacking all other religions at their very foundations. We must admit that Christianity is being penetrated, and deeply; for the enemy aims its guns at the vulnerable spots in the Bible, the book on which the vast structure of Christianity is based. Some of these soft spots were left in the cornerstone at the beginning; others have made their appearance when exposed to the light of science.

It is difficult for Christianity to protect itself and its saintly Book, since there it is written that one day the Creator separated light from darkness, and the fourth day thereafter He created the sun. (Genesis, Chapter I, Verses I to 18.) Even the child in kindergarten knows that light comes from the sun, and that without the sun there would be no light of day.

For those who are interested, I will refer specifically to other chapters in the Bible. In Genesis, Chapter IV, Verses I to 18, we may read that Adam and Eve, created by God, had two sons, Cain and Abel. Cain killed his brother Abel and was put out of Paradise. He established himself in the land of Nod and took for himself a wife. From that union came a long line of descendants. But where did Cain's bride come from? Apart from his parents, Adam and Eve, and himself, no one existed. Where did he find this unnamed woman? She is not accounted for even by so fantastic a tale as the one describing the creation of Eve, her mother-in-law. I think our young students today will not be satisfied with the Biblical explanation of mankind's birth.

How can Christianity expect to create peace and good-will for all mankind when Jesus (presented as the Son of God and the Prince of Peace) is quoted in Matthew, Chapter X, Verses 34 and 35 as saying:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword.
"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

These words would seem more natural coming from the mouth of Genghis Khan or Timur Lenk who avowed they would spread their ideas by blood and sword.

And how can Christianity talk about equality when we can read Jesus' words set forth in Matthew XV, Verses 22-26?

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.'
But he answered her not a word. And his disciples came and besought him saying, 'Send her away; for she crieth after us.'
"But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'
"Then came she and worshipped him, saying, 'Lord, help me.'
"But he answered and said, 'It is not meet to take the children's bread, and cast it to dogs.'"

Was this not the same kind of discrimination that is forbidden by the 14th and 15th Amendments to our Constitution, and against which a bitter fight is being waged in our nation today?

Then there is the Biblical tale about how a donkey struck up a conversation with an angel. And there's the one about the two months' old baby who talked in a loud, bass voice about the identity of its father. If I were to go into details about these and dozens of other shocking stories in the Bible, it would take me too long a time to finish. However, it should now be clear to us why certain sects of Christianity forbid their followers to read all of the Bible on which their religion is based.

The Christian religion will not be able to hold on to all its various dogmas and Biblical interpretations. They will be blown up, piece by piece, by this new religion called Communism.

Although slow about it, the other older religions have finally come to understand the dangers facing them. I will not go into detail about the protective measures they have taken; rather I will confine my remarks to Christianity.

Forgetting the many differences and the centuries of fighting among themselves, the various factions of Christianity are now trying to create a united front against Communism. Their large-scale effort in this direction has lately been evidenced in many ways, in many places, such as (to name a few):

in a session of the Vatican Council;
in the world conference of churches held in India;
in the meeting (the first in more than 500 years) of the ranking prelates of Orthodoxy and Catholicism on the Mount of Olives in Jerusalem;
in the visits exchanged among heads of churches in other lands;

in the kissing between yesterday's enemies;
in the proposal to decentralize church administration all the way from top to bottom;
in the proposal to revise the Bible;
in the frank admission by Cardinal Dopfner, the youngest but far from the least powerful member of the College of Cardinals, that there was need for a general reform of the Roman Catholic Church.

Cardinal Dopfner also said: (I quote) "We are in danger of resisting ideas, forms, and possibilities to which perhaps the future belongs, and we often consider as impossible that which will finally manifest itself as a legitimate form of Christianity." (End of quote)

By the way, is it not paradoxical that the second conference of the world's churches was held in — of all places — Odessa, U.S.S.R., the very heart of this new religion?

All this goes to prove that the leaders of the Christian world realize they cannot win in their fight with the new religion and, therefore, are trying to bring themselves closer to it; they are trying to find a common language, in order that they may continue to exploit their blind followers without losing their own high positions. If they cannot destroy the enemy, then it is perhaps better for them to find a way of co-existence with him, than to be destroyed.

Well, every day all around the world, this word "co-existence" is becoming more popular. What was written nearly 2000 years ago may have been good enough then — when people traveled by donkey. But since that period in history, human beings have made remarkable progress. Thanks to science, marching ahead in gigantic strides, we shall soon be able to take pleasure trips to the moon and back. Is it normal that in this day and age man's conscience — his sense of morality — should be based on the faded, worn-out pages of the Bible, which can teach us nothing? How can the educated man of today accept as truth the muddled precepts of a long-dead past?

By the way, Jesus of Nazareth never planned to establish a new religion in the world. The contrary interpretation of His purpose in coming, as set forth by Christians, was pure invention. Thanks to modern exploration and investigation, the greatest plot in all history has been revealed — the plot in which Jesus took a leading part.

But if Christianity and older religions do not provide a satisfactory answer to the needs of mankind, neither does the youngest religion, since it is based only on a materialistic principle.

All religions (I include Communism) are opium for the people. Sooner or later man will find a way to free himself from this narcotic before he has totally become its slave. The sooner we start to liberate ourselves, the better.

We must build our life upon a new principle that will not fall short of our intellect, our civilization, and our science. This principle will be understood by every man, no matter where he lives or was born, no matter what color is his skin or what blood is in his veins.

The one religion that should be acceptable to all mankind is called "humanitarianism." We will accept its doctrine: that man's obligations are limited to, and dependent alone on man and human relations; that man's nature is perfectible through his own efforts without divine grace; that man, having but one life to live, will make the most of it in terms of creative work that will bring happiness to him and his fellow men; that human happiness is its own justification and requires no sanction or support from supernatural sources; that, in any case, the supernatural (usually conceived of in the form of heavenly gods of immortal heavens) does not exist; and that human beings, using their own intelligence and co-operating liberally with one another, can build an enduring citadel of peace and beauty on this earth.

Campuses in the news: Nixon too busy to see presidents

(Continued from p. 13)
 little trouble recently trying to arrange a meeting with President Nixon. Fenech was in Washington with 20 other student presidents hoping to establish a high-level dialogue on the Indochina war. White House officials told members of the group that the President was too busy to see them and that they would have

to settle for a meeting with a Presidential advisor on national communications. The campus representatives rejected this saying they wanted to talk about foreign policy, not communication. Other offers short of a presidential meeting were turned down by the delegation which finally conceded defeat in its efforts.



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More money; less money

The Montana Kaimin has reported that "hundreds of thousands of middle-income students, currently eligible for financial aid, would become ineligible if President Nixon's proposed student aid programs are passed by Congress." Many people have objected to the plan which may keep currently enrolled students from returning next year.

Nixon has called for aid to go first "to the neediest students, to place them on an equal footing with students from higher-income families." Much of this money would be in the form of 20-year market loans from banks and similar agencies. This fact has

raised further objections from those who feel that the plan would be ineffective for students from poverty backgrounds.

UCLA re-joins the 1970's

Following the recent shut-down of the Family Planning Clinic in the UCLA Health Center, many will be pleased to know of the opening of a new program which will provide birth control information and contraceptives to students there.

A fee will be charged for services and students must attend educational meetings in order to be eligible. At \$22 per year, however, the cost is much less than it would be with a private doctor.

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(Continued from p. 5)
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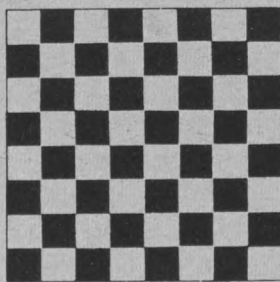
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FOR FURTHER INFORMATION AND SIGNUP:
 UCSB RECREATION DEPT. 961-3738 (DEADLINE MARCH 17)

International stars highlight track meet

IM soccer, basketball playoffs continue

By GARY STEIN
 "It should be a pretty interesting track meet, a college meet with a lot of outside flavor."

That's the way Gaucho Track Coach Sam Adams describes tomorrow's contest with Cal Poly of San Luis Obispo and a host of unattached competitors. Field events begin at 1:15 p.m. with the races set for 2 p.m.

If Cal Poly brings down its entire squad, there should be a number of excellent marks in tomorrow's meet. The defending NCAA college division champions boast India-bred triple jumper Mohinder Gill, last year's national winner in both the college and university divisions, and sprinter Bobby Turner, defending college division champion who last week ran a 9.4 100 in an indoor meet. Olympic high jump competitor Reynaldo Brown is also enrolled there, but because of an eligibility problem, must compete unattached.

According to Adams, former world record holder Russ Hodge might be performing tomorrow in the decathlon 100-yard dash, mile relay and field events. Already set for decathlon competition is an international

field consisting of Canadian champion Gordon Stewart, Irish champion Louis Jordan, Venezuela's Jose Carreno, England's Barry King, Haiti's Dan Denash (now performing for UCSB) and the United States' Mike Wedman (who last season was a place winner in the NCAA meet). Rumanian star Andrei Sepsy also is training in the Santa Barbara area but will not compete tomorrow because of an injury.

Intramural soccer is in its final stages with the Druts already in the finals by virtue of having beaten back all of their challengers so far. Sigma Chi was dropped to the losers' bracket in the double elimination tourney by the Druts and will await the winner of the Francisco Torres-Phi Delt game. The winner of that game will play Sigma Chi for the privilege of meeting the Druts for the all-school title. This Saturday, March 6, while the final coed football games are in progress, the men's IM swimming meet will take place starting at 10 a.m. with the preliminaries and 1 p.m. with the finals. The meet will be held in the Campus Pool.

In the world of IM basketball, league play will continue through this weekend. The late finish of league play has been due to the large number of entries and the limited time and space available. Playoff competition will begin next week. The exact

nature of the playoffs has not been decided upon, so all teams with playoff hopes should keep in contact with the IM Office.

Of the 15 leagues, only three have definitely been decided. The Frazier League has a winner in the Anna Alumni with an 8-0 record, while in the Egan League, the Maiden Forms have an identical 8-0 mark to assure themselves of first place. The whole intramural situation is similar to the Gilmore League situation where two teams are tied for first place: Francisco Torres and Maricopa, both with 7-1 records. All teams in the league are through with their games so there is no hope of breaking the tie, short of having a special game between the two. So in the world of IM basketball we have gone through eight weeks of grueling competition and little has been decided. It all boils down to these final games for many of the teams.

The Draft, the Lottery, and You KNOW YOUR RIGHTS

The lottery and student deferments 10-11 A.M.
 Ernie Zomalt, Assistant Dean of Men
 How to apply for CO status 11-12 Noon
 Ted Lakey, Isla Vista Department of Justice

10 A.M. - 12 NOON SATURDAY, MARCH 6
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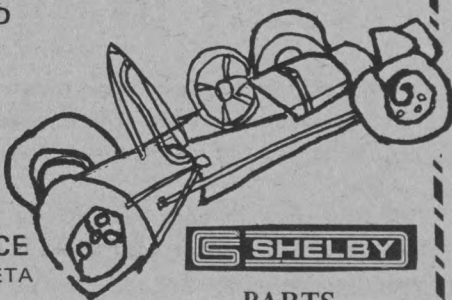
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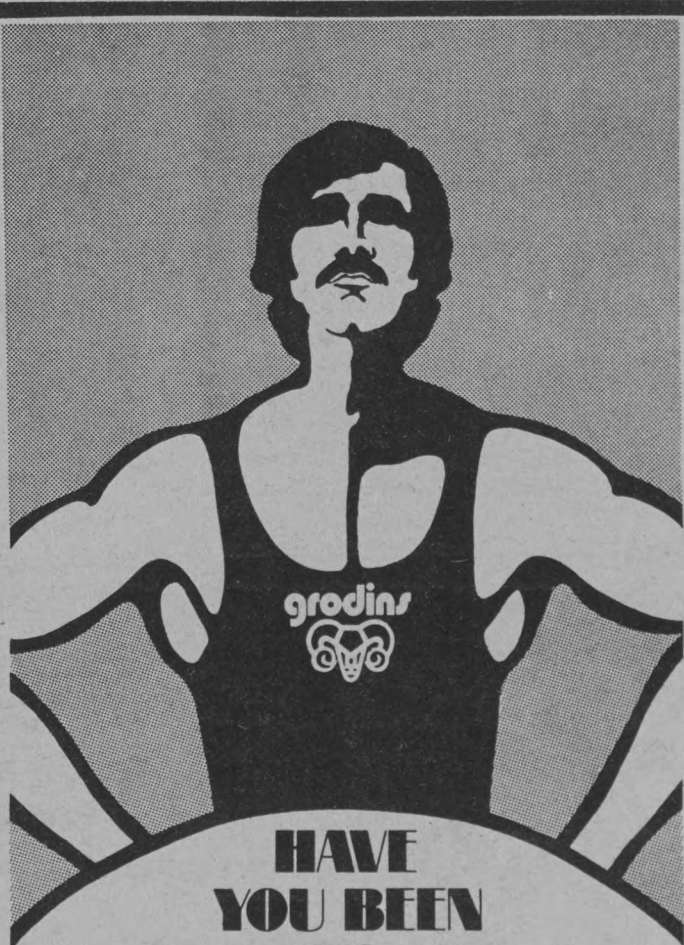
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Requests for summer work-study consideration are now available in the Office of Financial Aid, Bldg. 434. Although it is not certain at this time that sufficient funding will be available to support a summer program, interested students may submit requests now for notification in May.

Professor H. Leptin of the University of Heidelberg will speak at 4 this afternoon, in 1131 NH on the topic of "On Postliminal C*-Algebras." Coffee will be served at 3:30 p.m. in 1053 NH.

Eight-Ball Pool Tournament has been cancelled until spring.

Hear "Caroline and her magic cello enter the world of jazz-rock," today at noon in Storke Plaza

Baha'i Fireside tonight at 8 at 627 Torrey Place, Goleta.

Congregation Beth-Aml will sponsor a Queen Ester Purim Ball Saturday, March 13, at the URC, 777 Camino Pescadero. Festivities will begin at 8:30 p.m. with refreshments and dancing. Tickets are \$1/students, \$2.50/adults. Call 967-0045 or 968-7368 for ticket information.

UCen Activities Dead Week Films: Monday, March 8—"Fighting Prince of Donegal," Tuesday, March 9—"Raisin in the Sun," Wednesday, March 10—"Abbot and Costello Meet the Invisible Man" and Friday, March

12—"The Wild One." All are FREE!

saturday

Native American Awareness: Guadalupe tutors meet at 9 a.m. Saturday in the San Rafael Parking Lot and Santa Ynez tutors meet at 9:30 a.m.

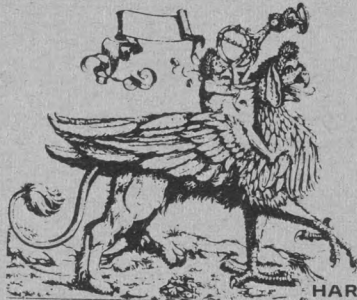
sunday

"Oldies but Goodies" - Sunday from noon - 3 p.m. with Jungle Jim and Steve Sellman. This week you'll

Tom Burke's 2nd Action Sculpture Show promises to be farther out than last quarter's show. Be there

or be square! Lotte Lehmann Hall at 8:30 p.m., Sunday, March 7.

Lutheran Student Congregation Holy Communion will be celebrated by Pastor Otto at the worship service. Rides from San Nic. at 11 a.m. for the 11:30 a.m. service at St. Michael's Episcopal Church.



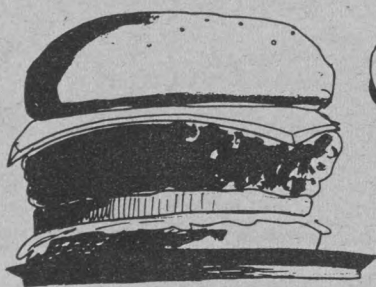
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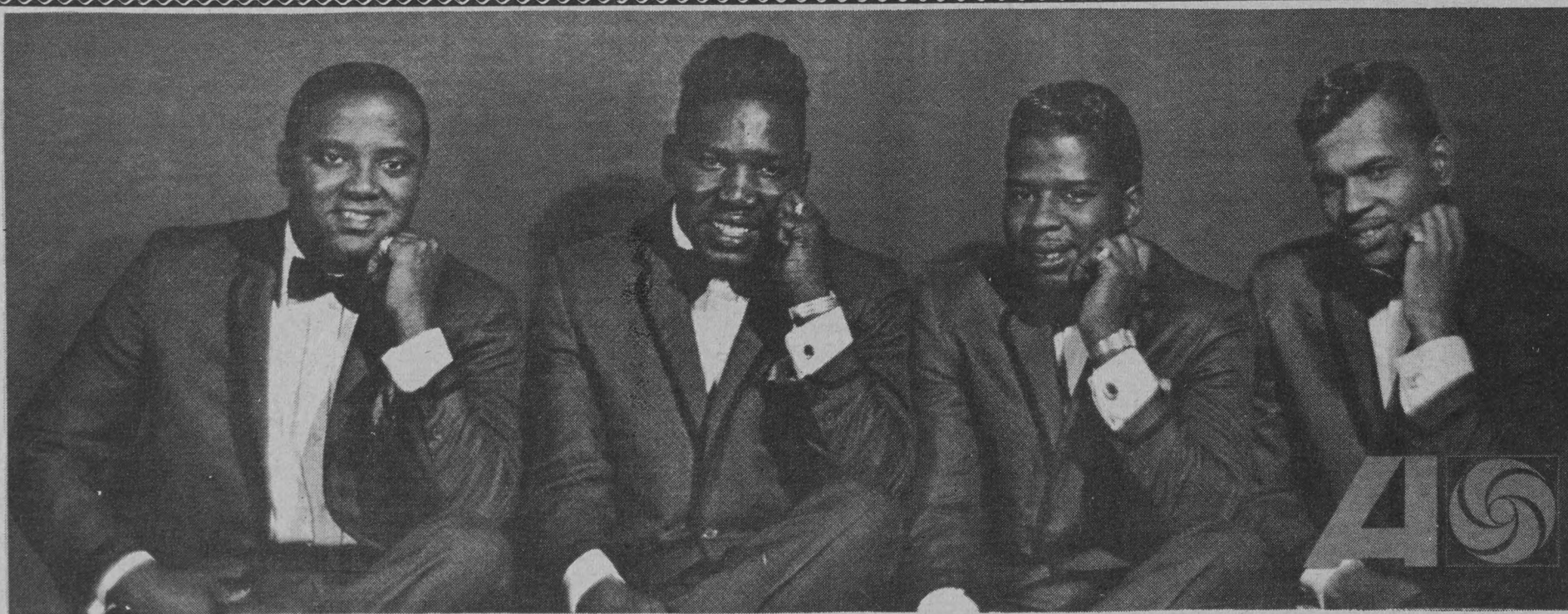


Handwritten note: Ketchup - on ham burger (ham burger, M, W) has ham burger (ham burger), 1. beef or season 2. a fried, broiled, or baked meat; ham burger steak, sub burger made with such a patty, usually ham burger steak, ham burger (beef or pork)

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