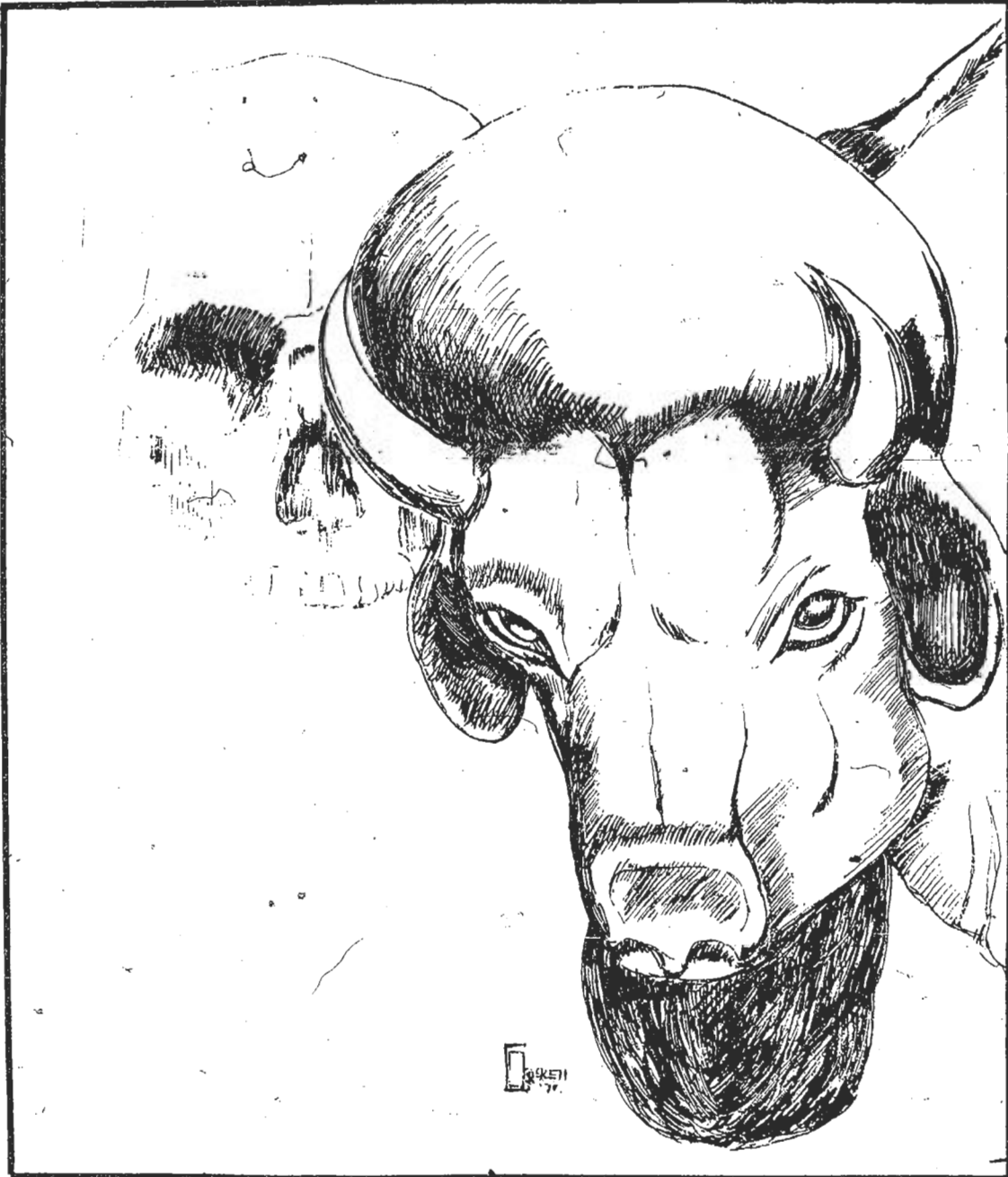


BUFFALO FREE PRESS

MOSCOW, IDAHO

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REGENTS SCREW TONY

Tony Skrbek will not be back at the University of Idaho this year. In a blatant opposition to student wishes, the regents voted unanimously to fire him. No reasons were given, but they are all too obvious. Skrbek committed the cardinal crimes of fraternizing with students, conducting stimulating classes, being open-minded, and, worst of all, admitting that he wanted to see some change in both the local and world community.

Skrbek was hired in the fall of '68 for a one year period to fill the vacancy in the Political Science Dept. left by Prof. K. H. Tan. When Tan didn't return in '69 Skrbek's contract was renewed.

Skrbek proved to be an unorthodox instructor. His classes, unlike the usual academic bullshit, encouraged new ideas and lively debates. Many of his classes were conducted as informal rap sessions rather than lectures. He was also active outside of class. He helped institute the new interdisciplinary studies program, worked on the Borah Symposiums, and supported the Coalition for Peace and Survival. He addressed students during the Vietnam War Seminars and served on several panel discussions. During the crisis following the US invasion of Cambodia, Skrbek helped organize and preside over an all campus meeting on the old lawn. Most important, however, is the fact that Skrbek could relate to students. He was willing to rap politics, personal problems or most anything else.

This made an immediate impression on the students, and they voted him teacher of the year his first here. However, among many of the townspeople, Skrbek's dynamic and idealistic personality sparked only fear. The reactionary forces all over the state of Idaho started getting uptight. Many of our beloved faculty began to avoid Skrbek as stories about the "radical" who was poisoning the minds of young students at the University of Idaho spread through the state and then to Governor Don in Boise.

In the Spring of 1970, the axe fell. The Political Science department was unwilling to rehire Skrbek due, supposedly, to lack of funds. Students acted immediately, and within roughly a week, a group of radical, moderate and conservative students collected 1,790 signatures on petitions urging that Skrbek be rehired, as well as several individual letters from liberal parents and townspeople. Meetings were held with President Hartung who was doing everything he could to find a position for Skrbek.

The natural choice was the newly created position of Student Exchange Program director. This new program is to deal with exchanges between other "culturally different campuses" and is designed to give students from minority groups or disadvantaged homes a special chance at Idaho colleges. In June the Regents wouldn't fund the program, but it was presented again at the July meeting and they decided to allocate the funds, but at the same time they vetoed Hartung's appointment of Skrbek. This is a direct slip in the face not only for Skrbek, but also for Hartung, who nominated and supported him and the 1,790 students who felt the University needs Skrbek and people like him.

Only 1500 copies =
After READING,
give it to a friend

POLICE

The time for change is now. Without it we will not survive. Our purpose is to be a vehicle of this change.

We ask you to read what we have to say and if you agree, let's get together.

We need information and ideas and writers, artists, workers and able bodies, and bread.

If you are interested in journalism, community action, peace, love, or revolution, come rap with us.

The Buffalo Free Press assumes responsibility for anything written by the staff. We will print any articles or letters submitted as space allows; however, we cannot assume responsibility for these articles. We will strive to be a legitimate forum carrying information to the people so that they might best be able to support and defend the Declaration of Independence.



Points of departure

After several years of attempting to solidify radical feeling in Moscow and on the University of Idaho campus—mostly in the form of an ongoing, ever-transient "peace group"—it's time to get it together again. Whatever organizational forms arise this year will be relevant eventually. But in the meantime, these might be some of the focuses of the activist sector:

On the campus:

1. A housing crisis is in the works. People are finally realizing that the university might be taking them for a rather expensive ride. Watch for organization of rent-strikes and Tenant's Union in this particular area of concern. Participate.
2. A closer examination of the University investments might prove to be interesting—witness the recent purchase of ASARCO stock.
3. The University is, as usual, not much closer to becoming an agency for social change—Experimental programs, workshops, etc., might be implemented to push the limits of mechanical education.
4. A Free University could be established, if the people—faculty, students, townspeople—could shape it and maintain it.
5. Infiltration of University and ASUI committees—unfortunately, they still exist—could be beneficial. Departure from cultural ingrowth and political conservatism might be aided from the inside out.
6. Unionization of University employees is probably in the offing. Massive community support will be mandatory, if this is to succeed.

- cont.
7. Development of programs which relate directly to oppressed peoples—Indians, blacks, women, Mexican-Americans.
 8. Liberating the ASUI—all power to the people!
 9. Check out a women's lib program for the second sex on campus—this is Sexism, inc., USA right here in Moscow.
 10. The war goes on—
 11. Creation of economic alternatives—low-income housing, coop bookstore (or at least forcing bookstore to go discount), meal co-ops, food co-ops.

In the community:

1. Comprehensive research on comparative prices—for food, clothing, housing—here in Moscow. Selective boycotts if research does bear out the suspicions of the people.
 2. Organization for community Tenant's Union, updating and enforcing Moscow's building code. It is not only the students who have housing problems in Moscow—your neighbors are hurting too.
 3. Getting together a free day-care center which will benefit low-income parents from the University and Moscow communities. This is a must—both for healing unnecessary polarization, and for freeing women for school, re-training, employment, or themselves.
 4. Tutoring for low-income children in the Moscow area, possibly through the College of Education.
 5. Development of a draft-counseling program which will both provide an alternative to military recruiting in the high school and inform younger students as to their rights, privileges, and options under Selective Service laws.
 6. Creation of some form of person-oriented, confidential, relevant, non-infiltrated drug counselling for our younger brothers and sisters—we helped to glorify drugs—we are also responsible for helping them get un-strung-out. This could be a Halfway House, perhaps, or just a place to rap on whatever.
 7. Getting together as much as possible with the community. Despite the many differences, we have some common ground for action—especially on bread-and-butter issues.
 8. Independent development of a local organization to act upon matters of national and international scope.
 9. Utilization of every possible agency, person, and resource to make some form of community-campus alliance possible.
- We do not expect that each of the persons who read the Buffalo Free Press will be impressed by the opinions expressed. Our styles will be different; many of our specific goals are in conflict; but the time for change is now. If anything we've suggested as an area for immediate action appeals to you, please plug in to it. Don't wait to seize the time—do it now, do it well, see it done, and go from there.
- Ellen Heard



BOOK REVIEW: Sartre---On Genocide

Jean-Paul Sartre's assessment of the findings of the Bertrand Russell War Crimes Tribunal, of which Sartre was executive president, proposes a startling thesis which all U.S. citizens spoon-fed on the bias prevalent within the American media, should read carefully and consider seriously.

The essay is as troubling as it is valid—a statement comprised of evidence considered by trained international observers, explaining how and why the United States is committing a war of absolute genocide on the people of Viet Nam. In writing the essay, which is preceded in the Beacon Press edition by a summary of the evidence and judgments of the tribunal, Sartre begins by citing internationally ascertained rules of war — from Geneva in 1864 to Geneva in 1948— paying particular notice to the findings of the 1948 Geneva Convention regarding the war crime of genocide.

After citing the explicit definition of the 1948 accords, Sartre proceeds, step by step, to consider the evidence and draw inescapable conclusions relevant to the current bloodbath in Viet Nam.

The evidence itself, rarely considered by the U.S. news media, is a painful recounting of U.S. perpetrated atrocities on the Vietnamese people, presented by a multitude of sources ranging from high-ranking Americans and American servicemen to members of the National Liberation Front. Sartre tells of Viet Nam peasants tortured during "interrogation" sessions with electric wires attached to their genitals; he speaks of "strategic" hamlets — the concentration camps of South Viet Nam where over 50% of the peasant population is forced to live. Surrounded by barbed wire, living in squalor, family torn from family, beaten, tortured and bereft of even the smallest dignity due to a human being, the people of Viet Nam, as Sartre observes, are being slowly but inexorably exterminated. The author discusses the saturation bombardment of nerve gas, defoliants and other more conventional but equally destructive firepower on high density civilian centers, with the resultant death of thousands of non-combatants.

Why Genocide? Sartre maintains that the United States is exterminating the people of Viet Nam as an example to all other oppressed people of the world.

The lesson to be learned? Resist, and you will be annihilated. In this

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way, Sartre concludes, the U.S. protects its vast global economic interest by discouraging from future anti-imperialist rebellions by oppressed people the world over. Throughout the essay Sartre emphasizes a painfully ironic comparison between U.S. activity in Viet Nam, and the systematic genocide of the Jewish people in WWII Germany. The War Crimes Tribunal, of course, much resembles the Nuremberg Court of 1948, although lacking international power and recognition. Sartre stresses the fact that the government and leaders of the U.S. are being tried by the same rules of international justice they helped mold at Nuremberg a short 20 years previously.

Perhaps the most relevant and sobering observation made in the essay was Sartre's reflections on the effect of international (and national) opinion on U.S. action in Viet Nam. Sartre contends that rather than conducting a campaign of overt genocide on the Viet Namese people, as the Germans did to the Jews, America has maintained a program of gradual escalation. In this manner, protest to the war slowly dies out as the years drag on. Other tactics utilized by the U.S. in an effort to another protest include white-washing the media, as well as engaging in various forms of tokenism (i.e. Paris "Peace" Talks, "de-escalation", "Viet-Namization", etc. etc)

The pattern becomes obvious. The war grinds on, protest dies, the bloodbath continues. If one follows Sartre's prognostication, based on a cogent argument derived from evidence gathered from every possible available source, one would see at the end of U.S. involvement in Viet Nam the complete cultural, political and economic destruction of a gentle, agrarian people in South East Asia. Sartre's essay is a painful and timely reminder to anti-war forces throughout America. The war is not over.

THE BUFFALO CHIP REVIEW

BOUGHT AND SOLD

Portland, Oregon

Tuesday, Sept. 1, the sell out was more than apparent as approx. 1200 people took to the street; 20,000 at Vortex I sat stoned on the states opium, and another 15,000 to 20,000 perpetuated the capitalist rip off of amerika's 'counter-culture revolutionaries' at Sky River. The Amerikan Legion, corp exec., business men, the city and state officials, and local pigs knew victory was theirs, and the hate, racism and oppression they represent, could and would continue without serious challenge.

To buy and sell is not only a tradition, it is Amerika; and when it comes to buying—a dream everyone knows "everything has a price", and amerika found the price to be a bargain.

The People's Army Jamboree's hope was to bring to Portland 30,000 to 50,000 of those in the Northwest who had had enough of amerika's racism, oppression, imperialism and war to remind the city, local, state, and federal government that they could not continue their present course without deeply upsetting society and destroying the current political system. The PAJ thought they knew the strength of the idealism and conviction of the politicians, leftist, long hairs, freaks and culturalists, but amerika knew better.

Vortex I, which was bought and paid for by the state with the published purpose of keeping the 'kids' out of Portland, drew 20,000 people to blow dope, drop acid, and lay naked in the sun. This was cool and many of amerika's best citizens were uptight; but a small price to pay so that the well-tuned system of exploitation could continue unscathed. The Legion left town and amerika went out and took down the band stand at Vortex I, and without a wimper the cultural revolutionaries went home to take a bath.

Bill Martin

beanbag blast

BERKELEY, CALIF. (LNS) -- On a testing ground in sparsely populated Alameda County, the newest development in "riot control" came from the barrel at a speed of approx. 120 mph aimed at a department store dummy with long hair. This new development in weapons is a bean bag.

According to the Washington Post, the gun fires a sewn canvas bag from a large shotgunshell, expanding from the muzzle into a 4 1/2 inch projectile.

The bean bag's inventor, Robert Mawhinney, a graduate student at the Univ. of Calif. at Berkeley thinks the creation to be the ideal weapon. "It should give the police a medium choice response," Mawhinney stated. "Some-thing between just ignoring a guy who's throwing rocks and shooting him."

The inventor and associate, Robert Mainhardt insists that the choice of birdshot filling was "purely a matter of convenience," the bags could be filled with lead powder, sand or other heavy materials, and could also contain dye for marking suspects, they said. The effect of being smacked by the "ideal weapon" would range from being "knocked down to being left breathless." Mawhinney assured gloating officials, "the effect would not be pleasant."

Fuck the system
Fuck fucking the system.
Fuck those who attempt to fuck those
who are fucking the system
Fuck the system

Do not discard this issue!

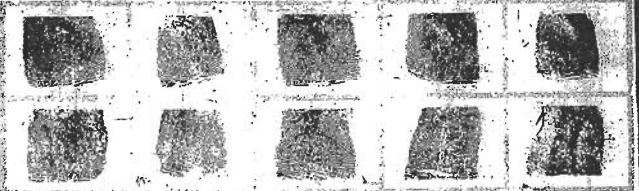
pass it on

GENOCIDE, HOMICIDE, CONSPIRACY


WANTED

RICHARD MILHOUS NIXON

OTHER NAMES KNOWN BY: Richard M. Nixon, Richard Nixon, "Tricky Dick"



Photographs taken 1970



Richard Nixon

DESCRIPTION
AGE: 37, born January 9, 1913, Yorba Linda, Calif.
HEIGHT: 5'11"
WEIGHT: 170 pounds
BUILD: medium
HAIR: black
EYES: brown
COMPLEXION: tanned
RACE: white
CITIZENSHIP: American
LAST KNOWN ADDRESS: 1500 Pennsylvania Ave., Washington, D.C.

CAUTION
NIXON REPORTEDLY HAS BEEN ASSOCIATED WITH PERSONS WHO ADVOCATE THE USE OF EXPLOSIVES AND MATHEMATICS ACQUIRED FIREARMS. CONSIDER DANGEROUS.

Nixon is wanted for conspiracy to murder tens of thousands of American soldiers and at least one million Vietnamese. He is also wanted in connection with the murders of Dr. Martin Luther King, four West State students, and two Jackson State students.

IF YOU HAVE INFORMATION CONCERNING THIS PERSON, PLEASE HELP TO BRING HIM TO JUSTICE.

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get it together in Phila

Mack Faith

A few years ago a number of radical students from America met in Sweden with representatives of the National Liberation Front in one of those rare and beautiful moments when international revolutionary solidarity is a feeling between brothers and sisters - not just a slogan. There was very little talk of tactics, almost no plotting, and not a single meeting in a dark, smoke-filled corner of the local beer hall. N.L.F. people talked about their day to day lives as they faced Johnson's escalation of the war. American's tried to explain the subtle way that "our" government has of inoculating popular fear throughout the population it so firmly controls. The most difficult moment was attempting to somewhat honestly respond when a Vietnamese sister told the students that even though the struggle in Vietnam was long and painful, people from the N.L.F. felt that their suffering was not so great as that of Americans who were struggling against the war. Thinking of those courageous brothers and sisters who may now be among the 800,000 Vietnamese killed because we have not struggled hard enough to end American imperialism, it is hard to feel anything but shame. We put a million people in the streets of Washington, but we were not serious enough and when Nixon said he would not listen, we went home.

We went South with SNCC to register Black voters and pledged to make a revolution that would end racism in America. But when the Black Panther Party called a national meeting in Oakland last year to form a united front against racism we were not serious enough about our struggle. We debated about definitions of racism and did not form a national defense against the racist brutality of the state. And by our actions told the Panthers that we did not really believe that things had gotten that bad. Nixon murdered Fred Hampton in his sleep while we slept. And murdered Mark Clark and murdered Carl Hampton and kidnapped our brothers and sisters off the streets, and gassed, chained, and beat Bobby Seale in a court room and murdered our brothers and sisters at Jackson State and we were not serious enough to do more than cry out our anger over murders at Kent State and then go home.

We have shouted "All Power to the People" and said that we will make a revolution so that women will not be oppressed by the power of the state, so that homosexuals will not be brutalized by the state. But women continue to do the shit work within the movement as well as in the job market and at home. Gay liberation people are rarely welcomed at public movement activities and only nervously encouraged, if at all. And we are not even serious enough to stop calling the pigs "sissies" and "faggots". We proclaim our will to struggle until oppression and exploitation have been destroyed, until all the peoples of this country, and the world, can at least be free to live in the unity of revolutionary love as brothers and sisters, until the People shall be all. But the Revolutionary People's Constitutional Convention meets again Nov. 4, it is not for the purpose of providing the movement with new slogans and more bullshit rhetoric. It is to write a new constitution which will be for the people because it will come from the People. It is to provide a concrete direction in which we can all move. It is to bring us together and unify us before we splinter ourselves into the helpless victims of a new McCarthy era. If we are serious about liberation, we will do everything we can to make the People's Constitutional Convention everything it must be if we are to make a revolution worth making. We must have not only the courage to dare to struggle. We must also have the courage to seriously look victory in the eye saying that we do want it, that we will have it or live Jonathan Jackson we will die, saying, "We dare to win."



frank zappa
spokane coliseum
sept. 17th

SPEED KILLS, RECORD TELLS WHY

HOLLYWOOD, Calif. (LNS)---Frank Zappa once said, "I would like to suggest that you don't use speed, and here's why: It's going to mess up your heart, mess up your liver, your kidneys, rot out your mind. In general this drug will make you just like your mother and father."

A group called Do It Now has put out a record, "First Vibration", whose message is "Speed Kills." Do It Now is a drug education group that isn't putting across any bullshit (like how marijuana smokers become murderers) but which is trying to prevent hard drugs from rotting the minds or our people. For a copy of the record (cost \$3), or for free information, contact Do It Now, Box 3573, Hollywood Ca. 90028, phone 213-463-6851 (24-hour drug hot line).



the war

It stults between lovers at the dinner table; it is in the soup. No one speaks of it any more -- what is there to speak of any more? -- it has settled on the land; the unspoken news, the not news, the news no one hears on the radio any more. It has been with us as long as life, longer than seasons, longer than the wind. The weight -- the body adjusts, the frame bends -- has settled on the eye, it is behind the glasses, it is on the retina, it is before everything, it is no longer seen, we do not live it, it lives us.

--Todd Gitlin (LNS)

1ST GENERAL MEETING OF THE COALITION FOR PEACE AND SURVIVAL

SEPTEMBER 28 8 PM

Would you buy a used nation from this man?



DRAFT COUNSELING
WILL BE AVAILABLE AT
THE CAMPUS CHRISTIAN
CENTER
INFORMATION ON
CONSCIENTIOUS OBJECTION
CANADIAN EMMIGRATION

REVOLUTIONARY FACTS

Having read, listened to, and otherwise absorbed, a great mass of information, criticisms and nonsense concerning the problem of American society in general-- and the involvement of this nation in Southeast Asia, in particular -- one finds it rather difficult to say anything new on the subject. One gets the distinct impression that most of the words in the English language-- plus various other spoken tongues as well -- have been used in just about every conceivable transfiguration possible; and that anything further on the subject will be redundant. I am not, therefore, going to spend much time on what the goals of the so-called "movement" are-- or should be. I think that most of us who have been designated as being "on the left" are fairly well aware of our ultimate goals: we desire an end to the war in Vietnam (and other adventures of that type); we desire full citizenship-- "liberation," if you please-- for oppressed minorities (and in one case an oppressed majority -- women); we desire an end to pollution in its various forms; and we seek, overall, a new direction for the nation. In short, we wish to establish a more decent, livable, and humanistic society domestically; and abroad, to be a leader, when possible, in the liberation of oppressed peoples, rather than a comforting agent of repressive regimes.

Given the general objectives as outlined above, the problem of means is immediately thrust upon us. How in hell do you turn the nation around? I think there are three general avenues open to those who feel a need for radical change in the society. The first, which is the easiest, is to do not much of anything, while pretending to do a great deal. (I am very guilty of this, so I know whereof I speak.) It involves talking a lot about the idiocy of the war-- to the people whose views are exactly the same. Its most obvious expression is exemplified by those who seem to believe that if one shouts "right on" fifty thousand times, at a political rally, the war will automatically end. It is understandable how this comes about. We tend, like others, to seek reinforcement from our peers. However, it doesn't do a great deal to advance the causes which need to be advanced. The first alternative, therefore, is a "cop-out" -- whether intentional or not.

The second alternative is to "buy a rifle", i.e., to use force in some fashion to gain one's stated goals. Now the use of force to attain political objectives is certainly not a novel tactic, recently invented by the Weathermen. A quick perusal of *The History of Violence in America* (a report to the National Commission on the Causes and Prevention of Violence) should convince any who might be doubtful on this point. And, when the President of the Republic expresses abhorrence of domestic violence, and those who would engage in such activity, one need only chuckle cynically at the total insanity of the war. For while Nixon lays heavy on a handful of bomb-throwers, he is at the same time presiding over the destruction of an entire country. So the pious hypocrisy of this and prior administrations on the immorality of violent action should certainly not carry much weight with those who would change the system.

Should we, then, embrace violent revolution as the means of achieving our goals? I, personally, do not think so, and I have two basic reasons for my position: one practical, the other ethical. The first is capable of objective criticism (which the second is not) so I shall begin with the first. The main thing wrong with the use, or advocacy, of force is that, in the present circum-

stances, it would seem inimical to the eventual achievement of these goals which we deem desirable. This is not to say that force will never be effective or desirable from a practical standpoint. There may come a time when it is not only necessary for one to "buy a rifle", but one's "duty" as well -- if one tends to follow a "strict construction" of the Declaration of Independence. However, it is my belief that at the present time, violence will be self-defeating; that the costs to the movement -- and thus to the achievement of our goals -- will generally be greater than any benefits which might accrue. This is mainly because the movement, as it is now constituted, is too weak to bear the costs of violent activity. Any revolutionary activity, however slight, will generally bring into action some counter-revolutionary forces against which it will have to fight. Now is the revolutionaries are strong, both in numbers and organization, they will be able to absorb the counteraction at a minimal cost to themselves. If they do not have broadly based support and in addition, are not operation within a perceivable organizational framework, the counter force will completely negate the action and might possibly destroy the whole movement as well. And, in my judgement, we are presently lacking both in numbers and, most particularly, in organization. One is moved to desperation at the almost complete and total lack of any type of coordination whatsoever in the movement; the blacks have been shooting at each other, SDS is hopelessly split, and Women's Lib folks don't want to do any more "shit work" for anyone (except, presumably, for themselves). To talk about revolution in such circumstances is absurd -- one doesn't know whether to laugh or cry.

In short, the romantic ideal of merely throwing a bomb and changing the world, has not given cause for great rejoicing in the past-- and I am not sanguine about its effectiveness in the present. Until such time as there is a true movement, in substance as well as name, I would say the prospects for successful revolutionizing are fairly slim.

My second objection to violence is ethical-- i.e., my own value judgement, and it is, to paraphrase Nehru, that the means must be consistent with the end -- at least insofar as this is possible. I am aware that "one cannot make an omelette without breaking eggs," however, it would seem that if some care isn't taken in the breaking, you're going to end up with one hell of a lot of shells in the omelette. The tradition of shooting anyone one doesn't like does not seem a great way to improve the situation, (if you remember, about four wars back we fought a "war to end all wars", and my recollection was that the outcome was not satisfactory.)

So, in my opinion, any successful activity at this time must lie in a third direction... to work non-violently for change, and, at the same time, attempt to build a movement which not only has broad support, but is also organizationally strong enough so that it will not immediately split into ten different factions at the least bit of pressure. (This is necessary even if one desires a violent revolution -- I cannot at present recall any successful revolutions which were carried out by anarchists.) Unfortunately, what was all too apparent to Benjamin Franklin concerning the inevitability of "hanging separately" if people were unwilling to "hang together" has not become apparent to many at the present time. And, until we can get everyone who has been "dumped on" to yield a little autonomy in order to get a lot more strength, we won't go anywhere. It may seem futile and very hard and very tedious to build a unified

movement in a non-violent fashion. However, it is an absolute necessity if any type of change is to be achieved.

How to do it? I frankly don't know, but it must be tried. The Panther convention in Philadelphia is a step the right direction. (I have had the sneaking suspicion for some time that if this country is to be saved, the blacks will probably have to show us the way.)

John Cooper



ECSTASY!

Live! Yell! Shout! Fuck! Have a good time! We are all in Moscow for the same reason: work is a drag, war is a drag, boredom is a drag, so we all come together to have fun. Education? It was important then, not so much now, and later it won't matter at all. No, education is part of the old world and we will soon be busy building the new world. It may be a better world, it may not, but we know that we have a right to shape it as we want it. And maybe we will never have the final product. No new world, just the continuous process of building towards it. But even without a utopia, in our lifetime we know that the process will be fun; it will have to be fun, how could it be otherwise?

Make no mistake, today's society has enough shit that it is not only falling apart around us, it is falling right on us. Especially as students, we get and see more than our share of that shit. Whether we in Moscow directly participate in the rucking the silent majority is giving this nation or whether we just observe it, we know what it is. The war in Viet-Nam, racism, destruction of the environment, greed, and red-neck repression are convincing signs that a new culture is needed. We need a better way of living a way that will make us relaxed and happy. We need peace for a better life; we need brotherhood for a better life; we need a stronger mother nature for a better life; we need love, understanding, personal freedom, and a million other things to be happier, better people. And while we are working everyday to

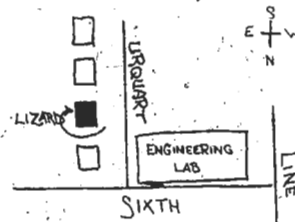
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STEREO LP'S ALL LABELS \$3.25



THE PEOPLE'S STORE



liberation news service

SLEEPY JOHN

The rock group, Sleepy John, consisting of four beautiful people, is playing back-up to Frank Zappa and his Mothers of Invention this Sept. 17th at the Coliseum in Spokane. For me, they epitomize the best in creative rock music. Beyond the fact that they are talented musicians, the really fine thing for me, at least, is that I know them as friends, not rock and roll stars.

Tommy Williams has been drumming for the last six years in five different bands. He began with the London Company of Lewiston, (the town I grew up in), then played with the Village Music Wagon in 1958 he helped form the Free, a heavy acid band which later became Valhalla. The first thing I noticed when watching Tommy play is his hands and the fantastic and emotional patterns they make.

Frank Trowbridge, the brilliant lead-guitarist from Seattle has played with the group, Destiny out of Boise before moving to Seattle as a freelance artist. Frank is the dominating personality on stage with his free-space guitar and funky drive.

Dave Lee also originates from Seattle and has performed with Destiny from Boise with Frank. He is Sleepy John's highly original and imaginative song writer and electric organist and also the lead vocalist.

John, the bass player, is from Los Angeles where he has played jazz in the various clubs along the "strip". He also had the good fortune to jam with John Kay before John went on to become the leader of Steppenwolf.

cont.

Last January, these four friends started Sleepy John, a band with such promise and sheer talent that the "hip" community immediately recognized them as preminent among rock groups in the inland area. They now live, love, and work in one huge rambling house in Spokane. Their recent travels include gigs in the three American states of Washington, Idaho, and Montana and the Canadian provinces of Saskatchewan, Alberta, and British Columbia. It is this recognition by all audiences (even cowboy) that bodes well for their future success in the piranha world of rock capitalism. This fall Sleepy John plans to cut an album and then tour for one month in Canada starting with Vancouver and ending in Toronto. For those people who freak to the sound of creative rock, Sleepy John will perform for your benefit Oct. 9 in the SUN ballroom of psychedelic Moscow. It's a whole lot better than the root-beer stand. Meanwhile read Kurt Vonnegut, quote Ho Chi Minh, serve the people by liberating yourself. See the cat, see the cradle?

Brian Hensley

Profits are All

(Ed note:—The following is reprinted from the Intermountain Observer dated August 8, 1970.)

The University of Idaho made a routine request and not a routine approval on new investments from the Board of Regent at the board's McCall meeting last week.

Included in the list are 500 shares of American Smelting & Refining Co. stock, with an approximate market value of \$13,000 and current yield of 73 per cent. "This recommendation", read the written agenda, "has been developed with and approved by Mr. Robert W Holder of Merrill, Lynch, Pierce, Fenner & Smith." There was no further discussion.

I asked the university financial officer, Sherman Carter, why the university was investing in the company that wants to mine Idaho's White Cloud mountains. Carter's response was that managing the financial assets for the university was done strictly on a profit-earning basis.

ASARCO's stock, it seems, is down right now and therefore a good buy. As far as Carter could see the university's investment portfolio must be handled strictly with an eye to profit and nothing else. "That money will go for scholarships for more students. That is what I have to look at," he replied with quite a little moral indignation.

But investment decisions are not made in a strictly-profit vacuum.



cont.

And by making the stock purchase the university is not operating in the profit-vacuum that Carter imagines it is. The university is battling on ASARCO, helping to firm its market price and providing the substance for it to fight for that controversial road into the mountains. The university now has a stake in mining the White Clouds.

This isn't the first time the university's financial weight has been felt in environmental questions. Last spring the weight of university proxy votes stayed with management when an effort was made to change the board of directors of the General Motors Corporation. The idea was to give some voice on the policy board to those who believe that industry must be managed with an eye to environmental responsibility as well as an eye to profit. The attempt failed.

The university was not neutral in that debate. Failure to act with the change movement was a vote against it.

Neither is the university neutral now in the White Clouds. It has put its money with ASARCO.

Carter, rightly, told me he wouldn't want to be the one to be making these kinds of value judgments in handling the university's investments. He is charged with maximizing the university's conscience in the marketplace.

Which points directly to what could be a fatal flaw in market place morality. It is no morality at all.

In fact, at one church sponsored environmental seminar held this summer in Boise I heard one man argue with considerable heat that the corporate structure was far more moral than government because it was he claimed, responsive to the wishes of the shareholder even more directly than the government was beholden to the voter.

cont. page 8

WHICH WAY?

In 1964, when I first became aware of the possibilities of a new radical movement in America, I experienced hope, some fear, and a willingness to work with others for change. Six years later, I am aware only of a sense of personal futility not only in my dealings with the established social and political structures, but also in my encounters with the "revolutionary left." I am disappointed.

For years, together, we have spoken of building a movement which would effect broad-based economic, political, cultural, and personal change in this country. For years, together, we have argued with each other as to the exact nature of the revolution which we seek. And for years, together, we have debated, too often among ourselves, as to the method, style, and strategy of accomplishing change. Admittedly, there have been few times when we have agreed. And now, the movement cannot be characterized by any one given political style or ideology.

TURN RAPIDLY TO PAGE SEVEN

Hey, Stan, Chad and the rest of the brothers and sisters at C-cubed, many, many thanks.

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MORE "WHICH WAY" FROM PAGE SIX

This potpourri of wishful dreams and realizations can, I think, be accepted as the natural outgrowth of the many and varied passions of the New Left. The emerging counter-culture, the Maoists, the old-line Marxists, the pre-industrial Utopians, the post industrial Utopians, the Progressive Labor, the Weathermen, and the do-it-within-the-system-ers are engaged in a search for the "right" and relevant strategies for revolutionary change in a paralyzed society. But in the midst of the factionization, the splintering, and the struggle for control, something even more significant has been lost.

A revolution is not and cannot be an overnight proposition. Yours age, Tom Hayden commented that perhaps the immediate goal which we seek is to make radicalism ordinary, to make it not so much a matter of crises, symbols, and reaction, but to make it instead a matter of dedicated work which begins in the society as it is.

I believe that, in 1970, it is fair to criticize the movement and its outgrowths for its failure to make itself familiar to the people-not just "our people, but all the people. The strain of elitism which is dangerous in most revolutionary movements is present and dangerous in this one. "All power to the people" has come to mean "all power to the people who have been turned on grown their hair, adopted an alternative lifestyle, confronted the National Guard on their campuses, experienced God and the ongoing indentity crisis, been politicized, radicalized, and oppressed (but only if the above also apply)." What about everybody else?

That a revolutionary situation now exists in the United States is a thesis which can be defended. That a revolutionary agent or class is clearly emerging is a thesis which cannot be easily defended. The "proletarians" of this country are not only the working classes - there are also the various outcasts whose sense of justice cannot be strained to fit the dominant myths of the society. These persons are the blacks, the Indians, the Mexican-Americans who are outcasts in a white society; they are the workers who are often outcasts from both union and business society; they are the youth who are outcasts from a middle-class society; they are the poor who are outcast in a primarily affluent society; they are ordinary men and women who are outcasts from a human life and control of their own souls. And yet, these persons are isolated from one another; the students and the poor of a given community may never meet one another. They do not believe that there is anything which they share; they do not believe that there may be a common cause of their discontent and a common basis for action.

This tragic lack of belief in a potential sharing of human and political resources has inhibited one important goal - the task of making radicalism in America familiar to the people and revolution therefore possible for the society. The emerging Left has isolated itself from the rest of the population; and a dual and polarized structure has been created. The Left's tactics have been escalated only in proportion to the intensity of its own inner struggle, not relative to the less articulate struggles of those other outcasts. We have failed to make common cause.



The problem is partially one of strategy and tactics, of building a movement that is encompassing enough to insure that the Left will not deny itself leverage, growth, and effectiveness. Points of departure for community work are hardly endless; real accomplishments are possible. The New Left cannot afford to alienate itself entirely from the traditions of the society and its existing mechanisms, nor can it afford to ignore the potential power which resides in the poor, in women, in the young, in students, and in the many trapped in a situation they believe to be hopeless. The impatience we experience is relative only to a few years of intensified awareness. The real work of making a revolution has not yet begun.

Ellen Heard



LEGALIZE NOW!

Idaho has a few problems, right? "So", you say, "everybody does" and you're correct of course. However, in such a state of confusion as we all know and love, there must be solutions, even if they don't match the proper problems.

Now, if I may have your attention, I am about to divulge, before your very eyes, never before in print, complete and unexpurgated, the universal cure for all ills. ... legalize!

You probably weren't ready for that and I apologize if I frightened you, but we must be straight forward about these things. As such you may be against the entire idea I feel it has great merit. Of course, no one is suggesting that this newly legalized commodity be allowed in the hands of the criminal element, the young, and the other riff-raff. This stuff should have all the same controls of existing decent killer drugs such as aspirin and alcohol.

With the rise of communism in this country, especially among the young, we have created a vast unexploited market. One that, in fact, is presently being serviced by amateurs. With my plan we would turn this entire business over to professionals, the Idaho farmers

Some state is going to legalize production sooner or later, and with Idaho's scant economic base, would it not be a responsible move toward "running Idaho like a business" to utilize our great agricultural potential? Consider for a moment the potential tourist trade. Perhaps non-polluting industry such as head toy manufacturers could be attracted to the Gem state, bringing new migrant to the ever broadening tax base.

By banning exportation, we could fill every barn, chicken coop, and junked car thus holding back every last scrap until the market was just right.

In addition to salving monetary ills within the state, we must consider the placement of restless students, a termination of prison strife, an end to the generation gap, and the rejoining of the family unit.

With everyone so laid back on peace and quiet, policemen can walk the streets without fear, old ladies can put their guns away, and the governor can take all the credit.

So, you see, I really have the universal cure for everything, except one. A revolution.

George Driskell

MORE ECSTASY FROM PAGE FIVE

bring the "old death culture" to a stop we can't forget to live. Total love, total peace, brotherhood may be off in the future, but we can all have a part of each today.

Work for the future but live for today.

So the conclusion is to be happy and enjoy yourself. Don't worry about the mythical revolution; smoke dope, ball a lot and dance in the street. Or walk slowly with a friend, learn patience and wonder at beauty.

This column is supposed to be a movie review, but I have not seen a good movie lately.

Another event that is of importance though, is the upcoming "Frank Zappa and the Mothers of Invention" concert in Spokane. Two other good bands will play with the Mothers (Motery, Sojae and Sleepy John), but anybody that goes will go to see Frank and the Mothers Live. They may do their excellent jazz or they may just make fun of everything including the audience. Most likely they will just give a good concert with all kinds of shit in it. Whatever they do, it may be worthwhile to get totally blown out (stoned or unstoned) by their trip.

Most reviews of any type are usually subtle forms of mental masturbation and this review promises to be no different. If there is a difference it will be in the fact that Moscow is not exactly the movie capitol of the world. Whereas most review masturbators have a wide choice of films to get hot about, in Moscow I have to settle for a dribble of mediocre films. As most Moscow residents know the movie business in Moscow and Hollywood is a monopoly. Thus what is shown in either town is not dictated by competition, but rather it is the arbitrary choice of a few people. Quality films do make it to this area, if (and usually only if) they are known big money makers. Good films that are only making adequate profits elsewhere are usually passed up in favor of slick half-ass comedies or huge worthless musicals. And for sure if a film has significant social meaning, yet isn't a big money winner, you'll have to have your friends back home write you about it; it's not likely that you will see it here. And again, as for foreign films, forget it. College students are assumed to be too dumb to read those nasty sub-titles at the bottom of the screen. Last year's academy award winner for both best foreign film and best film editing "Z" was shown for four days. Lesser known foreign films usually do worse.

Maybe students ought to get their own theater through your government, you know. Or maybe they should refuse to support mediocre films and demand a better selection. Perhaps they should just get stoned more and not worry about it. Whatever they do the community will feel the consequences and shit their pants. But if I do see some films worth writing about, I'll try my best. Until then enjoy yourself and enjoy a friend.

Liz Ard



