Local SNCC starts counseling program
by Michael Grossman

Last June, at the end of what was then called the last Great Civil Rights March, Stokely Carmichael enunciated SNCC's position on the Negro and the Vietnamese conflict. He outlined why to be an American Negro and to be in the U.S. army is the equivalent of being a black mercenary--a paid killer, not merely a dupe. His analysis did not consist of facile judgments that all the ills of the Black Man were attributable to simple, conscious racism. It was a challenge to the framework of our liberal society, and just where within this system the Negro does or does not fit.

One of the recent SNCC pamphlets states that when a Black Man registers for the draft, he faces the possibility of dying in Vietnam and then coming home and finding no greater freedom. This is an often felt sentiment, but SNCC goes beyond merely criticizing this war. It is attacking the army as a system.

The WASHINGTON FREE PRESS begins its second volume with a number of changes. The four issues of last year were an inter-university bi-weekly. This issue marks the WFP as a weekly community paper aimed at serving Metropolitan Washington.

The WFP is a project of THE WASHINGTON FREE COMMUNITY, a group of individuals with a non-profit motive and a number of projects in mind--newspaper, magazine exchange library, news service, publishing, printing, film society.

The WFP will soon become a member of the Underground Press Syndicate (reported in Time Magazine last spring)--a burgeoning happening, principally, of the last three years, now has 23 member papers both here and abroad with a total paid circulation of 176,000 readers.

COMMUNITY was before Noah but started catching on in the United States again very strongly about three years ago. Urban, rural, farm, literary, newspapers, political action groups, love communities are abounding, mostly composed of people under 30. They are getting together as a way of life--a means of providing the necessities and a free, creative environment. But not without the acceptance of social responsibility.

Just what's going on with community and underground papers? A jump point in history. Man's development through science and technology has basically given man the ability to make his environment anything he wants it to be. For the first time we have the ability to create an abundant world and with it the necessity to shift from a competitive society to a cooperative society.
It’s A Great Society

Dear Editor:

Last week’s amorous air of Spring seduced and drew the core of Washington’s Hippie colony to its habitual setting: the infamous and infamous Vietnam War protest. President Johnson and the host of so-called Americans listed themselves as still believing it was like it was, is and shall be for everyone if they have their way.

ACCESS is now engaged in a two-pronged campaign to get the Interior Department to issue an order or regulations declaring that projects containing housing development within a ten-mile range of any U.S. military base offer limits to servicemen until it is clear that they will be allowed to serve as civilians.

This step, if adopted, would bring intense moral and economic pressure to bear on people like the owners of Andrews Manor who gain their livelihood by providing housing for SOME of the people serving in the United States Armed Forces.

Important decisions about the proposed new Directive are still being made in the Pentagon. The Free Press will follow them as they are made.

Michael the Head

Life at the State Dept

by Bill Blum

Working for a sensitive government agency can be a lot of fun. If you’re willing to sell your soul for a pay check of $1,400 a year. May 28, 1966.

During the 2 years that a pay check kept me at the State Department as a computer programmer, I was seldom far from the thoughts of the boys in the security division. It began, of course, with the pre-employment security interview which is so familiar to so many Washingtonians that there’s no need to dwell upon it except to note that my first encounter with the humorless, faceless machines who conduct these interview can give one a vivid glimpse of the boot stepping on a forever.

My next encounter with the Security colossus occurred a few months later. I had been corresponding with 2 "pen-pals," one in Russia and one in West Berlin. I had also received an invitation from the Soviet Embassy to attend a meeting of "Readers of its magazine "Novitiat Life," which is in effect the equivalent for the Dr. Eskaek, which publishes its magazine "America," in the Soviet Union. One of my co-workers suggested that, purely as a matter of curiosity, I check with the Security division informing them of these facts. I thought it was a bit silly, but neither did I see any harm, and so off went the memo.

I was very pleased to get your interroga- tion—no why I carried on such a correspondence, not on why I read a Russian magazine...but on My Sex LIFE!!! I was aghast and embarrassed, but in Washington how often I saw, whether I ever stayed over their apartments or they at mine, how many hours we spent together, etc., etc. They never had the gumption to ask me issues of the 1965 Directive on Equal Opportunity -- a Directive which tallied in other words to "oppose discriminatory practices," but didn’t tell them how and didn’t give them any weapons to do so.

I hit it to Johnson. He said, "A few days ago, I was told it like it was and said (March 16, 1966), "If our Magnificence is fighting for freedom in Viet Nam, how can we refuse them freedom?"' He has answered his own question by the effect. It’s easy. Just play the we-have-to-have-a-fair-housing bill game, and don’t use your executive powers, and who is still ordering people to die for freedom abroad, but not ordering the Defense Department to do anything about their families’ freedom at home.

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"Michael the Head"

LETTER

WASHINGTON FREE PRESS

July 27, 1966

Washington D.C.

Enclosed in five dollars for a one-year subscription (52 weekly issues, by mail).

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The art of conscription...activists sense that resistance can be a powerful tool in their struggle against the war. Their strategies include both passive and active forms of nonviolent resistance. By means of peaceful protest, they hope to bring about social change and to have an impact on government policy.

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In the streets of São Paulo (one of the biggest industrial cities of Latin America), long-haired youngsters with guitars in their hands are nearing the Establishment to death. It is not only that long-haired and bearded hips mean instinct and pagan sexual behavior to a Catholic and unenlightened society; they are also a dangerous lumpen proletariat (and in an underdeveloped nation this means more than in other places). The Brazilian hip is a mixture of paganism and socialism; Bob Dylan and Allen Ginsberg on one side with Fidel Castro and the guerrillas on the other.

Brazilian hips are the poor brothers of the kids in the Village and San Francisco; they suffer also from police brutality and the harassment of the straight society. Last month, a few “pululistas hips” were busted during a protest march for the right to long hair. A few hips were caught by a gang of curimbras bourgeois that cut their hair and beat them while the cops looked on.

This violence against the hips is in part motivated by the frustration of the Brazilian people with the dictatorship, and they have at last found a scapegoat. First, the Communists are held responsible for the Brazilian chaos; then it was “corruption,” now it’s the “decadent and corrupt” youth when will the pigs arrive?

If the Brazilian government succeeds in developing the country in a capitalistic way, we will soon have another Canada. Brazil will be the Canada of Latin America, and the guerrillas on the other. But a Brazilian uprising means a South American Revolution and naturally a world war (at least according to Peking and the U.S.A.); we will soon have another Canada in an affluent society. If it fails, then we will have the same riots, the rise of the guerrillas on the other.

The Epic Hippie

The Brazilian hip has one way out that the American hip (hip of the affluent society) doesn’t have any more: the way of the guerrilla. It is all possible, and in the worst cases, at least a dream. The guerrilla has a kind of magic appeal–anarchistic, romantic, adventurous, individualistic—but it is soul to every bohemian radius. Unfortunately he is so near death, the Prejudicial emotions—anger, passion, hate, and the immediate solution of all the problems. This panic-scream is purely a survival of the miraculous of the magic of the romantic in our culture. No wonder the Norwegians are so distrustful of the guerrilla. The pupils are terrified of this anarchistic activistic over which they have been taught to fear. Yet a Brazilian hip has an spine of and because of the scarcity in which he lives more epic. He has lost at all the dreams of political participation, and his new dream can only be cut off in political ways. He suffers alienation, but this is the alienation of the whole of Brazilian Society. Possibly, perhaps, he can identify himself with the whole Brazilian society—the workers, the peasants, and the bourgeoisie. All of these can be made to participate in his own way, his own way, his own way.
Cut Protest

Washington, March 20. The newly formed community group, called the School Boycott, tonight proved they are not all talk. A spontaneous demonstration was held at the home of Mrs. Ann Stults, who has been sentenced to three days in jail for violating the Selective Service Act. The Suoreme Court of the District of Columbia last month. Miller remains sentenced to three days for violation of the Selective Service Form 119, with a penalty of five years imprisonment. The case is now on appeal.

In an interview with the Catholic Worker, Mr. Hobson as Superintend ent of Schools, said he'd be willing to go to the court of habeas corpus if the court of habeas corpus were willing to hear it. He said he was doing so because of the failure of the Selective Service Board to sign a statement refuting the conditions of his probation.

A year and a half after David Miller became the first person to burn his draft card at the October International Days of Protest in 1965, his personal conviction that the Selective Service System is immoral and archaic has been vindicated. Miller is presently violating his probation—hence he refuses to carry a draft card and pickets in front of the Selective Service Board with a sign stating his refusal to comply with the conditions of his probation. He says, "What would we do if he were arrested and was quietly arrested soon after a few days notice, but that he will try to force their hand and be arrested by, sitting in at the Selective Service Board."

During most of our talk I tried to get away from the actual facts of one burning and the trials, and the one to come, which the papers have reported quite accurately, any way. Cathy says she is happy for them as they are in their happiness and purity of being Cathy, and a group of Catholic Worker people had driven to talk about pacifism at St. Anselm's college. The Suoreme Court for habeas corpus had been given the right to hear the case. The boys in the group went to the jail and heard the men's case. The case was argued on grounds of the unconstitutionality of the draft and the draft draft cards. But in my mind the Constitution is not the issue. I don't accept the sanctions behind it. I prefer to call it a symbolic protest of disaffiliation from the Selective Service System. Miller's case is now on appeal. I decided to take this position of non-cooperation with the Selective Service. The Catholic Worker people who are participating in the burning of the draft card, Miller: I wouldn't use a lawyer in the future. I'd rather do it myself. Philosophically and symbolically, it would be better for me as a person to take it myself. I don't want to use the system. The legal apparatus is an acceptance of the system, acceptance of the same system behind it. The case was argued on grounds of the unconstitutionality of the draft and the draft draft cards. But in my mind the Constitution is not the issue. I don't accept the sanctions behind it. I prefer to call it a symbolic protest of disaffiliation from the Selective Service System. Miller's case is now on appeal. I decided to take this position of non-cooperation with the Selective Service. The Catholic Worker people who are participating in the burning of the draft card, Miller: I wouldn't use a lawyer in the future. I'd rather do it myself. Philosophically and symbolically, it would be better for me as a person to take it myself. I don't want to use the system. The legal apparatus is an acceptance of the system, acceptance of the same system behind it.
The Janus Theater really comes on like its owners are truly committed to bringing the avant garde of films to Washington, to broaden the cultural horizons so to speak. It has been said that the Janus Theater is an operation or job businessmen utilizing the big screen for money, not for the art form. What do they lose? They have the corner on the market, there's no risk.

For instance, how can any theater committed to good films show something like "Endless Summer" for six months? Why do they charge $2.00 when many of the artist-student types who produce and support this art form can't afford to go? Why are they doing nothing to produce a vital confrontation between films and viewers, show local films, throw open their doors in the mornings for local film-makers' workshops to view each other's films, edit their own; have the equipment of too costly for one person; sponsor discussions of the films, bring the film-maker to talk to the audience; have reviews which would make the process more than one of look and leave, develop the critical faculties in the viewers; look at their audience as more than one of look and posing themselves as profound. Should we now, with bright red faces and sloping shoulders, mumble our apologies and shuffle around the circle again?

Everybody looks what's going down.

Mr. Slate surely, you see, is to be commended for his efforts. Stop children, what's that sound?

The society which permits you to be so sought. Endless Summer is still played for singles ($0.90 if series tickets are bought) is essential to cover costs and upon the admission of exasperation the lines are still forming. The $2 charge for singles ($0 if series tickets are bought) is essential to cover costs and upon the admission of exasperation the lines are still forming. A few dollar tickets are bought, it is clear that the Film Society provides the theater with no profit, they survive on their commercial films. No profit, they survive on their commercial films. The theater is willing to show local films if they are of the right length and of sufficient merit. Discussions can't be held because of the late hours of the showings. Film-makers can't be brought because there isn't enough money; reviews for non-commercial films, unless commercial ones, aren't free; still, one showing was held and of the big papers, only the Post, agreed to review Kenneth Anger's Scorpio Rising and he attacked with vehemence every aspect of the film - clear case of incompetence. Rents for advertising must be returned, because there's a shortage, and the theater reaches almost all of its potential audience through the Post.

For every question, an answer. For every complaint, a sympathetic and regretful justification. Should we now, with bright red faces and sloping shoulders, mumble our apologies and shuffle around the circle again?

Stop, hey, what's that sound?

You cannot make money from the society you want to destroy, and the society will destroy it.

Film shown on white sheets against the Washington Monument.

The society which permits you to be so sought.

Endless Summer has still played for six months, the admission of $2.00 is still charged. Tastes are still controlled by establishment critics, screenings aren't free if you aren't trying to make money. And Mr. Slate has not thought enough about what's going down - he is not a radical. He is still in the circle, the area and circumference of which is defined by what is possible in this society; where it is not seen that considerations of social and economic profit motives make that which is seen, and what is going deeper than just the distributors. The Janus is not dedicated to anything, and when it does, the status quo, they still see a product, they view theater as an image, something static. But art is not an object, it is a force which commands change.

I AM MY LIBERTY

Leave the circle altogether - escape the profit makers and seekers - break out! Burrow out of the black roses of Capote, Keen and Disney - with their real worthlessness posing themselves as profound. Be so creative in bringing art to people as the art itself.

PROJECTOR AS MACHINE GUN WITH ARTIST RUNNING THROUGH THE STREETS, UHMG, READY TO FIRE AT ALL ATROCITIES

The society which permits you to be so sought.

Endless Summer is an operation of the theater, was cause there's a shortage, and the Janus showed the majorities and the social and political at the society you want to destroy. And the Janus showed the social and political at the society you want to destroy. And the Janus showed the social and political at the society you want to destroy.
John Brown

By Michael Antonelli

Did you know that Jesus was a space man from outer space? That the flying saucers spotted last year in Michigan were really Venutians (from Venus) about ships? Most of them with such similarly psychedelic names as Heavenly Hugs, Peaceful Gates, Flying Saucers, and Bright Star will produce effects commensurate to those of LSD-25 accompanied usually by a disagreeable amount of nausea and vomiting when swallowed properly.

The first major break through in their morning glory that the world would be made safe at last for turning on even if you had to get nauseous to do it. The First International Psychedelic Conference in which these checkers were given to gardeners of America, who could be counted on to scream bloody murder if the government ever tried to take their morning glory seeds away from them.

By John Vieira

United Fruit Company which controls 100% of the banana trade in the U.S. stands to lose $50 million dollars annually when bananas are outlawed here. Banana sales are up! People are saving the banana peels for drying after which they smoke the pulp. It's almost as good as grass you? Heck amongst the fruit, however United is threatening to stop the peels, bananas and fit the rest of the fruit in to preformed plastic simulated peel. The question remains, what to do with all those peels? Well, the Ruffians, who have for centuries been eating the meat and the peelings of various fruits including the banana, fresh, untouched market. United is experimenting with milk derivatives, caramel marshmallow extracts and U.S. food coloring to reconstruct a banana-like substance in which to insert these evil banana peels.

This artificial banana is marketed, it is expected to cost the price of pre(peeled bananas for the American family.

For an Exciting Adventure in Shopping and Saving......
Visit The Nationally Famous

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Boycott

cont. from page 5

when he receives his education award, picketing homes of school board members. National Civil Rights leaders will be invited down to address rallies. Dick Gregory will speak if he can take the time away from his musical campaign in Chicago. Julius Hobson flies to Miami on Friday to get the blessing of Adam Clayton Powell.

Headquarters for the boycott is 618 D Street, N.E. Telephone: 543-8650. The next meeting will be Easter Tuesday, March 28th, at the Bethel Baptist Church, Nichols Avenue and Howard Road. S.E. Each week the planning meeting will be held in a different neighborhood to bring the community into it everywhere.
THURSDAY — MARCH 23
MEETING. U. N. Association on "Communist China. What is Happening There and a Look at its Future." 8 p.m., Cardozo High School, 1603 Cleveland Pl., N.W.

MUSIC. "The Judas Tree." Camerata Chorus of Washington. Washington Cathedral. 8:30 p.m. Free. Repeated March 24 at 1:30 and 7:30 p.m.

MEAL OF RECONCILIATION (rice and tea) to express contrition and sympathy for suffering of Vietnamese. Sponsored by Catholic Peace Fellowship. 7:30 p.m., 2417 1st St., N.W.

LECTURE. "American Scene from Civil War to 1900." John W. McCutcheon, Museum of Natural History. 8:30 p.m. Free.

FRIDAY — MARCH 24
MUSIC. See March 23 listing.

GOOD FRIDAY SERVICES with Malcolm Boyd and Charlie Byrd, St. Stephen's Episcopal Church, 16 and Newton, N.W. Noon to 3 p.m.

STATIONS will be at significant places throughout the upper Cardona area where dramatic events have recently taken place. Beginning at 5:30 a.m. at St. Stephen's Episcopal Church, 16 and Newton, N.W.

SATURDAY — MARCH 25
OPEN SING Alexandria Folklore Center, 205 North Royal Street, Alexandria, Va. 8 p.m. Free admission and coffee.

FAMILY PSYCHODRAMA. 11 a.m. 1323 New Hampshire Ave., N.W. Call 265-6530 for information.

GUITAR CONCERT. Andres Segovia. Lisner Auditorium. 8:30 p.m. Washington Performing Arts Society, 205-7171.

KITE DEMONSTRATION AND CONTEST. Washington Monument. 965-2666 for information. Kite grounds 1:30 to 4:30 p.m.

TUESDAY — MARCH 28

MEETING. American College Health Association, discussing drugs on campus. Birth control, sex problems, etc. 9 a.m. registration fee: $10 for non-members, $5 for members; thru March 29. Call 1-94600. ext. 584 or 335 for information.

PSYCHODRAMA THEATER. 7:45 p.m. 1323 New Hampshire Ave., N.W. Call 265-6530 for information. $2 admission, students $1.

MEETING: to plan Washington's participation in April 15 Mobilization for Peace in New York City. St. Stephen's Episcopal Church, 16th and Newton. 8 p.m. Call 265-6607 for information.

FLMS. of India - Museum of Natural History Auditorium. 8:30 p.m. Free.

JOHN BIRCH SOCIETY. Reed Benson speaking at All Souls Church, 15th and Harvard, N.W. 8:15 p.m. 20-30 club.


WEDNESDAY — MARCH 29
VIGIL FOR PEACE. Every Wednesday on 11th St. side of Woodward & Lothrop, noon to 1 p.m. Call 265-4211 for information.

FLMS. "The Land Dwellers of Alaska" and "Manarch" - Museum of Natural History, 8:30 p.m. Free.

BASKETBALL. Harlem Globe Trotters, Washington Coliseum, 15th and Newton, 7:30 p.m.

MUSIC. See March 28 listing.

SUNDAY — MARCH 30
HAPPENING. Dupont Circle, 2 p.m.

"GIANTS OF JAZZ." Starring Gloria Lynne, Mongo Santamaria, others. DAR Constitution Hall, 6:30 p.m.; call 232-2935 for information.

MONDAY — MARCH 31
MEETING. American Civil Liberties Union at All Souls Church, 15th & Harvard, N.W. 7:45 p.m. Discussion of recent cases and Jude Rule suit. Open to public.

MUSIC. Flute and piano duo: Rolfe破损folk, flute. Maria Gregor-Lotttinger, piano. The Philipa Collick. 1600 21st St., N.W., 8:30 p.m.

THURSDAY — MARCH 30
EXHIBIT WORKSHOP. help American Youth Hostels. 1400 L Street, N.W. Prepare its exhibit for the Washington International Sports, Camping and Travel Show. 7:30 p.m. New old clothes.

MUSIC. The U.S. Air Force Strings. Museum of Natural History, 8:30 p.m.

THE PAULIST FOLK SINGERS - College Concert. Lisner Auditorium, 8 p.m. Newman Foundation of George Washington University. Film: "Danczos" ("Lover's Delight"). Japan-America Society, State Department Auditorium, 8 p.m. Call 365-5236.

MEETING. See March 28 listing.

FRIDAY — MARCH 31
HALLY to organize Washington for April 15 Mobilization for Peace in New York City. James New, Caesar Wilson, Big Peg at Lincoln Memorial Temple, 11th and A, N.W., 8 p.m. Call 367-6607 for information.


MEETING. See March 28 listing.

SATURDAY — APRIL 1
OPEN SING. Alexandria Folklore Center, 205 North Royal Street, Alexandria, Va. 8 p.m. Free admission and coffee.

FOLK MUSIC. Clancy Brothers and Toney Waken. Lisner Auditorium, 8:30 p.m. Call 265-6707 for information.

"PAGANISM OF TRANSPORTATION." Egyptian Museum. Opening Fri., am to 9:15 p.m. inside and outside Museum of History and Technology. Call 241-1234 for information. 

CYCLING. 30-30 Club, meet at 10 a.m. at Toupath Bicycle Shop, 2816 Penn. Ave., N.W. Bring lunch.

CONVENTION. See March 31 listing.

PIANO CONCERT. Ferrante and Teicher. DAR Constitution Hall, 6:30 p.m. Call NA 8-7326 for information.

"THE LITTLE FOXES," by Lillian Hellman. Theatre Lobby, 17 G St. N.W. Call NA 8-7000, ext. 584 or 339 for information.

THEATRE

THE SOUND OF MUSIC by Rodgers and Hammerstein. American Light Opera Co. at Western Heights, 1636 Wisconsin Ave., N.W. Call 733-4421.

MEETING. See March 28 listing.

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CONVENTION. See March 31 listing.

PIANO CONCERT. Ferrante and Teicher. DAR Constitution Hall, 6:30 p.m. Call NA 8-7326 for information.

"THE LITTLE FOXES," by Lillian Hellman. Theatre Lobby, 17 G St. N.W. Call NA 8-7000, ext. 584 or 339 for information.

THEATRE

THE SOUND OF MUSIC by Rodgers and Hammerstein. American Light Opera Co. at Western Heights, 1636 Wisconsin Ave., N.W. Call 733-4421.

MEETING. See March 28 listing.

OPEN SING. Alexandria Folklore Center, 205 North Royal Street, Alexandria, Va., 8 p.m. Free admission and coffee.

FOLK MUSIC. Clancy Brothers and Toney Waken. Lisner Auditorium, 8:30 p.m. Call NA 8-7326 for information.

"PAGANISM OF TRANSPORTATION." Egyptian Museum. Opening Fri., am to 9:15 p.m. inside and outside Museum of History and Technology. Call 241-1234 for information.

CYCLING. 30-30 Club, meet at 10 a.m. at Toupath Bicycle Shop, 2816 Penn. Ave., N.W. Bring lunch.

CONVENTION. See March 31 listing.