

Manuscript discloses ancient demonstrations

By MARK LEE

San Francisco, 2272--Professor 1st Class Erik Alwa Waun released today the text of a highly controversial manuscript unearthed by archeologists at the recently excavated ruins of a once-famous educational center, Stanford University.

Describing the find as an "article" that appeared in a "campus newspaper" Waun said, "apparently the manuscript concerns a demonstration occurring in 1972, which is the reason for its importance."

"Official history has the 'Age of Involvement' beginning in the early 1960s, reaching a peak in 1968, and ending before the early 1970s. However, this article indicates that involvement may have continued far later into the decade, which seems to lend proof to a discredited theory that activism in American society continued until the Great War."

Found in a waste-paper container, the text of the "badly written, though illuminating" manuscript is as follows:

University demonstrations, the media delights in telling America, are things of the past. However, last Thursday, a group of students, faculty, and clergy showed that such confrontations are not yet extinct.

Although it seems contradictory to admit that demonstrations are out-of-date while contending that they must continue, this is precisely what one must accept if he is to acquire a perspective on the Honeywell protest.

Observation one: We all stood in a circle, each of us hoping to catch a glimpse of a facial expression that would betray somebody's thoughts. Many surveyed the black-robed figures with made-up faces. Are we all clowns, as Kurt Vonnegut might label us? Are we the established, as Tom Wolfe might condemn us? Everyone wanted his acts to be controlled while he guarded against seeming too "chic." Yet we all filled the hallway realizing we were foolish and established while we yelled, "Honeywell kills, don't sell your soul."

Factor one: That cultural change has become increasingly rapid is one of Alvin Toffler's basic observations in *Future Shock*. Whether or not one agrees with the rest of his book, he cannot deny that modern society has experienced accelerated alterations. Consequently, one should not be surprised to find that the

culture that began in the early 1960s is exhausted by the early 1970s.

Demonstrating was a prime characteristic of the culture that has just ended. Looking back, the year 1964 might be selected as the beginning of the involved, activist culture with its Mississippi Summer and Free Speech Movement in Berkeley. Out of these first roots of civil rights and student power demonstrations came the anti-war movement, with Chicago in 1968 and Kent State in 1970.

Now it is 1972. Eight years have
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The rites of demonstrating sometimes included elaborate costumes and signs.

CHAPARRAL

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Multi-purpose facility

Film theatre planned for Tresidder

By JIM WEBSTER, BONNIE KOEHLER, and TIM COBURN

A major new film theatre, or "media center" has finally received tentative approval after some years of discussion and re-evaluation. Scheduled for construction on the deck, adjacent to the ASSU offices in Tresidder Union, the Media Center is intended to provide the Stanford Community with a multi-purpose performance facility that can accommodate audiences of up to 500 persons. The center will house a complete array of film projecting and screening equipment as well as incorporating a flexible lighting and seating arrangement for many types of live performances including dance, drama, and poetry readings.

The choice of Tresidder as the site for the media center was primarily based on cost. According to Ed Swagert, the university planner in charge of Tresidder, "the deck was originally built with the specific idea that we might want to add one or two more floors at a later date. Hence, the cost of putting a new structure there is considerably less than at other locations which were considered."

The delays in following through on this needed facility resulted from uncertainty and concern regarding Stanford's overall budget problems. According to Ken Cuthbertson, vice-president for development, "the humanities as a group have been very hard hit by the dwindling support over the last five years; we have been forced to cut back many current programs through BAP (Budget Adjustment Program) and any new developments in these areas simply had to be shelved." The new media center, coming at the same time as Stanford's new fund drive, would indicate that specific donors have offered to contribute to the project. So far, the university has not released any of their names.

Estimates on the ultimate cost of the theatre range from two hundred to five hundred thousand depending on the design. According to Stanford's planning department the final design will depend on a number of considerations: how well will it blend in with the surrounding architecture, how versatile is the structure in terms of small as well as large groups, and, of course, how much does it cost. As one planner put it "we have a long way to go before the construction phase. Even the tentative designs are purely informal and will continue to be so until the funds are committed and the uses are completely spelled out."

The problems of raising money for such a building are similar to other architectural projects. The approval of a design proceeds stepwise with seeking funds from alumni, friends of Stanford, and foundations. In this case alumni who have a special interest in film or the performing arts have been approached for both ideas and financial support.

Adam Levin, a recent graduate of Stanford was enthusiastic about such an adventure. "Stanford has needed a first class entertainment theatre for a long time. When I was special events coordinator, I would have given my eyetooth for such a facility. Perhaps, special events wouldn't

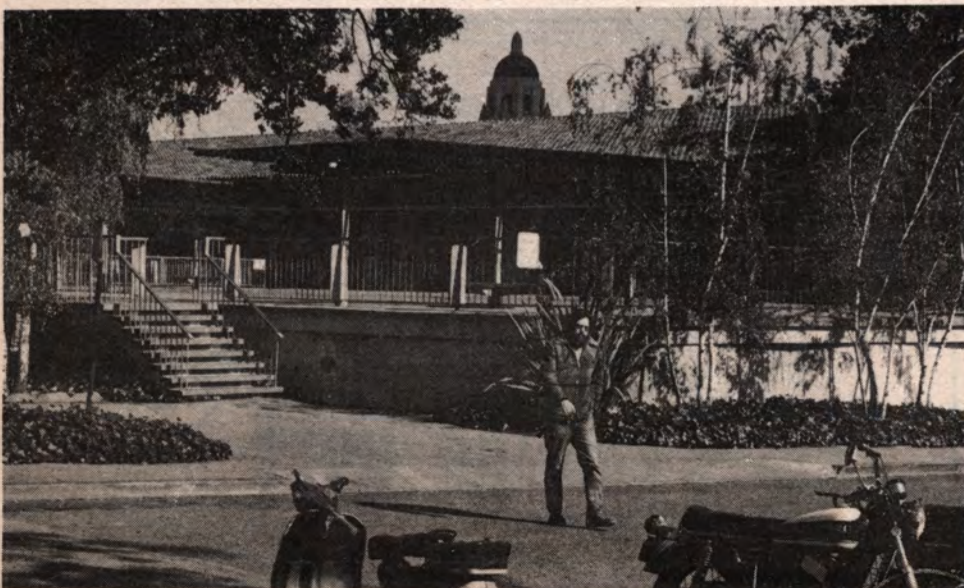
have lost so much money if I could have put on that kind of production." Adam's father, recently deceased, was President of Madison Square Garden Corporation. The little park just across Campus Drive was given in his memory.

A number of other Stanford alumni are prominent in the entertainment industry. These include producers Richard Corman, Richard Zanuck, and David Brown, Barry Diller, vice-president of ABC movies, and Chuck Jones, creator of the Road Runner cartoons. Perhaps, the best known of Stanford's "stars" are Jack Palance and Richard Boone. The latter was purportedly thrown out of Stanford for a practical joke involving a dummy dropped in front of a car driven by Mrs. Hoover, wife of the university president. In addition to its graduates, the Stanford student body includes or has included a number of children of entertainers. Some of them may also have been approached by the fund raising office for help on the Media Center.

The primary justification and use of the planned theatre will be films. Stanford, in spite of the reputation of its film department, has rather poor facilities for showing and screening films — not to mention experimenting with innovative acoustic and visual techniques in a full size theatre. For this reason the media center will require projection equipment for all the commonly used gauges as well as up to date sound systems.

Henry Breitrose, film professor in the communications department, is also quite interested in video tape projections. "The technology exists to project any TV tape as well as any film. If this facility were available here, video tapes and television would have a much greater role in the communications department." Beitrose, also indicated that the lack of 35mm projection equipment severely limited his ability to show and screen new films. Currently only Memorial Auditorium has this capability and it is in use by the Drama department for its productions. "Getting

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The Tresidder deck area, formerly the site of the Freshman Dance, may soon be transformed into a multi-story media center.



The Quad is dead, long live the Quad

By CARTER 328-6090

"Out of the Western skies, hunh?"
 "That's right."
 "Wings of virtue, voice of truth?"
 "Something like that."
 "The dynasty left you with \$6000 in debts?"
 "And an office and a darkroom and a name."
 "What's next?"

"No more of that Book-of-The-Year Club bullshit. There are no years, one, two, three. Stanford is a continuous experience, flows like a river. We dip the book into the river, soak up the juices and let it dry. You blink your eyes and make a photograph; you give the photograph to your friends and you share your vision. Everybody knows what's here. There are more things to see than dogs lapping at Mem Claw, bicycle wheels spinning madly across White Plaza, students benignly crashed out at UGLY. We're in some kind of garden space station peopled by all kinds of spirits aborning. The QUAD will be the first publishable visionary image of Stanford."

"What's the mechanism?" "It's strictly a festive trip. Monday night, November 20, we christen the QUAD Gallery in the Storke Student Publications Building with a party. Everone's invited to peruse the images in the exhibit, drink, smoke, watch the plants grow, listen to the phonograph. The Gallery is a place where photographers with visions of Stanford from lifetimes previous and present can exhibit their work, see what other people are doing and talk about the nature and content of the final exhibit, the book itself. A four month

celebration of the beauty that surrounds us here."

"Only photographers?" "Negative. A public gallery, everybody's invited to come over and enjoy the exhibit as it evolves. We need photographers and their work but we also need people who like the idea and care about the book and can get off on being part of the labors of creation. Nobody has done this trip before and we desperately need man-hour support and constructive advice. We are offering the whole Stanford community the opportunity to participate in the evolution of a form, the raising of the consciousness of the yearly photographic publication."

"A Scorpio yearbook?"
 "Out of the Western skies, Phoenix from the ashes."

Letter to the editor

To the Editor:

The October 27 article by Messrs Coburn and Schmitz, entitled "The Selling of the University," was filled with many factual errors. I want to take the time to correct one of these since I think this one error was an important mistake on their part.

They stated that the Public Events Office had an annual deficit "currently over a hundred thousand dollars a year" and, further, that this deficit is picked up by the University Relations Office. In truth Public Events did have a deficit this past fiscal year, but it was not even one fifth of the stated figure. I would also add that this was the first time that Public Events had a

deficit; in past years the operation has broke even.

Public Events programming is designed to be a break-even operation over the course of any given fiscal year. We are aiming for the goal again this season.

I do not know where the *Chaparral* got its figures, but it was very wrong.

Tom Bacchetti, Director
 Office of Public Events

The *Chaparral* apologizes for the apparent confusion regarding the cost of Public Events. The "over one hundred thousand dollars a year" applies not to the cultural events program alone, but to the Public Events Office as a department. Hence, their yearly budget of over one hundred thousand per year is used for salaries and administrative costs of University Ceremonies, the lecture series, promotions and advertising on kiosks, and helping student groups with their events, as well as the cultural events program.

another copy of the same record as before and he returned many times to steal more copies of the same record, always out of breath, always the comic hero of *Wilderness Road*.

He left and I followed him to his house. I peeked into his room and saw that it was filled with about 1000 copies of that same record, which I saw to be *Renaissance/Prologue* (Capitol SMAS 11116). He spotted me and asked what I was doing. I told him that I wondered why he liked this new Renaissance album so well.

He told me that it was "pure." Very spiritual, almost haunting. He spoke very slowly, not at all as I imagined he would. "It is a continuous hymn with a breath of fire. It is enchantment, melancholy, and joy. It is a listening fable — the lead is a constant female voice — she sings no lyrics no songs. You soon forget that people are making the music. The voice becomes a cry, a wail; it becomes the earth-water-sky-underworld-spirit world. The voice chases you — you chase it. It then may stop and contemplate for a time or disappear, but soon it is off again. It is a mind dance, a ballet, an opera. That girl is the voice of nature. Very holy, like a meditation. Very spiritual, very holy, very holy.

A week later I was on acid and came into a cathedral. I had heard *Renaissance* and had found God through it. I came to get closer to him.

In the front pew was the little man again. He was praying aloud. I could hear that he was confessing the theft of all the records. He told God that he had bought a new country religious record to make up for it. He begged forgiveness, and then played the record. It was *Wilderness Road*. They were playing *Lost and Lonely Navigator* — a man was lost in the world and then saw the light and steered a truer course, finding friendship in the Lord. By the time the medley was over the little man was laughing and dancing on the altar. I had to save Him, I had to protect God's house and the altar temple.

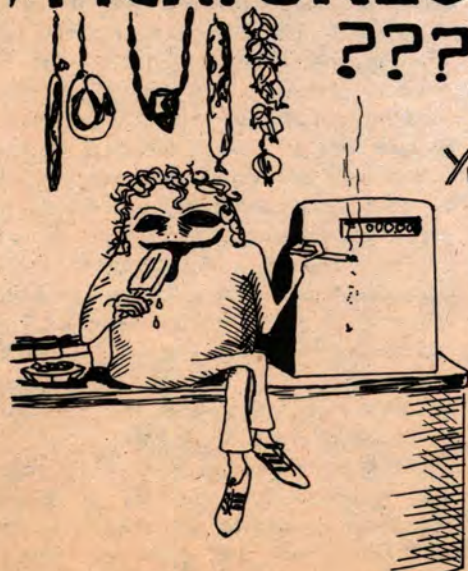
I chased the quick little man off. It was all a joke to him that the twangy western music was playing. I made him run but he pushed down the cathedral sides, pushed the paper buttresses and stained glass windows of cellophane out from under the vaults. And the panels fell out onto the empty dry desert and opened up to the prairie sky. The little man hopped his horse and rode away laughing.

I tried to find God under the altar. To see if he was all right. "God? God? Where are you Lord? Oh Lo-ord? Are you home? Is anybody home? Oh Lord, now where'd he go?"

—BORGAN AMERIKA

PICAYUNES at TRESIDDER

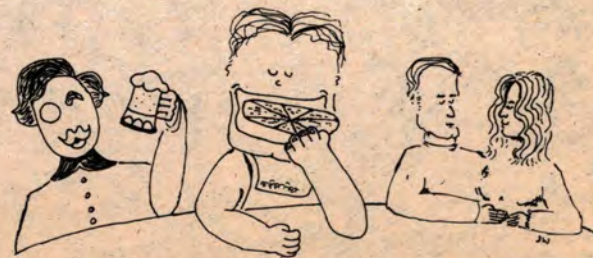
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Hanging out in San Gregorio (Photo by Roy Bailey)

25 ways to the beach by bike

By DWIGHT JOHNSON

Yes, Virginia there are twenty-five ways to ride to the ocean. There are five roads up this side of the mountain and five roads down the other side. Five times five are twenty-five. About twenty of these are ridiculous. Which of the five good routes you choose depends on such things as where you want to end up, how you like to ride over hills, and when (if?) you expect to return.

There is really only one round trip that is easily done in one day. It needs little description, because you have probably already done it in your MGB. That's up La Honda road to Sky Londa and down through La Honda and San Gregorio to the coast highway, about thirty miles one way. The road rises more steeply on this side than it does on the return, and the wind is usually with you coming home. If you start early in the morning you can miss the traffic and have some time to cruise Highway One, hang out at the San Gregorio Store, or whatever. There are plenty of places to get food along the way and the road is well marked so you really don't need to take much of anything with you.

For the other routes get a map, now, or you'll never get there. Most of the uncongested areas of the coast are several miles north or south of San Gregorio and you really ought to plan to spend the night and return the next day, or get someone with a car to meet you on the coast if you have to come back the same day, unless all you want to do is ride your bike. You can camp in Butano State Park, or Big Basin and maybe Memorial Park. Another important consideration is the weather. Palo Alto weather has little or nothing to do with conditions on the nearby coast. Remember that the wind almost always blows down from the northwest, so don't

plan to ride up the coast unless you *know* the wind is from the south.

If you want to go to Half Moon Bay, you should either start up La Honda Rd. to Skyline, or take the much tougher route up Kings Mt. Rd. Go north on skyline to Half Moon Bay Rd. and down. Both Kings Mt. and Half Moon Bay Roads are dangerous and steep and I wouldn't recommend either for the novice. If you go up Kings Mt. Rd. you can go right down the other side on Tunitas Creek Rd. and come out just north of San Gregorio on Highway One, then ride back to Stanford through La Honda in one not so difficult day.

For my money, the best trips are those that end up in Santa Cruz. But the shortest route is about 45 miles, so the round trip is tough in one day. The longest way is probably the easiest. It goes about 75 miles over through La Honda and down the coast Highway. In good weather it is a peaceful and spectacular ride. There is seldom any traffic south of Pescadero and the road is wide, smooth and undulating (does it undulate!) You can also take a side trip and camp at Butano Park, or stop at a beach or just cruise the artichokes and brussels sprouts.

If you would rather ride Skyline than the coast, climb La Honda Rd. or Page Mill (twice as long and 1000 ft. higher) and continue south to Saratoga Gap (2600+ ft.) and speed down through the San Lorenzo Valley to Santa Cruz, a total of 50 miles.

No matter which way you take to Santa Cruz, you'll probably do best to ride back by way of Highway 9 up to Skyline, then down to Page Mill Rd.

One last word. Get over to the ocean before it begins to come over to you. The Monsoon is supposed to start early this year, like next week, according to a local weather forecaster.

Gay People's Union builds consciousness

By DICK STRUBBE

Homosexuality is a topic generally avoided by most media, conventional and radical alike. Until recently it has also been a taboo subject in discussion and action for many people, both gay and straight. Social ethics and myths about homosexuality have created a situation in which even meager consideration of the topic becomes a challenge to an 'orderly' world.

Rather than deal with the questions involved, the answers to which could cause discomfort by disrupting one's traditional ideas, many straights and gays view homosexuality as an aberration that should be hidden. However, a rising social consciousness and more information on the actual extent of homosexuality (a 1948 Kinsey Institute study gave a 'probably conservative' estimate that one out of seven white males in the United States was 'actively homosexual'; 1968 census figures put the rate of admitted homosexuality at 20% of the entire population of San Francisco) has produced a growing and aware movement of gay liberation in this country.

This trend has been reflected at Stanford. Two years ago a Gay Peoples Union was formed. The GPU has recently begun consolidating itself and its membership has increased. Its weekly meetings now draw 30-40 people.

The GPU has two major goals. Current Treasurer, David Goldman explains, "The primary object of the Union at this time is to meet social needs in order to form a sense of community. We are trying to provide an alternative to gay bars and baths and toilet encounters that the oppressive social system forces us into in order to meet other people."

Dances and Pot-luck suppers are part of the social activities the group organizes along with field trips and other group-oriented programs.

Dave feels that the membership at this time of the GPU doesn't reflect the true number of gay people at Stanford as the social system has forced gay people into isolation. "Gays have been made to fear their sexual preference and so repress and often overcompensate for it by assuming a heterosexual role."

The second goal of the GPU is to try and raise the consciousness of gay people by sharing experiences and by discussing the nature of the social pressures on them. Besides general meeting sessions, the way

the GPU works towards this goal is by means of consciousness raising groups.

Dave says, "People very quickly see the commonness of their experiences regardless of their background, and they begin to see patterns and relationships that they didn't when they were on their own. This revelation leads to a solidarity and to a political-social analysis of the oppression they feel."

The sense of community and understanding caused by this new awareness has spurred gays to work in political arenas. For instance, a minority plank of the Democratic Party platform dealt with calling for the end of sexist discrimination against gays in housing, employment, the military, and other areas. There has also been legal pressure in terms of lawsuits against discrimination by companies like Bell Telephone. Recently

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In residence at Stanford, the Francesco Trio will perform again in January.

Trio offers varied program

STU BURSTEN

The Francesco Trio, Stanford's resident chamber music group at the present time, demonstrated both a high degree of musical proficiency and interesting diversity of interpretation in their concert of Sunday, November 5. Their program, consisting of Copland's "Vitebsk," Brahms' A minor Clarinet Trio, Stravinsky's "L'Histoire du Soldat," and Mozart's B flat major trio, was demanding in range, technical intensity, and in varying interpretation, spanning the periods from Classical to Pre-electronic Modern.

"Vitebsk," unlike most of Copland's work, is rather bitter, harsh, and iconoclastic, written in a style reminiscent of the contemporary works of Bloch.

Copland's demands are demonstrably most difficult to fulfill for piano and violin in this piece, with the cello given a sturdy supporting role. Violinist David Abel worked well around the stolid development offered by pianist Nathan Schwartz. Cellist Bonnie Hampton assisted Abel in her command of the occasional polytonal counterpoint and Schwartz in her development of counter-accented rhythm with strong pizzicato strokes. The second sub-movement found the more complex developments of the violin subordinated to the continued rhythmic and chordal structures of the piano. However, the third movement once more brought forth strength from the entire trio, recreating both the melody and the rhythm to flow into the surprisingly gentle and well-played conclusion.

The Brahms Clarinet Trio is characterized by a special lyricism and autumnally dark flavor tempered with occasional light-heartedness, as is found in so many Brahms clarinet pieces. This can be ascribed to Brahms' special love for the warm middle register tones of a well-played clarinet, the warm tones which could create the simultaneous joys and sorrows which so appealed to the gruff composer.

From the first, it was apparent that guest clarinetist Donald O'Brien had mastered the lyricism and intensity of feeling endemic to Brahms playing.

His entrances were clear and clean, and blended excellently when counterpointed to piano or cello; the rising and falling levels of dynamics in both contrast and concordance with the melodic movements of the other two instruments brought continual interest to the piece as well as emotion. Bonnie Hampton is to be commended for particularly beautiful tone, never saccharine in its delicate moments, never harsh in its strong and passionate moments.

Following the intermission, a musical invention of great delight was performed by violinist Abel, clarinetist O'Brien, and pianist Schwartz, with their rendition of Stravinsky's trio arrangement of "The page four

Soldier's Tale" (L'Histoire du Soldat, 1918). The original ballet, utilizing an ancient Russian legend concerning Death and an adventurous soldier, was noteworthy for its sense of irony and humor, and the original has only been intensified in this area through the insights of the composer's re-arrangement for trio.

Stravinsky's usual sense of the absurd is more prominent here than usual. The piece itself is divided into five sections: The Soldier's March, The Soldier's Violin, The Little Concert, Tango-Waltz-Ragtime, and The Devil's Dance. The first and fourth are most outstanding, utilizing a goblinous/grotesque violin that howles, squeaks, grinds, and generally conveys (or conjures up) an image of the eternal Dance with Death of any soldier. However, no seriousness overwhelms the ironic humor of the peace, particularly in the Tango-Waltz-Ragtime and The Little Concert.

David Abel's rendition of the violin was excellent to the point of virtually original interpretation, creative as only a musician can be despite a limited context provided by a composer's conceptions and purposeful constrictions. Indeed, the audience was brought to the point of outright and hearty laughter (which, as one can easily imagine, is quite unusual at chamber concerts!) during the Concert and the Tango-Waltz-Ragtime. Particularly the latter segment could be found to contain a glorious combination of American musical heterodoxy and Russian orthodoxy, the jazz musician and the exorcised demon mixed into the structure of French sprightliness and irony. It was as if Moussorgsky and Miles Davis were competing in a tent with a French orchestra (playing nothing in particular) mediating in the center.

As might be expected, the postponing of the Mozart trio until the end tended to cause a slight underemphasis upon this work, making its interpretation the weakest of the entire afternoon. The Trio, K. 502, in B flat major, presents both technical and dynamic problems, particularly the latter, in that it combines piano, violin, and cello in a piece still characteristic of its period, i.e., somewhat delicately and intimately structured.

Schwartz did grasp well the nuances necessary to carry the slower portions of the work, particularly the second movement, but his direction in the third movement was somewhat misplaced and tended to detach this movement too much from the rest of the work as a whole.

The entire recital added up to quite an afternoon, spanning an interesting and thoughtful gamut of emotions and thoughts from a great span of musical history. More concerts of this quality would lend much to the Stanford musical atmosphere.

Internal revolution

Survey compares natura

By MARI EDLIN

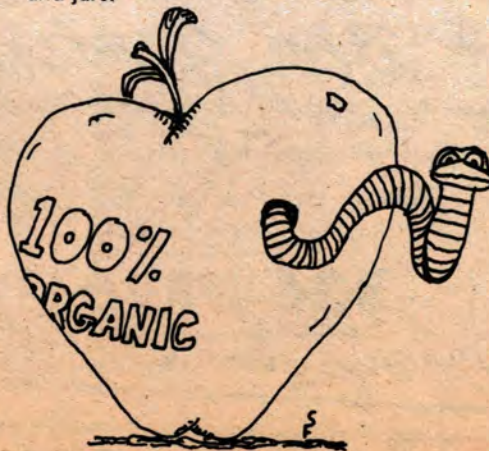
Organic food stores are growing in popularity as the concern about food and its origins increases. People are becoming tired of pre-packaged, artificial, unrecognizable edibles and are turning toward foods that contain no chemicals or additives or are grown without their use. The Palo Alto and nearby Menlo Park areas host two organic food stores and two organic bakeries.

New Age Natural Food, Inc., on 260 California Avenue is a spacious store with a variety of natural foods and other products. I was a bit overwhelmed at its size. I had to roam around for a while to get my bearings.

New Age offers almost every kind of fresh fruit and vegetable, nearly all organically grown, dried fruits and nuts, grains and noodles, dairy products like eggs, yoghurts, ice cream, and cheeses, breads, cookies and cakes, flours, oils, honeys, teas, and even more. There is a separate department of housewares with grinders, mills, and juicers, one of organic cosmetics and vitamins, and one full of literature on nutrition, plants, survival and nature, consumer guides, and cookbooks on natural foods.

There is a small, cozy area with wood tables for the purchasers of special sandwiches made at New Age, and unusual bakery goods. Some of the sandwich offerings are sesame burgers, grilled cheese, a super grill with three kinds of cheese, onions, mushrooms, and peppers, an avocado grill, cream cheese and date, and soy spread with sprouts and tomatoes. The bakery displays such mouth watering temptations as sesame bars, carob-chip cookies, banana macaroons, carob brownies, and eggless sunflower cookies.

I had an opportunity to look over almost the entire inventory and was amazed at not only the number of different items, but also the variety of each. I was tempted by the various breads; celery-sunflower seed, sesame whole wheat, natural wheat, natural wheat raisin, apple, and cheese. There are at least three types of granolas, honey almond crunch, a special cashew blend, and Barbara's granola (from Barbara's Organic Bakery); honeys: clover, sage, coconut-banana, alfalfa, and lima bean; many oils, sesame, corn germ, safflower, and regular corn oil; all types of noodles, like wheat soya, whole wheat, spinach, and artichoke; organa peppermint, alfalfa, and mint teas, among many other varieties; peanut, almond, and cashew butters; all kinds of beans; dried fruits, some honey-dipped, such as raisins, prunes, dates, apples, pears, peaches, and pineapples; cherry, pomegranate, raspberry, and apricot juices; and every variety of nuts, both shelled and unshelled. I can't possibly mention all the different grains and flours that filled wooden barrels and bins and unusually shaped glass bowls and jars.



The employees at New Age are ready to help and will agree to certain bargaining prices on bulk purchases. I managed to buy ten pounds of baking yeast, regularly 85 cents a lb., for \$6.99. I guess Columbae, where I live, will be well stocked for a couple of bread-baking months.

Earth Sign, on 625 Oak Grove Avenue in Menlo Park, provides a different atmosphere from New Age. It is considerably smaller and somewhat homier with its wood floors and beams. It offers nearly the same things but with less variety. The produce department is somewhat limited, and there is no special sandwich counter or bakery; although the store does display a few delectable treats at the check-out counter and on its shelves - carob brownies, carob-chip cookies, wheat-free coconut macaroons, and wheat-free soy cookies.

Earth Sign does have such breads as tomato onion, sourdough buckwheat, carrot-poppy, mixed sprouted bean, and sesame whole wheat; several racks of glass jars full of spices, herbs, and teas like sage, yerba santa, hops, rose hips, and mu and myrrh teas; large ceramic crocks with noodles and spaghetti, and bins of all types of flours, such as soya buckwheat and

Natural food

ROBERT COE

Food is like an education: best when you know the value of what you're swallowing. If you wonder about institutional learning, you might also consider for a minute the value of institutional food - institutions such as agribusiness and the chain supermarkets.

The Natural Foods Revolution is education/consciousness-raising that can be appreciated at many levels. Fred Rohe, founder and manger of New Age Natural Foods in Palo Alto, suggests that "Everyone has to discover for themselves their own method of entry." Fred for one has stopped thinking "about food elements and where I'm getting them. You could drive yourself crazy." So much for those who criticize the natural food movement for depending on pseudo-scientific arguments. Simply understand that all food should be health food, and that New Age and Earth Sign, located in Menlo Park, operate on this principle.

What is natural food? It is all real food. organic merchants watch for what they won't sell. The "Not List" covers three categories: **REFINED FOODS:** These include the various forms of sugar, refined salt, refined oils, and refined flours. Refining removes valuable nutrition in the form of vitamins, enzymes, trace minerals, and other food factors. **NON-FOODS:** These include artificial color, artificial flavor, monosodium glutamate, synthetic sugar and salt substitutes, synthetic preservatives, emulsifiers, or other synthetic food chemicals. (Food quality is defined according to its purity: its fidelity to its natural state.) **SPECIAL CASES:** These are corn syrup, hydrogenated fats, and cottonseed oil.

Ecological principles teach that food quality determines the quality of our whole life. Just imagine: most of mankind is still fortunate enough to watch their food appear from the ground through the miracle of sun, water, earth, and seed. Most of us at Stanford just eat what comes down the line, trusting when we shouldn't trust the wisdom of big-time farmers and

al food stores, bakeries

French, carrot-raisin, cheese-garlic, unleavened bread on Thursdays only, Peta (mid-eastern flat bread) at 10 cents for a 3-ounce round, and Wayfarer's bread, attributed to Jesus and made only of sprouted wheat. It is baked only on Mondays and Thursdays. There are also several kinds of rolls, like onion, French crescents, and cheese-garlic, from 8 to 20 brown rice.

The employees are few but very willing to help. They also offer special prices on bulk purchases. I bought ten pounds of whole wheat and wheat soya spaghetti for 35 cents a pound rather than the regular 45 cents.

Prices in both organic food stores are higher than those in a regular grocery store because the food is specially grown and prepared; however, the Co-op grocery store on California Avenue does sell a few organic items, and its prices are lower. A small sampling of prices on similar items in the two stores follows for your shopping convenience:

Whole Earth Breads, located at 405 University, offers a variety of organic and natural bakery goods and sandwiches. Breads run from 49 cents to 75 cents, depending on size and type. There are such specialites as sesame wheat, sourdough

cents. Day-old bread is sold at 10 cents off and for 25 cents, regardless of the original price, on the third day. Every Monday is half-off sale day.

Whole Earth displays many tempting cookies, cakes, and pastries. The cookies are 10 cents and 15 cents, and there are such goodies as oat-walnut crunch, zen oatmeal, peanut butter, sesame seed, date almond cluster, and fig and date Newtons. The Bakery sells cakes for every special occasion from \$1.40 up with 48 hours advance notice. On hand are carrot, honey pound, and banana cake with dates, coconut, and honey for \$1.25. Carrot, banana-date-nut, honey-spice, and carob-fudge cupcakes share trays with a variety of muffins, including apple-date and bran, all for 15 cents.

The Bakery makes a unique no-fry donut from whole wheat flour, safflower oil, fertile eggs, honey, and buttermilk. There are a number of pastries, apple turnovers, carob fruit squares, eggless brownies, and pies. Whole Earth sells yoghurt, juices, honey, and nut butter.

Whole Earth Breads also makes sandwiches. There are such unusual treats as avocado-tomato, mushroom-cream cheese-green olive, and almond butter with apple slices. Whole Earth uses no shortenings, refined foods, additives, or sugar in its goods. According to the Whole Earth Breads staff, "We're just an old-fashioned bakery using down to earth, wholesome ingredients."

There is a special little organic bakery on 2441 Birch in Palo Alto called Barbara's Bakery. It has no customer counter; rather one enters in the midst of baking in the back room. While one woman waited on customers, a second spooned creamy chocolate batter into cupcake molds.

The Bakery makes a few tasty breads, cakes, and unusual items. There is a 1½-lb rye bread made from rye, wheat, and oats for 60 cents, 1½lb whole wheat loaf for 65 cents, and a 1½-lb cinnamon-raisin loaf for 75 cents. Fruit and nut cake (1½-lbs. for \$1.50), a 1¼-lb pound cake for \$1.25, a one-pound cheese cake for \$2.00, and a pound brandied fruit cake, also \$2.00, composed the cake selection. Barbara sells her own granola mixture, which can also be found at New Age, for 75 cents a lb., and granola cookies at the same price. The specialty of the day was a first-attempt honey, whole wheat, cocoa brownie in a cupcake shape. It will definitely be a success; it was delicious. The atmosphere is very informal, the people friendly, and the bakery goods tasty but fattening.

In addition to these markets, the peninsula area is developing a number of natural food restaurants and eateries, such as Pan's and Nature's Way. I'm going to try to get by to see them in the next couple of weeks and describe what they are into. Anybody else want to go?



Former Stanford student Caroline McClelland helps freshman Mary Bender at New Age.

For the purist: raw food

By HELEN HUDSON

Actually the term "raw food" is a misnomer. A green banana as well as fresh liver are "raw" but hardly palatable. I prefer "sun ripened" or "living food" when speaking of edibles which escaped man's modifications.

People who know I've been eating a 100% live food diet since last February think I'm either some kind of nut or a martyr. I'm not starving, dieting, being a martyr or even being virtuous. Rather, I'm enjoying to the fullest that which Nature has exquisitely nurtured for my body. After savoring fruit ambrosias, nut meats, and avocado salads, treated and heated foods seem squashy and dead. Once you believe that you cannot improve on Nature's blessings, there will never be a temptation to fall back into the french fry, doughnut, Colonel Sanders syndrome.

I don't however, recommend a sudden conversion to all live food. I started in steps and ended in the raw quite by accident. I was no glutton for self-denial. I began by cutting out all white flour, sugar, and salt. Then, a few weeks later, did away with butter, red meats, and prepared fossils (excuse the slip: foods). A few months later I ousted milk products and anything having to do with animals. Finally, I grew too lazy to wash pans, and became so anxious to get the food in my mouth, that I gave up the stove trip altogether.

For the scientifically minded, it has been proven that one can enjoy perfect health on a diet of fruits, vegetables, nuts and grains. Cooked food causes an augmentation of white cells in the blood; destroys vitamins and enzymes; creates inorganic minerals; and leads to overeating and a perverted sense of taste.

A commonly held belief is that there is a loss of energy when no meat or bread is eaten. I find the opposite to be true. Bread and meat tax the digestive organs heavily and take a long time to digest. (Some meat has been found putrefying in the intestines up to 72 hours after ingestion.)

Well-chewed fruit and raw nuts assimilate rapidly, digest in a matter of hours, and supply me with a continuous stream of buoyant energy.

The most frequent question is, "How do you get your protein?" I used to read countless books on nutrition, biochemistry, count my protein grams, talk to food specialists, listen to health food lecturers, and none of them told me as much as my own body did. I just make sure to include nuts, seeds, yeast, grains, avocados, or combinations of certain vegetables in every meal. I recently had my blood tested by a campus MD who said I "was defying the law of man," (by not consuming flesh and milk). All results were excellent, including high levels of protein and calcium, "which", I explained to him, "were due to sesame seeds."

If you are overweight, underweight, lack energy, have colds, headaches, and other constipations, something is definitely wrong. Our bodies can tolerate an amazing amount of "junk", but it finally revolts. For some it's several colds a year, for others, a heart attack at 35. You don't even have to burden your mind with the names of vitamins and minerals if you just cultivate a liking for fresh food before hacking, packing, and crackling.

On a cold day try:

Cream of Corn Soup

3 ears fresh corn
3 green onions
parsley
sweet basil
2 t. Olive Oil
hot water

Cut corn from cob and cover with hot water. Combine with remaining ingred. in blender, add oil, and garnish with kelp, garlic and vegetable seasoning.

This is good after an entree of avocado-stuffed tomatoes.

For desert or a tasty breakfast:

Banana-Apple Pudding

2 grated apples
4 T. grated almonds
2 ripe bananas
2 tsp. grated coconut
1 tsp. grated orange peel

Combine apple, almonds, and 1½ bananas cut in quarters. Pour in mold to give it shape, and turn out onto a plate. Sprinkle with grated peel and coconut. Decorate with slices of remaining banana.

Gingerees

3 cups pitted dates
1 cup black walnuts
1 T. fresh ginger
freshly shredded coconut

Grind ginger and mix with honey to form a paste. Chop dates, add walnuts and ginger. Run through a food chopper. Make into balls and roll in coconut.

ods hit the spot

processors who are not concerned that we understand.

The Natural Foods movement wants people to get closer to the basic relationship of man to what he makes himself of. Food grown organically has in effect richened the soil; this is implicit in the techniques of organic farming. What this means is that when you eat organically, the earth is not diminished by your energy demands, and you affirm in your small way the primal alliance of man and nature. Only when we know that we are not simply part of nature but its ally will we survive to learn what man can make of himself.

If you can't get into that, then consider that natural foods taste better. Many of New Age's shoppers are older people who shop for quality as reflected at the table. (Nutritious foods taste better.)

Price may not be one of the levels at which natural foods can be appreciated. Although New Age and Earth Sign are capitalist enterprises, no one has gotten rich from the business. In fact, New Age is barely scraping by. Shopping at these stores supports small farms and businesses who share an incentive with the retailers to produce top-quality food. The prices are not high when you compare the nutritional value of your \$20 purchase at a natural foods store with the cartload of non-food you can buy at your straight supermarkets.

To take best advantage of Natural Food stores is to learn how to stop there (that takes practice) and to learn how to eat again (that takes imagination and a bit of useful study). Buy in season; buy less; buy in bulk. A motto: "Never buy anything that doesn't spoil, but eat it before it does." Bake your own bread. Cut down your meat intake or cut it out altogether.

New Age advertises "Natural Foods for the Internal Revolution." Remember Marx: "Changes in the forms of production generate change in consciousness." The main idea behind obtaining as much good food for as many people as possible is to help in a small way to get people's heads together with the planet.



The Earth Sign is located in Menlo Park.

Media center hailed as unique asset to community

Continued from page one

films to show on campus for little or no cost shouldn't be difficult; the Library of Congress and A.F.I. have extensive collections which can be loaned to educational institutions."

The lack of adequate facilities has been the major reason Stanford has never developed a full-fledged film festival. According to Breitrose, "Foothill College puts on an excellent film festival each year. For film students, this type of an event can be the most exciting and educational experience of their student careers. Stanford should certainly be thinking along these lines."

Another serious and broader deficiency in the film area is the lack of a film library or archive. Albert Elsen, noted critic and professor of Art History, pointed out that "films are becoming more and more available for teaching in art. There is currently a large and international production of very good films, and this can only be expected to increase in the future." While such a film library is perhaps not an inherent feature of the media center, it would be a very useful adjunct. As Elsen notes further, "I'm sure every member of the art department would be using this resource for their classes if it were available." This last assertion undoubtedly applies to many other arts departments as well.

Baker Terry, head of the ASSU Sunday Flicks, felt that the media center should also serve student groups. "The Sunday Flicks requires a big auditorium like Mem Aud, but most groups plan their schedules around audiences of four or five hundred. The other auditoriums are not particularly suitable for films. The acoustics aren't very good and they all require six or eight people to guard doors and take tickets. With the media center we could easily have different groups running movies five or six nights a week. And it would ease the pressure on the other lecture halls. It would really be a fantastic asset for the whole community."

A variety of other departments have also expressed an interest in the theatre. Albert Guerard of the English Department prefers the term media center to theatre.



Gordon Starr, financial director of Tresidder, waxes eloquent on the subject of the new media center.

"The multi-media approach to artistic creation requires some very flexible facilities. We started an experimental program some years back that included poetry, writing, photography, film, and drama. Art is not just books. Production in front of live audiences is an integral part of the creative process whether it's a poetry reading, a film, or a light show."

Clive Miller, director of the very popular and now defunct Freshman Film Series, believes that "a film theatre should be a place for students to show their own films — and the students shouldn't only be communications students. There is a wealth of untapped talent among the student body; the media center should allow for its expression in as many ways as possible." Last year Professor Guerard and Miller teamed up on a film series for the "Criticism and Creation" class. Guerard has long felt that "there is a radical split between the classroom and the residences, and not enough interaction between different academic departments. Originally the idea of the film series was modeled after Cinema Tech in France where the discussions come after the film. There is an interest over there which we seem to inhibit here. Perhaps the media center will provide the answer to this."

The music and women's P.E. departments have also indicated potential uses of the media center in the areas of music and dance. They feel that the "formality" of presently available auditoriums inhibits many of the more experimental productions. The current emphasis on both music and dance is very much one of relating to and involving the audience in the event. Susan Cashion, instructor for advanced choreography, commented "we need a facility with the informality and flexibility of a Greek taverna and the lighting and acoustics of a Hollywood sound stage." The popularity of many of the dance classes gives adequate testimony to the level of student interest in these areas.

Tom Bachetti, Director of Public Events, echoed the need for such a flexible and informal facility. "Most campus auditoriums are designed as a compromise between lecture halls and theatres. As such, they are only suitable for a limited range of the performing arts. With the media center Stanford has a real chance to make a significant contribution to the basic concepts of the performing arts."

A somewhat different perspective, although equally enthusiastic, was expressed by Ken Brubaker, manager of

the Coffeehouse: "The media center will be a big step toward creating the 'community' that the SES [Study of Education at Stanford] recommended three or four years ago. This concept has been given a lot of lip service by just about everybody, but there hasn't been much action. Putting in a bank doesn't solve the problem, even though the lines are long enough to give the impression of a full fledged community gathering. Have you ever walked around this campus at nine or ten at night? It's completely dead except for the coffee house. A theatre next door would be great."

Gordon Starr, financial director of Tresidder Union, also thought the media center would have a beneficial effect on Tresidder. "A number of the financial problems at Tresidder stem at least in part from the fact that it isn't really functioning as a student center. For example, we can't keep the facilities open in the evenings because there aren't enough people around to use them. If the media center brought three or four hundred people into the union in the evening, it might justify keeping part of the cafeteria open. And this could snowball to any of the other facilities. Why, who knows? Tresidder might even become an economically successful operation as well as a community center."

One of the more sensitive and as yet unanswered problems is who should have the formal responsibility for running or "programming" the media center. Chuck Peterson, former head of the Tresidder Union Board feels that this body is the logical choice for running the center. "It has developed a mechanism for representing student, faculty, and administrative constituencies, and its responsibilities already involve serving a broad spectrum of the Stanford Community. In contrast, a specific academic department, or administrative section is bound to be more cognizant of its own needs and priorities."

Could the board hire a director for the media center? According to Gordon Starr, "this would probably be the best solution. If we could find somebody like Clive Miller with an extensive knowledge of films, a multi-media perspective, and an interest in teaching, we could hardly go wrong. The center would clearly need such a person if there are going to be many experimental productions. These require a lot of logistic help to be successful. There has to be someone around on a day to day basis who has the experience."

The center still has a long road ahead of it before it becomes another of Stanford's tangible assets. It has not yet been finally approved by the Trustee Committee on Land and Buildings nor has it been fully considered by the University Committee on Land and Building Development. But, compared to raising the funds, these are relatively minor stumbling blocks. And for students who have spent many years around Stanford wondering if there would ever be any campus life, a little longer wait can be taken in stride. As one graduate student commented "Stanford has been copying other universities for so long it's hard to imagine them doing anything original. It's mind blowing, it's the real, non-synthetic essence of creative soul, it's just fa-a-a-r out!"

Columbae eats it organic; you can too with these recipes

When you live in a house with 50 people, there's bound to be a variety of appetites and food preferences. As a food manager in Columbae, I try to satisfy those diversities by keeping the house stocked with goodies for every mood and degree of hungriness. I get a chance to cook and bake once a week and have compiled a few of my own favorites. Here are some of those recipes; they're easy to make and delicious to eat. They will feed about six people, but you can always ten-duple them if you happen to live in a large house.

Mixed Vegetable Pie

Pie crust 6 oz. cottage cheese
(recipe follows) 1 carrot
½ lb. mushrooms 2 fresh tomatoes
1 medium onion natural cheese slices
2 eggs 10 oz. cooked fresh,
chopped spinach
or broccoli

No Shortening Pie Dough

(makes two 8-9" shells)
2 c. unbleached white flour ½ t. salt.
½ c. oil (corn-germ oil) ½ c. water.

While briskly stirring flour and salt with

a fork, add oil, a small amount at a time. Continue stirring with fork while adding water until dough clings together. Knead lightly. May be rolled out immediately. Bake for about 10 minutes at 250.

Now back to the pie itself. Slightly saute the mushrooms and onions. Fill baked pie shell with this mixture. Mix cooked spinach, the eggs, cottage cheese, a dash of ground nutmeg, and pepper and pour over mushroom-onion mixture. Slice tomatoes over top. Shred carrot over that for color. Cover with slices of natural cheese (unprocessed from raw whole milk or skim milk). Bake at 350 until edges of pie crust are golden brown, about 1/2 hr.

Pumpkin Bread

(makes about two small loaves)
3½ c. unbleached white, whole wheat, or a mixture of both flours 1 c. corn germ oil
1½ t. salt 2/3 c. water
1 t. ground nutmeg 3 c. honey or raw sugar
1 t. ground cinnamon 1 med. baking pumpkin
4 eggs

First, the pumpkin should be baked for about 1-1/4 hours at 350 or until pumpkin

meat is soft and separates easily from the skin. Then, sift dry ingredients together. Combine remaining ingredients. Blend in dry mixture, adding 1/2 cup chopped, organic nuts and 1 cup organic raisins. One teaspoon of pure vanilla extract is optional. Beat in stiff egg white to replace baking soda. Bake at 350 in loaf pans for about 50 minutes or until done. Don't overbake because it is exceptionally good when it is moist.

Sesame-Oatmeal Crisps

(makes about 4 dozen)

½ c. honey 1 t. cinnamon, ground
½ c. oil ¼ t. salt
1 egg, beaten 3/4 c. sesame seed
2 T. milk ½ c. seedless raisins,
1¼ c. oatmeal chopped
1¼ c. wholewheat flour (about) ½ c. chopped nuts

Blend honey, oil, and egg. Stir in milk, flour, oatmeal, cinnamon, salt, seeds, raisins, and nuts. Blend well. Dough should be stiff. If too thick, add more milk; if too thin, more flour. Drop by teaspoonfuls onto oiled cookie sheet. Flatten with the bottom of a glass dipped in cold water each time. Bake at 375, about 10 minutes.



Demonstrations frequently attracted members of the religious community as well as academicians.

Demonstrations

Continued from page one

elapsed, and if one agrees with Toffler, that is a long time for a modern culture. Eight years of repeated riots and confrontations cannot help making current demonstrations seem trite, out-of-date. If one is honest he must admit that, as noble as they might be, demonstrations are things-of-the-past because they are linked with a now defunct culture.

Factor two: That little has changed concerning the issues raised in the 1960s is depressingly obvious. Of course the major example of obstinacy is the Viet Nam war. Even now, record amounts of bomb tonnage are dropped on the small country. The anti-war movement provided the strongest effort to produce change, yet the war is escalated.

Needless to say, the Blacks still are disadvantaged, the poor are still undernourished, and political prisoners are still jailed. Whether one admits it or not, the problems isolated in the 1960s have hardly been touched and still exist in American society.

Dilemma: Although demonstrations are out-dated and belong to a deceased culture, the problems they were aimed at are unsolved and still exist in contemporary society.

Solutions: The most convenient and popular response to the dilemma seems to be a massive case of cognitive dissonance. Because a consonance is sought between the decline of the demonstrations and the solution of the problems, the public must ignore the continued existence of the problems.

Some observers label the current culture one of apathy. This label is wrong; many people are active about such issues as pollution and consumer protection. They are not apathetic; they are simply selecting the issues carefully, ignoring problems left

over from the 1960s.

The less popular response is to recognize the dilemma, then, somewhat embarrassed, decide to demonstrate. This is the response of those participating in the Honeywell demonstration. Although they realized their actions would seem out-dated, they weighed the triteness of demonstrating against the obligation to demand an end to human slaughter and choose the latter. By viewing the Honeywell demonstration in such a manner, the influential presence of the clergy and the whimsical attitude of the demonstrators can be explained.

Clergy represent a belief in a moral system that transcends society. Similarly, each participant, in deciding to protest, concluded that the beliefs behind the protest of the 1960s transcend that culture and therefore are still valid. In other words, the clergy underlined the authenticity of the protest by lending credibility to each participant's decision that some action must be taken against maiming and killing.

Unfortunately for the non-violent, only one action seems possible—demonstrations. Because they felt an obligation to protest, yet viewed it as outdated and absurd, the participants in the Honeywell demonstration could only adopt humorous attitudes. Demonstrators could not take themselves or the situation seriously. If they had their choice, the war would be over and they would not have to perform such tired actions.

Observation: Only four people are left in the hallway. A student sits down on the floor next to another. Their faces turn towards each other, staring for a moment, then a chuckle breaks out. Soon, laughter fills the hall. Laughter, acknowledging the absurdity of the protesting that must continue, of the powerful who have refused to change, of a war that refuses to end, and of a society that remains the same.

GPU seeks to unify gays

Continued from page three

the Stanford GPU sent a representative to the Southwestern Regional Convention of Gay Organizations in Sacramento.

According to Goldman, "Gay people come from many political backgrounds, but once they begin to work in groups, or on political projects they move toward the left pretty quickly." They have increasingly turned to revolutionary politics because they have felt the resistance the current political system presents to real changes in their status. "Many of us have recognized the capitalist system as necessitating certain sexual roles. How could capitalism survive if sexism were ended and thus the nuclear family dissolved?" They feel that the same basic sexism is the cause of the psychological oppression that both straight women and gay people face.

But gay people have found many of the same problems of sexism in existing radical groups and have become critical of the reluctance of these groups to openly deal with the question of homosexuality. It has been hard for gay people to work in some radical organizations — witness the 'coming out' of people from SDS, CP, and the Weather Machine — and have begun to work in gay radical groups. Few organizations have taken positions specifically dealing with the homosexual question and this has caused repression of gay individuals in these groups.

Dave feels, "It is imperative for straight radical groups to make a strong positive stand in support of the movement for the liberation of homosexuals and at the same time create an atmosphere which would allow gay sisters and brothers in their organizations to come out."

The drive now is to get gay men and women in the movement and outside it to 'come out of the closets' and to join their brothers and sisters. Members of the GPU are also available as speakers at school and community functions to talk on this issue.

The Gay Radio program, "Out of the Closets," on KZSU is another attempt to reach isolated gays. The Friday night show provides information and perspective to provide a feeling of community among gay people at Stanford. It is also to reach straights to criticize their sexism and unconscious oppressive behavior toward homosexuals.

The GPU has regular Wednesday meetings in the basement of the Clubhouse wing of the Old Union. At 6:30 p.m. the agenda and business is decided upon by an open steering committee and at 7:30 p.m. the general meeting begins. Meetings include discussions of policy and agenda items, then progresses to programs of speakers, sensitivity and awareness groups, or just rap sessions.

More information on the Gay Peoples Union can be obtained by writing to: P.O. Box 3145, Stanford, Calif. Information is also available by calling either 948-0177 or 321-1165.

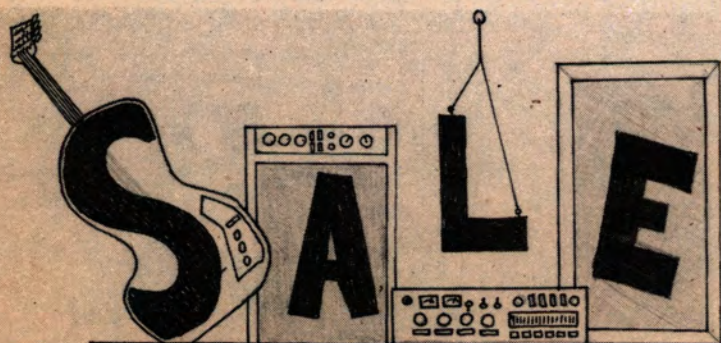


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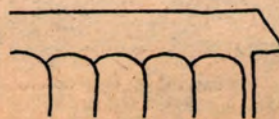
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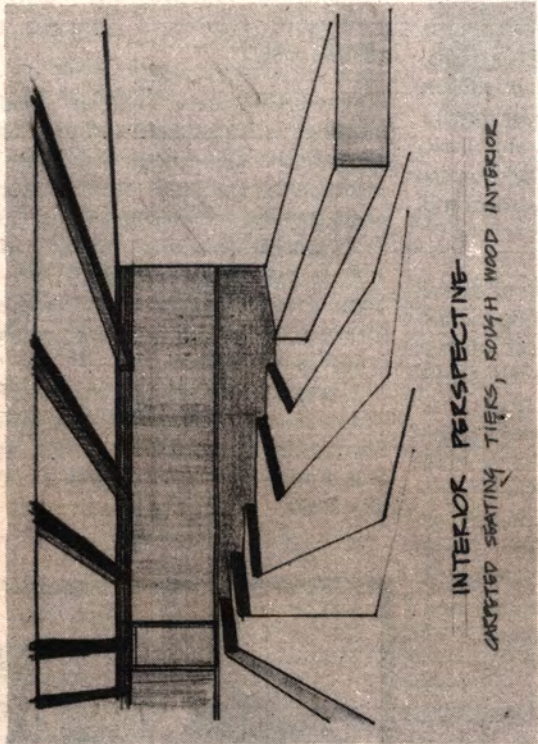
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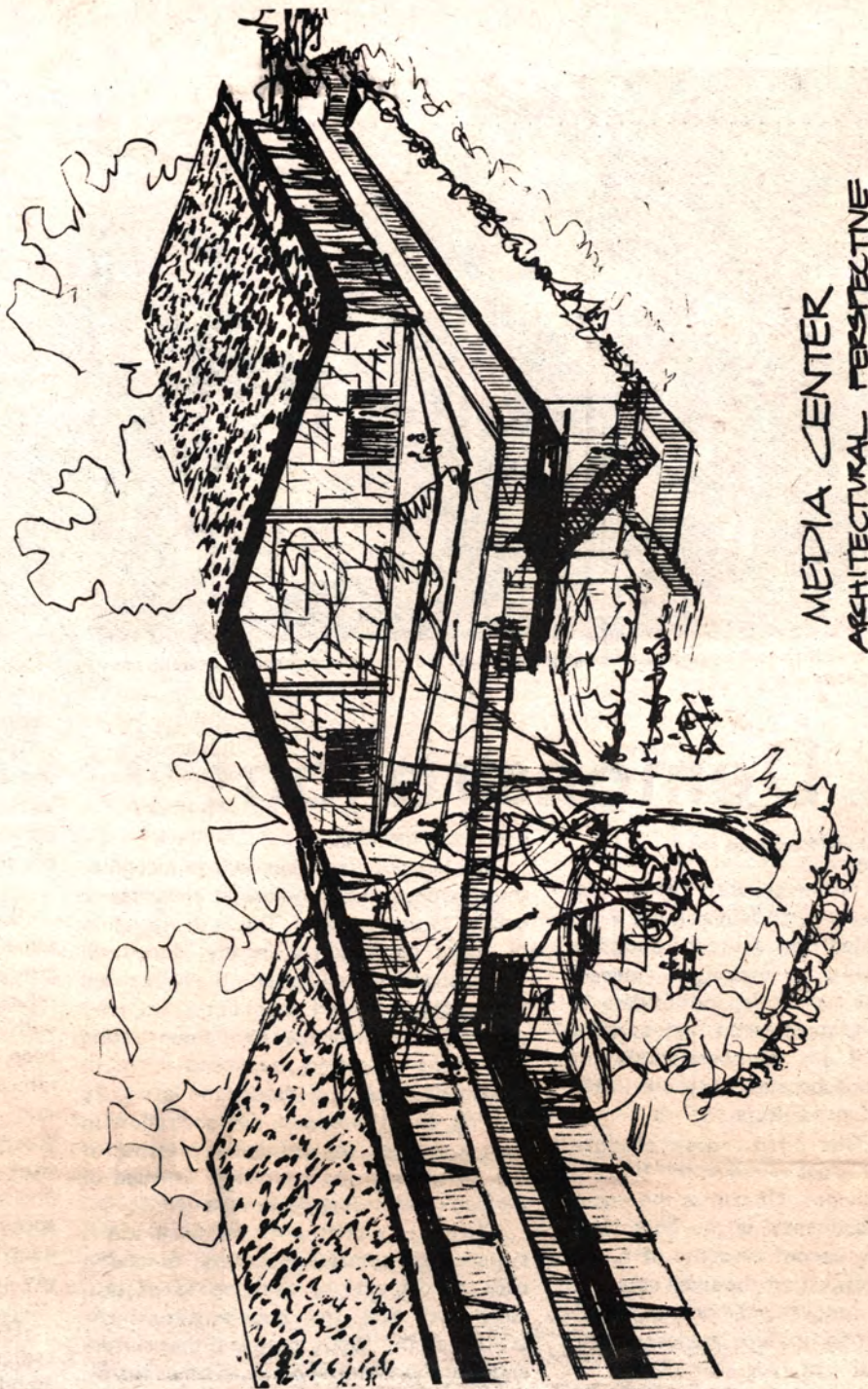


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