TO OUR READERS

In the face of declining readership and a lack of enthusiasm on the part of our staff, the Daily Californian has, after much consideration, decided to cease publication. This move is not as drastic as it may seem, and in fact is a logical step at this point. It is clear that times have changed here at the University, and there is no longer any real need for a daily publication such as ours. Recent issues of the Daily Cal have contained little more than sports reports and notices of course changes - most students leave their copies away soon after they receive them.

Perhaps our biggest failure has been in our political coverage. We had hoped to serve as a platform for a new student movement that would become involved in such issues as community control, the city council, war resistance, etc. Unfortunately, there has been little response from the student community. Berkeley students may have militantly protested Nixon's action in Haiphong harbor, but after all the issues were lost in the voting and winter break hiatus of Berkeley politics, once attention was concentrated on People's Park, everything returned to the same old routine - while the anniversary of the Park is commemorated by many, most students continue to attend classes.

In this issue, as in the past, you have provided the Daily Cal with the necessary funds to maintain its costs. We are grateful.

The Daily Cal has been a cornerstone of student life at the University for many years. We hope that you will continue to support it and that we will be able to continue to serve the needs of the University and its student population.

Message from the Chancellor

On behalf of the University, I would like to take this opportunity to express my gratitude for the important function that the Daily Californian has played for so long in the smooth running of our academic community.

Although it was formally a part of the University, the Daily Cal continued to serve the needs of the University and its student population. Along with the SLATE catalogue, the Daily Cal performed an especially vital service in providing clear, concise, and timely news of the numerous cultural and social events that went on under the umbrella of the Daily Cal.

In all, the Daily Cal's success as the most widely-read newspaper on campus was well-deserved. It remained in the end an exemplary spokesman for student interests and concerns.

Far from being a disruptive influence, the University, the editorial views espoused by the Daily Cal, were directly and indirectly had a healthy effect. Perhaps, the staff never realized anything to do with those few ardent voices who advocated destroying the University. Instead, these students channeled energy into programs of constructive change, seeking responsible solutions to the complex problems of modern society. I was heartened by the contributions made by the Daily Cal towards the election of a new City Council last year, which assuredly in many instances provided students that meaningful change can be accomplished within the framework of the existing system. We administrators and our colleagues in business are glad to see young people participating in our institutions; indeed, we could hardly ask for more.

The administration truly regrets the Daily Cal's successful culmination of publication. The University is losing a long-time friend, and it will be exceedingly difficult to find an alternative which can perform as much service and provide as much enlightenment as the Daily Cal did. My thought goes especially to all those who participated in its publication.

Cordially,
Albert Romauer, Chancellor.
Shop in Berkeley – it's a steal!

As owners of the small shops near campus, we feel it necessary to express our concern over the outbreak of looting that occurred last week's disturbances. Why did people loot? It had nothing to do with the war, for many of us had taken a strong stand against Nixon's foreign policy. Apparently these criminals felt that robbing was an alternative to work and therefore they were forced to pay for things that can just as easily be stolen. For these vandals, things are to be played with rather than paid for. If it is clear that this line of logic could lead to a situation where everybody could do nothing but be pleased without any concern for the rules of commodity exchange.

As if the looting wasn't bad enough, there is another problem which we confront daily—that of shoplifting. It's almost impossible to catch shoplifters; they are cool-headed and often work in teams, and their innovative methods enable them to steal almost anything (clothing, books, food, records). Since we would prefer not to bring in the police (which would ruin our image), we are calling upon the men of the Berkeley community to help us in combating this problem until this wave of theft is stopped, we will be unable to continue as merchants in this area.

Kettler's Footwear
Horse's Book
The Old Garage
Moby's Books
Hagen's Leather
Now You Don't!

COMMODITY CIVIL-WAR!

Since we have long enjoyed the patronage of the Berkeley student community (who in fact own our business), we at Lotus Records want to express our appreciation to all of you who have joined our call for a boycott of Tower Records. We believe in distinguishing between 'good' and 'bad' commodities. Although the records sold at Tower's and Lotus's may in fact look the same and are, in fact, produced in the same factories by the same multinational, our records are 'pure' records (and they cost 'less'). But the current conflict between Tower and Lotus's is, after all, not a struggle between the record companies but between two different ideas of capitalist enterprise. One being traditional big capitalism (Tower), the other (Lotus's) its medium-size variant. If you do business with us, you are afforded an opportunity to participate not only in the alteration of capitalist consumption but in the reform of capitalism as well. After you have bought your record you can rest assured that your money will be used for 'worthwhile' causes while helping to perpetuate the existing system of bourgeois society by making it more personal.

Lotus Records' positions are our best help in circulating your business because we know that you will feel less guilty about spending money. So it will do you good.
THE END OF THE UNIVERSITY

ALIENATION AND ITS DISCONTENTS

It is hard to envision a day when all the radicals of the past would return to their campuses. The days when people were inspired by the ideals of democracy and freedom have passed, and now the struggle against the Vietnam war and people's rights are being challenged and criticized. The acts of protest and the destruction of property are seen as radical movements.

Throughout the university, a sense of alienation is felt. Many students feel alienated from the administration and the community. The sense of belonging is missing, and students feel like outsiders.

Although there are some who still believe in the ideals of the university, many students feel a sense of alienation. The idea of the university as a place for learning and growth is lost.

The answer to this alienation is to create a new sense of community. The idea of the university as a place for learning and growth is lost. The sense of belonging is missing, and students feel like outsiders.

The end of the university is not the end of education. The idea of the university as a place for learning and growth is lost. The sense of belonging is missing, and students feel like outsiders.

The end of the university is not the end of education. The idea of the university as a place for learning and growth is lost. The sense of belonging is missing, and students feel like outsiders.
education more "meaningful" to him. In short, he assumes his political beliefs as he assumes his textbooks - through the policies of the university. When you walk around the campus and surveys the students, there are no students pouring out from the buildings or listening to some small-time folk singer, it is an image which he has forgotten. The memory of the movement in the university which began with the antiwar movement is the first harsh consequence of the"image" concept. Of the many anti-war and praised creative the students revolutionary, one can only find a lot of "shorts" who are on the wake of the New Left's collapse and struggle to escape their own notes in Socialism. It is no wonder that the struggle to get into class is at the beginning of the quarter.

REVOLT AND RECUPERATION

Isn't enough simply to keep score on the student. Only a moronic or a propagandist would say that it is somehow "his fault" that he is the way he is. The student is not "apart from society," in some mysterious way - the same relation that he confronts in the bureaucracy and common world, everywhere. It is not enough tonciaes in the image of oppression presented by the mass media, though accepting it is a common defense. By definition, the revolt of the New Left was not a reaction to some abstract idea, but a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

The concept that many students have of the political movement in America, that is, the New Left, is not a political movement, but a political movement, is basically a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

The concept that many students have of the political movement in America, that is, the New Left, is not a political movement, but a political movement, is basically a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.

In short, the New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. The New Left was a reaction to the specific conditions of society. By accepting the image of oppression presented by the mass media, they are accepting the reality of society.
youth market, entire life-styles were made readily accessible with the purchasing of a few book casse-
diyors, everything began to change. The chance to be a bohemian. Con-
temporary youth began to imitate the behavior of the "youth culture," a social movement that emerged in the late 1960s.

The ferment culminated in the late 1960s with the anti-war movement, the civil rights movement, and the feminist movement. The Vietnam War was a major factor in the emergence of the anti-war movement. The war was seen as a symbol of the government's disregard for the people's will and as a threat to the freedom and values of the youth generation.

The civil rights movement was a response to the discrimination and inequality faced by African Americans. The feminist movement sought to address the issues of gender equality and women's rights.

The three movements were interconnected, as the youth generation felt a sense of solidarity and shared a desire for change. The anti-war movement provided a platform for the expression of opposition to the war, while the civil rights and feminist movements provided a broader context for the struggle for social justice.

The anti-war movement, in particular, was a catalyst for social change. It helped to mobilize young people and give them a sense of purpose and agency. It also challenged the authority of the government and the military, and it raised questions about the relationship between the state and its citizens.

The anti-war movement was also a reflection of the broader cultural and social changes of the time. The youth generation was seeking to break free from the constraints of the past and to create a new, more equitable society. The anti-war movement was a symbol of that ambition, and it helped to shape the course of the future.
REVERSAL OF PERSPECTIVE

Of course, those with a sense of social or cultural duty will be found supporting the managerate's case, but much of the prevailing academic voice is quite eloquent and not the most informative part of the study.

But if we go to the center of the universe, it is equally true that these are little alternatives. One tries to see whether the administrators and professors are in any way, or at least as much, as the managers of the world. If anyone has a sense of the size of the universe, it becomes quite easy to assume, if anyone has a sense of the emptiness of the universe, it becomes quite easy to imagine that anything less than sufficient to close, ready for anything that anyone you will still have their thoughts.

The poverty of experience forces the hand of the liberal, who must demand the end of all that is not in line with the logic of the institution. This is the core of the problem, and the core of the problem is the institution itself.

The question of the relationship between the institution and the world is not just a question of education, but also of the power of the institution over the world. The question of the relationship between the institution and the world is not just a question of education, but also of the power of the institution over the world. The question of the relationship between the institution and the world is not just a question of education, but also of the power of the institution over the world.
to be effectively subdued before a genuine revolutionary movement can emerge; the revolution must be made over the rules of all democracy and ideology. It must destroy anyone who seeks to represent it in the name of a particular vanguard party, for history has shown that those who practice revolution in any form are really aiming at replacing the existing hierarchy with a "revolutionary" ideology. Historically, the proletarian revolutions of the past have provided the first revolutionary movement with a point of departure. The highest achievement of these revolutions was the establishment of workers' councils, democratic organs of self-management that questioned all aspects of social life. The council was a practical document that led to the conclusion that they needed an appropriate theoretical framework for success in various industrial and social uprisings. In 1871, when the council actually organized national administration and defense, they arrived at the conclusion that a true proletarian revolution in all its phases was not a dictatorship of a party over the proletariat but a direct control by the workers themselves, coordinating various sectors and branches of activity was carried out through the election of delegates, who could be recalled at any time. The defeat of the Paris Commune only moved the end of the traditional proletarian movement, which Europe's capitalist society corralled rather cruelly in the events of May-June, 1871, in France. The syndicalism which sought to reconstitute the life of the quarter in the last quarter of the 19th century...
who are these situationists anyway?

We have already been to the outer limits of our society, and it's not that easy to move any further. There is a long way to go before we reach the outer limits.

Before my ass, idiot! Don't play your games with us — you're a goon like all the rest.

The authorities are nervous.

The head of these people actually live on college campuses. They're not supposed to be there. They're not supposed to be there, but they are.

The students: You will have to stop being students. You can be revolutionaries.

Those who consume revolutionary theory must also learn to practice it.

We have more than one (and we're all revolutionaries). We have more than one. We have more than one. We have more than one. We have more than one.

Point-blank!

p.o. box 2233
station a
berkeley, cal