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FOR IMMEDIATE RELEASE

STANFORD - Smashed glass in a Business Office window is the cover shot for a newly published booklet, "Fire and Sandstone--The Last Radical Guide to Stanford" (46 pp., paper, 25¢) which went on sale during fall quarter registration at the University Monday.

Prepared by members of the Stanford Radical Caucus and the New Left Project, it is the third in an annual series of booklets published from a vigorous anti-establishment perspective.

Topics covered range from legal defense, guns, and selective service, to commentary on Bay Area news media, restaurants, student government and the Board of Trustees.

Beneath the headline "To Love We Must Survive," the booklet notes that "in the past year the Stanford administration has shown little reluctance to call outside police to the campus.

"In future disturbances, count on seeing Santa Clara County deputies in full riot gear." It then lists the phone number of the Mid-Peninsula Free University legal defense office (328-4941).

"More and more radicals are beginning to realize what revolutionaries have always known--political power grows out of the barrel of a gun," the Radical Guide notes. After a matter-of-fact description of various means of buying weapons, it observes that "the Second Amendment does not apply to the Stanford campus. If you live on campus and have a gun, you are required to check it with the Stanford Police Department, which has lockers for that purpose."

In a historical vein, the booklet suggests that "both Stanford and the corporate and government elite which dominates American society have gone through many changes since 1891 (when the University was founded).

"Stanford is no longer designed simply to provide some cosmopolitan embellishments for an otherwise provincial aristocracy; it now functions to create highly trained experts who will man the top posts in the bureaucracies and laboratories of America."

The booklet states that "'Academic freedom' is the pride and joy of the American scholar. If you are a radical, you will no doubt be told by certain professors and administrators that you pose a threat to this wonderful 'privilege.' In fact, if you listen carefully to the ways in which the term 'academic freedom' is used, you may discover what it really is--privilege. It is the privilege of being able to lead your life much like the artisans of olden days, to have the personal pride of the craftsman in your work, to enjoy the social life of the academic guild. However, while the academic world cloaks itself in medieval imagery, it has intricate ties to--indeed, it depends on--the corporations and the government. The academicians' privilege is part of the bargain which he strikes with his benefactors....

"It means that those within the university must not seriously challenge the policies of those who provide the bulk of the funding--for example, the government and the corporate elite whose interests it serves--and it means that they must maintain the university as an instrument vital to the carrying out of those policies. When radical students demand that the university not take part in the oppression and murder of human beings, they also demand, in effect, that the university cancel its bargain. That is why radicals threaten 'academic freedom.'"

Printed prior to the selection of Richard Lyman as Stanford's seventh president, the booklet maintains that "the choice of a new president is not too significant to radicals: "Anyone who would agree to work under the guidelines and priorities set by the trustees is unacceptable," it explains.

The Radical Guide includes listings and capsule descriptions of 21 campus and community organizations, listings of major companies in the Stanford Industrial Park, and a partial list of outside

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