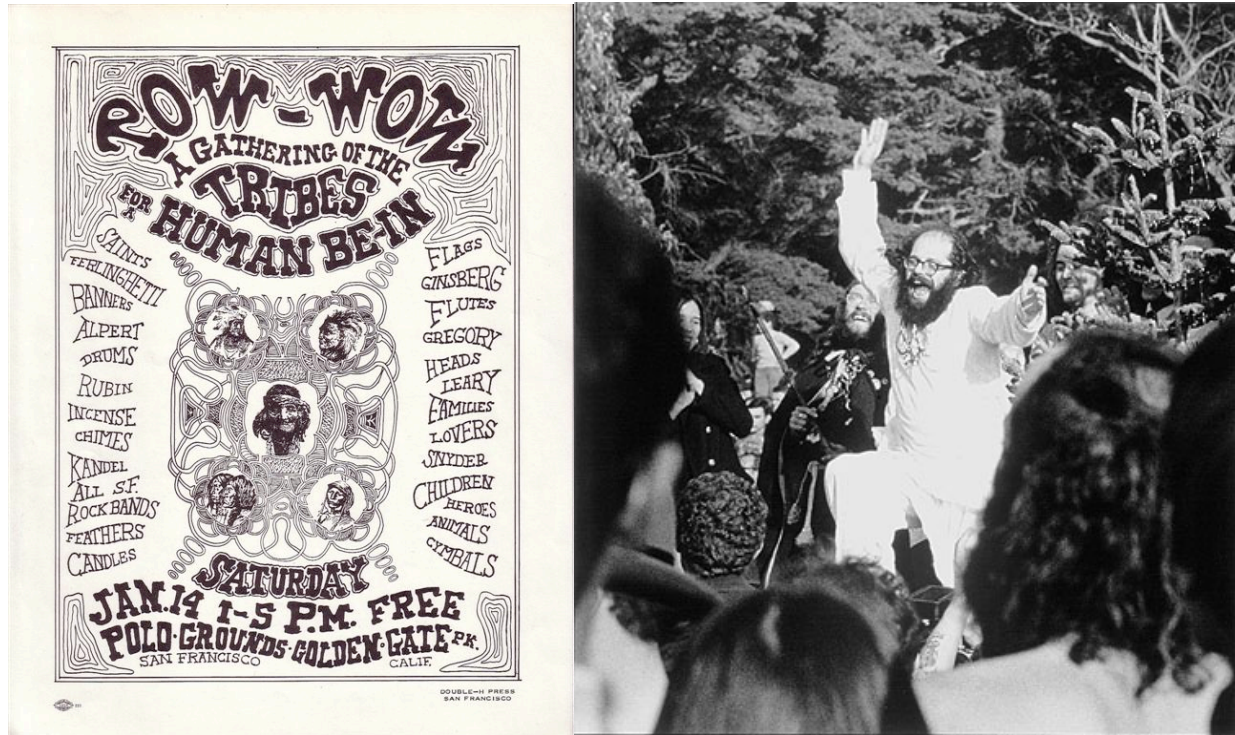


## Document 1: The “Human Be-In”



The “Human Be-In” was a gathering in San Francisco’s Golden Gate Park that took place on January 14, 1967. The event was triggered by the passage of a California law outlawing the “psychedelic” drug LSD. Participants included Dr. Timothy Leary, a psychologist who advocated the use of psychedelic drugs, which alter human consciousness and perception; the poet Allen Ginsberg (pictured above); and such local Rock bands as the Grateful Dead, Big Brother and the Holding Company, and the Jefferson Airplane. It is estimated that somewhere between 20,000 and 30,000 people attended. Below is a newspaper account of the gathering, written by a reporter for the wire service United Press International.

### All Kinds of ‘Kooks’ Gather for ‘Happening’

By Richard M. Harnett  
United Press International

**San Francisco, Jan. 14, 1967** —Take all the beatniks, hippies, beardies, and LSD “saints” in San Francisco and the Berkeley delegation and put them all on a polo field for one grand “Be-In” on a sunny Saturday afternoon.  
It happened.

Police estimated the crowd at the Golden Gate Park polo field at 15,000, including a large number of tourists and other square people who happened by and were dumbfounded at the sight.

Beards had been curled, dyed, and decorated with flowers. The ordinary attire of the participants, which is enough to slow traffic, had been traded for “feast day” garments.

One lanky young man with long hair wore a red gunnysack. Another had a towel around his waist and beads around his neck. A chubby blonde wore a flour sack with “U.S.A.” stenciled on the front and smaller printing in foreign languages on the back proclaiming that the contents couldn’t be sold.

There was a court jester in full dress [and] a number of fellows in assorted vestments like priests of some strange religion.

One of the participants arrived by parachute.

Everyone seemed happy. They had been summoned for what was billed as a “gathering of the tribes,” the love-cultists and leftists.

Timothy Leary, the LSD high priest, was there. He told listeners to turn on, tune in and drop out.

The poet Alan Ginsberg was there. So was the poetess Lenore Kandel, whose “Love Book” once was banned by San Francisco police.

Anti-war activist Jerry Rubin, just out of a Berkeley jail, was on hand declaiming against the system and collecting money for his defense in court.

Dizzie Gillespie, jazz virtuoso, played his horn.

At the end of the afternoon the crowd turned en masse towards the setting sun as Ginsberg chanted a poem.

Police said no one was arrested.

*Source: Cleveland Plain Dealer, Jan. 16, 1967*

## Document 2: The Diggers

The Diggers were a loosely organized group based in San Francisco that advocated the end of private property. They organized free concerts and other performances, and operated a series of "free stores" in the Haight-Ashbury district of San Francisco, in which customers could take any items they wanted without paying for them.

### The Diggers' Manifesto (Excerpt)

From "Trip Without a Ticket," originally published by the Diggers, Winter 1966-67

#### **Free store/property of the possessed**

The Diggers are hip to property. Everything is free, do your own thing. Human beings are the means of exchange. Food, machines, clothing, materials, shelter and props are simply there. Stuff. A perfect dispenser would be an open Automat on the street. Locks are time-consuming. Combinations are clocks.

So a store of goods or clinic or restaurant that is free becomes a social art form. Ticketless theater. Out of money and control.

"First you gotta pin down what's wrong with the West. Distrust of human nature, which means distrust of Nature. Distrust of wildness in oneself literally means distrust of Wilderness." --

Gary Snyder

Diggers assume free stores to liberate human nature. First free the space, goods and services. Let theories of economics follow social facts. Once a free store is assumed, human wanting and giving, needing and taking, become wide open to improvisation.

A sign: If Someone Asks to See the Manager Tell Him He's the Manager.

Someone asked how much a book cost. How much did he think it was worth? 75 cents. The money was taken and held out for anyone. "Who wants 75 cents?" A girl who had just walked in came over and took it.

A basket labeled Free Money.

No owner, no Manager, no employees and no cash-register. A salesman in a free store is a life-actor. Anyone who will assume an answer to a question or accept a problem as a turn-on.

Question (whispered): "Who pays the rent?"

Answer (loudly): "May I help you?"

Who's ready for the implications of a free store? Welfare mothers pile bags full of clothes for a few days and come back to hang up dresses. Kids case the joint wondering how to boost.

When materials are free, imagination becomes currency for spirit. Where does the stuff come from? People, persons, beings. Isn't it obvious that objects are only transitory subjects of human value? An object released from one person's value may be destroyed, abandoned or made available to other people. The choice is anyone's. The question of a free store is simply: What would you have?

Source: <http://www.diggers.org/digpaps68/twatdp.html>

### Document 3: Journalist Hunter S. Thompson on Hippie Culture

Hunter S. Thompson (1937-2005) was a journalist who developed a unique style of writing he called “gonzo” journalism, in which the author involves himself in the story. Thompson gained fame with the publication of a book about the motorcycle gang the Hell’s Angels in 1967 and the semi-autobiographical 1971 novel *Fear and Loathing in Las Vegas: A Savage Journey to the Heart of the American Dream* (1971).

#### **Adapted from “The ‘Hashbury’ is the Capital of the Hippies”**

By Hunter S. Thompson, *The New York Times Magazine*, May 1967

Now, in 1967, there is not much doubt that Berkeley has gone through a revolution of some kind, but the end result is not exactly what the [leaders of the “New Left”] had in mind. Many one-time activists have forsaken politics entirely and turned to drugs. Others have even forsaken Berkeley. During 1966, the hot center of revolutionary action on the Coast began moving across the bay to San Francisco’s Haight-Ashbury district, a run-down Victorian neighborhood of about 40 square blocks between the Negro/Fillmore district and Golden Gate Park.

The “Hashbury” is the new capital of what is rapidly becoming a drug culture. Its denizens are not called radicals or beatniks, but “hippies” – and perhaps as many as half are refugees from Berkeley and the old North Beach scene, the cradle and the casket of the so-called Beat Generation.

The other half of the hippy population is too young to identify with Jack Kerouac [Beat author of *On the Road*], or even Mario Savio [political activist and member of the Free Speech Movement]. Their average age is about 20, and most are native Californians....

The word “hip” translates roughly as “wise” or “tuned-in.” A hippy is somebody who “knows” what’s really happening, and who adjusts or grooves with it. Hippies despise phoniness; they want to be open, honest, loving and free. They reject the plastic pretense of 20<sup>th</sup>-century America, preferring to go back to the “natural life,” like Adam and Eve. They reject any kinship with the Beat Generation on the ground that “those cats were negative, but our thing is positive.” They also reject politics, which is “just another game.” They don’t like money, either, or any kind of aggressiveness.

## Document 4: Monterey Pop Festival, June 1967

The Monterey Pop Festival, held from June 16-18 in Monterey, California, is generally considered the first large-scale Rock festival held in the United States. Featuring performances by such major stars as Jimi Hendrix, Janis Joplin, the Mamas and the Papas, and the Who, the event drew as many as 90,000 spectators. The festival is often thought of as the opening event of the Summer of Love, and it set the stage for Woodstock and other festivals to follow.

