



EXAMINER/A. SKWISH

Icons of an era: Clockwise from top left: poster from a show at the Fillmore, an altercation between cops and the youth culture, Mayor Jack Shelley, Allen Ginsberg, Timothy Leary, dancing hippies and marijuana.

Love and Haight

SPIRIT OF '67 SOWED SEEDS OF THE CITY OF TODAY

Hey, Mr. Tambourine Man, play a song for me.

Thirty years later, the words still don't mean what they say. Now, as then, to the hip they mean *Hey, Mr. Dealer, give me some drugs.*

Just as the words of Bob Dylan's hippie anthem meant different things to different people, so do the words *Summer of Love.*

To Ed Moose and many others, they are a cruel misnomer, words that sugar-coated an ugly chapter in American cultural history but nevertheless defined a time that made San Francisco grow up.

To Sami Sunchild, the spirit

BY LARRY
D. HATFIELD
OF THE EXAMINER STAFF

SUMMER
OF LOVE:
30 YEARS
LATER
◆
First of
three parts

of the flower children of that age still lives, and that summer still stands as an affirmation of the desperate need, then and now, to give peace a chance.

To Calvin Welch, 53, the Summer was a misunderstood gallimaufry of change, a social stew that, among other things, was a seminal event for modern San Francisco politics and the creation of the phenomenon called Willie Brown.

And to Dr. L.J. "Jolly" West, that time and that place — 1967 in San Francisco's Haight-Ashbury — marked the collision of

[See *LOVE*, A-10]

SUMMER OF LOVE: 30 YEARS LATER

1965

June 4: Haight-Ashbury wins top honors for cleanliness from Committee to Keep San Francisco Streets Clean.

Sept. 5: Examiner headline declares, "Haight-Ashbury — New Bohemia."

1966

March 12: A "Love Fest" in Golden Gate Park is broken up by the Fire Department after nearby residents mistake candle flames for an uncontrolled blaze.

Nov. 13: Hippies invade a block of condemned houses and apartments, renting out garage and driveway space for \$2 a car.

Dec. 31: Thousands of hippies celebrate New Year's Eve at Golden Gate Park. Newspapers report they are joined by Hells Angels and "a limited fringe group of squares."



Hell's Angels in 1967

Feb. 22: Hippies plead with S.F. supervisors to change Haight Street to Love Street.

March 2: Haight residents ask that traffic be banished along a portion of the street weekends.

March 9: Police arrest David Jerome, manager of the Blushing Peony, a hippie boutique, for selling "obscene" posters depicting couples in erotic embraces.

March 21: The Diggers — radical actors who provide free food, clothing and housing — tell The City's Episcopal clergy that up to 100,000 young, indigent and hungry youth may descend on the Haight over the summer.

March 22: Police Chief Thomas J. Cahill declares "hippies are no asset to the community" and says overnight sleeping ban in Golden Gate Park will be enforced.

March 23: Newspaper headline says Mayor Jack Shelley "Warns Hippies to Stay Out of Town."

March 24: City Health Director Ellis Sox announces Haight hippie "pads" will be inspected for violations of a code prohibiting sleeping in a bathroom or kitchen.

March 26: On Easter, hundreds of hippies block the intersection of Haight and Ashbury, chanting "Streets are for people!" About a dozen are arrested.

April 2: Some 2,000 revelers barricade three blocks of Haight, where they sing, dance and blow soap bubbles. Police respond with 150 officers; 31 hippies are arrested.

April 3: Gray Line Tours announces a daily "Hippie Hop" tour through the "Sodom" of Haight-Ashbury.

April 5: A press conference announces a "Council for a Summer of Love" — the first time that phrase is used publicly — as a central clearinghouse for happenings.

April 12: The Health Department shuts down the Diggers' headquarters.

April 13: Three houses in the Haight are closed for "gross unsanitary conditions." Police have picked up 114 runaways in the Haight since Jan. 1. A mistrial is declared in the Peony poster case.

April 23: Police stop an impromptu street dance at Haight and Ashbury. Dancers shower officers with fruits and vegetables and deflate three tires on a police van; 50 are arrested.

April 28: The supervisors' committee holds hearings on the impending hippie influx. Members endorse the mayor's request to declare the hippies unwelcome.

June 8: The City's Juvenile Justice Commission reports about 200 youngsters a week are arriving in the Haight and calls for "halfway houses" to hold them until they can be sent home.

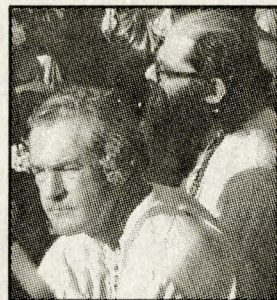
June 18: Glide Memorial Methodist Church holds a service for hippies to protest "San Francisco officialdom's rejection of hippie visitors."

June 19: A study by S.F. State sociologists reveals most binnies are under 30, have some

1967

Jan. 10: Superior Court Judge Clayton Horn grants a Haight-Ashbury resident visitation rights with his 2-year-old daughter — but forbids taking her into that neighborhood.

Jan. 14: Thousands gather at Golden Gate Park for "A Gathering of the Tribes for Human Be-In." Quicksilver Messenger Service, Grateful Dead and Big Brother and the Holding Company join Timothy Leary and Allen Ginsberg. An Olympic Club-Oregon State rugby game proceeds unhindered.



Timothy Leary and Allen Ginsberg



EXAMINER PHOTOS BY MARK COSTANTINI

Sami Sunchild's Red Victorian Bed and Breakfast serves as a living museum of the Summer of Love.

◆ LOVE from A-1

Love and Haight

three powerful social revolutions that changed the face of America.

"That period of time changed American society," says Dr. David Smith, founder of the Haight-Ashbury Free Clinic of the middle months of 1967 that marked both the peak and decline of the hippie and psychedelic movement. "That story is still being written."

This year marks the 30th anniversary of the Summer of Love, which actually was a winter-to-winter phenomenon that redefined the way America looked at drugs, sex, family, music, authority, war, race and much more.

Why then — a time when Lyndon Johnson was president, the USS Forrestal burned in a faraway place called the Gulf of Tonkin, race riots swept American cities, Time magazine inquired whether God was dead, and H. Rap Brown said violence was "as American as apple pie"?

And why there — an obscure fog belt neighborhood in a parochial city on the wrong coast?

"Why San Francisco and why the Haight? I don't know," said restaurateur Moose, who knew most of the not-yet-famous people of that era and has played host to The City's movers and shakers for the better part of four decades. "The music maybe. Maybe the dope along with the music."

People like Janis Joplin, the Grateful Dead, Jefferson Airplane, Charlatans and

North Beach an attractive place to live.

Many went for the then-still-cheap rents in the Haight. "There were artists, poets, unemployed philosophers there smoking grass before the newcomers even heard of the Haight-Ashbury," West said. "They could live there cheaply because of white flight."

Others came because the likes of Timothy Leary were in Golden Gate Park and elsewhere, preaching "turn on, tune in and drop out," and Allen Ginsberg was out there espousing the virtues of flower power.

Most of them the products of middle-class homes, they were fleeing the crass materialism of their parents and "the epidemic of violence" that was sweeping America, said West.

When they got here, they found a neighborhood where use of hallucinogens was common, as was defiance of authority and traditional sexual and other boundaries.

"This was an incredible setting for anyone interested in hallucinogenic drugs because everyone in this dozen square blocks seemed to be using them, especially marijuana and LSD," said West, who discovered the Haight-Ashbury while looking for the runaway son of a friend but stayed to conduct research on what was happening in the Summer of Love.

West gained instant access to the hippies there because he once got an elephant high on LSD. It was a serious experiment, and the elephant died, but the hippies loved the very idea.

The neighborhood already was further into the cultural revolution than the rest of The City because of the ferment already brewing on such college campuses as nearby S.F. State, said Welch, one of The City's most respected and most durable



Mayor Shelley



Haight Ashbury Free Medical Clinic

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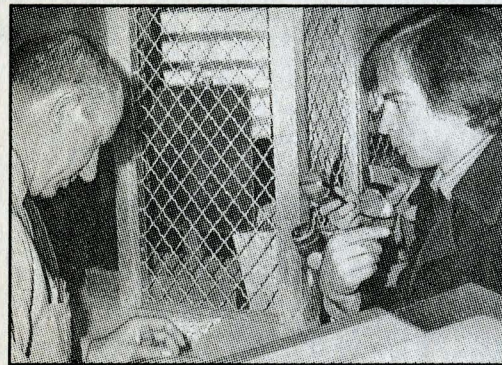
June 18: Glide Memorial Methodist Church holds a service for hippies to protest "San Francisco officialdom's rejection of hippie visitors."

June 19: A study by S.F. State sociologists reveals most hippies are under 30, have some college education and come from upper-middle-class homes. They vote in all elections. Nearly 100 percent have smoked dope and 90 percent have sampled LSD. Just over 40 percent of the men and nearly a quarter of the women have had sexual relations with members of their own sex.

July 20: The City puts up \$200,000 to create a free medical clinic.

June 21: Hippies hold a sunrise solstice celebration on Twin Peaks. The Summer of Love officially begins.

June 22: Police estimate hippie arrivals at 300 a day, but note that many leave in less than a week because the weather is too cold and the Haight less inviting than



Rudolf Nureyev getting booked

they had anticipated. One hippie is hospitalized after leaping 35 feet from the Webster Street overpass onto Geary Boulevard because his "magic stone" said it was the right thing to do. Another is arrested for preaching "flower power" on Masonic Avenue while naked.

June 26: Mayor Shelley says health officials fear a meningitis outbreak in the Haight.

July 1: Police say they have made 191 juvenile drug arrests since Jan. 10.

July 10: Margot Fonteyn and Rudolf Nureyev, stars of Britain's Royal Ballet, are arrested during a raid at a "wild hippie party" in the Haight. Charges are dropped.

July 23: Local wig dealer Bill Hansen says weekend hippies are buying \$85 wigs, \$45 mustaches, \$85 goatees and \$125 full beards.

July 24: The CHP shuts down the Nova Express, a psychedelic-painted free bus from Berkeley to Haight-Ashbury.

July 25: The Diggers begin work on a free hotel on Sixth Street.

Aug. 4: John K. Carter, a 25-year-old LSD dealer, is found dead in his apartment with 12 stab wounds in his back. His right arm has been amputated.

Aug. 6: Eric Frank Dahlstrom, 23, is arrested near Sebastopol driving Carter's car, which contains the victim's arm. A second body is found: Edward Thomas, 26, known on the streets as "Superspade." He is wrapped in a sleeping bag in rural Marin.

Police suspect the killings are related. Dahlstrom tells The Examiner he killed Carter while on a bad LSD trip.

Aug. 7: Beatle George Harrison visits the Haight with his wife. Neither is recognized until he plays a borrowed guitar and attracts an adoring crowd.

Aug. 20: A Summer of Love Festival of Lights on Mount Tam is broken up by sheriff's deputies and park rangers. Some 2,000 scamper down the slopes.

Aug. 25: CBS's Harry Reasoner presents "The Hippie Temptation," a one-hour special based in the Haight.

Sept. 6: Police announce they have rounded up 748 runaways since the start of the year.

Sept. 22: The Haight Ashbury Free Medical Clinic, which has treated 12,000 patients over the summer, announces it will close. In a matter of weeks, it reopens.

Oct. 6: The Psychedelic Shop, a Haight-Ashbury landmark for nearly two years, closes.

Oct. 7: A three-day "Death of the Hippie" celebration begins with a mock funeral procession and sacrificial fire. The Summer of Love slips into history.

SOURCE: Examiner news files



Hippies in 1967



George Harrison and his wife, Patti



Haight Ashbury Free Medical Clinic

And why there — an obscure fog belt neighborhood in a parochial city on the wrong coast?

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People like Janis Joplin, the Grateful Dead, Jefferson Airplane, Charlatans and others were establishing The City as the center of rock in those days. Most of them lived in the Haight, performed in the park and at the Fillmore, used the dope. It was a new sound for a new generation.

They beckoned the youth of America, and they came to San Francisco with flowers in their hair, even if that song was written by a Mamas and Papas songwriter from Los Angeles.

"There was something that said San Francisco was wonderful," said Moose, 68. "Kerouac and the Beats had an influence. And it's a cliché, but it was sort of this last place you could go. It had this incredible appeal as sort of a dreamland where there was freedom, beauty, creativity — a groovy place where drugs were fine. It's cool, man, there is freedom here, pleasure and joy and no restraints."

"It wasn't true, of course. When I got here (in 1962), I thought (The City) was the most egregious example of urban narcissism I'd ever seen. Nobody was doing anything."

West, now 72, former head of psychiatry at UCLA and the University of Oklahoma and a world-renowned researcher on LSD and other hallucinogenic drugs, lived in the Haight during the Summer of Love, running a Stanford research project out of his "psycho-pad" on Frederick Street.

He sees what happened there in 1967 as the result of the forces of three separate counterculture "rebellions" that were emerging in the 1960s: the green rebellion of the environmental movement, red for the new-left, anti-war movement, and black for the African American uprising in the cities.

"They were all going on at once, but they were three separate rebellions, although they tended to touch each other at the edges," said West.

In the Haight, they came together in a common revolution against established authority. It had been brewing long before the Summer of Love.

"The neighborhood itself was an experiment," West said, noting upwardly mobile blacks from the Fillmore were penetrating what had been a middle-class white neighborhood and sparking white flight to the suburbs.

At the same time, some of the traditional population of North Beach was being pushed out as gentrification spread there. "They were victims of their own colorfulness," West said of the artsy, bohemian and veteran population that had made

research on what was happening in the Summer of Love. West gained instant access to the hippies there because he once got an elephant high on LSD. It was a serious experiment, and the elephant died, but the hippies loved the very idea.

The neighborhood already was further into the cultural revolution than the rest of The City because of the ferment already brewing on such college campuses as nearby S.F. State, said Welch, one of The City's most respected and most durable neighborhood activists.

"The faculty lived on the hill in the neighborhood, and half of the students who lived in the neighborhood went to San Francisco State," Welch said. "The first hippies created were at State. The first long-haired people I saw were at the campus of S.F. State and then in my neighborhood."

"There was this tremendous explosion of new ideas and opening doors of perception," said Smith, 58, a native of Bakersfield who left his research lab at UCSF to do street medicine in the Haight. "It culturally was one of the most provocative and turbulent times in American history."

"A whole lot of us were really affected by the knowledge we could make a difference, that we could create a peaceful world," said Sunchild, 72, whose Red Victorian Bed and Breakfast serves as what she calls a living museum of the Summer of Love.

Thousands of young people came, many barely into their teens, seeking a nirvana neither their parents or the media of the time ever understood.

"There was a feeling that if we pursued this light, this energy, we could turn the dinosaur of death around and change the world," said Berkeley's Wavy Gravy, who still keeps the flower power flame burning at 61.

"Unfortunately, the dream became a nightmare," said the Free Clinic's Smith. "Among other things, we saw the advent of speed. ... The romance was over, the idealism stopped. ... Things tilted toward dope and death with very little peace and love left over."

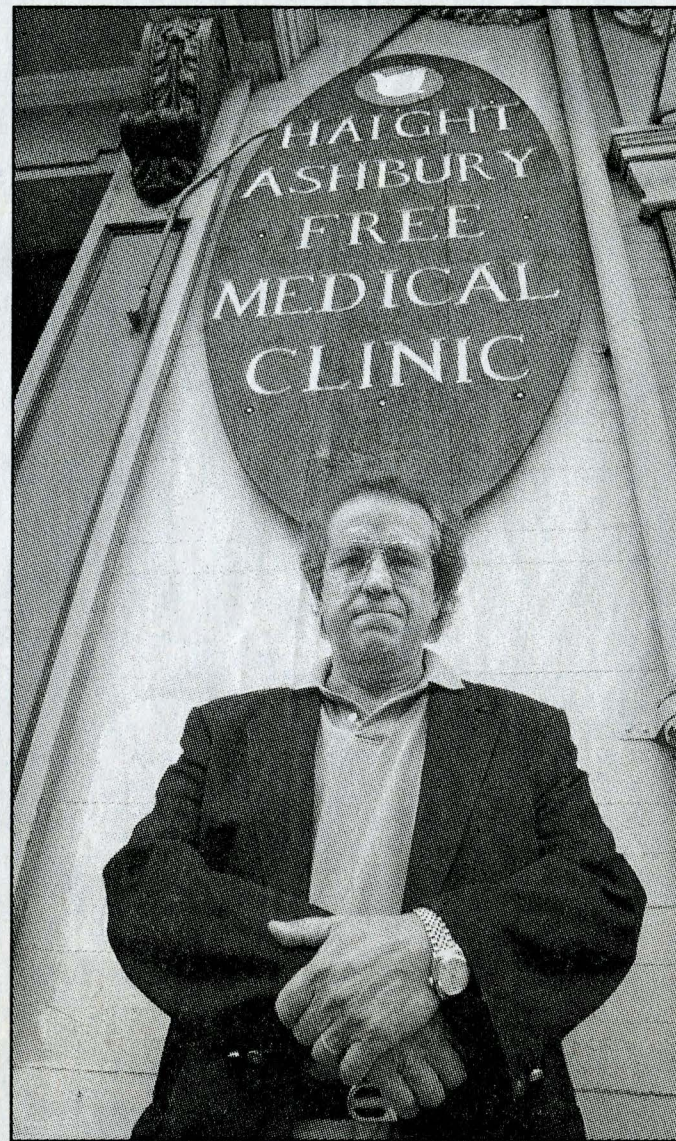
There were early signs it would be so.

"Earlier that year (in January), there was the Human Be-In in the park," said West, who took his kids to the famed event. "The Hells Angels were going to provide the police protection, which they did in a singularly brutal way. Anyone who misbehaved got stomped. The air was thick with cannabis smoke. My kid, who was used to Oklahoma, said it smelled like a haystack was on fire."

The Be-In was a sign of things to come.

West, Moose, Welch and the cops on the beat all use the word predators to describe many of those who followed the flower children and hippies to the Haight. Heavier drugs — speed and heroin and others — arrived with the people and problems they usually carry.

[See LOVE, A-11]



Dr. David Smith founded the Haight Ashbury Free Medical Clinic in 1967. "That period ... changed American history."

SUMMER OF LOVE: 30 YEARS LATER

◆ LOVE from A-10

Love and Haight

"There were thousands of charlatans here," said Welch. "Charlie Manson was an employee of the clinic. ... There were lots of people taking advantage of the gullible people of this neighborhood."

"There were so many people who felt this was the beginning of the Age of Aquarius," said West. "There was this highly concentrated collection of ingenuous, idealistic and maybe intoxicated — with their own youth and idealism and at least marijuana — young people who, of course, were soon targeted by predators of various kinds, sexual and financial."

"They were ripped off in many different ways. The shibboleth of peace that flew over the Haight in those days created an almost unbeatable attraction for people who were prepared to take advantage of them."

"There were all these upper middle-class kids from Connecticut and Grosse Pointe, and nobody was paying attention to them," said Moose. "They were willing to be abused. Here, they were somebody, for minutes at a time. These were rich, neglected children, so they fell right into this."

There were other problems, including increasing racial tensions between the black landlords and their hippie tenants. "They would rent a two-bedroom flat to two people and find within six months there were 24 people living there, and at any given time half those people didn't have any clothes on or had on costumes that only generally approximated decent clothing," said Welch.

With the overcrowding came serious health problems. "You'd go to these crash pads, rooms with 15 people living in them, and the stench was unbearable," said burglary Inspector Rich Leon, 59, who with partner Inspector Mike Wilcox, 61, walked the beat in the Haight that summer. "The trouble going in was that these were very young kids, very impressionable, 12 to 18 years old. They were convinced they were rebelling against their parents because of not enough love. ... The kids

came in, then the predators came in. Nobody was writing about the bad things, the filth, sickness. ... A lot of kids went off fire escapes; a lot of them thought they could fly."

"And a lot more died from overdoses," said Wilcox.

Still, there were positives that came out of that summer. The first free clinic institutionalized the idea that quality health care is a right, and there are now more than 500 such clinics nationwide. The Haight-Ashbury Free Clinic now has 22 different sites in the Bay Area and has more than 50,000 client visits a year.



EXAMINER/PENNI GLADSTONE

Partners for 30 years, Detectives Rich Leon, left, and Mike Wilcox revisit their old beat in the Haight.

Smith also noted that other social changes could be traced to that time. The anti-war movement flourished in the Haight — "health care, women's rights, gay rights, anti-war — all that started in those times," Smith said.

The decline of the Haight drove a lot of the original hippie communards out to the countryside, West noted. While many of those provided

fodder for the cults of the '70s and later, many communes still flourish along the West Coast, still practicing peace and love.

To Welch, one of the best effects of that period in the Haight was the effect it had on San Francisco politics. "Those who stayed in The City had a commitment to trying to create a new urban life," he said. "George Moscone would not have been elected mayor and all that followed, Harvey Milk would not have been elected supervisor (without the growth of neighborhood activism). People forget that Harvey was a hippie before he became a gay saint."

"Their support came from this new neighborhood community movement that had its heart in the Haight-Ashbury — district elections, community control of police, political coalitions with African Americans, cops and property owners. That was hippies."

"To the degree that San Francisco has recognizable neighborhoods today, it is due to the rebirth of the neighborhood movement in the 1970s, and I am here to assert the birth of that movement came out of the Haight-Ashbury and came from the hippies. It was creating a different kind of urban existence ..."

Even Mayor Brown, who once had a Summer of Love poster on his office wall, traces some of his politics to the Haight, where he once lived, said Welch, who's a close friend of the mayor's.

"At one level, Willie Brown is a hippie, and his politics were shaped by the Haight-Ashbury," Welch said. "He believes in coalitions, in bending conventional political wisdom, and he's an unbelievable political risk-taker. He is from this neighborhood."

"There is an impact of that time on San Francisco today including Willie Lewis Brown's willingness to say 'what if?' not just 'why?' Both Moscone and Brown were deeply informed by what went on in the Haight-Ashbury in those years."

Brown characterized Welch's assessment as "absolutely accurate," though he sees the seeds of that summer in the early civil rights movement, when he was first active.

But the mayor wasn't a hippie down to his toes.

"I never was for free love or communal living, or putting strong medicinal (substances) in my system," he sniffed. "And that music — except for Janis — was loud, piercing music."

Like Welch and the mayor, Moose also sees some positives from that time, including making a provincial, non-cosmopolitan city change.

"It wasn't Podunk, but it sure

wasn't Paris," said Moose, who grew up in St. Louis and came to San Francisco from Rome. "The City was run by just a few people, and strangers were not allowed in."

"Then this mad moment in time made this very provincial city say 'holy s—, what are we going to do now?' It brought new things, new people and new ideas in, and it changed San Francisco forever. And that's good."

Perhaps it's left to Wavy Gravy to sum up the true legacy of that Summer of Love: "I think we learned that everything changes. The only thing that doesn't change is change. So we might as well change."

And the late Abbie Hoffman, one of the gurus of the counterculture: "We were young, self-righteous, reckless, hypocritical, brave, silly, headstrong and scared half to death. And we were right."

THE SERIES

- Sunday: The way it was
- Monday: Digging into the Sixties
- Tuesday: Across the generations

Note: Examiner National Edition stories appear one day later.