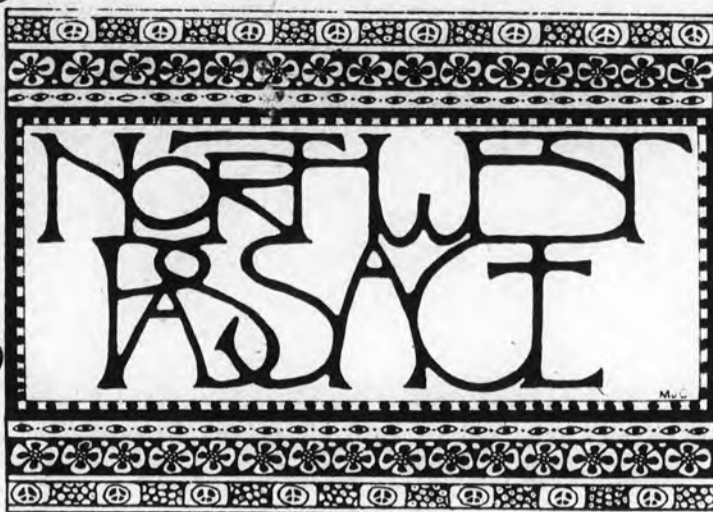


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# Bicentennial of Broken Promises

**The Bicentennial train  
meets its first roadblock  
less than 50 miles from its start**

... see article on page 6



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# Staff

bill patz  
nancy mcracken  
jim hansen  
aaron white  
michelle celarier  
larry phelan  
tom begnal  
rod burton  
christine hurley  
merle collins  
peggy blum  
judy calhoun  
gary mcracken  
wayne lieb  
bill corr, sr.  
melissa queen  
jeff baloutine  
gary bertram  
jack woodward  
ilene kirkpatrick

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# Inside

Women Underground  
p.8

The Rally - a vietnam  
veteran reflects  
p.10

Saving Alpine Lakes.  
p.13

Men's Poetry  
p.14

Victory and Struggle  
the UFW wins a battle  
p.16

Wanna be a Cop?  
see Community News  
p.21

Amarcord - Fellini's  
reminisces reviewed  
p.25

cover photo by  
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A FINE TIME WAS HAD BY ALL  
thank you, fruitland!

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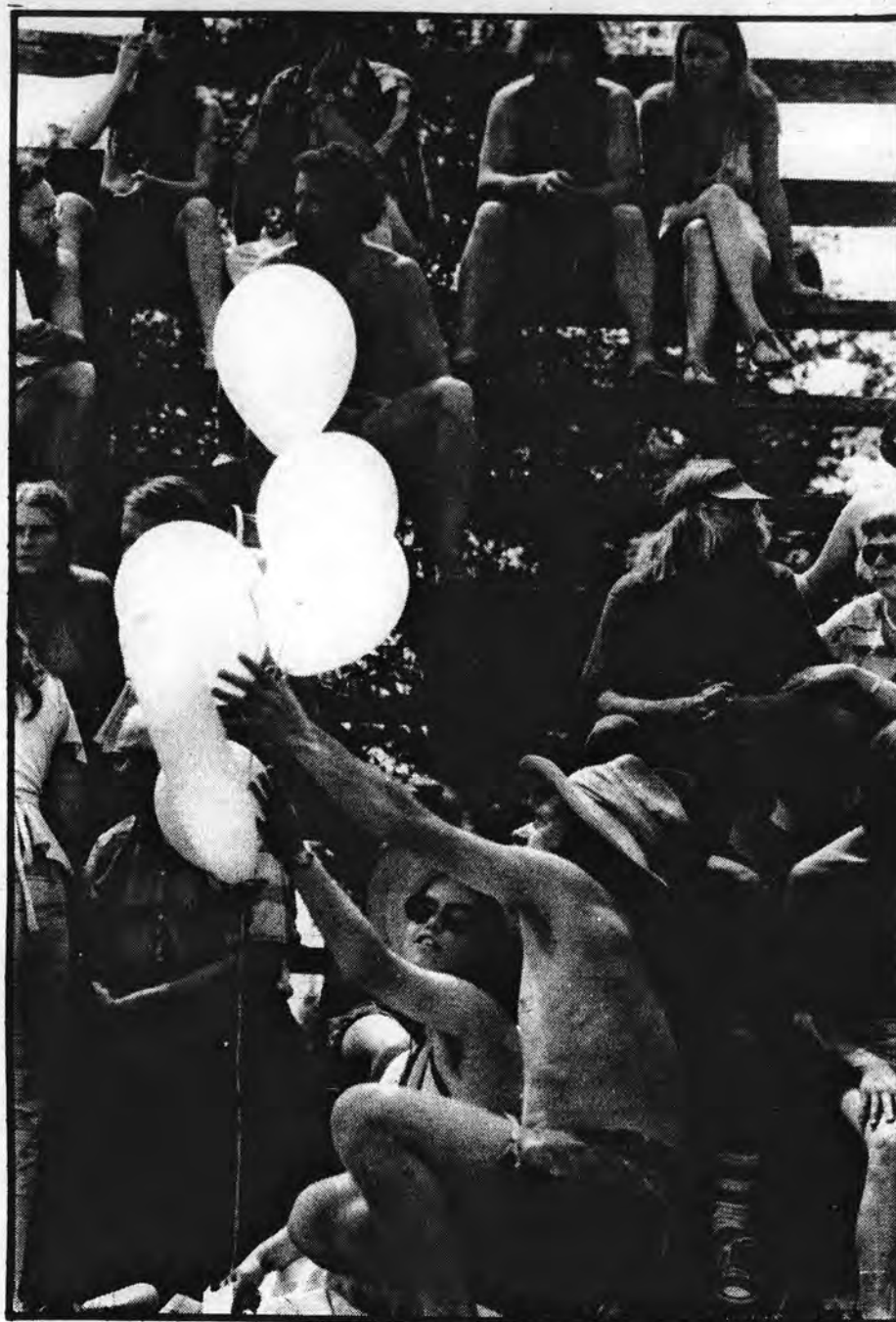


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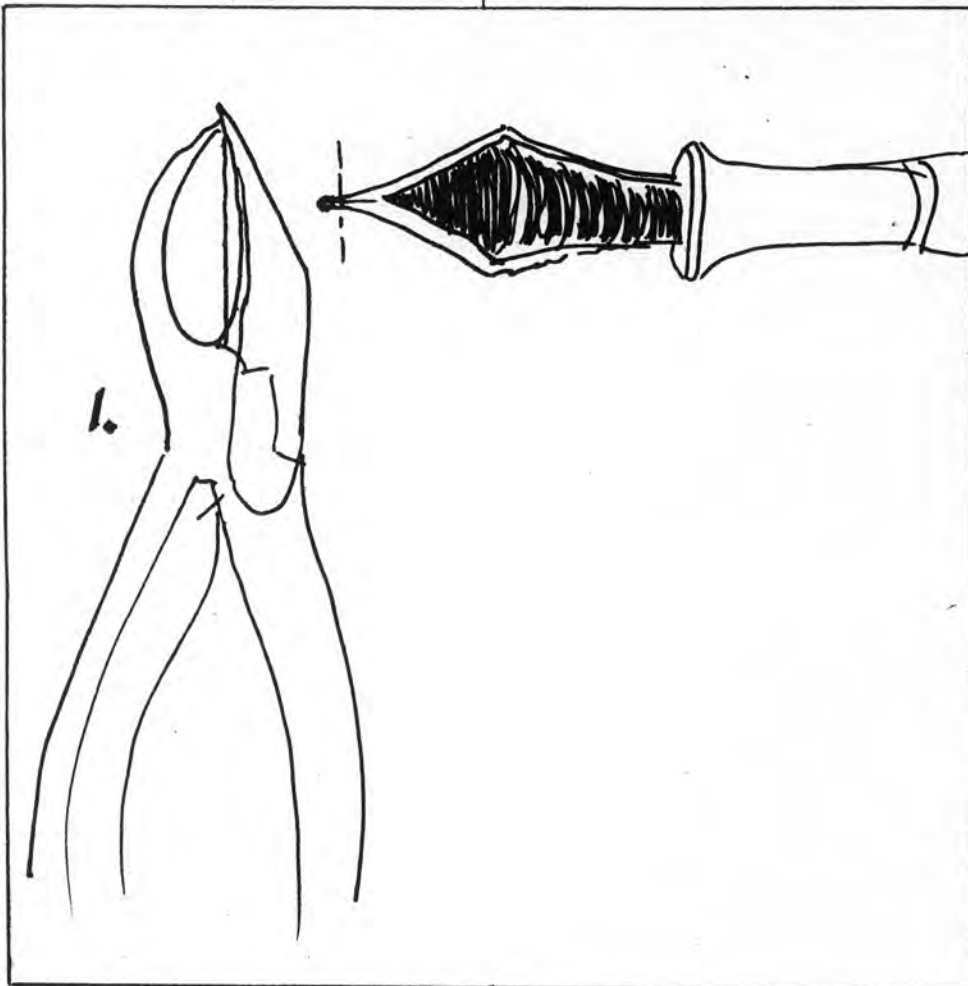


## **BACUS HILL AUCTION & BAZAAR**

Puget Power's planning to build a nuclear power plant in the Skagit Valley and there are quite a few people who don't like the idea. These people got together June 1st at a summer faire organized by Skagitonians Concerned About Nuclear Power (SCANP). There was a great auction that saw things sold like a two hour massage, a moonlight sailboat cruise, spinning lessons and wool, a pig, and a 1/2ton pickup. All the items were donated and the money raised went to SCANP. Southfork played bluegrass music; and there were homemade pies, ice cream, an organic taco stand fired by a wood cook stove and more. People came from all parts of Skagit and Whatcom Counties for fun and support. Hooray for a grand auction and bazaar!



# Letters



ingly become a conservative force against against vitally important social reforms. On almost any issue which would alter the status quo, they side with capital and management. What was the union position of the SST? on racial quotas, on strip-mining, on the Forest Practices Act? on the Baccus Hill nuclear plant?

George Meany speaking about Vietnam is exactly what I mean. Where are the Teamsters on public transportation and fuel conservation? What have the WWSC unions thought about student cooperative dorms? I suggest that David Light and David Keller visit Kitsap County this summer and try to discover the difference between the Labor Council and the Bremerton Chamber of Commerce on the construction of the Trident Submarine Base. What does it mean that unions in this state have been 98% behind the re-election of Henry M. Jackson? It means that unionism and the Military-Industrial Complex are well wedded.

All this is because, as Light-Keller say, unions are looking out for Number One. My question is whether their long range view of our self interest is sound. Leaving "middle class" labels and internal comparisons aside, the fact is that the average American is very wealthy by world stan-

dards, wants to stay that way, wants to get more and more, and wants to endlessly raise his or her standard of living. My position is that this is impossible, that unions should recognize limits to growth and should begin to work for radical redistribution of present wealth while at the same time working to scale down our silly, wasteful habits of overconsumption.

Yes, I do judge the quality of life of others and myself. I do think that keeping a large house warmed to 72° is wasteful. I think driving a car alone instead of taking a bus or bike or walking is selfish. I believe no person needs \$500 a year for clothes. I think power yachts, snowmobiles and Winnebagos are frivolous, juvenile toys which waste fuel, fuel which should be reserved for better uses. I do not feel that if we strike and get "our fair share" that we can spend (waste) it however we please. Unions very seldom raise these issues. They have become double issue organizations: Jobs and pay.

We should support higher wages for those near poverty or who are unfairly paid. But a \$12,000 a year job with state security plus insurance plus other benefits plus laid back state working conditions does not inspire me to support a 34% raise until I clearly understand the consequences of that raise.

Finally, I am glad that the Northwest Passage is not just a house organ for acceptable "radical" views about society and capitalism. I trust you will continue to accept questions about the sacred cows of the left and right, and that your readers and subscribers will be allowed to raise doubts about modern Labor, even on May Day.

Bob Keller

*cut the point with a wire cutter and then grind the nib.*

## Broad Nibbed

### Pen

Dear Friends,

These are directions for making pens with broad nibs. They are also called italic and edged pens. This procedure is for fountain pens with steel points.

Fill the pen with ink.

1) Cut off the ball of the point with a wire cutter.

2) Grind the nib. Use a very smooth stone. Hold the pen straight up and down as you grind. Grind slowly a few strokes at a time. Check often until the desired width is reached. Keep the ink side of the nib straight and sharp. Looking at it with a magnifying glass helps.

3) Bevel the steel side a few strokes at a time. The idea is to grind until the thin stroke is a hairline. When writing the pen itself, as its direction is changed, will make the lovely contrasts in the thickness of line.

4) Finally, polish your new nib by writing with the pen on crocus cloth until it glides easily.

All old fountain pens can be converted to the greatest of all letter making tools.

These directions are for right handers. Left handers write to me for more information.

Bob Polishuk  
10621 Madrona Street  
Bothell, Wash.  
98011

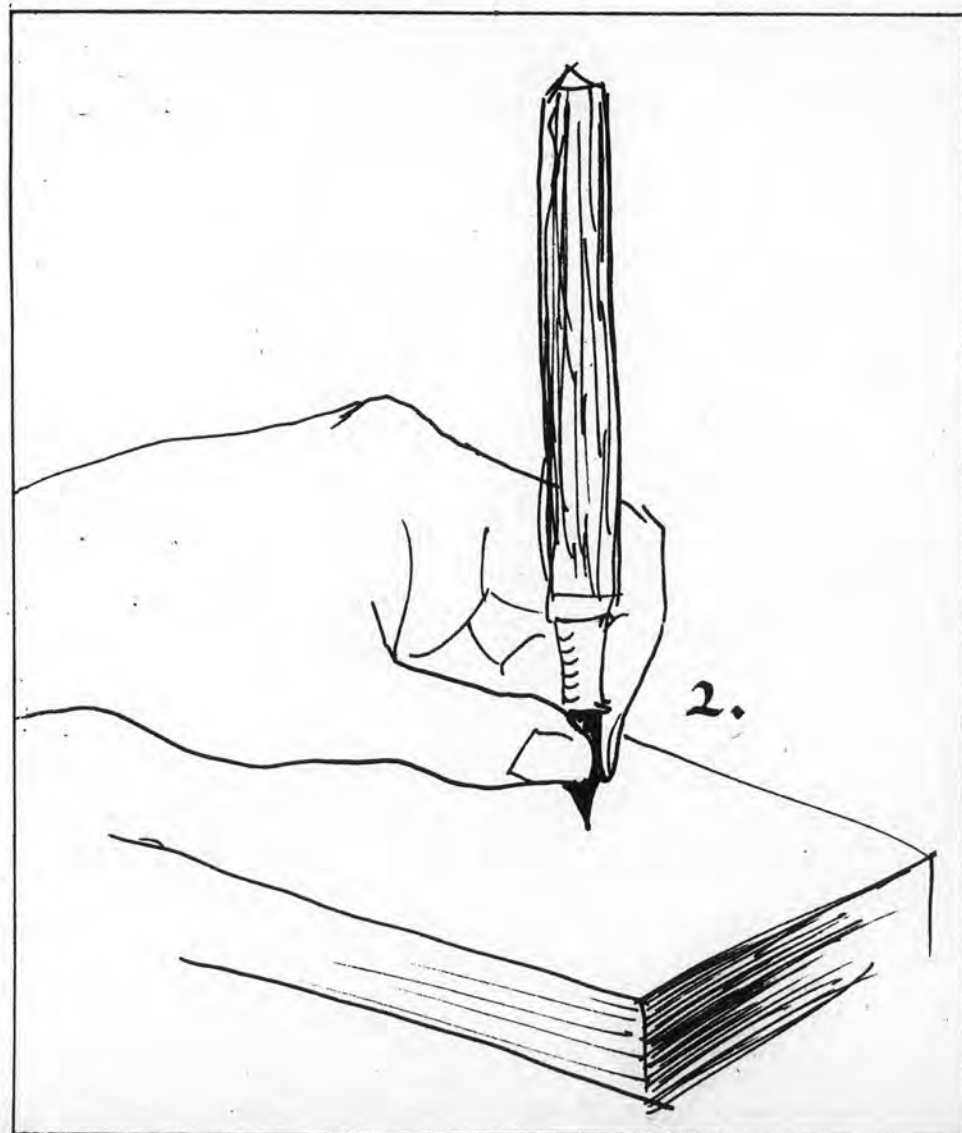
## Knee Jerk Unionism

Editors, the Passage,

The June 2 response to my article on unions and public employee strikes was so riddled with logical error, misquotes and mis-statements than one hardly knows where to begin a rebuttal.

Repeating or pointing out the fallacies of others does not necessarily clarify one's own position, so instead of an itemized answer to Keller-Light, I would like to restate my view of the issues and hope that they and others will understand me this time.

In my article I was asking questions and not stating conclusions. I suggested that instead of a knee jerk radical or conservative response to every strike and union issue, we should examine the implications of such strikes. The times have changed since 1900 and 1935, and union goals and objectives have changed. Thus the use of the film *The Inheritance* for an inspirational model can be a dangerous, risky exercise in historical romanticism. Labor unions no longer represent the poor. Since the death of Walter Ruether, unions no longer represent the vanguard of political-social-economic change in the U.S., but have increas-



*Drawing by Orabelle Connally*

## Zen & Work

Dear Friends,

Today a young X-ray technician & promising tea teacher invited me to visit the Tofukuji Founders Festival. It is one of the greatest of Japan's Zen temples. The annual event is famous for its gorgeous 20 X 20 foot scroll of the Buddha's Nirvana (blissful death) but as my hostess is in the tea world we spent a lot of time on the gardens. They are early 13th century, and busier than the peaceful ones at Daitokuji where I've studied & lived.

I buttonholed a priest and asked him about what work the young monks do. He complained that since the city had grown up too much for the temple to have rice fields, the monks had to content themselves with cleaning & the decorative gardens. But since there are only ten monks in the monastery, there must be lots for them to do. The priest stated flatly that Zen sitting for meditation (Zazen) alone is *not* zen. It must be accompanied by some kind of labor. These Rinzai Zen schools I've studied with reject meditation with an "empty mind". Instead they have graded meditation paradox's called 'koans'. For instance for beginners 1) What is the sound of one hand? 2) Does a dog have the Buddha Nature? I have worked on 1) for a year without success. It is said to be a 5 year job. Tofukuji starts its beginners on 2), also very difficult.

So I asked the Priest if any of the koans had any particular connection to work. I couldn't make out much of his answer, but basically he said that work has one relationship to all the koans, and that is when you work you concentrate wholeheartedly on your work.

Once I brought the Daitokuji Monastery a winter gift of a box of charcoal. The Fushin, my friend Ogawa gave me tea & said charcoal was the best winter gift, but asked what prompted me to bring it. I told him, while riding my bicycle I heard a worker say it was cold & thought of the monastery. He told me "That's *not* zen; when you ride your bicycle you should concentrate on riding your bicycle; when you carve wood, you should concentrate on carving wood; that's your koan." (mine being the sound of one hand).

Last week the 4 year Daitokuji monk Ray Coffin came here begging for rice money, so I gave him \$6 & he gave me some yogurt and a Daitokuji festival ticket. I asked Ray if he worked on his koan while he sawed wood. He replied "I'm so tired from the meditation & cold (& he jumps the walls to go out drinking at night) that I just 'saw wood'. But sometimes I think about my koan".

"Well, I asked him, "won't you cut off your thumb if you work on your koan while sawing wood?"

Ray replied, "Not cutting off my thumb while studying my koan while sawing wood is part of my koan." I told another young monk about this & he replied "Well, Ray is an advanced monk now".

Aside from my scientific interest in work, one of the reasons I ask about work is I am looking for communicable manifestations of the rather nonverbal and esoteric meditation practices. I have a second question, also appropriate to the practices of the meditation heads and that is "when your head is all out of shape from travel or life's complications, etc; what is your religious practice in that case?"

Thursday a Hari Krishna devotee, shivering in his robes and sneakers, begging in the downtown Kyoto shopping center told me "I chant

the hari krishna" That's what they do at all times- he was fresh in from a peak 4 months in India.

A devotee of Tibetan Llamaism from Scotland told me "I chant a short mantra and meditate" (about the same as the Hare Krishna answer)

I asked the same question to Ray, & he said "I buy a bottle of whiskey, go get the motorcycle I have stashed at a friend's house, and I go find me a fast woman". Ray is a Peace Corps graduate and has survived more years of living in the temples than any other American I know (6 years). Curiously straight livers like myself find it very difficult to adjust to the severe monastic discipline, as outlets like "going over the wall" would be hard for us to rationalize. As the monks say "you think too much; you're too serious; So you can't understand Zen." It is nine PM Sunday night. They are all probably pounding away at their koans while I enjoy writing a letter home.

Now beginning to look at native Japanese Shinto & its relation to work. Hope all's well in Seattle,

Love,  
Michael Corr

## Faggots?

Dear Friends,

We were pleased to find the article about the northwest men's gathering in the June 2 issue. It is heartening to find men coming together to explore sexist attitudes and deal with the problems sexual oppression creates.

However, the article's insight was somewhat marred by its reference to homosexuals as "faggot men". We feel the author's enlightenment would be enhanced by the deletion of that term

from their vocabulary.

J. Adler  
C. Foss

### Editor's Note

The following poem by Kenneth Pitchford explains how members of oppressed groups "turn around" terms such as "faggot" and use them to engender self acceptance and solidarity.

When witches were burned in the middle ages  
the Inquisitors ordered the good burghers  
(all of them men of course)  
to scour the dungeons for jailed queers  
drag them out and tie them together  
in bundles  
mix them in with the bundles of wood  
at the feet of the woman,  
and set them on fire  
to kindle a flame  
foul enough for a witch to burn in.  
foul enough for a witch to burn in.  
The sticks of wood in bundles like that  
were called faggots,  
and that's what they called the queers too,  
and call us still  
meaning our extinction  
or complete extermination,  
androcide and gynocide their one response too,  
any heretical blasphemy against  
a god-given manliness.

Isn't it time we said yes,  
yes to faggot  
proud to reclaim our martyrs  
-who else will have them  
or feel their pain  
but we brother lovers, we flaming faggots  
who embrace the coal of final rebellion,  
women already ablaze,  
we catching fire from them this time,  
a whole planet groaning with relief,  
as the bonds of  
an expiring masculinity  
glow like wicks then break,  
slipping from all our backs  
Kenneth Pitchford

## Crabs & Hernias

Dear Passage Readers,

Crabs can easily be eliminated simply



by going swimming 2 or 3 times in a well chlorinated pool. Don't rinse off afterwards and just air dry (without a towel). The chlorine stays on your skin and seems to be repulsive to such life-forms.

Another home care well worth the money saved is in healing a hernia. Altho it takes time, patience, and self-discipline a hernia can be cured without surgery. The solution is in becoming aware of the muscles involved and systematically strengthening them.

Hernia happens when excessive strain on the abdominal wall is not countered by constrictions of the lower abdominal muscles. The result...the intestines pop through, leaving a rip in the muscles.

Steps to be initially taken are fruit fast for several days to remove shit pressure, practice yoga to gain control of the muscle wall; do head stands, and suck the muscles in and pull everything back together again. A wise investment is a hernia belt to help keep it together during normal everyday routine. Next, do sit-ups, sit-ups, and more sit-ups, leg raises, and stretching exercises, and also meditate on the individual muscles. A homopathic doctor once told me he would consider a hernia cured when his patient could do 1000 sit-ups daily. Never-the-less, situps combined with a number of other simple exercises have substantially strengthened the stomach wall.

Swimming also helps — (stretching). Of course, the above method will take several months, even longer, but the best thing for anyone is do these exercises anyway, as preventative medicine. Posture is very important. Stand up against a wall, and practice lining the small of the back flat on. The effect on the lower abdominal way is exactly the muscle motion involved in keeping your guts together. Hernia belts usually run \$15 to \$20 (sometimes with prescription) and are good insurance until the muscles can take over again. It's a lot better than being robbed by the AMA.

Doc H.

# On the Trail of Broken



Saturday, June 7, the official Bicentennial Wagon Train, a 20th century imitation of the wagons that brought white settlers to the Pacific Coast, began its 3000 mile journey retracing the early pioneers' steps. Wending its way southward, the three official wagons, joined by many local residents, ran into its first major roadblock less than 50 miles from its start. This threat to the wagons progress came from descendants of the original inhabitants of this land.

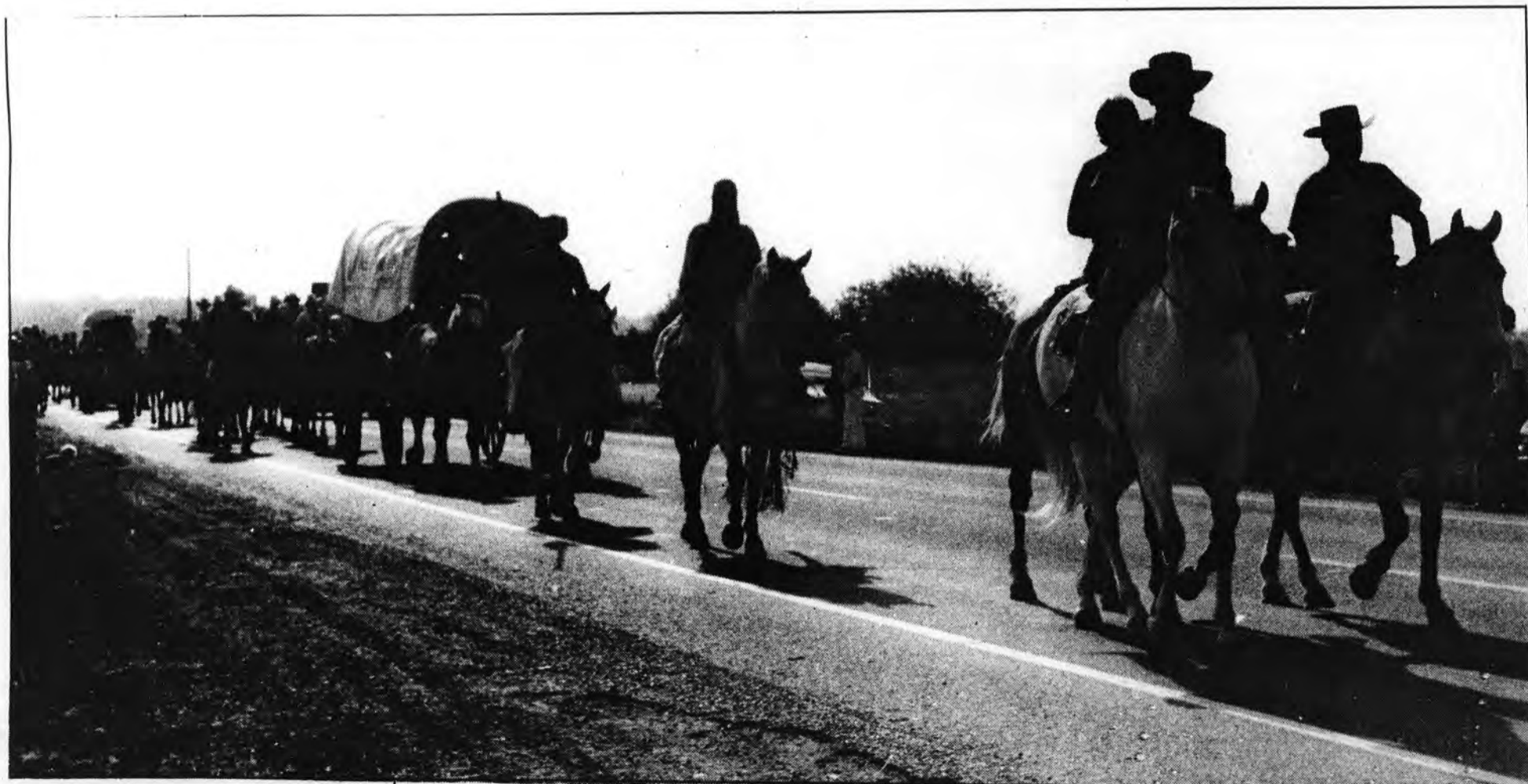
Rumor of a possible confrontation with the Stillaguamish Tribe brought a contingent of lawyers, federal and state officials to facilitate an agreement for safe passage of the train.

The train was scheduled to camp for the night at a privately owned camp on the Stillaguamish River where tribespeople, in former days, had fished and hunted. Esther Ross, Tribal Chairwoman, Frank Allen, Tribal Fishery Patrol, and a small contingent of tribal members waited in the searing heat in front of their one room, leased tribal office to stop the train. As the official train, its ranks swelled by close to a dozen local horse drawn wagons and scores of riders, approached the campground entrance, Frank Allen sauntered into the middle of the road bringing them to a halt. Wagon train leaders dismounted and walked to the tribal office where Esther Ross explained the reasons for their actions.

*We, the Stillaguamish people again welcome the white man to our country, and heritage.*

*It has been over one hundred years since the first white man arrived in our land and broke bread with our people. Since that time you have shared our heritage with us.*

*When your ancestors arrived we welcomed them as friends. They shared and recognized our life style, from the tribal longhouse on this flat to our present tribal office in Arlington. We shared fishing areas and existed in peace for a long time.*



photos by tom begnal

# Treaties

*Then the Great White father came with a promise. If we would give up our land the United States would provide us with a reservation and would insure to us the protection of our heritage, and our beloved right to fish and hunt. We believed the United States. We gave up our land so white settlers could come to this land. We did not make war with these people. And we waited. We waited for the fulfillment of the promises made to us. We waited for federal assistance. We waited for protection of our fishing rights. We still wait.*

In spite of the promises made in the Point Elliot Treaty of 1855, the Stillaguamish now own a mere 2½ acres which was willed to them by a deceased member of the tribe. The land is being held in trust for the 94 present tribal members because the federal government has refused to recognize them as an "official" tribe. Without this recognition, the tribe lacks tax exempt status, the resources to develop this land, and health, education and other benefits available to other tribes.

After waiting more than 20 years for "official" status, they submitted a formal petition to the Secretary of the Interior in February, 1974. Despite the support of many government officials, including Gov. Dan Evans, Senators Jackson and Magnuson, Representative Lloyd Meeds and the BIA, the Stillaguamish have endured another 10 months of delay and more broken promises.

As wagon train officials patronizingly stood in the dust and listened, Esther Ross continued,

*The Stillaguamish tribe is unable to wait any longer. The continuing and uninterrupted failure of the federal government to act to protect the Stillaguamish as required by law and the moral commitment of the United States must be brought*

*before the American people. The immorality of the federal government in its failure to act reflects upon each citizen of the United States.*

*For you this train symbolizes the strength and determination of the American people. For us it represents a total disregard for those people who first occupied this land. It symbolizes the trail of broken treaties and the trail of tears. It symbolizes broken promises, lost pride and dreams. It symbolizes for us our destruction.*

*This is why we have chosen to stop this train to emphasize our struggle for those rights already promised and long over due. No Bicentennial celebration can take place until there is a commitment from the United States to reaffirm those promises made to Indian people, and to provide for their protection and status long promised.*

*We stop this Bicentennial wagon train to bring to the attention of the nation that we have no other alternative short of violence that would bring our plight to light and produce action.*

Instead of action, the Stillaguamish received yet another promise: that they would receive the long awaited answer to their petition within thirty days. That the tribal elders actually expected any more

than this is doubtful. While appearing in control, Frank Allen, who orchestrated the entire confrontation, was actually highly conciliatory. Despite a hasty display of bumper stickers pasted across the office exterior declaring, "We'd rather die on our feet, than live on our knees", it was clear that there would be no battle this day. "These are one of the most reasonable people you'd want to meet; in fact, almost too reasonable" confided Allen Stay, a lawyer working for the Small Tribes of Western Washington.

The Stillaguamish have historically used peaceful means in their dealings with an "unreasonable" U.S. government, and although their nominal demands were once again ignored, their true objective, to focus the nation's attention on the plight of Native American peoples, was achieved. Although the wagon train was allowed to leave Stillaguamish territory on schedule, one wonders what difficulties they will meet crossing the ancestral lands of the more volatile tribes.

tom begnal  
nancy mc cracken



"We come only in peace and friendship"

## Bicentennial Thoughts

"WE ARE TRAVELING IN THE FOOTSTEPS OF THOSE WHO'VE GONE BEFORE" —

The Weavers

same foes that we face today e.g. giant moneyed corporations; unjust tax laws; the unequal distribution of wealth. The American colonists showed that ordinary people who believed and lived the principles of democracy could take on the greatest empire and the most powerful monarch in the world, and win.

Following are quotes by some of our first radicals. It's time we seriously listened to them again. Their words are our words.

**Concerning The End Of The Revolution —**

*"A belief has arisen that the American Revolution is over. This is so far from being the case that we have only finished the first act of the great drama." — Benjamin Rush, 1786*

**Concerning Economic Democracy**

*"I hope we shall crush in its birth the aristocracy of our moneyed corporations, which dare already to challenge our government to a trial of strength and bid defiance to the laws of our country." — Thomas Jefferson*

*"The poverty of this country is such that all the power and sway has got into the hands of the rich, who by extortious advantages, having the common people in their debt, have always curbed and oppressed them in all manner of ways." — Nathaniel Bacon*

*"No man is entitled to a greater portion of the earth than another . . . (Land) was made for the use of all." — Pennsylvania Farmers 1740's*

*"I sincerely believe, with you, that banking establishments are more dangerous than standing armies." — Thomas Jefferson*

*"Experience declares that man is the only animal which devours his own kind, for I can apply no milder term . . . to the general prey of the rich on the poor." — Thomas Jefferson*

**Concerning The Military —**

*"Hence likewise they will avoid the necessity of those overgrown military establishments, which under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to Republican Liberty." — George Washington 1796*

*"The spirit of the country is totally adverse to a large military force." — Thomas Jefferson 1807*

The Peoples Bicentennial Commission invites us to celebrate the 4th of July with "a birthday party this country will never forget." For more literature, write Peoples Bicentennial Commission, Washington D.C. 20036.

—ALW



Much can be said about the importance of studying history. We do not live in a political vacuum. Instead, we live in a specific historical context. Behind us is a whole history which continues to shape the political realities of today. In seeking to understand modern revolutionary conflicts we must study the past that they are rooted in.

This nation's founders fought against many of the



# WOMEN

**EDITOR'S NOTE:** On June 9, Susan Saxe, who vowed to fight as a "feminist, a lesbian, and an Amazon," withdrew her innocent plea and pleaded guilty to two of the robberies she had been charged with in an attempt to lessen her sentence (a possible 40 years in jail and a \$30,000 fine). She had been on the FBI 10 most wanted list for four years. Saxe's abrupt change of mind shows one thing: the threat of prison is a real one for those in the Weather Underground and their probable harassment as political prisoners makes it doubly frightening. Thus, their "paranoia" about informants and betrayals is, at the very least, understandable. While this issue may not directly touch the majority of people, who are not fugitives, and while it may be considered "divisive" to launch attacks against individual women, such as Jane Alpert, we feel it is of value to provide those still underground with a medium in which to express their fears and their opinions. And also to make us think about to whom our allegiance—as feminists, as radicals—lies. It is with these thoughts in mind that we reprint a statement dated April 10, 1975 from the women of the weather underground. m.c.

April 10, 1975

On November 14, 1974, Jane Alpert surrendered to federal authorities in New York. She was a fugitive for four and a half years. On January 13, 1975, Alpert was sentenced to 27 months for conspiracy to bomb buildings and bail jumping.

A few women have actively championed Alpert; some have been angered by this betrayal. Most are just confused. Since her surrender many questions have been raised within the women's movement and throughout the left as to whether or not she really betrayed former comrades. These questions are based on a desire for "proof," for absolute evidence of her betrayal and on a reluctance to condemn someone who once was a sister in the struggle.

Recognizing collaboration—what it is and how to deal with it—is essential for our movement. The arrests and FBI activity of the last two months make the consequences of confusion clear.

We are not going to offer "proof" of Alpert's betrayal by affirming or denying her allegations, or by divulging any information about ourselves. To do so would violate the basic principle of security of a clandestine organization engaged in active struggle with the state. Instead, we want to give people the tools to identify a collaborator. The proof of Alpert's role is political: identifying the friends and the enemies of the people and examining whom Alpert has helped and whom she has harmed.

## WHAT IS COLLABORATION?

Collaboration is agreement to cooperate with the state to reveal any information about the progressive and revolutionary struggles of the people or about the people themselves. There's no such thing as a "neutral" choice to give a little information even if it's "only about yourself" or "the state already knows it." No one from our side can judge that a particular piece of information is harmless, because the repressive apparatus uses every detail to piece together a mosaic of the lives, the culture, the networks of the left.

Every piece of information helps them. Even after someone has been arrested, any information about

life underground endangers other fugitives, those who helped, the movement as a whole.

Here are three methods we use for identifying collaboration, particularly applied to Jane Alpert. No one of these standards is sufficient to judge a person. But used together, over time, they give a guideline, and in Alpert's case, a decisive judgment about her role.

1) Separate the wheat from the chaff: set aside the justifications and look hard at the information that has been revealed through public writings, through talks with the FBI, cooperation with Grand Juries. Then look at the justifications for these revelations. Whom do they help and whom do they hurt?

—In a public letter in 1973, Alpert disclosed her formerly secret relationship with us. She named names, dates, places, numbers of people, living patterns, habits and organizational structure. This information and these lies were only useful to the state, not to her "sisters" as she claimed. Her letter was a betrayal which endangered us, made our lives harder and made it more difficult to maintain a secure underground.

—When Alpert turned herself in, her lawyer, a former Queens District Attorney, declared that she spent two days with the FBI and that she was fully cooperating. She has never publicly denied it. In public statements and interviews she has revealed details of her life as a fugitive, repudiated her past as a revolutionary and proclaimed herself an "anti-leftist feminist."

Her political statements have been full of attacks against the so-called "male-dominated left" but none against the state. She attacks the Attica brothers but not Rockefeller? the anti-war movement but not Nixon and Ford; the Weather Underground Organization but never the bloody racism and exploitation of the system, with which we are locked in battle. With this history of denouncing the left she sat down with the FBI to "fully cooperate." We have no doubt that her cooperation was extensive.

—In March, Pat Swinton, who was charged with Alpert in 1970, was arrested in Vermont. Pat's lawyer publicly stated that Alpert knew many details of Pat's underground existence. Pat's arrest so soon after Alpert sat down with the FBI is disturbing evidence that the state gained easy access to a part of the underground.

2) Look at the kind of deal that was made. The facts are usually public.

—In 1974, Alpert pleaded guilty to bombing charges in exchange for a sentence of five years. In 1975 she got 27 months for both the old charges and bail jumping. She will be eligible for parole after nine months.

—In return for nominal bail, a light sentence and protection in prison, Alpert has cooperated with the government's investigations and denounced the revolutionary struggle, Attica, Third World people, Sam Melville, us, her past. That's what her deal is and how she's dealing it.

3) Look at the political effect one person's collaboration has on the many other people in the struggle.

—Alpert tosses out information and denunciations in the most cynical and arrogant fashion. Her example sowed fear, confusion and division within the movement, encouraging many to cooperate, many small details to be divulged... deadly trials. The cost of this confusion is high: a wave of FBI visits, Grand Juries and the arrest of three political fugitives. No doubt her example influenced Jay Weiner's decision to talk before a Pennsylvania Grand Jury, investigating Emily and Bill Harris and Patty Hearst.

Alpert justified giving information and actively organized for collaboration by dissociating women from any responsibility for building and protecting the left. This approach has confused many sisters and brothers honestly trying to do the right thing, and has been publicized, and encouraged by the FBI and the Justice Department. Women must not fall prey to this divisive strategy and at the same time, the left must actively support women who are under attack.

—In 1973, Alpert wrote that her letter would be viewed as a "breach of the tacit code of honor among fugitives." There is a proud tradition of women fugitives and political prisoners who have refused to cooperate with the state.

Every day, while she was on death row, Ethel Rosenberg was offered a deal. She could live, and raise her two little children, if she would talk just a little. Lolita Lebrun defiantly remains in prison today after 21 years, because she refused to render allegiance to the U.S. government instead of to a free Puerto Rico. Their beautiful courage and their love for their people's struggle inspires other women and nourishes our collective woman strength.



# UNDERGROUND

## COLLABORATION IS A QUESTION OF FRIENDS AND ENEMIES

Knowing who are our friends and who are our enemies is of daily, vital importance; if we don't know this then our movement will be torn apart by the ferocity of the state. By her collaboration, Alpert has made herself an enemy of the people, and especially of women, for it is our struggle in particular that she seeks to destroy and confuse.

Millions of women must fight for unity and solidarity if we are to win the battles against racist schools, against the exploitation of our labor, against the cruel and oppressive healthcare and welfare systems. Her acts and words justify divisions among us and demean the difficulties women have endured in the struggle for liberation. To our culture of sisterhood and resistance she has contributed only her example of back-stabbing and hypocrisy.

Alpert also attacks socialism—saying in the women's journal *Her-self*, that nowhere have women benefited from socialism. Millions of women around the world have fought for revolutionary change and for socialism, with enormous courage and creativity. These women have led and fought battles which have defeated the most vicious yankee schemes.

Yet Alpert implies that they are blind followers, passive and victimized by their male comrades! What raw racism and sexism! Imperialism rules with an iron fist and is the cause of the exploitation, rape and murder of women. Alpert and those who champion her are far removed from the real conditions which face most women.

Let her tell the women of Guinea Bissau they have achieved nothing in their liberation war. Let her tell a woman on welfare or an assembly line in the U.S. that she shouldn't place any hope in socialism.

How could we embrace our heroines like Lolite Lebrun, Ethel Rosenberg, the women currently imprisoned in New Haven and Lexington, Assata Shukur, Sarah Badheart Bull, and not expose Alpert's treachery? Alpert stands for the betrayal of Attica and Attica is the heartbeat of our struggle. Any movement of women which is fighting for dignity and freedom must recognize and stand by its real allies in order to genuinely wrest power from the rulers of the land. Her attempt to divide us is the state's strategy.

## RESISTANCE

In the last two months, three political fugitives have been arrested: Pat Swinton, accused of bombings of corporate government enemies of the people as part

For L.

Many times  
We have talked, laughed, shared.  
A flash of recognition in your eyes  
Told me  
Whether you smile in agreement  
Or wrinkle your brow in disagreement  
That you never question ME, or my right  
to speak up, to explore  
what I think.  
There is the warmth of sisterhood  
And the keen eye of politics,  
Watching.

Summer 1973  
—reprinted from *Sing A Battle Song*,  
poems by women in the weather  
underground

of the same action collective as Sam Melville and Jane Alpert: Cameron Bishop, an SDS leader, accused of blowing up power lines to a defense plant in Colorado; and Susan Saxe, an anti-war activist and feminist accused of participation in a bank robbery and other actions in connection with forming a guerilla group.

These captures are small victories for the government which have encouraged them to pursue their malicious activities with even greater vigor. We greet these comrades and support their principled refusal to cooperate with the state.

At the same time, the resistance has been spreading and deepening. In New Haven, Conn. and in Lexington, Ky., six women remain in jail in fierce defiance of the Grand Juries investigating Susan Saxe and Kathy Power: many more people have mobilized to support them. In Rapid City, S.D., Native American sisters occupied the FBI office last month to demand an investigation of FBI and BIA harassment and murders of Native American people.

Sisters and brothers sat in at the FBI office in Minneapolis the same day in militant support and solidarity. In many places, people are holding forums to educate about the repressive apparatus and organize our fight. Just today Micki and Jack Scott courageously refused to speak to the FBI and the Grand Jury.

Some important lessons should be passed on as widely as possible. The FBI has no legal authority to make anyone talk in any situation. When they come

to the door people can and should refuse to open the door or to talk with them. If they harass you, organize your neighborhood to yell at them and turn them away, take their picture, harass them back, take them to court. Organize your friends and family around this strategy. It does not implicate you to resist the FBI. To waver, to concede a little implies that you have something to hide, and encourages them to continue bothering you.

Grand Juries can also be defeated. Grand Juries were originally set up to require the government to present adequate evidence before charging someone with a crime. They were to protect the people from false indictments. They are now used to make people talk indiscriminately about all aspects of the movement, to fill government intelligence files.

Experience has proved in the last five years that solid, unified opposition by those subpoenaed is the best tactic to shorten the life of a Grand Jury. Grand Juries work for them (the government) only when they succeed in creating turmoil, doubt and divisions among the people. When this happens, the Grand Juries are extended and more people are called to testify.

We have a rich history of resistance to draw on—from the struggles which stopped the House UnAmerican Activities Committee to the hard-fought campaign against terror and lynching, waged by courageous sisters like Ida Wells Barnett.

The power of the state and the threat of prison are frightening. The conscious struggle against fear and against isolation is necessary. Many forms for collectivizing the struggle are possible: join defense committees for those in jail; if you or a friend are called before a Grand Jury, form a group or collective to help you take it on; invite your family, your friends, others who can help. Most important, develop a unified strategy with the other people called before the Grand Jury.

Lawyers can play an important role in helping those under attack. But all choices around legal strategy are guided by political judgments. Recently, some lawyers have advised people to talk to the government. This is bad advice! Once you have talked to them they will call you again and again. The only defense for each of us is to stop the Grand Juries for everyone.

In the next period we have to make hard judgments and follow a clear course of action. The struggle against Jane Alpert and the path of collaboration must be waged on all levels of the movement. Once we expose the crimes of the enemy, support for those who resist can be generated from a very wide spectrum of people who hate unjust government and betrayal.



Credit/Wenti Tsen, CPF/LNS

# The Rally

In the packed Fisherman's Union Hall up at Vancouver, I had, like everyone else present that rainy May 17, released great feelings of joy and exaltation. They were repressed feelings that for many of us had built up inside since the early sixties. A feeling that great evil reigned unchallenged had hung over our heads for years. Now in the hall decorated with flags and placards, we hugged each other like orphans in a family reunion, and showered each other in bright cascades of psychic confetti.

Now the world had been turned upside down by the people's victories in Indo-China. We had inched along all those bitter years and all of a sudden, we were transformed into liberated human beings.

That freedom got me to thinking back to my first rally. One of a different sort. Not in the American sense like here at Vancouver, where people who agree on something mass together for the vibrations. But in the Vietnamese sense, in the context of the war, where a person "rallied" by declaring him- or herself for one side or the other. And it took me back to my first, sub-conscious declaration at Arlington National Cemetery. . . . .

Why had I rallied? Why then and there? Well, at the time, I was living in an apartment in Alexandria, Virginia. My upstairs neighbor was a guy named Joe Kime. Joe was an ex-Marine also. He worked in downtown D.C. at the Veterans Administration and because of his connections there, he got a couple of tickets to the Tomb of the Unknown Soldier. Every year on Armistice Day, they used to lay a wreath on the tomb. When I was a kid, it used to be the President himself who laid the wreath, I remember seeing newsreels at the movies of Truman laying the wreath. It used to be a pretty big deal and that's why they issue tickets. On a clear day, the amphitheater would be packed.

But when I went, in 1970, it was raining. A cold, steady, unrelenting downpour. Vice President Agnew was supposed to lay the wreath that year. But at the last minute he looked out the window and saw the rain. He cancelled out so late that no important officer could be sent in his place. So he sent over some low-level flunky. Probably the guy that wrote the speech.

So, because of this, there were not too many people on the stage whom you could recognize. Also, with the rain, the amphitheater was deserted, except for a couple of hardcore widows who had raincoats, umbrellas and loyalty. I was standing at the back facing the stage—me and a couple of other people. We were underneath some scaffolding the TV crews were using so they could flash some amusements on the evening boob tube.

Because of the lack of distraction, it was easy to focus on the stage. And because the stage held no important public figures, and only one cripple, you ended up watching him.

Finally, the show got going. Some phoney chaplain with his "Gott mit uns" line. A band played too I believe. All the details are a little bit faded now.

Then we got to the pledge of allegiance. The Pledge of Allegiance. The guy on the crutches was introduced as a Marine corporal who had lost both legs and an arm in Vietnam. He looked about 23 or so. He had the baby fat on him that cripples get from laying around a lot. He was still young enough to have a little acne.

The leg stumps had not healed properly yet, and his left arm stump seemed a little raw too, for it was very painful for him to move. He also appeared to be not fully rehabilitated yet because he moved with little



## *a vietnam vet reflects*

grace and confidence, up to the microphone. He balanced there on his stumps and artificial legs, with the left arm stump, artificial arm, and crutch making a tripod with his "legs." With his remaining limb, he put his hand over his heart and led us in the pledge of allegiance. The empty seats made his sounds seem hollow, like they were not real.

In big heaves and with my head shaking, I began to cry as I have never cried in my life. Both eyes flowed without stop, my nose ran, and even my mouth felt full of water. My face and hair were wet from the rain. I could not see. And I could not stop. And I was caught unawares by my own reactions. I did not know why I was crying. At least not in words.

I think what happened was, I finally broke. It was four years since I had come home from the war. Not to a parade, but on a windowless plane in the middle of the night, like they were trying to hide us. There was no place for our families to wait. I had to meet mine in a bar outside the gate. We were processed in the same hanger where a year and a half before, I had seen, laid out on stretchers and saw-horses, the fragments of bodies of 150 Marines killed in a plane crash, en route to Vietnam from El Toro. At this same base, many years later, General Haig arranged a welcoming crowd of thousands to greet Richard Nixon home from his resignation. In accordance with instructions, he was received with cheers and warm applause.

All this time, before the pledge of allegiance, I refused to yield. At graduate school I could, and did, defend the purposes of the war. And I could do it well because the students were all heart and no mind.

The reason I broke is, I could see, on a subconscious, irrational, intuitive, level, that they were USING that crippled Marine. Abusing him. He had only one arm left and they were still using him. Just like they had used me. And it had all been for nothing. That all the bodies of those young Marine I had retrieved in firefights, taking automatic weapons fire all the way in and all the way out — just to get them into the reefers back at Chulai ["reefers" are commercial size refrigerators (slang) used to store our beer and bodies prior to disposal] — it had all been for nothing. Those kids had died for nothing. I had flown about 100 of my 465 combat missions with a broken kneecap. If I had been shot down in "Indian country," as NLF territory was called, I would never have been able to walk out. But if I didn't fly, somebody else would have had to fly my missions for me. I had done all that for nothing. We all had.

There was that crippled kid on the stage, and not one person of cabinet rank. Agnew and Johnson and Nixon did not care about us. It rained and they crapped out. They had lied to us. They had betrayed us. And there was that kid. Just like me. Still loyal. Still being used. It hurt.

Much later, I began to figure it all out. I began

to ask questions. I found answers. I found out how to ask the RIGHT questions. BETTER ANSWERS . . . . .

Now on the weekend of May 17, I was lucky enough to join the Bellingham contingent of Americans who met with the Vietnamese delegation in Vancouver. My heart was with them because my own government had broken my heart at Arlington National Cemetery five years before. First the heart, then the mind. My mind later rallied to the liberation side during the Christmas holidays of 1970. I have been maturing ever since. I became especially aware as a result of working for the Navajo and Lummi Tribes and participating in the struggle for their rights. The Vancouver rally was a coming of age. A second, reaffirming rally. But this time in triumph. Before, in defeat.

I was glad they had won and understood why they had one. They won because their cause was righteous. Because they could tell their soldiers the truth. If asked to die, they knew why. We were lied to or told nothing. "Ours is not to reason why, ours is but to do or die." When the American army was hit by combat reality, all the myths America brought to the war shattered into a thousand pieces. We had the big guns, but they had the truth.

We had a theory which did not fit practice. Their theory was not divorced from practice, but improved with practice. In the end, our army crumbled under the weight of our own lies. Their army kept fighting because they had figured it out.

Like the Vietnamese, that is how I had come to Fisherman's Hall this Saturday morning with my buddy Al. Discovering one's human nature . . . figuring it out . . . struggle . . . solidarity . . . victory. Now here I was on another rainy day, looking at another stage, but in a place I never had thought I would be. With tears of joy I was loving people whose lives I would at one time have snuffed out without the slightest hesitation. Now our Asian brothers and sisters were one in solidarity with us, and we with them. Their great victory had become our great victory. Our fight was their fight and their fight was our fight.

We had been napalmed by their loving solidarity and lit, each like candles, to return home and light the struggle with hope. The Indians — first victims of US imperialism and our oldest fighters — would return to the towns and forests and reservations and their people. Each of us as candles would return — the Blacks, the Chicanos, the white students and workers, and the Puerto Ricans and Asian-Americans.

We were now more than Americans. Now the Viet Vietnamese rally and the American rally were one. It was a rally of the human race. For this short day in Vancouver we were all one family. Brothers and sisters, how beautiful we can be. Let us be. On this Good Earth, let us be.

boyd hay in

# poem for five voices



rain  
for days  
sporadically  
against my windows  
steel-grey clouds,  
so much like  
waiting for snow

"at least  
it never snowed  
in Vietnam."

unceasing  
sheets  
of rain,  
water everywhere

the monsoons  
of Vietnam.

cloud cover--  
the jets  
fly low

"from Alameda,"  
he says.

roars  
never heard  
so loudly.

he listens  
for other planes  
from Vietnam.

as planes  
fly over  
Oakland.

let me cover  
your ears.

the planes  
from Vietnam

or let me  
listen  
for you.

snow  
falls silently.

sirens

rain  
against  
my window

the screams  
of people

dying.

dark eyes  
open  
into mine

let me  
see  
for you

Oakland  
helicopters.

Vietnam

let me  
hold you

I have never  
known pain

bombings again  
like years  
gone past

Vietnam  
again

let me cover  
your scars  
with my body

unscarred,  
I guess  
at emotions

give me  
your pain

relax

forget

wind and rain  
against the house  
this year was dry

planes  
climbing  
over Oakland

they feared  
the fires  
to come

Vietnam

can you tell me  
what it's like

not to fear  
anymore

death

the bombings  
again

can't you rest

the whole damned  
commitment  
again

when you look  
at yourself  
in the mirror

slick streets  
wet  
with rain

do you see  
pain

Vietnam

is that  
what keeps you  
working

Alameda jets  
and bomb threats

I know all  
the words

let me  
hold you

I can evoke  
your pain  
in others  
in myself

riot-gear  
policemen

let me  
comfort you

jets

teach me  
your pain

rain

Vietnam

screams choked  
in dying throats

words  
no longer  
work

I will forget  
the words

teach me

Vietnam

and rain

fear

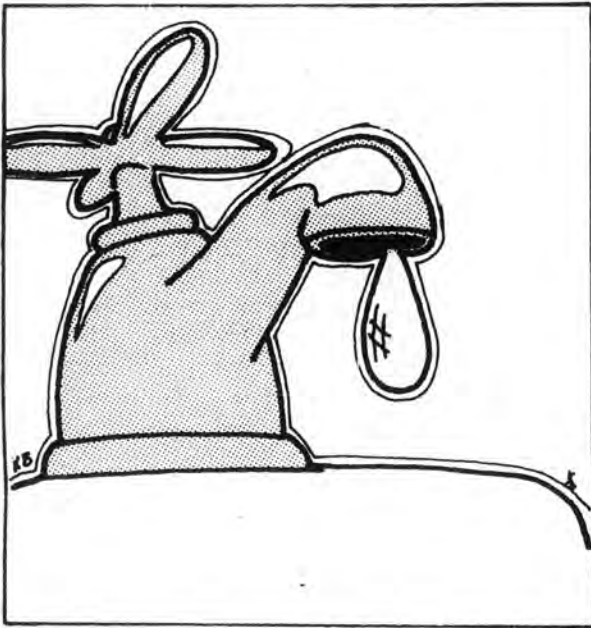
unfeared

I can no longer  
comfort you

I close your eyes and see the jungle.

by Jean de Vault

## the water we drink



The Environmental Protection Agency will try to determine the health effects of contaminants found in drinking water throughout the nation.

Preliminary results of an EPA study found small quantities of organic chemicals, some of them linked to cancer, in the water supplies of 79 cities tested. Various additional chemicals were found in the water of five other cities where more comprehensive studies were done.

The 79 cities were chosen to provide a representative cross-section of US cities.

Russell Train, EPA administrator, says there isn't any immediate reason for residents of the cities to stop drinking the water. But he said, "the chemicals are a matter of concern" that warrant further study to find how significant they are to human health at the levels found and what can or should be done about it.

"The problem of organic chemicals in public water supply systems exists throughout the country," Train added. He predicted that the agency will eventually find similar contaminants in most of the nations water supplies that are disinfected by chlorination.

The EPA checked in 79 cities for six so-called "volatile" organic chemicals, four of which are formed during chlorination. The six chemicals are chloroform, bromodichloromethane, dibromochloromethane, bromoform, carbon tetrachloride and 1, 2 dichloroethane. EPA officials said chloroform and carbon tetrachloride are suspected carcinogens, or cancer-causing substances.

All 79 water supplies surveyed contained some chloroform.

The cities that were studied in depth for other chemicals besides the six organics were Miami, Seattle, Philadelphia, Cincinnati, and Ottumwa, Iowa. All the water except Philadelphia's contained dieldrin, a widely used pesticide labeled carcinogenic by the EPA. Last fall the EPA banned dieldrin for all but minor uses.

Miami and Philadelphia water also contained another carcinogen, vinyl chloride. Officials said the vinyl chloride in Philadelphia probably came from various chemical plants, but they couldn't explain its presence in the Miami water. Long-term exposure to vinyl chloride gas, which is the raw material for the widely used polyvinyl chloride plastics, has been linked to a rare but fatal liver cancer.

Train said a continuing study also found asbestos fibers in the water supplies of San Francisco and Seattle. Asbestos in water supplies has been controversial in a number of areas, including Duluth, Minn.

Officials said the sources of the organic chemicals found haven't been pinpointed but could include sewage and water-treatment processes, industrial discharges, and rural and urban water runoff. Train said the dominant factor influencing the creation of the chlorination by-products was the general organic level of the water, "provided sufficient chlorine was added to satisfy the chlorine demand." He added that chlorination remains the "single most effective" method of preventing diseases like typhoid, cholera and dysentery, and that its benefits outweigh the newly found risks.

Train said many alternative water treatment processes are under study and some show considerable promise for cleaning up the chemicals found.

In March, the EPA proposed standards that set limits in drinking water for organic and inorganic chemicals and pesticides. The standards would be enforced by states if adopted. Train said the proposal, which would not become effective until December, 1976, might be changed as a result of the new findings. Most of the organic chemicals in the study weren't covered by those proposals.

wall street journal

## how the acacia got its teeth

In eastern Mexico live a variety of acacia shrubs and marauding ants. Most acacias have thorns, bitter leaves, and other protection against a hungry world. One, the "swollen thorn acacia" learned to encourage a species of ant to monopolize it as a food source and kill or run off all other predators. Enticements gradually included nifty water-proof swollen thorns to live in, handy nectar fountains, and special ant-food buds at the leaf tips. The ants, whose interests increasingly coincided with the acacia's, learned to inhabit the thorns, patrol the acacia day and night, attack every acacia-hungry organism, and even prune away invading plants such as vines and tree seedlings that might shade the acacia. And the acacia gave up its bitter leaves, sharp thorns and other devices, and now requires the acacia-ant for survival. And the ant-colonies can no longer live without the acacia. Together they're unbeatable. Moral? Useful now is necessary later.

- daniel h. janzen, co-evolution quarterly



## cypress island report

As an addition to the state system of natural area preserves, The Nature Conservancy has purchased 156 acres on Cypress Island from the Whitworth Foundation for resale to the State Department of Natural Resources. It is the third preserve in the state system; the others being the Mima Mounds, Goose Island, and Sand Island. A fourth preserve on the Mima will become official next August. However, the Eagle Cliff Natural Area on Cypress Island is the first such preserve to be acquired through purchase from private owners.

The Whitworth Foundation, unaware of the environmental significance of Cypress until they were informed of this by the Save Cypress Island Committee, has intended to log its holdings of over 900 acres on the northern part of the island. This is intended to be a money making project for Whitworth College in Spokane.

The Nature Conservancy, in addition to making the interim purchase of the natural area from Whitworth, has asked the Foundation to call a moratorium on logging and to seek (with TNC's help) eight or ten conservation minded purchasers willing to donate development rights or easements on the property to TNC. At this time there appears to be no further state or federal mo-

ney available for land purchase on Cypress. Most of this 5500 acres island is held by two owners, Sam Emmanuel and the Foss family trust administered by Whitworth.

Cypress has been described by the Department of Interior as the island, of all the San Juans, most suitable to be acquired entirely for public management. The Bureau of Outdoor Recreation, in proposing a national system of island trusts in 1970, recommended a San Juan Island Trust (comprising parts of San Juan County and all of Cypress) to be third in priority after the Casco Bay Islands in Maine and the Platte River Islands, Nebraska.

A 1973 National Park Service study of the San Juan Archipelago lists Cypress as having outstanding park potential. The Army Corps of Engineers environmental atlas identifies Cypress as a resource of national significance which should be preserved.

The new *Inventory of natural Areas* for San Juan County may be purchased by sending \$5 to The Nature Conservancy, 402 Grosvenor House, Seattle, 98121.

green rage -- sierra club - puget sound

## take 5 for wilderness

Throughout the Northwest, the Forest Service is doing land-use planning on all their lands including the remaining unprotected wilderness. Right now the Olympic National Forest is circulating a brochure on the area around Lake Quinalt. In general, the Forest Service tends to underestimate the national support for wilderness. It is sad but true that in the northwest, some land use plans have gone by for which only a few conservationists provided pro-wilderness comment. One way to remedy this is for every conservationist to get on the mailing list for several national forests, both inside and outside the state. If you were on the mailing list for every forest in the northwestern states, you would receive about one mailing a week. Can you spare the five minutes it would take to read them? Please try.

Of current interest are:

Olympic NF, Olympia, Wash. 98501  
Gifford Pinchot NF, Vancouver, Wash. 98660  
Beaverhead NF, Dillon, Mont. 59725 (they are planning more than 1 million acres of unprotected wilderness this summer)

For further information call the Northwest office, 632-6157.

green rage, sierra club - puget sound

# notes

## antibiotics: questionable cure-all

What are they? . . . How do they work? . . . What are the implications of their overuse???????

As the name implies, antibiotics work 'against life.' They attack bacteria, bacteria-like infective agents, fungi, and even some viruses, while on the whole (though by no means absolutely) leaving mammalian tissue alone.

Basically there are two different ways in which antibiotics function:

- one is by halting the growth of microbial colonies (bacteriostatic);
- the other is by killing the ineffective agents outright (bactericidal).

Each antibiotic focuses on a particular spectrum of 'infectors.' And they are generally categorized accordingly. Penicillin, for example, is considered a 'narrow spectrum' antibiotic, since it primarily attacks a group of bacteria called gram-positive. Whereas the tetracyclines are 'broad-spectrum' antibiotics, because they affect both gram-positive and gram-negative bacteria.

There are others, for instance nystatin, (which is used to treat yeast infections), which are only effective against fungal infections.

**Antibiotics may stop working after extended use, because bacteria develop a resistance to them. With the increasingly widespread and often indiscriminate**

**use of these drugs, antibiotic resistance is becoming a frequent occurrence with potentially hazardous implications.**

Drug resistance can develop in several ways:

- 1) certain bacteria can be induced by an antibiotic to synthesize an enzyme (not previously found in the organism), which literally destroys the drug molecule;
- 2) Almost every bacterial population, it is believed, contains mutants that carry a drug-resistant characteristic. When the treatment drug is administered, those bacteria which do not possess the necessary 'defensive' characteristics die and the few resistant mutants multiply and prosper.
- 3) The third mechanism, referred to as 'transferable drug resistance,' is the one which concerns us the most right now. It has been found recently that resistance to one or more antibiotics can be transferred from a 'resistant' bacteria cell to a 'non-resistant' bacterium by mere cell contact. Most significantly, this transference takes place not only between cells of the same species, but also bacterium of different species. It is possible, then, for a non-resistant, disease-causing species to become resistant to several drugs through contact with a resistant, though harmless cell.

Therefore, bacterial species which infect animals and not humans can transfer their drug resistant genes to bacteria of another species which DO infect hu-

mans.

People treated with antibiotics for a particular illness may in the future, find themselves immune to this same treatment for a recurrence of the original illness as well as other diseases.

On top of this, it has been found that not only those directly exposed to antibiotics, but also 'healthy' people are carrying these resistance factors in their bodies.

One way to become a carrier is through contact with patients who've been treated with antibiotics. Another is through consumption of contaminated animals products (many animals are fed low levels of antibiotics as growth stimulants).

A third possibility arises from the fact that studies have shown that bacteria containing resistance factors are present in natural waters - and are increasing.

As the use of antibiotics increases, so does the pool of resistant bacteria. So far we've been able to counteract this with the introduction of new and synthesized antibiotics. But it's questionable for how long this can go on. We have taken for granted the availability and effectiveness of these "cure-alls," but the day may not be far off when our accelerated technology brings us a public health disaster. . . .

- brookie gallager, menstrual review

## saving

## alpine

## lakes

After more than a decade of struggle by conservationists, the U.S. House of Representatives will hold hearings on legislation to classify Wilderness and other land in the Alpine Lakes region. This area is shown on the accompanying map. It is located east of Seattle, and is the closest mountainous environment to the populous central Puget Sound region.

Three proposals are before the House Interior Subcommittee on Parks and Recreation. One bill is sponsored by the forest products industry. It would establish a rock and ice Wilderness, but would leave to exploitation and degradation the lowland forests and valleys of this precious region. The Forest Service proposes a larger Wilderness and an array of other land use classifications, including such new terms as "management unit," "dispersed recreation zone," and "potential wilderness." These terms are smokescreens. They represent no change from present administrative arrangements, and if present trends are any indication, *Passage* readers can expect the Forest Service to use this jargon when the Mt. Baker Land Use Study results in land use management proposals.

**The only comprehensive land-use proposal being offered for the region is H.R. 3977, co-sponsored by citizens groups, including ALPS, the Sierra Club, the**

**Mountaineers, the Wilderness Society, FOE, WEC, Audobon, the North Cascades Conservation Council, and others. This bill would establish a 1,012,000 acre National Recreation Area with a 575,000 acre Wilderness in its core.**

Hearings will be held on this legislation in Seattle on June 28, and in Washington, DC on June 17. Hearings are expected in Wenatchee in July. *Passage* readers are urged to come to Seattle on June 28 to testify at these hearings. This is your first and probably last chance to tell the Congress how you want this land managed. To testify you must let the committee know that you plan to make a statement. The person to contact is Cleve Pennix, Staff Counsel, House Interior and Insular Affairs Committee, Subcommittee on Parks and Recreation, Washington, DC.

It is very important that all those who love the Alpine Lakes region make a special effort to come to these hearings and plan to testify. Even if this announcement reaches you too late to testify, send a letter to the Committee, addressed to its chairman, Roy Taylore of North Carolina, and ask that your letter be made a part of the official record. You can be sure that the corporations with the railroad land-grant checkerboard holdings in the Alpine Lakes

(Weyerhaeuser, Burlington-Northern, and Pack River) are logging to the maximum now and are marshalling loggers to go to the hearing in droves to oppose this legislation. If the people want to save the Alpine Lakes they had better turn up for the hearing on June 28 or forever hold their peace.

The hearing will be held at the Health Sciences Auditorium on the University of Washington campus. Expect an overflow crowd, so get there early!!

Major issues in the management of the Alpines Lake region are similar to those for other parts of the North Cascades. We are blessed with glorious scenery in this State, some of which is preserved as National Parks or Wilderness Areas. However, there are large acreages of unclassified lands, most of which are managed by the Forest Service. Conflicts between timber harvest levels and practices on these unclassified lands are evident all over the North Cascades. Moreover, recreational users have conflicts with one another unless there is a well-founded recreational management program. At present, recreational users of these regions are getting the short end of the stick because the Forest Service has much less than the required amount of funds to manage the recreational use of land in the region. Conflicts exist with other uses too, including utility corridors, road construction, aircraft landings, and mining.

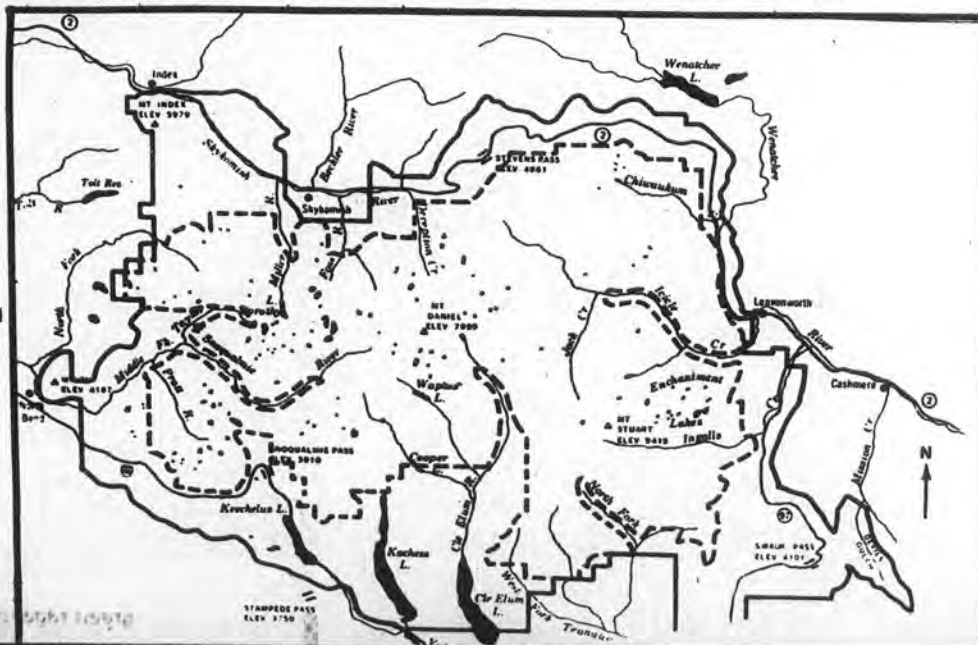
If you want the central Washington Cascades preserved, get prepared to testify on June 28. To do so, besides notifying the staff counsel of the committee (Cleve Pennix), you need to prepare a written statement for the record. It can be any length. If possible bring lots of copies (they want 40), but if you can't afford that many just bring one. You will probably only get a few minutes to testify, but what is important is that all those who love the land take a day off and turn out. Be sure to say you support H.R. 3977 in your statement, a bill establishing a National Recreation Area with a Wilderness core.

Let's see a big turnout in Seattle on June 28!

william beyers  
- ALPS Trustee, Seattle

proposed  
ALPINE LAKES WILDERNESS  
and  
NATIONAL RECREATION PLAN

— N.R.A. Boundary  
- - Wilderness Boundary



# men's voices

In the days of my infancy I was held by the man with the huge hands  
The roughness of his hands did not frighten me  
But his fear of his own tenderness frightened me  
In the days of my boyhood I ceased to be kissed by the man with  
the bristling whiskers

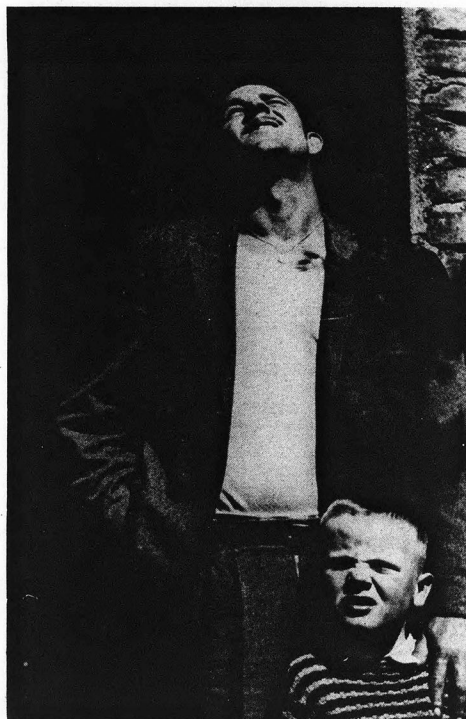
His whiskers did not tear at my flesh  
But the lack of his kiss tore at my soul  
In the days of my youth I held the hand of my brother  
and admired his naked beauty in the locker room  
His naked beauty did not frighten me  
But my own embarrassment frightened me  
In the days of my young manhood I learned to love women and hate queers  
The love of women has frightened me a little  
But not as much as the awful power of my hatred  
In the days of my manhood my hands have grown huge and rough and  
my whiskers bristle

My manhood has frightened me a little  
But not as much as the fear of the infant I hold in my hands  
The fear of the boy I dare not kiss  
The fear of the tender touch of my brother  
The fear of appearing queer.

— John

Morning bird calls pierce  
One by one  
The warm layers of oblivion  
Daylight finds me  
Naked among memories and fantasies.  
Thoughts wheel and tumble falling  
Into slots marked  
Anticipation and regret.  
And I rouse myself  
To catch  
The sometimes torpid  
Often rushing  
Trolley of my day;  
Slightly lonely  
Somewhat free.

— Jim Hansen



Wolfgang Schmitt

Opening the door I mess with keys  
and nervous noise  
expecting on entry to find loose goodbye scene  
and end-of-party atmosphere.  
Instead, you fifteen sit: friendly and fierce,  
and I rush past  
entering unknown space.

As I walked through the hallway  
the fifteen faces were all on me  
and my eyes were on the floor  
dust settled in its cracks  
and the walls  
spotted with grease;

As I walked through the hallway  
your fifteen faces on me  
the unknown space  
for you women  
in your women's group  
was me:  
man.

Me, man symbol and real.  
Me, man in all my effeminate grace.  
Me, man shyly stumbling.  
Me, man staring with blind eyes at your asses possibly.  
Me, man maybe honking horn at you as you walk on street.

And then the unknown space . . .  
I anxious to leave the house stay, waiting for invitation  
unknown space  
fifteen solid women solidly attack man, on principle  
unknown space  
he is in the other room  
unknown space  
they are in the other room  
unknown space  
from women's group to non-oppressive androgyny  
unknown space;

The walk to the bathroom was easy  
but as my urine splashed the water real noisy  
I moved aiming against the side of the bowl,  
real quiet;  
To obliterate the talk that arose out of your mouths  
and souls ceaselessly searching the present  
I sunk into radio,  
and you were all of a sudden  
real quiet . . .

And I decided that it was you who'd given up on me.  
Me, man product of ceaseless ancestral victory.  
Me, man endless victim of victimizing.  
Me, man in my slightly alien and universe of anxiety.

And as I inched through the hallway  
and past the bathroom  
and into the bedroom  
the unknown space  
for me  
was you fifteen unknown faces of suffering  
your Being defined by me and my bretheren as Body;  
unknown space  
it was I had refused to enter beyond talk.

And me, now floating freely in tight-tipped space  
will stand by you someday . . .  
unknown space . . .  
In perfect awareness of ten thousand ugly years,  
in this space we will look at each other,  
our human machinery blending in perfect dialogue.  
Standing proud  
we will dance past domination forever  
we will dance, forever into untrammelled desire.

— Paul Layton



Dorothea Lange

I love to hold men:  
cuddle up into their bulk  
feel their bodies working  
have a mustache entwine with mine  
feel their strength muted by gentleness  
purr and feel safe with them  
I want to struggle and grow with these men:  
share our feelings  
expose our fears to each other  
know we won't try to hurt each other  
try not to hurt any other person  
try to hurt the system that makes it all hard  
I have to do it:  
But I need your help,  
and you need mine.  
We have to do it together:  
Because we are men,  
and I love men.

— Gary

Six O'Clock  
Crowing cock  
Beneath the window  
By my bed.  
Chickens loose  
All round the yard  
Scratching up seeds  
In the garden of my dreams.

Chickens in pen  
Back in bed,  
I feel my slumber slipping  
As I watch the grey sky turning  
And feel that special yearning to  
Be enveloped in  
The warm arms of  
Of your presence.

Wish you were here.

—Jim Hansen

### Official statement of the United Farm Workers of America, AFL-CIO.

At the initiative of California governor Edmond G. Brown Jr., a historic accord has been reached on legislation to resolve the California farm labor dispute. The United Farm Workers of America and the state's major agricultural interests took part in negotiations in the governor's office which resulted in a compromise farm

boycott of non-UFW grapes, head lettuce and Gallo Wine. Faced with the prospect of years of unending consumer pressure, growers were anxious for an end to the boycott. Until the bill takes effect the boycott is necessary to keep the growers honest and maintain their incentive for supporting the free election mechanism contained in the Brown bill. A continued boycott will forstall the signing of addi-

cluded in a viable collective bargaining agreement.

A grower may stand to lose \$200,000 due to Union wage increases and other fringe benefits. For considerably less money he can hire slick labor relation lawyers to stall or even preclude the signing of union contracts. A union can be recognized to death and never sign a contract. The Farm Workers can win as many elections

ience mechanisms, hiring halls and union security, forced mechanization and medical plan contributions. Unless the farm workers maintain their support among consumers in North America and Western Europe it will be very difficult to secure these benefits in contract negotiations.

You do not win the hearts and minds of growers through winning elections and gaining recognition. The employers we



# Victory & Struggle

labor bill that both sides of the dispute, support.

The Farmworkers compromised its original legislative position to gain a bill that guarantees farmworkers right to choose their own union representation through secret ballot elections. A special session of the California legislature is considering this bill and it is hoped that it will be enacted in time for free elections this fall.

A crucial factor in convincing the growers to accept the compromise was the increasing effectiveness of the Farmworker's

ional sweetheart contracts before the fall and will remind the growers that farm worker support within the cities remains a potent force against in-house company farm unions.

The boycott is also vital after the bill is passed and elections are held. The National Labor Relations act is replete with examples of employers who fought unions after recognition was gained by surface bargaining—going through the motions of negotiations while refusing to talk about the gut issues that must be in-

as we choose, but unless the workers have the economic tools to pressure the growers into signing contracts the union recognition is meaningless.

The great industrial unions of the 30s and 40s were able to gain their first contracts and build their unions because they enjoyed the support of the American people through the consumer boycott. Farm workers deserve no less.

Traditionally, California growers have resisted some of the Farm Worker's most crucial demands: pesticide control, griev-

boycott today, Gallo and growers in the Lettuce and Grape industries without union contracts have been rabidly anti-union in the past and there is no reason to believe a farm labor law will change their attitude. The boycott remains the Farm Workers most important non-violent weapon and the surest means of finally restoring peace in the fields.

United Farm Workers P.O. Box 46289  
Seattle, Wash. 98146 325-1315

## Angola: Civil War Brews

Angola has won its war for independence from Portugal, but there may be a brutal civil war there before the first national government is created.

For the second time this year forces from the two major liberation movements, MPLA (Popular Movement for the Liberation of Angola) and FNLA (National Front for the Liberation of Angola) are fighting it out with heavy mortars, rockets and bazookas.

MPLA is the left wing of the liberation movement and has its main strength among the poor in the slums that surround the capital city of Luanda. MPLA sympathizers have also led major strikes: dock workers, railroad and bank workers.

Over 1000 people are reported killed in the last round of the fighting. In earlier fighting this year there were two days of street fighting before an uneasy truce was enforced by Portuguese soldiers. In that fighting groups of MPLA supporters were rounded up by FNLA groups, taken into the countryside and shot.

The stakes are high in the struggle for Angola. Angola has a huge trade surplus

based on exports of coffee, diamonds, oil and iron ore. In the last few years its economy has grown rapidly and Luanda, the capital is considered one of the fastest growing cities of the world.

But this growth only thinly covers up the misery of the masses of the people. Out of a population of 5.1 million, 1.1 million are wage earners who earn less than one dollar per day.

The other four million depend on subsistence agriculture. The average income of agricultural workers is under \$80 per year.

These five million are the people who have fought so bitterly for freedom since

1961. They are the people who the United States government is once again trying to force into a new form of slavery.

What the U.S. government wants in Angola is very clear. It is heavily backing FNLA through the government of neighboring Zaire. It is out to split and crush MPLA and bring to power a government led by FNLA and backed by the white settlers.

The whites, who are a powerful heavily armed population of five hundred thousand are flocking to support a third organization called United For A Total Liberation Of Angola (UNITA). The U.S. Government wants to see FNLA and UNITA united into a powerful right wing party that would insure the investments of companies like Gulf Oil.

The FNLA also enjoys support from China who fears that the MPLA may be sympathetic to rival Soviet Russia. The civil war is thus opening Angola to penetration by world powers, west and east.

Workers Power



Time is rapidly running out for racist rule in white South Africa. A few years are all that remain to the white settler regime in Rhodesia.

In Pretoria and Johannesburg, the rulers of South Africa know their racist rule can not last much longer.

The white South African government today is trying to redraw the political map in the Southern half of the continent. It is also promoting a new concept of relationships with independent black states. The word it uses is "detente."

South Africa's concept of detente is very simple. It means friendly relations with the most right wing independent black states, and helping them to crush militant liberation forces.

Last October Prime Minister John Vorster announced that he was ready to withdraw 14,000 South African police who

are aiding Rhodesia against black liberation forces. Vorster's declaration badly frightened his friends in Rhodesia who believed that he was ready to end his support of white rule in Rhodesia.

But Vorster's aims were somewhat different. His concern is to make the black

liberation movement in Zimbabwe tied to Kuanda and South Africa so that if black leaders ever do take power they will be friendly to South Africa.

To prepare for this happy ending one thing was necessary; to crush the militant leadership of ZANU (Zimbabwe African National Union), the revolutionary wing of the Zimbabwe resistance struggle.

Last winter South Africa helped set up negotiations in Zambia among liberation forces and the Rhodesian Regime. The South African government pressured Ian Smith into releasing Ndabaninge Sithole,

president of ZANU from detention in order to attend.

Rhodesia made a clear simple offer. Liberation forces should disarm themselves and surrender in return for further negotiations. When ZANU rejected this the negotiations collapsed.

Sithole has now been thrown back in prison in Rhodesia. He will secretly be charged with trumped up charges of plotting to kill other black leaders.

Under the guidance of South Africa, the U.S. and Britain, Kuanda's government in Zambia has begun a brutal drive to crush ZANU. Its chairman, Herbert Chitepo, was murdered. 1400 ZANU supporters in Zambia have been arrested, their offices smashed and their assets seized.

South Africa controls the economy of Zambia through the Anglo-American Corporation. Its slogan of detente means it intends to run Rhodesia or Zimbabwe the same way, whatever the color of the politicians in power.

The final destruction of South African power will be a revolution of its victims from within. The revolution in South Africa will signal the final victory for liberation of Zimbabwe and all of southern Africa.

Workers Power

## S. Africa: Time Running Out

# The Wicked Fleeth...

Five thousand of the Vietnamese evacuees arriving in the United States were paid operatives of "Operation Phoenix," according to an official of the U.S. Agency For International Development.

Operation Phoenix, which operated in Vietnam from 1967 to 1972, consisted of the assassinations, kidnapping and torture of suspected Viet Cong sympathizers. According to Assistant Secretary of Defense Dennis J. Doolin, 26,369 Vietnamese civilians were killed under the Phoenix program and another 33,358 were imprisoned without trial.

The AID official who gave the 5,000 figure to the San Francisco examiner said, "Most of these (evacuees) were the heads of various Phoenix programs. L. Dean Brown, who heads the U.S. "refugee" airlift operation, admitted to Congressional testimony on May 5th, that Operation Phoenix operatives were considered to be among the 50,000 Vietnamese whom the U.S. government considers "high risk personnel" who would possibly be killed by Vietnamese liberation forces.

Dean refuses to reveal how many Phoenix operatives are among the evacuees, but if the 5,000 figure is correct they would comprise 15% of the total number of heads of households brought over. According to the North American Congress On Latin America (NACLA), "Most Phoenix field operations were performed by small mercenary units organized and financed by the CIA and composed large-

ly of Vietnamese ex-outlaws and bounty hunters."

Wayne, Cooper, who served as a Phoenix adviser in the Mekong Delta, said that the program's "function was to use Vietcong techniques of terror(sic)--assassinations, ambushes, kidnapping and intimidation against the Vietcong leadership."

Jeffrey, Stein, an ex-army intelligence officer stationed at Da Nang, told an interviewer in 1971, "Phoenix operatives are much higher paid than ARVN soldiers. That is one reason why the funding goes through the CIA. The more important reason is the direct control the Americans have over these operatives.. At times they can be seen roving through villages neutralizing (assassinating) whom ever they come upon, bringing in the head to the local Phoenix office and receiving a nice bonus for eliminating a VCI (Vietcong Infrastructure) tax collector."

Several government sources which corroborated the initial Examiner report said that very few of the actual triggermen or torturers were among the 5,000 evacuated. Most of them were top officials and secretaries, claimed Robert Gould, an ex-state department official who was an architect of the Phoenix Program.

John Marks, another ex-state Department official and co-author of *The CIA The Cult Of Intelligence* said "The people who were saved were the bosses of the torturers." LNS



## Nutrition Plan Axed

A special food program for low income families providing extra nutrition for women infants and children known as WIC has been sacrificed by liberal congresspeople in their efforts to save a nutrition bill aimed primarily at middle class families.

Carl Perkins, sponsor of the house bill, thought he could appeal to conservative elements and insure passage of a ceiling on the school lunch program if he included the WIC program without guaranteeing its funding or implementation. He

was wrong. The ceiling on charges for the school lunch program did not pass. Anti-hunger forces have consistently tried to include programs like WIC in a "Section 32" provision. Under this section funding comes from import duty rather than the U.S. Treasury. Treasury allocations must be approved by the conservative appropriations committee.

The WIC program now operates under the auspices of the Department of Agriculture. It is designed to implement the diets of low income pregnant and nursing women plus infants and children up to four years of age, providing foods high

in specific nutrients found to be low in the diets of low income people.

Plagued from the beginning by impounded funds and lack of interest on the part of USDA officials, the WIC programs have only recently begun to operate at near capacity. Approximately two years passed between the enactment of the program and the time in which local agencies actually began to distribute the food.

An analysis of the government's food policy reveals that the U.S.D.A administers programs not to aid hungry people but to insure markets for the food

industry and shape uses and purchases by the government in line with this policy.

WIC supporters must now push for section 32 provisions in the Senate version of the nutrition bill.

Originally it was hoped that the Perkins bill would combat the Ford administration's assault on the nutrition programs. In December Ford proposed to drop WIC as well as other programs such as school lunch, summer feeding, etc.

The Ford formula for funding would have screened many Americans out of eligibility and resulted in less money. States would then choose between politically popular programs and the needs of the hungry. Amendments have been offered that would eliminate a ceiling for funding to the states and guard against this contingency.



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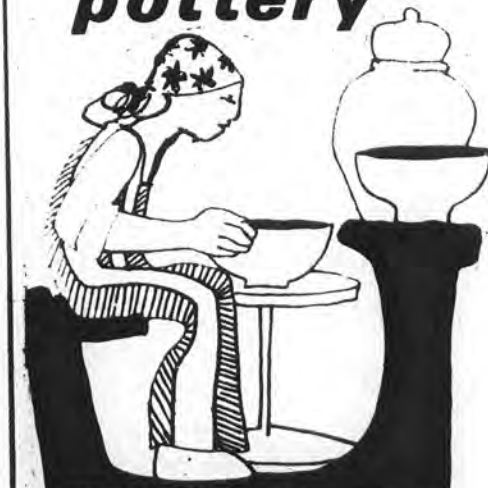
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# Lummi Education Center



Photo by Marilyn Morganroth



Photo by Elthea Wilson

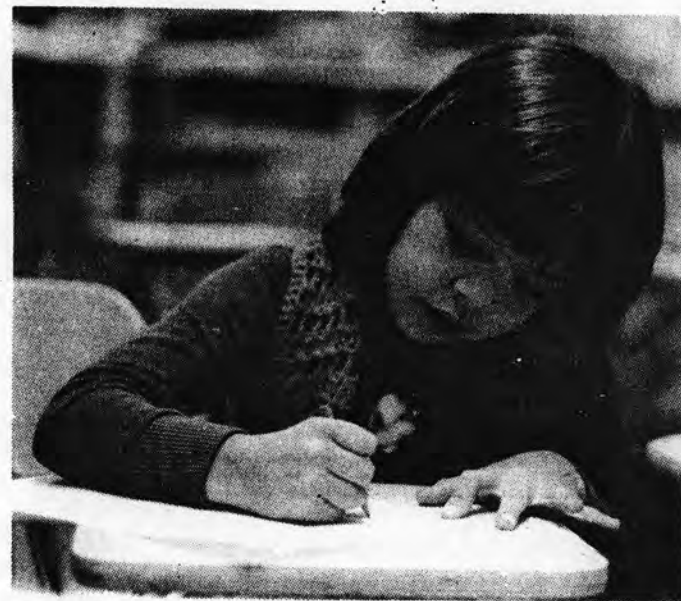


Photo by Wilma Soloman

## 1974-75 Photography Class

*Almost all of my school years I have attended public school. Sure, there are some Indian students and a few Indian counselors, but all the teachers are non-Indian and they have views of white man.*

*When I tried going to public school, I was interested in the Northwest Indian culture class, but tribal elders and other tribal people were hardly ever invited to participate. We didn't study anything about the Lummi Tribe or our treaties. They just study an outline about some of the Northwest tribes and their culture.*

*Young Indian kids don't even get the opportunity to learn about the Point Elliot Treaty which I think is just as important to non-Indians as to Indians.*

*I think schools should have Indian teachers to teach Indian art. It would hold a lot more interest for the Indian students and at least there would be something to encourage them to go on and fulfill their pride.*

*--Diane Marie Phair*

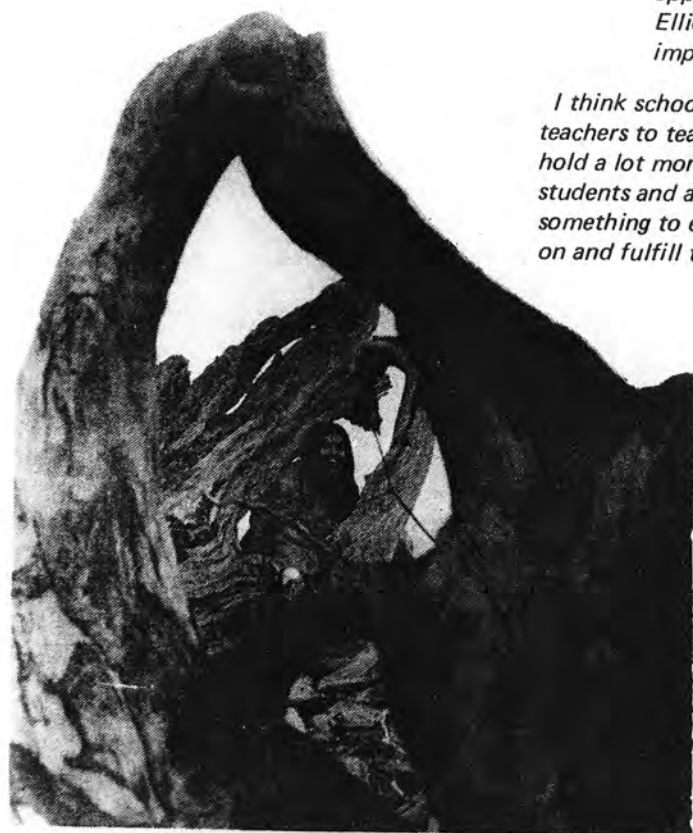


Photo by Lorna Wilson



Photo by Tulie Soloman

# That These People May Live

## life on the pine ridge reservation



(PNS) — "That these People may live" is the repeated refrain in the traditional religion of the Oglala Sioux.

When an Indian prays to the Great Mystery, he (sic) asks for the welfare of all his people and does not mention himself, except perhaps as a possible sacrifice. In this new era of civil warfare and great hardship, those who chant the ancient prayer ask for harmony rather than buffalo.

The barren land of the Pine Ridge Reservation does not welcome growing things. At times, blizzards leave cattle frozen and buried in their tracks. During the arid summer temperatures reach 115°.

Timber is sparse and stunted, vegetable patches are choked by drought and insects, the full blood Indian dies at 42.

Those partners of poverty — alcoholism, tuberculosis and suicide — have claimed far more lives than any of the struggles between the American Indian Movement and the tribal — and U.S. — government.

Oglala Sioux have an alcoholism rate five times the national average and die of cirrhosis of the liver 3.2 times more often than other citizens.

Tuberculosis claims 14.9% of the population — more than 5 times the rate for all other races in the United States. Suicide is at least twice — some estimates are 5 times — as frequent on the Reservation as in the rest of the nation.

WHY? The 1974 Department of Health, Education and Welfare (HEW) report which presents these statistics cites "substandard housing, malnutrition, enforced idleness and low educational attainment."

Death and despair breed here. The nomadic life, great hunts and elaborate religious ceremonies have been replaced with funeral processions, the welfare office and intoxication. Most of the grazing land is rented by white and near-white ranchers for \$2 an acre a year. They can afford the livestock to make it profitable, while the Indians live in settlements ranging from 5 to 1200 on the remaining unproductive acreage.

Entertainment — except for inebriation — is difficult to find. There are no movie houses, museums, concert halls, theaters, restaurants, bars or parks on Pine Ridge Reservation. In its 4,353 square miles, there is one public library and one bank — both in the predominantly white village of Martin.

No public transportation exists either on the Reservation or to towns outside. Those without cars must pay \$20 to "rent a ride" to the "capitol," Pine Ridge Village, which holds the hospital, jail, courts, welfare offices and all branches of the Bureau of Indian Affairs.

The white towns which border the reservation are ramshackle, sleazy collections of bars, liquor stores and gas pumps without even a public toilet. All profit from the reservation's needs. A single liquor store in the tiny town of White Clay netted \$200,000 in 1974. The motels and bars of Chadron and Gordon, Nebraska reported similar earnings from Indians and from tourist dollars that pass through Pine Ridge unspent.

The FHA recently rejected as "unfeasible" a loan request for building a motel in Pine Ridge — to capture some of those tourist dollars.

HUD is building some "cluster housing" projects on the Reservation, but more than one third of Indian homes are log cabins, some older than this century, chinked together with mud or covered with stucco. Another 54% are wood frame buildings, many of them substandard according to HEW.

Almost half of the Indian population reside in one or two room houses, generally heated by wood stoves. HEW investigators found one family of 21 persons living in one room.

Only 40% of Indian households have water pumped into their homes. Another 30% have pumps in the yard. The rest carry water from neighbors, creeks or community houses.

More than half use outside privies.

What happens, then, to the \$24 million in federal funds pumped thru the Pine Ridge Reservation each year?

Sizeable portions go to education, health facilities and general maintenance of public buildings and roads. The rest is delegated to a less specific area — "administration and tribal programs". Former BIA superintendent at Pine Ridge, Albert Trimble, charges that the corrupt administration of Tribal President Richard Wilson siphons off the remaining money.

A government commission is now investigating charges of fraud and corruption. Trimble has recommended they "put some guarantees or teeth into some of the provisions so this money gets down to the people it's supposed to be serving."

"The grassroots Indian — the full blood — is only supposed to live 42 years and gets only an 8th grade education. That's the man (sic) the tribe points to when it asks for funding," Trimble said. "But when you see them get only welfare — and grudgingly at that — it kind of shakes your faith in what this system is supposed to be about."

Trimble says that Wilson uses nepotism and favoritism in his appointments, and has abused every program designed to help Indians become self-reliant. Wilson's brother, Jim Wilson, is the \$25,000 a year head of the tribal planning center, Wilson's cousin is the Housing Director, Wilson's uncle runs the realty office, Wilson's son — who was fired from the police force for drunkenness and brutality — is a Tribal Ranger. The list continues.



"There's nothing in tribal law against nepotism," Wilson counters.

This is evidently true. The tribal code also permits Wilson to appoint his friends as judges and probation officers — the law does not require that these positions be held by persons with legal training.

As a result, there are no lawyers in the tribal court system, except the prosecutor, nor a public defender for the indigent. These men dispense justice — there has not been a jury trial on the Reservation for 5 years.

Trimble himself, an Oglala Sioux who grew up on the Pine Ridge Reservation, is the rare Indian who has risen beyond menial laborer or policeman in the BIA. Even his strongest critics concede he is honest, concerned and intelligent. Morris Thompson, Commissioner of Indian Affairs, recently "re-assigned" Trimble to another area to lessen the tension between the BIA and the tribal government.

Wilson freely admits that he had been lobbying in Washington for months to have Trimble removed.

"It took some time and it took some doing," Wilson said. "Finally, they removed him."

"I know the Wilson background," Trimble said. "Hell, he lived a whole life of exploiting Indian people around here. His dad was a bootlegger. He's been a bootlegger himself."

As bootleggers, both smuggled liquor into the Reservation, where it is banned by tribal ordinance, selling it at inflated prices and offending the taboos of the traditionalists against alcohol, dope and guns.

Trimble says "Wilson was close to being indicted for ripping off (HUD) housing program funds here 4 or 5 years ago. That's a matter of court record."

"Anybody who knows Dick Wilson's history knows that sooner or later, you're going to come up at odds with some of his designs. I had no illusions but I thought I could stand up to it," Trimble said.

With his small group holding almost all the wealth and power, Wilson's Reservation government feels free to act as it wishes. Wilson has attempted to ban assemblies of 3 or more people, according to AIM leader Russell Means, and often disrupts funerals, wakes and religious ceremonies.

During a recent wake for an AIM member, 2 uniformed policemen invaded the home and confiscated the guest Book. Wilson has forbidden Sun Dances — the religious event of the year — except the annual event organized by his brother, Jim.

Senator James Abourezk (D-South Dakota) called Pine Ridge "a police state" when he discovered that police were photographing and intimidating the Indians that came to testify at hearings about conditions there. Though Abourezk ordered a halt to such practices, there is every indication that they continue in this government of men and not of law.

"So no matter what Mr. Wilson says," Trimble concluded, "this tribe of Indian people are just not that much better off for his being here."

Out on the deserted prairies in secret midnight ceremonies, the Oglala holy men continue to pray that these people may live. In spite of poverty, disease and Dick Wilson.

by cheryl mccall

# Notes from

## City Council

### Mayor's board

Among the items passed on third and final reading at the Bellingham City Council meeting June 9 was an ordinance conveying certain Whatcom County property to the County Health Department in order for them to enlarge their present building. Also passed unanimously were ordinances appropriating \$6550 to the county museum for the study of Indian artifacts, an ordinance limiting the number of main buildings allowable per parcel of land and, under the same ordinance, allowing the building of crematories in light industrial areas.

Under ordinances and resolutions up for first and second reading, the Council approved an ordinance authorizing the mayor to enter into contract for purchase rights of a section of land between Boulevard and Bellingham Bay to be used for the proposed Boulevard saltwater park.

The subject of the Mayor's Advisory Board came in for some heated discussion when Don Wheeler, chairperson of that board, presented the Council with some proposed changes to the ordinance which created the board. The board was formed over the mayor's objections by the Council several years ago to investigate matters of long-term importance to the city and

report their findings to the mayor on a continual basis. The mayor, however, in what is seen by some as a protest against the creation of the board in the first place, has given them very little to do. Wheeler's proposals to change the board would, he said, make it more effective. As it stands now, all fifteen members must meet, deliberate, decide, and present their findings to the mayor on a single issue.

Wheeler would like the board to be able to form sub and ad-hoc committees which would work independently and report their findings without having to go back through the whole fifteen-member board.

Council member George Drake asked Mayor Reg Williams if he, the mayor, felt that he had the authority to appoint any committee on any problem with any kind of structure he wanted without approval from the Council. When Williams replied that he did have that authority, Drake moved to repeal the ordinance, creating the board altogether. However, this move did not have much support among the more conservative members of the Council, who see this board as a kind of check on the mayor's authority. It was finally moved and passed to allow the requested ordinance changes.

### Beasts behind bars

The Public Safety Committee received the recommendations of the ad-hoc citizens committee on animal control on June 10 and immediately became embroiled in a debate about what to do with them.

Chief of Police John Burley took issue with a recommendation that the police department take charge of issuing animal violation citations.

Everyone agreed that some standard operating procedures should be written for the animal control people but it could not be decided whether the Humane Society, the police department, the mayor, or the city council should be re-

sponsible for writing them.

Among the recommendations of the committee are a strict leash law to be in effect when a dog is off the owners' property and that the entire issue be put to a vote in November before any new law is put into effect. It was also advised that the present ordinance be amended instead of a new one being written.

Also in the works is an assessment of \$55,000 a year on the railroads in Bellingham. This represents about \$1 per foot of in-city track and will probably be used to repair railroads in Bellingham. It is also seen as an incentive to the railroads to remove track that hasn't been used for years.

### Imus stymied

At a public hearing of the Bellingham City Council June 2, Jacaranda Corporation's petition for certain street and property vacations was again up for public hearing. This was because the vacations was again up for public hearing. This was because the vacations had been improperly advertised the first time. Ken Imus has wanted to build a four-apartment complex at the Southside entrance to Chuckanut Drive. Council member George Drake and City Engineer George Martin again expressed concern over the possible traffic hazards which would result from a

multi-unit dwelling at that location.

Also up for hearing was a petition from Time Oil to build a new service station at 2900 Eldridge. Residents of the area opposed this petition on the grounds that a service station there would contribute to traffic problems and noise pollution.

There were also petitions for a change of zone from Suburban to RL-1 at 931 Yew Street, and a hearing for a petition to demolish a building at 1114 Indian Street. A change from Suburban to RL-1 zoning lowers the footage required for the building of a multi-unit dwelling complex.

### Carpets tax?

The Bellingham Finance Committee met June 2 and recommended several actions. The first would authorize the allocation of \$16,000 for the Burlington Northern-owned piece of land for the proposed Boulevard Park. The second action is a plan to redecorate the City Council Chambers. The first stage, at a cost of \$350, would re-arrange the existing furniture and the second stage would involve installation of carpets, pictures, and folding chairs. It is hoped to eventually close down the balcony seating opposite the ground floor public gallery.

Also discussed at this meeting and in more depth at the June 9th Finance Committee meeting were additional sources

of income for the city. Council Assistant David Boe, at the request of the Committee, had researched a number of areas in which the city could get additional revenue. These include admission taxes, business and occupation taxes, and payments in lieu of taxes on tax-exempt properties like the hospitals, Western Washington State College, and the Port of Bellingham. The admissions tax, that is a tax on admission fees to all public events in Bellingham, is being seriously considered and a public hearing on it will be held June 23 at the Council meeting. Boe says that unless the city starts using some of these additional areas of revenue, it will be in serious financial trouble by 1980.

### Bikes licensed

The Bikeways Committee appeared before the Public Safety Committee June 3 and made several recommendations. Tim Wahl, chairperson of the committee, expressed the need for a local registration procedure. He said there are bills currently in the Legislature which would require a permanent metal marking on bicycles, an annual fee and possibly a competency test.

Wahl also said the law as it now reads is that whenever a useable path has been provided for bicycle riders next to the roadway, it must be used by bikers. He would like to see the words "if practical" inserted. He pointed

out that under this law a sidewalk could be interpreted as a useable pathway.

As for illuminating equipment Wahl did not see the need for an electrically powered tail light, and John Hermann, chairperson of the Public Safety Committee, agreed that reflective devices properly used would be much more effective in providing visibility to drivers approaching from the rear. Pedal reflectors were considered especially good for this purpose.

Wahl also said he saw a need for more enforcement of existing laws applying to bicycles.

—sherry partlow



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## Women at Work

# Holes In The Social Security Blanket

Despite amendments in the past forty years, Social Security has just not kept up with these changing times. Some of the inequities are:

1) Sex discrimination in employment begets sex discrimination in retirement benefits. The years of exclusion from "man-paying" jobs continues on into our old age. Women who are full-time earners receive about 58% of their male counterparts, neglecting discrimination in occupations. Since women typically earn low wages, they also receive low benefits as retirees or disabled workers.

2) Women are punished economically for motherhood. The long periods women are out of the job market for child rearing show up later in reduced benefits.

3) The regressive nature of the payroll tax falls heaviest on the lowest paid, most of whom are women.

This is part of the price we pay for limiting Social Security to payroll deductions. This tax has increased 800% during the last 20 years—more than 10 times the cost of living rise.

4) Pay twice—collect once. All wage earners pay into Social Security at the same rate, regardless of the family situation. But benefits go to individuals and their dependents. When more than one person works in the family, retirement income may be no greater than if only the presumed breadwinner paid into the system. The employed wife receives no benefit from HER "contribution."

5) The arbitrary rule. If a homemaker is divorced by her husband after nineteen

years of marriage she loses all rights to social security as his dependent, even though her labor at home made possible her husband's labor at work. One more year and she would have squeezed under the wire. If marriage as a partnership is recognized at twenty years, it could only be one-twentieth less so after nineteen years.

6) The "catch 65's" of homemaker dependency. Homemakers have no coverage for disability. They are not eligible for any benefits until the covered spouse retires. Even women divorced after twenty years of marriage cannot collect until the former husband retires. If they were older than their mates, they may not be eligible until they reach 75. Since Medicare is tied to Social Security, dependent wives who fall through the cracks may lose medical benefits as well.

7) The impact of inflation is a further squeeze on skimpy dollars. Each inflationary year inflicts another cut in the real income of those who are already on the borderline of survival. Widows who outlive the breadwinner by many years experience the cumulative effect of inflation. Hard money paid in usually ends up as minimum social security payment to the widow.

8) Earned benefits versus handouts. If the concept of having earned one's retirement benefits is important to wage earners, it is equally important to homemakers. If staying home and taking care of children is so important to the fabric of American society that we are denied day care centers for that reason, why are we not entitled to retirement benefits like other workers? The largest body of workers still uncovered by what purports to be a universal retirement system are homemakers.

9) The widow's gap. When the youngest child reaches 18, the widow's benefits cease, until she reaches 60 or is totally disabled. Yet the homemaker at 50 faces severe job handicaps because of her age, sex, and lack of "recent job experience." She is not eligible for AFDC or

medical benefits, and in many states not even General Assistance. Her plight is exploited by those seeking cheap labor.

10) The displaced homemaker. There are from 1 to 3 million or more women who have fulfilled a role lauded by society who find themselves "displaced" in their middle years, through divorce, widowhood, or other loss of family income. Too old to find jobs and too young for social security, their numbers are growing too large to ignore any longer. They are victims of changing family roles, "liberalized" divorce laws and age and sex discrimination, to say nothing of inflation. This problem demands our immediate congressional attention.

Those are some of the special inequities of Social Security as they impact on women. Both short-range and long-range solutions must be sought.

### SHORT RANGE

1) Support of the Rosenthal reforms which address several of these ten problems, while seeking to make social security a more viable retirement system for the entire population.

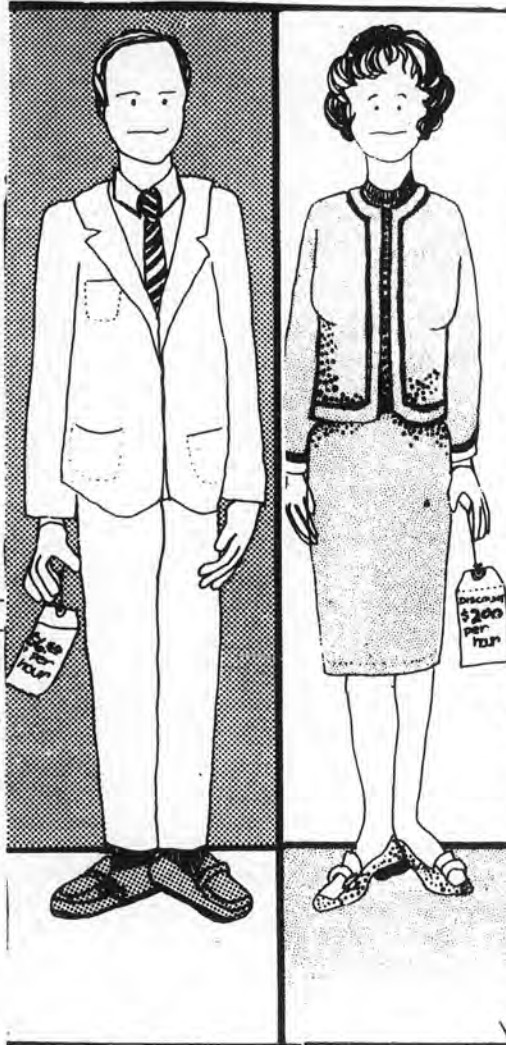
2) Support the Fraser plan, which views marriage as a partnership, with credits going to both partners on an optional basis, similar to our joint income tax return. Legislation incorporating this principle is currently in preparation, with introduction expected this summer.

3) A Senate equivalent of the Equal Opportunity for Displaced Homemakers Act, which was recently introduced by Rep. Yvonne Burke, which would provide multi-purpose service programs to help such persons move from dependency to self-sufficiency.

### LONG RANGE

The issue of income maintenance needs a whole new look. It is ridiculous to set up roadblocks to working as we grow older, and then complain about the cost of providing for an ever increasing non-working population. Retirement security, income maintenance, health and welfare services, job opportunity and retraining are all interrelated issues and must be tackled in a coordinated way. We older women are now organizing in our own behalf. We would be glad to help in seeking solutions.

—Testimony to Special Committee on Aging, U.S. Senate, May 15 by Tish Sommers, Coordinator, Task Force on Older Women, NOW



## Wanna Be A Cop?

Applications are being accepted through June 23 for the position of police officer of the city of Bellingham. Women and minorities are especially being encouraged to apply, in accordance with affirmative action guidelines. Only one police officer, Faye Snelling, is a female. It was her charges of sex discrimination against the department which forced it to adopt an affirmative action program, vanguarding the civil rights movement in public agencies. (The county still lists height and weight requirements which have been consistently found illegal in court cases because of their discriminatory nature against women and minorities.)

The examination for police officer will include an oral interview June 24, 25 and 27, a written exam June 26 and June 27 and a physical agility test July 9 or thereafter. Karen Clarkson, police personnel technician, has been working on devising the agility test in order that it does not discriminate

against women. One way this is being combated is by a pass-fail examination instead of a competitive test in which men would most likely do better. Also, it has been delayed until July so that interested women can prepare themselves for the test.

Although it does not require an extreme muscular build, says Clarkson, it does require good physical condition and stamina.

The physical agility test, according to the official police hand-out, is to measure an applicants' "ability to meet minimum levels of physical performance in tasks which police officers frequently encounter on duty but which require no special police training in order to complete." The examination is basically an obstacle course which must be completed within a specific amount of time. Applicants will run 200 yards, climb into a window, drag a dummy 15 yds and other similar activities.

Clarkson suggests that persons who lack arm and shoulder strength and may have difficulty in the climbing aspect could do chin-ups and push-ups to prepare for the test.

Other requirements are to be between the ages of 21 and 32, have a high school education, a valid Washington state driver's license, be in excellent health and physical condition and "have a personal history, character, and temperament compatible with police work in Bellingham." The health requirements are quite strict, due to a retirement insurance program, so persons with any questions about this aspect could contact the police department (676-6917) or the personnel department (676-6960).

The written part of the examination will measure the applicant's ability to reason and to follow instructions, and will not be based on a knowledge of police work. The oral interview will evaluate personal qualifications and will be done by a board of interviewers chosen for their "knowledge of police work."

While candidates will be ranked in both the written and oral tests, they will not be ranked on the physical agility test. When a vacancy in the department occurs, the top three candidates will be interviewed by the asst. chief of the police department.

## ED'S BICYCLE SHOP



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## Energy Drive

The Whatcom County Energy Council is initiating a donation drive with a need of \$1000 to continue its operation through the summer. Members of the Council are fully occupied with research and educational activities and simply do not have the time to enter into large scale fund-raising and grant writing endeavors. Therefore we are making a plea to the community to support the Council's work by making a monetary donation on an individual basis. The energy future of our area of the country is in the midst of decision-making that could have ramifications for generations to come. It is imperative that the public becomes educated as to their choices to insure wise decision making for the future.

If you cannot actively volunteer with the WCEC's educational and consumer related activities, then we urgently need your financial assistance to help us to keep putting out relevant information to Whatcom County citizens. Donations can be sent or brought to WCEC, M-12, 203 W. Holly St., Bellingham.

We are currently culminating a year and a half of research and drawing up an energy plan for the Northwest entitled "Energy Options for the Northwest: Emphasis Whatcom County." This will be officially presented by the Council's members to the Washington State Thermal Power Plant Site Evaluation Council in Olympia as a part of the continuing hearings on the proposed Skagit nuclear power plants on June 23, 1975. The WCEC was granted special public witness status by the State board to make this coordinated testimony as a citizen's group of Whatcom County.

### Some items of note:

**Local:** Solar energy technology available now for Northwest residents in the areas of space heating and cooling, and hot water heating, cooking and food drying. Come to the office for more info.

Fairhaven College Outback Program now has two working windmills generating electric power; they can be seen quietly working from College Parkway.

According to Dr. Don Easterbrook, head of the Geology Dept. of Western Wa-

shington State College, the fact that there were two earthquakes in the Sedro Woolley area on December 15, 1974, and in January of 1975 very close to the proposed Skagit nuclear site is of grave concern. It portends the fact that an active fault could very well be underneath the site.


**State:** The legislature passed House Bill 435 in its final week of action. This bill will surely mean higher rates for all utility consumers as it gives the utilities broader powers in figuring its capital worth upon which its guaranteed rate of return is based. If you are concerned with this measure, your only recourse at this date is to write the Governor requesting a veto.

**National:** The following from Alaskan Senator Mike Gravel from the June Energy Newsletter:

*On May 22, I introduced the "Nuclear Power Reappraisal Act of 1975." The Act would impose a 5-year moratorium on granting new licenses for nuclear power plant construction. During those five years, the Office of Technology Assessment would conduct an exhaustive study of the entire nuclear fuel cycle, finally reporting its conclusions and recommendations to the Congress. Congress would have to act to restore licensing. If it did not act, a slow phase-out of nuclear power stations would begin.*

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## Tax Corporations

In Washington state there is currently underway a people's initiative drive to institute a corporate profits tax. The recent fiasco over the funding of Washington schools, the continued failure of special levies, has led legislators and other concerned people to explore ways in which to shift the school tax burden away from the local property owner.

During the last 10 years there has been an increased shift of common school support from the state to the local school districts, and a corresponding rise in property taxes. **State aid to schools has been reduced from 64 per cent in 1964 to 47 per cent in 1974.** During this same period state subsidies to corporations, in the form of exemptions, tax credits and other special tax considerations have increased proportionately.

Initiative 314 proposes a corporate profits tax, which will help rectify some of the inequities in the tax structure of Washington state. Amongst the inequities are the facts that 90 per cent of the state's general fund is derived from consumer taxes, and that corporations do not pay their fair share of either general business taxes or taxes in general.

Conservative estimates (Dept of Revenue) indicate that a 12 per cent tax on corporations will raise \$195 million per year.

Because individual proprietorships and partnerships are excluded from

the proposed corporate franchise tax, and because of other factors, approximately 88 per cent of Washington businesses will NOT be subjected to the tax. Most small businesses will pay less in total taxes as a result of Initiative 314.

Supporters of the Initiative maintain that its passage will give most property taxpayers a 25% reduction in property taxes, and that the new tax will benefit agriculture. Less than 2 1/2% of commercial farms are corporate farms, and 53% of the corporate farms that filed tax reports recently did not show any profit. For the vast majority of Washington farmers the proposed change would result in an overall tax reduction.

In order to be on the ballot in November, Initiative 314 must have 117,807 valid signatures by July 1st. There's not much time left. Organizers of the drive got off to a late start, because they thought the legislature would pass HB 673, the bill proposing these changes in the tax structure. Instead, however, the bill died in committee -- thus the initiative drive.

To obtain more information about Initiative 314, contact

**COMMITTEE FOR INITIATIVE 314**  
2800 First Avenue, Room 129  
Seattle, Wa 98121  
206-682-6314

## Consumers Organizing

We're now organizing a Consumer Association of Whatcom County (CAW). CAW will be a peoples' organization whose main activities will be resolving consumer complaints and consumer education. This type of consumer group exists throughout the U.S. To date they have saved consumers a million dollars and have resolved 99% of their members complaints against business. They first verify the complaint and then ask the businessperson to present her side of the matter.

Then, if the consumer group feels that the complaint is justified, and, if the businessperson refuses to cooperate, they picket the establishment. This tactic has accounted for their tremendous success.

More important, however, than the money they've saved, is the power they've taken from business and given back to the people by organizing these people to help

themselves. When people aren't organized it's too easy for a business to ignore a complaint by a single individual. Many people are thereby beaten into submission; they abdicate their responsibility to themselves and their fellow humans. Businesses say that we make decisions every day through the law of supply and demand, when actually these decisions are made by business on the basis of profit. They continue to build nuclear plants, even though they are so dangerous as to be immoral, you can't buy a safe car, and this extends throughout the consumer world. It's time for consumers to stand up for themselves in Whatcom County.

If you want to get involved or if you want more information, call CAW during the day at 734-5121, county residents call 384-1470, or in the evenings call 733-5924.


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# • Within the Shell of the Old

To build a new society within the shell of the old: a seemingly overwhelming task. Yet when people engaged in doing just that get together as they did in Port Townsend last month it doesn't seem quite so formidable. From the Politics of Food and Land Conference came the plan to hold another quarterly regional conference, this time in Whatcom County. People in Seattle, Olympia and Bellingham are now in the process of planning this conference, to be held on the week-end of the 23rd and 24th of August near Bellingham. On this week-end people involved in the process of change will come together to share their ideas, experiences, dreams, food, music and spirits and forge the ties that will carry us together through the years of struggle ahead.

Here are a few of the topics for discussion and exposition suggested so far.

**Political Realm:** Labor Organizing, (UFW, IWW, CLUW), Women in the Workplace, Community Agitating, Women in the Home, Peoples Initiatives, Local Government.

**Economic Realm:** Setting up Food conspiracies, Feminism and Socialism, Alternative Distribution Networks, Economic Realities, Workers Control and Ownership of Production, Collective Farming.

**Personal Realm:** Sex Roles, Massage, Assertiveness Training, Men's and Women's meetings.

The Cooperative Federation may choose to use the gathering as a chance to get together for discussions not usually accommodated by their regular business meetings.

Topics will be set in advance of the conference and we will go out and find those with special knowledge in particular areas to help lead and lend expertise to the discussions.

These decisions as to the exact format name and mechanics of the conference will be decided at a meeting in Seattle June 19. It will convene at the Little Bread Company on Lake City Way just off 15th at 10 a.m. We encourage those with an interest in helping organize this event to please try and attend this meeting or send input beforehand. Time will be reserved for last minute additions and flexibility should be our watchword, but thorough advance planning is indispensable.

For input write Jim Hansen, 2104 McKenzie, Bellingham, 98225, or call 734-4937. In Seattle, call Lara at Little Bread and in Olympia contact Bill Knowles 105 N. Sherman, 943-6772. Hope to hear from you with your ideas or better yet, see you in Seattle on the 19th. Further information will be published in the **PASSAGE** and spread through other appropriate channels.



## Co-op Changes

I feel as if the co-op in Bellingham has just come out on the other side of a difficult time. The hardship was caused by frustration and confusion, and resultant anger — anger at being oppressed by one's sense of responsibility and the apparent inability to set about in a clear and consistent direction. Co-op collective members and concerned friends were beginning to feel paralyzed by their commitments to the store, and to each other. Recent meetings were tense and exhausting, with little concrete being determined.

Then there was the meeting on Sunday June 8th. There we were able to clearly formulate ideas which had been only partially developed, and therefore vague and confusing for quite a while. We were able to quickly work through complex policy questions and reach accord. I think the previous and recent decision to change the mark-up policy from a rebate system for workers to the current one — that is, pricing goods at wholesale cost and then marking them up to 20 or 30 per cent at the till (depending on whether or not one has worked three hours in a month) — was an important background for Sunday's meeting. The questions we dealt with fall broadly under 2 categories: **collective members and day managers; and inventory and pricing.** Here is what we agreed upon; what do you think???

Rather than create a coordinator position to tie together loose ends among collective members, day managers and other volunteers, we will work towards creating a better information flow among all workers;

Instead of rotating one new person onto the collective every month or so, as one person leaves, starting on September 1st, 4 people will be on the collective for 6 months, with the option to work again for another 6 months. This will allow the people working together to grow together. Collective members now make \$100 per month;

The store is working towards building a trucking collective which is sep-

arate from the co-op;

Day managers can buy their food for a lower price than other volunteers — wholesale plus 10 per cent. Day managers who work every other week get their food at wholesale plus 15 per cent.

The inventory policy we discussed is as follows:

We will try to have organic food whenever possible, and if this is not available we will have nonorganic. If there is a significant price difference between the two kinds, we will have both;

No more packaged munchies in the store — only those made by people locally;

No new canned goods in the store;

Fruit butters will be available on a seasonal basis, that is, in the winter months.

**Anything which is not stocked in the store but that can be obtained from our wholesalers, can be special ordered either individually or through a conspiracy.**

As far as pricing is concerned, there will be different specials each week, marked up lower than usual, and the store hopes to be able to lower the cost of a food whose price goes way up.

Of course all these ideas are subject to change — and they probably will. Co-op meetings are every Wednesday, at noon, at the store, 1000 Harris. Please come.

Day managers are still needed to work in the co-op on Mondays and Wednesdays; if you're interested, drop by anytime and talk with the collective person or day manager around. People who want to help form a trucking collective should contact Chris Tapping on Wednesdays at the store or at 2015 Valley Parkway.

It's been really nice to see so many people working in the store lately.

peggy blum

## • Psychiatric Oppression

Bellingham Counter-Psychiatry is organizing a group which will go to San Francisco for the third annual Conference on Human Rights and Psychiatric Oppression, July 2-6. Last year's conference was held in Topeka, Kansas and attended by over 300 former psychiatric inmates, professionals, and concerned citizens who are working to end all forms of psychiatric oppression—involuntary commitment, forced drugging, electroshock, psychosurgery, and all practices of psychiatry which violate the integrity of people's brains, bodies and souls. We all need to learn how to avoid forced treatment and what we can do if we are being victimized.

The conference will bring together many of those involved in the growing movement against psychiatric injustice. Planned workshop topics include psychiatry and the law, psychiatric oppres-

sion of women and gay people, sex roles and stereotyped behavior, alternatives, strategies for the future, and the experience of "madness." The workshop schedule is not rigid; additional workshop topics will be developed out of the needs and interests of participants. This is an action-oriented conference. All workshops will be discussion groups; there will be no big names reading boring speeches.

On July 4th, a march is scheduled through downtown San Francisco to a local "hospital" to protest the atrocities which take place there.

The registration fee is \$15, which includes food and housing. Natural foods will be served. Conference participants will be housed with movement people in the Bay Area. If you need a ride or can give one, or want further information, call 734-0969.



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# Odd Bodkins

Hugh Daniel O'Neill is an innovator, a creator, and a professional troublemaker. His medium is the comic strip.

For seven years his *Odd Bodkins* cartoons ran daily in *The San Francisco Chronicle* and in 350 other newspapers throughout the world. At its peak, the strip had a readership of fifty million.

When he was hired at age 21—the youngest cartoonist ever hired by a national syndicate—he was given three simple rules: no religion, no politics, and no sex in the strip. He did his best to comply—he kept sex out of *Odd Bodkins*.

During that amorphous transition from the Eisenhower years to Woodstock, the dawning of the Age of Aquarius and of Watergate, O'Neill was a lone, foolhardy voice on the comic pages, causing editors sleepless nights with his unsolicited statements on drugs, politics, and other matters. They begged him to tone down and be reasonable about violating editorial taboos. O'Neill went on being O'Neill.

His characters began to discuss metaphysics and deliberately offend the powers that be. The strip was dropped by the papers in 1966; editors thought he was going too far out, and assumed that no one could possibly make any sense out of these mad scribbles.

No sooner had the deed been done, when thousands of readers demanded *Odd Bodkins* returned to the comic pages. Fans jammed the switchboard and sent letters demanding the reinstatement of Fred Bird, Hugh, Were-Chicken, Norton Motorcycle, and the rest of the *Bodkins* world.

Again the strip was restored, and again the editors grew itchy because by this time it was a very different strip than the one they had originally bought—it was loaded with thought-arrows that delivered a secret message



to America long before the underground comix, before Yippee, before Woodstock.

You'd think that by this time O'Neill would have had the sense to stop making waves, but he thinks necks don't serve a purpose unless you stick them out.

*Odd Bodkins* not only entertained and provided a voice for millions of readers, but blazed many new paths for comics as an art form. As a continuous trip, reflecting the artist's inner journey during the sixties, it was the first nationally syndicated comic strip to deal with the consciousness revolution. Fred Bird and Hugh walked an endless path down a vista of eternal landscapes, watched over by a Sun and Moon drawn as in medieval woodcuts or Tarot cards.

The visuals became varied and sophisticated, while the writing turned to multi-levelled metaphysical

musings by seekers after truth, religious pilgrims, Alice in Wonderland's caterpillar and the Batwinged Hamburger Snatcher.

One of O'Neill's great contributions to the expanding scope of comics was his use of powerful images in Americana. An artist who deals in mythology, he exhumed the mythic heroes from their museum cases and used them as living forces.

Dan O'Neill himself is an American myth. He was born April 21, 1942, the fourth generation of O'Neills in America. His father was a fighter pilot, a captain in the Navy, and Dan was raised in seventeen states in fourteen years. "Every town meant a new fist fight and a new situation to adapt to," says Dan. He still find it hard to settle in one place, and tends to move every six months, although San Francisco seems to be his base of operations. He took off for Ireland in 1972 to

observe the street war—a war correspondent with a drawing pad instead of a camera. While there, he drew propaganda cartoons for the IRA and relayed his impressions via KSNAN radio in San Francisco and his own *Penny-Ante Republican*, a four-page sheet which he sells for a penny a copy.

O'Neill simply cannot resist a good holy war, especially one in which a makeshift rebel band takes on a rich and powerful government. So it was only logical that he attend the Indian uprising at Wounded Knee, South Dakota in 1973. Again he relayed his cartoons and reports to the country via the underground media and his *Penny-Ante Republican*.

O'Neill refuses to be a revolutionary. After all, one has to learn to live with contradictions. Whatever the war, revolution or uprising, he can usually be found at the local pub talking with the rebels, quaffing brew, and playing his banjo. "If the revolution isn't fun, I don't want to go," he says. Rebels tend to protect him from other rebels, for he is prone to making outrageous statements to friend and foe alike. O'Neill is the only man I ever met who is in favor of a violent revolution only if no one gets hurt.

richard milner

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## Amarcord (I Remember)

Fellini remembers, his memories poignant and clouded by the romance of the years and the Italian psyche. His memories are a blend of his most intimate moments and general recollections of events that filled his hometown in the '30's.

The opening scene of the film introduces twin themes that run throughout its length. "Fluff Puffs" floating through the sky herald the return of spring, starting the cycle of birth and death that continues throughout the film and throughout life. The "Fluff Puffs" are magical charms sailing on the wind, snatched at by all, just as they pursue their search for love. Love is the elixir of life, it will keep you young and healthy. There is the power of adolescence in this desire. Much of the film deals with the pranks and pain of growing up. The cruelty of young boys to each other and their delusions of grandeur. This pubescent desire echoed in the Fascists who promise the 'honor and glory' that was Rome's; who are led by Mussolini, the man with the "biggest balls in the world."

Although he points to the folly of the romantic machismo that pervades the time and the people, showing the impossibility of fulfillment of such wishes and exposing also the crueler side of the coin of manliness, he too, as all his characters, is caught up by the magic of romance. Seldom is there an allusion to the difference between love and sensuality, for this is a distinction that the people portrayed cannot make. It is the lust that drives their lives in the search for a love that will be the answer to dissatisfaction and frustration. Fellini realizes that love given this masculine romantic twist is an unworkable thing but he accepts it as the reality of the time and people he portrays. It is not a thing to be judged as good or bad, for the people that live with these ideals cannot judge them, but it is to be accepted and appreciated for both the kindness and cruelty it creates.

The images are obviously seen through the tinted spectacles of memory, blown up much larger than real life. Words cannot do justice to the scenes Fellini creates in this film. They sparkle, dazzling the viewer with both their visual beauty and their consistency to the framework of the film. Some images are highly fanciful; the giant ocean liner 'Rex' sailing by in the night, a city of lights afloat; or the landing of a peacock in the midst

of a snowball fight, his bright plumes in the swirling snow foretelling pleasure in the midst of pain. Other scenes are more realistic, but still have the air of remembrance to them.

Life may be folly, as this film seems to say. We stumble along in our vain search for the realization of dreams, but we can enjoy the living out of such folly nonetheless.

rod burton

## WWSC FacultyArt

I walked away from the recent exhibit at the Whatcom Museum with some definite feelings, feelings that I wanted to express as criticism of the works involved. This started me thinking on the whole role of the critic and my basis for judgement on works of art, which I should explain first, to justify my sitting here writing these opinions.

If you publish "recent works by WWSC Faculty at the Whatcom

Museum" — that isn't criticism, it's just the facts. When you start to pick apart the different works, to say x is more y than z, then you're criticizing, and is there a reason to do that? I think there is a reason, and that reason is based for my part on an idealism about what the world could be like, and a realization about what it is like. Art is created and appreciated by people, therefore it is a reflection in some way of the values and ideas of a society. I feel that artists should be conscious of the human basis of art and be responsive to the society within which they work. Since I believe in an ideal of an anarchic/personally supportive society, I base my criticism on these social values as well as the formal values by which an artwork can be intrinsically criticized.

Enough justification, now to the matter at hand. Most of the works at the current show in the Whatcom Museum bored me. I could see the craft that went into their creation, which varied; I could appreciate, in an abstract intellectual way, how some of them fit into certain ideas of what is the purpose of art. But with few exceptions they didn't touch my heart, not even as aesthetic objects and certainly not as anything that related to our life as human beings.

There are two artists I would specifically mention as examples of craft and development of artistic ideas that left me cold. The geometric embossed paintings of Gene Vike and the painting machine by Robert Jensen. Vike's paintings are regular divisions of squares and rectangles, differentiated by subtle shades of black and/or silver grey, they are precise and crisp. Ho Hum. It's as though the work should appear to be machine made for a machine audience. Jensen has gone so far as to attempt to remove his work from humanity as to create a rudimentary machine to pour the paint on a canvas. But he's still a human, so a human fills the machine with paint and pulls the lever, and a human conceived of the idea and built the machine. Is this not a dead end, the initial idea of which was falsely conceived, to try to eliminate the traces of humanity in artwork? Or is it a subtle parody on the idea of art without humanity?

I don't want to give a totally negative picture of this exhibit, for there are works I greatly admired. The drawings of Thomas Schlotterbach are full of wit, pointing a mocking finger at our frailties and foibles on one hand or being sympathetic to human sorrow on the other. Their execution is superb, line added to line with no waste or redundancy. The wall hanging by Mary McIntyre suggests a great depth in two dimensions, recalling the emptiness and containment of the Tao.

Now I've done my desire, sat on my pedestal and harrangued. Now it for you to go see the exhibit and decide if we agree or not, and in what way. For if you will go see these works and can make some judgements, then my purpose is well served.

rod burton

## KUGS Monday Thru Friday FM

11-2 Classical

2-5 Rock

5-8 (M) Jazz  
5-8 (T&R) Rhythm & Blues  
5-8 (W) Progressive Rock  
5-8 (F) Special Programs

8-11 (M,R,F) Progressive Rock  
8-11 (T) Progressive New Release  
8-11 (W) Jazz New Release

11-3 Free Form

Saturday & Sunday:  
11-11 Progressive Rock

11-3 Free Form

# 89.3

# THE PICTURE SHOW

676-1226

GRAND RE-OPENING

we are proud to present for one week

FELLINI'S  
**AMARCORD**  
(I REMEMBER)

ACADEMY AWARD  
WINNER  
BEST FOREIGN  
LANGUAGE FILM

BEST PICTURE  
OF THE YEAR  
New York Film Critics  
Judith Crist, Gene Shalit, Joyce Haber

Starts June 18 The Apprenticeship of  
DUDDY KRAVITZ  
June 25 WALKABOUT  
July 2 MONTY PYTHON'S  
FLYING CIRCUS  
presents and now for  
something completely  
different

showtimes  
7:00 and 9:40  
daily

1209 - 11th  
IN OLD  
FAIRHAVEN



# gimmel beth

## June

### 16 monday

(S) 7 - 9 pm, FOLK DANCING at Seattle Center Food Circus Court. Free!!

(B) noon - 2 pm, music by Bob Barnes at Fast Eddies, 1220 N. State.

### 17 tuesday

(S) 7 - 9 pm, FENCING at Seattle Center, Food Circus Court. Free.

(B) noon - 2pm, music by Bob Barnes at Fast Eddies, 1220 N. State.

### 18 wednesday

(S) 7:30 pm, SIERRA CLUB new member meeting at Mike Dole's, 2205 E. Howe. 324-4368.

(S) 12 - 4 pm, Senior Citizens "Heydays" dance at Seattle Center House, free!!!

(B) noon - 2pm, music by Bob Barnes at Fast Eddies.

(B) 8 pm, Coronation of Lummi Stommish Princess and Warrior. Indian dancing by the Children of the Setting Sun and Mother Earth. Lummi Tribal Reservation - public invited.

(B) 5th Birthday Party of the Fairhaven Tav; 1970 Prices, Music at 9.

### 19 thursday

we have moved!!  
downstairs & expanded

Wonderful Bubbles

ENERGY PRIMER  
by the Portola Institute

The Zen of Running  
Rohe

# Fairhaven BOOKS

1200 Harris Ave.  
Bellingham

10am - 9pm

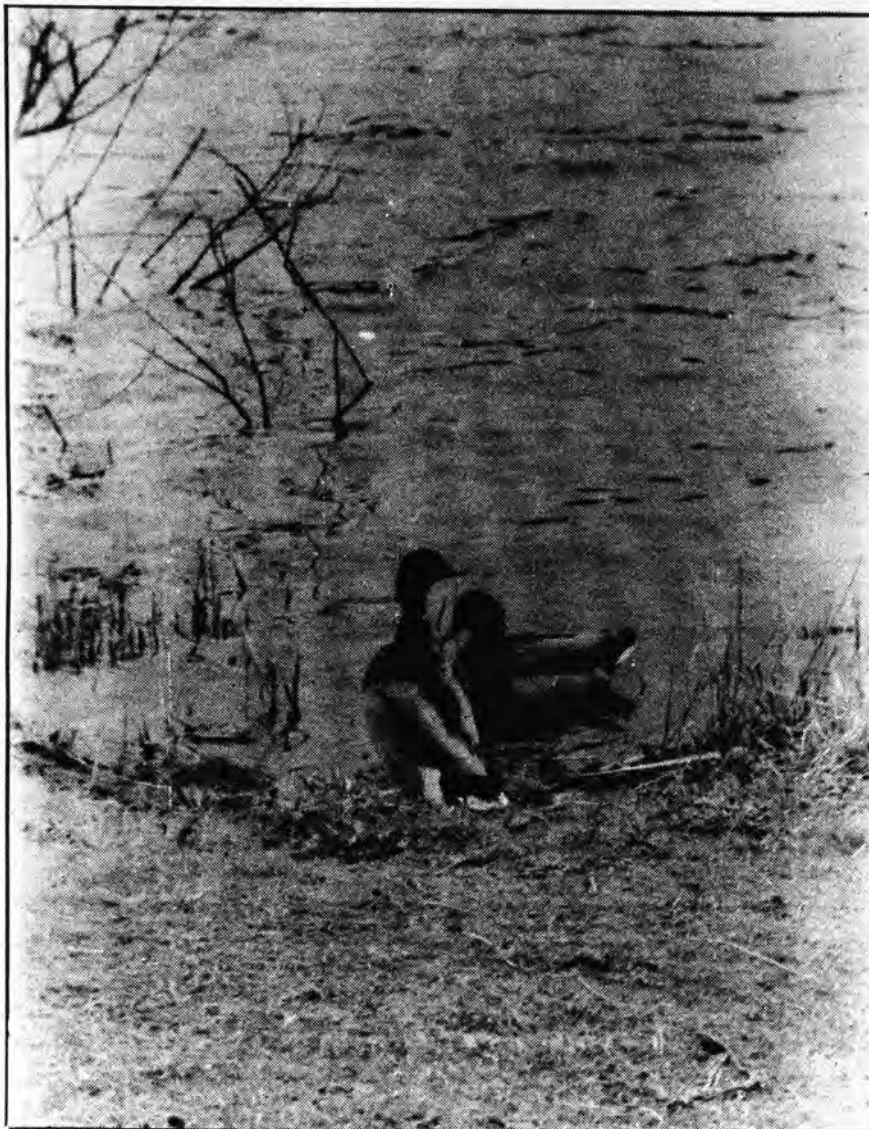


photo by tom begnal

(B) 2:30 pm, FREE FILMS: "The excavation at La Venta" and "Potorua (N.Z.) Lookabout" at B'ham Public Library, lecture room and free.

(S) 7 pm "Hypnosis: A Therapeutic Tool" workshops with Sandy M. Strand at Seven Gables Building, 911 NE 50th. \$1.

(B) noon - 2pm, Bob Barnes at Fast Eddies.

(B) Open Mike at Fast Eddies. no cover.

### 20 friday

(S) 7:30 pm, Sierra Club meeting and slide presentation on Alpine Lakes Wilderness Bill (HR 3977) at Faith Lutheran Church, 18th NE & NE 82nd St.

(S) 8 pm, Shirley Jackson and Steve Klein, 6 and 12-string guitar at the Clubhouse, 5257 University Way NE, \$1.50.

(S) 8:30 pm, SUMMER SOLSTICE DANCE at the Women's Coffee Coven, 402 15th Ave. E, \$2.

(S) 7:45 - 10 pm, Square Dancing at Seattle Center Food Circus Court. Free!

(B) noon - 2pm, music by Bob Barnes at Fast Eddies.

### 21 saturday

(B) 5th Gala Anniversary at the Fairhaven Tavern; You are cordially invited to the festivities beginning at 6 pm (earlier if you need a head start)

(MARBLEMOUNT) 10 am - 6 pm, MARBLEMOUNT COUNTRY ARTS FAIR - horse show, theatre productions, roving musicians, arts and crafts. 50 miles east of 1-5 on North Cascades Hwy (rte. 20).

MARBLEMOUNT) 8 pm, Saturday night dance featuring C.W. Thrills and the Back Country String Band at Marblemount Community Hall.

(S) 8 pm - The Great Excelsior Jazz Band at the Clubhouse, 5257 University Way NE, \$2.

(PORTLAND) 7 pm - Portland Town Council Dinner to kick off Gay Pride Week (June 21-26) at the Regency Inn, 1410 SW Broadway.

(S) 12 - 2pm, Ewajo Afro-Caribbean Dance Ensemble at Seattle Center Mural Amphitheater, Free!!!

(S) 2 - 4 pm, KZOK Concert: Brown House Band at Seattle Center Mural Amphitheater. Free.

(B) all day Lummi Indian Stommish water festival. Feasting and dancing.

(S) disciple of Guru Maharaji Ji will speak at 4001 9th NE, Friends Center. Free.

PATHWAYS TO WHOLENESS - A Guide to Health, 2 days of knowledge sharing on food, herbs, color and sound, energy and iridology at Mountain Grove, Barton Rd. Exit off Hwy 5 in Glendale, Ore. Overnight camping, donations appreciated.

(B) 10 am - 5 pm, SECOND ANNUAL WOMENS FAIRE at Bloedell - Donovan Park.

(B) 9 pm to midnight, Women's Faire Dance. Live rock and roll at the YWCA. 1026 N. Forest. \$1.50. Come one come all.

### 22 sunday

(MARBLEMOUNT) 10 am - 6 pm Marblemount Country Arts and Crafts Fair (see Sat.)

(S) 8pm - Grace Whiteley - clear voice and 12 string singing original and contemporary songs and Old English ballads at the Clubhouse, 5257 University Way NE. \$1.50

(PORTLAND) 7 pm Benefit dance for Emperor Fund at Dahl and Penne, 604 SW 2nd.

(S) 2 - 4 pm KING Rock Concert with Flight at Seattle Center M.A. free.

(S) 6:30 - 10 pm, International Folk Dancing at Seattle Center M.A. free.

(B) all day. Lummi Stommish Water Festival - traditional 11 person canoe races, feasting and dancing.

PATHWAYS TO WHOLENESS (see Sat 21)

### 23 monday

A HAPPY BIRTHDAY TO NANCY!!!!

(B) 10:30 am - 6:30 pm. YWCA Activity Sampler: Classical Ballet with Anna Shandneg. 50 cents.

(S) 7 - 9pm, Folk Dancing at Seattle Center FCC, free!

(S) 7:30 pm Mahatma Jagdeo will speak on Meditation, Friends Center, 4001 9th NE. All welcome. Free.

### 24 tuesday

(B) 1 - 4pm, YWCA Activity Sampler: badminton, volleyball, softball, kickball, kite construction, 1026 N. Forest.

(B) 6:30 - 9 pm, YWCA Activity Sampler: family badminton, family volleyball, family softball - free.

(S) 7 - 9pm Fencing at Seattle Center FCC, free.

(B) RIVERRAT POETRY READING - Robert Sund, Charles Kraft, Paul Hansen. 8:30 pm CCM House, 106 Highland Dr. Free!

# 25 wednesday

(V) 8 pm Art Film: REMBRANDT at Vancouver Art Gallery, 1145 W. Georgia St. free.

(B) 1:30 - 3:30 pm, YWCA Activity Sampler - organ lesson with M. Johnson, 1026 N. Forest. 50 cents

(B) 7 - 9pm, Mountain Climbing slides & lecture by Craig McBride at the YWCA.

(S) 1 - 3 pm, Senior "Heydays" dance with Percy Bronson Quartet at Seattle Center FCC, free.

(S) Mahatma Jagdeo returns, 7:30 at the Friends Center, 4001 9th Ave NE. Come be free with me. Love, John (the flute player)

(S) 9 pm WOMEN AND THE MEDIA, with Coleen Patrick at Women's Coffee Coven, 402 15th Ave. E \$1.

(S) 7:45 - 10 pm Square Dancing at Seattle Center FCC, free!

(B) 7:30 pm, SYMPOSIUM ON THE ARTS features 3 films by and about women: "Time has no Sympathy" (on women and prison); "Womenhouse" by Judy Chicago and Miriam Shapiro; and "Never Give Up" (on photographer Imogen Cunningham). Whatcom County Museum. free.

(B) noon to 9 - Antique Sale and Collections Fair at the Film Factory, 1421 North State.

(B) Family Day Hike to Pine and Cedar Lakes sponsored by the YWCA. \$3. call 734-4820 for reservations.

(S) 12:30 - 1:30pm, Scottish Bag Pipe Band at Seattle Center, M.A. free.

(B) 10am - 8pm, Antique Sale and Collections Fair at the Film Factory, 1421 N. State.

# 29 sunday

(B) 10 am - 7 pm, Antique Sale & Collectors Fair at the Film Factory, 1421 N State St.

(S) 8 - 11 pm, Big Band Dance with Ken Cloud at the Seattle Center Food Circus Ct.

# 28 saturday

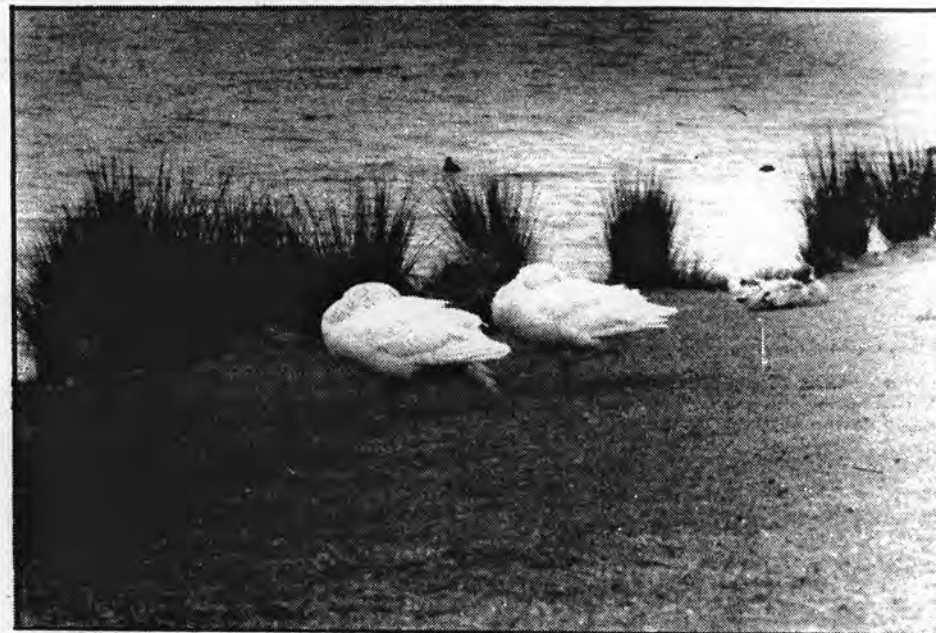


photo by tom begnal

(BLAINE) 11 am - 3pm - Demonstration to STOP THE TRIDENT PROJECT at International Peace Arch.

(S) Forest Service Hearing to discuss ALPINE LAKES WILDERNESS AREA. Save the North Cascades! Come and testify at the U of W Health Sciences Aud. see eco notes for details.

(PORTLAND) 1 - 6pm Gay Pride Fair & Auction, in the Park Blocks, SW.

(S) 2 - 4 pm, KZOK Concert: Martin Lund Quintet at Seattle Center Mural Amphitheatre

(S) 3 - 5 pm, Samoan Music & Dance at Seattle Center Mural Amphitheatre

(S) 1 - 3 pm, South Seas Quintet at Seattle Center Mural Amphitheatre

(S) 6:30 - 10 pm, International Folk Dancing at Seattle Center Mural Amphitheatre

# 26 thursday

(S) 6 to 10 pm Benefit Auction for Sappha Survival School - women's farm in Tonasket, at Country Doctor, Earth Station 7, 15th and E. Harrison.

(S) 7pm "Herbs of the Northwest" workshop with Mahora Morlin at Seven Gables Building, 911 NE 50th, \$1.

(B) 9am - noon, Whale Workshop, YWCA, 25 cents.

# 27 friday

(PORTLAND) 2nd Annual Mr. Hanky Contest at Darjeelle XY, 208 NW 3rd.

## FILMS

(B) "Amarcord" til June 17 at the Picture Show, 1209 11th St. Showtimes 7 & 9:40.

(B) "The Apprenticeship of Duddy Kravitz" June 18 - 24 at the Picture Show

(B) "Walkabout" June 25 - July 1 at the Picture Show

(B) "The 4 Musketeers" til June 17 at the Mt. Baker Performance Center, 106 N Commercial

(S) "The Third Man" (1949) June 19 - 22 & June 26 - 29 at the Rose Bud Movie Palace, 202 3rd Ave South in Pioneer Square

(V) Science Fiction Film Festival at H. R. McMillan Planetarium, Sat. 1:15 & 7:45 pm; Sun. 1:15 pm - June 19 to 22, "the Thing" - June 26 to 29, "War of the Worlds" \$1.50

(V) Vancouver East Cultural Center Films, Monday eves at 8 pm - June 16

(V) "The History Book" a cartoon history from the point of view of the oppressed & exploited classes - at the Vancouver East Cultural Center, 1895 Venables St. 8 pm, June 16, \$1.25

(V) Pacific Cinemathique - "Delusion of the Fury", June 18, 7 & 9 pm; "The Face of Another", June 20, 7 & 9:30 pm; "Demonic Screen", June 24, 7 pm; "Agent of Horror, 9:30pm; "The Birth of a Nation & The Ideal", June 25, 7 pm

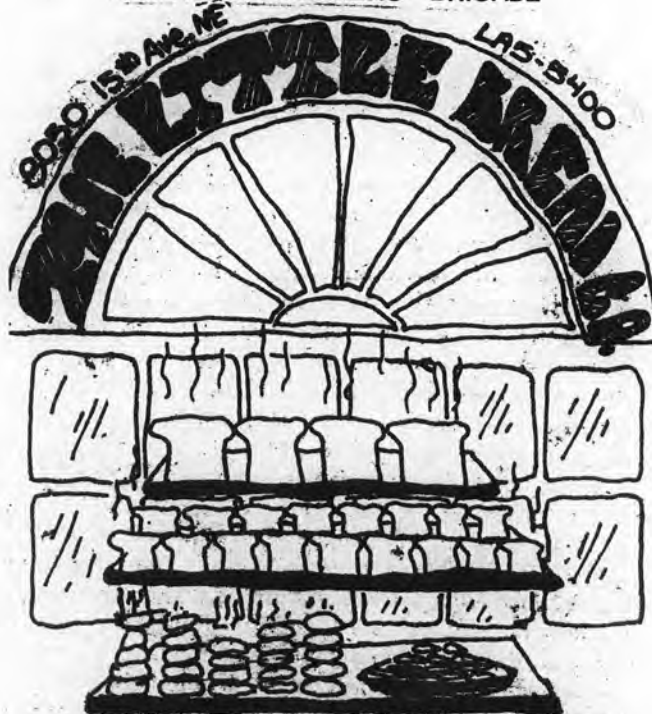
## MUSEUMS & GALLERIES

(B) Whatcom County Museum - new exhibit of Lalique Glass until June 28; beginning July 3 exhibits include Watercolors by Fritz Morrison, Sculpture by Alan Lodd, Chinese screens by Frances Wolfson, and an exhibit of old photos taken in Bellingham & Whatcom County. The public is asked to help identify these photos.

(V) Simon Fraser University Gallery - 84 drawings in pencil, ink, crayon, & water by L. Fitzgerald & B. Brooker, June 11 - July 6

(V) Grass Triangle Outdoor Art Show - every Saturday 10 am to 5 pm, Sunday 1 pm to 5 pm at West Vancouver Sketch Club, Marine Drive & 22nd St

SEATTLE WORKERS BRIGADE



A COLLECTIVELY OPERATED BAKERY - featuring 100% W.W. Bread • W.W. Sourdough • various whole grain breads • bagels • brownies • other goodies • muffins • fresh gauda.

VISIT **LITTLE BREAD CAFE**

fine food • 11:00-5:00



HOURS: DAILY 12-9 and SUNDAY 4-9  
BELLINGHAM



**THE  
FAIRHAVEN  
TAVERN  
BELLINGHAM, U.S.A.**

*The Fairhaven respectfully requests the honor  
of your presence at its  
Fifth Anniversary Celebration, June 21, 1975*

**GALA FESTIVITIES**

- Noon Summer Solstice Fair. Bloedel-Donovan Park.  
6:00 Social Hour and Deception Line at The Fairhaven Tavern. The Entire Allstar Crew, Auspicious Guests, and Select Misanthropes Will Be in Attendance. Refreshments provided.  
8:00 Entertainment by Scurrilous Barkeeps, the Derelict Galley Brigade, Tawdry Musicians, and a Cast of Thousands.  
12:00 Changing of the Guard. A Rare Arsenal of Arrogant Fools.  
12:30 Special Announcements and Other Recriminations.  
1:00 Last Gasp.

**NOTES TO FOLKS**

We are in the process of organizing a cooperative in this area called the North Country Peoples' Coop, and word has been passed that we are now officially incorporated with non-profit status. We are concerning ourselves with trying to buy decent food cheaply to begin with, but we do expect to expand into hardware and other rural supplies. Any personal suggestions, contacts, or inquiries would be appreciated. I am currently searching out people who might be interested in participating in a NE Wash. summer music festival. I would like this event to be a showcase for local talent. Grey Black, Rt. 3, Box 146, Colville, Wa. 99114.

Shalom, my beloved friends. May the white light surround you all. A thought/manifestation on a wintry evening. Love, Jeffrey Kronenberg, c/ Waitati Post Office, Otago, New Zealand.

Steve - Surprise! Enjoy - See you on the big one.

A position on the food co-op five person collective will be available the end of July. The collective keeps a balance of women & men and this position needs to be filled by a woman. It involves a commitment to the end of February, 1976. Those interested can find out more about it by coming in the store on Wed. or Fri. and talk to Anna.

Organic Food Lovers: There will be some organic summer fruits available soon in the co-op. Most likely they will be expensive. I'd like feedback from folks to get an idea of the demand for high priced, but organic produce. Please leave messages in my box in the store. Anna.

Gurdjieff: Personal student interested with teaching his method in the purest form. Has established a study group here. P.O. Box 648, Snohomish, Wa. 98290

Lost my flute at the street fair Saturday. Left in grassy lot next to Jerry Burn's shop. Is an Artley in a big black buffet case. Can pay small reward. Whoever answers at 676-0270.

WANTED: A woman with technical knowledge of tape recordings to work with two other wo-

**CONNEXIONS**

men on a radio show dealing with the B'ham community. Call 676-5188 or see Shauna Gunderson, 1511 Mill or Gail, 2121 B St.

I'd like to get in contact with a few congenial souls who might enjoy spending the summer in the mountains. Perhaps near Morton or Packwood. Please write: Robert, P.O. Box 33253, Seattle, 98133.

I've got to find somebody who will mind Brownie the Beagle for a spell. If you like dogs and maybe live in the mountains or country - I'll pay \$5 a week plus any spent on food. Please contact Robert, P.O. Box 33253, Seattle, 98133.

STONEWALL HUMAN GROWTH CENTER is in need of a new facility. We are a unique Therapeutic Community for individuals who have been involved with drugs, alcohol, and/or the law, and who wish to change their lifestyles into positive patterns. Our first choice of location is Seattle, the 2nd to be in close proximity in King Co. If you can help, or have any further questions, please call 324-8280, ask for David Baird, Frank Davis, John, Bobbie, or Miles.

URBAN FARMER NEEDED: The Institute for Local Self-Reliance is a non-profit organization in Washington, DC which is currently doing some of the most exciting work in the country on urban alternatives. They are currently looking for someone with a "solid natural science background" for full time work in a wide variety of urban agriculture projects, ranging from roof-top gardens and basement aquaculture to integrated food/waste/energy systems. Subsistence salary (\$430 a month) is available. For more information, contact Gil Friend, Institute for Local Self-Reliance, 1717 18th St. NW, Wash. DC 20009.

**FREE**

Free Kittens! See Gene at the Co-op Mondays & Wednesdays.

Free Goat's Milk - I need a responsible caretaker for my goat this summer. She milks one gallon per day and is in good health and very mellow. Should have another

**CONNEXIONS**

goat or take two of mine. I am looking for someone who knows how to care for goats. Call Francis at: 595-2222

**ANNOUNCEMENTS**

PATIENT ADVOCACY and info for women on ob-gyn medical exams... call Blackwell Women's Health Resource Center 734-8572.

Gladys Roman of the ALWIN NIKOLAIS DANCE THEATER and Rick Fite, Seattle choreographer, will conduct an intensive DANCE WORKSHOP August 4 through 29. Out Here Dance Foundation is now accepting applications for the workshop. Training will consist of technique, improvisation and composition. The \$120 fee covers daily classes, 10 am-3 pm. Participants are invited to perform in a workshop production at the end of the term. Contact: Sara Sakuma 322-1641 615 14th East 206, Seattle 98112 or August Workshop/Out Here Dance Foun. Ballet Arts Center 204 100th NE, Bellevue, Wa. 98004 Deadline for applications is July 15.

Due to an increase in trucking chores and additional responsibilities, the job of 'trucker' for the Co-op is now changing to a job for 'truckers'. We're starting a collective therefore of truckers of both male and female persuasion (two of each or any combination thereof) to be drivers and maintainers. People interested in this work should be into or know something about the Co-op or at least shop there. There are two men already involved so we need a couple of women interested in Co-ops, meetings and trucking to join up now !!! A GLORIOUS FUTURE AWAITS YOU on the Highway As You Drive Toward the Setting Sun as a member of The Macho Grunt Trucking Collective. Contact Chris at the Coop.

THE SUMMER CULTURAL ARTS PROGRAM sponsored by Whatcom County Parks features childrens classes & several adult workshops held at the Roeder Home, 2600 Sun-

set Drive. During the month of June the following programs are offered:

arts & crafts; houses, tents, & castles; life drawing and painting workshop; basket weaving; primitive weaving; chair caning. For further information call the Roeder Home, 733-6897

**HOUSING**

House Wanted: farm-type fixer upper or older home wanted. B'ham area in June, to \$160, preferably outside city proper. Good references, call collect, Seattle, 623-0941.

I want a one-two bedroom house with wood heat in Southside area - leave or send note for Robert Bajema at 1111 Key St. - reward for information leading to connexion.

THE FOLLOWING PRISONERS ARE SEEKING CONCERN, CARE, AND CORRESPONDENCE:

Tony Davis 136-160  
Charles Byther 140-378  
James R. Hughes 140-128  
c/o P.O. Box 787  
Lucasville, Ohio 45648

**FOR SALE OR TRADE**

Cord wood for sale or trade. 4 cords - \$90, single cords \$27.50. 384-0294

For your welding needs, let the lady do it. Arc and gas welding - reasonable or trade. See Joan 733-1596 or come by 913 Mason St. Also, room for rent. Same number. Thanx.

NATAL HOROSCOPES CAST - One hour cassette interpretation \$15. Inquiries welcome. Sharma, 1032 Crescent, Raymond, Wa. 98577.

**RIDES**

Looking for a ride to Ashland, Ore. We need to leave by June 27th or 28th. If you're headed that way please contact Susan or An at Goodearth Pottery, 1000 Harris, or call 966-4690.