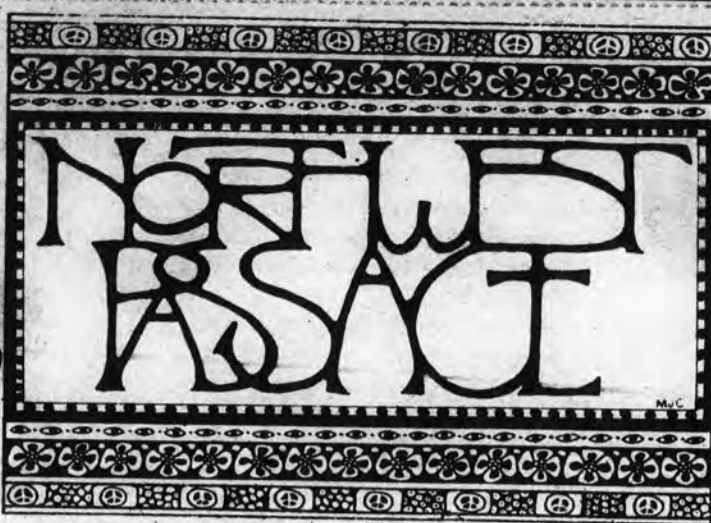




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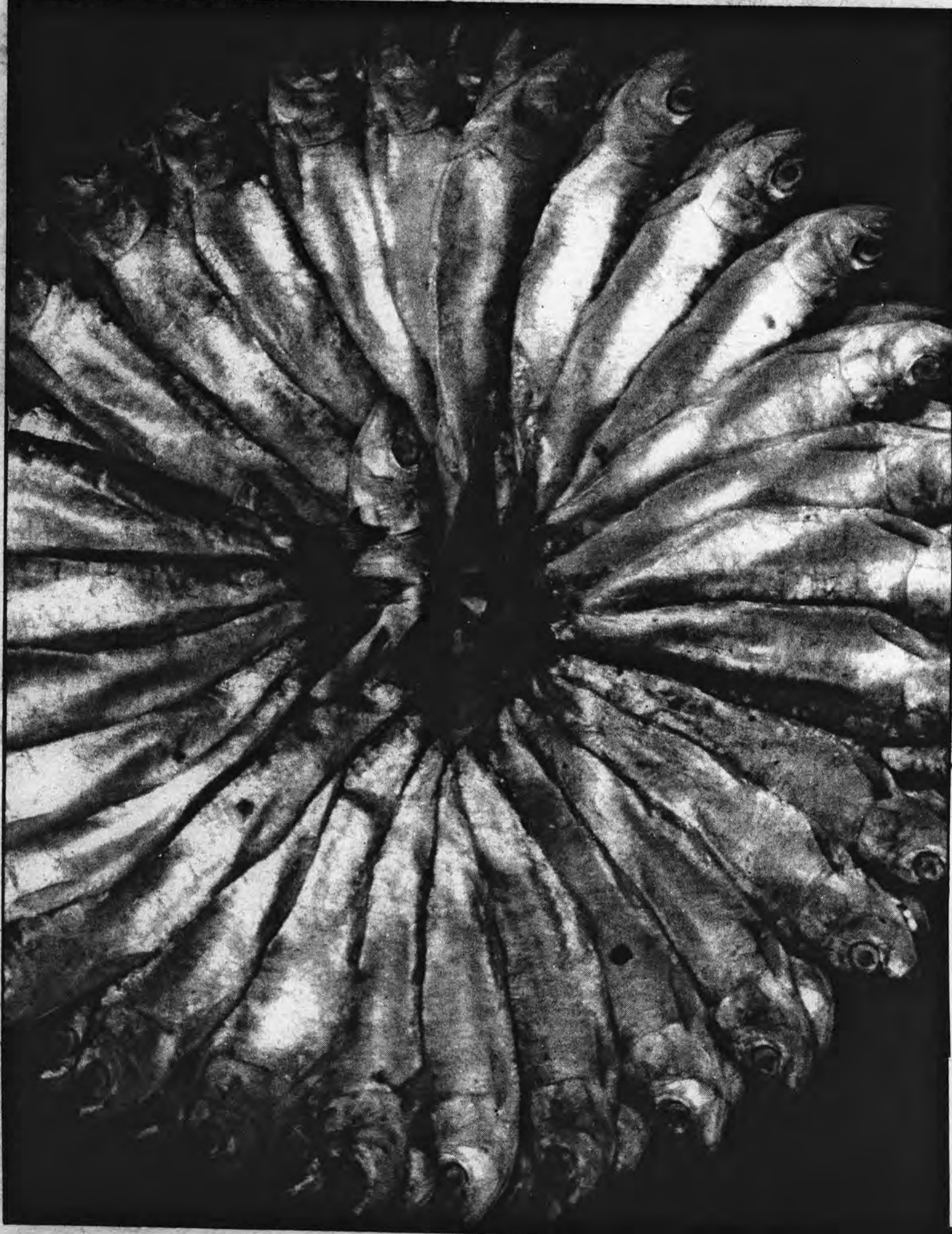
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# Beyond Boldt: Who Owns the Fish?



**county  
resource  
directory**

**yvonne  
wanrow  
interview**

**guatemala:  
earthquake  
to come**

# Staff Comments

The Passage benefit at the Century Tavern in Seattle last weekend was warm and a lot of fun. Friends met and people enjoyed the music. The *Obscure Traveling Band* and *Wet Paint* provided fine music and members of the *Spherical Miracle Juggling Circus* provided many a skillful stunt. It was a nice evening.

The paper made \$300 to help pay our slowly-diminishing legal debts. If you would like to work on the Northwest Passage, there are all sort of things you can do and degrees of involvements, depending on your interests. You can find out more by coming to a meeting, spending some time at the office during a layout weekend, or just dropping by and talking to whoever's around.

p.b.

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The NWP welcomes any and all contributions written and otherwise, send with stamped, self-addressed envelope. Deadline - Monday morning 7 days prior to publication.

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Staff meetings are held every Wednesday at 4:00 p. m. Everyone is welcome to attend. For information on time and place call 733-9672. The date of the next meeting/potluck will be March 3.

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## ... Quotations from Mao Tsetung ...

Some of our comrades love to write long articles with no substance



Why must they write such long and empty articles? There can be only one explanation →

They are determined the people shall not read them.



We are in the midst of a war and we should learn to write shorter and pithier articles.



If long and empty articles are no good, are short empty ones any better?



They are no good either.

Some may ask "Isn't Capital very long? What are we to do about that?" The answer is simple, just go on reading it.



There runs a proverb...



Another runs "Fit the appetite to the dishes..."



and the dress to the figure.

Whatever we do must be done according to actual circumstances..... above all we need articles that have

# SUBSTANCE

... from Oppose Stereotyped Party Writing (Feb. 1942) Selected readings of Mao Tsetung

# LETTERS

## EAST/WEST

Greetings Friends,

We greet our brothers and sisters in the West. My name is Michael Flute and I am writing this letter from Conconully Wash.

Where? one might well ask. And when told they might ask again! This is a small town near Omak in the "Okanogan Country" The county lines approximately define the Okanogan, which is a place of spirit more than physical boundaries. "Okanogan" is an Indian word that signifies "a place of gathering".

And here we are; that is to say, we are here. Most of us were there: Seattle, Bellingham, Santa Cruz or Boston. We come from all over and now; all of a sudden there are a bunch of us.

What have we done? Not much will be seen on the physical: yet an etheric web will form and grow if only the energy is there. And when the focii of that web are sufficiently strengthened; then something material may be built upon them.

I will tell you of the few things that I know of here. If you are not familiar with our area and our people this may serve as an introduction.

The primary activity of us "year rounders" is "getting it together"; money, acreage, animals, tools and food; these things occupy most folks lives. Some have "got it together." and so have a bit more time for other activities.

We have a store in Tonasket. It is not a co-op, but is run by one person with the help of two clerks. To keep prices down none of these persons derives monetary benefit from the store. Available at low cost are hardware, tools, books and food. This store is Coniunctio, on the Loomis Road, Tonasket, Washington.

There have been various meetings in the outlying areas to start co-ops locally, yet these are a string of meetings and not much co-oping yet.

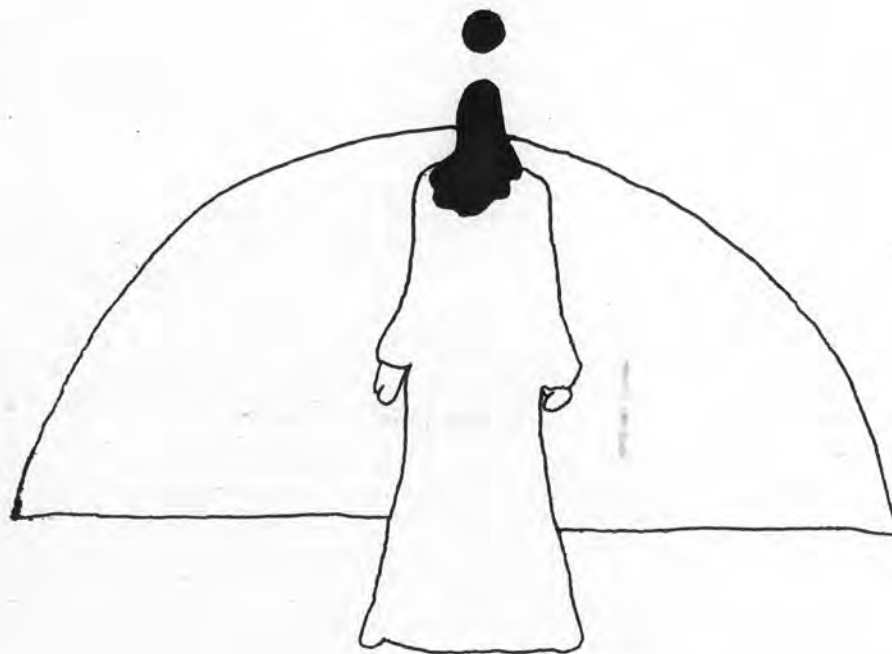
There are a few successfully operating food conspiracies and buying clubs that truck their own groceries from Seattle.

Most recently I have been to the first meetings of the Okanogan Craft and Art Coop. As it was our first meeting, only basic organizational matters were discussed. For an example, "Where is everybody?" In Okanogan folks are spread far and few between.

The craftsmen (sic) are involved in an endeavor to buy material and market products cooperatively. We will send expeditions to large trade fairs, supply small fairs to our valley and otherwise pool knowledge and resources.

We have begun an actors guild which is already in rehearsal. We also have a circus in the works!

We feel that our Co-op must fill whatever need it may; not exclusively the needs of the craftsmen (sic). It should benefit any who may be helped by it. We



have a building and acreage on which to hold meetings and wish to utilize this space for all good purposes.

One will be a meeting of our Okanogan's Peoples Church, another fledgling organization.

We hope to have people knowledgeable of health and nutrition speak to us regularly.

We offer our cardfile of local craftsmen (sic) and artists to any who may benefit from it. Both resources and jobs are listed.

We will present our own workshops, clinics and performances and sponsor any sort of activity to promote goodwill.

So now you have heard from us and now we would like to hear from you. We need support from our friends in the West. Among you are those with all types of technical knowledge we need. We welcome teachers, speakers and dealers of goods.

We need people who know how to come show us how. We need more people to help fill the skill gaps of our area. We need whatever good help we may receive.

We offer our healing festivals, our trade fairs and our help to the traveler. We look forward to trade and dialogue with the people West of the Mountains.

God Bless You All,  
Michael Flute  
P.O. Box 11 Conconully

## ALL TOGETHER

Dear Passage,

On a recent trip to Florida I became aware of a public battle taking shape. While driving through one of Miami's finer residential districts I witnessed the construction of a new Protestant church.

On each of the ten pillars of the church was engraved one of the ten commandments. Very normal practice "these days" but for one thing....the "Thou shalt not kill" had been replaced by "Thou shalt not murder." I was told that this was a part of the modernization of the Christian terminology in the church. That opened a door for me. The connotation of the word kill (en mass) is to take the life of **anything!** The connotation of "murder" is to take the life of **a human being.**

The point is that the modern Christian Church is doing all it can to condone it's followers habit of eating the flesh of animals. Furthermore it appears to me that a possible reason for this could be the growing number of Americans who are turning to vegetarianism, who by their very numbers are forcing the issue..... If God doesn't want us to kill, doesn't that mean animals too? From this man's point of view, this battle of two distinct forces: A) The Americanization of religion- an attempt to reinforce the the concept of an overconsumptive society..... (i.e. If Jesus were alive today he would have Jimmy Dean Sausage for breakfast too!) B) Those of us who choose to return to the philosophy that **all living things** are an aspect of God. Are we not all here by mutual consent?!-God made animals and plants.

If you choose to believe the later assumption, you may also believe that none of these four energy forms (i.e. God, man (sic), animals, plants) should put itself in the higher position of deciding who shall live and who shall die.

The American church is telling us that man (sic) has the power and event the right to kill whomever or whatever he (sic) chooses. Is this the goal of modern religion?

A possible alternative is the effort of all of these four energy forms to move towards the concept of "we are all in this scene together."

OM, Smitty  
South Whidbey Island

## PRISONER TO PRISONER

Dear Passage;

I wish you would have the decency to print a cool realism point of view.

I was in segregation at Marion Federal penitentiary the first time I get to read your Northwest Passage.

Usually I read articles without too much involvement but you have in Feb. 2-16 one cool stone mother-f..... who have wrote an article from the Wash State Reformatory by the name of Richard Adams that really out of side.

Out of side not because of he's greatness of mind but because he believes he could play his game only with some naive.

Anyone who really have experience by living with prison population could detect right away the funny's who try to get the authorities a sleep to get out only.

This Adams is at his second time there but he mention they other's prison he went to.

But let's talk only about there at Wash State Reformatory. He did a crime to go there at his first time, then he get out but once more he can't even take care of himself and return to crime and when right back.

Once more soon as he get there he play he's game of handling the others when he had fail two times for himself only to blindful the authorities once more on his side to be able to get priveleges and liberty again.

I wonder how come he can't make it on the outside and he's so good cedezent inside to talk like he do, We call that kiss a.... and a voluntary officer supporter.

Big thing! This funny his game is over. Why don't he take off his mask?

A convict who have to live days, weeks, months in a place have to be on one side or another, there is no middle ground, when one play both sides he play a very dangerous game.

He should be only himself a convict. After all he didn't make the exam as a police yet.

He should do his time on his feet, not on his knees or be only a good cedezent because he's not qualified at all with he's mentality comedian the jock is not funny.

Albert A

Albert A. Gelderblonc  
P.O. Box 1000, Marion

P.S. Please do send a free copy of the Northwest Passage to Mr. Adams and charge me for I could pay him a beer and a copy before he get in an accident because I do think if he keep his game up he won't leave too old.

# Beyond the Boldt Decision

## Strangleholds on Indian

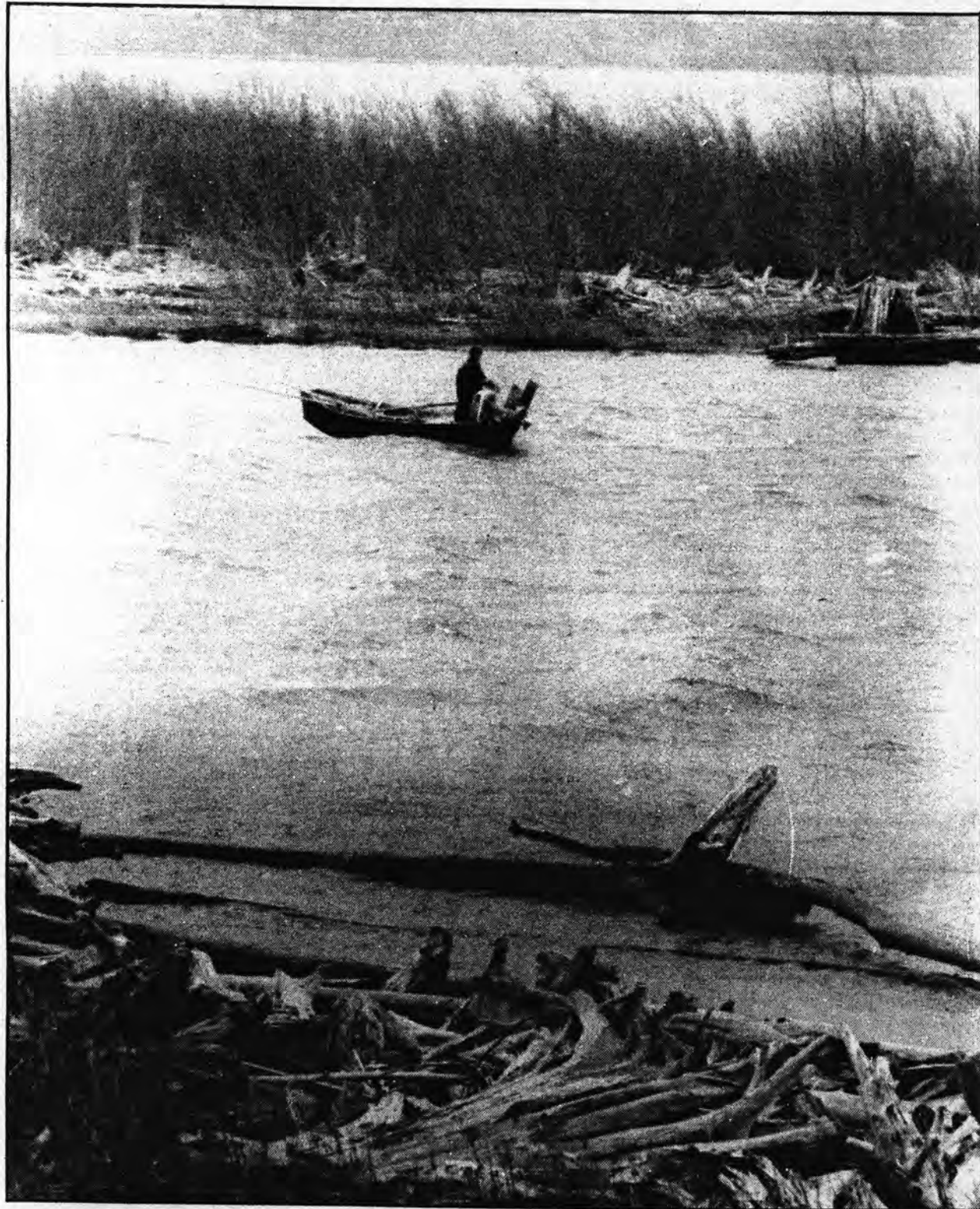
The precedent-setting Boldt decision regarding Indian fishing rights has scarcely changed the actual fishing situation in Washington state. However, it has stirred up much controversy regarding the sovereign rights of Indian people. Many issues are involved in which complicate any easy analysis of the situation. Indian sovereignty, racism, state vs. federal authority, ecology and corporate power must be examined to determine the real conflicts.

In April of 1974 Federal Circuit Judge Boldt upheld the Indian fishing rights secured in the 1800 treaties between white settlers and Washington Indian tribes. The treaties guaranteed that Indians could take "fish at all usual and accustomed grounds and stations. . . in common with all citizens of the Territory." In a landmark decision after years of struggle by Indian people, Boldt interpreted the treaties as meaning that Indians should have an opportunity to take 50% of the fish that pass through their traditional fishing areas (on and off reservation). In order to secure this right, the court stated that the state has a duty to reduce non-Indian fishing. In addition, the decision gave to the tribes the right to manage and regulate their own fishing.

Non-Indian people often view the Boldt decision as giving a small percentage of the population 50% of the fish, taking fish away from the non-Indian fishing population and exempting Indians from regulations which all other fisherpeople must abide by. Many non-Indian fisherfolk, mostly small commercial gillnetters, depend on fishing for their livelihood. For them, too, it is a "way of life." If the Boldt decision was truly in effect and the Indians were actually obtaining 50% of the fish, these non-Indian fishers would be detrimentally affected.

Gloria Bean, coordinator of the Puyallup Tribal Fisheries Management, told the *NWP* that the decision should be viewed as giving back only 50% of the fish that has been taken away. At the time of the treaties, she said, "Only Indian people cared about fishing." There were few white fishers, while fishing was the backbone of Indian culture. The fish rightfully belonged to the Indians as caretakers and users of the runs. (It is important to understand Indian rights in relation to the sovereignty of Native American people. Indian sovereignty is based on the treaties which were negotiated between two separate, independent and self-governing nations.) The Indians are not being given any new rights, only retaining part of the rights they hold as sovereign people. Today only 17 tribes are recognized as having these fishing rights, and five others are seeking legal recognition. The Boldt decision was vague as to which Indians retained fishing rights.

The power to enforce the Boldt decision was given to the state, through the Department of Fisheries. The non-Indian fishers have attacked the decision in two ways. First, the decision itself was appealed, but in January of 1976 the U.S. Supreme Court refused to hear the appeal, stating that it had nothing to add to the Boldt decision, i.e., that it was in agreement with the lower court's findings. Secondly, the state's right of enforcement has been questioned. In civil suits brought against the Department of Fisheries, the State Supreme Court ruled that the Fisheries Department could not have the authority to "allocate" access to the resources;



photos by rod del pozo

it could merely regulate for conservation reasons. In response, Donald Moos, director of Fisheries, is proposing a legislative package which would give him the authority to control who could fish where, when and how (HB 1334).

Fishing runs have been closed at certain times to non-Indian fishers and at various times to all fisherpeople. Since the decision, both Indians and non-Indians have been arrested for fishing during these "closed" periods. Many non-Indian fishers have felt that the state and the Fisheries Department are bending over backwards to the Indians and discriminately arresting more non-Indian fishers. John Chambers, a non-Indian fisher arrested in Bellingham Bay last fall told the *NWP* he was not opposed to the Boldt decision but that he felt it wasn't being regu-

lated fairly. While he was arrested for fishing during a closed period, he quoted "statistical information" to "prove" that no Indian fishers were arrested at the same time. His case, along with many others, was dismissed due to technicalities.

Tribal fisherpeople, however, report an entirely different story. According to Puyallup tribal lawyer John Kleinbell "Tribal fishermen and patrols consistently observed violations of the closures and have contacted the state. The state responds by stating there is a shortage of enforcement personnel. . . (But) Indians are singled out for citations and few non-Indians are charged with violations." Kleinbell explained that no central recordkeeping exists, so it is practically impossible to prove the contentions one way or the other. He added that while there

# Sovereignty

may have been as many as 300 citations given to non-Indians last year, only 30-40 prosecutions resulted. One reason for this is that bail forfeitures by fisherpeople charged with violating the regulations are common and do not count as convictions which would revoke their licenses. Bail forfeitures would become convictions under the proposed legislation.

A procedural loophole left by the Boldt decision also maintains a stranglehold on Indian fishing, says Kleinbell. Only after first closing a run to non-Indian fishing and in the event of a conservation necessity is the state to close a run to Indian fishing. Kleinbell maintains this "emergency closure provision" has been abused by Donald Moos. He says that in the past the state has ignored the court's mandate to consult with the tribes before making its final determination of the necessity for closure. And though the burden of proof for closure is supposed to be on the state, the tribes have a different method of determining the ecology of the run, thus they cannot combat the state's technological data collection of "proof." Indians have historically managed their fishing based upon experience and knowledge of the runs instead of the fancy computerized information used by the state. Self-regulation is an important right guaranteed by the Boldt decision, therefore it is essential for the tribes to retain their knowledge of the rivers.

Though the run closures are supposed to work in the Indians favor, the pattern and location of most Indian fishing makes them more susceptible to and most affected by a run closure. Non-Indian fisherfolk fish mainly at the beginning of each run where the fish first enter the Sound, while the Indians fish in the rivers, towards the end. If a run is overfished at the beginning, it is the Indians who lose out.

The fear of the non-Indian fisherpeople is rather premature at this point. While this is the second fishing season under the decision, the catch date through August, 1975, showed that Indian fishers had taken less than 10% of the salmon catch. Total statistics for the 1975 season are not available, but estimates of the total Indian catch have ranged from 13 to 20%. However, Kleinbell pointed out that the percentage of Indian fishing is probably less than reported due to manipulations of the catch data.

**"The struggle should be against the Fisheries Department for criminal neglect."**

Non-Indian fisherpeople have been observed reporting their fish under Indian names or hiring Indians to fish for them, for example.

Still, the Indian fisherpeople have become the scapegoat for the non-Indian fishers' anger over the limited number of fish they can catch. Bumper stickers demand "Save Our Salmon, Can Judge Boldt." Indians are viewed as depleting the salmon runs because they fish in the rivers where the salmon are returning to spawn.

Enhancement of the streams with more fish seems to be one of the more popular responses to the small salmon runs and to the expected increased competition between Indian and non-Indian fishers. "The streams and rivers in this state have the capacity to more than double the amount of fish they now support," says David Fraser, a non-Indian Puget Sound gillnetter. He would like to see enhancement programs which would benefit all fish-

erfolk. (Recently Moos has come out in support of "enhancement," though there is justified concern over his proposal. Some non-Indians say there are "strings attached" which would, in fact, end up helping corporations instead of independent fishers.) As part of their self-regulation and self-management, Indian tribes are beginning and expanding their own enhancement, also.

But there are problems surrounding enhancement as the solution and the charge that it is the Indian fishers who are guilty of conservation neglect. These problems involve the role of large corporations in controlling the natural resources in Washington.

First, who will benefit from enhancement? Before the State Senate at this time is HB 121, the "ocean ranching bill." Proposed as a measure which benefit all fisherpeople, this product of such giant monopolies as IT&T, Union Carbon & Carbide and Weyerhaeuser Fraser says "would open the door to a most unequal and unfair form of 'competition,' which can only spell death to the traditional salmon fishing industry."

Fraser explains further "By simple biological management, entire blocks of competition can be eliminated. . . By selecting stocks which return late in the year (i.e. December and January) after the season is closed to commercial fishing, competition from the net fisheries would be eliminated. . . Through intelligent management (not to mention the persuasive lobbying powers at the disposal of these vast corporations), the return of a very large per cent of the harvestable fish to the recapture facility (owned by the corporations) could be guaranteed. Once any volume of fish is attained, they could represent enormous leverage for manipulating the market through such standard monopoly practices as 'dumping,' etc., further undermining the economic stability of the commercial fleet."

Corporations have also had great impact on the second problem surrounding "enhancement." As Gloria Beam reminds us, "We can't just be putting more fish in. We must change the nature of the rivers." While Indians have been blamed for the diminishing numbers of fish (by non-Indians), fish were plentiful until the advent of white culture and its polluting industries, its wastefulness, and its rapid expansion. There's

no question that more damage has been done to the environment of the U.S. in the past 100 years than in the previous thousand. Environmental factors have greatly limited the number of fish in the past and will continue to do so unless there is a change. Chemical and thermal pollution from corporations (such as Weyerhaeuser and St. Regis logging) and the damming of rivers which divert or close off runs are detrimental to the natural ecology of the streams and the runs. Industry, farming and residential expansion can also change the nature of the rivers so that fish no longer spawn there, according to Paul Svoboda, Puyallup tribal biologist. He contends there are simple ways of correcting some of these problems but doesn't think that the corporations will listen. For instance, when Svoboda wanted to examine some of the rivers on St. Regis property, he was told by the corporation he would have to get a legal permit to do so. They are firmly resisting any intrusion onto their property.



Given these factors, the conflict between Indians and non-Indians takes on new significance. The racism of the white fisherpeople in not respecting the Indians' knowledge of conservation and their rights as a sovereign people actually helps the state to ignore its own responsibility in restricting the encroachment of corporate power.

As Fraser points out, "The struggle should be against the Fisheries Department for criminal neglect. . . The state is responsible for the change of the percentage of Indian fishing over the years, for violation of the treaties and for promoting the situation where the gillnetter fleet increased to the point where it had to catch over 50% of the fish."

Neither the Indians nor the non-Indians want to give up fishing. For the Indians, fishing is important in retaining the culture which the U.S. government has ignored in its assimilation, melting pot theory of American society. For the non-Indians, commercial fishing is one of the few remaining industries in which individuals maintain some control over their livelihood and thereby preserve their self-respect. It is understandable why the federal government's "Buy-Back" program is not seen as any answer at all by the non-Indian fishers.

In an attempt to shrink the overcrowded industry, the government has allocated about \$3 million to Washington to buy commercial fishing boats which will then be converted to pleasure boats; no new fishing licenses are being issued either. In addition, technical training for displaced fisherfolk is funded under the program. Given such a drastic alternative, it is not surprising that non-Indian fisherpeople are fighting for their "constitutional rights," i.e., they say they are being discriminated against on the basis of their race. In the courts, they have taken the position that "The Constitution supercedes treaty as the supreme law of the land." (*Bellingham Herald*, Feb. 27). That argument and all the debate over state vs. federal authority obscures the fact which bears repeating: that the treaties were negotiated between two separate and independent nations.

The problem is not so simple as the isolated racism of a small number of fisherfolk. In supporting Indian fishing rights and sovereignty, we must recognize the common interests of all fisherpeople in combatting the greed and destructiveness of corporations and the state, the only beneficiaries of the "fishing rights controversy." Ours is not a romantic nor a moral judgment, but a political one. We must wipe the salty spray from our eyes and look at the issue clearly.

karin strand  
michelle celarier

# A Hard Time in Chicago

At the Hard Times Conference in Chicago (Jan. 30—Feb. 1), the various prisoners, labor, gay, women and captive nations representatives who spoke, documented a situation more desperate than the Great Depression and more menacing than the Civil War. The openness, the solidarity, the broad representation of nearly every region, nationality, and a variety of political factions, the willingness to build and work together in an organized way: these unifying attitudes were at a higher point than in any previous period of our history.

Even with the tragic split that developed in the Conference, it was a momentous achievement just to have gotten us all there. The story of how that solidarity was brought into being I cannot describe fully, only guess at. But how this solidarity was destroyed at the Hard Times Conference can and should be told . . . We should learn important lessons from it. For if the lessons are not learned now and learned well, we will be left defenseless before a growing police state which becomes bolder and more obvious every day. This assessment was dramatically underscored at the conference when Ellen Movescamp of AIM went to the stage with tears dropping down her tired face to announce still another killing by the political police on the Pine Ridge Reservation. The chant was raised of "Long Live Wounded Knee!" This had occurred on Sunday the first of Feb., after the conference had already split itself apart. Without solidarity and organization in the face of the police repression, this chant became little more than an idle sentiment. It was a bitter punctuation mark highlighting our impotence . . .

The keynote address by Jennifer Dohrn, a white woman from the Prairie Fire Organizing Committee . . . was supposed to set the themes and define the goals. Like most of the conference speeches, hers was given a simultaneous translation in Spanish for one wing of the audience . . .

Ms. Dohrn began by observing that this Saturday was part of Tet, the Vietnamese Lunar New Year, during which, in 1968, the National Liberation Front had launched its nationwide counter-offensive. The inference for America was obvious.

She said that "Many eyes are watching us . . ." on this historic occasion, and that we had an awesome, serious task. That " . . . to fight Hard Times, in Hard Times . . ." requires " . . . common programs, common directions, and a common plan . . ." and that it was for this reason that we had " . . .

**"IT WAS A CRIMINAL ACT NOT TO SET UP WORKSHOPS FOR BLACKS!"**

come to unite, to act."

She had a correct sense of the unprecedented watershed that was this meeting, and noted that we were " . . . together at last." She observed that all regions were represented, including Puerto Rico, and including even some representatives from Cambodia, Vietnam, and Zimbabwe. She noted the broad front of activist groups participating: American Indian Movement, various union and labor groups, women's groups, Black workers, the Black Panther Party, Mexicanos, Puerto Ricans, etc. Even those who were not physically present " . . . the prisoners, the war resisters abroad, and the underground. . ." were with us in solidarity, in spirit, and we had in them "powerful allies" against a "common enemy."

. . . She noted that the economic crisis was becoming increasingly a political crisis as well, as the racist divisions of the system increased and harsh solutions were surfacing like " . . . Senate Bill 1, the Rodino Bill, grand juries, behavior modification programs, drugs as weapons of oppression, killings



Unemployed people in St. Louis waiting for a twice-weekly distribution of unsold edibles, 1932. --Ins

and wars." The government is only capable of providing " . . . band-aid solutions. . ." to the economic crisis and its job programs were ultimately just " . . . more federal aid to big business."

And so, she said, we have to ask: "What is our strategy? . . . Where is our power?" Answering this, she stated: "The answer lies right here with us . . . we have to provide our own leadership . . ." and " . . . form our own demands . . . in our own militant movement to fight back." . . .

"We need a Working Bill of Rights as a unifying program of the Working Class." This program should " . . . show how the parts relate to the whole . . . focusing national attention . . ." on the demand for " . . . jobs for all."

. . . "We're demanding jobs NOW! We must demand this as our first issue and also fight cut-backs in social services. Instead of accepting cut-backs, we should demand that we rebuild our communities with MORE housing, MORE day-care centers, MORE schools, MORE hospitals, and MORE senior citizen centers. We need to improve our lives, not more wars.

Ms. Dohrn then noted the more severe im-

pact of the economic crisis on the Third World, particularly women, and emphasized that " . . . Puerto Rico must . . . be a part of our struggle," and that "We're ready to fight."

But despite the beautiful rhetoric of the scheduled speakers, the most important political opinions of the conference were the ones not openly stated. Not one scheduled speaker spoke primarily on the issue of women. Not one speaker was scheduled who raised the issue of the Black national question. The draft Bill of Rights did not have an article on the issue of U.S. imperialism's oppression of the various internal nations held captive under the Federal structure. Likewise there was no Woman's Article. The agenda was never really approved by the conference and was changed frequently at whim, and without consulting the general body. Those who chaired the meeting were not that well known and acted as if they were not responsible to the conference but to some unspecified clique.

. . . As noted previously, the advance litera-

ture on the Hard Times Conference omitted in the draft Bill of Rights any articles dealing specifically with Women or America's captive nations (Black, Mexicano, Indian). These omissions were partially rectified by conference time, at least to the extent that Native Americans and Puerto Ricans were scheduled for workshops. Through the workshop/reports process, the draft Bill of Rights could be amended on the floor for them.

But when Saturday's workshop schedule omitted any specific time/place for Blacks, Mexicanos, Women, Gays, etc., eyebrows were raised and suspicious aroused. Of the offended groups present, the Blacks were the most visibly offended, forming a strong caucus to deal with the issue of exclusion. However, I would not want to give the impression that only the Blacks were offended. I also was offended and according to some of my attributes—white, male, heterosexual—I am supposed to be a privileged character. But power and privilege were a little more subtle than the surface attributes in Chicago .

For example, in the workshops I attended—Indochina, Angola, and International Solidarity—there was a definite pattern of exclusion from participation in the proceedings. The important task of working up the action proposals to go to the floor was reserved for the private dictates of the workshop leaders, who either evaded or openly excluded participation by the rank-and-file. The panelists, who had been selected for us, ran the workshops to suit some unspoken interest of which we were kept ignorant.

In the first workshop I attended, Indochina, the four panelists, on the suggestion of Cora Weiss (Friendshipment), cancelled their scheduled presentations because there were only 17 people present. This was not a bad idea. But when we turned to the issue of what actions and resolutions were appropriate, Ms. Weiss and Donna Futterman (Friends of Indochina) who chaired the meeting, directed the discussion back to current developments in the Congress, the State Department, and other areas of interest at a safe distance. Ms. Futterman then invited the Cambodian and Vietnamese representatives to speak. They said nothing new. It was suggested by Cora Weiss that we link up the Indochina experience to the Angola issue, a good idea we readily accepted. But when the need for a concrete approach to this "link up" was pointed out by some man sitting near Donna Futterman, she and Ms. Weiss grew vague and evasive. Near the end, I read



1500 people from tenants groups all over N.Y.C. rallied at Coop City in the Bronx Feb. 7, 1976 in support of the massive rent strike there. --ins

a couple of draft resolutions. They were neither rejected, accepted, nor discussed. Just ignored. We broke up early with no program of action being adopted. This was a blank to be filled in later by our appointed leaders who could always contend that they "consulted" us.

In the Angola workshop, the proceedings were dominated by opposing factions led respectively by Worker's World Party and the Spartacists. Each proposed resolutions on Angola, but only the Worker's World proposal was a genuine statement of solidarity. However, even it was so long on the rhetoric that it skipped key issues. Those of us who belonged to neither faction of bloc voters were simply left out of the proceedings. I had my hand up for an hour and was never allowed to participate in the debate on the Angola resolutions. At the same time, the chair was recognizing on a first name basis those whom he did allow to speak. When Donna Futterman made a motion to cut off debate (she had been previously recognized and spoke), a woman in front of me who had her hand up even longer than I had, interrupted the chair to complain about being excluded. The bloc voters brushed her aside. In practice, they were destroying our human dignity in order to "save" it.

... That Saturday evening the Black Caucus met after a full day of such workshops and none scheduled for their own specific problems. While waiting for the cultural program to begin, I sat on the floor outside the room where they were caucused. As people came in and out you could hear the angry shouting and argument. Their mood sounded furious and resentful...

The Black speakers, each in his/her own personalized style, told a historical record that in sum was a telling indictment of what Gunnar Myrdal called the American Dilemma in a book of the same title. The most telling indictment

was made by a black woman who had organized the caucus and flatly stated: "It was a CRIMINAL act not to set up workshops for Blacks!" She meant it and it was true.

The other Black speakers made eloquent and electric speeches which were also true. At the end, when most of the Black Caucus had finished speaking, they began to drift out.

Following this unscheduled event, the conference timetable was upset and in the dispute over how to reschedule the rest of the day, there was much confusion and disruption on the floor. The feelings were high enough that the Latino security force had to mass shoulder-to-shoulder at the base of the stage to repel boarders, chanting: "Unita! Unita! Unita!" Eventually, after much bickering, the chair was able to restore order and we began to take votes on the various action proposals and resolutions. As the afternoon wore on, it became evident that the unity promoted by the conference had been broken. The Blacks, perhaps unknown to themselves, had spoken for many when they attacked what they had called racism.

For the racism was just one face of the elitism to which many had been exposed. As each special interest group finished bringing their resolutions to a vote, they drifted out of interest and soon out of the conference hall. As the votes proceeded, the crowd evaporated steadily all afternoon. The unity was gone...

When the dust began to settle following the Black Caucus unscheduled event, and as the votes were getting started, I began to wonder why the Conference Board had not taken the stage early in the game and voluntarily taken the heat on the way the Conference had been run. That kind of candor and self-criticism would have saved the conference. The vague references to "white racism" in the speeches of the Black Caucus had not been as specific as they should have been in order to do something concrete about it. The resolution they proposed was read but hardly discussed, even by themselves. The end result was a cloud of suspicion. And this cloud could only have been dissipated by candor. It was not forthcoming and I began to wonder why. I even went into the Conference staff office and began to ask why.

In examining the composition of the conference board, I counted only 5 white males among its 29 members; the remaining 83% were Third World and Women. The conference staff confirmed this count. This had a strong implication: that the majority of the Board had been bamboozled by those who exercised real power into setting up a racist-sexist agenda, etc. . . How did a Board that was 83% Third World and Women come up with an agenda that was racist and sexist? None of the political heavies I spoke to seemed willing or able to answer these questions.

I also recognized that the undemocratic procedure of presenting the agenda as unchangeable

I COMPLETELY LOST MY TEMPER AT THIS POINT AND SHOUTED OUT MY NAME.

dogma had contained the resentments of various participants within their respective pressure cookers that ultimately had to explode. And I further recognized that to avoid this in the future, an excluded minority should have the chance to protest the agenda as the very first order of conference business. This would rectify problems of deliberate or inadvertent exclusion at the outset. I put these issues in the form of the following resolution:

#### Agenda Resolution

1. The Conference goes on record demanding an open letter of self-criticism from the Conference Board explaining how it developed a racist-sexist agenda when the Board was composed of 29 members, of whom only 5 were white males and 83% were Third World and Women.
2. In future conferences, the very first order of business will be for the conference to adopt its own agenda.

I hand-printed this resolution and handed it up to the stage where it was passed to . . . Russell

Newfeld, "the National Director." I saw him read my proposal and put it on the bottom of the stack of proposals in his hand. As time went by, my proposal stayed on the bottom of his sheaf of papers . . . (When I finally got the floor), the mike seemed to be dead. (Hmmmmm?) To save time, I ran the steps of the stage to present it from the mike at the podium. . . Sensing what I might say, the chairperson tried to cut me off on my prefatory remarks and started harassing me. He reached for the edge of the podium as if positioning himself to move me aside, and ordered me to "just read the resolution!" As if on cue, people in the audience began to heckle me. They demanded to know where I came from. What was my name.

When I tried to answer, the chairperson interrupted me and commanded me to quit talking and "read the resolution." When I attempted to do so, the other interrogators in the audience opened up again. Down in front some white guy who had previously distinguished himself by being the only dissenting vote on the International Solidarity Resolution, yelled up at me in a provocative tone: "CIA!" Then somebody in the back who pretended not to have heard my name began to demand repeatedly to know my name. I completely lost my temper at this point and shouted out my name . . .

I read the resolution in anger and threw the paper at Newfeld's feet as I walked off. Because of the harassment, the resolution had been read without an introduction. It now was followed by no discussion and on a show-of-hands vote counted by Haddock, the resolution "failed." It was the last resolution of the conference. . .

In the words of Pete Kelley, the United Auto Workers representative who addressed us, the American people do not need to be preached to by the New Left organizers: "Don't preach to us, don't teach to us, but learn from us. You need us. And we need you."

Unless the various organizers heed that advice, there will be none of that solidarity without which victory over Imperialism is unthinkable. As we were taught in the simple truth of America's greatest teacher, Ho Chi Minh:

*Unity, Unity, Greater Unity.*

*Victory, Victory, Greater Victories.*

But this point of view must never mean that Unity can be forged from the dubious assumption that we could destroy human dignity in order to "save" it. The unity our many peoples need to overcome our common enemy has to be a VITAL unity. It must NOT be carved by "liberals" from the unique cadavers of our many sovereign peoples, squashed into the commonality of the same iron molds. We need least of all to stitch together another composite monster of standard bloody parts and call it a "United" States. We need most of all to give birth to a new Life for us all.

—Boyd Hayden

ed. comment: While this article was edited considerably, we have tried to preserve the basic content and tone. However, some of us had a particular criticism: As Boyd points out, the groups who planned the conference acted in a hierarchical manner by failing to adequately share the privileges of decision making. But his analysis that the conference board, made up of 83% third world people, and women, was "bamboozled" by some elite power group seems presumptuous. The board was not totally responsive to the needs of those attending, and Boyd's proposed resolutions demand the kind of explanations that are needed. But should the facts presented in this article lead us to believe that the groups who dominated did so collusively and with the malicious intent of subverting the power of other movement groups? We feel that inferences such as these serve more to increase a feeling of divisiveness and suspicion than they do to encourage honest criticism and struggle. NWP

# POETRY

THE TITLE OF THIS POEM IS LONGER THAN THE POEM ITSELF I KNOW, BUT LISTEN.

Rain.

judith yarrow  
seattle, washington

# OF POETRY

TWILIGHT

after loving  
you fell asleep  
quickly  
without doubts

your arms around me  
your fingers open  
and loose  
your breathing deep and regular

my breath like a horse  
longed to step with you  
the easy trot that takes us  
all the way to morning

but I held the reins tight  
in my two fists  
and pulled the threads  
of panic  
from the blanket

diane hueter  
baldwin city, kansas

## JUKEBOX ROULETTE

At Harvey's Place there is a gun in the jukebox that shoots you when you press K-6. Many people go there just to get shot. One night last summer Leona Larkey went in, with her boyfriend, wearing her best red dress. They had been busting on each other's heads all night, and Leona was beginning to lean like a jug of moonshine. And her pumps had turned green. She had heard of Harvey's place from a girl at the diner. Almost as soon as she entered she said, I want to get shot. Her fiance insisted the trip was turkey. What Leona needs is a lizard, said her close friend Claire. Leona ordered a highball and moved toward the jukebox. A-7 takes you to heaven. G-3 is a moonlight spree. I-4's for singing whores. Q-2 is a saucer of brew. Leona spotted K-6 and something like a shadow touched her. The voice was small, with the body of a raven. It said Leona Larkey will die in white. And Leona ordered two more highballs, leaving the pistol song for her wedding night.

william harrold  
milwaukee, wisconsin

## AT DIAPER CLEANING

me making the ghetto  
me living with  
the people I know  
clean up the same amount of shit I do

all I wanted  
was to give my kids  
sky  
before they go back to dirt

instead, I've got them  
bending over toilet bowls  
tucking in sheets  
and sweeping floors with toy brooms

about four years ago,  
we killed the sparrows with bug fog  
next year, the mosquitoes returned

phil flott  
omaha, nebraska

## MY MA

My Ma weighs two-forty,  
and that weighs me.  
She doesn't do anything all day long,  
and Cliff says that's going to kill her.  
I've been through mind control,  
and, scared in my mind,  
cancel, cancel.  
But maybe stopping it is what she wants.  
Too many kids,  
not enough dancing,  
and her family is clear out in California,  
a few still in New Orleans,  
and she's too scared to travel,  
what with stuck in the house  
all the days she was slender.

So I buy her Dr. Atkins Diet Revolution,  
that I am doing so good on,  
guarantee her that it works,

phil flott  
omaha, nebraska

and get up to go.  
I tell her she's always wanted this,  
a diet menu;  
no thinking, for seven days.  
All she says is,  
I hope I can do it.

If she were younger,  
a seamstress walking to work in the morning streets,  
I might tell her,  
I know you will,  
you can do it.

But my Mom has looked ahead with her wall-eye.  
I think she might suspect  
what waits  
and does not want to tell me.  
So she eats toward that day





# Yvonne Wanrow:

## A Battle In Progress . . .

Yvonne Wanrow, the 32-year-old Colville Indian convicted of second degree murder for killing a "known child molester" whom she feared was attacking her and her children, is fast becoming the latest feminist heroine in the battle for a woman's right to defend herself and her family. "I decided not to sit back and let these men control my future," says Wanrow, speaking of her decision to change her formerly guilty plea, get new lawyers and challenge the court's guilty verdict. "I am doing this because of my children, and because of how America treats its people," she adds.

Like Inez Garcia and Joan Little, feminist cause celebres of 1975, the Wanrow case attracts media attention and elicits genuine radical support, but not just because she is a strong woman determined to fight for her rights and her life. It is also because of the racial prejudice she has had to fight both within the legal system and without, before she ever got enmeshed in it.

About 200 people gathered in Seattle Feb. 17 at a rally just a few days before the State Supreme Court would hear the prosecutor's appeal of the latest court decision. Because a 2-1 appeals court (instead of a unanimous one) remanded her case for a new trial last fall, the prosecutor was able to appeal the decision. It is a strange legal situation which leads one to wonder: why are they so determined to put this woman behind bars?

In careful, slow but emotion-packed language, she spoke to the crowd, mostly lesbians and Indians, with other radicals and press making up the remainder of the supporters. Stating her nervousness—a shyness which began to go away as she went over the details one more time—she began. As her speech gathered momentum, she said she'd "keep fighting till they tape my mouth shut with the Senate Bill-1."

Her determination and strength give a clue to the court's guilty finding. The prosecution's main charge against her was that she was "cold-blooded," not hysterical when she spoke to the Spokane Crime Check immediately after the shooting. The conversation was taped surreptitiously, and its inadmissibility was the reason the case was remanded for a new trial. She pointed out that it was only after

rehearing the tape while being sequestered that the jury was finally able, after much indecision, to reach a guilty verdict. Three jurors admitted it was the deciding factor. "I did not fit their stereotyped notion of a hysterical woman," said Wanrow.

The Appeals Court opinion also assigns error to the trial court's exclusion of expert testimony relating to Wanrow's Indian culture. The opinion finds it relevant to Wanrow's state of mind at the time of the crime that the strong feeling of respect for elders in the Indian culture would make a sexual assault by an older person on an Indian child a more traumatic emotional experience for an Indian mother than an Anglo.

Wanrow has never denied shooting William Wesler, 62, whom she claims was a known child molester, had raped her friend's daughter and given her a venereal disease and threatened to hurt the mother if the child told. She said that some hours previous to the shooting, he had lured her 9-year-old son and her friend's 10-year-old daughter into his house, locked the door and threatened them with a knife. The children escaped. None of the children were allowed to testify.

After three calls, the police still refused to do anything about Wesler. They said to "come in Monday and make a complaint." According to

Wanrow, her friend, Shirley Hooper, a welfare mother with two children, and Wanrow, also an unemployed and the mother of four, both had experienced trouble with Wesler. When Hooper called Wanrow to come and stay with her, she agreed. She brought with her a gun she had purchased after moving into a neighborhood known for racial tensions and hatred of Indians. ("We want to get it on with the Indians," some youths told the police after breaking into Wanrow's house.)

According to Wanrow, Wesler came in the house around 5 a.m. the next day and she shot and killed him as he began to attack one of the children asleep on the sofa, then lurched towards her. She was on crutches, her leg in a cast. (He was accompanied by another man whom she wounded. She was convicted of assault although she doesn't even remember his presence. "It seems like a nightmare," she explained.)

After the shooting, Hooper called Crime Check and Wanrow got on the line and told them what had happened.

The taped conversation was not the only legal machinery which worked against her in the trial. In addition, Hooper turned state's evidence and changed her story in the middle of the trial, denying she even knew Yvonne's last name. When questioned about Hooper's change of heart, Wanrow gave two possible reasons: money and the threat of prosecution herself. A welfare mother with two children has few options, she reminded us.

Indian political consciousness was just surfacing in Wanrow at the time of her arrest, but the oppressive legal system is a speedy C-R group. Unable to afford a lawyer, Wanrow at first got a public defender who advised her to plead guilty and not wear her hair in braids—look as white as possible. Her family finally raised her bail and later got another attorney and she changed her plea.

The trial occurred in the spring of 73—right around the time of the occupation of Wounded Knee at a time when, Wanrow said, "the media was portraying Indians as 'gun-toting' and 'militant.'"

Before her ordeal began, Wanrow confided in an interview with the *NWP*, "I felt the pressures, felt like I didn't want to see another day." She became

Send me a dream filled with wisdom  
For my people's sake.  
Let me sip from the gourd of courage  
To face the challenges  
For my people's sake.  
Let me find youth in spirit  
To gather roots  
For my people's sake.  
Let me witness the birth of freedom  
For my people's sake.  
And for my sake,  
Let me live and grow and learn  
Alone, in peace  
Yet together with my family,  
My way

—yvonne wanrow

(CONTINUED ON NEXT PAGE)



--photo by teri dixon

# A Battle Won

Feminism and free speech won a court trial in King County Superior Court last month.

Shortly before Christmas last year, Teri Bach, a former electrical trades trainee at City Light and a long-time socialist feminist, began a legal fight for her children in a disputed custody against her former husband, Alfred Crancer.

One month later, one of the most incredible custody trials ever to occur in Seattle finally ended. For twenty-two harrowing days, Bach had to defend her right to motherhood against an avalanche of charges that she was an unfit parent because of her feminism, socialism, union activism, fulltime work outside the home, community involvement and membership in Radical Women and the Freedom Socialist Party.

She was also, along the way, accused of lesbianism, the inability to "relate normally" with men, close and exclusive friendships with women, and similar assorted crimes against nature and society.

Bach's case appeared to be hopeless. Her ex-husband's attorney was Bernice Jonson, an anti-feminist veteran of forty years of divorce and custody disputes. Also in Jonson's corner were Wendy Gelbart, court-appointed attorney for the children; Alice Probert, Family Court investigator, and Dr. Harvard Kaufman, a psychiatrist retained by Jonson.

Bach's defense team, on the other hand, was comprised of legal fledglings and rebels, headed by Fred Hyde, a political radical and feminist, conducting his first court case after only a few weeks of preparation time. Assisting him were attorney Jeffrey Steinborn, who had gained prominence in the spectacular Tacoma 7 Conspiracy trial in 1971, and Valerie Carlson, a legal intern and spokeswoman for the Feminist Coordinating Council. Steinborn had never taken on a custody case, and Carlson was still studying for the Bar exam. Brenda Townes, the court-appointed University of Washington child psychologist for the children, also supported Bach's right to keep her children, but this was her first legal case as a professional expert.

The crowded courtroom responded with tears, joy and relief to the unexpected verdict, which sanctioned the reunion of Bach with Dominique, 9, and Blake, 7, after a tragic 5½ year separation caused by

Crancer's 1970 kidnapping of the children, a condition that was thereafter perpetuated by a sexist legal system that afforded no relief or assistance to mothers in this situation.

In upholding Bach's legal rights, Judge Edward E. Henry rejected Crancer's and Jonson's red-baiting, woman-baiting, and character assassination tactics, and categorically upheld Bach's constitutional rights to free speech and association, and a philosophy of her own choosing.

"It is not for the courts to determine what is right or wrong in matters of philosophy, politics, religion or lifestyle," he said. "And the older I get, the less sure I am of what is right or wrong in these matters. Ms. Bach was a philosophy major at the University and I'm sure she knows more about it than I do—why, I can't even understand what Sartre is trying to say, and I'm sure she could explain it to me!"

Bach's sudden opportunity to assert her right as legal custodian of the children appeared last summer when Crancer, now a resident of Virginia, sent Dominique and Blake to Seattle for a visit. The reason for this generosity, however, was the fact that he was legally separated from his current (third) wife and their small son.

When the children arrived in Seattle, Bach embarked on a full-scale program to keep the children permanently, to prevent a second kidnapping, and to force Crancer into court for a legal test of his guardianship.

She moved her residence, secluded herself and the children, secured an unlisted phone, and then she and her friends successfully evaded the frenzied efforts of detectives, investigators and imposters hired by Bernice Jonson to locate her and the children. As a result, Crancer was compelled in late September to file a petition for modification of the original 1968 divorce decree which had awarded custody to Bach.

In late November, Bach retained Fred Hyde as her counsel. Later, Steinborn, who had been Bach's lawyer for her 1968 divorce, volunteered his services as co-counsel in reaction to harassment he received from Jonson when his name appeared on the witness list.

(CONTINUED FROM PREVIOUS PAGE)

interested in the Indian movement but wasn't active "until forced." "There's an undeclared war on Indians in this country, and a declared war on me," she said. After she got out of jail, her house was watched; friends who came there were questioned. She was linked to AIM (American Indian Movement), because of her friendship with some AIM people.

She was sentenced to two concurrent 20-year prison terms and a mandatory five-year term on the weapons count. After her sentencing, three Indian women pleaded for leniency. But the judge refused, saying she should be sent to Purdy (state prison for women) because she has "no faith in the law." He even said she was "prone to violence" because she purchased a gun in the first place.

"I believe any Indian going to court at that time was going to be convicted," stated Wanrow, "Especially when 12 whites file in to be the jury."

Since her battles with the law began, Wanrow said "The thing I'm concerned with is that funds be set up for people who can't get legal counsel. If you're poor in this country, you just go to prison." She understands the necessity of organizing for such endeavors, for changing society—"People must get together and carry out well-made plans."

When asked what is necessary for women in cities to do to protect themselves, Wanrow said we must force the police to protect us by winning cases in court: "shake them up so much that they look at us with respect."

Wanrow said that she will be attending the Brussels "International Tribunal on Crimes Against Women" in March. Her support by feminists has almost equalled, if not surpassed, the support she's received from Native American groups. Co-sponsoring her rally in Seattle were Leftist Lezzies, a lesbian-feminist organization and Women Out Now, a prison support group.

Aside from the prejudicial nature of the trial, the legal debate in this case, as in the Garcia and Little cases, is over the definition of self defense. The emphasis on "cold-bloodedness" obviously is an attempt to show premeditation. However, the state of perpetual terror in which women, especially third world women in cities with children, must live is not considered by the court. But it is on this which we must base our support of Wanrow. The frustration of living in fear every day must be understood; the fear must be eliminated.

My personal decision of support was not easily made. Listening to Wanrow, I had begun to

question her actions. Could I believe her story? Did it matter, even, if every detail was as she said? What was this man's life worth? Do women often have any choice but to defend themselves with guns? And physically weaker than our attackers and knowing that one chance is all we'll get, are we not limited in our responses?

Yvonne Wanrow was asked in a press conference why she changed her plea, as the male reporters tried to back her in a corner. She responded quite matter of factly: "I did not feel guilty."

—michelle celarier

Final arguments for Wanrow's appeal before the State Supreme Court were heard in Olympia last week. A decision is expected in two or three months. The 80 seats in the "Temple of Justice" were full, with at least that many supporters filling the aisles.

The women representing Wanrow, including two from the New York Center for Constitutional Rights, addressed the court. They concentrated upon the court's disregard for women's and minority positions and were questioned quite harshly by several of the judges.

(Thanks to Jack Pfeifer for this information.)

## "I did not feel I was guilty."

# BACH GAINS CUSTODY

The trial began on Dec. 23. Attorney Wendy Gelbart, assigned at the beginning of December by Court Commissioner Dixon to represent the "objective" best interests of the children, decided five days later that the children should live with their father. Probert, the Family Court investigator, had conducted a pre-trial investigation of the father's and mother's households, and took the position that the children should be with their father and step-mother before she even interviewed Bach.

Probert further let it be known that she favored the Crancer household because Mrs. Crancer was a full-time homemaker, whereas Bach was single and worked for a living. Gelbart and Jonson rejected contemptuously the testimony of Brenda Townes, University of Washington child psychologist, that research proves the fact that children of working mothers tend to have more academic motivation, display more independence and are more verbal and self-confident than children of non-working mothers. When Townes stressed that the important ingredient in child-rearing is not the quantity, but the quality of time spend by the parent with the children, Jonson and Probert (two working mothers!) insisted that the contrary was true.

In obvious contrast to Bach's "appalling" lifestyle, Jonson and Crancer persistently described the Crancer family as "positive," "stable" and "superior." They painted a vivid picture of an affluent, conservative, middle-class family—but a family, interestingly enough, with few friends and no social interests or commitments. Jonson smugly alluded to Crancer's high position in federal government, his substantial income and the quantity of time Mrs. Crancer spent at home. Furthermore, said Jonson, Blake, as a boy, could not survive in Bach's household, since Bach's feminism would cripple the development of her male child.

In response to Bach's witnesses, Attorney Jonson consistently red-baited and tried to witch-hunt all of them, and the procedural disputes between the opposing attorneys over the relevance and materiality of organizational memberships consumed days and days of courtroom time, with the Judge finally ruling, after considerable ambivalence, that "memberships" were beside the point in this case.

Clara Fraser testified that she had long advised Bach on ways and means to retrieve her children. Fraser is a specialist in the training and employment problems of women, and the originator of the "Wo-

on Bach's politics and lifestyle, asserting that Bach's first interest was obviously not her children, but men and the Law" course at the University of Washington in 1971. She testified that she had advised Bach to complete her education and then develop a vocation that would pay her enough to support herself and the children while waging the expensive legal fight to keep them.

As a result of her participation in the City Light Electrical Trades Trainee Program, Bach now earns \$11.20 an hour as a journeyman inside wirewoman in another area of the trade and has carefully followed the long range plan to retrieve her kids in every other respect as well.

The recent legal separation of the Crancers became one of the main issues of the trial when they and Bernice Jonson persisted in the fiction that they had never separated and never even discussed such a thing. Hyde, Steinborn and Val Carlson, after brilliant detective work, located the site of the Separation Agreement in Virginia, exposed the Crancer's testimony as a lie, and forced Jonson to produce the document, which clearly proved the separation, custody agreement, financial settlement, etc. Previous to the dramatic appearance of this document, however, Jonson and the Crancers flatly insisted that Bach and her parents had lied to the children and the court about the separation, that she had indeed invented it.

The trial took another unexpected turn just a few days before its conclusion, when Dominique wrote a letter to the Judge expressing her strong desire to stay with her mother. Despite strong objections by Gelbart & Jonson, the judge granted a private hearing to the child in his chambers, and his brief, written report of the visit ended with the paragraph, "She looked me in the eyes and said, 'Why can't I stay here with my real mother? I love her very much.'"

A final 11-th hour surprise witness was a teen-aged girl, former neighbor and sitter for Bach who had personally witnessed the kidnapping in 1970. Located only on the previous day, she was anxious to testify on Bach's behalf, even though Jonson had attempted to intimidate the girl's mother into prohibiting her from serving as a witness.

In her closing argument, Ms. Jonson presented a graph on the amount of time the children had lived with Crancer. She then renewed her assault

her politics, feminism and job. Judge Henry interrupted Jonson and asked what was wrong with Bach having a philosophy that socialism is better than capitalism. "Norman Thomas (a socialist leader for 50 years) was a socialist activist and he was a very good citizen . . . Are you saying that Norman Thomas wasn't a good father?"

Hyde's closing argument pointed to Crancer's history of personal irresponsibility and instability in relations with women and wives and to the present turmoil in the Crancer family. He said Bach's children had been violently stolen from her and that at no time had she consented to this.

He said that the opposition had no case whatsoever against Bach, that everyone agreed that she was a good and creative mother, and that the children were very close to Bach's mother and father, their grandparents, and that is why Jonson's entire case rested on red-baiting, male chauvinism and McCarthyite courtroom maneuvers.

"Because Crancer was more powerful economically, physically and politically in 1970, he kidnapped the children. Now he is demanding a judicial stamp of approval for his initial crime of violence, after having compounded five years of outrage by proceeding to try to violate Ms. Bach's civil rights, civil liberties . . . and her constitutional rights, against the best traditions of the civilized world . . . it is imperative that the court not sanction this kind of outlawry—this widespread terrorism against mothers and children . . . Bach represents a whole class of mothers of kidnapped children in this State who are the helpless victims of social injustice."

Judge Henry then embarked on his decision and his motivations. He said that this was an agonizing decision for him to make, because "one of the greatest privileges of human experience is to have the pleasure of rearing children from birth to emancipation . . . and one parent of these charming children will be emotionally traumatically affected."

In reference to the kidnapping he said, "It is asserted that she should have done something about this. But I don't criticize her for not prosecuting him at the time, because it's understandable that the mother may be more concerned about the welfare of the children than she is about their presence . . . He was financially better off, considering that she was still in school and didn't have an occupation that would support her children. I can understand the dilemma she was in. What was the mother of these children going to do? . . ."

"The Court is obliged to make a decision and is not necessarily bound by the theories of psychiatrists and psychologists who are known to differ. The Court is bound to be more concerned with the rulings that the Supreme Court has made. The Supreme Court can reverse any opinion that this Court renders—and the psychiatrists can't!"

He ended by saying, "The father has had these children for the last five years . . . now the mother wants to enjoy the affection and pleasure of association with them. Isn't that something that the Court must consider? Why not give her the opportunity that he has had? . . . The best interest of these two children would not be served by removing them from their mother for another five years. Therefore, I will deny the petition to modify."

The unprecedentedly long trial will cost Crancer in the neighborhood of \$20,000, according to attorney Jonson, who employs a large staff to aid her. Fred Hyde's "staff," on the other hand, was completely volunteer, and the entire legal-aid team of over a dozen people worked in Hyde's home, since he has no office as yet. Teri Bach won her case because she was not alone. Precisely because of the very "memberships" that Bernice Jonson scorned and the years of service to social movements viewed with disgust by Jonson, Teri Bach was rich in friends, comrades and supporters who eagerly plunged into the fray to help her. Their dedicated group effort stemmed from their firm belief in the principle of human rights, and the victory in this case belongs to all feminists and political radicals who have fought so long and so heroically for a better society for all the oppressed.

—constance scott

(Editor's note: Due to lack of space, this article was edited. For more information, contact Constance Scott, 2809 N.W. 65th, Seattle, 98117, 789-1220.)



—photo by bill patz

# Community News:

## JOSEPHINE COUNTY, ORE:

## Right & Left Combat Housing Code

"Are you aware that Josephine County suffers greatly from the negative influence of *communes, garbage dumps, open sewers, electrical hazards and needless fire hazards* . . ." — Charles Bassett, Josephine County Building Safety Director and Fire Marshall. Bassett was trying to bring out public support for a set of regulations allowing him to throw people out of their homes because they do not meet the standards set for new construction. These ordinances would affect not only communards but at least 40% of the county's rural population. Bassett would soon find out that he was stirring up a veritable hornet's nest and bringing together radical and conservative elements of the rural population in opposition to the repressive proposal.

In 1974 the Josephine County (Oregon) Commissioners passed building codes to regulate new construction and remodeling and Housing and Abatement of Dangerous Buildings regulations to apply the same standards to present structures and provide for the upgrading or demolition of substandard units. The building code is incredibly strict, requiring a heating system capable of maintaining 75% temperature year-around, hot and cold running water, electricity and flush toilets, thereby negating the rural lifestyle that some of the "old timers" still clung to and which some of the "newcomers" were seeking as an alternative to the blind consumptiveness that the code embodies. Furthermore, the building code made no distinctions between commercial development—rental units and owner-built and occupied dwellings. To add injury to insult, the Housing and Abatement Code applied these standards retroactively and flaunted the Fourth Amendment in its enforcement clauses. The Fourth Amendment protects us against arbitrary and unreasonable search and seizures. Section 201 of the H & A Code reads: "Whenever . . . the Building Official . . . has reasonable cause to believe that there exists in any building or upon any premises, any condition which makes such buildings or premises substandard, the Building Official may enter such building or residences at all reasonable times. No owner or occupant shall fail or neglect to permit entry therein. Any person violating this section shall be guilty of a misdemeanor." Section 202 reads: "All substandard buildings are hereby declared to be public nuisances and shall be abated by repair or demolition." Once a house is condemned under this code, it must be razed within 60 days and re-entry by its occupants was a crime. The code was enacted in the summer of 74 and by the spring of 75 a housing purge was underway. Inspector Bassett, leaving a trail of red tags and the scent of bulldozer diesel in the air, soon became extremely unpopular in rural Josephine County. Individuals took strong stands to save their homes and organized resistance to the new codes began to come together.

Of Josephine County's 20,000 residents, 13,000 live in Grants Pass. The

County Commissioners and Sheriff are always from Grants Pass and the judges are appointed by the county commissioners. While it would not seem to affect any vital interests of the Grants Pass residents to try to force the rural residents into model homes, certain currents of hippie-phobia certainly exist there. But more importantly, the building trades council and the Chamber of Commerce situated there have some money riding on the deal. Although it would seem that the real estate interests would be in favor of loose building codes they are remaining neutral or supporting the building codes in a tradeoff that allows them to legally bilk property buyers by selling them land that cannot be built upon due to poor percol-

ation (for septic tanks). As it now stands, they can get away with lying about the percolation and the buyer gets stuck with the property. Real estate dealers would also gain by clearing out the hippies and selling to the house trailer set.

If the forces of profit and bigotry are aligned in support of the codes and in control of the county government, these repressive laws have forged a somewhat unlikely coalition in opposition: the alternative lifestyle newcomers and the right wing "old timers." Basically it has developed into a rural urban confrontation. The city people are trying to tell the country folks what they can and cannot do with their property and it sticks in many a craw. On September 17 there was a citizen involvement in land use planning meeting held in Grants Pass that drew 80 participants from around the county. Among other priorities for areas of concern that came from this meeting was a statement on building codes that looked towards establishing building codes that provided "special requirements for situations different from the accepted standards."

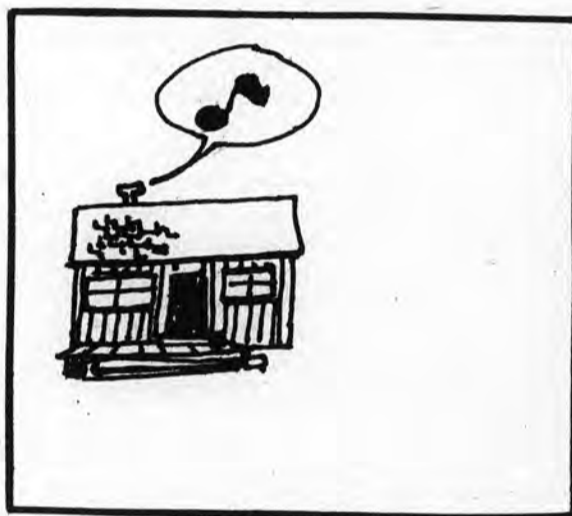
Following this, there were local forums set up in the rural areas of Selma, Kirby, Cave Junction, Caves Hwy., and O'Brien which constitute rural Josephine County. As the grass roots forces were developing, a man whose property was being attacked named Pete Nelsen took the Housing and Abatement Code to court and got it

thrown out. The court struck it down, not because of the Fourth Amendment problems, but because the process of adopting the law had violated the Oregon Uniform Housing Code by not providing for public hearings before adoption. The public had, in fact, been denied access to the meeting in which the code was adopted. The County Commissioners immediately began the process of readopting the code and set up a public hearing for Feb. 12. On that date the grass roots organizers had turned out so many people that the hearing had to be moved to a local school auditorium. Old and young, straight and hip, 700 people had turned out for

struction) to fight, possibly a court battle over suffrage in the referendum and the election to come, the people of Josephine County have won a tremendous victory through the unity they have achieved on this issue among the rural people. The rural population is growing faster than the city and the county commissioners are coming up for election. In Mendocino County of California a similar movement that began two years ago has borne fruit in revised building codes.

And the popular unity and pride engendered by movements of this sort lead towards larger issues. "Self government is not just a trip to the polls every two years. Self government is day to day involvement reflecting the ever-changing needs of our day to day lives. The alternative to this is a centralized bureaucracy which attempts to alter and mold our lives to fit its preconceptions. It is dissatisfaction with this result of mass politics which has brought us together with a concept of grass roots local control." (From Oct. 6 *Grass Roots*). This situation cannot be considered an attack on capitalism because it does not challenge land ownership or wage slavery, but it certainly must be considered a blow to the state centralism and arbitrary authority that are the backbone of both state capitalism and state socialism. As right and left wingers start to get together on the issues of local control, individual rights and grass roots democracy, another breeze is added to the winds of change.

—jim hansen



the hearing, the overwhelming bulk of them in solid opposition to the proposed ordinance. Caught between their special interests and their constituency, the commissioners washed their hands and put the code up to the voters to decide. The date of the election has not been set as of yet, and there is a chance the commissioners might try to allow urban voters of Grants Pass to vote on the housing and abatement code which only affects rural residents. But although there is still the building codes (for new con-

1114 HARRIS

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# regional

## Real Tools for Real Living

There's a recently-new outlet for hard-to-find, survival and back-to-earth goods at Seattle's P.C.C. Mercantile. The Puget Consumer's Co-op, the city's oldest established food cooperative, started to go into "dry goods" by answering the demand for books dealing with right living (physical, political and spiritual), and soon expanded to housewares and hardware. Last year, six months of research went into stocking "the best of the necessary" to serve the community with things they can't get elsewhere, at reasonable prices. Requests for more items increased until the Co-op at 25th and 65th N.E. pulled at the seams and a new location for the Mercantile was found one block west, across the street.

There, because of limited space, Teala Anderson has chosen hardware for usefulness and long life. People living in the country, on their way out to it, or keeping it together in the city, will find most all they need. Woodburning stoves, for example, varying costs and sizes, are available; also ropes, fine carpentry tools, axes, adzes and wooden barrels. Alladin lamps, electrical supplies and crafts tools, inexpensive second-hand gardening tools and measuring tapes . . . the list goes on. That which cannot be found can often be "special ordered."

Suzie Chickman has found a vast array of sturdy and beautiful baskets from China, Africa, South American and even Poland. If you're looking for cast-iron, enamel or stainless steel cookware, woks and wooden utensils, the Mercantile has them. Cleavers, suribachi (mortar and pestles), sharpening stones, glass canning jars, wooden bowls and doormats: the shelves are stocked full of essentials. If you grind your own grain or grow your own sprouts, you'll feel at home there. A goodly part of the space is taken by local potters' porcelain and stoneware.

Recently a selection of seeds, gardening tools, from gloves to foxgloves, and fertilizers has been added. The section devoted to veterinary supplies continues



to grow, including the Merck Veterinary Manual, at a price below retail. There are mordants for dyes, and, if time and space allows, this space will expand too.

Now the bookshelves have grown to meet the needs of new age survival, encompassing wider diversities of interest and more directions, both inward and out: in the world. Joan Raskin has chosen cookbooks and children's books; volumns, paper and hardbound, about crafts, health, herbs, Native Americans, ecology, dwellings, meditations, art, music, money and madness, to mention a few subjects. There are also two rows of just plain literature, like detective stories and poesie. Come and see, and if you don't see what your eyes desire, there's a good chance it can be gotten by request.

The pragmatist, the connoisseur, and Just Plain Folks should find nails, pails, tales, and happy trails at PCC Mercantile,

by satya

103 Grand

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## Seattle Comm. to Reopen the Rosenberg Case

Dear Friends,

We want to bring you up-to-date on developments in our campaign for full disclosure of the facts in the Rosenberg case, and to ask for your help. It is clear that the government is responding to our pressure and we can't let them forget that we are watching very closely.

As you know, Judge Green ruled, in August, that the government agencies 1) could not further destroy or tamper with the records; 2) had to furnish a complete inventory of all files by Nov. 15; and 3) had to give a detailed justification for the withholding of any files. The FBI and the CIA, true to form, have been stalling. We did get an inventory. We were offered some files: 29,000 pages at \$23,541 from the FBI; 953 pages at \$14,155 from the CIA. Public outcry at this ransom produced quick results. The FBI and CIA reduced the cost to 10 cents a page (their cost is only 3 cents). Those pages we did receive still represent only 10% of all the files held by the government, and they are heavily censored and distorted. Further, cross-references make it clear that the inventory is incomplete and inaccurate. No justification for denial of files was given. Nevertheless, the government agencies asked that they be found in complete compliance with the Freedom of Information Act (FOIA).

In response, the Meeropols (the sons of Ethel and Julius Rosenberg) filed a motion calling for the jailing of FBI head Clarence M. Kelley and the payment of fines for each day that he continues to defy Judge Green's orders to enforce the FOIA. The Meeropols have asked to examine the original documents since the copies we have received have been "cleansed" of every identifying marking

which was on the original, the original file numbers have been replaced with a phony series of serial numbers to cover up gaps; the released copies have been defaced with unjustified deletions.

In a partial victory decision, Judge Green 1) denied all government motions for summary judgment to conclude the whole case; 2) denied the contempt motion (she felt that the FBI had been working very hard); 3) said the inventory was incomplete and said the government should complete it; 4) will begin in camera inspection of ERDA (formerly AEC) documents.

So . . . while we have made some positive gains, we have a long way to go. The Meeropols urgently need to raise \$20,000 to pay for legal costs. In addition to the crucial significance of this case, we have become a test case for the Freedom of Information Act.

**WE CONTINUE TO NEED YOUR HELP!!!** We have the film, "The Unquiet Death of Ethel and Julius Rosenberg," and this will be available to us until April. It is very powerful and comprehensive. We can provide it, as well as speakers, for forums and fund-raisers. Please let us know if you can make arrangements for showings. We have available copies of *We Are Your Sons* (\$10), *Invitation to an Inquest* (\$3.50), *The Unquiet Death of Ethel and Julius Rosenberg* (\$4.95), *On Doing Time* by Morton Sobell (\$10.95), buttons and striking red and black posters sent from Cuba (where they have named a school after the Rosenbergs). Remember, if you order from us, the profits go to our campaign.

For more information contact the Seattle Committee to Reopen the Rosenberg Case, 1403 36th Ave. Seattle, Wa. 98122, (206)-325-6698.

## La Raza

In the three years that the Centro de la Raza has been in existence, we have seen the need for a coming together of Mexican workers and organizations in the Northwest. In keeping with our idea of unity amongst our people we are proposing that a **Unity Conference** be held on the sixth (6) day of March this year.

The objectives of the conference are to bring together activists, students, and workers who will dedicate work towards the building of an organization that can serve as a base for the tri-state region of the northwest. These are the three states of Oregon, Idaho, and Washington.

It is necessary that we all work in these 3 states because in each one exists rich agricultural valleys in which the majority of workers of that industry are Mexican. This industry exploits Mexican labor like no other. It is in these areas that we find the worst forms of oppression against the Mexican community, where racism is openly practiced by politicians, the I.N.S. (Immigration & Naturalization Services), the police, the ranchers as well as the church.

It is our duty and task to create a regional organization to bring about a strong movement that will complement the national and international working class struggle.

That this movement has as one of its

objectives the political education of Mexican working people.

We must not make distinctions between the Mexican who is a citizen of the U.S. and the one who is a citizen of Mexico. With or without documents the workers create all social riches in production.

We all must acknowledge the fact that it is the workers that are the spinal column of our movement, which in turn should work in the interest of the workers.

We must all struggle against racist anti-Mexican and anti-worker laws, as the Rodino Bill intends to deport thousands of our people to Mexico. Also, those laws against bilingualism in the public schools. We must struggle for our interests as a class and as a people by also organizing against college and university regulations that lay "economic crisis" on the students — especially if they are of color (black or brown).

We must unite to stop the practices of assassinations on our youth by racist police, who very conveniently call it "justifiable homicide" (i.e. Jack Rodriguez and many others).

Educate the Mexican youth in our struggle to insure the future of our people and our cause.

We ask that any persons who wish to work along these principles attend the **Unity Conference**.

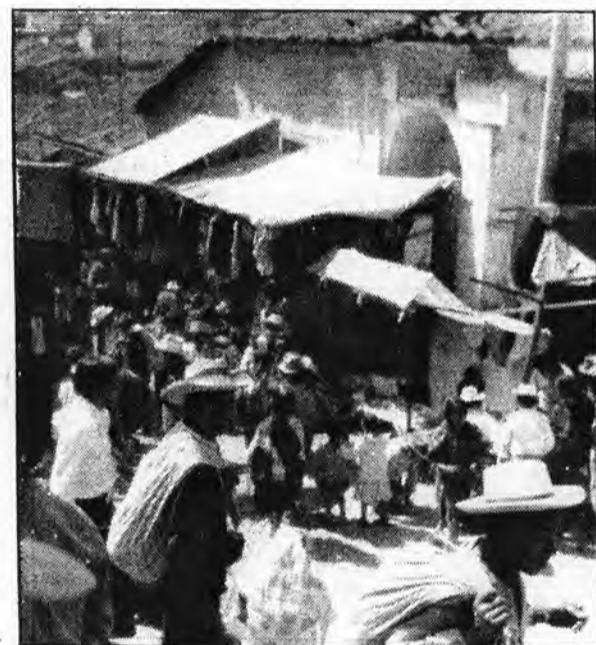
for more information contact Centro de la Raza, 2524 16th Ave. S., Seattle, Wa. 98144. 206-329-9442.

# Guatemala:

## The Earthquake

### Yet To Come

It is a busy Sunday market in Chichicastenango in Guatemala's northwestern highlands. Several acres of canvas pavilions market stalls sprawl off the steps of a church dating from the Spanish colonial period. The narrow concourses of this brightly hued expanse are crowded with the market day throng of Indians carrying on the the basic commerce of their existence and multi-national tourists here to further crowd spacious closets and broad walls back home. Here and there a beggar or young child on the make for candy money asks of those who have more. Their offers and pleas are swallowed in the hubbub of the mornings shopping and bargaining.



jim hansen

A campesino is led through the crowd by two men similarly dressed in 'western style' Ladino clothing. In the past I had seen drunks similarly escorted by their friends, but this does not seem to be the case here as I catch the incredibly sober and resigned look on the face of the man in the middle. Remembering a similar scene I'd witnessed in Mexico I concluded that the man must be under arrest by non-uniformed police. Perhaps he was a pickpocket cutting a little of the fat out of the tourist economy. Then another, nearly identical, trio followed through the crowd about twenty paces behind. Soon another followed and it became a grim procession. When asked for explanations bystanders are vague and answer in terms not included in my dictionary. Every so often now one of the guards is wearing a military uniform. At the edge of the market, surrounded by a throng of solemn and morose women in Indian garb is a large cattle truck already half filled with peasant farmers, their husbands and sons. More captives are led onto the truck and one of the men begins to weep bitterly. I am witnessing the Guatemalan military draft. The government makes waves about a border dispute with Belize, but the Guatemalans tell me that the only reason for any military buildup is counterinsurgency against their own people.

There are two Guatemalas. One is the tourist mecca of everlasting springtime where the low budget tourist can cart home suitcases stuffed with colorful goods laboriously fashioned for almost nothing by the colorful natives. The other Guatemala, which most of the travelers cannot or do not care to see is a land of colossal inequity, starvation and disease hiding behind a facade of heavy repression financed by U.S. neo-colonialism. It is the exploitation of the Guatemalans and

other third world peoples that lays the foundation of the privilege which makes it possible for the tourists to afford their vacations here in the first place. The American press, when it wrote of the poverty and disease in quake-ridden Guatemala City did not mention that before the quake thousands of people were already living in conditions of starvation and pestilence in a walled ghetto called the Limonada before the first tremor hit.

Not all Guatemalans live in poverty, to tell the truth. There is the small but growing middle class that is most prominent in the tourist owns. There is also the indecently rich 2.1 percent of the population that owns 73 percent of the land from which all life springs. Statistics tell a great deal of the story.

2.1% own 72.2% of the land  
1% own 80% of the arable land  
5% receive 34% of the national income  
63% illiterate  
50,000 infant mortalities/year  
75% of the children malnourished  
49 year average life expectancy  
80% of the doctors practice in Guatemala city.  
1 doctor for every 3600 people elsewhere

Guatemala is not a capitalist state, but a feudal society. The masses of the Indian and Ladino (mixed Spanish and Indian blood) peasants are pushed up onto semi-barren highland slopes by coffee, cotton, sugar and banana plantations as well as huge cattle ranches. These large agricultural concerns, known as fincas, occupy the balance of the fertile land and export most of their produce and profits. Multinational corporations generously share a portion of their profits with the Guatemalan ruling class. Indian (half of the country's pop.) and Ladino campesinos provide a steady and cheap labor supply, working for a dollar a day under incredibly harsh conditions. They continue to do so thanks to the minifundio system, under which the masses inhabit parcels of humus-poor land that are too small (usually less than half an acre) to support their families and pay the taxes which were instituted to help force them into the hands of the finca owners. The peasants of Guatemala are so poor that, unlike their Mexican counterparts, they cannot afford donkeys and must substitute their own muscle power for hauling, soil preparation, etc.

The finca owners are also lending associations. Be-



photo courtesy of NACLA



photo courtesy of NACLA

fore important holidays and late in the dry season when things get tough they make visits to highland villages and lend money at exorbitant interest rates. Often the bulk of a loan will be drunk up in the fiesta. Sometimes the deals are transacted in the midst of the drunken revelry. Even when in his right mind the Indian or poor Ladino will have trouble understanding the terms of his agreement. On top of their illiteracy, many of the Indians speak only rudimentary Spanish. When harvest time comes around the finca owner sends trucks manned by armed thugs and/or National Police to collect his pound of flesh which is legally required to work for him in lieu of funds.

The living and working conditions on the fincas are, for the most part, dangerous and debilitating. Mud floored shacks in swampy areas, not enough to eat and long hours in the field are common conditions. Most of the workers must make the transition from the cool and dry highlands to 115 degrees and 90% humidity of the lowland summer. Health care is non-existent and under these extreme conditions disease thrives, dictating that each year a great number of the peasant farmers never return to their families, except possibly in a box.

Those who suck the blood of the Guatemalan people, be they International Capitalists or the home grown variety of leech, do so primarily through the inequity of land distribution. While the common people farm postage stamps at a forty five degree angle 50 to 60% of the arable land remains completely idle as the wealth-

the revolt came the rebels had little more than token forces aligned with them but the weight of the U.S. armed might, as symbolized by the CIA manned jets that bombed and strafed Guatemala City was enough to force the quick capitulation of the Arbenz government. Castillo Armas came to Guatemala City to pick up the reins of power in the U.S. Ambassador's private plane, accompanied by Ambassador Puerfof himself.

Since the "Liberation" of 1954 the reforms of the 1944-1954 period have been systematically undone. Besides taking back the land distributed in earlier reforms (often at the cost of much blood) suffrage has been limited to the literate (43%). A succession of crooked and deceitful governments has made noises about land reform and awarded a few token plots to the poor while they sold large pieces of government land at budget prices to personal friends wishing to set up fincas. Along with this has gone a showcase program of colonization of the Peten, a largely uninhabited region in Eastern Guatemala. The Peten, although it once, according to anthropologists, supported three million Mayans, is now very difficult to farm in, with only six inches of topsoil on top of limestone and alternating torrential rainy season and arid dry season with little surface water and wells unfeasible through the limestone. With the added peril of typhoid and malaria making the colonization task formidable indeed, the government has done little more than just dump the settlers in the region, withholding the equipment, decent housing and medical services which might allow the successful settlement of this jungle region.

In the past twentythree years as the population has grown and the land has become more minutely divided within the minifundio areas the people have not forgotten the land reform of the Arbenz era. Despite increasing U.S. military aid, by 1960 guerrilla forces had liberated sections of both the Eastern and western highlands. Guerrilla soccer teams staged soccer games against villages which saw up to a thousand in attendance. Land disputes among the peasants were arbitrated by rebel leaders and health and educational services began to develop. As the situation began to seriously threaten the Guatemalan state and the foreign interests it protected, the United States stepped in again, relieved the incompetent president and took direct command of counterinsurgency operations. Using Vietnam style assassinations, forced evacuations and bombings of strategic villages the counterinsurgency movement accomplished the near extinction of the guerrilla forces in the east and forced the western movement underground. As in 1954, the actual impact of the U.S. trained and equipped counterinsurgency forces were not as devastating as the implicit threat of an all-out American intervention as in Vietnam. The message was clear: the United States saw the western hemisphere as "its turf" and would simply not allow another nation to go the way of Cuba, or anywhere similar.

As in Chile, the American corporate empire has a lot at stake in Guatemala. By 1969 it had 115 million invested in coffee, beef, lumber, bananas, nickel and in all other sectors of the Guatemalan economy. The corresponding military aid to this country has been over forty million since 1950.

Despite the climate of military and police repression that permeates Guatemala (there are roadblocks everywhere and three armed guards at every bank) the guerrillas have again been making headway in the last five years. What originated as a fight for land reform has become a full fledged struggle for socialism and for a complete transformation of the society. Believing that part of the blame for their earlier setbacks can be laid on an insufficiently developed popular base, the Guatemalan liberation forces have been concentrating on developing popular education and unity. Using Paulo Frere methods (*The Pedagogy Of The Oppressed*) they have been teaching peasants to write, read and speak Spanish. Perhaps more importantly, they have been teaching them that, contrary to what 450 years of colonialism and Latin American Catholicism has tried to instill in them, they have inherent worth as individuals and as a people. Unity and cooperation between villages and areas is an important area of concern being stressed as an extension of the communal relationships that have always existed on the village or clan level. Anglican, Catholic and Quaker missionary groups have made significant contributions in this area in the past several years, helping the people set up cooperatives and aiding in the fight against illiteracy. In addition, diverse national liberation groups have patched up earlier conflicts to provide a more or less united front against the forces of reaction and privilege.

In the past few years the social turmoil has intensified. Numerous illegal wildcat strikes have broken out in this country where unions are prohibited. In 1973 there was a nation-wide teachers strike. Rampant inflation has alienated segments of the middle class from the power elite. The campuses have seen student protests and various waves of repression. Guerrilla forces are becoming bolder again. In 1973 the current president, General Shiel Lagerud, took office although defeated by his opponent in the polls. The fact that his defeated opponent was another general not only illustrates the farcical nature of Guatemalan politics but indicates a significant split within the armed forces. Right wing terror and assassination squads, often made up of off duty police officers add another element to the chaos that could only be heightened by the recent disastrous earthquake. As guerrilla activity picks up, the doubtful loyalty of drafted peasant troops may prove to be a key factor in the military/political equation.

A cursory glance at the tremendously distorted Guatemalan nation press brought me these renderings:

Jan. 27: Near Coban, 27 campesinos (farm laborers) fired and evicted from a finca after working three months without pay. Balacero; fifteen youths aged 15 through 19 engage in gun battle with the police. Their original crime was possessing large quantities of "communist literature." Guatemala City; police informer assassinated. Jalapa; four campesinos arrested for stealing food from a finca.

Jan. 29: Government Statement: There Has Been No Guerrilla Resurgence...another headline... Veterinary Students Still On Strike.

A Guatemalan friend spoke to me of popular sentiments that augur change: "The Guatemalan people are a sleeping giant, but they are slowly awakening, looking around them and saying 'this is not right!' The police and the army are very few but very clever. We are many and in their hearts they fear us. Now we must build unity. We are set apart, but we must become one."

"We must show the people," he continued "that they need not be afraid of the colonel (the local military governor). I tell the colonel, 'If you no like what I say you can shoot me, but it will be in front of everybody right here! If I have an accident the people will know. They will know that you cannot stand to hear the truth spoken.'"

The "truth" is being spoken in Guatemala increasingly and the people are preparing for a change that will have a greater affect on the future of Guatemala than any earthquake could possibly have. In 1969 General William Westmore land warned Guatemala that "aggression in the name of national liberation will fail, not only in Vietnam, but in Guatemala as well." The lesson of Vietnam has not been lost on the forces of change in Guatemala. The U.S. is no longer willing to commit its troop and pilots to a foreign intervention and any despot, no matter how well equipped and supplied by the forces of global imperialism, cannot stand against the will of a people united.

In preparing this article I used two sources which I heartily recommend to those interested in detailed information about the political history of Guatemala: Guatemala (eds.) Susan Jones and David Tobis, North American Congress On Latin America (NACLA), 1974, Box 226, Berkeley California, 94701 Guatemala, Another Vietnam, Thomas and Margorie Melville, 1973, Penguin Books.

jim hansen

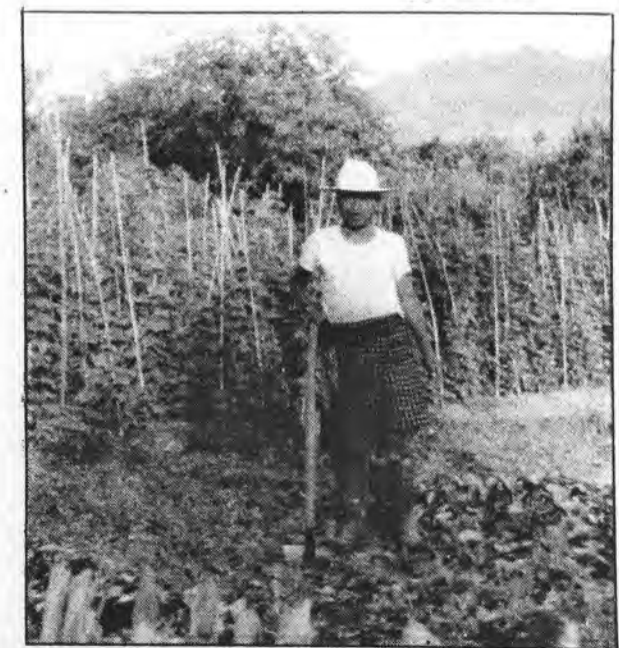


photo by jim hansen

# Community

## A Living Trust

Have you a spare building that needs to be owned and loved?

Is your rental home for sale underneath you, and in danger of being snatched up by a speculator or tacky high density developer?

Do you want to build a home in the woods?

Would you be interested in giving your property away?

Does your worker controlled business need a place to be?

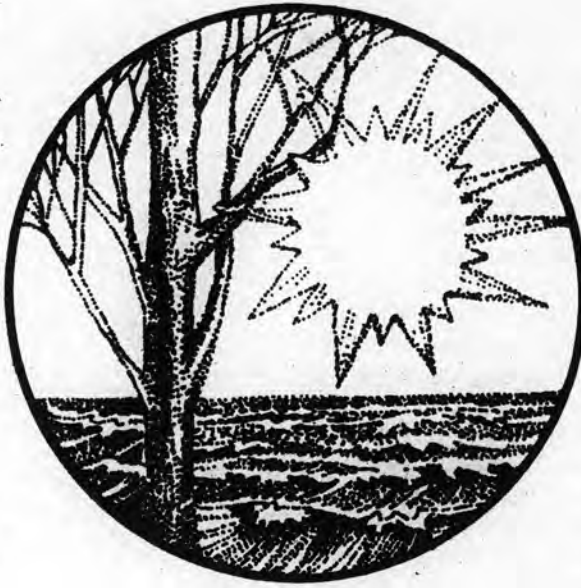
Could your collective use a retreat cabin and space?

Is the preservation of natural woodlands, seashores and farmlands important to you?

Perhaps you've heard of the alternative housing/business/land trust that is going strong in Bellingham. You may have noticed reports of recent goings-on in the *Passage*. The People's Land Trust may be as familiar to you as it is to me, but then again it might be only a name you've heard, or a sketchily outlined idea someone tried to explain at a party. If I have failed to arouse your interest yet, I guess I should expect you to quit reading now, but if you would like to know more about us and the very possible answers to the questions above: read on.

The People's Land Trust was formed two years ago in answer to the question posed by the owner of the Good Earth Building at 1000 Harris. 'I want to sell, who will buy?' Capital was available in the community, but no individual wanted the responsibility of continuing private ownership, and, more importantly, the opportunity to set up a non-oppressive organization which would further the ideals of the alternative community was obvious. So, a non-profit corporation was born to be the official owner. The corporation was to be, and is, run by the people who use the building, who have a share in the trust we have in holding it; the Community Food Co-op, the Good Earth Pottery, the Passage, and others who rent space for studios and shops. The purposes behind the People's Land Trust are much more than simple landlordship of commercial space.

The corporation grew quickly because it was available at the right time. Several houses in the next year, filled with community-oriented people, were threatened with destruction by bull



dozers and city planners. Other loans and capital were secured. Soon we were deep in debt — and the owners of four houses in the southside of Bellingham. The low rent paid by the occupants of the houses and building goes to the repayment of the loans and to a maintenance fund, none of it enriching anyone's pocket. The tenants agree to help in keeping the houses in shape. The feeling is wholly different from any common rental house. As long as you live in a Land Trust house you aren't really a tenant, you are part of the collective ownership. In fact, as long as you care what happens to the People's Land Trust you are part of us.

Many land trusts now in existence are less urban than the PLT. Our scope didn't stop at the city limits either. My friend and I wanted to build on a piece of wooded land a secluded home for our families. In support of the land as something to be loved and cared for, not owned for future gain or ego glorification, we put the deed in trust with the houses and building. Our monthly payment is a donation to the PLT to pay on the contract. Except for the minimum disturbance necessary to our survival on the land, we will keep the land as healthy as we hope to be in living there.

It is by no means a new idea to be working together with the earth in a constructive manner. The land trust,

as well as cooperative, worker, controlled businesses, have always been viable entities within the system of the United States. But today their value as alternatives to the rich-to-richer, poor-to-poorer capitalistic spiral is ever clearer. It is possible and happening. We are doing it and it isn't fantasy-land. Over the last two years the PLT has maintained itself and grown. And it isn't slowing. Two more houses in the area are soon to be incorporated into the Trust. Our financial stability and credibility are such that a new natural food restaurant is hoping to be able to find a loan source with us for the purchase of a suitable place to do business and a community center.

The requirements to be in harmony with the People's Land Trust and the planet are the same. We hope those requirements will enable us to be a tax exempt corporation so donations and bequests of money or land for our preservation need not be a financial burden to anyone. Our decision-making process demands a radical mind space change from "majority rule". The consensual decision is a flowing, caring decision, not made lightly, and probably not legally binding, except that we chose to make it work.

Our by-laws have just been finished, ratification is all that is necessary. In addition to defining what the PLT is doing day-to-day, and some new plans to be inserted, they include the philosophic standpoint from which we emanate. Several articles from the by-laws are reprinted here to reinforce the picture I hope I have painted for you of our living People's Land Trust.

cyn

### Some Articles from PLT By-Laws:

#### Article 2: Purpose

A. The PLT is a local, non-profit corporation that holds title to property in trust for the users. In support of the common good, a working/living environment for non-violent social and personal change will be provided in the form of low-cost housing and land use without the necessity of private ownership.

B. The PLT rejects land speculation, private ownership and competition in

an attempt to decommoify land and instead promote a sense of stewardship of the earth, a responsibility for the land and property among users.

C. By administering ecologically and economically harmonious use of community property, the PLT will sponsor co-operative, egalitarian, and non-oppressive relations among its members, and encourage respect of all life; wild, domestic and human. The PLT shall set aside greenbelts, open space and natural areas.

D. The PLT shall serve as an educational model to aid others forming such trusts and to educate the general public about land trusts and all non-alienating forms of sharing the earth to the best advantage of all life and resources.

E. The PLT will acquire land and property through purchase, donation, bequest or any other method in accordance with these by-laws, Article 501 (c)(3) of the U.S. Internal Revenue Code and the laws of Washington State for the use of its members, leased and the public with the most long-range land-use management kept foremost in mind.

#### Article 5: Decision-Making

A. Decisions at all meetings shall be made by consensus.

B. Consensus is defined as agreement by all attending members of the decision-making body that a certain course of action shall be carried out. While not requiring unanimity (all members need not be in full agreement), consensus does require the affirmative decision of each member that the action go forward. Each member has the right to prohibit any proposed decision.

C. There shall be no proxies.

for more information write to the People's Land Trust, 1000 Harris Ave, Bellingham, Wa. 98225, or call 733-9672.

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# News : bellingham

## Women in the Arts

There will be a week-long celebration of Women in the Arts with events, discussions, exhibits and concerts taking place at WWSC and Fairhaven College beginning March 1st and continuing through the 6th. A complete calendar will be available at the VU desk, at Fairhaven College, attached to posters and in local newspapers. The work of women living locally will be featured. If you wish to participate contact Chrysalis at 676-3693.

Whatcom County women in the arts are invited to a sharing marathon of visual and performing arts to be held Monday, March 1st in Fairhaven College

Auditorium from 7-10pm. Plan to come and share your songs, poetry, visual art, performing art: Come and present yourself.

Women interested in showing their visual art works are invited to collaborate in choosing works to be included in the Women's Collective Gallery Exhibits.

Women interested in forming an association of women in the arts (writing, visual and performing arts) are invited to an organizational meeting at 11 am Saturday, March 6 in Dorm 2 of Fairhaven College. Bring some lunch to share.



## A Mill Workshop

We here at the Fairhaven Co-op Mill in Bellingham have had several people express an interest in learning more about milling, so we thought it would be a good idea to hold a "milling workshop" next Friday, March 5 at 11 am in the Mill Room, third floor of the Good Earth Building, 1000 Harris. A mill room tour and explanation/demonstration of the process/machinery will happen at that time, for all folks with a desire to find out where their flour comes from. It will also

give us a chance to let more members of the community just "know we are here" - that the flour sold in the Co-op is milled fresh right upstairs and is available to them any time they wish.

Anyone can purchase bulk flour from us (25 lbs or more) by coming to the Co-op and putting in an order. The process is outlined on the flour bins. We hope to see all mill enthusiasts next Friday. Any questions can be directed to Fred at 733-9672.

## Citizen Participation

Applications for committees on Open Space and Cable Television are being accepted and processed by the Voluntary Action Center, 1262 North State St., 676-8727. Responsible, concerned citizens are needed to fill 10 positions on each committee.

The Open Space committee shall prepare policy recommendations for consideration by the City Council for the development of the Open Space concept as embodied in state law. A framework for considering Open Space applications submitted for property within the City of Bellingham, as well as addressing the question of how and whether the Open Space legislation

could be used to preserve for the public view sites, streams, marsh lands, and other natural features that enhance the quality of our community - shall be decided.

The Cable Television committee will explore ways cable television can be used to improve the relationships between the citizen and local government, as well as reviewing current laws and regulations relating to the franchising of local television cable companies.

Membership will be named by the Planning and Community Development Committee of City Council. For further information please contact the Voluntary Action Center, 1262 North State St, 676-8727.

## Emotional Emergency Center

Bill McDonald of South Carolina was distressed to discover in the Congressional Record that Congress has appropriated the following:

\$375,000 for the Pentagon to study the frisbee

\$121,000 to find out why people say "ain't"

\$31,650 for Speaker of the House Carl Albert's new carpet, \$21,000 for his new draperies, \$44,000 for his chandeliers, \$65,000 for other furnishings

\$6,000 to study Polish bisexual frogs

\$19,300 for the Health, Education and Welfare Department to find out why children fall off tricycles.

These and more are some examples of where our tax and consumer money are going.

This information has been brought to

you by the Bellingham Emotional Emergency Center (B.E.E.C.) BEEC is in the process of setting up a center where people undergoing emotional crisis can get drug free human support. We believe in helping each other. We welcome and need the community's energy.

For more information contact Mark at 758-2675, Myrna at 734-9304, Chuck at the Fairhaven College VSC office - 676-3683. Or come to a meeting on Thursdays at 6:30 room 321, Fairhaven College (VSC office). -myrna

note: On April 23 and 24 a film called *Hurry Tomorrow* will be shown as a benefit for BEEC. It's a powerful film taken in a closed ward of a Southern California mental hospital. Watch for further information.



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# VIEWS & REVIEWS

## Three Stars of Mountain Music

★ ★ ★

On Friday night, March 12, the WWSC Concert Hall will host another fine concert. Mama Sunday's is bringing back Elizabeth Cotten, who at 82 years old, is one of the finest traditional folk performers in the country. Anyone who managed to fit into the crowded Viking Union Lounge last year for her show knows the warmth and simplicity with which she presents her compositions, often intermingled with recollections of her childhood in North Carolina. As a young girl, Cotten wanted to learn to play the guitar but could find no one to teach her because she was left-handed. Consequently she developed her own unique style of playing which can only be described as upside down and backwards. Her style, however, doesn't detract from her technical ability, but it does make it difficult to learn from watching! Cotten's virtuosity is amazing because of her technical ability and because of her sincerity and humility as a human being. Her music comes across very personally and very powerfully, but in a slow and quiet way, with feeling that only the 82 years of her life could produce.

Along with Cotten will be the well-known duo of Hazel Dickens and Alice Gerrard. Hazel and Alice have one of the most distinctive female duet sounds

of today and are well known for their presentation of traditional, bluegrass, gospel and country/western music, as well as original material including women's songs.

Alice Gerrard became interested in folk music while in college, listening to Bill Monroe, The Carter Family and others. She met Hazel from whom she learned first hand the complex subtleties of traditional country singing. Alice plays banjo, guitar and autoharp. She is married to Mike Seeger and both she and Hazel perform with The Strange Creek Singers, including Mike and also Tracy Schwartz.

Hazel Dickens grew up in the coal camps of West Virginia in a family where music was a tradition. Her songs as well as her singing integrate and reflect the old and new of country music. She plays guitar and bass. Together they have recorded several albums and performed for many folk festivals, including Newport, Philadelphia, Mariposa, and the Smithsonian Festival of American Folklife.

The concert will be at 8 p.m. Friday March 12, and tickets are on sale for \$2.50 at Bellingham Sound Center, Budget Tapes & Records, Fairhaven Books, Q.C. Stereo and the V.U. Information Desk.

—molly mason



Hazel & Alice

Well, I tried to be  
the kind of woman  
You wanted me to be.  
And it's not your fault  
that I tried to be everything  
I thought you wanted me to be.  
Smiling face, loving hands,  
all guaranteed to keep a hold  
of your man.  
Made to please, but not tease,  
it's the custom-made women blues.

## ELIZABETH COTTEN

with HAZEL & ALICE

Friday, March 12 8:00pm  
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BUDGET TAPES  
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Elizabeth Cotten performs with a warmth and technical virtuosity that is unmatched by contemporary musicians, regardless of age. Mrs. Cotten has influenced three generations of guitar players, and, at 82, she is still composing new songs. Freight Train, which she wrote as a young girl, is now an American classic.

Hazel and Alice's music focuses on the Southern Mountain tradition: the scope of their music includes unaccompanied songs, songs accompanied with autoharp, banjo, and guitar, and on occasion a full bluegrass or country and western back-up.



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Don't forget: March 8 is  
INTERNATIONAL  
WOMEN'S DAY

# "The Romantic Englishwoman"

Joseph Losey, the boy wonder from Wisconsin who stage-managed the first Radio City Music Hall show in the 30s, was a victim of McCarthyism in the motion picture industry. While rat finks like Ronald Reagan went on to become millionaires and governors (and quite possibly presidents), Losey in 1954 packed his camera and went to England—a place of asylum for political exiles and expatriates from Karl Marx forward. With this background it is hardly surprising that his films are deeply political and that a number of them—like "The Servant" and "Accident"—center around the intrusion of a cunning outsider into the lives of vulnerable people: homosexuals, philosophers, writers and the like.

The plot of his latest and in many ways finest film, "The Romantic Englishwoman," follows the same pattern. In the opening sequence Elizabeth Fielding is travelling on a train through the French Alps; we see her face reflected in the train window as she stares out at the snowy mountains—looking, for all the world, like a figure out of a Wordsworth poem ("I wandered lonely as a cloud"), transplanted into the 20th century. On the same train is a young German, Thomas Hirs, who is too busy to be watching the scenery. He is smuggling drugs across the border. They meet in Baden-Baden, and after playing the gigolo with rich aging women for a few weeks, he flies to England and moves in with her and her husband Lewis, a novelist—much to their surprise.

Lewis, as it happens, is working on a film script. It is, naturally, the script of "The Romantic Englishwoman." The restless wife of a man of great "brilliance, charm, integrity" has gone to a health resort on the Continent to find herself. There she falls in (love) with a rogue who offers her a false freedom; she comes close to falling under his spell

forever, but then this charming chap, her husband, rides to the rescue. This, in any case, is how Lewis imagines it. He is also a romantic, and his impish imagination fixes on a scene in a "lift" (elevator to us Yanks) at Baden-Baden where Elizabeth meets Thomas. He pictures a highly erotic encounter in this lift and questions Elizabeth about it. She is used to his fantasies and replies, sardonically: "Yes, of course. Wham-bam, thank you sir, that WAS a surprise!"

When Thomas arrives at their picture-postcard country estate and stays for dinner, and then the night, Elizabeth gets very uneasy. She asks Lewis why Thomas is being allowed to stay. But Lewis wants Thomas to stay on: he admires the sheer effrontery of the man—an unabashed freeloader—and he's also interested in how the script will work out. In short, he's playing a game with Elizabeth and Thomas. One night he even suggests that Thomas escort her to a party. Later that night he catches them balling, as expected, in the gazebo and turns on the light. They promptly leave for the Continent to consummate their budding affair.

Lewis and the director of the film he's scripting have agreed that it should be a thriller, and a thriller—of sorts—is what "The Romantic Englishwoman" becomes. Thomas is being pursued by syndicate types because he failed to deliver the drugs he had on the train. They'd been washed down the drain of the hotel at Baden-Baden. He begins to tire of his Mediterranean sojourn with Elizabeth and wires Lewis to come get her. In so doing, Lewis leads the agents of organized crime to Thomas. They take him away, and Elizabeth returns—grudgingly—with Lewis to England, where they find their country house occupied by casual acquaintances and servants and friends snorting coke and smoking weed. The film ends—just as their style of romanticism ends—with the image of their astonished, disapproving faces.



The film is completely absorbing. It really is a thriller, on a human level, like Graham Greene at his best. The constant tension or suspense derives from the ambivalence, quickly established, of the three main characters. There is Elizabeth who, by every conventional standard, has everything—including a sensitive and brilliant husband, a "darling child"—and yet, wants more. How far is she willing to go in search for more? An acquaintance, a gossip columnist, observes that Elizabeth doesn't have what it takes to be free. But we, the viewers, don't know for sure. Then there is Lewis, vulnerable and aware. How long can he treat his wife's liaison with Thomas as a game? At what point does the script that he's assembling threaten his latent possessiveness, or his ability to write?

And finally, there is Thomas. His identity remains a mystery up to the final scene, and even then he defies categorization. Is he merely a clever opportunist? Is he the poet that he claims to be? While he is freeloading 'chez' Fielding,

Elizabeth raises this very question: "What if these poems of yours don't exist?" To which Thomas answers: "It says 'poet' on my passport." The conversation is closed, but the issue remains open. Still another possibility is that Thomas is a cultural revolutionary, consciously subverting bourgeois society in every way he can. Again, during his period of living off the Fieldings, Lewis remarks, "As you can see, the bourgeois life has its compensations." Retorts Thomas, "What would it be without them?" Elizabeth wryly observes that Thomas sees himself as the "world's honored guest." But we don't know whether his lifestyle stems from talent, or ideology, or sheer cunning.

Throughout the film run the themes of freedom vs. fidelity, responsibility vs. adventurism, the romantic imagination vs. the unfolding realities. Not on an abstract level, but interwoven with the characters and their lives. Losey holds back from slanting the film didactically on one side or another; instead, he examines them all with lucid detachment. Along the way he has much to say about life—and the problems it presents for romantics of various kinds.

You might call it an adventure in the politics of imagination. Whatever you call it, it's a terrific piece of filmmaking—beautifully acted, well-written, with director Losey at the top of his form (only Truffaut can tell a story better on film). It bears seeing not just once, but a second and a third time. It's showing in Seattle at the Guild 45th—across the freeway from the U District.

Glenda Jackson: Elizabeth.  
Michael Caine: Lewis. Helmut Berger: Thomas.

—burns raushenbush: hack

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# Nigerian Rupture Worries U.S. Officials

Among the long-range effects of America's Angola policies, none may be more damaging to U.S. interests than the recent rupture with Nigeria-- black Africa's undisputed leader.

Most populous black nation in the world, Nigeria has the largest military on the continent and an economy the size of the rest of black Africa combined.

A power in the Organization for African Unity (OAU) and the moving force behind the recent formation of the West African Economic Community, Nigeria is a leading advocate of African unity against the white minority regimes of Rhodesia and South Africa.

Now, with the threat of warfare between black Africa and the white-ruled southern nations looming in the wake of Angola, the break with Nigeria may severely limit American diplomatic leverage on the continent.

This, added to Nigeria's role as America's largest foreign source of oil, set off a brief panic in Washington when Radio Nigeria announced last week that "revolutionary young officers" had overthrown the Nigerian military government. The coup proved abortive, but concern with Nigeria did not.

Nigeria first broke with the U.S. last

year when it condemned American involvement in Angola and recognized the Soviet-backed MPLA--leading a gradual shift of African sentiment which culminated in the OAU's recent recognition of the MPLA.

The breach widened when President Gerald R. Ford sent a letter to the Nigerian head of state, suggesting that the OAU denounced Soviet intervention in Africa and require a Soviet withdrawal as a precondition for a pullback of South African forces.

The Nigerian government bristled that the Ford letter was "over-bearing" and "insulting to the intelligence of Africans." After the government released the text to the feisty Nigerian press, one paper published a front page photo of Ford with the superimposed words, "To Hell with America."

A wave of anti-American demonstrations swept the country. Students in four cities marched on U.S. buildings, ripping them down American flags and in two cases burning them.

The State Department quickly protested that the letter was not meant as an insult, but most Africans observers agreed that the American maneuver was ill-conceived at best.

The letter not only equated the Soviet Union-- long-term supporter of the Angolan independence struggle-- with black Africa's arch enemy, South Africa, but was delivered so close to the opening of the OAU summit that it appeared a flagrant attempt at arm-twisting.

Although diplomats on both sides played down the damage to U.S.-Nigeria relations, only a short time later Nigeria ordered the closing of a U.S. communications facility in the northern city of Kaduna. The base was a part of the CIA-run "Foreign Broadcast Information Service," which monitors radio transmissions worldwide for U.S. policy-makers.

The Kaduna facility's CIA link has stirred protests before, but the sudden and unexplained decision to shut it down probably reflects Nigeria's desire to have nothing more to do with America's intelligence machinery.

The coup attempt provided a new spark for anti-Western sentiment. When the government announced the plot had been instigated by Britain, angry mobs-- ignoring British denials-- sacked the British High Commission and attacked the U.S. Embassy next door.

But Nigeria's leaders are unlikely to force a complete break with the U.S. on which they depend for much of their economic backing. The Nigerian economy is built largely on the oil industry--at present run by Gulf, Mobil, and Texaco and dependent on the U.S. market.

In addition, Nigeria's ambitious Third Development Plan-- a \$45 billion project to bring the nation into the circle of "developed countries by 1990"-- will draw considerably on American investment and technical assistance.

But Nigeria's new diplomatic coolness toward the U.S. will likely continue, reflecting a renewed African concern about ties between white-ruled South Africa and its Angolan partner, the U.S.

And if rumors that the OAU is considering armed warfare against the white ruled minority regimes proves true, America's diplomatic loss over Angola may severely weaken its ability to intervene on the diplomatic level.

--PNS

## Africa: A Changing Continent



Peking Review

### WE MUST RETURN

To the houses, to our crops  
to the beaches, to our fields  
we must return

To our lands  
red with coffee  
white with cotton  
green with maize fields  
we must return

To our mines of diamonds  
gold, copper, oil  
we must return

To our rivers, our lakes  
to the mountains, the forests  
we must return

To the coolness of the mulemba  
to our traditions  
to the rhythms and bonfires  
we must return

To the marimba and the quissango  
to our carnival  
we must return

To our beautiful Angolan homeland  
our land, our mother  
we must return

We must return  
to liberated Angola  
independent Angola.

Augustinho Neto, president of the  
Peoples Republic of Angola. Written  
while imprisoned in Aljube Prison,  
Lisbon, Portugal --October, 1960

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# RADIO



LIBERATION NEWS SERVICE

## Four Years of Cure Worse than Disease

Fear and discrimination have been the legacies of a four-old federal campaign against sickle cell anemia, according to an increasing number of medical experts.

The federal screening program, founded on the mistaken premise that millions of black Americans suffer from sickle cell anemia, has convinced thousands of healthy people they have the disease. The results have been needless anxiety and greater obstacles for blacks in obtaining health insurance and finding jobs.

The problem stems from a basic misunderstanding of the characteristics and prevalence of sickle cell anemia, a hereditary blood disease which destroys the victim's hemoglobin, lowering the oxygen level of the blood.

This disease results in "sickle cell crises" when the circulation is blocked by blood clots at the joints and abdomen. No cure is known, although the crisis can be treated.

The disease afflicts two million Americans, declared a Congressional summary in passing the 1972 Sickle Cell Anemia Control Act.

In fact, only about 50,000 Americans--most but not all, blacks--suffer from the disease. Far more common is the occurrence of the genetic trait of sickle cell anemia in otherwise healthy people. These people--roughly 2.5 million in the U.S.--never suffer from the disease itself; their only handicap is the possibility of producing the disease in their offspring.

Yet a shocking number of government agencies, businesses and members of the medical profession are unable to distinguish between those suffering from the disease and those carrying the genetic trait.

According to a survey by the New York Health Commission, 13 major life insurance companies, including Allstate, Continental Casualty and John Hancock, charged trait carriers a higher premium. Only one state, North Carolina, has enacted a measure banning discrimination against trait carriers.

The Journal of the American Medical Association reported in 1974 that a survey of 633 doctors in Southern California revealed that 21% could not distinguish between the disease and the trait.

"We've seen more people than I would like to think about who've been improperly tested or their results inaccurately interpreted," said Melody Lee, program director for Sickle Cell Anemia Research and Education.

San Francisco is one of two cities--Boston the other--with an adequate prenatal testing program to determine if an unborn child will have the disease. Elsewhere, parents are forced to rely on a system known as "genetic counseling", which is testing based on the couple's ancestral medical history.

Statistically, two parents who each have the sickle cell trait stand a 25% chance of producing a child with the actual disease and a 25% chance of producing a child free of both the disease

and the trait.

But, according to Dr. Lonnie Bristow a black internist in San Pablo, Ca., the genetic counselors often suggest that the only way for couples to make sure they don't have a Sickle Cell baby is to avoid having children. And, he added, this is not the advice given to diabetics who are in a similar situation.

Dr. Bristow was one of the first members of his profession to oppose the counseling program.

"Knowledgeable people knew it was a poor approach, but didn't want to stick their necks out," he recalls. "No one stood up to say 'no' for fear of being called anti-black."

Dr. Bristow said counseling courses fear and frustration without providing a cure. "With sickle cell, or any other genetically-linked illness, we must offer patients a positive treatment beyond counseling" he says.

Ironically, any treatment is now farther away than ever. The \$115 million authorized for research, testing and treatment in the 1972 bill never left the Treasury. Any further money from Congress will come through the National Heart and Lung Institute under the general heading of genetic research.

The shifting of attention away from sickle cell anemia may be a blessing in disguise. As one West Coast physician commented, "The economic and social hardships that sickle cell anemia programs have caused the black community are worse than the over-all impact of the disease itself."

-PNS



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# 'Leftists' Still Alive in Portugal



Man working on a Portuguese farm 200 miles northeast of Lisbon. The farm was turned into a cooperative by peasants after the April 1974 coup.

Reading the papers, you get the impression that the Portuguese Revolution is over. Even the leftist press seems to believe that the repression which followed the unsuccessful paratroopers' revolt last November 25 has broken the back of the revolutionary movement in Portugal.

The repression is serious. Many of the gains won in the year and a half since the overthrow of the fascist Caetano government have been lost. But the Portuguese left is far from defeated.

Immediately after November 25, many leading leftists in the military were arrested. Leftist units in the armed forces, especially the Lisbon garrison, have been demobilized.

CopCon, the leftist internal security command, has been dissolved. Striking workers can no longer call in CopCon to back them up in disputes with their bosses. Today there is a return to a 'professional' army and old fashioned military

discipline in place of the soldiers' councils and rank and file movements that grew all last summer and fall.

Leftists have been removed from television and radio. Radio Renascenca, seized and run by its workers last year, has been returned to the Catholic Church. Republica, a leftist daily run by its workers, has been shut down pending the outcome of negotiations aimed at returning control to its old owners.

But the newspaper purges have not been completely successful. The nationalized papers, and the private papers like Republica that were expropriated were managed by directors elected by the workers themselves. The workers' commissions of these papers have been officially dissolved, but some continue to meet.

The importance of all this became clear after prison guards fired into a crowd of demonstrators outside Custois Prison in Oporto on January 1. Four people were killed, and ten others, including a four year old child, were seriously wounded.

The story we got in the U.S. papers was the Portuguese government's version: demonstrators had rushed the gates of the prison as a car was leaving, probably as part of an attempted jail break.

Despite the purges, most of the Lisbon dailies refused to accept this story. They noted that all of the wounded were shot in the back, and pointed out the presence of large numbers of children and elderly people in the crowd.

The papers therefore accepted the demonstrators' charge that they had been fired upon as they milled past the prison gates on their way home from the demonstration. One paper, Diario de Noticias, published this version on the front page, along with a large notice that the (now banned) workers' assembly had considered the government's version, the left's version, and the facts, and decided that the government was lying.

This continued leftist presence in the daily papers is important. But it does not make up for the loss of a left voice on the T.V. or the radio, which reach a much wider segment of Portuguese society.

The purge of Leftists from the military has made workers' organizations far more vulnerable to repression than they were before. It is hard to imagine an army unit daring to fire on a crowd before the purges, as happened in Oporto on New Years day.

But the purges have been largely limited to the military and the media. The left parties have not been seriously hurt. The workers' commissions in the factor-

ies and the neighborhood commissions remain active. Without the leftist military to defend them, Portuguese workers will have to rely even more on these organizations to defend and consolidate the gains of the past year and a half.

What are those gains? In the last year over 60% of Portuguese industry has been nationalized. The nationalized factories are run by workers' commissions elected by the employees of the firm. Technical experts are also elected or appointed by the commissions.

Workers' commissions also exist in many of the remaining privately owned factories. There, of course, they do not run things. But they represent not only the short term interests of the workers, but also their long term interest in controlling the conditions of their work, and their potential to do so. The commissions are very concerned about the return of Radio Renascenca to the Church. Besides having been a vocal supporter of popular power, the station is the first worker controlled institution to be returned to its prior owners.

Great changes have also taken place in the countryside. Over 2.5 million acres of agricultural land have been nationalized and turned over to the farmworkers. So far, the agrarian reform has been limited to the region south of the Tagus River, where most of the land used to be part of large estates, often owned by absentee landlords and worked by landless laborers.

Today most land in this region is controlled by workers' collectives. Most of these collectives began when agricultural workers seized an estate and then applied to the agrarian reform for retroactive legitimation. Workers have brought a good deal of previously unused land under cultivation, and as a result, last year's

harvest was of record size.

The gains of the agrarian reform and the factory commissions are now under attack. Some members of the current government oppose further expropriations without compensation. There has even been talk, so far only talk, of compensating the owners of the banks and industries which have been nationalized since last March.

As long as the parties in power are committed to maintaining capitalism in Portugal (and the program of the Socialist Party at best amounts to "democracy now, socialism later"), they will see attacks on these militant sections of Portugal's working class as necessary.

Portugal currently has an unemployment rate of over 24%. The old wealthy classes have been smuggling capital out of the country. A capitalist solution to the problems of the Portuguese economy will require attracting foreign investment.

To do that, Portugal will have to look much safer and more attractive to investors than it does now. Therefore, the government seeks to prevent further expropriations, raised prices, and has declared a freeze on wages.

On January 15, the left responded by holding a mass demonstration in Lisbon, the first since Nov. 25. It protested the wage freeze, the vicious inflation of the last few months, and the continued imprisonment of leftists arrested immediately after the Nov. 25 paratroopers revolt. It is a sign of things to come.

Despite the intentions of the Social Democrats who are currently in power, the maintenance of capitalism flies in the face of the interests and intentions of the Portuguese working class. Portuguese workers are too militant and too well organized to accept such policies calmly. They have gained too much in the last eighteen months to willingly give it back. It could be taken away, but only by force.

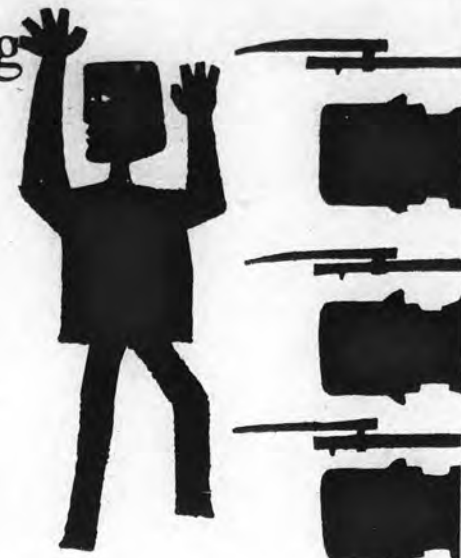
BY LARRY MILLER— Reprinted from New American Movement

★★★★★

## Chilean Uprising

In this city--where American church people report that Chileans have been shot for spray-painting "I am hungry" on a wall--guerilla actions by anonymous groups continue to protest the ruling junta. In recent weeks a group set fire to a warehouse -causing \$500,000 damage. Others raided a bank at night, stealing \$6,000 and painting anti-junta slogans on the wall. And the downtown sections were showered with leaflets bearing photos of slain president Salvador Allende and the slogan "Chile with Allende!".

-PNS



-LNS

## UFW Elections Stopped



-LNS

California's agribusiness interests and the Teamsters Union succeeded in their drive to stop the farm labor union election process which began only five months ago.

On January 27, a coalition of Republicans and rural Democrats defeated an appropriations bill in the State Senate to continue funding the Agricultural Labor Relations Board (ALRB), the state agency responsible for conducting the elections. The ALRB halted all operations on February 6.

The same day as the fund-cutoff vote about 1200 farm workers from as far away as Coachella, 500 miles to the south, rallied on the steps of the state capitol

to threaten renewed strikes and boycotts if the ALRB was allowed to die. "If the growers want war, they'll have war," said United Farm Workers (UFW) leader Cesar Chavez in a statement from the union's headquarters outside Bakersfield.

The UFW has started a campaign to send letters, telegrams, or to call the Republican leader of the coalition opposing the ALRB funding to protest the vote and push for a new vote. The telegrams and letters can be sent to Senator Clare Berryhill, State Senate Bldg., Sacramento, California 95814 or call (916) 445-2407 or (219) 521 1936.

--LNS

## Brazil / U.S. Split

U.S. officials here are worried about the increasingly independent foreign policy of the Brazilian government--long regarded as America's chief ally, and the emerging super power, of Latin America. Of particular concern, according to a U.S. state department official interviewed by one of Brazil's leading dailies, is Brazil's recognition of the MPLA as Angola's legitimate government. Already with embassies in both Mozambique and Guinea Bissau, Brasil has now upgraded its diplomatic representations in Angola to embassy

status-- adding fuel to the controversy. Brazil defends its policy as part of an effort to improve relations with the former Portuguese colonies--where Brazilians as well as Portuguese dominated the colonial administration. The Africa policy comes, however, on the heels of two other policy initiatives that clashed directly with U.S. priorities--the UN vote on zionism and the West German agreement on providing Brazil with a nuclear power plant.

-PNS

## Attica

A New York State Supreme Court judge dismissed kidnaping charges yesterday against 10 former Attica prison inmates who were indicted as a result of the 1971 prison rebellion in which 43 persons died. Further motions to dismiss charges against all but one remaining Attica defendant were still pending.

"The name 'Attica' should be a symbol of, not only of riot and death, but also for the capacity of our system of criminal justice to redress its own wrongs," Alfred J. Scotti, the prosecutor, said in court, "I, therefore, believe that the amply demonstrated lack of fairness and evenhandedness by the state in the conduct of the Attica investigation compels, in the interests of justice, the dismissal of these pending indictments."

P.I. Feb. 27, 1976



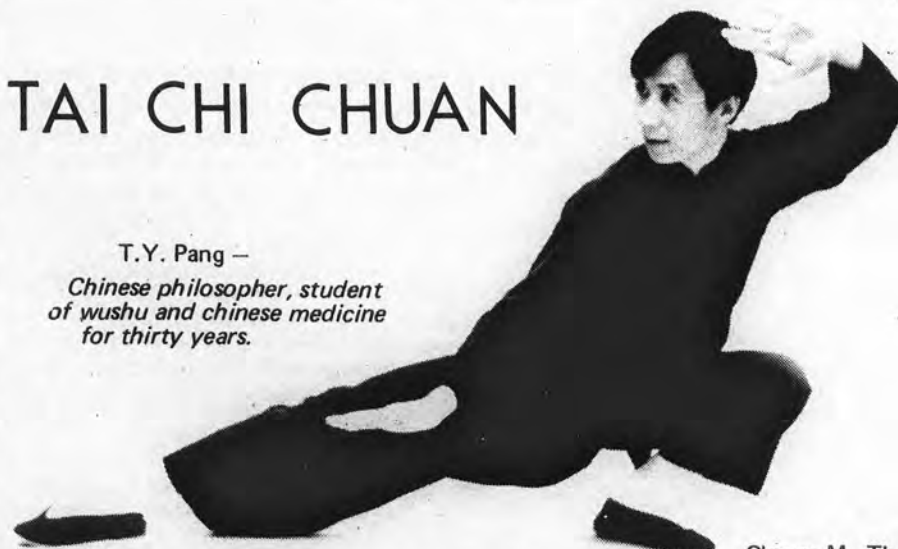
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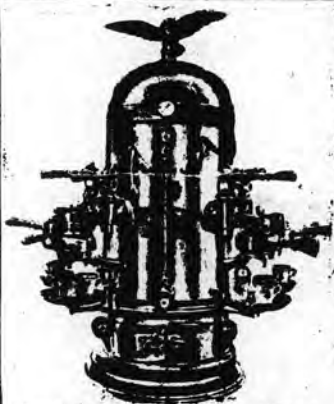
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# GIMEL BETH

## CALENDAR

### MONDAY

(S) At City Council: Formal presentation by City Light of Energy 1990 study and draft Environmental Impact Statement. 9am Municipal Bldg. 1101 (-This is start of a 2 mo. process.) Among other things, decisions will be made regarding proposed nuclear power plants at Satsop and Hanford. More events later in this calendar and in later Passages-

### 3/2 TUESDAY

(Statewide) Precinct Caucuses  
(S) Open membership meetings of the Seattle Chapter of the American Jewish Committee, 8pm in Bassan Lounge of Jewish Community Center on Mercer Island. Speaker: Walter Hubbard, co-chairman of Seattle Interreligious Committee for the Rights of Soviet Jewry will speak on "My Impressions of the World Conference on Soviet Jewry (in Brussels) and the current crisis facing Jews."

### 3/3 WEDNESDAY

(S) Debate on Marijuana with Keith Stroup of NORML, also, film/lecture presentation. 7:30 UW Kane 130, \$1.50 (UW), \$3 (others). Tickets at HUB

### 3/4 THURSDAY

(S) 2nd Annual Houseplant Sale and Clinic at Seattle Center. 3/4 - 7, Sponsor: Washington Diabetes Association.

### 3/5 FRIDAY

(S) Lecture - Giovanni Costigan, "Problems in Ireland Today" 12:30 UW Hub Auditorium  
(S) Militant Forum: "Angola: Behind the US Intervention" Speaker Tony Thomas. 8pm at 2820 E. Cherry St. (East Side YWCA). \$1 (\$5.00 unemployed/high school).

(B) Milling workshop in the mill room of the Good Earth Building 1000 Harris. (Time?? probably late morning or noon - check with the mill).

(S) City Council members will have an informal workshop on "Energy 1990" study. Limited public seating (public testimony on April 27) rm 204, Center House, at Seattle Center 9am

### 3/6 SATURDAY

(S) Regional Unity Conference - Toward the unification of the Mexican people. El Centro de la Raza 2524 16th Ave S. (see Comm. News)

(S) Benefit Concert for the US Committee for a Democratic Spain. Film and live music. University Unitarian Church 6556 35th NE 7:30 \$2, \$1 (students)

### 3/7 SUNDAY

International Women's Day  
(S) Cultural Program: at Langston Hughes Community Center 17th and Yesler. Poetry, skits, singing, dance, crafts display. 1-4pm. Free to all people. Sponsors: Seattle Third World Women, Women Out Now, and Women in Trades.

### 3/8 MONDAY

(S) International Women's Day  
(S) International Women's Day Celebration at Downtown YWCA 7pm International Dinner (\$350 children 12 and under \$1.50). Program 8pm - Poetry, Song, Dancing, slide show "New Women in China." Limited seating Phone 623-4800 info/reservations  
(S) Energy 1990 - Council Discussion I - Loads and Resources Forecast - w/forecast subcommittee of the Energy 1990 Citizen's Overview Committee. (the Council will hear public testimony on April 27)

### 3/9 TUESDAY

(S) Lecture by James Coleman: "Policy Research and Social Issues" 8pm UW Kane Hall 220 FREE - see also 3/11

(S) W Eugene Smith, "one of the world's great photographers" - former LIFE photographer. Lecture/slides 8pm UW Kane Hall 120 - Focus on his recent work on human cost (e.g. - birth defects) of methyl mercury poisoning from industrial waste in Minamata, Japan. \$3.25-advance at Henry Gallery, or at door.

(S) Public hearing by Seattle City Council Public Safety and Justice Committee at 3pm 1101 Municipal Building. The committee will review priorities for crime prevention (this year: robbery, burglary, rape, assault)

### 3/10 WEDNESDAY

(Earth) Enjoy and be happy

### 3/11 THURSDAY

(S) Lecture: James Coleman, Sociologist from the U of Chicago: "Policy Research and Social Theory" UW Kane Hall 220 8pm FREE (note: Coleman is the author of "The Coleman Report", the theoretic basis of busing for racial integration. See also 3/19)

(S) Thursday night dialogues on American Foreign Policy - 3/11 - "Human Rights" Speaker: Jerome Shestack, lawyer, and Chairman of the International League for the Rights of Man. At University Congregational Church 4515 16th NE. 7:30 - 9:30. Childcare.

### 3/12 FRIDAY

(S) Potluck boogie benefit for the Hunger Action Center. Music by Fruitland Famine Band. St. Joseph's Church. 18th and E. John (call for time and info)  
(S) 2-10pm (and 3/13 10-6) City Light will hear public testimony on Energy 1990 study, in Olympic Rm., Seattle Center.

### 3/13 SATURDAY

(S) Rally and Banquet to kick off 1976 Socialist Workers Party Campaign. Immaculate Conception Church Auditorium 820 18th E. 6pm social hour, 7pm banquet, 8pm rally. Speakers: Willie Mae Reid Candidate for Vice President and others. \$3.50 (\$2.50 H.S. & unemployed). \$1.50 rally only. tickets & info 522-7800 or 329-7404

(Olympia) Potluck boogie benefit for the Lower Puget Sound Cooperating Community Depot. Music by Fruitland Famine Band. Black Lake Fire Hall call the Depot for time.....

(S) Energy 1990 testimony (see 3/12)

## women

(B) 3/1-6 "Celebrating Women in the Arts" WWSC and F'haven. See special note.  
(B) Best of N.Y. Festival of Women's Fisms, 3/1-2 See "B'ham film."

(S) Lunch Hour Discussion Series-sponsored by ASUW Women's Comm. 3/3-Massage and Health 12:30-for location check Women's Comm. office in HUB. Bring lunch--refreshments served.

(S) Variety of Feminist Groups-- Celebration of Inter. Women's Day 3/6 at Freeway Hall (across from Ivar's on Lk. Union). 6PM-International Dinner (2\$), 8PM-program: talk on Intern. Women's Day and on Clara Fraser (a leader in the tradition of women's freedom fighters). Sponsors: Radical Women, Freedom Socialist Party, Feminist Coordinating Council, United Workers Union-Independent, Action Childcare Coalition.

(S) Women's Self-Defense-Thurs. 6:30, 1209 Thomas, (also Sundays at 2 PM).  
(B) 3/4- 7:30 at B'ham YWCA-- "Insurance: So we can understand it" \$1.25

(B) Organizational meeting of an association of women in the arts (writing, visual, and performing) Fairhaven College Dorm 2, 11AM.  
(S) E.R.A. Speak Out with Elaine Latouville,

Ana Padia, Rose Woodhouse, Casandra Ansley 8PM 3/8 UW Hub. 309. Sponsors-ACLU, ASUW Women's Commission, Seattle Women's Comm., Seattle N.O.W.  
(S) International Women's Day Rally. Solidarity with revolutions in Spain, Portugal, and Africa. Speakers on Women in Portugal, Spain, Britain MPLA, U.S. Unions. 3/6 8PM. C.A.M.P. Firehouse 722 18th Ave. E. Transport and Childcare Info.La2-3788 or 5246676.

## men

(S) 3/7 Potluck at Doug Dixon's, 1132 34th Ave. (at Union St.) 7PM. (Potluck for all men and business meeting of Men's Resource Center)

## gay/lesbian

(S) "The History of the Early Gay Movement" Durope 1860s-1930s. Educational meeting, sponsored by the Union of Sexual Minorities, 3/16 at 7:30 at Seattle Counseling Service, 1720 16th Ave. Info/childcare-524-5492 or 324-3571

## REGULAR MEETINGS

### MONDAYS

(B) Well Adult Clinic for Senior Citizens FREE at Senior Activity Center. Sign up in advance.  
(B)NWP mailing party at 1 p.m. when the new issue arrives from the printer. Help get the paper out to our subscribers. It's fun, 1000 Harris Ave second floor.

(B) City Council meets on first and third Mondays (except 5 Monday months, then it's second and fourth), City Hall, 8 p.m.

(B) Whatcom County Commissioners each Monday and Thursday, 8:30 a.m. till 4:30 p.m., County Courthouse

(B) NOW meets 4th Monday of each month at the YWCA  
(S) Seattle City Council-weekly 2 p.m. 1101 Municipal Building (live on KRAB-FM, 107.7)

### TUESDAYS

(B)

(S) Lesbian Health Collective 7 p.m., Fremont Wm's Clinic  
(B) 3rd Tuesdays--Whatcom County Planning Commission, courthouse.

### WEDNESDAYS

(B) Northwest Passage meets every Wed. evening. Editorial meetings are every other Monday in the office. Call the NWP office 733-9672 for times of meetings. Also, stop by anytime.

(B) 2nd Wed. each month: Mt Baker Beekeepers Assoc. meets 7:30 p.m. in the Public Library  
(S) Children's Circle--new co-op day care for the Phinney Ridge area, located over Phinney St. Co-op. Call 632-8095 for info.  
(B) Food Co-op weekly meeting at noon at the store, 1000 Harris, everyone welcome.  
(B) City Land Use Commission--3rd Wednesday, 8 p.m., City Hall

### thursdays

(S) Women Out Now Prison Project holds meetings on third Thursdays, 325-6498.  
(S) Radical Women meeting each week, 7:30 p.m. at 3815 5th Ave NE  
(B) Free Dental Clinic, 6-9 p.m. at B'ham Technical School, 3028 Lindberg Ave.  
(B) Group organizing a new free school meets every Thursday in the lower lobby of Fairhaven College, 7 p.m.

(B) County Commissioners--see Monday  
(B) Bellingham Community School meeting, every Thursday, 7 p.m., Fairhaven College, lower lobby.  
(B) BEEC Fairhaven College Admin. Bldg., Room 307, 6 p.m. For info, call 676-3686.

gay lesbian

(S) Lesbian Lunch hour Mondays 11:30 - 1:30 UW Hub. Get location from UW Women's Commission  
 (S) Lesbian Health Collective at Fremont Women's Clinic. 3/2 clinic night, please phone 782-5788 for appointment. 3/16, 7:30 Community Discussion: on "centering": developing self & body awareness.  
 (S) Gay Community Center Benefit at Shelly's Leg, 3/14, \$1.  
 (S) Men's potluck at Doug Dixon's 1732 34th Ave. (at Union St.) 7 p.m. (potluck for all men and business meeting of Men's Resource Center)  
 (S) Seattle Counseling Service Educational—"Suicide and Crisis," at the Counseling Service 1720 16th Ave. 7:30 p.m., \$1.50  
 (S) Gay Hiking Club 3/7 - meet at Denny's (Mercer & Terry) 8 a.m. - Destination' Dungeness Spit.  
 (S) Women's Support Social—at Seattle Counseling Service 8 a.m. 3/13  
 (S) Women's Volleyball—Mondays 7 p.m., 1209 Thomaw.

(S) Lesbian Feminist Radio Collective on KRAB-FM 107.7, Thursdays at noon, Sunday 7 p.m.  
 (S) Gay Women's A.A. Wednesdays 8 p.m., 3405 Fremont Ave. Phone Marie for information, 324-5400.  
 (S) Union of Sexual Minorities general meeting on second Tuesdays at Seattle Counseling Service, 7:30 p.m., info, 524-5492 or 324-3571.  
 (S) Radical Women General meetings at Freeway Hall 3215 5th NE, Thursdays, 7:30 p.m. Info—MF2-7449.  
 (S) Seize the Time for Oppressed Peoples (STOP) general meetings first and third Mondays at Camp, 722 18th Ave, 7:30 p.m.

(S) Radical Women General meeting at Freeway Hall, 3215 5th Ave NE Thursdays at 7:30 p.m., info ME 2-7449.  
 (S) Seize the Time for Oppressed Peoples (STOP) General meetings first and third Mondays at CAMP, 722 18th Ave, 7:30 p.m.

## Bellingham: music

—The Tavern—Every Wed. nite "Obscure Traveling Band" no cover  
 —7th Annual Suzuke Festival. Performed by children ages 3-16. WWSC 3/7 Violin: 2pm Carver Gym Piano 3:30 Concert Hall. FREE (Guest violinist John Kendall—introduced Suzuke method to U.S.)  
 —Recorder Workshop at Roeder Home 3/6 9:30 to 4pm. Given by Todd Barton, Music Director of Ashland Shakespeare Festival. Limited registration. Info. 733-6897. Sponsor: Watcom County Parks.  
 —James Edmonds, piano recital, at Watcom Mus 3/11 8PM  
 —Skip MacDonald's—"Jack Benson and the Spoile 3/5-6.  
 —"Swiftcurrent" and Damp Saddles, 3/3, 8PM, Eagles Hall—1125 N. Forest. BOYB—no minors.  
 —Pete's Tavern 3/3 WWSC Jazz Group, 3/5-6 Half Moon (r and r). Jazz every Sun. and Wed.  
 —Jazz Concert—WWSC Mus. Aud. 7:30 3/9.  
 —McCOY TYNER SEXTET—7:30 and 10PM, 3/5 WWSC Concert Hall (Tyner is in the same class as Keith Jarrett and "Oregon"—to name jazz persons who have come thru town in the past year. But buy tickets SOON.  
 —Open mike F'haven Coffee Shop, 7:30, 3/2  
 —HOLLY NEAR—WWSC VU Lounge. 8PM.  
 —French Horn Quartet—WWSC Concert Hall, 3/2 1PM  
 —WWSC College Choir— 3/2, 8PM Concert Hall.  
 —Jazz—Douglas Ostgard WWSC Concert Hall 3/3.  
 —Chamber Music Trio— WWSC 3/6 8PM Concert Hall, 8:15.  
 —WWSC Mama Sunday's Fri. nites: 3/5—Dale Miller in Coffee Den—FREE 3/12—ELIZABETH COTTON HAZEL AND ALICE Concert Hall 8PM \$2.50.  
 —Fast Eddies—open mike-Thurs nights. Lunch 12-2, 3/1-5 Chuck Dungee, 3/8-12 Rick Horn, 3/15-19 Nooksack Valley Misfits; eves. 3/5 Southfork Bluegrass Band(75cents), 3/19-20, Phil Sam Blues Band (75cents)

## art

—3 B.ham artists at Hyde Leather thru 3/6. Tom McClelland, Sculpture; Anjeanette Silver—Jewelry; J. Daniel III—paintings.

ART

—Pottery Demo.—Jane Peiser shows millefiore technique, Whatcom Museum, 7:30, 3/7.  
 —Kathleen Rabel, Printmaker, WWSC VU Gallery, opening 3/7.  
 —Art classes— Comm. Arts Resource Center; Chair caning, loom building, hat making, stitchery. Register before 3/8— 733-1131.  
 —Preview of paintings by James Farr, Watcom Museum, 3/5, 2-4PM.  
 —Lecture on Davius Kinsey, photographer—by David Bohn, 3/3, 7:30..

## celebrating women in the arts

During the week of March 1st there will be a celebration of Women in the Arts on the WWSC campus. The celebration runs from Monday through Saturday and is sponsored by Fairhaven College and WWSC. At the end of the week is International Women's Day, March 8th. Events will run from early afternoon till mid or late evenings. A complete schedule is available on campus at Fairhaven Coll. or the V.U. desk. Here are some highlights:

Monday—"History of Women Artists" 1pm&3pm in F'haven Aud.  
 Tuesday—"Responsibility of Women Artists" with Holly Near, feminist singer. 1pm F'havn. Dorm 2  
 —Tape: "What is Feminist Aesthetic?" 3pm F'haven Dorm 2  
 —Holly Near in concert, 8pm VU Lounge \$3 at door.  
 Wednesday—Gourmet Potluck and opening of Womens Collective Gallery 6pm F'haven Dorm 2  
 Thursday—Celebration Dance with the Women's Band( 50cents) 9pm F'havn SAGA  
 Friday— Composition Workshop for Musicians with Carol Sams 2pm Rm. 301 Aud. of Music Bldg. 4  
 —Potluck lunch open mtg. to form Whatcom County association of Women in the Arts. 12noon Fairhaven Dorm 2  
 Daily: Visual Arts Show noon-7pm Fairhaven Dorm

## stage, poetry,

## children

—WWSC Dept. of Speech—"The Seed is Sown"—Prose and Poetry of the American Revolution. 3/1, Wilson Library Presentation Room, 7:30 also at Whatcom Museum 3/2 8PM  
 —A Bit of the Bard— Stage I presents an evening of Shakespearean comedy. At B'ham Theatre Guild, 3/12 8:15 pm.

## film/tv

— Suziki Festival, 3/7. see B'ham music.  
 — Pre-school story hour at B'ham Public Library, Tuesdays at 10 am. Puppets and flannel board for ages 3-5. Preregister at 676-6864.  
 — Story hour, 3/13. 10-11 am, Roeder Home.  
 — Public Library Films, 3/6, 2pm:  
 "The Great Annual Bathtub Race"  
 "Lost World Revisited (1925)"  
 "Leo Bourman"  
 all FREE; children must be accompanied by adults.

## more



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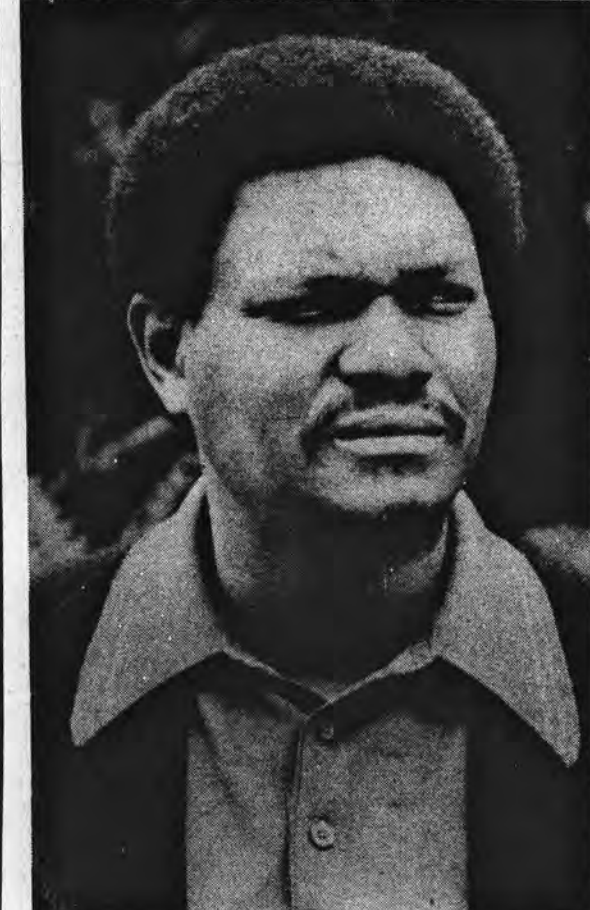
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— Best of N.Y. Festival of Women's Films. Fairhaven Aud., 3/1-2, 7:30 and 9:30, 50 cents.  
 — Fairhaven Film Series — Wednesdays at 6:30, 9 and 11 pm: 3/3 "Yellow Submarine"; 3/10 "A Night of Shorts"  
 — WWSC Films, Music Aud., 6:30 and 9 pm:  
 3/4 "Apprenticeship of Buddy Kravitz"  
 3/11 "Alice in Wonderland"  
 In L-4, 3/4 "Visions of Eight"

## Seattle: jazz

Check Vancouver Highlights!!  
 This is a heavy week for jazz, folks; buy tickets early.  
 — Thursday 3/4, McCoy Tyner Sextet at UW Meany Hall, 2 shows. Tickets at campus and U-District outlets.  
 — Friday 3/5 Gary Burton Quartet featuring special guest Eberhard Weber... and OREGON featuring Ralph Towner. 8 pm, Paramount Northwest. Reserved seating; tickets at usual outlets.  
 — Victor's 610 T-W-Th "Doing It" (\$1 cover) F-S-Sun "Eil Smith Trio" (\$2)  
 — Doubletree Inn, Jerry Frank Trio, nightly except Sun.  
 — Pioneer Banque, 3/1-6 Jimmy Witherspoon (vocalist); 3/8-14 Cal Tjader.  
 — Puget Sound Trad. Jazz Society - 3/14, 1 to 7 pm. Dave Roberts Jazz Band. Russian Center, 704 19th E.  
 — UW Lab (big) Band and William O Smith's 9 piece contemp. Jazz Ensemble. 8 pm, Studio Theatre, Meany Hall Free.  
 — Bombay Bicycle Shop - 3/3-6 and 3/10-13 "Papaya"  
 — Cleo Laine at Opera House, 3/12, 11:15 pm  
 — Seattle Jazz Society Annual Meeting, 3/7-3-6 pm at Musicians Hall, 3rd and Cedar. Paid admission for non-members (join at door). The Great Excalibur Jazz Band.  
 — S.J.S. Sunday nights, at Silver Dragon Restaurant, 8 pm. "Inner City Jazz Band", 10-12 jam session.

## taverns

— Rainbow 3/3-6 Kid Africa; 3/7-9, White Rock; 3/10-13 Jr. Cadillac. Cover varies 50 cents to \$1.50.  
 — Century, Fir and Sat eves "Butts, McDonald and Tait" Blues-Jazz.  
 — Place Pigalle - boogie blues on weekends  
 — Central - blues (including Sat. night jam)  
 — Inside Passage - live music every night; groups booked as of press time: 3/2 Sherwood, 3/3 Phil Sheridan, 3/6 Irish American String Band (also 3/20), 3/10 (and every Wed. in March - Mountain Oyster (bluegrass), 3/14 Apple Blossom String Band (every Sunday). Usually every Tues. night Square Dance w/ Gypsy Gyppo String Band.  
 — G-Note - 3/3-7 "Sweet Talking Jones"  
 — Victrola - 3/4-6 "One Hand Clapping"

## art

— Cornish Gallery at Cornish School, until 3/6 - David Simpson - conceptual works w/ environmental orientation.  
 — Seattle Art Museum (3 localities)  
 — Pacific NW Arts Council, 95 Yesler Way: until 3/20 - George Tsutakawa - works in sumi on mulberry paper. Many of the paintings based on subjects in NW environment.  
 — Volunteer Park - "Art of the Western World: Medieval through Baroque". Starts

3/4 "American Photography: Past into Present"  
 — Modern Art Pavilion at Seattle Center: to 3/4 Roy Lichtenstein, to 3/14, Wm. De Kooning.  
 — UW Henry Gallery - thru 3/28 - Darius and Tabitha May Kinsey - photographs of Northwest logging and loggers; to 3/7 - Calligraphy by Yamanouchi and ceramics by Dennis Evans; 3/9 8 pm, 120 - Kane Hall - slide lecture by W. Eugene Smith.  
 — The Aged East, 500 E. Pine St. Scrolls by Liu Po-Luan, Japanese woodblock prints, Korean folk art, and painting by Ralph Aeschleman.  
 — Arts west (upper level, Pier 70) Works by late Grays Harbor master printmaker Elton Bennett.  
 — The Artist as a Professional (series) 3/11, 7:30 p.m. at Seattle Public Library - "Right to Your Work"  
 — Illusions—in art, nature, technology—at Pacific Science Center thru 3/21.  
 — A continuing request (is anyone out there reading this?): If any NWP readers know of an especially fine show at any of the dozens of commercial art galleries in the area, let us know. Send postcard with details: Gimel Beth, NWP, 1000 Harris, B'ham, 98225.  
 — Frye Art Museum—3/2-17—Sadie Mattson, painter: variety media

## classical poetry, dance multi- media

— Rick Fite Dance Co. 3/12-13, 8:30pm, Carco Theatre, Cedar River Park, Renton, \$2.50. (\$1.50 students / senior). Reservations 329-8908 or 2263838.  
 — open poetry reading every Wed. 9 pm at Last Exit Coffeehouse  
 — Seattle Symphony:  
 Subscription Series, 3/8, 9 pm, Dvorak Symphony no. 9 ("New World"), Wm. Bolcom Piano Concerto; Gould - Vivaldi Gallery. Concerts sold out, some cancellations available at last minute.  
 — The Lacerium continues - at Pac. Science Center  
 — Classical Guitar Student Concert, Seattle U. Library, 3/3 noon, FREE.  
 — Allied Arts Survival Series at and/or Gallery, 3/4 8 pm. Medieval English music, Dance music of the Italian Trecento, the Western Wyne Consort.  
 — "Music to Sleep By" - 3/5 11 pm at and/or - all night music by Richard Hayman fed to listeners via sound pillows (bring sleeping bag and air mattress)  
 — Little Symphony - Sibelius "Finlandia" and other works, 3/6 8 pm at Lincoln H.S.  
 — Acme Composer/Performers - NYC composers w/ electronic and acoustic works. At and/or gallery, 3/6 8:30  
 — Seattle Classical Guitar Society meeting, 3/4 Lemieux Library Aud of Seattle U. All Welcome.  
 — Seattle Mandolin Quartet. 3/4, 4pm, Jacobson Hall, U.P.S. (Tacoma)  
 — Philadelphia String Quartet: Schubert, Shostakovich, Beethoven. UW Meany Hall, 3/12 8 pm.  
 — Western Wynde Consort, Poncho Theatre 3/13 8 pm.  
 — Guitar Conservatory Concert, 3/13 8pm at Edmonds C.C. FREE.  
 — Highline Civic Symphony - Schubert's "Unfinished" and other works. 3/14, 3 pm, Meany Hall UW, FREE.  
 — John Ogden, piano - at Seattle Center Playhouse 3/16, 8 pm, Mozart, Schubert, Chopin, Scriabin.  
 — Igor Kipnis - Harpsichord Concert, 3/16 8 pm, UW Meany Hall. Handel, Sweelinck, Dussek, Bach.

— Luchica—Czechoslovakia folk ballet. opera House 3/5 8:30 p.m.  
 — Dance Concert—variety of Puget Sound area dance groups. 3/10 8:15 p.m. — Tacoma: Ballet Tacoma performing Dance Co., Cornish Ballet, Bellvue Civic Ballet, Seahurst Ballet. Dorothy Fisher, concert dancers.  
 — Opera: "The Tender Land" (Copland). Seattle U—Teatro Inigo 3/2, 4, 6, 8 p.m.

— Aida (Verdi) — Seattle Opera 3/18, 20, 24, 27, 8 p.m. In English: 8 p.m. — 3/26, 2 p.m., 3/21.  
 — U.W. Choreographic Workshop 3/3-5, 8 p.m., 3/6, 3:30 p.m. Studio Theatre of Meany Hall. Student danced works-choreography by faculty. UW -50 cents, others \$1.  
 — UW Symphony — program of winners of university competition playing concerto movements.  
 — UW Poetry: 3/11—Richard Blessing, 3/3—Bicentennial Reading no. 8. 3/8 Pre-St. Patrick's Day reading—Irish poets read by UW poets, Irish harp music, and some poems in Gaelic. All at 8 p.m. in Savery Hall 239

## stage

(phone numbers are for reservations)  
 — "Trial by Jury" (Gilbert & Sullivan) at Shoreline C.C. Little Theatre 8 p.m. 3/4-6.  
 — "The Roar of the Greasepaint, the Smell of the Crowd" (Nowley & Bricusse) 8 p.m., 3/5 6, 12, 13, 19, 20. Creative Arts League, Kirkland.  
 — Empty Space Theatre—"Bullshot Crummons" (House & White). Satire on 30s radio detective drama. Midnight 3/5, 6, 12, 13, 19, 20, 26, 27. 325-4444.  
 — UW School of Drama—"One Flew Over the Cuckoo's Nest" (adapt. by Dale Wasserman). Glen Hughes Playhouse 8 p.m. 3/9-13, 16-20, 543-5636.  
 — Seattle Repertory—"Private Lives" (Coward) Seattle Center Playhouse, 8 p.m. 3/10-12, 16-19, 23-26, 30, 31: 2:30 3/13, 20; 8:30 3/13, 20, 27.  
 7 p.m. 3/14, 21, 28; 2 p.m. 3/17, 24  
 — Claude Kipnis Mime Theatre, Opera House 3/10 8:30 p.m.  
 — "The Crucible" (Miller) - 3/4-6, 8 pm, 3/7 6:30. Normandy Park United Church of Christ, 19247 1st Ave. S  
 — "The Madwoman of Chaillot" (Giradoux)- Seattle Center Playhouse, 3/2-4 8 pm  
 — Seattle Rep 2nd Stage - "Benito Ceremo" (adapted from Melville by Robt. Lowell). 3/2-4 8pm, 3/3 2pm, 3/6 8:30, 3/7 7pm.  
 — Skid Road Theatre - "Twelfth Night" - 622-0251  
 — Bremerton Community Theatre - "One Flew Over the Cuckoo's Nest" 373-9320.  
 — Young ACT Co. "Fire" 285-5110.  
 — Black Arts West - 3 one-acts by Eddie Walker, 3406 E. Union, 322-0211. 3/11-13, 18-20, 25-27 at 8 pm; 7 pm on 3/14, 21, 28.  
 — Bellevue Community College "The Hot L Baltimore" - comedy. 8 pm, 3/5, 6. 641-2358.  
 — Driftwood Players - "Death of Salesman" 950 Main St. Edmonds, starts 3/5, call 774-9600 for more information.  
 — Tacoma Little Theatre, "Cat on a Hot Tin Roof" 3/5, 6, 11-13, 8:30. 272-2481.

## film

— University Theatre - "Betty Boop Scandals" and Harry Nilsson's "Point"  
 — Rosebud - 3/4-7, 3/11-14 - Howard Hawke's comedy "Twentieth Century"  
 — Harvard Exit - "Swept Away"  
 — Guild 45th - "The Romantic Englishwoman". Midnite shows on weekends: 3/5, 6 - "Janis", 3/12-13 - "Lenny"  
 — Seattle Film Society - 8 pm, Bloedel Aud, St. Marks Cathedral. non-SFS - \$2, 3/6 "Dr. Mabuse, the Gambler" (1922, Germany)  
 — Ponso Theatre - Mondays 8 pm, \$1, 1pm matinee free for seniors, 3/1 - "A Tree Grows in Brooklyn" 3/8 "The Farmer's Daughter", 3/15 "The Grapes of Wrath."  
 — Seattle U Film Series: 3/8 7 pm, "Citizen Kane" Pigott Aud., \$1  
 — Cinerama - "Barry Lyndon"  
 — Music Box - "One Flew Over the Cuckoo's Nest"  
 — Varsity - "Magic Flute"  
 — "Nashville" at Admiral II (w/ "Day of the Locust"), Broadway, Crest, Crossroads  
 — Lynn II - "Monty Python and Holy Grail"  
 — Aurora Drive-In - "Lenny" and "Last Tango"  
 — "Bugs Bunny Superstar" (best of Looney Tunes): Everett III, Aurora II, Overlake II, Renton II.  
 — Buy series tickets NOW for UW spring film series, "the American dream." Tuesdays 3:30 and 8 pm. Admit by series ticket only. Buy at Meany Hall or HUB.

## concerts

— George Carlin 3/11 8 p.m. UW Mec Edmundson Pavillion. Tickets HUB and usual outlets.  
 — Cleo Laine—see "Jazz"

## folk

— Last Exit Coffeehouse - Brooklyn Ave. NE open mike every Mon nite.  
 — The Clubhouse - Seattle Folklore Society 5257 Univ. Way NE. All concerts begin at 8 pm. Call 524-FOLK for schedule of events. Special Elizabeth Cotten, Hazel and Alice at UW HUB Aud..  
 — Bicentennial Black Music Festival of Negro Spirituals - on tour- 3/14 4 pm, Queen Anne Lutheran Church, 8th and W. McGraw.  
 — EVERETT FOLK FESTIVAL 3/13-14 - phone 259-3590 for info.  
 — "The Serenaders" - harps and strings - Irish folk music, 3/14, 2 pm, Museum of History and Industry.

## Vancouver Hi-lights

— Jazz: at Oil Can Harry's: 3/2, 3, "Oregon" 3/8-13 - "Gary Burton Quartet w/ Eberhard Weber, 3/15-20 "Anthony Braxton", 3/22-27 "Pharoah Sanders", 4/5-7 "Charlie Mingus, 4/26-5/1 Freddie Hubbard." At the Western Front: 3/15-20 Bill Smith, special 3/18- Steve Lacy, soprano sax solo.  
 — Stephanie Grapelli and the Diz Dizley Trio, 3/12 8:30 p.m. Queen Elizabeth Theatre  
 — McCoy Tyner Sextet Queen Elizabeth Theatre, 3/6 midnight (\$3-5 at Black Swan, Vancouver Ticket Centre, Ernie's Hot Wax an at door).  
 — Vancouver Symphony with mouth organist Larry Adler, Queen Elizabeth Theatre 3/4, 5, 8:30 pm  
 — Vancouver Society for Early Music - Concert 3 - Early 17th century omstrumental works - beginning of Baroque. 3/3 8:30 at Vancouver East Cultural Center.

## KRAB-FM

For the worst in "bad-lookin' radio", turn your FM dial to 107.7: "KRAB Kountry." Here are some choice goodies from the March KRAB program guide. To get the guide every month, you must become a subscriber at \$25/year. (\$15/student, military, prison, poor, retired). Send to KRAB-FM 1406 Harvard Ave., Seattle, 98122  
 — Jazz—late nites, Sun. afternoons, special programming—e.g., 3/2-8 p.m., Baltic Bop Stop, Art Blakely; 3/9 6-7 p.m.—Anita O'Day and Abbey Lincoln.  
 — "Oil on Puget Sound"—panel, 3/1 12-1.  
 — Angolan Women Commentary 4-4:30 p.m., 3/2.  
 — Kenneth Boulding, economist. 3/3, 7-8:30 pm  
 — Orkest de Volharding: "Hymn to the Memory of Davins Milnand" ("extraordinary music") 3/5 1-1:30 p.m.  
 — Music of Africa 3/5 7:30-10:30  
 — S.I. Hayakawa on "Intension Orientation" in language/discourse: "We Talk too much" 3/6, 4-5 p.m.  
 — Sad nights: Krabgrass—"Only bluegrass on radio" 9-12 p.m.  
 — Piano music of William Baines: "On verge of a brilliant career when he died at the age of 23" 3/7, 6:20 7 a.m.  
 — INTERNATIONAL WOMEN'S DAY 3/8 all day: programming by and for women.  
 — "Government Inspected" (montly feature) 3/9—A Day With the Seattle Police 7:30-11 p.m.  
 — Harry Partch: "On the Seventh Day, Petals Fell on Petaluma" 3/12 1-1:35 p.m.  
 — "Alice in Wonderland"—a reading—3/12 8-11 p.m.  
 — "Democracy in an Age of Scarcity": A discussion on Population Control. Garrett Hardin on his controversial "Lifeboat Ethics" proposal 3/16 12-1:30 p.m.

**PRISONER  
CORRESPONDENCE**

The following prisoners are seeking correspondence:

Elmo W. Collins  
243482-6W  
P.O. Box 520  
Walla Walla, Wash. 99362

Willie Wallis  
117602  
P.O.Box 520  
Walla Walla, Wash. 9 9 362 99362

John J. Koresko  
H7429  
State Correctional Institution at Dallas  
Dallas, Pennsylvania 18612

**WORKERS WANTED**

Volunteer Action Center:  
Have you realized your potential? Are you looking for a job or another outlet for your energies? Our program needs you. We are located at 1262 North State. Questions, contact Jan Adams at 676-8727, 8am-noon, or 734-7529- afternoon/evenings

Sound Person:  
Needed immediately. Knowledge of audio equipment and mixing experience necessary. Call Fruitland Famine Band in Seattle 624-7977.

Women Musicians:  
We are looking for women to join our band. We need: 1) a vocalist with a high range; 2) someone who plays an instrument with sustain- for example an organ, synthesizer, saxophone, violin; and 3) someone to mix our sound. The Fruitland Famine Band. Call Suzanne in Seattle- 624-7977

Workers Wanted: for open air, worker owned produce and natural food store in Pike St. Market. Our collective is looking for a person with interest in working with public, willingness to accept responsibility and ability to make one year commitment. Truck farm experience useful. Full time/ \$235.00 per month. Call 206-623-7170 Mon.-Sat. 9-5 or write to Corner Green Grocery, 1500 Pike Place, Space no. 12; Seattle, Wash. 98101

Would like to learn--off the old Surrealistic Pillow album-- "coming back to me" and "Today"-- chords and lyrics. Will trade some songs. thanx  
Doug Woodrow  
Rt. 1 Box 89  
Oroville, Wash. 98844

*Venceremos Juntos...*  
*The 9th Brigade is preparing to go to Cuba in April to work on construction. Travel expenses are \$300 per person if we need contributions to assure that noone is barred for economic reasons.*  
Venceremos Brigade  
PO Box 22222  
Seattle, Wash. 98122.

special thanks to Red and Black Books — NWP

# Connexions



Electron Micrograph of Rectal Cells

**NOTES TO FOLKS**

Am looking for people who play dungeons and dragons and wouldn't mind another player (have one 5 level fighter and a 6 level Paladin) if have info call 734-5814 or drop by at 1312 1312 24th St. ask for Zac.

Steve Ex! Please come to the Co-Op to collect your prize.

Spring cleaning? If you have outgrown, no-longer-used musical instruments cluttering up your attic or basement, consider Cornish School's Project Recycle. Flutes, pianos, guitars--almost any instrument can be put to good use once again through this project. All contributions are tax deductible and proceeds will be used to promote the teaching of music and the other arts at Cornish. For information contact Cornish school at 323-1400.

**WANTED**

"Greg Nagle, call Teri Blough Duffy collect, 503-227-7884."

Friends: Anybody out there do Kriya Yoga as taught by S.R.F. (Paramahansa Yogananda)? Also seeking someone able to do a bit of iris diagnosis. Please write sunflower, 5785 Saxon, Acme, Wa 98220 om

Nicki Weeks- we are holding your letter because we lost the nuclear pamphlet you sent us. Could you send us another? ---NWP

We are looking for a woman photographer to help us in finishing a pelvic slide show. The last time we took the pictures we did not use a close-up lens and the pictures of the vagina and cervix did not come out. It would probably take no more than 45 minutes to do these. Call Elizabeth at the Blackwell Women's Health Resource Center at 734-8592 or stop by if you can help us.

**CONNEXIONS**

connexions that involve a profit making exchange for an individual are five cents per word. For a business it's twelve cents per word. All other messages are FREE!

We thank Fairhaven Communications for helping us out in a pinch.---NWP

**RAPE ALERT !!!**

We have heard that there have been several rapes recently in Bellingham, especially around Garden St. and High St.

Meagan, Bob, Josh: Hope to see you next time you're in B'ham. Still at same address. Smooch--Connie.

**WANT?**

For your Arc and gas welding needs see the lady at 913 Mason St. B'ham. 733-1596

For sale: nice old inlaid mandolin--\$125. good 6-string balalaika--\$100. mint shape 5-speed bike-- \$70. all negotiable, must sell. also wanted: guitar case in travelling shape. contact Molly, 734-8797

**ANNOUNCEMENTS,**

The American Rose Society will again sponsor a rose pruning demonstration. This will be held on Saturday March 6th at 2:00 pm. in the garden of Dr. Neil Adams. The address is 2120 Dellesta Drive, on the north shore of Lake Whatcom. If the weather is too bad the demonstration will be postponed one week to Saturday March 13th. Those attending should dress warmly as they will be outside.

Ocean Living Institute, a non-profit organization, is looking for a joint venture with a landowner or camp operator to create an ocean science camp. Our plans are still flexible. Dyer Grossman, executive director, Ocean Living Institute, 31 Davis Avenue, Kearny, NJ 07032

Persons who have foster children now in their homes are invited to inquire about possible association with libertarian church, dedicated to encouragement and support of foster and group homes. We can provide tax deductible fund raising programs to help support your efforts and the administrative, legal and organizational help of a national organization. For more information write CNR, Box 510, Kearny, NJ 07032

RECON, March issue includes: Too many Arms Merchants, Nuclear Sub Unsafe, Criticism of Army Truck Program, Dutch Soldiers' Union, and much more. Send 35 cents/copy or \$3/ year (12 issues) to RECON, P.O.Box 14602, Phila., PA 19134.

Resistencia Bookstore has expanded and is now open! from 11am-7pm Mon.-Fri. Located at El Centro de la Raza, 2524 16th Ave. South, Seattle.. Literature of People's Struggles Nationally and Internationally, books for children pins, posters, buttons, movement albums, Chicano/ Mexicano albums

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**APRIL 25  
1976**

A rally for Safe Energy is being sponsored by S.C.A.N.P., C.A.S.E., GREENPEACE, and B.C. Wildlife Federation. More info to follow.

\*\*\*\*\*

# WHATCOM

## EMERGENCY

Ambulance.....676-6811  
 Fire Dept.....676-6811  
 St. Luke's Hospital.....734-8300  
 Police Dept.....676-6911  
 County Sheriff.....676-6711  
 Coast Guard.....734-1692  
 Poison Control Center.....1-634-5252  
 Rape Relief.....676-1175  
 Mt. Rescue Council.....734-8206  
 Sun Crisis Center.....734-7271

## LEGAL

Northwest Washington 734-8680  
 Legal Services.....384-4020  
 Washington State 734-5121  
 Human Rights Commission...384-1470  
 American Civil Liberties Union..734-8022  
 Divorce Info.....733-4340  
 Lawyer Referral Service.....1-623-2551  
 1-800-552-0782  
 WWSC Legal Aids.....676-3746  
 Law Library County  
 Courthouse.....676-6784  
 Welfare Rights & Resources...734-5121  
 384-1470

## WOMEN

Blackwell Women's  
 Health Resource Center.....734-8592  
 Chrysalis: Women's Library/  
 Resource/Living Co-op.....676-4337  
 Women's Radio Collective.....676-3855  
 (KUGS 89.3 FM)  
 WWSC Women's Office.....676-3460  
 Coalition for Labor Union  
 Women.....676-8125  
 Planned Parenthood.....734-9095  
 Prepared Childbirth Assn.....676-9646  
 The Birth Center.....1-336-3966  
 La Leche League.....734-4291  
 YWCA.....734-4820  
 Rape Relief.....734-4827  
 (Crisis Line).....676-1175  
 NOW.....734-8363  
 The Menstrual Review  
 (Women's Health newsletter) ..734-8592  
 Women Offenders Project.....734-4820  
 Focus on Women.....734-3681

## MISC.

Northwest Passage.....733-9672  
 Vocations for Social Change...676-3686  
 Whatcom County  
 Opportunity Council.....734-5121  
 Whatcom Volunteer  
 Center.....676-8727

## INFO & HELP

Information &  
 Referral Service.....734-5121  
 Welfare Rights &  
 Resources.....384-1470  
 Alcoholism Info &  
 Referral.....733-1400  
 Alcoholics Anonymous.....734-1688  
 Child Protective Services.....676-1400  
 Coalition for Child Advocacy...734-5121  
 384-1470  
 Drug Info Center.....676-3460  
 Sex Info Office.....676-3460  
 IRS Info.....1-800-452-1040  
 Whatcom Co. Retardation...676-6727  
 Parents Anonymous.....398-9910 or  
 384-5102

Student Counseling  
 Center.....676-3164  
 Re-evaluation Counseling...734-5086  
 Sun Halfway House.....734-9030  
 Blue Canyon Foundation...595-2222  
 Campus Christian Ministry...733-3400  
 Whatcom Counseling &  
 Psychiatric Clinic.....676-8455 or  
 384-3100  
 St. James Church  
 T.A. Counseling.....733-1325

## MINORITIES

Chicano Community Council...354-4630  
 Migrant Education.....398-2111  
 MECHA (Chicano Student  
 Union).....676-3488  
 Asian Student Union.....676-3489  
 Black Student Union.....676-3487  
 Gay People's Alliance.....676-3460  
 (ext. 23)  
 Senior Activities Center.....733-4030  
 Elder Citizen's Coalition.....676-4298

## ECOLOGY & CONSUMER ACTION

Consumer Bureau.....734-5121  
 384-1470  
 Consumer Product  
 Safety Committee.....1-570-638-2666  
 Wash. PIRG.....676-3460  
 Huxley Environmental  
 Referral Bureau (HERB).....676-3974  
 Recycling Center.....519 21st.  
 YWCA Eco-Action Comm.....734-8019  
 Georgia Pacific Recycling.....733-4410  
 Northwest Air Pollution.....676-2223  
 336-5706  
 SCANP (Helen Day).....1-336-2034

## DAY CARE

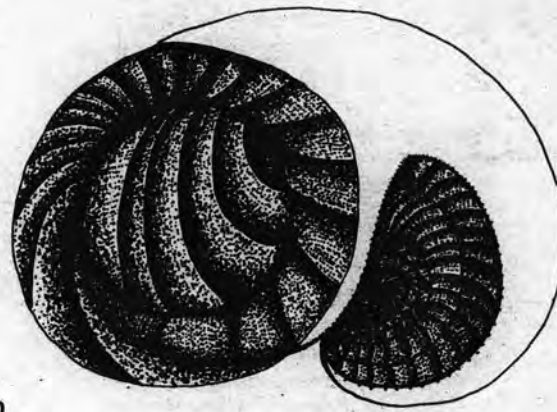
Student's Co-op Day Care.....676-3021  
 WWSC Nursery School.....676-3339  
 B'ham-Whatcom County  
 Day Care.....676-0950  
 Chicano Community  
 Day Care.....354-4630  
 B'ham Co-op Nursery.....734-3511 or  
 733-1325  
 Bellingham Head Start.....734-8396  
 YWCA Day Care.....734-4820  
 Kay Dittich Co-op Nursery...733-8904  
 Ferndale Co-op Pre-School...384-4275  
 Central Lutheran Pre-School  
 Cooperative.....733-1195

## EMPLOYMENT

Employment Security.....676-2060  
 WWSC Housing &  
 Employment.....676-3460  
 Northwest Rural  
 Opportunities.....354-5651  
 Employment & Training.....734-5121  
 Program (Manpower)

## HEALTH

Whatcom Rural Health Clinic...1-354-5348  
 Skagit Rural Health Clinic.....1-336-6581  
 Well Child Clinic.....676-6720  
 Health Dept./  
 Free V.D. Clinic.....676-6720  
 American Red Cross.....733-3290  
 American Cancer Society.....733-5390  
 Blackwell Women's  
 Health Resource Center.....734-8592  
 Deafness Counseling.....676-2991  
 592-3531  
 EPSDT  
 (Physicals & Treatment for kids) 676-2192  
 Well-Adult Clinic.....733-4030  
 Speech & Hearing Clinic.....676-3881  
 Free Dental Clinic.....734-5121  
 Indian Health Services.....734-8180  
 Acupuncture  
 (Dr. Sedric Rambo).....733-2139  
 Planned Parenthood.....734-9095



## FOOD & SHELTER

Alternatives to Hunger  
 (FREE Food Bank).....676-0392  
 WIC (Food for Pregnant  
 Woman & Children).....676-6720  
 Food Stamp Info.....1-800-562-6060  
 Food Stamps.....676-2178  
 Project Hope.....354-2787  
 Student Financial Aids.....676-3470  
 Indian Village Mission.....733-7035  
 Lighthouse Mission.....733-5120  
 Salvation Army.....733-1410  
 Dept. of Social and  
 Health Services.....676-2179  
 Project Concern.....1-384-1506  
 Free Store, clothing, etc....1000 Harris  
 Bellingham Food Co-op.....1000 Harris  
 Co-operative Gardens.....676-1813  
 Co-op Bakery.....1000 Harris  
 DSHS (Welfare Dept.).....676-2041  
 Landlord-Tenants Union...676-3746  
 Bellingham Housing  
 Authority.....733-7117

## ARTS & EDUCATION

Community Arts Resource  
 Center.....733-1131  
 Cultural Arts Program  
 Whatcom Co. Parks.....733-6897  
 Whatcom Museum of  
 History & Art.....676-6981  
 Ananda Marga  
 (Yoga & Meditation).....733-0938  
 Bellingham Academy  
 of Self Defense.....733-2550  
 Whatcom Community  
 College.....676-2170  
 Bellingham Vocational-  
 Technical Institute.....676-6490  
 Bellingham Street  
 Academy.....733-4513  
 Lummi Ed. Center.....733-7211  
 384-3316  
 Northwest Free U.....758-2649  
 734-3328  
 Outdoor Recreation  
 Program.....733-2900  
 592-3061  
 Bellingham Community  
 School.....676-3686  
 Co-op School.....733-1024  
 YMCA Sports.....733-8630

FOR SEATTLE INFORMATION  
 SEE THE PEOPLE'S YELLOW PAGES

Compiled by Eileen Kirkpatrick  
 (with special thanks to the  
 Information & Referral Service)