

Northwest Passage

Volume 15 No. 5 Bellingham, Washington 98225

Lily Tomlin

Cuban Women First Hand

Sci-Fi: Future Scenarios

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35¢

Third Annual Women's Issue



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COMMUNITY:
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GOING ON HERE**

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Staff Comments

This year, with the announcement of the third Women's Issue, many women from the communities of Seattle and Bellingham who are new to the *Passage* joined the women of the NWP collectives in planning and producing an issue of the paper. Since this issue is wholly produced by women, we are privileged to be able to work in a women's space.

We have tried to understand women's position in a larger social perspective and to carry that one step further by using that knowledge to enlarge the traditional analysis of the 'Left.' The left has made progress in remedying some of the sexism within its ranks, yet all of us need reminding that the active, effectual participation of women is not a modern phenomenon. The very existence of a women's issue is paradoxical. We do not wish to further isolate women's experiences from their actual context within society. However, it is necessary that we as women have a space to focus our energies to infuse the *Passage* with a feminist analysis in ALL aspects, not only in token articles, or "women's concerns." We want a consistent feminist perspective to be integrated into the NWP's political position, not as something extraneous, but as an integral plank of its political foundation. We want this issue to affect the *Passage's* direction and emphasis.

Perhaps more importantly, we hope the women who have contributed so much to this particular issue will continue to direct their energies towards the NWP so that we can incorporate a strong feminist analysis in every issue of the *Passage*. For our readership a Women's Issue is a reminder that women are ALWAYS at the scene of any effort for social change. For ourselves, it is an affirmation of our innate strength.

The NORTHWEST PASSAGE is an independent radical journal published in Bellingham by the Bellingham and Seattle collectives every other Monday except from June through September, when it is published every three weeks.

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Bellingham meetings are open and held each Wednesday at 6 p.m. at the office unless otherwise posted. For information about Seattle meetings, call 323-3673. Manuscripts welcome: typed and double-spaced, please. Deadline for the next issue is Thursday, Sept. 9.

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Next Bellingham meeting potluck at 2101 Lindsay St. at 6pm.

Wed. Sept. 1 Everyone Welcome!



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Letters

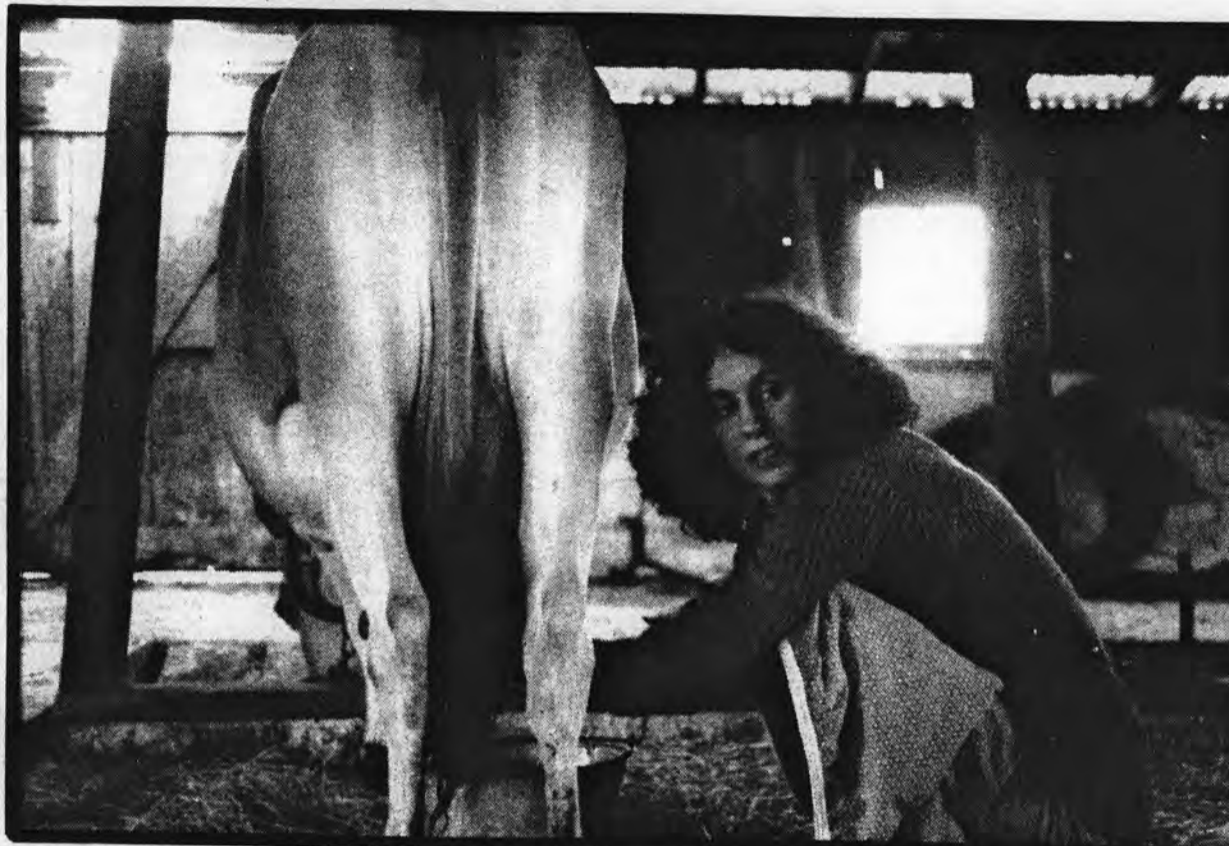


photo by teri dixon

Privilege

I wish to wear my skin as a shirt.
Like you.

To be brown from neck to ass.
To have sweat soak the air and not
my clothes. To dive, and feel
the water sluicing along my ribs.

But I would not wish away my breasts
for this.

There are limits to envy.
There is importance. There are
priorities.

I am oppressed
But I would not resemble you
to go shirtless.

M. Parker

Northwest Friends

Hello Fred and all other Passage People,

Received your second billing yesterday and decided that it was about time for me to come to grips with my feelings toward the Passage, my relationship with the city of Juneau, and last but not most importantly the non-acceptance of the Passage by the people of Juneau.

Although I do not agree with everything that is printed in the Passage I nevertheless feel that the Passage jogs my mind out of the ruts that I have a habit of slipping into. There is never an issue that fails to get me to question one or another of my sacred beliefs. I found the short story "Out of the dark into the night", to be so real that for the first time since I moved to Alaska I found myself looking back on Bellingham with more than a touch of nostalgia.

When I first contacted the Passage in late February or early March about the possibility of selling the paper up here and perhaps contributing to the paper every so often I had high hopes that there would be others in Juneau who would appreciate the Passage as much as or more than I do. After five months or so of trying to find a store that would carry the Passage as well as trying to get people to buy it, it is almost turning out to be more of a hassle than I care to deal with. It is my embarrassment over my failure to follow through on sending any articles to the paper that has caused me to put off writing to you.... I am much more optimistic about future sales as I have just gotten to know some people who are in the process of starting a peoples' Co-op...

Unless some unforeseen event happens I am planning to spend six days walking over the Chilkoot trail on or about August 23rd to August 28th. I plan on jotting down my thoughts and observations and will mail them to you when I get back from the trip.

Your Friend
Darvel [Silda]

Dear NWP Collective,

Your paper is the only way to get any news here of the Northwest left. The Grand Jury and Cuba articles were especially wonderful - in particular your straightforward treatment of women and gay people in Cuba.

In love & struggle,
Kevin B.

Thoughts from Within

I know I'm to blame for being in prison, and this article is not a feel-sorry-for-myself trip, it has to do with facts of what really happens to a guy, and the thoughts that pass through his mind. "Prison sure plays Hell with a person inside and out, (mentally and physically wise)."

Inside one knows where they're at and sees the hate and tension building around him in others. Knowing he can't change or stop what's happening except within himself.

Outside ones-self things that really hurt are missing - the sounds of children and the soft touch of the one he loves, and the freedom he is denied. Not feeling the touch or hearing the voice of any friendly nature.

People continually fight to survive within the confinement of these cement walls.

At times one wants to quit and just give up as others around him do, but one must be stubborn to continue the fight to change and become a better person.

That's but one of the harder things one must fight for to accomplish within prison.

Anyone that shows kindness is in trouble, because it's taken as a sign of weakness and is an invitation for others to prey upon you.

Prisons do more harm than good to or for a person, people come out of prison, more often than not, worse off than when they went in, and it's not just hear-say, it is very harsh, and realistic fact.

People that need specialized help don't get it in prison, all they get, is their time. When they're released from prison, they're supposed to get help for their problems, usually by then it's too late to do so.

Prisons are a big farce, the officials tell and show the citizens only what they want them to see and hear.

If society could really hear from the individuals locked up and see what prison life and treatment are really like, surely then society would even demand that some improvements be made within the so called "Prison System."

Right now society sees prison as a fantasy not as a total reality, people within prison not only see the harsh reality of it, but have to live with it and alot of the inhumane treatment they receive. If one lives it, they see it all; if one doesn't live it, their eyes are closed to the facts.

I'm not saying people who commit crimes shouldn't be punished, because we

should; but we should get the help we need, no matter what our problems may be.

When one has done their time and paid for their crime, when they get out, society still classifies us as outcasts and shuns us. We can't get decent jobs, etc., half the time. Well the papers and society wonder why so many guys return to prison once they do get out, well the above is one reason why.

People in prison get schooling and learn trades, but look at it realistically, that doesn't help them a damn bit. There are guys out of prison who have learned four or five various trades, and some who have two or three years of college, and it doesn't help them one damn bit because they're still shunned and classed as ex-cons so alot of people don't want to hire them, because of lack of trust: or whatever excuse they use.

When will society (the People) see that a man has paid for his crime once, so why continue making him pay for it over and over again for the rest of his life.

I'm not saying we should be treated special, but we should be treated as human beings which we are, we're flesh and blood as everyone else is.

Struggling on
Zeke



Cascade

Most people don't know it by name. It's just that area between the Freeway and Lake Union, between lower Capitol Hill and the unemployment office. There's really no reason to go there unless you live or work there. There are no supermarkets, interesting shops, art galleries, exciting night spots, no schools, hospitals or beautiful parks. Or any of the other trappings that usually designate an urban community. But a community it is, Cascade was officially recognized by Seattle's City Council in October, 1973.

Cascade is home to approximately 1,000 residents, mostly white, mostly poor and mostly old. Its population has been steadily declining over the past 50 years, losing almost 4,000 residents in the decade (1950-1960) which brought I-5 to Seattle and through Cascade. Zoned M (for Manufacturing), residents are being strangled out by the area's business interests. Property is owned by corporations (*Seattle Times*, Nebar Sign Company, Howard Wright Construction Co., Honeywell, Neon-Zeon Sign Company) and is held for speculation or converted to parking lots when economically or politically expedient to do so. A light industrial area, it is home to four commercial laundries and not a single coin-op.

Statistically, the description reads: 88% white, 50% over 45 years old, over 50% on fixed incomes, almost 20% of the work force unemployed, 2% of the residents owning their own homes, 40% of the 1970 housing demolished in the last six years. These statistics and others qualify Cascade as Seattle's poorest neighborhood.

Like low-income, inner-city areas elsewhere, Cascade was intended to gradually and peacefully metamorphose into a commercial area, its residents lost to "urban development." An important part of this scenario was the building of freeways through the community—convenient for commuters and politicians, death to the neighborhood. In 1969 the Bay Freeway (which would have gone through Cascade)

was defeated by a referendum organized out of Cascade Community. This political victory, along with winning funds from Seattle's City Council to renovate an abandoned playfield in the neighborhood, signaled the beginning of Cascade's reputation of "fighting city hall" and winning.

According to Glen Young, acting as neighborhood historian, these victories led people to ask "Well, now that we've saved the neighborhood, what are we going to do with it?" Since 1969 and the Bay Freeway victory, the people in Cascade have come up with many ideas for what they want to do with their neighborhood and ways to implement them. The number of activities and projects in the small community is staggering.

As Debbie Chipman of the community says: "We have something for everybody." Presently going on in the Cascade community are:

Cascade Community Center—where people come to play ping pong or pool, to talk, borrow a book, have a meeting,

Cascade Food Co-op—open 12 hours a day, stocking everything from grains and nuts to t.v. dinners and R.C. cola,

Cascade Clinic—open over 40 hours a week offering special clinics for women (with a target population of older women) and in foot care (it was explained that older people have more problems with their feet),

Cascade Senior House—where the older citizens have a weekly lunch and dinner, coffee hours, free movies, field trips—a place of their own.

Cascade Newsletter—delivered door-to-door to every resident in Cascade,

Daily recreation program for kids in the Cascade Park including a free lunch for participants,

Parent cooperative day care—operating out of the Community Center,

Free Movies—every Saturday night,

Free legal aid—services to help residents deal with "the bureaucrats,"

Adults Recreation Program—including volleyball, basketball and women's self defense,

Shelter Project—working towards housing preservation & self-help housing.

Of crucial importance to the survival of Cascade is the housing situation. Being zoned M means that no new housing can be built in Cascade. With existing housing continually being demolished and new housing prohibited, the population is being forced out. Cascade has been successful in preventing or delaying the demolition of some housing. In one case they used legal channels to demand that the *Seattle Times* prepare an Environmental Impact Statement (EIS) regarding an apartment building which the *Times* was preparing to destroy. The EIS cost the *Times* \$60,000. Although this case is not yet determined, it relays the message that destroying housing in Cascade is not as cheap as it used to be. In another case united tenant action prevented the demolition of an apartment building.

"Most of the time we're dealing with survival issues down here..."

Sometimes more dramatic actions were called for. In a 1974 case which received much publicity, community activists were arrested when they stood in front of wrecking equipment in an unsuccessful attempt to delay the destruction of a building scheduled for an EIA hearing the next day. Each of these housing battles, won or lost, cost the community an enormous amount of time and effort.

A big community project of last year was an attempt to get the City Council to rezone Cascade to Commercial General, a classification which would allow new housing to be built. So far the effort has resulted in a city-supported study of Cascade and the usual government runaround. Prescott, a resident and active community member since 1969, feels that the area will eventually be rezoned Commercial General with or without the effort of the community. "This zoning will result in high-rise, high-cost housing," said Prescott—bringing in more people with opposing interests to the indigent, poor population. . . She hopes Cascade can get a "unique zoning" which will enable them to maintain community control of the neighborhood.

It's hard for an outsider to understand why such energy has gone into saving the housing and why people want to live in the Cascade area. It's physically unattractive with seemingly little potential for becoming a "nice" neighborhood. Yet not only are the old residents fighting to stay, young people are moving in. People forced to leave when their housing was demolished continue to remain active in community projects, and non-residents come down and get involved.

Ruth Sabiers, a new resident, told the *Passage*, "We have our own little town down here. During the day it's noisy, there's lots of trucks and traffic. But at night it's extremely quiet. There's a safe feeling." People spoke of a sense of community—the help that is always available for anyone in need, knowing people on the street, all the activities going on.



Community

Prescott, ex-chairperson of the Cascade Community School, added: "The neighborhood has gained a reputation for coming to grips with city hall; people want to get involved in that process. I get phone calls from people all the time." Debbie Chipman, who moved to Cascade when she was having a hard time finding low-income housing that would allow children, said "Everytime there's a unit available in the neighborhood, there's a frantic fight over whose friends are going to get to move in." When she first moved into the neighborhood 9 years ago Chipman said it was like other places in Seattle, "you didn't know your neighbors," but now there is a "community, a real neighborhood."

The surprising thing about Cascade community is the diversity of people it has managed to bring together, all proud of "their community." Expecting to find a group of energetic young people who had gone into the neighborhood to organize "the poor and the aged," the *Passage* instead found a community which had slowly organized itself around common needs and problems.

In the beginning (1969) there were the "old people," the young people (very few of them), a great deal of apathy and an urban minister from the Immanuel Lutheran Church, Harold Bakke, skilled in the ways of issue-oriented organizing. Through defeating the Bay Freeway and getting the park, the ground work was laid for an organized community.

Cascade Community Council, an all-resident organization and People for Renewed Inner-City Development (PRIDE), representing community, church and local businesses were created. Soon there was a Community Center using church facilities and a community newsletter. Since major funding and space for activities have come through Immanuel Lutheran Church, it has played a major role in the community from the beginning of the organizing efforts.

The relationship between church and community has at times been a stormy one. The church people (few of whom live in Cascade) and the community people have conflicted over a number of issues. Prescott's view was that "the church did not seem to trust people in the community, thinking them either stupid college drop-outs or poor old people. Their attitude was paternalistic, missionary. They wanted to help the lonely people downtown—not to address the total problem of quality of life in the inner cities." The differences translated into factionalism within the community, loss of trust, conflicts over control of the community center and its projects and over work styles. At present the community is operating with four equal directors (Programs, Center, Recreation, and Para-Legal Coordinators) chosen by community people. This type of organization occurred only after years of having a hierarchical structure with a center director hired by the church.

Recently code violations have been brought against a church-owned apartment building which houses community activists. The church cannot afford to bring the building up to code. With the help of a generous donor the Cascade Community Council is attempting to buy the apartment building and the adjoining Community Center from the church. If successful, Cascade would then have to raise the \$10,000 required to bring the building up to code requirements. But the community has never been without at least one impending crisis.

In 1974 Cascade drew up its first 10-year plan and each summer drafts an Actions Agenda for the year in view of the long range goals. . . The ten-year plan reads like it was written for an underdeveloped

nation rather than a community of not quite 1,000 inner-city poor people. Their four goals with samplings of each:

Shelter—"Free the Land," "Right to Keep our Homes," "Fix up what we have," "Remove legal restrictions";

Identity—"We must know who, what and where we are as a community," "Work for self-determination," "Construct signs at the entrances to the neighborhood telling people they have arrived in Cascade and that something's going on";

Cooperatives—"We must create our own jobs, services and industries for our survival and a bit of self-sufficiency";

Struggle—"We must be part of the broader people's movement throughout society and aware of the inter-related wholeness of society," "Set up prototypes of real alternatives."

Throughout its history Cascade has had to deal with issues common to all movements seeking basic changes—leadership, the role of women and surviving while building alternatives, to name a few.

Asked about leadership in the community, Prescott replied "For a long time people were shoved into leadership roles. Then new people came to the neighborhood and set good examples of how the people could take the initiative and not passively wait for leaders to do things. Now there is a de-emphasis on leadership. The old people have organized themselves and don't complain so much."

As for women, Ruth Sabiers said "I cannot think of any Cascade project in which women do not play a major role." The young women and the old women

work together. The two older women interviewed had different opinions on what women could do. Anna Valez said that "young women could really change things if they got together. They have the strength and energy." Her friend Myrtle Gongia thought that the old women had to fight too. "If you haven't got the strength to stand up to 'em, then you can fight them lying down," she said.

Asked about how old and young people, radicals and church people manage to work together, Prescott stressed the survival needs of the community. "Most of the time we're dealing with survival issues down here, poor people against businesses, against bureaucrats. We'll be trying to save an apartment building or get someone on food stamps or get a load of laundry up to Capitol Hill. In these things it doesn't matter what your party is, or your politics. Sometimes we spend so much time concentrating on survival that it's hard to remember our political ideals."

Do they worry about getting so bogged down in surviving that they'll never have time to make the big changes? "Yes, we worry," she answered. "That is why we try to keep in touch with other radical movements, so we can find out what ideas other people have come up with." Part of this "keeping in touch" has resulted in sharing of skills and experiences with Seattle's International District, University District, El Centro de la Raza and Central Seattle Community Council Federation.

The *Passage* asked about Cascade's approach to alternative building. Sabiers responded: "Cascade Community is interested in offering alternatives. An alternative to Safeway is the co-op, a new concept in this neighborhood; an alternative to traditional health care is our free clinic; to individual ownership of property is the Tenants Association trying to buy and run their own apartment buildings. All along in addition to regular fighting of the establishment and efforts to preserve what is here, there have been constant attempts to offer alternatives—other ways of living and working than what people have known. It's a two-sided struggle."

—kate dwyer
(with michelle celarier)
seattle



photos by Kate Dwyer

Las Mujeres de Cuba

Daisy is an exceptional woman. We were co-workers on the same work team for four weeks. Tall for a Cuban, she is 5'11" and very thin, with dark, black skin, and the kind of sculptured face with very pronounced cheekbones, doe's eyes, and a huge, wide smile, that makes it hard not to stare. She moves her body with the grace of a runner and the ease of one who, unlike many Americans, is accustomed to physical labor. When I asked about her background, she said she had grown up on a farm in Oriente, the eastern-most province, and had worked in the fields until her family had moved to Havana.

At twenty seven, she is still unmarried and lives with her mother. She is studying chemistry, while working as an industrial chemist at the same time, a common practice for learning a profession in Cuba. She is an active member of the Federation of Cuban Women, as well as the League of Young Communists. When in 1961 Fidel called on the youth of Cuba to go out into the countryside and teach the fundamentals of reading and writing to illiterate peasants, the majority of whom were women, Daisy went as a teacher, then only twelve years old. Perhaps this was where she developed her strong independence. Like most Cubans, she loved to tease gently, and could laugh at herself just as readily.

The New Family Code

Much of her work with the Federation of Cuban Women (FMC) consisted of visiting neighborhood block committees or schools or workplaces and speaking to women about the New Family Code and its implications. She struggled to change the old stereotypes of men and women which were deeply rooted in the strict traditions of the Spanish cultural heritage. Before any law can be passed in Cuba it must have the support of the majority of the population. Thus, for several years, the New Family Code was the subject of heated debate on every level of Cuban society. It was finally passed January 1, 1975, and went into effect on March 8, (International Women's Day). However, the debate still goes on.

According to this new law,

Both partners must care for the family they have created and each must cooperate with the other in the education, upbringing and guidance of the children according to the principles of socialist morality. They must participate, to the extent of their capacity or possibilities, in the running of the home and cooperate so that it will develop in the best possible way. (Article 26)

This is probably the most progressive legislation in the world regarding women, for it recognizes unpaid, household labor and childraising as socially equivalent to labor outside the home and it legally requires men to share it. Of course, it is impossible to enforce such a law, unless the wife is willing to prosecute her husband and few women would be willing to go to such extremes. However, it now forms part of the new social morality, the goals of the society as a whole and there is tremendous social pressure to conform to the laws of the people. Even though I did meet some men who complained, most felt that it is fair and said that they would try to 'help' out at home. Unfortunately, they still considered this 'women's' work, because they are only 'helping' their wives.



Mabel, Eileen and Blanca at the Lenin School

Women and Work

There are other factors which are helping to alleviate the problem of the working woman's second shift, (coming home to housework). There are collective laundries, community kitchens, and grocery stores where you can leave your list in the morning and pick up your groceries at night. Day care centers and intensive care facilities (many women have to stay home with an elderly parent) are the number one social priority. When asked what problems they have in Cuba, the most frequent answer was not enough day care centers for all the women who want them. One of the construction projects that the Venceremos Brigade worked on was a model day care center. Another innovation which is becoming more popular is boarding schools in the country for both primary and secondary age children. Children who go away to these schools usually are home only on weekends and both parents and children have more freedom.

Before the triumph of the revolution, only 12% of the women had salaried jobs and most of these were the least skilled factory or service jobs. There were 70,000 women working as prostitutes and 100,000 maids in a country whose total population was less than 8 million. The overall unemployment rate was roughly 34%. As Margaret Randall, American poet and author of *Cuban Women Now*, put it, "In order to get a job in

a department store, you had to be cute and white and sleep with two or three men." Immediately after the revolution, schools were designed to retrain these women and help them to learn useful skills. Now, there are as many women doctors and scientists as men.

In spite of all the social encouragement to work, only 28-30% of the women in Cuba have salaried jobs. However, it is estimated that at least 60% are involved in labor outside the home, if you include part-time and volunteer work. The main reason given is that they haven't reached consciousness yet or are coerced by the will of their husbands to stay home. There are thousands of other women who want to work, but either there aren't jobs or they have to stay home and care for a child or because their level of education is too low. (The Cubans are struggling to get every Cuban up to the sixth grade level.)

La Federación de las Mujeres Cubanas

The Federation of Cuban Women was established in 1961 to combat the special problems of women, such as illiteracy, entrapment in the home and machismo. It was also intended to assure that women's concerns would be represented by the revolution. Today, the FMC membership is close to 70% of the women over the age of 14 (the only criteria for membership is sex and age). The FMC has been responsible for amazing

changes in the social awareness of sexual discrimination and the oppression of women. It functions as a watchdog for women's rights; for example, local FMC members will be called in when a new industry is planned in the neighborhood and they will help recruit the workers. It has also waged mass campaigns to eliminate polio and venereal disease. While I was there they were conducting a door-to-door campaign to get every woman in the country to have a Pap smear in honor of the 15th Anniversary of Playa Giron, The Bay of Pigs. (In 1961, exiled Cuban mercenaries, trained and armed by the CIA, invaded a deserted beach and were completely defeated in 72 hours.)

There are many strong and courageous models for the Cuban women to follow. Among those who fought with Fidel's guerrillas in the mountains, there was a platoon of women--"The Maria Grajales Platoon"--named after the Mother of the famous patriot, Antonio Maceo, who set-up make-shift hospitals for the wounded during the 1868-78 war for independence. There is a very popular story told about some male comrades who asked Fidel angrily, "How can you give a woman a gun, when I don't even have one?" His reply, "This question is deeper than you think. This is not only a war against tyranny, this is a war against capitalistic ideology."

Marriage as an institution has never come under attack and it is unlikely that it will. There are large extended families in the Spanish tradition, people of several generations all living together and the ties are still very strong. Most young girls I talked with said that they wanted to get married someday, but it was never their top priority.

Two girls, both about fourteen years old, adopted me for the length of our tour around their school, one holding each hand. Blanca and Mabel were obviously inseparable friends. They were full of wide-eyed curiosity and enthusiasm, while also displaying a self-assurance and maturity unusual for their age. They told me that all their classes, including sports, were coed, only the dorms were segregated. Half of their teachers were women, they said.

They were very proud of their school, (The Lenin School, a model for future schools, now only open to exceptional children), and were anxious to tell me what their ambitions were. Blanca wanted to be a doctor and Mabel was thinking about teaching, probably science, neither one mentioned marriage or babies. We talked for quite awhile about other things, until finally I broke down and asked, "Do you think you will ever get married?" Blanca answered very matter-of-factly, "Yes, but first I must finish secondary school and then, medical studies and then, I must practice in the countryside. First I must serve my country." Evidently, marriage is not very high on her list.

We toured a miniature factory for sports gear in the school where some students worked four hours a day (others worked in the vegetable fields around the school). One room was full of long lines of sewing machines and there were girls at every machine, sewing parts of sports uniforms. In another room, there were boys and girls hand-stitching baseballs and soccer balls. Although I was impressed with their speed and the relevance of their work to their lives, I expressed my confusion over why the work was sexually divided. Why only girls at the sewing machines? Blanca and Mabel explained that girls are better at sewing, because it takes more concentration and boys don't like it.

I wondered about the frequency of pre-marital sex, especially in these modern, boarding schools. Sometimes,

I would ask girls if they had boyfriends. They would often giggle and whisper to each other, but I rarely got any clear answers. When I asked Daisy about sex, she said that men prefer to marry virgins, but, she added, most men play around themselves. "Who do they play around with? If there are no prostitutes?" Well, that was never really answered either. There are no laws prohibiting abortion, but consultation with a social worker is required. However, in the final analysis the decision is supposed to be the woman's. Birth control and abortion are completely free, as is all health care. All forms of birth control are available, except sterilization which is not used, because the Cubans do not believe in population control. I asked about sex education, because in a country where premarital sex is not considered acceptable, birth control information is often withheld.

Some people said that it was taught in the high schools, others that a woman had to go to a doctor or her FMC office to find out there.

There is clearly a double-standard operating here between the sexes, and remnants of the old morality are still evident. But, as adult Cubans will admit, "We have grown-up in the old culture and we carry much of it along." While in Cuba, I had an accident and my nurse was a woman named Thelma. She illustrates to me the kind of pragmatic woman, critical, but tolerant and with plenty of wherewithal to be self-sufficient. Thelma is a black woman in her late forties. She speaks a very British English with the lilted accent of islanders, (probably learned from Jamaicans), but she doesn't like to let on that she knows it. Her manner is crisp and tough and very proper, but I know she has a sharp temper because I have seen her scold her patients for not following instructions. One day, I asked her what she did before the revolution. "Housewife," she answered curtly. For a moment I wondered if I should even pursue it at all, but I caught a sly smile that tells me she appreciates my curiosity. "Are you still married?"

"He died in 1960."

"Then what did you do?"

"I became a nurse, studied three years. My son was eleven then. Now he's married and they live with me. But all men are terrible. They all have women outside. And if you work and can sustain yourself, they want to come in and share it. They are terrible.

I have men, but I didn't bring them home, because

of my son. Now, I have a man, but he plays around. Women can't do that so much."

Divorce is very common and it has been on the rise in recent years. This was attributed to the advances made in the position of women. As the representative of the FMC pointed out, "In capitalist countries, women are limited by economic considerations. They are dependent on the man's income to support the children and this makes it very hard to leave him. But in Cuba, this is not true. The woman works, there is day care, etc." Although I do not believe marriage is on the way out, it is taking some blows and is being reformed by the changing roles of women. Women now have more alternatives.

When talking about feminism, the first thing a Cuban woman will say is that, "We do not see men as the enemy, only male behavior." This is an important distinction for them, for men are their companeros. The Cubans have fought a war together, and now, together they are building a new society. In the Cuban analysis, machismo is just a throwback to the capitalist mentality of the past and, as such, can be eliminated by removing the economic base of women's oppression. Given the time and education of the young, the process of socialism will wipe out all the inequalities between men and women.

Personally, I am not convinced that even if the economic inequalities are removed, that men will relinquish their disproportionate share of power to women. Although I think Cuban women are way ahead of us, in many practical, legal and material ways, they are still a long way from a totally, egalitarian society. They are quick to point out the contradiction that despite massive propaganda during International Women's Year about the importance of women's struggle, only 5.5% of women were elected in the last national elections. The position on homosexuality also indicated that many traditional, heterosexist attitudes have not been questioned. As long as gay people are not allowed to freely express their sexuality, the alternatives open to all men and women will be limited. However, it is important to remember what has already been accomplished in 17 years, on a tiny island with limited resources by these people, and then, anything seems possible.

-eileen kirkpatrick



Students stitching baseballs

photo by eileen kirkpatrick

PURDY: THE MARSHMALLOW

(Editor's note: The Women Out Now Prison Project existed over two years, with members visiting Purdy State Institute for Women once a week during most of that time. This article, written by a former member, begins to discuss some of the problems in establishing permanent unions between women on both sides of the walls: the frustration at breaking through the passivity cultured at Purdy, and the isolation, even indifference, of those of us who remain outside.)

Purdy And The Movement

"Purdy" is Washington State's prison for women. By "the movement", I mean people with some consciousness of sexism, racism and classism, who are not capitalists.

Purdy (officially the Treatment Center for Women) is the only women's prison in this state. There are also city and county jails where women are locked up for days, or weeks, or months at a time, awaiting trial or as punishment for misdemeanors (prostitution, drunkenness, shoplifting). Washington state women who are convicted of a felony, especially poor or Third World or lesbian women, do a year's up to a life's time in a prison: Terminal Island (California) for federal crimes, such as bank robbery; Purdy for state crimes such as welfare fraud, drugs, shoplifting or self defense. (When a woman successfully defends herself or her children, it is frequently defined as Murder 1, Murder 2 or Manslaughter.)

About 150 women live at Purdy in a new facility which resembles an expensive suburban high school or small college campus. It's about 50 miles from Seattle, in Gig Harbor, across the Narrows Bridge from Tacoma.

Visiting The Prison

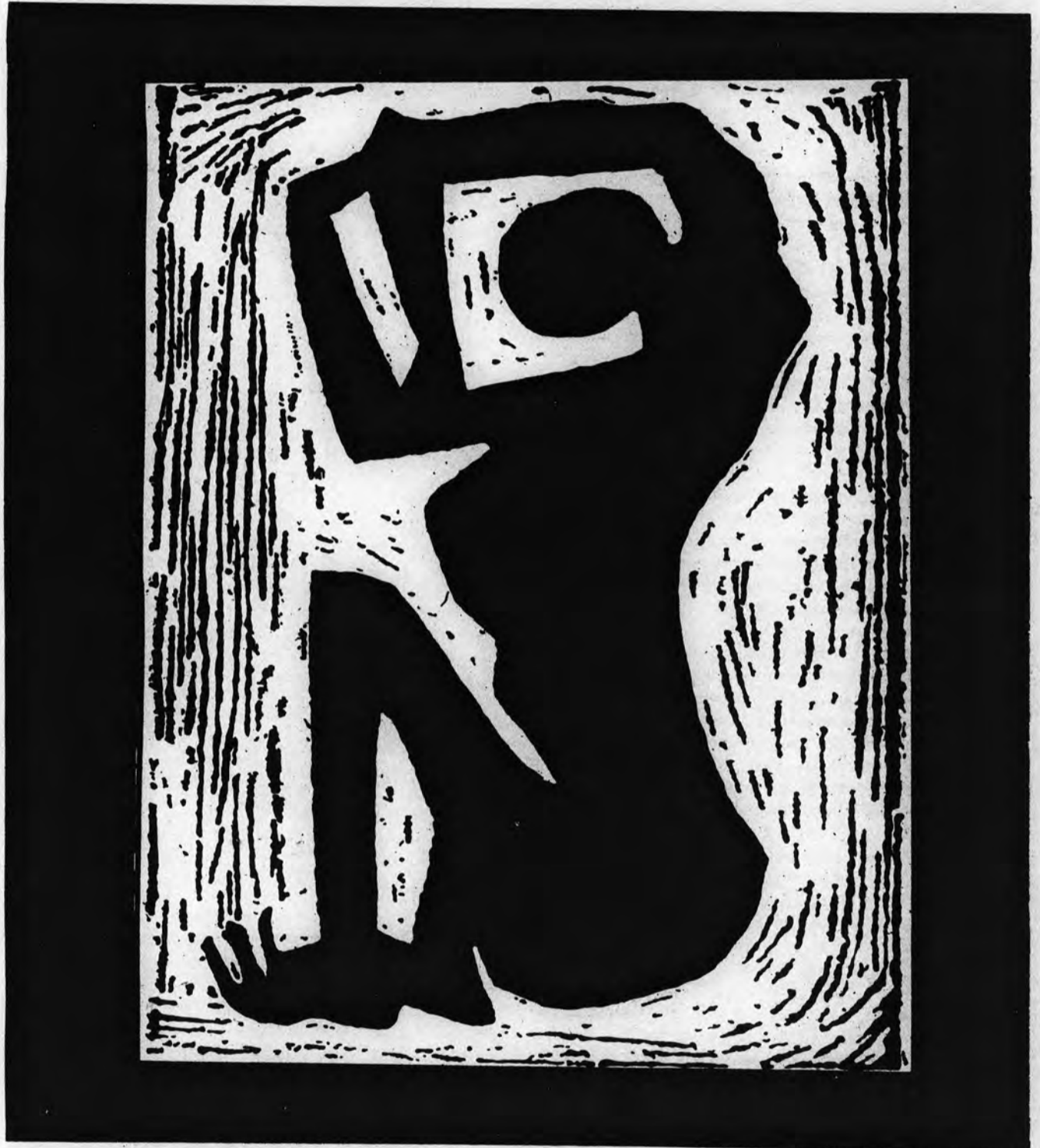
Most of the people visiting out at Purdy are capitalists: pimps, dealers, church-goers, do-gooders and guided-tourists.

At times there have been movement people from Seattle and Tacoma on individual women's visiting lists. Various outside groups, such as Evergreen College, sometimes bring entertainers to the prison. Judy Grahn, a lesbian poet from Berkeley, and the Family Circus, from Portland, both performed at the institution this year. There was an attempt once to bring a feminist medical self-help class out to the prison, but this project was over-killed by the authorities, who seemed to be threatening to close down a clinic involved.

The most consistent and long-lasting movement contact with the prisoners was the Purdy/Community Information Exchange, sponsored by the Women Out Now Prison Project. This happened two evenings a month for a little over two years, bringing a different movement (or liberal) organization or project out to Purdy each time.

Every weekday evening at the prison there are several meetings and classes scheduled for the women to attend. Women must participate in these if they expect favorable treatment. It's called programming. The convicts choose from classes and organizations such as Alcoholics Anonymous, the Jay-Cees, beauty/charm school, driving lessons, various religious groups, the Black Cultural Workshop, the Sisterhood (Native American women), parenting class, and choir practice.

The Purdy/Community Information Exchange happened in the midst of all this, but did not count as programming, because it wasn't a regular weekly event, and because it had a reputation of being radical, and queer. The Prison Project usually attracted 8 to 12 women, sometimes only 2, and occasionally 40-50. Lesbians attended, and so did women who describe themselves as bisexual and exclusively straight. Black women checked the program out regularly, visited, arranged



**At Purdy prison, women are stripped
of all their illusions of independence...**

PRISON

rides for their kids (another Women Out Now project), picked up the free newspapers and books we brought in, and left again. If the speaker, film or discussion concerned them, people stayed.

They stayed for the film "Methadon -- an American Way of Dealing," and they stayed to listen to what Big Black and Dacawajeia (Attica Defendants) had to say. They loved the Feminist Karate Union so much that that group was forbidden to return to Purdy. Forty talkative, interested women -- not all lesbians -- showed up for the first formally lesbian group brought in, the Lesbian Resource Center of the University YW CA. Many of the quiet evenings were fine experiences for the participants, such as an evening of intense, personal conversation with Women in Trades.

Over the years it was in existence, the Women Out Now Prison Project burned out members at an appalling rate, and is now dead. Why?

Why?

Women Out Now Prison Project originally grew out of a class on Women in Prison sponsored by the ASUW Women's Commission at the University of Washington. We included ex-cons, ex-mental prisoners, and people who had experience working around jails and prisons. Many of us were experienced in dealing with social worker and police mentality, and we handled these challenges well. We stuffed their files with boring, 14-page quarterly evaluations of the Purdy/Community Information Exchange. We barraged them with letters from lawyers and professors, whenever the prison seemed about to move to interfere with our rights. We brought newspaper reporters of all kinds into direct contact with the convicts.

We never brought in drugs. We kept our word. If we said we'd do something, we generally did it; if we couldn't do it, we said so. We gave rides to people's kids every time any of us went out there, and we tried to comfort the kids later, tried to explain why Momma couldn't come home, why her children couldn't stay with her. We collected toys and clothes and food for prisoners' families. We got legal help and publicity for people and sometimes it even worked.

Passivity

For the most part the prisoners accepted whatever we did, passively and individualistically. We asked what programs they'd like, but they didn't know. They'd just check it out after it got there, if they remembered to. They competed with each other for rides for their kids, because there wasn't room for everybody every week. When we pushed hard enough, women would write things for publication in the Northwest Passage or the Sunfighter, but people didn't do this on their own. We brought in radical newspapers, and they were taken, but nobody wrote away for free subs.

Every now and then an individual convict will take an interest in contacting the outside, to help get jobs, favorable legislation, etc. The other women ignore her work. Once in a while somebody tries to start a Purdy newspaper. Then it disappears. There's an occasional spontaneous defiant demonstration, often led by Black women, but nothing comes of it. Various "resident governments" come and go, playing games with the administration.

Women Out Now members weren't prepared for this passivity, even those of us who'd been locked up. None of us had been at Purdy. The prison looks so nice, and it seems so easy, that we didn't know at first that it's worse than other prisons. It's hard to understand that, because we don't have an analysis of it, and even the women who live there can't

explain it, to us, to each other, or to themselves. They just say so, and know that nobody believes them. They say, and they've said for years, since Purdy opened, that they'd rather be left alone to do their time in the old Walla Walla, or T.I. (Terminal Island) or in the county jail than in Purdy. Why? "They fuck with you head here." "Mind games." "I don't know."

We got mad at the women. Damn it, get together! Do something!

People spend all their energy hustling for dope. The staff look the other way, until they want to fuck with somebody. Or unless they're taking part.

There are no predictable rules. The rules change from day to day, and from guard to guard, and anyway, the place is so loose that any transgression can be overlooked, if the staff wants to. So you play up to the staff, who are always there, watching you; at Purdy more than half of the staff are men. And if they like you, you can get high, you can get a furlough to see your kids, you can get out sooner. They like snitches. If the staff don't like you, you're written up, given an infraction, you're thrown in F (maximum), given thorazine, you can do several years more time. At Purdy. Looking at the same staff faces.

They like you to cry, to get mad, to lose it. They laugh at you because you're cheap, or fat, or crazy, or Black, or just an Indian, or queer. Everybody feels old, because your time is going by so slow, and by the time you get out you'll be 23, or 30, or 40, and nobody will want you.

So you eat more of that food, and sit around, and get loaded when you can.

Passivity In The Movement

The passivity seems to hit before people ever get to Purdy. The most responsible hard-working, unconquerable people become passive the minute they hear the word "prison". Especially "women's prison." People from the community would go out to Purdy once, if we made it easy enough for them, borrowed cars and went to their houses and picked them up, and made a special side trip to get the projector they'd forgotten. We paid for the gas.

A few groups prepared ahead of time for the evening. They had found out something about prison, they had something to give. Most people made no effort at all. They walked into the prison, stared curiously at the convicts, sat down and waited for something to happen.

Later they wanted to talk. They told us how grateful they were for the experience we (and the prisoners) had provided for them. They remarked on the Prison's attractiveness ("It looks just like my high school!"), they were surprised at how young most of the women are, and intimidated by the women's strength. The visitors felt oppressed just being there for two hours, and sometimes that made them feel guilty enough to make a lot of promises to women out there -- that they never followed through on. (And then for months we'd be asked by a prisoner, "Whatever happened to -----? Do you ever see her?")

We took a couple of hundred movement people out to Purdy, representing dozens of movement organizations (mostly women, mostly in Seattle). At this time these people don't write or visit any of the women at Purdy. When they arrange benefits and programs in Seattle, they don't think to also try and schedule the event at the prison. There are no current projects around women in prison or jails or the mental hospitals or the halfway houses in Seattle. No non-capitalist group is working to help women ex-cons.

Do I hear you, sister?
Hey! Do I hear what
you say? Don't hold your
ears now, C'mon, don't
point at me or check
me off mentally as
"crazy, extreme, a little
too weird!" Can't you
say it? Is the fear
so great? Gun! Does
the word explode like
on the movies, those
TV GI stories, or your
old man killing crows?
Hey! Why am I stuck
behind fingernails,
mace; self-defense
so meaningless in the
face of a .38? Ultimate,
you say? Yeah, yeah
just like each step you
take toward your political
stand, each time, every
time, sister, that you
dare to be in control
of you! Some of us are
needed to take these arms.
Have any revolutions been
won just by signing paper or
arguing dialectics? I say
NO! I say woman, strong,
powerful we must not
fear the weapon; but hold
instead our fear for the
men who have always held them.

-clc

Prison For Minds

Perhaps, Purdy is so threatening we don't let ourselves look closely at it. It has no monster walls, or steel bars. The prison threatens more than physical freedom. People can stand to be caged and chained, if they can still think of themselves as adults, with dignity and courage and purpose. But the soft, marshmallow imprisonment of Purdy transforms adult women back into children, into little girls, to be spanked and ridiculed, seduced and rejected. The guards don't beat the prisoners, they explain to them that they've been bad, they are acting out sexually, as whores and queers, because they don't have a healthy attitude toward men. The institution pretends to try to train these hopelessly bad girls into ladies.

We haven't learned what to do, when we are treated like children, except act "like children." We sulk, we whine, we bitch, we cry, we're irresponsible, we can't be trusted. We stab each other in the back. At Purdy prison, women are stripped of all their illusions of independence, and experience the ultimate oppression of our society: The helplessness, isolation, and self-hatred of an abused and unwanted child.

Words Used In This Article.

I have not used the official vocabulary. If you listen to authority, you would believe that Purdy is not a prison, it is a treatment center. Sue Clark is not the warden, she is the superintendent. There are no guards, they are counselors. The women who have to live there are residents; and they aren't kept in cells, they are given their own little (!) rooms, in their own living units, and may go out on campus (until bedtime) if they've been good. Or they may eventually move up on the hill into an apartment (work release facility beside the prison) just before they are "released" on parole (on a leash).

There is no violence, staff are helping the residents adjust. There are no women, these are girls, hoping to become ladies. There are no revolutionaries, we are only criminals.

"THROUGH THE LOOKING GLASS" is a new monthly prison newsletter, focusing on women and children incarcerated in the Pacific Northwest (but including national coverage). It is free to prisoners and poor people, \$5.00/year to those who can afford it (\$5.00 an issue). Issue no.5 will be out in September. THROUGH THE LOOKING GLASS, p.o. box 33702, Seattle, WA 98133.

Leftist Lezzies

Leftist Lezzies is a political organization of about 40 lesbians ranging in ages from 20-40. One of us is Native American, a few Black women have come to our meetings, but most of us are white. Our occupations cover all the jobs that women hold: nurses, carpenters, teachers, mechanics, unemployment collectors, technicians, secretaries, cooks, legal workers and laborers. Several of us have children. We have been in existence as an organization for almost one year and are becoming a serious force in the political community of Seattle. We want to clarify to the Lesbian, Women's and general Left communities the personal and political basis from which our work and actions in the community come as well as to encourage and increase communication.

Leftist Lezzies was formed in October of 1975 as a response to the political climate of the Seattle women's community. We sought relief from the personal isolation that most of us felt in other political organizations, in our workplaces, and in our daily lives. Not only did we want to support each other in the work we were already doing, but we also wanted to create a base of action and political discussion for the future.

Our basis at first was to find a place between traditional socialist organizations and lesbian separatism as many of us experienced it in Seattle. We saw, and still see, ourselves as undergoing a process of developing a strong, clear statement of lesbian feminism that includes an understanding of racism, classism, and imperialism, as well as sexism and heterosexism.

We are lesbians committed to revolutionary social change, but we are by no means all agreed as to a "correct" line; in fact, many of us dispute that concept altogether. We feel that it is through action and discussion that we make progress in clarifying our priorities and in developing our political analysis.

Our politics start in our lives and move from there. In the reality of our lives, we are oppressed not only as lesbians, but also as women, as workers and as Third World people. Living out the idea of women loving women is a radical process. However, for those of us in LL, it is the generating source of our political analysis, and not the final product.

Our discussions and actions reflect our commitment to developing that analysis. Discussions at LL have centered on topics such as class (definitions and its relation to our personal lives), racism and working with Third World women, production and reproduction, lesbian relationships (our attempt to understand our personal relationships in a political context), coalition politics and women's right to resist attack. Our discussions usually generated actions on our part. LL has been involved in the Yvonne Wanrow defense, support work for lesbian mothers, a protest at the Ballard Boy's Club for their Halloween burning of witches in effigy, Grand Jury support work and the July 4th Coalition.

Because our actions and discussions stimulated our growth as an organization, we want to explain a few of them in more detail. Working on Yvonne Wanrow's defense, a discussion on production and reproduction, and participating in the July 4 Coalition were three significant works.

Helping with Yvonne Wanrow's defense was one of LL's first major tasks. This work included a rally, a picnic and a pancake breakfast benefit. Yvonne Wanrow is a Colville Indian woman from Spokane who was found guilty of second-degree murder and first-degree assault, carrying a 25 year prison sentence. (She killed a man

known to police as a child-molester, who had infected her neighbor's seven year old daughter with venereal disease and who physically attacked her son.)

Though we centered our work on Yvonne Wanrow we understood that her's was not a unique case. We produced a leaflet, "Who is the Criminal?" which concluded that, "Being a woman assumes violence has been and will be done to us, physically, mentally, and economically....As women, we are expected to surrender our rights to self-defense to the male systems that run this country, knowing all the time that this protection is conditional. It is conditional on whether or not we are regarded by ourselves or others as valuable property of the men who are in power. Under these conditions single independent women, lesbians, Third World women, and poor women all fall outside this protection. Yet to actually defend ourselves is a crime, and it is almost always in the eyes of the court a greater crime than the crime we are protecting ourselves against."



One specific channel through which violence is done to women is in our position as reproducers. Forced sterilization and sexual abuse, generally directed at poor and Third World women, are among the forms of these attacks. In order to focus on our exploitation as reproducers and to understand that role in conjunction with our role as workers, we began a discussion on production and reproduction. The questions we considered were why the control of reproduction is as

over women in our present society makes it difficult for women to do effective political work with men. Whether or not we should work in coalitions, and if so how to do that work effectively, has been a major question of Leftist Lezzies. The Left (in general) has stereotyped lesbians as not being serious about politics and as having an entirely personal cultural analysis. We recently decided to join the Fourth of July Coalition because we were in solidarity with the goals of the other participants and we wanted to make clear the strong connections between lesbian and other issues.

Perceiving the necessity for coalition work is one thing, surviving it is another. As part of the Coordinating Body, we gained and provided useful contacts, contacts which we would like to maintain with other Seattle organizations and increased our understanding of the political work happening in Seattle. But we found problems working with men and heterosexual women. At the beginning of the coalition some people exclaimed

they would withdraw rather than work with any known lesbian group. Our experience continues to show us that while the Left has made some concessions to feminism, it has not learned to deal with lesbianism very well.

There is a conflict in LL between how much we want to work on specifically lesbian issues and how much on the other issues that also affect us. Because they are integral to all issues and because there are few others doing this work, we cannot afford to stop working on

"Living out the idea of women loving women is a radical process. However, for those of us in LL, it is the generating source of our political analysis, and not the final product."

important to this country's power structure as the control of production, and how women taking control of their own bodies relates to workers taking control of the workplace.

We tried to consider these questions in a herstorical context. Some of us prepared an educational on ancient herstory up to the rise of capitalism, in which we talked about matriarchies, Amazon resistance, and patriarchal takeovers.

It is important to realize that the patriarchy still exists as well as capitalism. The power that men have

lesbian issues. We are refocusing ourselves for the present to particularly address lesbians in our work.

For many lesbians Leftist Lezzies is a vehicle for political action and analysis and gives us a base from which to do coalition work. Besides its importance to us, we feel that a group like LL is necessary for the progressive community. LL is an attempt to integrate lesbianism, feminism and revolutionary socialism. For real change to take place this integration is critical.

—leftist lezzies, a seattle lesbian-feminist organization

LET'S DO IT AGAIN!

An
American Revolution
Bicentennial
Special



"She is one of the most beautiful proofs of that which a woman, without any other aid than her own free will and character, without any other power than that of her purpose and its uprightness... can effect in society."

Thus wrote a Swedish contemporary of Dorothea Lynde Dix, an American woman who dedicated her life to alleviating the suffering of persons caged, beaten and ignored... the 'insane'. Never had anyone so vehemently challenged the inhumane treatment common in the 19th century, and in doing so she also challenged the rigid rules of respectability that confined the women of her time.

It was in the winter of 1841 when Dorothea Dix, a semi-invalid of 39, visited the East Cambridge jail. Her purpose there was to teach Sunday School to a group of women prisoners, but when she heard horrifying screams she asked to see the rest of the jail and discovered six barely clothed people huddled in an unheated, unfurnished little cell amid their own feces. When she complained that they were freezing to death the jailer answered that 'insane' people have no physical awareness of temperature. In an adjoining room two women were kept in crates. At that time there were so few hospitals for the mentally ill that those without money were imprisoned along with criminals and credited with less awareness of their physical environment than an animal. State law specified that the mentally deficient were the responsibility of the communities in which they lived.

Amid protests from friends concerned with her poor health, and relatives concerned with the scandal and embarrassment of her goal, Dix began a tour of the Commonwealth of Massachusetts. She visited every town, city and village... every jail, almshouse, house of correction and prison to investigate and take notes on the treatment of the mentally ill. Traveling conditions were horrendous and the task was made all the more unreasonable because of her sex. She studied newer methods of treatment and corresponded with heads of new institutions. It took two years to cover Massachusetts and when the traveling was done she rewrote her brief notes into a continuous narrative.

Newburyport Almshouse. Eighty inmates, seven insane...an insane man, not considered incurable, in an out building, whose rooms opened on what was called 'the dead room' affording, in lieu of companionship with the living, a contemplation of corpses...

Barnstable. Four females in pens and stalls...

Ipswich Prison. ...a simple boy whom I had met in the East Cambridge House of Correction. Most of the idiotic subjects in the prisons of Massachusetts are unjustly committed, being wholly incapable of doing harm...

Wayland Almshouse. man caged in woodshed... confinement and cold have so affected his limbs that he is often powerless to rise.

The list went on and on. One man was chained, though his feet had been frozen and the chains were attached to stumps. 'He might crawl off' was the rational.

Dix wrote a *Memorial to the Legislature of Massachusetts*. As a woman she could not present it herself, but found a sympathetic legislator to speak for her cause. One commentator later called her investigation 'the first piece of social research ever conducted in America.' In February of 1843 a bill was passed to enlarge the Worcester State Lunatic Hospital to accommodate 200 more patients.

This was only the beginning, however. By the spring of 1848 Dix had traveled 60,000 miles across the nation, visiting over 9,000 'insane, epileptic and idiotic' persons. Hospitals had been created or enlarged. She was consulted on location, architecture

DOROTHEA LYNDE DIX 1802-1887



If I am cold, they too are cold;
If I am weary, they are distressed;
If I am alone, they are abandoned.
D.L.D.

and other aspects of construction. Included in her idea of humane treatment was release from any physical restraint — from chains to straightjackets, freedom from physical abuse, clean comfortable quarters with good ventilation, fresh air, peaceful country surroundings, good food and ample recreational facilities.

In 1848 she presented a document to the United State's Senate asking for the appropriation of 5 million acres of public land to constitute a fund out of which this "too much neglected and most hopeless class" might be provided for. The proceeds of this grant would be distributed among the 30 states according to the ratio of their population. In 1854, after coaxing the bill for four years, it was vetoed by the once supportive president, Millard Fillmore. The four years were not idle ones. Despite her ill-health, a condition the doctors called rheumatism of the lungs which resulted in hemorrhaging and bouts with pain, she con-

tinued to travel through the U.S. and Canada, visiting the destitute and presenting documents.

In later years she traveled to Europe investigating conditions in Great Britain, France, Italy, Germany, Austria, Turkey, Holland, Switzerland, Russia, Norway, Denmark, and Belgium. She was responsible for drastic changes in the laws of Great Britain and confronted Pope Pius IX with her findings in Italy.

Though Dorothea Dix is best known for these monumental accomplishments, in earlier life she devoted her great capacity for labor to teaching, not only the wealthy children of Boston, but the economically deprived ones unlikely to have the opportunity to learn. *Conversations on Common Things* was one of several books she wrote for children and was the fore-runner to *The Book of Knowledge*.

It could be said that she was more intimate with her chosen avocation than with people for she never let down her dignified reserve, even to friends. The only romantic attachment of her life ended when her fiance forbade her to continue teaching after their marriage. She wrote him a long letter explaining that she was a person with her own activities and responsibilities. He answered by announcing his engagement to another woman.

During the Civil War Dix was to become the first Superintendent of United States Army Nurses, the first appointment of its kind. After four years of nursing and overseeing all military hospital facilities, the war ended. Her methods were severe and she was accused of being dictatorial by Elizabeth Blackwell, the first American woman doctor. Dix herself stated, "This is not the work I would have my life judged by."

Dorothea Lynde Dix dedicated her life to alleviating human suffering. She is a woman whose philanthropy was described as the workings of a 'gracious lady', 'angel of mercy', and 'apostle of humanity' by her contemporaries. One-hundred years later she would be called 'noted reformer' and 'social worker par excellence'. She was to be named among the first to compile extensive case histories, and was responsible for drastic measures of reform in the treatment of the mentally ill.

She was also a product of her time and, in retrospect can be criticized for forming institutions that were to become the home of electro-convulsive shock therapy, mass drugging and more subtle forms of torture than she had ever witnessed.

Surely, Dix's reforms were well warranted and in her lifetime the living conditions of the 'insane' were drastically improved. But this should, by no means, be considered the final answer. The very hospitals she erected have become an extension of the institutional correction system... in fact, prisons for many innocent social deviates — a majority of them women.

Her life was spent improving the physical condition of those caged, chained and beaten individuals whose behavior had gone beyond 'reason', but she was not enlightened as to the causes of their condition, personal or social.

No doubt, she had no idea what her institutions were to become and one wonders, if she could see them today, whether she would approve of their treatment or start, once again, her one woman campaign of reform.

—connie williams
bellingham

Source:

Stranger and Traveler, The Story of Dorothea Dix American Reformer
by Dorothy Clarke Wilson

Who Cares About Children?



I Am A Desperate Woman

Late last year I was a student completing a two-year degree. But I was not a privileged-middle-class student, I am a single parent and at that time I was on welfare.

Today I am unemployed--with no income. I have the full responsibility of my school-age child. I am waiting for a job. I am trying to survive. I am waiting to continue my education. I am hoping I can continue to pay my rent, buy groceries and support my child. I am a desperate woman.

Several months ago I went to what the state calls an "eligibility review". Although my child and I were economically eligible and certainly in need, we were terminated from public assistance. We were terminated from *all* of it. The grant, the food stamps, medical coupons and child care assistance.

We spent a couple of months in fear of eviction and lack of food. I managed to get a part-time job which tided us over for awhile. But the hard-times of those months are not forgotten. The brutality of the welfare system is not forgotten. I know many other single mothers and their children who have suffered from the same treatment. It's real. It's here. And we don't like it.

To get back to the point. Why were my child and I terminated from public assistance by the state? 1. Because I would not agree to sign over my partial power of attorney to the state, and 2. would not agree to my seven-year-old having a social security number against our wills.

What does this mean?

In late '75, the federal government made into law Title 20. Title 20 includes many oppressive measures against poor persons all of which I will not mention in this article but I believe it is the RESPONSIBILITY of every caring person to investigate Title 20 and to oppose it. It is destructive to human rights. It is a game being played with human lives. Children's lives.

One of the new laws now enforced by Title 20 says that all children on government grants must have social security numbers (this would include those on public assistance benefits and those on social security benefits). Now, if your children are on P.A. you would not be permitted to go to the Social Security office to get them a number. You would only be permitted to apply at the welfare. On your children's social security records especially noted will be their Public Assistance number. Upon investigation by a Seattle legal services attorney we found that these Social Security P.A. records could be looked up by any governmental agency. Employers twenty years later could look up your child's SSI number and see that they were once on P.A. and read whatever information P.S./SSI etc., had gathered on your children.

Another of the laws demands that all single parents on welfare sign a partial power of attorney form giving the state the (your) legal rights to prosecute the absent parent. If you refuse to agree to either of the above federal laws, you and your children are terminated from all public assistance.

Do most people want to be on Welfare?
The answer is no.

Welfare (for the uninitiated) is a degrading experience. You are owned by the State. Rather than work long, tiring hours at hard, low-paying jobs with no energy left for your children--women go on welfare.

People need to raise their consciousness about what welfare really is. That the name *welfare* is misleading--what public assistance is really about is social control. Social control is the government's first priority not the welfare of poor persons.

What better group for the state to play around with than women alone with kids? Deserted by society which sees their priorities in terms of power and profits maintaining this power by social control. But what the government misjudges is our potential untapped anger

and our hidden strengths. Because to survive in this profit-mad society as a poor person you have to be strong.

I am sick of seeing oppressed people stereotyped by bigoted/white/male/ wealthy/powerful/men/bureaucrats because we are trying to free our children and ourselves. I am tired of seeing poor women and their children abused by the State and Society. Slick Feds, dehumanized, because when they look at you they don't see your humanity, they see you as an object to be manipulated and controlled.

After I had been terminated from welfare I tried to get some press coverage on the atrocious treatment received by women and children from the State. I wrote a letter to the *Seattle Sun* which they *never* printed. I called them and they said they had similar complaints to mine but the article was *never* printed. This kind of reaction leads me to believe that there is a Press Blackout when it comes to dealing with issues related to the oppression of poor people. We don't have the power to buy reporters or pay for advertisements.

The Lawyers' Guild very kindly agreed to do a story. I had no luck reaching the other news media but I have not given up. As I get time I will do more reaching out. Our voices will be heard. Our songs will be sung. Contrary to the myths--poverty is *not* inevitable

We are tired of the lies about welfare.

Social abuse of single parents and our children has to end. Through unity and struggle we will end this abuse and produce a decent humane society.

I am bitter--but I am a revolutionary and I am a desperate woman.....

-this article first appeared in
Through the Looking Glass

SHORT COURSE ON TITLE XX

Since the enactment of Title XX in 1975, the number of "desperate women" with children in Washington state has undoubtedly increased. Child care, always scarce, has been slashed and fewer poor women are able to meet the increasingly stringent requirements for child care assistance.

We live in a society which does not recognize the needs of women or children as a priority. Organized child care is reflection of this fact. Although existing government programs have the means of relieving some of the burden placed upon women for the care of this country's children, they refuse to recognize a woman's right to that child care. Consequently, many women parents are working, studying, supporting families, and carrying the responsibility for child care which forces them in many cases into a poverty level existence. Since the enactment of Title XX in 1975, the number of 'desperate women' with children in Washington state has undoubtedly increased. Child care, always scarce, has been slashed and fewer poor women are able to meet the increasingly stringent requirements for child care assistance.

Child care funding begins at the federal level. Since 1935, the U.S. has had a Social Security Act, a program set up to regulate the use of federal funds for social services and assistance payments. Within the Social Security Act there are sub-programs which deal with various portions of the population and their specific needs. Almost yearly the Social Security Act is revised or amended. It is in a constant state of flux. The latest change, enacted by Congress in January of 1975, is Title XX of the Social Security Act, a program whereby money is allocated to states according to their population. Washington has received \$41 million.

It is up to each state to determine its own program of use for these funds, within broad federal guidelines. Any given state sets its own priorities. Depending on

what these priorities are, the state can then allocate its own funds into any given program it chooses. If funds allocated are not used, they revert back into the federal budget. Child care has not been a priority for the nation, nor has it been a priority for the state of Washington. It is, however, a clear priority for women with children.

Funds under Title XX can be used for Child Care services. However, the Washington State Department of Social and Health Services (DSHS) has chosen to allocate the majority of funding into other areas. Eligibility standards for child care assistance under Title XX are set at the state level. Washington chose to decrease the eligibility levels and discontinue target areas resulting in a severe cutback in child care services.

Prior to the implementation of Washington State standards, funds were allocated to specific target areas. These were low income communities eligible for funds due to the economic profile of their residents. Under the new guidelines each individual in an area must apply on the basis of their own income. As of now there are no more target areas in the state.

Before the implementation of the state guidelines under Title XX, a family could make up to 50% of the state median income and still be eligible for child care assistance. Under the revised standards, a family must make less than 32% of the median income. This means that a working mother with two children who is trying to live on an income of \$315 a month would not be eligible for any form of child care assistance. Yet child care for two pre-school children runs at approximately \$200 per month, so people affected by the recent changes are those that need child care the most. These costs are prohibitive to women entering the work force who find they can not afford the privilege of working. Federal and state programs are put forth under the guise of assistance in obtaining equal opportunity. All that

they do is increase women's dependency rather than increase their options within society.

The Child Care Coordination Committee states that women are being forced to use unqualified teenagers for child care, at a cost much lower than a licensed center or home. They are being forced to leave children unattended. Some are attempting to share child care in a cooperative form. Many are being forced to quit work and live a poverty level existence on welfare.

Centers operated by Neighborhood House and Seattle Day Nursery, serving low income families, are facilities which have had to cut back services due to the revised state guidelines. Neighborhood House operates six centers in low income housing areas. Seventy to eighty percent of their families are headed by women. Three of their centers have cut back a total of 60-70 children as a direct result of lowered eligibility standards. Seattle Day Nursery operates three centers. Sixty-six to seventy percent of their families are headed by women. Fifty of these families lost their eligibility for child care funding.

There are 3,650 families in King County who have children under six years of age with women as head of the household. These women do not receive any form of financial assistance and their incomes fall below the federal poverty level. Families who are working and attempting to maintain financial independence must seek other options for child care.

While centers are closing and women are being forced to live in poverty, the state has under-used its funds by 1 and 1/4 million dollars as of June 30, 1976. Out of 10,000 allocated slots, only 8,500 are presently being used. This information was withheld from the public until late in the fiscal year when nothing could be done. The money was then used to pay for over-spending in other programs or simply went back to the federal government. Why was the money not used? Because in lowering the eligibility standards to 32% of the median income, the state has virtually prohibited most families from the possibility of qualifying.

Options open to working women and those unable to work should include the opportunity of a decent standard of living for themselves and their children. The high cost of unsubsidized child care denies them this right. They are knowingly forced to live within a poverty level income due to the lack of available low cost child care. The contradiction of the state maintaining an under-used program while these families are struggling for their very existence, is an example of a clear and systematic attack on women and children.

To affect changes in this situation, a collective responsibility must be taken for the care of our children. Pressure must be exerted on the people instituting these programs to realize their responsibility to the community. And where possible, we must move ourselves to collectively meet our children's needs until a time when society does recognize the priority of child care for all who desire it whenever it is needed.

Some of the groups working for changes in the present child care system are:

Child Care Coordinating Committee
4332 South Bennett
Seattle, Washington 98118
(206) 722-6916

Puget Sound Association for the Education
of Young Children
P.O. Box 22107
Seattle, Washington
(206) 522-5388

Action Child Care Coalition
(206) 324-6548 (Ask for Mary)

Dykes and Tykes
118 - 11th East
Seattle, WA 98102

-brenna lachowicz
seattle



Women in Science Fiction

"One would think science fiction the perfect literary mode in which to explore (and explode) our assumptions about 'innate' values and 'natural social arrangements', in short our ideas about Human Nature, Which Never Changes. But speculation about the innate personality differences between men and women, about family structure, about sex, in short about gender roles, does not exist at all."

--Joanna Russ

"As far as I'm concerned, the best writers in sf today are the women."

--Harlan Ellison

I'm not a science fiction freak. Few women are. Or have had reason to be. Since the genre came to prominence during the '30's, most stories and novels have catered to the adolescent male imagination. Women, if they figured at all, were cast as office workers and housewives in what Joanna Russ calls "galactic suburbia". There have always been a few women writing in the field, but not until the late sixties did their number and the quality of their writing increase. Unfortunately, except for perhaps Ursula K. LeGuin's classic *The Left Hand of Darkness*, few of their novels or stories are known to the general public.

Within the last two years, however, three anthologies have appeared to remedy the situation: *Women of Wonder*, ed. Pamela Sargent (1975); *More Women of Wonder*, ed. Pamela Sargent (1976); and *Aurora: Beyond Equality*, eds. McIntyre and Anderson (1976).

the end of galactic suburbia ?

Sargent's long introductions in the first two volumes provide excellent historical background--the first sf novel *Frankenstein* was written by a woman, Mary Shelley--while also questioning the nature of sf, the way women have been represented by traditional heavies like Asimov, Clarke and Heinlein, and the ways in which women can use sf, both as writers and readers.

Sargent feels that "Sf can provide women with possible scenarios for their own future development." This would be ideal, but the anthologies, however historically representative, do not always prove this point.

There is first the adventure story with a strong female heroine. This sort is often written by a woman who has also written macho "Space Opera" fiction. Although exciting to read, the heroine usually operates in a vacuum; there is no subtlety to her character. Leigh Brackett's fiction falls into this category, as does the C.L. Moore series about Jirel of Joiry--the Amazonian heroine who is a combination medieval knight on horseback and space-time traveler. Both these writers have been around for a long time, but more modern authors like Chelsea Quinn Yarbro and Vonda McIntyre seem to write along the same lines. While we may identify with the character's strength, it's harder to visualize and identify with the world they live in.

There are two major women writers in the field who use sf to speculate about social institutions; Joanna Russ and Ursula K. LeGuin are both represented in all three anthologies. Especially interesting is LeGuin's essay in *Aurora*, "Is Gender Necessary?" In this essay, published for the first time, she deals with some of the feminist criticism which met her book, *The Left Hand of Darkness*. The novel, for those of who you haven't read it, takes place on a planet where all the inhabitants are hermaphrodites able to take on the sexual characteristics of one or the other sex during "kemmer", their sexual phase. As anyone is liable to become pregnant, therefore,

"no one is quite so free as a free man anywhere else"; on this planet there is no war, no exploitation, no rape. It is a book which stimulates, which promises much, and yet which doesn't go far enough in many readers' eyes. The use of the pronoun "he" for a being neither masculine nor feminine has confused and disheartened not a few women. LeGuin's first response was "Will he (a critic) please point out one passage or speech in which Estraven does or says something that *only a man* could or would do or say?" In the *Aurora* essay, however, LeGuin acknowledges that "the pronouns wouldn't matter at all if I had been cleverer at *showing* the 'female' component of the Gethenian characters in action" (i.e. taking care of children, etc.).

For LeGuin the central problem is not generally masculine/feminine roles and values, but the all-embracing question of exploitation; exploitation not only of women but of minorities, the poor, the earth. Her main characters are just as often, if not more often, men than women. This is not the case with Joanna Russ. "Remember: I didn't and don't want to be a feminine version or a diluted version or a special version or a subsidiary version or an ancillary version or an adapted version of the heroes I admire. I want to be the heroes themselves," she writes.

In probably the liveliest of the novellas collected in *More Women of Wonder*, Russ shows us an adolescent girl creating her own female fantasy counterpart--the role model she can't find in her parents' middle-class, suburban life. At her best, Russ is tough and witty; her writing can be angry and complex, almost too complex, though that characteristic is more often found in her novels than in the short stories collected here. She is one of the most active proponents of feminist science fiction; in her lectures and essays she criticizes not only male writers but female authors as well for failing to deal with one of the central problems of our time.

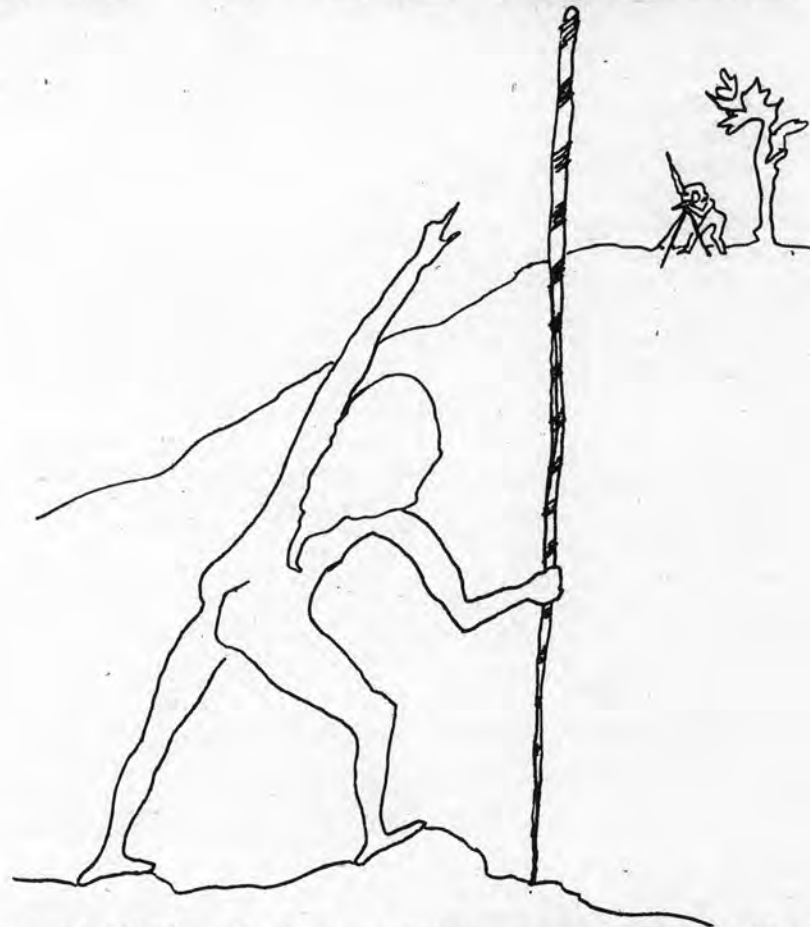
The anthology *Aurora: Beyond Equality* intro-

duces stories of a sort not found in the two *Women of Wonder* collections. There are two pieces, "Your faces, oh my sisters! Your faces filled of light!" by Racoon Sheldon, and "Woman on the Edge of Time", by Marge Piercy (from her just published novel) which read in some ways like what sf writers call mainstream fiction. They are both about mentally ill women (one gets the feeling that society has defined them so) who take refuge in fantasy (or reality?). But they are only new versions of woman as a loser, who retreats into her mind in order to find freedom and equality.

Although Sargent, in her two introductions, discusses a few male authors who write novels where the sexes are equal, it is the anthology *Aurora* which includes stories by men. One of them, "Houston, Houston, Do You Read?", by James Tiptree, Jr., is an ironic but chilling account of three spacemen, who after going through a time warp, are rescued by an all-woman crew in space. The women inform them that on the earth of the future, the male sex is non-existent. The reactions of the men range from delight first at the thought of the thousands of women they'll get to screw down there, to horror as they gradually realize that they are freaks, and unnecessary ones at that.

Generally, *Aurora* does not live up to its sub-title, *Beyond Equality*. In the stories where men and women are performing equal tasks, there is no mention of sexual or family matters. We are left to imagine how the society functions when men and women are considered equal.

An anthology is always limited, however, in how much it can include. It certainly cannot include what does not exist. Feminist science fiction is not really being written yet. It will not be written until, as Russ notes, there is social speculation of an entirely new kind. Maybe then we'll all be sf freaks. Meanwhile, the stories in these three books offer a stimulating glimpse into past and future worlds where a few more options are open. Not only that, they're fun to read.



graphic by racoon sheldon from *The Witch and The Chameleon*, no. 5-6, a feminist science fiction magazine.

Further SF Reading:

Delaney, Samuel. In *Sabel-17*, he gives us the heroine Rydra Wong (Right-a-Wrong?), a famous poet and linguist who is called on to interpret the mysterious alien code Babel-17, which is being broadcast just before major explosions in the galaxy. Beautiful and seductive, she not only takes on the intellectual challenges of decoding the language but promptly chooses a crew and takes off in her own spaceship to investigate the source of the disturbances. She is, unfortunately a little too good to be true, but I enjoyed the grammar a lot (the use of "she" with an active verb).

LeGuin, Ursula K. *The Left Hand of Darkness, The Dispossessed, The Lathe of Heaven, "The Word for World is Forest"*, (in *Again, Dangerous Visions*, ed. Harlan Ellison). All these are well worth reading. The daughter of an anthropologist, LeGuin often writes about the effect of an alien civilization on a single observer from another planet. Also, if you can get hold of an ASUW card anywhere, there's an excellent tape of an interview with LeGuin in the Media Library of Odegaard Undergraduate. (She's got a great laugh.)

Lessing, Doris. *Memoirs of a Survivor*. Another example of a "mainstream" author using science fiction techniques. In this novel Lessing posits a society on the edge of dissolution; the old order, authority is breaking down, tribes are springing up on the sidewalks and eventually almost everyone moves out of the city. A middle-aged woman is the guardian of a young girl Emily. For all the interesting and sometimes quite moving description, it is a passive book

and never really comes to grips with the social problems it suggests. Lessing is more concerned with age than sex differences—the young are a different breed, the very young, indeed, are almost seen as the enemy. Neither woman is able to take charge of her own life; Lessing gives us to understand that no one is able to do so during this time of unspecified trouble. Yet she draws a picture of the young man Emily is in love with. She is attracted to him because he is a leader. Of course.

McIntyre, Vonda. *The Exile Waiting*. This recently published, much touted novel is essentially an adolescent adventure story, concerning the attempts of a fifteen year old girl clairvoyant to leave a polluted, fascist earth for the wide open spaces of the galaxy. Although she is self-sufficient and knows what she wants, she is practically the only female in the book who is or does; the power structure is male, and she must impress them in order to succeed.

Merril Judith. *The Best of Judith Merrill*. A well-known author and editor of several anthologies during the fifties and sixties, Merrill became increasingly political during the Vietnam War and finally emigrated to Canada to help with the draft resistance movement. Many of these stories have a feminist slant.

Russ, Joanna. *Picnic on Paradise, When Chaos Died, The Female Man*. The last novel is a stunningly complex (it took me 3/4 of the book to figure out what was going on) story of parallel times. Four women—four different destinies: Janet, from

the planet Whileaway where a plague killed off all men centuries before, Jeannine from an earth similar to ours, if the Second World War hadn't happened, if the Depression still continued; Joanna, the Female Man from our present world ("If we are all Mankind, it follows that I too am a man and not at all a woman, for honestly now, whoever heard of Java Woman and existential Woman and alienated nineteenth century Woman? I think you had better call me a Man: I think you will write about me as a Man from now on and speak of me as a Man and employ me as a Man and recognize child-rearing as a Man's business..."; and finally, Jael from the future, an assassin in the war between men and women, who has gathered all three women together to enlist their aid. This book is politically heavy stuff.

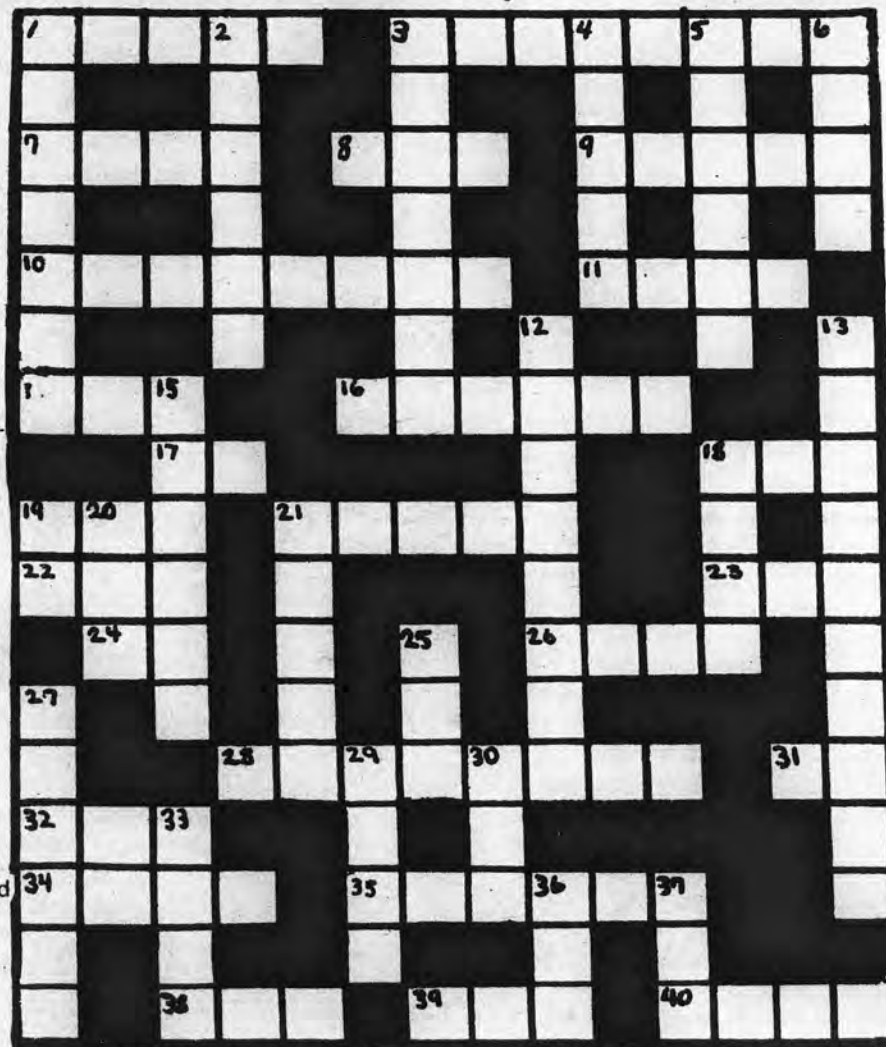
Sturgeon, Theodore, *Venus Plus X*. The inhabitants of this world are all of one sex? In alternate chapters Sturgeon describes the marital relations of two suburban couples in America. The contrast is amusing but a little overdone. Unlike Le Guin's detailed analysis of what a society of single-sexed people would be like, Sturgeon is more interested in the technical advances these people have made such as invisible elevators and anti-gravity soup spoons. Even their sex, in the end, turns out to be nothing more than a scientific trick.

—barbara wilson

Down

- Daughters of ———, Lesbian organization.
- State which earned the name Bloody ——— because of the slavery issue.
- She and her sister made a fortune on the stock market, published a weekly newspaper where they advocated free love, education and radical changes for womyn and other oppressed peoples.
- First name of womyn who did organizing for the vote.
- 25th state to ratify the vote, almost vetoed by governor, near Washington.
- Vietnamese organizer, one of the founders of the Womyn's Union, along with Gen. Binh, Madame ———.
- She and her sister (see 3) did organizing in the East. First womyn to run for the presidency in the 1800s.
- One of the founders of modern feminist theory, a living French existentialist.
- Black womyn who was leader in the Underground Railroad.
- Modern folk singer, famous for her stand against the war.
- The man who prosecutes for the state.
- Modern Lesbian-feminist who publishes *QUEST*. Part of the theory which she has developed is that all lesbians are part of the working class by virtue of the fact that they do not rely on men (fathers or husbands) for their income.
- Bill pertaining to rights of womyn, in the final stages of approval.
- Last name of two sisters who were outspoken on the issue of slavery. Traveled and gave lectures to womyn.
- Famous 20th Century anarchist, nicknamed Red ———. Published a newspaper called *Mother Earth*. She was kicked out of U.S.
- In the South when people organized around slavery, vote or civil rights, groups of men would often ——— and feather them.
- Modern Catholic theologian who caused havoc within the church because of her feminist stand.
- Saturday Night Special, an item that more and more womyn are beginning to learn how to use and carry for protection.
- A celibate womyn of the Catholic tradition.

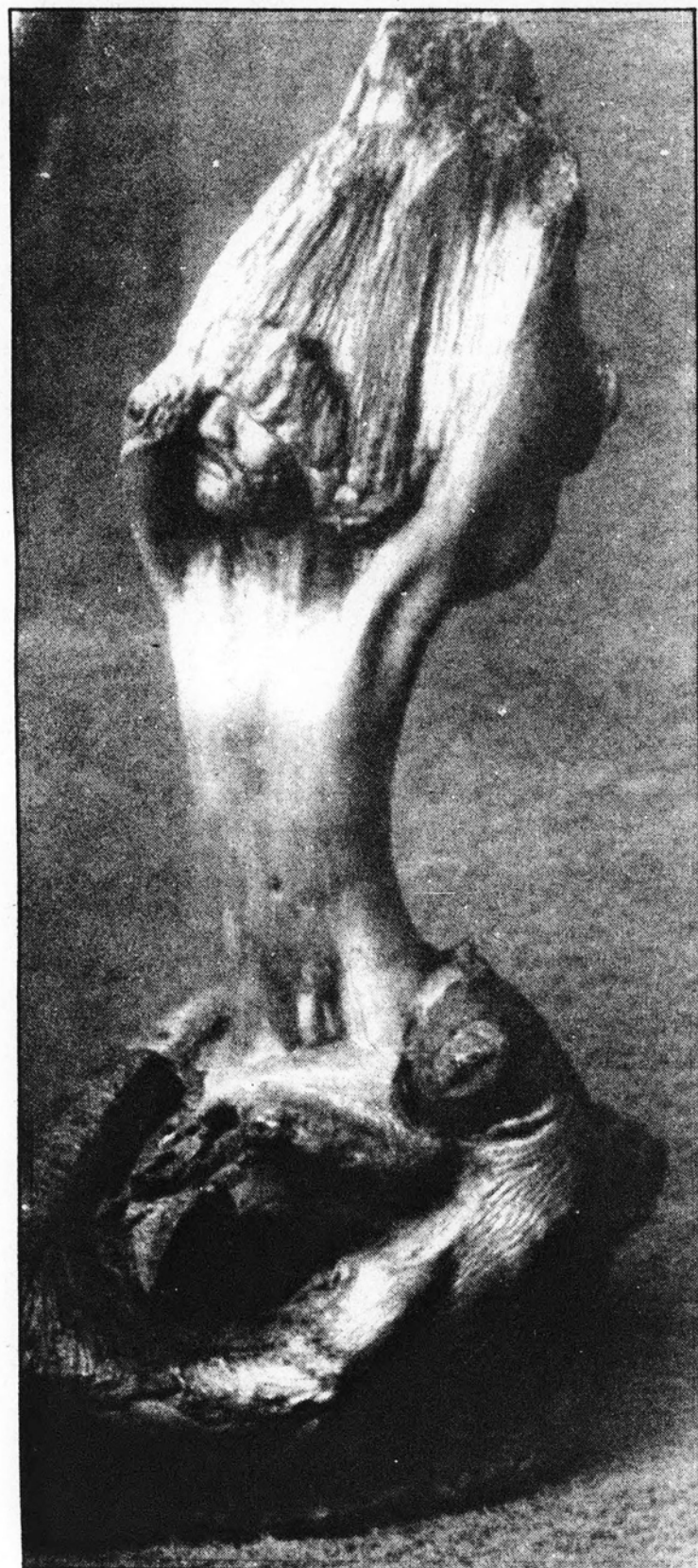
Womyn's Crossword Puzzle



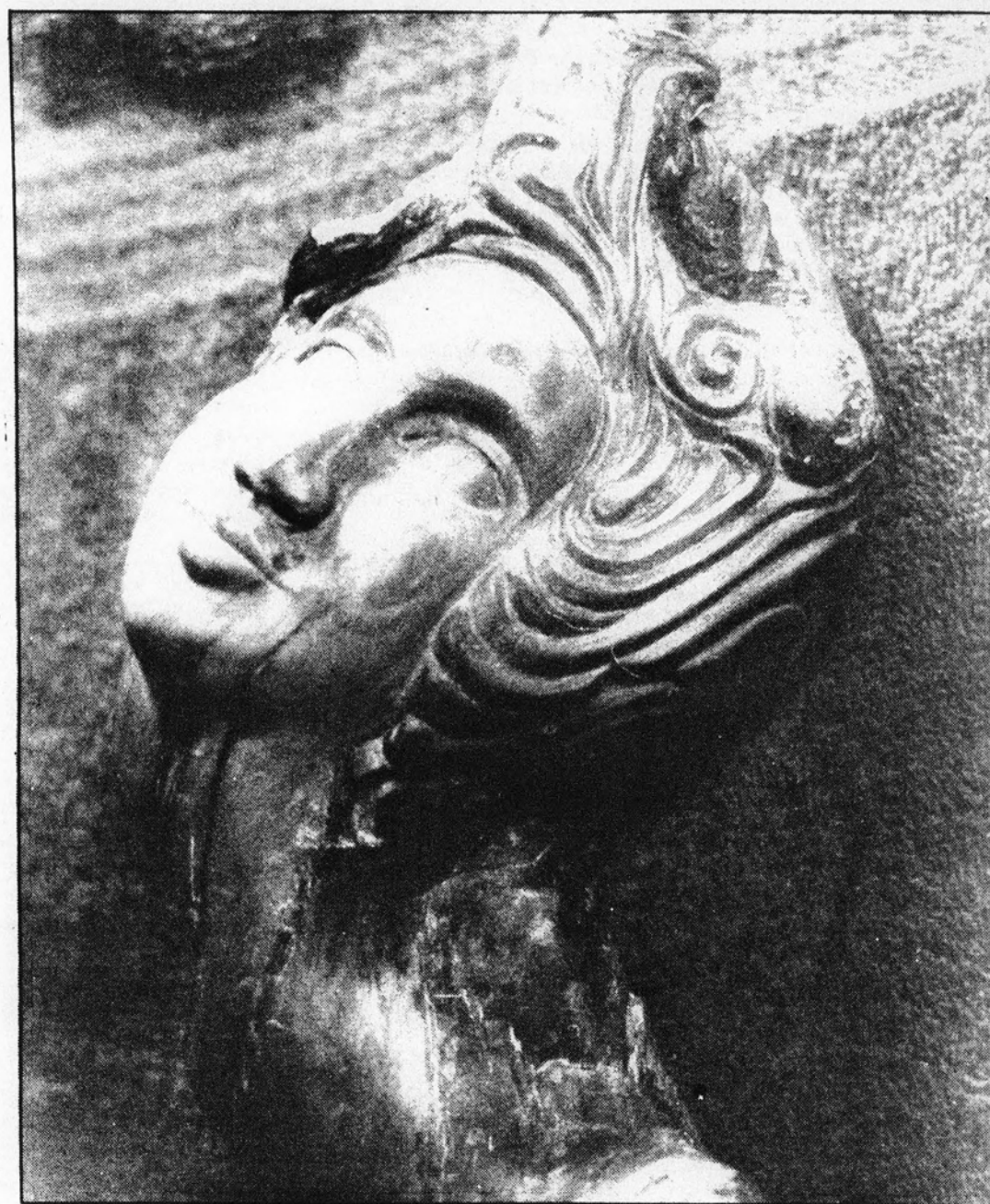
Across

- Last name of Native American womyn who was arrested in Vale, Ore., on trumped up charges by the FBI. She was acquitted in Portland and now goes on trial in Wichita on Sept. 10.
- Last name of black congresswomyn.
- Founder of Mt. Holyoke, the first womyn's college, which opened the way for other schools. She raised the money by going from town to town and lecturing.
- What we lose out of our paychecks every week, goes to gov't.
- Last name, friends with artists in Paris, lived with Alice B. Toklas.
- Fire at the ———-shirtwaist factory on March 25, 1911, where 146 womyn lost their lives, due to inhumane conditions.
- There is something in every ——— and cranny of an old house.
- What Rosa Parks did on a bus, lead to early civil rights actions.
- When Holly Near plays a concert, there is so much clapping that she usually does an ———.
- against the wall, Miss America.
- Babies wear this when they eat.
- Initials of the first Lesbian organization in the U.S. (1950).
- A song and chant of early strikes: We want ——— and Roses.
- Initials of National Indian organization which follows traditional spiritual ways and does organizing.
- If your car breaks down, and you are a member, you could call them.
- Initials of state in deep south, home of voodoo and witch-craft.
- Third World womyn who went to trial for defending herself against two men in LA last year. (First name.)
- Black poet and latinist. She was a slave and allowed to go to school. She was freed upon her master's death, and died of starvation in 1784 with a newborn baby.
- Do, re, mi, fa, —, la, ti, do.
- What is inserted in the uterus for birth control.
- Last name of a famous anthropologist and writer, first to do field work as a woman.
- Late 60's poet. Participated in group called RAT (did guerilla theatre at Miss America pageant), ed. *Sisterhood is Powerful*.
- Opposite of no.
- Womyn active in the 50's focussed on the issue of : ——— the bomb.
- The thing a womyn is given at birth and is forced to change at marriage.

(Answers on page 31.)



Photos by
Teri Dixon and Judy Calhoun
Wood carvings by Connie Williams



Stand By Your Man

The grass poked her legs with damp spears.
Wet leaves smacked her face. She watched
his lovely body easing through the mist
and tried to forgive the rain with words.
"It doesn't matter," as the drops forced
through the ceiling, splattered like eggs
on the floor. "The garden will flourish,"
and the mud sucked her feet with fat lips.

One night the creek rose
and leveled the land silver
around their home. "How beautiful," she praised.
The silver moved. Animals
went along for the ride, racoons bumped
the carcasses of calves, chickens whirled
like puff balls. "It can't be helped," she whispered
and carried Grandmother's tablecloth upstairs.

Now the house held an indoor swimming pool.
A river. An ocean. Fresh waves licked
at the stairs. She mumbled her last response
in this litany of love and water.
"We still have each other."
When she opened her eyes to accept his kiss,
she was alone in the attic.
Only for a moment she felt her mouth
cotton-dry with fear.

—kathleene west

To Simone de Beauvoir

You have allowed my apologies
To rot in my mouth
And you have given my rage
A name.
I need no longer turn from myself,
Writhe in shame.
This stone pit
Inside
Is revealed, in truth,
A seed, and
Because of you
I rejoice,
And love my crutches,
Ready to fly

"Everyone was a seed once", she said,
In her 3-going-on-6 and WISE voice,
"But now we're just blood and bones,
Just blood and bones."
She shrugged in an echo of older shoulders,
This miracle beyond mind of mine.

Tiny sprouted seed,
Those words are
Droplets of steel
OOzing
From a butterfly
Mouth.

—ann mc millan

**On Hearing That My Sister Is Now Managing A
Minit Market In A Ski Resort**

You have managed, before.
In '49 when the snowstorm crashed
a window in your schoolhouse, you, the teacher,
inches shorter than the boys hunkered around the stove,
knew it was stay and freeze
or push through the snow.

It was like circling a Monopoly board
to avoid Boardwalk or jail, throw yourself
in the wind, count each step
and hope the move ends on safe property.
Bobbing up and down like tokens,
the children pressed behind you.

In the family, you are the worrier.
Is that how it began--when you felt
the sickness surge through your stomach
with fifteen lives tied to you? Through hot coffee
and comforters, the uneasiness held,
lashing around you like a blizzard.

And now you work in a package
of sculptured snow, count
cans and cartons--no longer shut
in the stun of frost on your face, but still
you push to stay awake,
tie yourself, like a string, to this life.

—kathleene west



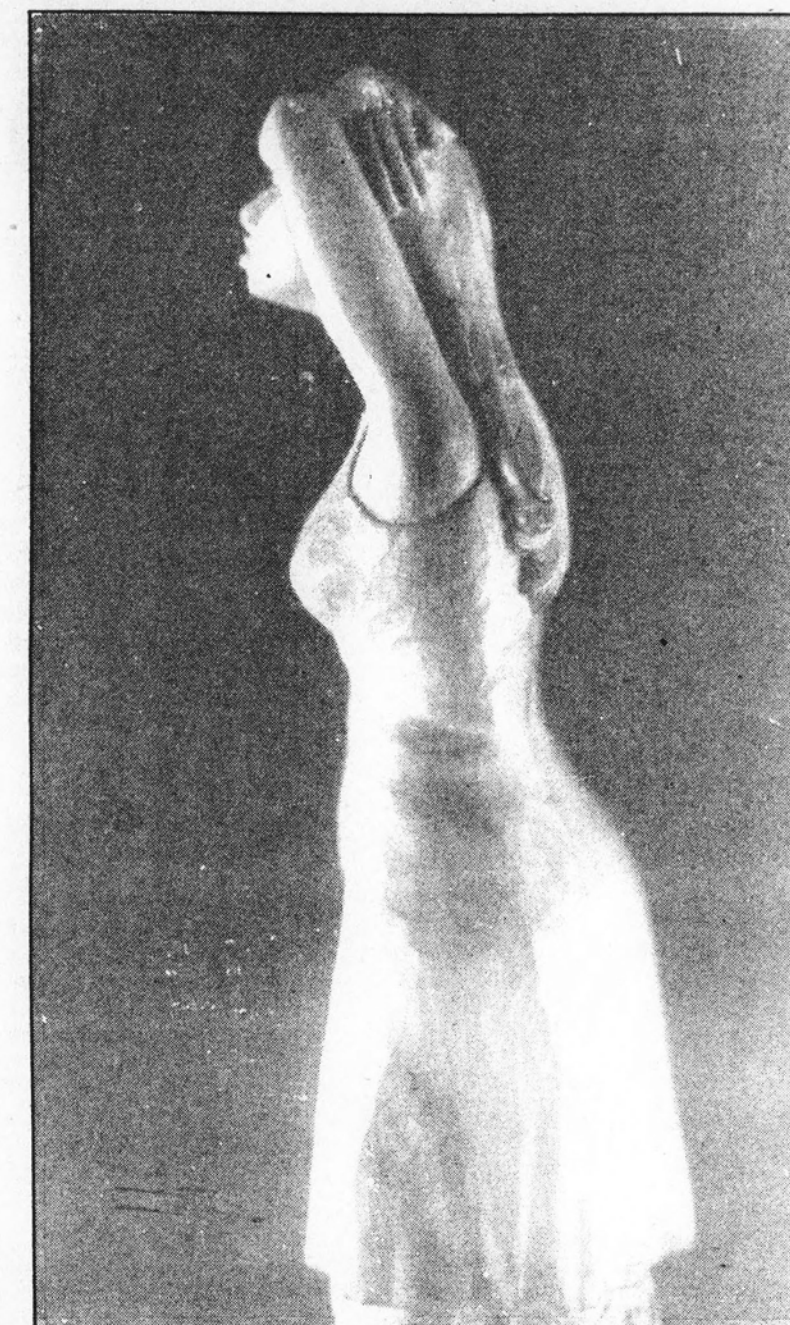
To My Twin Sister Who Died At Birth

Never did I learn to share. Expanding
the womb with my fat kicks, anticipating the rush
to the picnic table for home-frozen ice cream,
sneaking the wishbone from the Thanksgiving platter,
the unsuccessful nights flailing out
my portion of a bed, I cramped you, small
and thin. Now, pausing before a mottled rock
to chisel my daughter, I imagine
a woman who lives.

When Aunt Bakie brought the silver dollars,
you smiled and bounced.
I cried under the coffee table.
The same temper, the passion for chocolate,
but long after you've flared
and forgiven, I pout
and plot disasters
for Dr. Dalton and the allergy shots.
Never soap under the fingernails to stop
your nibbling! Never pacing the rug
for lack of a smoke!

From Matzatlan and lover, you send pieces
of the novel in progress, self-portrait
of a woman who loves easily and for years.
Mornings, I shiver a glance to the mirror
and wonder how you look,
but you won't leave the sun and I'm held
by the iron rays of the rain. Next month
a birthday. Did you live
to hear the slap, my howl?
I share it with you now.

—kathleene west





Dr. Ray was sworn in as assistant secretary of state in January, 1975, while boss Henry Klasinger beamed.

in the land of dixy?

"The only answers for this country is cessation of its efforts to support the rest of the world. Let nature take its course. . . By 1975, 85% of the people will live in Africa or Asia. Can the remaining 15% take care of them? I'm sorry, dreadfully sorry, but there just won't be enough to go around. . . I don't see this obsession with the lowest strata of humanity, against all biologic experience. We must accept that life is unfair."
-dixy lee ray

WOMEN AND DIXY

Women in Washington must address the issue that arises upon considering the candidacy of Dixy Lee Ray for governor. There is a subliminal unvoiced implication that since women are desirous of achieving their long-denied rightful place in governmental slots, the candidacy of Dr. Ray provides us with a long-awaited chance to rally behind an eminent representative. It is expected we will elect her to office with a bloc vote.

I believe it is essential that women, singly, in organizations, and en masse, realize the imperative need to investigate Dr. Ray's underlying philosophy, affiliations, and political history.

Dr. Dixy Lee Ray, marine biologist, former AEC (Atomic Energy Commission) chairperson, is an apologist and a spokeswoman for industry, particularly the nuclear industry and major construction corporations. Her election would mean a successful move to a formidable concentration of power consisting of industrial (oil and nuclear) and military (Trident) forces. There are presently proposals to base enormous energy consolidations here in the Northwest corner of the country with Trident implicit as protection for this massive investment. Dixy Lee Ray is the final link to making certain these advances are given a veneer of proper licensing and the approval at the state, and, because of her federal connections, the national level.

Dixy's public image is carefully constructed to appear as one of the "common folks": the picture of a person essentially non-political in nature (post-Watergate strategy) with academic prowess, a women's liberation coating, lone star maverick tendencies (for us Westerners) and a meager budget to boot -- all the insignia for societal approval and trust.

She is very elusive and avoids most public contact. She is notably absent at occasions when those critical of her nuclear power advocacy might openly challenge her views.

Many persons, male and female, may, in all innocence, be led to support her, thinking they are in effect, supporting the tenets of the women's movement, i.e., women in positions of authority. Dixy Lee Ray could easily become analogous to supporting women in general, providing an easy out for this long struggle toward equal representation.

Realizing the implications involved in electing Dr. Ray to the highest public office in the state is a necessity, and can be a galvanizing force towards change on a most profound level.

The Women's Movement locally and nationally must clarify their position in regard to the present political candidates. Delineation of political philosophy in terms of human and environmental values needs to be spelled out, rather than an assumed advocacy of persons on the basis of gender alone. The energy crisis is an ongoing phenomena. It is the format for a drama in Washington State concerning issues of vital significance for women, which they must recognize and act upon. It is a most urgent and rare opportunity for propelling women's voices into the public arena, and for women's organizations to become deeply involved in this epochal decision-making process. We are at a cross roads in history and we require the active and strong participation of women in the crucial changes destined to occur.

Also in Washington State, we have the contrasting example of Dr. Ruth Weiner: Dean of Huxley College, B'ham. She is one of the few persons in professional positions who have the audacity, courage, and foresight to speak out on the nuclear issue. Her anti-nuclear stand may have resulted in her forced resignation due to pressure from "business interests". Her unjust treatment could easily become obscured, unless women call for an investigation, and give her our backing in whatever way is necessary.

HUXLEY DEAN FORCED TO RESIGN

The dean of Huxley College of Environmental Studies has resigned her post effective July, 1977.

Dr. Ruth Weiner said she was forced to resign, but added she would prefer not to comment further now. Ms. Weiner has continually spoken out on nuclear power and environmental matters.

She has been dean since Aug. 15, 1974, when Charles Flora was still Western Washington State College's president. He has since been succeeded by Paul Olscamp.

When hired by Western, Ms. Weiner was a member of the national air pollution control techniques advisory committee for the Environmental Protection Agency. Before coming to Western, she was chairperson of the physical sciences department at Florida International University. She was also associate director of the Joint Center for Environmental and Urban Problems.

Ms. Weiner has been a technical advisor on a number of other state air pollution and environmental boards in Florida and Colorado, where she was a research associate in the biochemistry department for the University of Colorado Medical School and faculty member in the Chemistry Department at Temple Buell College.

A native of Vienna, Austria, Ms. Weiner received her doctorate in physical chemistry from Johns Hopkins University in 1962.

The Bellingham Herald August, 1976

(The matter is being investigated, and reports from the NWP will continue as information surfaces.)



The Magic Skagit Music Festival was an incredible success. Thanks to all the musicians, dancers, and everyone who gave so freely of their goods, food, time, and spirit. SCANP will continue fighting because of all of you.

GROUPS BACKING DR. RAY

Dr. Dixy Lee Ray continues to gather broad support from different age and income groups, along with strengthening her position with both Republicans and Democrats, a state-wide Times poll indicates.

Among women voters, Dr. Ray has more than double the support of her nearest opponent. She also draws the strongest backing from independent voters, according to the poll.

The poll also indicates that Dr. Ray, a maverick Democrat, has overtaken her nearest primary opponent, Seattle Mayor Wes Uhlman, among Democrats and those 45 to 54.

But the largest block of votes remained undecided, 42.6%.

-seattle times, 8-6-76

WOMEN'S NUCLEAR VIEWS

In an informal survey, the League of Women Voters, AAUW, American Association of University Women, and NOW were questioned as to their priorities in regard to the nuclear issue in view of Dixy's potential governorship and the nuclear safeguards initiative presence of the November ballot. The League and the AAUW have the matter "under study" for the future--possibly the spring of '77. NOW is currently involved nationally in an investigation into Karen Silkwood's death and has an official anti-nuclear stance. Locally the chapter is interested in bringing the nuclear issues into the limelight before the elections.

FRIEDAN WANTS ACTION

Feminist leader Betty Friedan told a Women's Equality Day rally in Boston Thursday that the women's movement must move to a new stage--away from symbolic marches and rallies and into "hard political action".

-bellingham herald, 8-27-76

Ann McMillan

Two Trident Trials

BANGOR HEARING

Eight of the eighty actionist who participated in the August 8th action at Bangor were charged August 24 with trespassing. Five of the 8 are also charged with damaging government property. August 8 citations for malicious trespass were issued even though this charge had been taken off the books in early July of this year.

All 8 face up to 6 months in jail and/or a \$500 fine. The 5 charged with the damaging of government property face \$1000 fine and/or up to 1 year in jail. These 8 Pacific Life Community members, 2 of whom reside in Canada, will represent themselves at the November 4 trial.

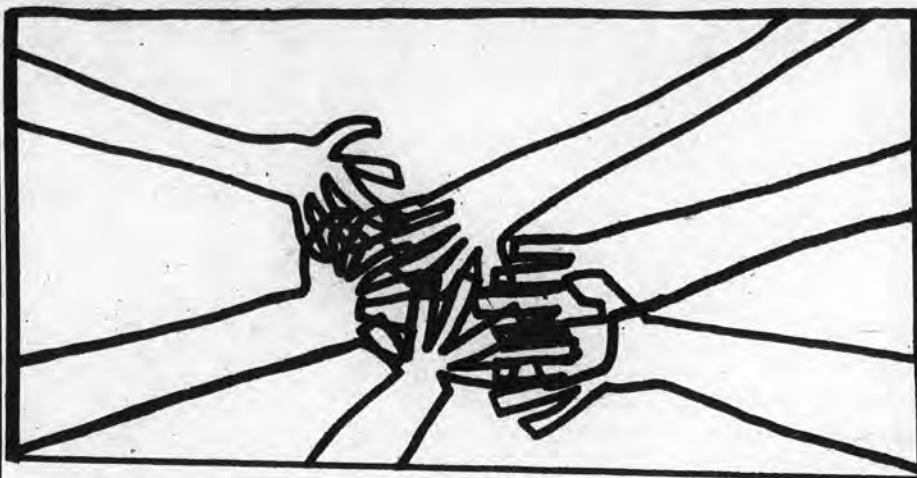
A statement said, "We cannot expect justice from one tentacle of the U.S. government while battling another appendage, the military." At this time the defense will take the form of a statement.

ALICE, JO, LORI SENTENCED

Judge Donald S. Vorhees today sentenced Laurie Raymond, Jo Maynes, and Alice Ray-Kiel to 30 days in jail on charges stemming from a demonstration on May 18 at the Keyport Naval Torpedo Station near Bangor, Washington. They were also sentenced, on a second count, to 90 days in jail and a \$500 fine. The second sentence was suspended and they were placed on 3 years probation. One condition of their probation is that they not be convicted of any state or federal crime during the three years.

At the time of sentencing Judge Vorhees stated that he was basing the length of the jail term not on punishment but to "serve as a deterrent to others". The 30 day jail term will commence when the three women surrender to the U.S. Marshall's office on September 3rd.

-seattle



Hospital Hires Scabs

"I'm angry that the hospitals don't see fit to negotiate and that they are using tactics that are 15-20 years old as far as labor negotiations are concerned," said Swedish Registered Nurse (RN) Karen Houle.

The "tactics" she was referring to were the hospitals' attempts at hiring strikebreakers as the strike by the Seattle area nurses entered its 7th week and showed no signs of slowing down. A Hospital Council ad campaign begun Aug. 23 had attracted 38 applicants, it was reported two days later. However, at least three nurses (two at Virginia Mason, and one at Providence) who had not struck before the ad was placed were so outraged by the turn of events that they spoke up at the weekly mass meeting and joined the strikers. From 8 to as many as 22 were rumored to have joined the strike after the ad was placed.

"We feel almost insulted, to the point of being mad," said Swedish RN Nancy Corcoran. "We're almost stronger now than we were before. If we have to stay out till Christmas, we will." Corcoran drew up new strike signs as she spoke, indicating that the strike was indeed growing—with benefits, bake sales, and donations from a blood pressure booth keeping the spirit and the strike fund very much alive.

The Seattle Area Hospital Council placed the ad for RNs after the striking nurses rejected by 90% the latest offer which came out of negotiations a few

weeks ago. Although the proposed contract did guarantee a wage increase, nurses complained that none of the other issues—staffing, dental care, vacations—were dealt with at all. "In fact, it wasn't as good as the contract we now have," Houle commented.

"They say we haven't negotiated in good faith," she added. "David Roach (executive director of the Council) was quoted as saying we were stubborn and have not moved. It's not true. We made at least three changes in wages. But they weren't interested in discussing nursing practices; they didn't feel they were important. But that's why we're out." One of the key issues has been the desire for a nurses' committee to make recommendations to the administration on staffing an decision-making regarding hours, lengths of shifts, areas of work. Negotiations are now being held daily.

Since the strikebreaking attempts, other community leaders have voiced support for the nurses and criticism of the hospitals, including the Unitarian Rev. Peter Raible who denounced the hospital management from his pulpit. Also past King County Labor Council president Olwell chastised the management and Dick King, chairman of the state House Labor Committee, said it will investigate the hiring attempts. He called them a "threat to a responsible labor relations system."

-seattle

Sentencing for AIM

Milton Smalle, along with some other AIM members staged a demonstration at Fort Vancouver on Columbus Day last year. Milt was "seen throwing a molotov cocktail" at the Fort. However, it didn't explode. No charges were made at that time. Milton then became involved with the trials in Portland. He was the security chief for the AIM defendants. On the eve of a pretrial demonstration for Dennis Banks, he was arrested for the Columbus Day incident. Milton was tried and convicted by Judge Lindberg in Seattle. This is yet another not so subtle attack on AIM. Justice American style has the curious ability to forget and then suddenly remember whenever you step out of line.

Please come and support Milton on September 10 at 10am -- Judge Lindbergs courtroom.

seattle native american solidarity comm.

Prison Life On Trial

August 16 - Five Indian men were brought to Judge Vorhees' Federal Court. The five were charged with 6 counts of rape and assault of a fellow Indian prisoner. The alleged attacks took place in a crowded 15 ft. by 15 ft. cell in McNeil Prison. The trial brought out the cruel conditions that prisoners are expected to survive. In one sense it was the Prison System that was on trial.

One of the defendants, Colon King-Fisher, (a Cheyene from Montana), and active AIM member and past defendant of Wounded Knee, was charged with six counts. Colon, who is due for parole next month, is in McNeil on trumped-up charges due to his active resistance over the selling of his reservation's land to coal companies. Speaking of these rape and assault charges Colon said, "This is just another way to keep me off my reservation for awhile longer." While in prison Colon was elected President of the Brotherhood of American Indians and has successfully waged a battle that would allow Indian men in prison to wear traditional beads and long hair.

The State knows that third world people charged with rape receive halting support from the progressive community. While in the same "Halls of Justice" a white male will get off because of lack of evidence.

A verdict was reached August 26. Three of the five men were found guilty. Colon and another prisoner were found not guilty.

seattle native american solidarity comm.

Left Bank vs Grand Jury

Wayne Parker, Helene Ellenbogen and Paul Zinsel were surprised to find themselves in court on Aug. 24 and 25. District Attorney Meirs pushed up their hearing date by a few weeks Paul and Helene, as well as their lawyers had to be quickly found and rushed back from their vacations. The three Left Bank collective members have a motion before Judge Sharp to quash the subpoenas from the Grand Jury and for a return of the property that was confiscated after an illegal search and seizure in their Seattle apartment. According to testimony, the police were chasing a fourth person, "A black man in a red shirt" who was wanted in a car theft. In pursuit the police "happened" to be going past Helene's apartment and went in. They found an "unusual amount of ammunition and guns" and then confiscated everything. D.A. Meirs would like to subpoena everything as evidence for the Grand Jury investigation.

The three would like to quash the subpoenas, because of the illegal entry, search and seizure. They want all information gotten by the police in this raid destroyed and the items returned.

The testimony from witnesses from the apartment building collaborated with Left Bank's story. The "black man with the red shirt", a resident of the apartment, testified in their behalf. He said that he heard the police and came out his window and hollered, "What's going on." He was never questioned by the police.

At the end of the hearing the Judge offered his opinions. He said that the "police activities were warranted, because they stumbled on reasonable criminal activity in what was not a reasonable dwelling, with a presence of an unusual amount of weapons."

September 10 at 11am is the date for the final hearing and oral argument. It will be brief and the judge is expected to give his ruling at that time. If the judge doesn't rule to quash the subpoenas, Meirs is likely to have three subpoenas in his back pocket for Wayne, Paul and Helene. A demonstration is planned for 9:30am at the Federal Courthouse in support of the Left Bank three as well as Milton Smalle.

-seattle





Sno Valley Days

We are a group of concerned citizens affiliated with one of the three groups introduced below. We are organizing a benefit to gather funds for purchasing equipment and supplies for a health clinic that we hope to establish in Duvall.

We have needed a health care facility for a long time to serve the needs of all the people. There has been space committed to the clinic in the new town office building being erected in Duvall. There is a doctor committed to the project, and there will be an R.N., a nurse practitioner, para-professionals, and a women's health care specialist. There is government funding pending, but we must also raise a good share of the monies if we are to furnish the clinic adequately. To do this we are organizing a benefit in the form of an outdoor arts-crafts-music-food-country style fair on September 11-12. This is a community project with energy coming from many aspects of the local populace, especially the two co-operatives in Duvall, The Sno-Valley Food Co-op and Local Color 396, a craftsfolk collective; and individuals with particular interest in opening the clinic.

The benefit will be a two day country-style affair, on an open field just south of Carnation loaned by an area farmer. There will be an arts and crafts fair, with artists in action, and two full days of music and entertainment with well-known local groups. A 'good food' concession with homemade home-style fare. We will ask for a dollar donation at the gate.

B'Ham Community Planning

A petition protesting further development for the Southside of Bellingham, has been given to the Mayor and City Council. A group of 8 people has met with Mayor Ken Hertz with a list of grievances. Meetings at various homes have been held to discuss strategy. The people of Happy Valley have now organized to fight unwanted development and the deterioration of their neighborhood character.

Happy Valley residents are organizing around the following issues: drainage problems caused by development, poor building and landscaping by developers, deterioration of neighborhood quality, lack of retention of open space, and overall poor planning in the neighborhood.

It is now the time to work especially hard, with City Hall and with other residents, to act to plan for Happy Valley. The 5-month building moratorium has provided time to organize policies and pressure groups to influence future decisions about the neighborhood.

All people who live in or near Happy Valley are invited to come to a neighborhood meeting at Happy Valley School Gym, on August 30, at 7:30 p.m. We will meet with City Hall to ask questions and come up with some definite strategies to plan in the neighborhood. Future meetings will be announced in the Bellingham Herald and the Northwest Passage.

-bellingham

Moratorium on Development

On August 23, the Bellingham City Council voted in favor of a 5-month moratorium on apartment building in all residential low-density zones (RL-2 zone). This action was taken in response to the rapid growth of apartment construction in a zone which was set up for houses and duplexes.

The major areas affected by the moratorium are Happy Valley, the Eldridge Ave. area, and land north of Alabama St.

Until now, apartments have been allowed in the RL-2 zone only by a conditional use permit, issued by the Board of Adjustment. Of the 22 permits which were applied for between August 1972 and May 1976, only three were turned down. Planning Director Greg Waddell has commented about this zone, "Apartments are becoming the

rule rather than the exception. They are supposed to be the exception rather than the rule."

Southside residents have influenced the City council's decision, as they turned out in force at the Council meetings to protest "crackerbox" apartment construction in their neighborhood. Their concern was over the problems (such as drainage, traffic safety, and aesthetic deterioration) which increased apartment construction has caused in Happy Valley.

During the 5-month building moratorium, it will be the task of the Board of Adjustment to come up with a formal policy and guidelines to judge whether or not an apartment unit would be built in an RL-2 zone. Structural, design, landscaping, and neighborhood considerations are some of the guidelines which may be considered.

-bellingham



Forest Service Nurtures Sexism

Can you do 3 to 6 chin ups, 15 sit-ups in 30 seconds? Carry a 50 lbs. water pump on your back while stepping up and down a 13" bench for five minutes?

If so, you may qualify for a job with the US Forest Service as fire fighter. The test, developed by the Forest Service Equipment Center and the Harvard Fatigue Institute is designed to "weed out the weak" at a time when there is a surplus of qualified personnel. The US Forest Service (USFS) can now use this test as a legal form of discrimination against women.

This summer the test is being given to Region Six of the USFS -- Oregon, Washington and Idaho-- on a trial basis, with the hopes it be implemented next year along with the already established "step test". Both tests are used to measure muscle and oxygen use on the fireline.

In speaking of the test officials state, "generally, the lighter individual will tire more quickly, will become less efficient

and could pose a safety hazard." One important element of fire fighting is not taken into consideration: Stamina. Having to perform for long periods of time, 15-24 hours, on the fire fighting line is common practice. The ability to endure, and not the brute strength the test measures, is what is most necessary. Male forest service workers acknowledge women's excellence in this area. As one man said, "I've worked with women for over three years in this job and feel that stamina is an area where they excel." However due to the few women in the field, there is little data to prove this.

Another basic factor in the new test is the money involved. While expecting to get more "qualified" personnel, the job offers no comparable raise in pay for the increased requirements. Is there a need for such tests or is this just a way to enforce legal discrimination?

connie czeschin with the usfs

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Hours:
Monday 11-7:30
Tues - Thurs 11-5
734-8592

Sept. 1, Wed. Mucous Method Birth Control Workshop. 7:30p.m. at the center

Sept. 6, Mon. Self-help class. 7 p.m. Call center for more information.

Sept. 7, Tues. Monthly Potluck- All women welcome! 6:30 p.m., 1008 23rd St.

Women's Nite at Century

Tuesdays and Saturdays are now 'Women's Nights' Upstairs at the Century Tavern, 5260 University Way, Seattle. All women are invited to join us in making a new space where women can come to meet, talk, dance and share with others. We will not encourage men to be upstairs on women's night, and trust that they will recognize and respect the space for what it is--an opportunity for women to get together and be together.

Historically, men have had places and times galore to meet and relax socially, pubs, bars, and taverns being paradigm examples. Not too many years ago it was illegal-illegal, mind you--for a woman to sit down at the bar in Washington State. Times have evolved, and yet many women do not go to taverns alone or with each other because they encounter, or they do not feel comfortable in what often turn out to be inherently sexist, commercialized situations.

We envision Upstairs on Women's nights to be a gathering place unthreatening and unjudgemental towards all women who wish to use it. Pool will be free every Tuesday, and we will look into joining the city-wide women's pool tournament leagues. We're open to suggestions as to music, discussions, presentations, etc. and hope that women will consider Women's nights their own. Please call us for more information, and let know how you feel. 523-2777.
century tavern



Elwha Land Project

The Women's Elwha Land Project is a small group of women creating a women's and children's space on the Elwha Land Project, a sixty-eight acre farm near Port Angeles owned by Gay Community Social Services. There are currently three women living full time on the land. They live in tents and a tipi, haul water in from the men's house up the road, cook over an open fire--in short, they are living very basically. This situation will not be a good one

come winter. Support is needed. The project is financed through monthly pledges from the women's community. No amount is too small. Other needs are building and garden tools, feminist literature (especially current magazines--we can't afford any subscriptions) and women to come up and work on the land. To make a donation or for more information call Janine at 324-3571 or write the project? Route 3, Box 1708, Port Angeles, Washington, 98362.

-seattle

1976 Pilipino Far West Convention

In a time when the Pilipino community is rapidly growing, many issues and concerns are beginning to face our people. We are becoming more aware of concerns such as relevant education for our youth; good paying jobs for qualified and experienced Pilipinos; strong contracts for Pilipino cannery workers and hospital workers that can be enforced to meet their needs; decent housing for our "manongs" in the International District and elsewhere; assistance for the many thousands of immigrants that come to the U.S. each year; and concern for the conditions in the Philippines that causes so many of our people to leave.

In the spirit of beginning to bring our Pilipino people together, the 1976 Pilipino People's Far West Convention is being held at the University of Washington, Seattle, on September 3, 4 and 5. The theme for this year's convention is 'Pag-isahin ang Samgayanan' or 'Unite the People'. We plan to discuss issues and problems affecting our Pilipino community. We are asking all the delegates who come to the Convention to bring with them a common commitment to fighting discrimination in such areas as employment, education, housing, and a common concern for our people's conditions in the Philippines.

The Convention begins Friday night, September 3, with dinner and informal cultural performances. The opening general session begins Saturday morning at Kane Hall, and features the keynote address and a slideshow depicting the history of our Pilipino people in the U.S.

The first of 2 workshop sessions starts Saturday afternoon with the topics:
Education Housing & Medical
Housing Workers
Students Labor - Employment
Youth Conditions in Philippines
Art & Culture



A most important part of this year's FWC is the Saturday evening cultural productions. This production will portray Pilipinos experiences from the early 1940's to the present. Through the use of dance, song, poetry, and acting is created a moving tribute to our Pilipino people's accomplishments.

For more information - PPFWC, P.O. Box 4245, Seattle, Wa. 98104. Call - 682-0690. During the Convention call: 543-4635.

-ppfwc

Childcare Offered

The Men's Resource Center (Sea.) is now operating a Friday evening childcare program. It feels good to finally be able to say that.

We are conducting the program at the home of Nancy Johnson and extended family, 1132-34th Ave. So far, the programs have gone very well, providing an opportunity for parents to get an evening of relief, for men to

enjoy being with children, and for the children to enjoy an evening of play and be with a good group of men.

If you are interested in spending some time with children, please call the Metro-center office and talk to Don or Fred. We need more volunteers, but we also need to talk individually with volunteers, letting you know what to expect.

-seattle

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(in Wallingford, just west of Stoneway)

Activist's Mother Subpoenaed

"I feel like I'm in Germany in 1935."

Nancy Coupez, the mother of a Seattle political activist, was called before a federal grand jury in Portland last week, Aug. 25. She refused to testify and will be called before the Portland grand jury again Sept. 28.

"I guess they figure I'm a straight middle class person who's going to go in and talk," the Seattle resident told the *Passage*. "I haven't done anything, but I suppose I could go to jail because I won't talk about my daughter."

Although she was originally contacted by the FBI on Aug. 19 regarding her Union Oil credit account, when she entered the chambers last Wednesday, the grand jury began by asking her if she had a daughter.

"For the next two hours, they kept asking me, 'Where is your daughter?' and said nothing about the credit account," she said. Coupez's daughter Therese was a member of the Women Out Now prison project in Seattle recently. She is the latest Seattle prison activist to come under the scrutiny of the grand jury.

"If this is why I am here, I am shocked that a judicial body such as the grand jury would expect me to violate the very profound and sacred trust relationship that exists between parent and child," said Nancy Coupez in a statement which she read to the grand jurors.

The Portland grand jury told Coupez that they were investigating bank robberies, apparently in Oregon. She has no idea if there is any connection between her Union Oil credit account and the robberies. But the FBI has certainly been zealous in its attempts to obtain her records. They not only contacted Nancy Coupez, but also her ex-husband and 22-year-old son. FBI agents went so far as to ask her son to go into her financial records without her knowledge and asked her former husband to get the number of the credit card without telling her why. Both refused, so the FBI on Aug. 2 subpoenaed Union Oil to release its records for the Coupez account. Union Oil has not yet done so, due to the efforts of Coupez's attorney, Michael Withey.

Both her ex-husband and son were also asked the date of the last time they had seen Therese. "In a time when the family structure is disintegrating anyway, here's the grand jury contributing to it," she commented, her outrage unconcealed but restrained.

Coupez said she knew "a little" about the abuse of the grand jury, due to recent events in Seattle. The grand jury here has been investigating the George Jackson Brigade, several area bombings and an attempted bank robbery in January in Tukwila. Two men arrested at the hold-up, John Sherman and Ed Mead, were active in prison work, including publishing a prison support newspaper *Sunfighter*. Since their admission as Brigade members, a number of people involved in prison work in the Seattle area have come under harassment and investigation.

In her statement to the grand jury, Coupez explained her original actions surrounding the FBI visit and the Union Oil account:

"I knew of no problem with this account and since the reputation and credibility of the FBI have been questionable in the past few years, I did not wish to talk to them. They very belligerently told me that I could talk to them or I could talk to a Grand Jury."

"It seems totally unreal. How could this be happening to me?" she asked, adding that when she tells friends her age about the recent events, "they don't believe it. People are totally unaware of this sort of thing. I'd like to reach as many people as I can and tell them this is happening; it's a terrible thing, and it should be stopped."

About 30 people came to the Portland courthouse in support of Nancy Coupez, only 8 of them from Seattle.

While support for grand jury subpoenas in Seattle has been strong and "has limited the usefulness of the grand jury as a tool of the prosecutor here," according to lawyer Withey, such support is only beginning in Portland. Coupez said that the Portland people were there on one day's notice.

"I thought I was living in the United States in 1976," Nancy Coupez told the *Passage* two days after her first appearance before the grand jury. "But I feel like I'm in Germany in 1935." Perhaps the only thing which can make it different is our help and constant vigilance. For more information, contact the Committee to End Grand Jury Abuse, 522-7707. A meeting of the committee will be held at 6 p.m. Tuesday, Aug. 31 (potluck dinner) at 4314 Densmore North.

—michelle celarier
seattle



Whitnack writes from jail:

"There are three obvious reasons for Peter Mair (the U.S. Attorney) and his cohorts to want to frame me for Laurelhurst: first, to try and scare me into testifying with the threat of more years in prison; second, to make me a "warning" to other witnesses resisting grand jury harassment; and third, to justify jailing me without charge, trial, or "legal rights" to the press and public. But I can say one thing for certain: I won't talk to the government and that holds true whether they jail me for seventeen months or ten years. I think the government may be surprised to see their carefully-fabricated campaign of lies and innuendoes explode in their faces." (a statement from Michelle Whitnack)

Michelle and Laurie are desperately in need of money to fight this frame-up attempt and support their house and two children when Laurie goes to jail (for cutting fences at the Trident Nuclear Submarine Base, or the "assault" charges, or both). Contributions may be sent to: Deep Freeze Life Support System, LTD., P.O. Box 12497, Seattle, Wa. 98111.

An Appeal To Solidarity

As the social and economic burdens for the workers increase throughout the country, we see an increasing monopolization of the ballot by the two major political parties, the Republicans and Democrats. Ever greater restrictions are created in most states to keep minority parties off the ballot. In addition, the new Federal election laws guarantee millions of dollars in public funds to the twin brothers of capitalism to pay for their campaign expenses while minority parties are excluded.

New legislation is being prepared in the S-1 bill to restrict our liberties even further. We must counteract these vicious fascistic attacks on our freedom. Please help to put the candidates of the Socialist Labor Party, Jules Levin for President, Connie Blomen for Vice President, and Henry Killman for Governor on the ballot in Washington. We need 100 voters to sign the SLP's nominating petition at the Party's Convention on Sept.

the Roosevelt Hotel (Pine and 7th) from 9am to midnight. In order for your signature to be valid, you must (1) register in the precinct in which you live on or before Sept 21, and (2) not vote in the primary election. — The organizing section Seattle, of the Socialist Labor Party of America, Henry Kellman

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san quentin six



graphic by vicki morgan

After 25 days of deliberation and a sixteen month trial which cost the state of California \$2.2 million, the verdicts came in August 12 for the San Quentin Six. Half of the defendants were acquitted on all charges.

The six were charged with a total of 46 counts stemming from the events of Aug. 21, 1971, the day that prison activist George Jackson was killed at San Quentin prison. Defendants were found guilty on six of the charges against them.

Johnny L. Spain was convicted of two counts of first degree murder and one count of conspiracy to commit murder in the deaths of San Quentin guards Frank DeLeon and Jere Graham.

Hugo Pinell was convicted of two counts of felony assault by a prisoner serving a life term, and David Johnson was convicted of one count of assault.

Luis Talamantez, Fleeta Drumgo, and Willie Tate were acquitted of all the charges brought against them.

The different verdicts reached indicate that while the jurors did not go along with the prosecutions's definition of 'aiding and abetting,' they also did not accept the defense theory of a government conspiracy to kill Jackson.

The jury appears to have reached its verdicts through a strict interpretation of the law and its relation to the few facts

which have been proven about that day's events. As one juror said after the trial had ended, "I only know that I didn't disbelieve all of the evidence, and I didn't believe all of the evidence either."

Although the trial of the San Quentin Six is now over, it is still unclear exactly what happened in San Quentin's Adjustment Center on August 21, 1971. What is known is that by three o'clock that afternoon, George Jackson, three prison guards, and two white prisoners were dead.

On that afternoon, George Jackson had a visit from Attorney Stephen Bingham. The prosecution in the San Quentin Six case argued that Bingham passed a gun to Jackson, which Jackson then smuggled into the maximum security Adjustment Center underneath an Afro wig. Accounts of the ensuing melee vary greatly, and the trial of the Six has done little to clarify the rest of that afternoon's events.

In October of 1971, the six inmates who have come to be known as the San Quentin Six were indicted by a Marin County Grand Jury. All six were involved previously in prison reform and education activities. Attorney Bingham was indicted along with the Six, but has not been seen since Aug. 1971.

The escape conspiracy theory between Jackson and Bingham was vital to the prosecution's case in the trial. The state argued that the six defendants were either part of this conspiracy prior to August 21, or "joined" the conspiracy during the outbreak in the Adjustment Center on that day. District Attorney Jerry Herman stressed the "vicarious liability" of the defendants in his closing arguments.

Defense lawyers for the six men denied the existence of any escape plot, and instead put forth their own theory of a conspiracy on the part of California prison officials to kill George Jackson. They charged that the state has been involved in a cover-up of the events of that day, and called for a new investigation into Jackson's death. The various defense arguments also stressed the issue of prison brutality, as five of the six defendants were chained and shackled to their chairs throughout the long trial. (The sixth defendant, Willie Tate, finished serving his original sentence at San Quentin and was out on bail during the trial.)

A key decision in the case was made during jury deliberations on July 20, when jurors asked Judge Henry Broderick if they had to believe that the conspiracy between Jackson and Bingham existed in order to convict any of the Six on the conspiracy charges. Broderick told them that they did. The jurors also asked if defendants could be considered "aiders and abettors" in a murder if no specific murderer had ever been named, and the judge responded negatively.

The defense had hoped that the jury would acquit the Six of all the charges, and call for a new investigation into the events leading to Jackson's death. Broderick's ruling seemed to point to this conclusion, since the prosecution had based much of its case on the weak "aiding and abetting" conspiracy links of the defendants. The defense had assumed that all of the defendants would either be acquitted or convicted on the conspiracy charges. Johnny Spain's conviction on the conspiracy count thus came as a shock. The conviction is an indication that the jury believed that a conspiracy between Jackson and Bingham did in fact exist.

The convictions of Spain, Pinell, and Johnson will be appealed on several grounds. The most obvious grounds for an appeal

is that the defendants were chained and shackled throughout the trial, despite a state Supreme Court ruling against such treatment. Defense Attorneys claim that there were also several other errors committed during the course of the trial which may lead to eventual reversals of the verdicts. In the meantime, the three men are scheduled to be sentenced September 30.

All three of the acquitted men are now on the streets. Willie Tate has been out on bail since his original prison sentence was completed in January of 1975. Luis Talamantez was released from San Quentin Friday August 20, and Fleeta Drumgo was released Wednesday August 25.

The issues involved in the San Quentin Six case are not over. Spain, Pinell, and Johnson "took the weight" in the case, and their appeals are important for the future of the prison movement and the struggle for prisoners' rights. Any decisions made involving the chaining and shackling of the defendants during the trial will have significant effects on prisoners' rights of due process.

The verdicts in the San Quentin Six case must not be allowed to perpetuate the State of California's cover-up of the circumstances of George Jackson's death. George Jackson served as a leader and inspiration for the prison movement during his life. His assassination sparked many actions such as the Attica uprising of 1971. His memory and spirit continues to inspire and strengthen all of those, both inside the prisons and out, to continue their struggle for freedom, justice, and a new way of life.

Ilene DeVault

-berkeley correspondent

Schwartz and KPFA radio in Berkeley; The Black Panther Intercommunal News Service; and the San Quentin Six Defense Committee.

For more information on the case and how you can help, contact the San Quentin Six Defense Committee:

3169 - 16th St.
San Francisco, CA 94104
(415) 626-0690

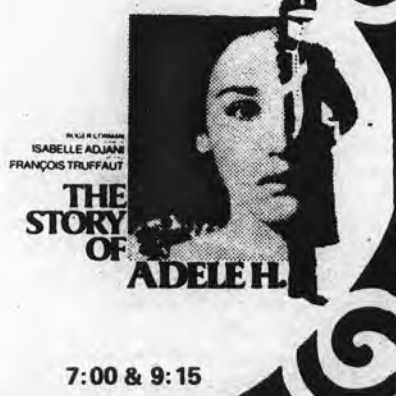
Willie Tate, Luis Talamantez, and Fleeta Drumgo can be reached in care of the Defense committee. David Johnson (B-16387), Hugo Pinell (A-88461), and Johnny Spain (B-8672) can be written to at San Quentin Prison, Tamal, CA., 94964.

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South Africa Boiling Point

SOUTH AFRICA-- Over one thousand people have been reported dead and many more wounded and arrested in protests that swept South Africa for a week in mid-June. The protests began on June 16 in Soweto, a segregated black township outside of Johannesburg. The final indignity that sparked the protests was the imposition of Afrikaans, the language developed by white settlers of Dutch origin, as the medium of instruction in black schools. Twelve thousand Soweto students protested this on June 16 and were attacked by the police; the protests spread to black universities and to some bantustans (the equivalent of our "Indian reservations").

To black South Africans, "Afrikaans is the language of the police station, the pass office," (blacks need passports to go anywhere,) "and the oppressor," as the *Rand Daily Mail* put it. Afrikaans, the most politically powerful white South Africans, see language as a major ideological issue; however, English-speaking white South Africans study Afrikaans as a second language, but are not forced to deal with Afrikaans as the medium of instruction for their other classes.

When the former Deputy Minister for Bantu Education, Punt Jason, was asked if he had consulted "the black people" about his language policy, he replied, "No, I have not consulted them and I am not going to consult them."

The South African Government has been trying to eradicate the culture and personal lives of blacks for many years. Only blacks who have certain jobs may stay near the cities and not be forced to live on the bantustans. These blacks are considered "migrant laborers" no matter how long they have worked in the area and

are housed in prison-like barracks. Wives and children of these workers are considered to be "superfluous appendages" and are forced to live in the bantustans. Whether a black woman is married or single, there is no way that she can live with whom she pleases unless she has government clearance to live in the same area as her would-be companion. Under Section 10 of the Bantu Urban Areas Act, no African may live in a city unless a) he or she has lived there continuously since birth or b) he or she has worked there continuously for one employer for at least ten years. Naturally, few can qualify.

All black South Africans over the age of sixteen must carry a pass at all times and produce it upon demand. In 1968 alone, 700,000 South Africans were prosecuted for pass violations. This pass delineates the areas where the holder may live and/or work. The pass book restrictions are far more stringent for women. Black women are customarily considered perpetual minors. They cannot own property in their own right, inherit or act as the guardian of their children. They cannot enter into contracts, sue or be sued, without the aid of their male guardian. Regardless of their age or condition, they are always subject to men.

Again this summer, South Africans are protesting and being repressed. School children have been shot down. Finally, in early July the Government removed the order imposing Afrikaans on blacks as the medium of instruction for all their courses. But they still will be taught the hated language. The white man imposes his language and his culture whenever he can: sometimes, he meets resistance.

-oob

AIM Acquittal

American Indian Movement activists Darelle (Dino) Butler and Robert Robideau were returned to Leavenworth federal prison after they were acquitted of frame-up murder charges July 16 in a Cedar Rapids, Iowa, federal court.

Butler was convicted on charges of "possession of a weapon by an ex-felon" and sentenced to two years in jail. He may be paroled this month. Robideau was convicted on eight counts of "illegal possession of weapons and firearms" and sentenced to six 10-year terms and two five-year terms to run concurrently. Both convictions are being appealed.

Also, British Columbia Supreme Court Judge W.R. Schultz has ruled that AIM leader, Leonard Peltier, should be extradited to the U.S. from Canada to stand trial on four charges of murder, including two charges for the Pine Ridge FBI killings. Peltier's case is currently on appeal in Vancouver, B.C.

These are aspects of the U.S. government's continuing effort to disable the American Indian Movement by tying up its leadership in months of years of legal wrangling on the strength of groundless accusations. As John Trudell, national director of AIM, put it, "...The government is taking our warriors off the streets, one at a time. We will have all of our strategies together, but no warriors! We will get nothing out of the U.S. government without our resistance!"

seattle native american
solidarity comm.

Hookers Tricked

On the eve of the Democratic convention in New York, the city administration, along with the landlords, pushed through a law to try to get hookers off the streets of the Times Square area so delegates wouldn't see them. Prostitution has always been a crime there, but it takes a lot of vice squad traps to frame 8,000 prostitutes. So the new law goes further. It makes loitering for the purpose of prostitution a crime. It is illegal to hang out if you're doing it to attract business. It is also illegal to repeatedly have conversations with people walking on the street or to repeatedly wave or beckon to people if your purpose is tricking.

How do you prove a purpose, you ask? Well, there's the problem. But the new law gives the N.Y.P.D. license to go out and arrest hookers like crazy. Proof is a secondary problem. And it completely prohibits streetwalkers from advertising. The new law also is aimed at pimps, by making it illegal to loiter to promote prostitution. Pimps can be fined \$1,000 for loitering. Hookers can be fined \$250 or imprisoned for 15 days for a first offense of loitering. A second offense can mean 3 months. Just for hanging out on a street corner.

To protest this discriminatory law Coyote (a prostitutes organization) and *Majority Report* (a women's newspaper) organized a loiter-in. Non-hookers loitered in the Times Square area posing as prostitutes. When prospective johns approached them for business they got their signatures on petitions to repeal the new law. The loiter-in also served as a decoy. The police were busy watching all these pseudo-prostitutes, while hookers were raking in business across town.

-majority report

Mozambique Border Raid

Maputo, Mozambique, August 16--

Ester Judicio, her wizened black face showing little emotion, stood patiently beside the graves of her sister and nephew and answered reporters' questions:

The planes were Rhodesian. They came in the middle of the night. Besides her sister and the child, three others of the tiny hamlet died. They tried to hide but couldn't. She herself was wounded.

Were Zimbabwe guerrillas (Rhodesian black nationalists) there?

No. She knew of only the Mozambican soldiers. They helped to drive off the Rhodesians that night when her sister died. She and a couple of others stayed in the hamlet, but most of the people had fled the border area to the interior town of Mapai, where there was a hospital, a school and shops.

But mostly, Mapai was a safe place -- away from the frequent border clashes between the Mozambique-based guerrillas and the Rhodesian forces. That was last spring.

It was not safe for long. Four months later, Mapai, 60 miles from the border, was bombarded and assaulted by Rhodesian air and ground troops in the first deep penetration into Mozambique in the course of the widening war between Rhodesia's white-minority regime and black nationalists fighting for majority rule.

Unlike the recent Rhodesian assault on an alleged guerrilla base in Mozambique, in which 340 soldiers and civilians died, Mapai was not a military target. The night it was attacked there were only 12 Mozambican soldiers in town, three of whom died instantly as they slept in one of the buildings first hit by bombs.

Besides the three soldiers, 16 civilians died, making it the largest single civilian casualty reported to date.

Though the attack on Mapai was deeper inside Mozambique than previous attacks, it was not unexpected. Back in March, when Mozambique's President Samora Machel announced the closing of the Rhodesia border in support of the Zimbabwe guerrillas, the people of Mapai were already digging bomb shelters.

In numerous interviews, Mozambicans recalled that during their own struggle for independence -- still fresh in their minds -- Zambian and Tanzanian borders were also violated by colonial Portuguese troops. Despite the incursions, Tanzania and Zambia remained firm in support of Mozambique's FRELIMO guerrillas.

Now, they say, they too will support the Zimbabwe guerrillas -- whatever the cost. Just one week after the raid of Mapai a support rally was held in the capital city of Maputo and \$250,000 was given to the Zimbabwe fighters from the Solidarity Bank.

pns

Eco-Nightmares

Italy

The Italian government yesterday asked a North Vietnamese expert on American jungle defoliants to come to Italy and help detoxify a northern area contaminated by poisonous fumes.

During the Vietnam war, Dr. Ton That Thut of Hanoi's Viet Duc Hospital developed a method of treating persons afflicted by chemicals which US forces used to defoliate jungle hiding places of communist troops.

Officials at Italy's higher institute of health said the method involves application of a vegetable oil and animal fat solvent to skin areas contaminated by the chemical.

Authorities have ordered evacuation of almost 1,000 residents from the area surrounding the Icmesa plant at Seveso, north of Milan, to avoid further illness from a cloud of poisonous gas that leaked from the plant July 10.

Evacuation of 410 persons, including 100 children, was to begin today.

-upi

Puerto Rico

The citizens of the town of Comerio in Puerto Rico have been complaining for years that their water was not safe. Hundred year old rusting pipes were bringing contaminated water into peoples' homes. The water has been getting darker and darker. By July 6th the water was brown and smelled awful. Within 2 days over 1,000 people showed up at the Health Center and at doctors' offices with complaints of vomiting and severe diarrhea. Hundreds of children were brought in seriously ill.

People demanded that the Health Dept. do something about the contamination of the water supply. No investigation of the pollution was initiated. Instead, the health dept. dumped wholesale clorox into the water until they had killed enough germs that the water would look better in the lab.

So much for Washington's talk about how good US colonial status has been for the Puerto Rican people.

- claridad

Food Stamp Revamp

This week the House Agriculture Committee approved a total revamping of the food stamp program. A move that will disqualify approximately 461,250 families now eligible, as well as banning strikers and most students from the program.

The measure will add an estimated \$120.9 million in costs to the states while trimming about \$80 million from the federal costs for the program.

At present the food stamp program services about 5.56 million families at roughly \$1.4 billion below the projected costs for this next year, beginning in October.

The committee passed this revamp with a 21-19 vote after 3 months of drafting, slowed by an inability to get enough members present to conduct business in about half of the more than 70 scheduled drafting sessions since May 11th.

No approving action is expected from the House of Representatives until after the Labor Day recess.

This measure has far more consequences than the one passed by the Senate last April 9th.

Seattle Times
August 9, 1976

Fighting "Black & Blue"

Women in Hollywood have successfully taken action to remove a billboard advertising the latest Rolling Stones record album. The name of the album is *Black and Blue* and the advertisement shows a bruised woman tied down with ropes. The caption reads "I'm Black and Blue from the Rolling Stones and I love it!" A feminist group in Hollywood spray painted the billboard with the slogan, "This is a crime against women" and Atlantic records removed the advertisement. There is now a national campaign sponsored by the Houston Organization Against Sexism in the Media. They said, "If you have not seen the ad, please do so - in the current issue of *High Times*, *Rolling Stone* July 29, 1976 and *Newsweek* July 12, 1976. All have either the ad or reference to it."

"What you can do is the following: find out who is your local Atlantic Record Representative, ask women and men to phone and/or write the representative; initiate a petition drive and whatever else you can think of."

-houston org. against sexism
in the media

Rape: "False Complaint"?

Australian feminists are organizing in response to the criminal prosecution of two women who have been charged with "False Complaint" after reporting rapes.

Irene, a twenty-eight-year-old self-supporting mother was raped several months ago. She decided to press charges against the man, and carried out the required procedure: medical examination, statements to the police, etc. However, three days after this took place, she was visited by two local detectives who handed her a summons which charged her with making a false complaint. After having spoken to the rapist and his witnesses for the prosecution, the police had concluded that Irene had not been raped, and was wasting their time.

Margaret was raped by nine men in May last year. At 2:00 am she was left at the place in the bush where she was raped--distracted and with hardly any clothes. She managed to get to a house where the occupants called the police. After an examination by the government medical officer, which showed she had had recent intercourse, she was interrogated for eight hours by the police. During all this time, she was given nothing to eat

or drink beyond a glass of water, and was treated with contempt by police officers. Finally, in order to get home for a shower and something to eat, and to get away from the police, Margaret, under such pressure, agreed to withdraw the charges. She has subsequently been charged with making a false complaint.

Rosalind Innes, of Australian Women Against Rape, updates the situation as follows: "Margaret has been acquitted but only because the Women's Movement took it up nationally. Irene, however, was convicted, given a year's probation and ordered to pay court costs. She has appealed against that conviction and we are attempting to mobilize a lot of women in her defense. Not only is it outrageous as an individual instance of the way rape laws operate, but it is setting a very dangerous precedent to stop women even more from reporting rape. Her appeal is coming up and we are asking for the support of the Women's Movement internationally."

-information from Rape Crisis Center, Women's House, 106 Little Roma St., Brisbane, 4,000, Australia and from faar newsletter.

All Of Us

A woman I know, a woman whose hand I have held, whose face I have kissed, whose words I have heard as the words of a sister -- raped. Held with a knife at her throat and a flashlight's blind force in her eyes, full of fear. The sperm dried on her skin.

We said (quietly, and not to her) of course, she was hitchhiking at night. And she got in a car with two men.

I could easily take his life and a thousand more like his with a curse on all the rest as partial payment. But I can't be paid. It is not my body, and the laws of men are not my laws. He will be judged and then forgotten. And perhaps we will say, perhaps even to her, she was lucky to get away with her life. To live to be raped again.

The truth? We are all fair game. The night will not hide us. There are no men we can trust. The sperm always dries on our skin.

We are lucky to be alive.

M. Parker




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Seattle Women Organizing

Union W.A.G.E.

Where to organize? In existing unions which have traditionally ignored the needs of women, even most traditional female jobs? Should women workers create their own independent unions?

It's a question which the new Seattle Union W.A.G.E. (Women's Alliance to Gain Equality) chapter is

asking. And according to member Lee Mayfield, "There's more than one way to do it." She and three other women began the Seattle chapter last fall after attending a West Coast Working Women's Organizing Conference in San Francisco, where the many possibilities to which she alluded were discussed. Recently, she said, Vancouver

clerical workers at the University of British Columbia succeeded in organizing an independent union—"a real union with a contract." The Seattle Union W.A.G.E. members now only numbering about 10, have invited the Vancouver organizers to do a presentation this fall in Seattle. Their contract, said Mayfield, had a provision which only a woman-oriented union would contain: time off for union meetings once a month.

Mayfield explained what has always been a special problem: "Often it's hard to organize women because they have families to take care of after work, and they can't make union meetings."

Seattle Union W.A.G.E. is interested, especially, in organizing clerical workers. Over half of its 10 members are office workers. "And nationwide it's one of the areas of greatest action," said Mayfield. "Of course, it's also one of the areas of the greatest problems. The existing unions, very frankly, have been uninterested." The clerical workforce is a rapidly expanding one, with over half of the women workers in the U.S. filling its ranks. Special women's organizations have been organized else-

where—9 to 5 in Boston, Women Office Workers in New York.

Union W.A.G.E. began in the Bay area in 1971 and publishes a bi-monthly newspaper with information on working women—strikes, organizing attempts, books, history. Included in the paper is a description of the group—"a non-profit, politically non-partisan organization of working women, including those unemployed, retired and on welfare, fighting discrimination on the job, in unions and in society."

Striving to build a national organization, it is dedicated to equal rights, equal pay and equal opportunities for women workers. Included in its goals are such things as: fighting racism, free abortion on demand, raising special women's demands (paid parental leave, child care facilities), a minimum wage of \$4 and a 30-hour work week.

Interested Seattle women may contact Lee Mayfield, at 323-4640, or attend the bi-weekly Wednesday night meetings, 7:30 p.m., at the downtown YWCA, 1118 5th. The next one will be Sept. 1. The newsletter and national organization can be contacted at P.O. Box 462, Berkeley, Ca. 94701



The Womyn's Poetry Theatre, left to right: Mary, Barbara, Vicki, Annie, Marilyn, Jean. Photograph by Bonita Corliss

Womyn's Poetry Theatre

"Poetry readings are boring." With that general consensus, a number of Seattle women have formed a Womyn's Poetry Theatre and are preparing their first production, "The Common Woman". They use that Judy Grahn poem as the central, unifying concept, adding "favorite poems" around the theme.

The group is using music and movement "to get the actual meaning and content across which a reading just doesn't do," explained one of the performers, Nancy Bennett. "It also can break down that division between the reader and the audience," she added.

Director Mary Schulz explained that the group is "essentially scripting—putting poems together we want." But that is only one part of the feminist process.

"We are trying to create feminist theatre—do something new," said Schulz. "We know ways we don't want to work but have few examples of how we do want to work." Decisions are made by

consensus, and the roles between director and performers have been broken down. The choreographer, flutists and guitarists also share in the group's decision.

One of the women who'd never been a performer before, Vicki S., said, "For me it's really important the feminist process goes on, that we share skills and criticism."

"The Common Woman" will be performed during the CHAOS festival in September and October. It may also be performed at and/or gallery and the Women's Coffee Coven in the fall. Persons interested in working with the group or helping make theatre arrangements, should contact Mary Schultz at 324-5565 or Bonita Corliss at 329-9351.

"I stopped doing sexist theatre one and a half years ago even though it pays well," said Schulz. Commenting on the difference between traditional and political theatre, she exclaimed, "How much joy and enthusiasm people bring to things they believe in."

I love people who harness themselves, an ox to a heavy cart, who pull like water buffalo, with massive patience

My head is a switchboard where crossed lines crackle.

Who strain in the mud and the muck to move things forward, who do what has to be done, again and again.

My head is a wastebasket of worn ideas

I want to be with people who submerge in the task

Press my fingers and in my eyes appear credit and debit. Zing.

(from *The Secretary Chant* and *To Be of Use* by Marge Piercy, as used in *The Common Woman*, a production of the Womyn's Poetry Theatre.)

Shelter for Battered Women

A \$100 fine leveled on a wife beater in King County by Superior Court Judge David Horowitz set a legal precedent and increased the Trust Fund for Battered Women when he ordered it turned over to the fund. Temporary director Shirley Kaplan said that they now have \$1000, with \$1400 more promised towards the establishment of a shelter for battered women in Seattle. They've also been promised furniture and food.

"We feel very pressed to get a house," said Kaplan, adding that she felt it would happen "any day." Plans for such a shelter have been in the works for over a year, since a report by COPA (Council of Planning Affiliates) and the Office of Women's Rights pointed out the urgent need for such shelters. It has been estimated that each month 60 women in the Seattle area are seen by various agencies, with the actual number of abused women three times that number.

Although the Salvation Army is opening a shelter in Greenwood, Kaplan said "It isn't even a scratch on the surface of the need."

The most critical need for abused women is emergency shelter, according to the COPA report. Finding the way out of a domestic situation in which a woman is beaten is what such shelters must offer, which means financial assistance, legal aid and housing referrals if she wants to leave permanently.

Shelters will not be paid for by fines given to husbands who beat their wives, though, because the law generally does little in that area. "Men own their wives," Kaplan explained. "Domestic assault is still with us. . . It's carried on from generation to generation. The typical family background . . . is that it's an ordinary thing to beat up the wife. It's permissible conduct."

For further information and contributions, contact: Battered Women Trust Fund, 4759 15th Ave. N.E., Seattle, 98105, 522-1955.

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You maybe investigated!

The Welfare Department has stepped up investigations of Welfare recipients. The Washington State Legislature recently appropriated \$3900 to pay for a toll-free "Welfare Fraud Hot Line," which is now in operation. People can call this number (1-800-562-6906) to turn in "welfare cheaters." After a month in operation, the "hot line" has over 300 calls--none of which has led to a solid case of welfare fraud. That means hundreds of innocent people are being investigated.

Most welfare investigations are started from "tips" from anonymous callers, often ex-spouses and vindictive neighbors. Thus, as long as you are on public assistance, you are vulnerable to investigation.

Most people who are asked questions by a welfare investigator try to over-explain things. You must remember that it is the investigator's job to recoup money for the Department. They are skilled in police-interviewing techniques which may lead you to say things you do not really mean to say.

Even if you feel you are entirely innocent, the only safe thing to do is to refuse to talk until you can get advice from an advocate or an attorney.

When you are under investigation, you have important constitutional rights. Use them! Do NOT WAIVE YOUR RIGHTS. You may be asked to sign a statement before you are interviewed by an investigator. The statement explains your rights. You will be asked to give up your legal rights by signing the statement to waive your rights. DO NOT SIGN IT, and DON'T SAY ANYTHING. Tell the interviewer you wish to see an attorney or a Welfare Rights Advocate; then leave and contact Welfare Rights or Legal Services.

Anyone being investigated has the right to remain silent and the right to have an attorney present when being questioned. These are valuable rights--don't give them up! You can get an attorney--free--at Legal Services, or have one appointed for you if you don't have one.

If an investigator comes to your house without an appointment, you do not have to let them in or talk to them--don't!



If you are under investigation, you may not get a check one month for no apparent reason. When you call, you may be told to come in to the office to pick up your check. Then, when you come in to pick up your check, you are told that an interviewer wants to talk to you. If this happens and you are asked questions about your past assistance or living arrangements, refuse to answer and seek help. Your check cannot be withheld for not talking to an investigator--although you may be told otherwise.

When the investigator asks you to waive your rights, he may say he won't tell you why you are being investigated until you sign the waiver. Or he may say he will turn you over to the Prosecuting Attorney unless you sign. Or he may threaten you with going to jail or losing your assistance check. These threats to try to get you to waive your rights and talk. Do not give in to these threats.

If you are asked to answer questions that are beyond the scope of routine verification, or if you are asked to sign a waiver of your rights, simply refuse. You can say, "I don't want to talk to you until I consult with a lawyer. I will have him or her contact you. Goodbye."

Know your welfare rights

The welfare office has a special unit to do investigative work. Your regular financial or caseworker does not do investigations in most cases. The investigative unit is called "VOCS." (Verification of Overpayment and Collections Section)

If you are called or sent a letter asking you to come in for an interview before your regular six-month eligibility review and you haven't reported a change in circumstances, you may be under investigation by a VOCS worker. Currently, Candy Johnston and Alice Karuza are VOCS workers, but it varies. Before answering any questions, contact Welfare Rights or Legal Services.

In Whatcom County, the man from the Office of State Investigation (O.S.I.) is Dan New. If Mr. New asks you any questions, you are definitely under active investigation for fraud. Do not talk to him or waive your rights. Contact Legal Services immediately.

If you have already answered questions or have been told that you have an overpayment, contact Welfare Rights about a fair hearing--or request one yourself. Very often, the amounts of overpayments are disputable, but you may need help to assess this and to arrange payment.

Although all this seems like drastic action when you feel you are really innocent, welfare regulations are complicated and always changing and there is always a lot of mis-information about them; so, it is possible to be breaking some rule without realizing it--or to be made to feel like you are. So, be safe and get help.

WHERE YOU CAN GET HELP

Welfare Rights and Resources, 314 E. Holly, Bellingham (Tel. 734-5121; 384-1470)
Northwest Washington Legal Services, 203 W. Holly, Bellingham (Tel. 734-8680; 384-4020)

HALL-TYNER

ELECTION RALLEY
September 21 7:30 p.m.
Paramount Northwest
901 Pine, Seattle

SPEAKERS:

ANGELA DAVIS
for the Hall-Tyner Campaign

GUS HALL
Communist Party candidate
for President

FREE ADMISSION
for information: 322-2530



BLACKBERRY WINE

This recipe is for 1 U.S. gallon and may be multiplied.

INGREDIENTS

4 lbs. blackberries
2½ lbs. white granulated sugar
1 gallon water (128 oz.)
1 level teaspoon Yeast Nutrient
½ teaspoon Acid Blend
1 Campden Tablet
½ teaspoon Pectic Enzyme Powder
Wine Yeast

WINE ART AND BEVERAGE

EVERYTHING FOR THE
HOME WINE & BEER MAKER

EQUIPMENT

primary fermentor
secondary fermentor, gallon jugs
or carboy
fermentation lock to fit secondary
fermentor
siphon hose
hydrometer set
acid testing kit

1314 bay st



To My Mother, Sisters, Daughters, and All The Lovely Ladies

There are Mad Women in the streets,
I have seen the flesh hanging to their knees,
And now I can hear wooden spoons
Cackling on every corner
In a shell game, a bone game,
Playing an ancient tune.

Oh, my sisters, my mother,
Remember when we snatched turtles
From the stream
And caged them in washtubs,
Then abandoned them to their metal prisons,
And combed our minds,
Preparing for the Million Mirrors
Waiting;
And when we returned from the carnival
Of town, they had inexplicably disappeared
From their tin islands. . .
Leaving us an echo of scraping claws,
A strong seasnake smell,
And visions of hidden belly mandalas
Dragging across the earth
As they agonizingly pulled their
Burden to wash
In the sea,
In that slow sea.

Somewhere on some sand island
they are still sadly pulling,
While, oh, my ladies, you are
Strung all together so tightly
With tortoise shell, and I can
Hear the wind blowing through
You with a clattering on the streets,
And, yes, a faint whistle of the sea, . . .
And this poem is a paper shell . . .
A paper turtle heritage,
(Part of our slithering genealogy),
Confetti for my daughters' daughters
To sprinkle in their hair,
To toss to that humpbacked dowager
Who can teach us a thing or two
About escape and where to go
And what to do when we get there.

Think of them all, heading for the great Healer,
Longing to fly free again in that wet, deep Home
As slow and immense a flight
As an astronaut swimming in space,
As strange as the moon
That calls the sea
In a slow green
Vanishing.

Listen,
You can hear them
Crawling
Through the streets.

-anne mc millan

collective bookshelf

It seems that bibliographies about women and about politics abound. We have seen those, and drawn from them in our lives. But the best 'bibliography' includes those books we lend to friends, give as gifts and talk about. In producing this issue, many of these books were mentioned, and the 'invisible bibliography' became verbal. We all agreed it was an excellent idea to create our own bibliography and to share it. What follows are the books we feel have been most important to us in our political and feminist development.

The Mandarins. Simone de Beauvoir writes about post-war France among the left intelligensia. The sexual-political issues are not always so removed from ours in the 70s. It revolves around an independent political newspaper, attempts to formulate a new Left party, so all Passage readers (and workers) are guaranteed to love it. Take it on your vacation or save it for a rainy week-end.

Woman +Woman: Attitudes Towards Lesbianism, by Dolores Klaich. Perhaps the most candid book to come out on lesbianism, Klaich goes beyond **Sappho Was a Right-On Woman**, adding a great deal of depth to lesbianism. In "Sex and Psychology," she sweeps away the psychoanalytic cobwebs of Freud; in "Historic Witness," she traces the impact of some major lesbian writers on the culture—Sappho, Stein, Collette, Woolf, and in "Contemporary Voices," she ends on a most positive note with interviews and a look at the possibilities of the future.

Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century, by Harry Braverman. This book explains the growth of clerical and service industries and gives all those "shit jobs" a vaunted place in the structure of monopoly capitalism. The book is tedious, in places, if you aren't versed in economics lingo, but worth wading through. It explains, in scientific terms, the development of "management" for capital expansion and profit and how the creativity of labor has been systematically stolen away from the laborers.

Images of Women in Fiction: Feminist Perspective edited by Susan Koppelman Cornillon. This collection of essays addresses the works usually cited as "feminist"—Woolf, LeGuin, Millett, and approaches standard classics with depth and insight. The chapters, *The Woman as Heroine, The Invisible Woman, The Woman as Hero, Feminist Aesthetics*, lead from early lesser known works right up to Kate Millet battling Norman Mailer.

Rubyfruit Jungle by Rita Mae Brown. Rita Mae writes a delightful, semi-autobiographical tale of a lesbian growing up in America. The story is real to many women, telling of the delights and hard times of life as a lesbian. This book is hilarious and heart-breaking and a must to read. (Give it to your sister, after you tell her you're a lesbian).

Collected Works, by Adrienne Rich. Although she must speak in what she names the "oppressor's language," Rich has been speaking powerfully and directly to women for years. My favorite poems are from her book **The Will to Change**, but reading the collected poems I made some rediscoveries of earlier pieces.

Monopoly Capital by Baran and Sweezy. Originally written as a textbook, MC is a book to be studied, not just read. The economics are difficult at times but worth it. This book is a perfect work for a study group.

The History Book, translated from Danish by Carol Baum Schmorleitz; written by Pal Rydberg, Gitten Jonsson, Annika Elmquist, Ann Mari Langeman

Based on a feature-length cartoon film made for Danish grade schools, this book is a complete re-education for anyone who ever studied traditional Western history. It is very simply written, yet incredibly clever, a survey of history from feudalism to slavery—through modern times all in cartoon form with a Marxist perspective.

To Be of Use by Marge Piercy. The best thing she's ever done. Whenever I get depressed, I pull out this book and reread it.

Detroit: I Do Mind Dying, a Study in Urban Revolution, by Dan Georgakas and Marvin Surken. Journalistic analysis of the short-lived heightened class consciousness among the auto workers. Newspapers, electoral politics, black nationalism all combine for an inspiring and complicated overview of Detroit in the late 60s and early 70s. If you have any ideas that all blue collar workers have been paid off, or that they have it easy, read this book.

Four-Gated City by Doris Lessing. This giant story encompasses issues of class and sexism, war and peace, present and future, sanity and madness. The story of Martha is a tour de farce of a woman's strength in dealing with a world sometimes within her grasp, sometimes beyond comprehension and Lessing's visions of the future are more than possible.

Kollwitz by Otto Nagel. The most complete collection of this German expressionist's work and an insightful biography by a man who knew her. The most inspiring aspect of her art is her sensitive portrayal of the fragility and strength of her subjects and the love she feels for them. She was dedicated to socialism even in the face of Hitler's fascism. Because she used her art for political purposes (posters, radical newspapers, etc.), it was a part of Hitler's "Degenerate Art Exhibit." Her art is timeless.

A Wrinkle in Time and A Wind in the Door, by Madeleine L'Engle. These books are wonderful for everyone, but especially young girls and their mothers. There's a female heroine who saves humanity in a galactic sense—a great introduction to science fiction incorporating a visionary, ecologically aware and mystical feminist viewpoint towards life, all blended into an exciting and beautiful plot. Available in paperback.

Women in Vietnam, by Arlene Eisen-Bergman. This book is full of information and inspiration. Especially useful is the organization of the Vietnamese Women's Union. Readable and always interesting, it brings home the struggle against U.S. imperialism and the crucial role of Vietnamese women.



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| Between Myth & Morning | The Way of All Women |
| Women Loving | The Descent of Woman |
| Vaginal Politics | After You're Out |
| The Woman Alone | Autobiography of a Sexually Emancipated Communist Woman |

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The Real, Live Lily

"Ms. Tomlin, ten minutes." An eleven-foot video screen shows Lily Tomlin luxuriously shaving every inch of leg, furiously plucking eyebrows, guzzling beer and brushing teeth—of course rinsing away the Crest with more beer. Cut to shots of the audience. Inaudible exclamations of "Oh no, that's me!" and embarrassed giggles drowned out by louder, nervous audience laughter. How does one react to Lily Tomlin, clad in satin reading *Psychology Today* while continuing to pluck away?! Cut to scenes of Seattle—Lily Tomlin at the Space Needle, Seattle TV news clips, commercials. "Ms. Tomlin, you're on." Lily Tomlin is seen exiting from the "star's" dressing room, slinking along a wall, guzzling more beer, peeking at the audience, snorting coke and coming out on stage—simultaneously on video and through the real curtain. "Ladies and gentlemen, **The Real Live Lily Tomlin TV Show!**"

So began Lily Tomlin's July 30th Seattle concert at the Paramount Northwest. My ticket had been purchased weeks in advance, yet the usual pre-concert excitement was missing. Perhaps it was the minimal publicity. Mostly I was wondering how long I could listen to one person talk—after all, a comedy concert? At 7:00 I walked into a sell-out crowd. At 11:00 I walked out in love with Lily Tomlin.

The woman is a whirlwind, a heavy zap of energy that simply does not quit. Happily, my "stand-up-comic" concert was nowhere to be found. Tomlin is a media genius. The video screen was used throughout the concert, showing, among others, Lily Tomlin as a Detroit adolescent, Deidre Dutton the Hollywood reporter, Lily's TV commercials, but mostly Lily Tomlin on stage. The video close-ups afforded everyone a front-row seat—and every nuance of Tomlin's highly expressive face was there for all to see. Seeing Lily Tomlin adds whole dimensions to her humor. She uses her body in amazing ways—constantly changing posture as she flits from character to character, actually looking like a different person. And constantly she moves—falling down, pausing and hitting the audience with, "I notice none of you asked me what happened."; or rolling around on the stage, hanging her head off the front and asking, "Don't you love my luxurious and abundant hair?"

Since her years with *Laugh-In*, Lily Tomlin's humor has changed. She does not rely on sexist, racist or ethnic routines. Instead, she lifts pieces of American culture, adds her unique and feminist interpretation, and presents us with an American scenario. They are invariably funny, but more often than not, her humor is bittersweet and the laughter is undercut with a strong urge to wince at the pain. She is a black humorist of the best sort. An early bit from her concert demonstrates her exceptional ability to balance the hilarity and horror of life. As Judith Beasley, the housewife from Calumet City, Illinois, who does TV commercials "Hi! I am not an actress, I am a real person like you." Judith calls her son Billy for dinner, all the while dodging guns and grenades thrown by the invisible kids playing war. She finds her son asking, "Billy, Billy, where is your leg?! This time you have gone too far—

go get your leg and come to dinner."

Her portrayal of women covered a wide range, from Bobby-Jeanine the cocktail bar organist, to Lucille the Rubber Freak, Ernestine, and of course, Suzy Sorority of the Silent Majority. One segment too real to be lightly amusing showed Lily Tomlin on stage dancing and talking with Lily Tomlin on screen as a teenager in Detroit. The high school dance "here-he-comes-my-god-I'm-going-to-have-a-heart-attack-don't-leave-me-Margo" rings so true that not enough years can dull the pain of growing up through those high school traumas—and the laughter stings.

Tomlin is an outspoken feminist and in interviews she repeatedly speaks out about the oppression of women and the roles that are so rigidly imposed upon them. Her feminism is perhaps the strongest thematic undercurrent in her comedy. In her concert she spoke about the American dichotomy of "good" women and "bad" women. Using media as the female yardstick, she explained that "good" women read about curtains, kitchens and cooking, while everyone knows that "bad" women read leering, lurid trash. Brilliantly she blew the stereotype to pieces by posing the problem of what to do about the "good" women who fear they may be "bad" women? Does that "bad" thought taint the "good" women? What to do about lurid curtains? Ending with a semantic jumble, she left the audience to deal with the absurdity, as best they saw fit.

Lily Tomlin as herself with her "I wonder if's" and "I worry about's" was superb. "I worry that something on my body doesn't look the same as it looks on everybody else. . . I worry that Jimmy Carter does talk to God. . . I worry that the CIA can kill anybody. I worry that they heard me say that. . . Mostly, I worry about being a success in a mediocre world. . . Henry Kissinger has said that power is the world's

"I worry about being a success
in a mediocre world"

greatest aphrodisiac. I wonder what it would really take for Henry Kissinger to get it up?"

The audience, which seemed to include every gay person in Seattle, brought down the house when Tomlin referred to the sixties saying, "Of course, no one was gay then." After riotous clapping and cheering, she grinned her wonderful shit-eating grin and replied, "Only shy." More crowd approval and Tomlin's sly comment, "Not anymore, huh?" And the crowd loved her.

As Deidre Dutton, the prying reporter, she asked herself about playing a heterosexual role in *Nashville*:

Deidre: I want to talk to you about your frank film about heterosexuality. Did it seem strange to you seeing yourself making love to a man on the big screen?

Lily: Ah well, I did a lot of research and by the time we began shooting I was used to it. I've seen these women all my life, so I know how they walk, I know how they

talk. Of course, I did interview some psychiatrists, but they don't have the answers.

Deidre: No, I don't suppose anyone does really.

Lily: Of course I got a lot of flack from straight liberation groups. Some thought I went too far. Some not far enough.

Deidre: Well you have your radical element in every group.

Lily: And my family said "How could you do such a thing?" People just don't understand. You don't have to be one to play one.

Deidre: I guess people are pretty amazed that a woman who looks like you do can play a heterosexual so realistically and still be perfectly normal.

Lily Tomlin possesses a keen consciousness about class in America, certainly stemming from her Appalachian parentage and working class childhood in Detroit. Nearing the end of her performance, she did a not-too-subtle dialogue between an obscenely rich Southern white woman and a poor black woman. "See that big house on the hill? My daddy paid a whole lotta money for that." was answered by the poorer woman claiming proudly and simply that her father owned the hill, owned the river, and that in heaven her black body would be clothed more gloriously than anyone's "daddy" could do.

Leading smoothly from the young black woman, after nearly two hours on stage, Tomlin launched into her marvelous "Sister Boogie Woman" routine, becoming a revivalist preacher, hopping around the stage, using every ounce of her body asking the audience, "Do you got boogie? Let me hear it!" And she heard it—performer and audience were together in espousing

Sister Boogie Woman's cry to "Don't try to be perfect! Try to be alive!"

The spirit of Lily Tomlin lingered as she left the stage and the video showed more Seattle TV banality, but the audience wanted her back. As cries and cheers for an encore grew, I wondered how she could top the evening, what could she possibly do that would not be anticlimatic. I should have known. . . Lily Tomlin came out, smiled, and stood on her head! And she left, wacky, off the wall, and, as one Seattle critic described her, "The lady is bent". Still clapping and laughing the audience began to leave, yet even the exiting from her concert had been orchestrated by Tomlin—the video burst forth with bands and fireworks and a rousing rendition of "The Star Spangled Banner".

Lily Tomlin takes herself, her audience and her culture, slices them up, puts them under a microscope—and the result is insightful magic.

-spring zoog

GIMEL BETH



midnight special

AUGUST

31 TUESDAY

(S) Persephone's PearGathering: music, slides, play, mime, dance, film, poetry; a womanifestation. 1808 18th Ave. Stonewall 7-10 pm \$1.50 donation sponsored by LRC

(S) The Phillipines: Human Rights Under Martial Law. A free public forum at Father Bruno Hicks Social Hall - University Friend's Center. 4001 9th ne.

(S) Red Earth Performing Arts Company, "Atlante" - thru Sept 5th, thurs- saturday 8pm. reservations 626-6740. Teatro Inigo (Broadway and Columbia) sponsored by United Indians of all Tribes Foundation

(S) Lesbian Health Collective pot luck party. 7031 2nd ave nw - 782-1867, 6:30 pm.

Channel 9. American Indian Artists: "Helen Jardin", the life and works of painter Helen Jardin, 8:30 pm.

(S) Committee to End Grand Jury Abuse, Potluck Dinner, 6 p.m., 4314 Densmore N.

SEPT

1 WEDNESDAY

(S) The Women's Artist Group: Board Meeting, 7:30 pm, 932 - 18th Ave. E., 325-3048. Slideshow, potluck, meeting open to all W'A'G' members.

(B) Hacienda. Spetml or 1-4th, Lumi and the Minanzi Mirimba Ensemble. \$1.50.

(B) Mucous Method Birth Control Workshop. 7:30 pm, Elizabeth Blackwell Resource Center, 203 W. 1st Holly, 734-8592.

2 THURSDAY

Channel 9. Masterpiece Theatre: "Shoulder to Shoulder", no. 106, "Sylvia Pankhurst", 9:00.

(S) An Informal Reception for Susan MacLeod's Grassworks, "Fielding Washington". 6:00 pm to 7:00 pm, 1525 - 10th Ave., 324-5880, and/or gallery.

3 FRIDAY

(S) "Women's Ensemble of Knoxville, Tennessee". 8:00 pm, Empty Space Theatre, 919 E. Pike, 324-5880, \$2.50. Reservations required.

(S) Dinosaur Club 4th Annual Members' Convention. Labor Day Weekend, Sept. 3-6th, at Dinosaur Valley near Rainier, Wa. Sept. 3 - Open Stage, artists and craftspersons get in free if displaying their wares. \$5.00 present card, good for entire weekend, \$20.00 lifetime membership, reduced to \$10.00 if bought before Sept. 3rd. Contact Dinosaur Club Home Office,

Downtown Rainier, Washington, 98576, (206) 357-9570; or, Seattle Dinosaurs Club Office, 608 - 19th Ave. E., Seattle, Washington, (206) 322-8811.

4 SATURDAY

Dinosaur Convention (see Sept. 3rd), Music: Big Horn, El Dorado, One Hand Clapping, Obrador, Ferlin Big, Magi Moxie.

(S) Bumbershoot, Seattle Center.

(S) Women's Night. Century Tavern, upstairs, (Every Tuesday and Saturday night.)

5 SUNDAY

Dinosaur Convention (See Sept. 3 & 4), Music: Jr. Cadillac, Herb and the Spices, Flying Lizards, Sweet Talking Jones, South Fork Bluegrass, Backbone, Mojo Hand.

Channel 9. "Black Perspective on the News", 6:00 pm.

(S) The Country Blues, Brian Butler, The Folklore Society, 8:00 pm, 5257 University Way N.E.; Guitar workshop, 1:00 pm.

6 MONDAY

(S) Lesbian Therapy Group, On-going therapy for Lesbians starting Sept. 6th. \$10, negotiable. Mondays 4:30 - 6:30 pm. Call the SISTER office for advance registration, (206) 522-8588.

(B) Self Help Class. Elizabeth Blackwell Resource Center, 7:00 pm. Call center for more info 732-8592.

7 TUESDAY

(B) Monthly Potluck, Elizabeth Blackwell Resource Center. 6:30 pm, 1008 - 23rd St. Come and bring your friends.

9 THURSDAY

(S) Two Openings: The Linda Farris Gallery, 322 - 2nd Ave. S., 623-1110. Linda Farris presents the work of six artists: Francie Allen, Judy Lerner-Brice, Dennis Evans, Carolyn Law, Sherry Markovitz, and Barbara Noah. Through Sept. 28th. Tues - Sat 11:30 am - 5:00 pm. Sunday 1:00 - 5:00.

(S) The Artists, 919 E. Pike, 322-9197, 7:00 - 10:00 pm, Joan Ross Blaedel, showing of her recent works on paper. Through October 2nd. Tuesday - Saturday, noon-5.

10 FRIDAY

(S) Serve our Sisters. Benefit Art Sale, Sept. 10th-11th-12th. U Village Arcade Mall, N'E' 25th and 45th N'E. For portrait appointment call Helen Beres, L12-4493.

(B) Preview Showing of First Museum Exhibit of Paintings and Crafts, Whatcom Museum of History and Art. 7:30-9:00 pm. Exhibit will continue through Nov. 7th.

11

SATURDAY

(S) Seattle Dykes and Tykes, Kidz Retreat. Sept. 11-12th, Elwha Acres. Kids, Lesbians and gay men. Call 324-3571.

(S)SISTER: Women's Sexuality Organization Workshop, "The Sex Therapies". Advances registration required. 100 - N.E. 56th, Seattle, 98105, 522-8588. 12:30 - 4:30 pm.

(S) Demonstration - Northwest Committee Against Senate Bill 1. Federal Courthouse, about 12:30 pm.

(S) A representative of the Chilean Resistance, Pedro Rojas, will speak on the current situation in Chile and the tasks of the Resistance. C.A.M.P. firehouse, 720 18th Ave., 8:00, \$1.50 donation.

12

SUNDAY

Channel 9. "Black Perspective on the News", no. 402, 6:00 pm. 7:30 - pm, The American Indian: "A Quiet Revolution". 8:00 pm, Evening at Pops, no. 711, "Judy Collins".

(S) An Opening, 2:00 pm - 5:00 pm, The Matheson Gallery, 516 - E.Pike, 322-5260. Official opening and champagne reception.

13

MONDAY

KCTS/ 9, 11:00 pm. "Almetra Speaks: The Blues", a performance by female pianist/blues singer Almetra Speaks.

14

TUESDAY

(S) Women's and Men's Sexuality Group, \$10 per session (negotiable). Thursday 7:30-9:30 pm, starting Sept. 14. Advance registration required, call SISTER office, (206) 522-8588.

17

FRIDAY

(S) Sexuality Counseling Techniques and Sexual Value Exploration, 9:00 am - 4:30 pm, Sept. 17 & 24, U of W School of Social Work, Fee \$60. Call for info, 543-5280.

(S) Original musical, "It's a free country, isn't it?" S-I Coalition Theater Group, Langston Hughes Community Center, 17th & Yesler, 8:00, \$1.50 donation.

18

SATURDAY

(S) Women's Night, Century Tavern upstairs, every Tuesday and Saturday night.

19

SUNDAY

(S) Circus (and/or, CHAOS), An Event of artists of all persuasions: video, slides, and performances. 2:00 pm - 10:00 pm. 1525 - 10th Ave., and/or gallery, 324-5880.

Miting de avance: "Lift Martial Law; Hold Immediate Elections". Filipino forum/dinner, \$1.50, Jefferson Park Recreation Center, 3801 Beacon Ave. S., 4:00 - 7:00 pm.

20

MONDAY

September 20, Monday

(S) "An Evening with Lucy Lippard", 6:00 pm, Christine Ziemnik's studio, 911 Western, at the Maritimer Building, Space no. 319. Pot luck dinner and slide show, Please bring food and utensils. Francie, 329-2375, Jan 324-8057, Cathy 325-3048.

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 pm 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 pm.

(B) Whatcom County Commissioners each Monday and Thursday, 8:30 am til 4:30 pm., County Courthouse

(B) NOW meets 4th Monday of each month at the YWCA

(S) Seattle City Council-weekly 2 pm. 1101 Municipal Building (live on KRAB-FM 107.7)

TUESDAYS

(S) Lesbian Health Collective 7pm, Fremont Women's Clinic

(B) 3rd Tuesdays-Whatcom County Planning Commission, courthouse

SCANP meets every 2nd and 4th Tuesday--Burlington, First Federal Savings and Loan, 8:00 pm.

WEDNESDAYS

(B) 2nd Wed. each month: Mt. Baker Beekeepers Assoc. meets 7:30pm 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, 8pm, City Hall.

THURSDAYS

(S) Radical Women meeting each week, 7:30 pm, at 3815 5th Ave NE

(B) Free Dental Clinic, 6-9 pm, at B'ham Technical School, 3028 Lindbergh Ave.

(B) County Commissioners--see Monday

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7. Lyon
8. Tax
9. Stein
10. Triangle
11. Nook
14. Sat
16. Encore
17. Up
18. Bib
19. D.O.B.
21. Bread
22. A.I.M.
23. A.A.A.
24. L.A.
26. Inez
28. Wheatley
31. So
32. IUD
34. Mead
35. Morgan
38. Yes
39. Ban
40. Name

DOWN

1. Bilitis
2. Kansas
3. Clafin
4. Susan
5. Oregon
6. Minh
12. Woodhill
13. de Beavoir
15. Tubman
18. Baez
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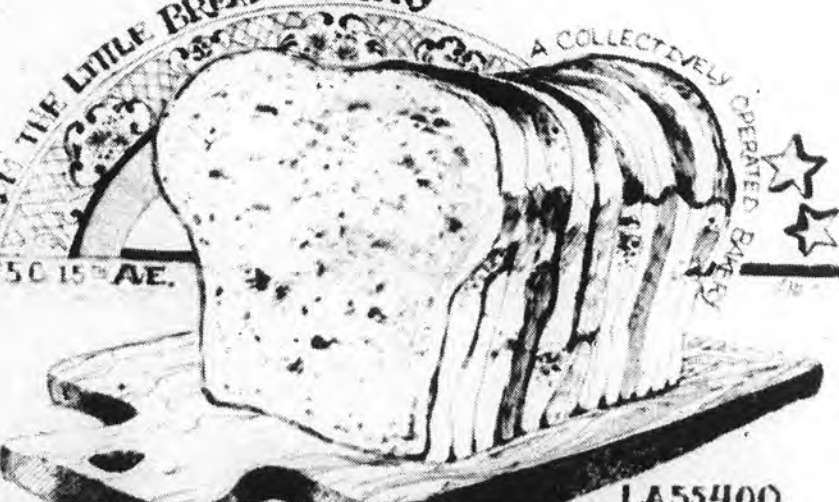
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ANNOUNCEMENTS/NOTES

The Washington Society of Poets is compiling a book of poems. If you have written a poem and would like our selection committee to consider it for publication, send your poem and a self-addressed stamped envelope to: Washington Society of Poets, 911 Pacific Ave., Tacoma, Wa. 98402

Womanshare, a women's land space in Oregon, suffered a fire this weekend. They lost one house and three women lost everything they owned. If you can send any money to help them out, they could use it. The address is Womanshare, 1531 Grays Creek Road, Grant's Pass, Oregon. 97526

A women's library is in the process of birth at the Chrysalis Women's Union, Fairhaven College. We are compiling a resource listing for this area of literature by and concerning women. One of our goals is to have a contact file of publications in personal libraries which other women can call and request to borrow. This will expand the scope of our limited budget. Would you be willing to be one of our connections? We are also seeking suggestions for titles you particularly want to see acquired. All input is welcomed. Please contact Patty at 733-8910.

Women's soccer anyone - let's start a soccer team. Anyone with any skills or know-how is desperately needed. How about a coach? If interested please contact Lyell Fox at 3106 Alderwood or leave a message at 734-8592.

Blackwell Women's Health Center, 203 W. Holly, Rm. M-12 has Our Bodies, Our Selves, new edition, for \$1.50. Come get 'em!

Whatcom Birth Association - Do you have energy to put into forming a group to support homebirth and a more wholistic birth experience? If so, contact Shony at 676-1271 or Lyell at 734-8592.

Aliya Community is now 9 adults and 2 children working together to build a cooperative farming community with a home and school for teenagers in trouble, and we are looking for people who want to get involved. We're working on the interior of the second house in our construction company, and we are negotiating to buy a piece of land in Whatcom County. If interested, call or write: Aliya Community, P.O. Box 2087, Bellingham, Wa. 98225 (206)733-4713.

Customprinted bumperstickers! Your own message printed, fast, one-day service! \$5/5; \$7/10; \$12/25; \$26/100; \$33/150; \$40/200. Colt, 145 4th, Dixon, Ca. 95620.

Peoples surveyor (licensed) needed. Please call Bill EA4-8918.

Serendipity Press, Berkeley, has published Michael Corr's book of poetry 'Brooming to Paradise' available at Capitol Hill Coop and Different Drummer.

Source, radical publications collective, needs full-time people dedicated to political change, hard work and collective lifestyle. Room/board provided. Write Box 210066, Washington, D.C. 20009.

Merle, Help. We need you back. Your (m)ailing friends.

EVERYBODY'S STORE Hwy 9 Van Zandt

"I am you
And you are me
And we are all together.

Goo-goo gajube."

ELECT JEFFREY MARGOLIS

State Senator - 40th District

State Senator - 40th District
Do- It- Yourself
Make a Sign for Margolis
Primary Tues. Sept. 21st
VOTE

Connexions

WANTED

Persons to produce high voltage humor. Even if you have but one joke, please contact Steve McConnell, P.O. Box 562, Deming, Wa. 98244.

Employed persons interested in starting a not-for-profit bookstore write R. Richardson, 1303 N.E. Campus Parkway, no. 305, Seattle, Wa. 98105

For your arc and gas welding needs, see the lady on the hill—Joan. 733-1596. reasonable.

Help! We need your lips to tape to expand meager music library. Southern rock, hard rock, jazz, blues, older releases. 734-1746 or 734-4753. late p.m. —early a.m.

WANTED: Feedback on remedies found in Joyce Prenskey's book 'Healing Yourself' or of your own self-healing experiences, and also on your experiences from the use of herbs for women and children. Contact: Wonderland Teas, 1307 Railroad Ave. (733-0517) or Blackwell Women's Health Resource Center, 203 West Holly No. M-12 (734-8592).

Learning Collective—we are looking for VW Van or a rambler station wagon for \$500-700 (or cheaper). It should be in mechanically good shape for hauling children around. Barbara 734-5814.

I'm looking for slides to include in a presentation on Women and Spiritual Struggle. If you have anything to offer in the way of slides, poetry or music, please call me at 733-0938. Mirmoha'devi.

NEW YORK FEMINIST HEADS OUT FOR BELLINGHAM



Ti-Grace Atkinson will be teaching at Fairhaven College during the '76-'77 academic year. Ti-Grace is a radical feminist theorist, founding member of N.Y. chapter of N.O.W., and author of the controversial 'Amazon Odyssey.' She plans to live in the Chrysalis Women's Co-op, a collective of women sharing living and cooking responsibilities. The Co-op is located in the Chrysalis Women's Union, Dorm 2, Fairhaven College, and is currently looking for women to join fall quarter. The Chrysalis Co-op is open to all women, offering a unique opportunity to live in a supportive atmosphere, with a healthier, cheaper mode of on-campus living. For further information, please contact Francine Goodfriend, 676-9541, 2014 H St., or Hannah Wegner, Fairhaven College.

People's Land Trust will have a meeting on Sept. 7 at 7 p.m. 2104 McKenzie.

Anyone interested in helping form a feminist karate class, call Sherry Jubilo, 1st Natural Bakery, 733-9672.

FOR SALE

For Sale—Potters kick wheel—excellent condition, with adjustable table seat and splash pan, bracket for motor, \$225. Call 935-1723.

Rams, Black and Brown, 6 mo. to 1 yr. Suffolk/Rambouillet S. Excellent fleeces. Colleen Ricks, Rt. 1, Box 176 B, Friday Harbor, Washington. 98250 378-2309

Aria 6-string classical guitar with hardshell case. Excellent condition. \$150 or trade for good mandolin. Jimmy Byhan. P.O. Box 192. Clear Lake Wash. 856-2781.

Lowa Boots "Palu" brand new—size 9 wide, narrow weldt construction combination: climbing-hiking, black, rough out leather. Best offer above \$50, contact Ron Sorenson, 1712 10th St., Bellingham.

2 speakers by quadraflex (R53) value \$100, price \$50. Contact Ron Sorenson, 1712, Bellingham

Honey—Leaving Bellingham. I have 14 colonies of honey bees to lease for the coming 1977 season. Includes all the equipment plus a mountain fireweed site. Write to: Scott Derry, 1820 Valencia St., Bellingham, Wash. 98225

We have 4 kid goats, all does, that need homes. Come out and see them and their mother. Becky and Scott, 1820 Valencia St., Bellingham.

Acme Juicer—\$50. Electric stove—\$25. Celebration Cookery, ask for Terrie or Steve. 733-2879.

PRISONER CORRESPONDENCE

Dan Jones 234530
P.O. Box 520
Walla Walla, WA 99362

Mike Bachofer 231007
P.O. Box 520
Walla Walla, WA 99362

Charles Barmes
29971 Apt. 1E12
P.O. Box 128
Eddyville, KY 42038

Andrew N. Evich 243070
P.O. Box 900 R-1
Shelton, WA 98584

Raynard Hankins 139-993
P.O. Box 69
London, Ohio 43140

Bill Hyatt
234145
P.O. Box 520, 4-E-7
Walla Walla, WA 99362

Paul Spittler 40095-133
P.O. Box 1000
Sandstone, MN 55072

Paul W. Roberts 029587
P.O. Box 520
Walla Walla, WA 99362

Max N. Bodenbach III
Box 4000, 08844-116
Springfield, MO 63802

Wayne Sanders
137-838
P.O. Box 69
London, Ohio 43140

Alfred Pace 140-361
P.O. Box 69
London, Ohio 43140

HOUSING

are you a woman seeking a supportive environment in which to live and grow? Our household is just beginning and yet has a few openings. Women exploring their feminist perspective and non-smokers preferred (though the latter is not essential). Low rent, spacious house. . . Interested? Contact Torri 734-5385 or 733-8910.

Two people wanting to rent very cheaply a rundown house, cabin, barn or whatever, preferably rural. Any leads much appreciated. 734-3418.

Looking to rent or buy small building or store suitable for craft shop 324-8918.

Desire roommate for cooperative house at 2119 I St. You may have the opportunity to live 4 other pretty tolerable folks and share a garden and a split custody cat. We are scrambling for a down to buy the place. Call 734-2824. Don't be discouraged if no answer. Will be in and out till fall.

I will be moving to Bellingham in late August or early September and will be needing a place to live and work when I get there. I've been painting for a contractor and would like a cheap old house or apartment, with a nice atmosphere near the college campus or within reach of the local transit. Can anyone up there help me out? I'd greatly appreciate any information concerning jobs or places to live in Bellingham. Melanie Bartmess, 3604 James Drive, Melairie, La. 70003

For rent, large room in older house with view of Mt. Baker, walking distance to Western, to share with lady and 11 year old son. 733-1596.

We have a room for rent. A good house for a bicyclist or musician to live. We need a person to fit into a cooperative situation with some similarity of interests. Call evenings, Ken, Cathy, Eric and Nels 676-1367.

Celebration Cookery seeks other businesses to share building - warehouse, storage, workspace.

Roommate wanted to share older apt. Room with a view \$80+. Good location near WWSC. Call Mary evenings 676-1413.

I am looking for 10 or more acres in the San Juan Islands, particularly Waldron or Shaw. I want to find something suitable for a future homestead. Call Larry at 733-4724 or find me in the B'ham Food Coop on Friday afternoons.

Is there anyone around B'ham interested in the Free Communion Church (formerly Dawn Horse Communion) and would like to get together to talk about recent changes and/or form a household of people sharing a common interest in Bubba's teachings. Call David at 676-0086.

Thanks to our Passage compañeros for the eats, treats and sweets this weekend.

**Boycott
Grapes,
Lettuce, and
Gallo Wine!**

**ED'S
BICYCLE
SHOP**

BICYCLES FROM AROUND
THE WORLD

217 PROSPECT
BELLINGHAM 733-8823