

Northwest Passage

BELLINGHAM - SEATTLE VOLUME 16, NO. 3

Feb. 7 to 20, 1977

Interviews: AIM's Madonna
Gilbert & Lummi
Chairperson Vernon Lane

Roots on TV / Ishmael Reed's
Flight to Canada

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Mideast Tensions Flare at UW

Bizarre Conflict between Arab
and Jewish Student Groups



**Rita Mae
Brown in Town**



**Barry
Commoner**
on energy, environment,
& capitalism

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Happy Valentine's Day

Serve the People

Dear Freinds,

A kudo and a request, if I may.
 Your paper is a joy to read. recently you made a decision to go back to more local coverage. Thank you. As a prisoner serving a life term I want to know that Aunt Mabel's pie won another blue ribbon - that the world is still out there and human beings in a particular place are struggling and living very human lives.

Most radical publications offer either free or reduced rate subscriptions to prisoners, yet they are remote concentrating on national, international and significant events relating to the changes we are all trying to bring about.

Your paper speaks to those same issues but puts them on a level we need to be reminded of - that it is people, real recognizable people, that our credo, Serve the People, means these individual, struggling, beautiful people.

May I also compliment you on your prison coverage. Because the federal system prohibits correspondence between prisoners we have no way to really know what is going on in other prisons. Your stories and policy of printing letters from prisoners helps us understand what our comrades in other prisons are feeling and how they are being treated. The attempt of the Bureau of Prisons to keep us isolated from the world and especially from each other must be overcome and you are helping. The law and prisons are being used increasingly to still the voice of dissent in this country. We need people like you who refuse to let that happen.

Before I make my request I'd like to tell you something that happened here.

On January 12 of this year a man was put in chains, put on a prison bus and sent east to the federal penitentiary at Leavenworth. His crime? He walked and talked and worked and planned with me.

He is a man who stands tall and will not be treated like an animal. While here he did his job, did not use drugs (oh, yes, we have lots and lots of hard drugs here), did not drink (yes, liquor is made here - we call it pruno), did not gamble beyond a pack or two (cigarettes) on a football game, did not steal (as a butcher he had access to lots of food - worth real money on the hustle here inside).

How did he spend his time? He read and studied and he walked and talked and worked and planned with me. He smiled and laughed and talked with me of freedom (he has only 15 months left on his sentence). He looked straight ahead and with cold cold eyes talked with me of death (after 12 years in prison he knows too much of death). We talked of life and death and freedom and the work



Meetings

BELLINGHAM

The Bellingham collective has general/ business meetings every Wednesday at 4:30 pm at 1000 Harris. The editorial deadline for the next issue is Feb. 14 at 12 noon. The editorial meeting will be at 4:30 the same day. Interested people are welcome to all meetings. If you can't make it give us a call (733-9672). Office hours are Tuesdays and Thursdays from noon til 3 pm.

SEATTLE

Collective Meetings — Monday, Feb 14, 4224 Bagley Ave N, 632-6496 7:30 pm
 Monday Feb 21, 1406 East Thomas 7:30 pm 323-3673
 Writers task force meeting— Tuesday Feb 15 824 13th (at Marion) 7:30
 News Editor for upcoming issue— John Brockhaus 323-3673.
 Call with events and items which need to be covered.
 Arts and Entertainment Contact Person— Brad Beck, 632-6496.
 Call with events of note.

Misc.

The Northwest Passage is an independent radical journal published in Bellingham by the Bellingham and Seattle collectives every other Monday, except in the summer months, when it is published every three weeks.

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Letters



ravenna bridge / brian siebel

that needs to be done. And when we were hassled he stood with quiet dignity and looked back at them like the animals they are.

They charged us with a very serious crime. My crime, that I did "lend to him some books and papers, to wit: 1) Pages from a Worker's Life, 2) What Is to Be Done, 3) History of the Communist Party of the Soviet Union, 4) Selected Readings From the Works of Mao Tse Tung, 5) Imperialism, the Highest Stage of Capitalism, and 8 papers." (That's quoted from my discipline report.)

The First Amendment to the Constitution says that "congress shall make no laws abridging ... the freedom of speech, or of the press ..." And the U. S. Supreme Court has long held that books are included in freedom of speech and, of course, newspapers are what was originally meant by freedom of the press.

But prisons can, and do, making the lending or possession of them a prohibited act under a catch-all Prohibited Act No. 752, "Giving money or anything of value to, or accepting money or anything of value from; another inmate, a member of his family, or his friend".

Although the books and paper - much handled, battered, and dog-eared, and sent free to me here in prison have no monetary value - the prison is right, they are indeed things of value for they tell of a system of government that says that the people who do the work should control that work that's done.

Your paper was one of those "8 papers" that were confiscated are part of the basis of the charge.

My request, that you enter a subscription to Northwest Passage for him at his new prison. Since the papers were confiscated he cannot write to you himself. Right now he is still somewhere on the bus headed east in chains. He is:

Olandis Jordan 4058-289
P.L. Box 1000
Leavenworth, Kansas 66048

The prison system has never labeled him "political" before so he has escaped the very special harassment reserved for "political" prisoners. Ironically, his association with me which now labels him political was that of teacher (him) to student (me). For his life experience has given him an instinctive grasp of philosophy and politics. His exposure to another strong comrade at another prison before he was transferred here gave him the basic theory background so that he is in many ways far wiser and theoretically more sound than I can ever be.

He can only be approached with absolute honesty and he puts a heavy burden of trust and demand for performance on anyone he's close to.

Well, I didn't mean to go and on like that. Just meant to say thank you for the paper and ask you to see that he keeps getting it.

In Love and Struggle,
Dally Moore
04851-180

Stalinist Poem ?

Dear NWP,

We would like to offer a response to the poem in praise of Stalin in the last issue. If the poem is meant as satire, we question its taste. If it is meant seriously, it demands a response.

R.A. Medvedev, a soviet scholar, wrote a fairly thorough study of the stalinist system, *Let History Judge*. For those of you who may never have read this book, here are some noteworthy quotations:

"In 1936-39, on the most cautious estimates, four to five million people were subjected to repression for political treason; at least four hundred to five hundred thousand shot. As many as a thousand a day in Moscow during those years."

"It was not Stalin who inspired the people with the ideas of socialism or taught them to read and write.... The door to education and culture was opened by the October Revolution. The great transformation would have been effected much more quickly if Stalin had not destroyed hundreds of thousands of the intelligentsia, both old and new. Prisoners in Stalin's concentration camps accomplished a great deal.... But industry would have developed faster if these millions of innocent people had worked as free men."

Like wise, the use of force against the peasantry slowed down the growth rate of agriculture, with painful effects on the whole soviet economy to the present day. It is an incontrovertible, arithmetically demonstrable fact that Stalin did not choose the shortest path; he did not speed up, he slowed down the movement toward socialism and communism."

"Genuine communists cannot pose the question in such a way: 'Which were greater, Stalin's accomplishments or crimes?' Such a formulation contains a hidden suggestion, that great merits give someone the right to commit certain crimes. It would be immoral to suggest that a man who has saved a thousand people from death receive an indulgence from history and then with impunity can kill one or two hundred innocent people. While the Soviet Union made progress in the years of Stalin's rule, it does not follow that Stalin was a staunch communist and a great Marxist-Leninist. A good army can win even under a poor commander. And, in the given case, as we have shown, the great achievements of the party and the people in the thirties and forties were achieved by them in spite of Stalin's mistakes and crimes."

Also: This poem by Osip Mandelstam, which cost him torture, imprisonment and finally his life, is possibly a more fitting antidote to Dave Henderson's ode to 'Uncle Joe', since it expresses the sentiment of a poet who experienced all too clearly the reality of

Stalinist rule:

The Stalin Epigram

Our lives no longer feel ground under them.
At ten paces you cannot hear our words
But whenever there's a snatch of talk
it turns to the Kremlin mountaineer,
the ten thick worms of his fingers,
his words like measures of weight
the huge laughing cockroaches on his top lip,
the glitter of his boot-rims.
Ringed with the scum of chicken-necked bosses
he toys with the tribute of half-men.
One whistles, another meows, a third snivels.
He pokes out his finger and he alone goes boom.
He forges decrees in a line like horseshoes,
one for the groin, one the forehead, temple, eye.
He rolls the executions on his tongue like
berries.
he wishes he could hug them like big friends
from home.

Left Bank Collective -- Seattle

Northwest Passage:

David Henderson's travesty upon poetry *The Gardener* is a crock of counter revolutionary shit. That gardener, Stalin, the master of GULAG, torturer, murderer, slayer of revolutionaries, executioner, jailer, turnkey upon an unprecedented scale, slave driver, oppressor of minorities, betrayer of revolutions, and champion of an elite bureaucracy is a brother to those other pruners and trimmers Hitler, Mussolini, and Nixon--- gardeners all.

I.F. Stone once said that all governments are run by liars. He understated the case. They are run by liars, murderers, and moral cretans. Those ersatz human beings who control the governments and command the armies of the great states are pigs, vile beyond all description."

The crimes of Stalin make the activities of the Manson family look like the sandbox play of children. When Krushchev spoke, in his famous "secret report," of Stalin's responsibility for mountains of corpses he was not exaggerating. Stalin and the other shapers of states belong to the same pig club. Gardeners? Sure they're gardeners. Here there is an oppositionist, there a deviationist, here a subversive, there a simple speaker of truth, here a threat to their authority, and there a person who cannot live without the wind of freedom--- weeds, one and all. No wild flowers can grow in the wax gardens of these gardeners. They reach out with their stranglers' hands and throttle difference, kill disagreement, and smother truth. No living flowers bloom in those gardens and the red blossoms are fountains of spurting blood that trace the trail of machine gun bullets across human bodies.

Henderson's Uncle Joe, comrade to the pig, would smile his thin, enigmatic, gangsters smile and thousands would die.

Kindly Uncle Joe -----sheeeit!
Stan Iverson
4110 Roosevelt NE
Seattle 98105

The poet replies:

*This is not it at all,
This is not what I meant, at all.*
T.S. Eliot

I think confusions over *The Gardener* spring from a mis-understanding of the poem's point of view. The poem is in the form of a dramatic monologue by someone whom we can consider, in the poem's fiction, Joseph Stalin. This does not mean that the point of view of the narrator is the point of view of the poet. The point of the poem, even as the form invites us to empathize with the narrator, is the distance between "Uncle Joe's" perception of himself, and in this poem or "travesty of a poem" he has quite a poetic conceit, and our perceptions of the narrator whom we know as one of the most ruthless men in history. "That mystery, history," as Ishmael Reed says.

This should be evident by the narrator's abilities to pass off killing hundreds of thousands of people with the remark, "See, in this soil we mix bonemeal/ from blood to bloom/ brothers and earth help our garden grow." Or the identification of this opposition as "foreign plants" and "insects". All these point to how language can become debased especially under a government which has such absolute power. The language in the poem is disguise. The poem attempts to have the narrator's seeming rationality in the poem's beginning give way to irrationality but all within the same metaphor. The poem reflects a world where "liquidation" translates as murder, where "trials" are pre-arranged frameups. A world quite like our own. At the end are we to believe this is a sane man worthy of praise? Of course not. Of course I agree with your comments on Stalin.

I end quoting a poem of Wallace Stevens, that grand old insurance man of American letters, which I think reflects on another aspect of the mis-understanding.

from *A HIGH TONED OLD CHRISTIAN WOMAN*

*Poetry is the supreme fiction, madame
Take the moral law and make a nave of it
and from the nave build haunted heaven*

*.....
This will make widows wince. But fictive
things/ wink as they will. Wink most
when widows wince.*

Haven't you been just a little high-toned?
Dave Henderson

Arab Students Under Attack

Seattle -- Members of the University of Washington's Organization of Arab Students have recently become the targets of a well-orchestrated campaign to disrupt their political activities in support of the Palestinian liberation struggle and other progressive movements.

The apparent impetus for this campaign has been provided by the Jewish Information Society, a campus group of Zionists who seem to be heavily rooted in the Greek row fraternity and sorority set.

The campaign may have gotten under way as far back as December, when the Jewish Information Society held a community meeting in a posh hall on Mercer Island, on the topic "Is the University of Washington Going To Be the Next Battlefield for Jews?". The thrust of the meeting, which was attended by a number of Arab students, was an inquiry into the activities of Organization of Arab Students (OAS) on campus.

Among the "facts" presented by JIS at this meeting was that the OAS is receiving large funding from rich oil exporters in the Arab world for their anti-Zionist work; that the OAS was "cultivating" black and other minority groups; that the OAS was an anti-semitic group. An attempt was even made to blame OAS for spray painted swastikas and graffiti on Seattle walls and University bathrooms.

One other point which was discussed at the meeting was the problems that JIS was encountering recruiting Jews to its organization and its viewpoint. This is particularly significant in the light of recent claims by the JIS that "all Jews are Zionists", and that "We are expressing the opinions of all Jews."

J.I.S. and the Daily-- A Free Press?

Things didn't really get going on campus, though, until after the winter break. In mid-January, elections were to be held for the editorial Board of the University of Washington Daily. The new Board was slated to take over control of the paper in early February.

The two leading candidates for the position of Editor were Todd Warnick and Roger Ainsley. The election itself was to be decided by the Board of Student Publications, a seven-person body which plays an oversight role for the Daily. On January 18th, it was announced that Warnick had won by a 4 to 3 vote.

What is significant about this election is that Warnick, 21, is the President of the Jewish Information Society. His predecessor, Michael Prager, has made clear his sympathy for the JIS; and at least one member of the Board of Student Publications, Jeff Heiman, is also a JIS member. Yet the argument which was made against Roger Ainsley during the campaign for Daily Editor was that, since his mother was born an Egyptian, this represented a *conflict of interest!* In other words, Warnick's leadership role in JIS didn't destroy his impartiality toward Arabs; Ainsley's mother's heritage did.

In fact, this control of the Daily by the JIS is not new; under Prager, a continuing series of articles and editorial cartoons portraying Arabs as terrorist fanatics and greedy oil barons has appeared. But as the next phase of the JIS campaign got under way, the importance of access to the University community through the Daily became more apparent. Warnick, following his election, agreed to resign as JIS president to preserve the appearance of impartiality; but when I spoke with him, he stated that he had "ostensibly" resigned, but was still willing and able to speak for JIS.

“...the events unfolding on the UW campus show all the signs of an intelligence operation against radical students.”

O.A.S. Removal from the Minority Affairs Commission

At the same time the JIS was solidifying its control of the Daily editorial position, a high-pressure campaign was launched to remove the OAS from the Minority Affairs Commission. On January 18th, the University of Washington student government (A.S.U.W.) scheduled a special hearing of the Board of Control, which oversees the activities of all student organizations. The specific purpose of this meeting was to consider a motion to remove OAS and their \$4,500 annual budget from Minority Affairs, and transfer jurisdiction to the Commission for International Students.

According to Warnick, "We're not trying to dismantle OAS or drive them off campus, or anything like that, but we think that they should have to comply with the proper University regulations." The basis for this position is that OAS is "basically a foreign student group", not an American ethnic minority. An "American ethnic minority", in JIS' view, is whatever the federal government and H.E.W. have defined it as being, and since Arab-Americans are not an "oppressed ethnic minority" according to the federal bureaucracy's regulations, the OAS is not entitled to minority money.

The practical implications of this position on OAS and other minority students are immediate and drastic. First of all, it removes the right of Third World minorities to define their own needs, their associations, and their struggles, and allows the University to impose its own definitions. The OAS deliberately chose to associate itself with the Minority Affairs Commission last year, and was unanimously accepted. The choice to associate with M.A.C. was made after a long history of conflict between the OAS and the Commission for International Students. The basis of these conflicts was the continuing collaboration between CIS and various domestic and foreign police intelligence agencies, notably the Immigration and Naturalization Service, in providing information on radical foreign students.

For this reason, OAS has vowed not to cooperate with CIS, and contends that since there are numerous Arab-Americans in OAS, they were entitled both to associate themselves with the Minority Affairs Commission, and, like other minority groups, to include foreign students among their members. All other minority groups on campus include foreign nationals in their membership.

However, the JIS is not interested in other minority groups; what they find more interesting is that if OAS were removed from the Minority Affairs Commissions, they would have to compete with approximately 50 other foreign student groups for funding, and would thus be effectively cut off from doing

numerous programs and projects concerning the Palestine liberation movement. This seems to be the main thrust of the JIS campaign.

Other Interested Parties?

But as the campaign has unfolded, it has become increasingly evident that there may be other forces, with more far-reaching ambitions, working in conjunction with the JIS. The OAS, due in part to its international affiliations, represents a well-organized and vocal support group for the Palestinian struggle; but additionally, the OAS has a long history of activist solidarity with local American minority struggles, and a history as a radical minority force on the U.W. campus. This tradition of activism, the role which OAS has played in the Seattle left, represent activity which other groups besides the JIS are no doubt extremely interested in monitoring and disrupting.

Evidence that the University was involved in the campaign to oust the OAS was contained in a Daily article, in which a top level University administrator was quoted as saying that "if the B.O.C. doesn't act on the proposal, we may be forced to take action independently." And ominously, a front page article in the Daily on January 18th revealed that the University of Washington has participated in recent minority recruitment by the CIA. At the January 20th meeting of the Board of Control, further evidence of intelligence activities emerged.

The meeting, which lasted for two hours, was primarily a heated debate between members of the OAS and the JIS. It was also a railroad; procedurally, numerous A.S.U.W. rules and regulations were ignored, despite repeated OAS challenges to the legality of the actions. And in terms of the "facts" upon which OAS was to be thrown out of M.A.C., which consisted mainly of census statistics concerning the Arab population of America and Washington State, A.S.U.W. President Chris Pearson managed to "lose" the OAS figures on three occasions, so that they were not presented to the other Board of Control members for the meeting. The OAS was not given an opportunity to present its statistics (which were taken from the U.S. census); the JIS figures were accepted at face value apparently prior to the meeting.

Many spectators and participants came away with the clear impression that the Board members, who unanimously adopted the JIS proposal, felt themselves to be under massive pressure from the JIS, and were not personally comfortable with the motion or the way it had been passed. One glaring indication of the pressure to adopt this motion in a hurry was the fact that, although half of the Board of Control seats were empty for the meeting, the appointment of new members, including several from the Minority Affairs Com-

at U of W

mision, was not handled until after the motion to transfer the OAS had passed.

The immediate response to the motion was more confusion. The OAS notified the Board within 24 hours that an appeal would be taken. Bill Daisy, the chairman of M.A.C., announced that OAS would remain under M.A.C.'s jurisdiction, and that M.A.C. would not accept the validity of the motion. In response to this, Chris Pearson froze OAS' funds until the matter could be resolved. And the Commission for International Students announced that they wanted no part of the dispute.

Police Intelligence Role?

But pressure upon the rising young bureaucrats of the A.S.U.W. wasn't the only sign of outside involvement in the dispute. There were also a number of plainclothes police present at the meeting, some of whom were apparently known to JIS. At one point in the meeting, two plainclothes detectives from the U.W. Police Intelligence unit attempted to i.d. a student whom JIS members had pointed out following a brief altercation. The student, Roy Wilson, demanded to see their identification, at which point a University administrator, Steve Nord, intervened and told the police to drop the matter.

When Wilson left the meeting, however, two uni-

that the JIS attempt to turn the Minority Affairs Commission against the OAS had failed. Furthermore, other groups also expressed support for the OAS. One such group was the A.S.U.W. Women's Commission, which submitted a letter to the Daily in support of the OAS. The thrust of the letter was that the attempt to oust OAS was not related to the question of \$5,000 being given to a minority agency, but to the fact that that particular agency had a political position opposed by the JIS. The letter further condemned Zionism as a racist ideology, and supported the Palestinian struggle.

Oddly enough, the letter sat unpublished for over a week in the Daily office until members of the Women's Commission called Michael Prager to find out why it had not been run. He replied by saying that he wouldn't run the letter unless there were individual signatures on it. Yet he had made no effort to contact the writers to inform them of this decision.

Prager then said that the letter would have to be reviewed for "possible libel". He informed Gus Jones, the member of the Women's Commission who called him about the letter, that he couldn't tell her who would be reviewing the article. But eventually the article was run, despite Prager's apparent stalling tactics.

As soon as it appeared, the JIS moved again to suppress any expressions of solidarity with the Arab students. A group called the Women for Responsible

ly asserted that her name had been forged to the document, that she had had nothing to do with it and disagreed with its contents. At least one of the other two women has received obscene and threatening letters from anonymous sources.

In response to these moves by the Zionists, the Women's Commission members agreed to meet with members of the Women for Responsible Action to discuss their demands. That meeting, held on January 31st, raised still more questions about the connections between JIS and the intelligence community.

Shortly after the meeting began, a woman began taking pictures of the pro-OAS participants in the meeting, who were being pointed out by JIS members. When the OAS partisans asked her what she thought she was doing, she claimed to be taking photographs for the Daily, although she was not a Daily staff member. When the women demanded that she expose the pictures already taken, she claimed that she couldn't, because the role of film also had "personal pictures".

After lengthy argument, several members of the OAS and the Women's Commission accompanied her to the Daily dark room, where they were told that the photographer had nothing to do with the Daily. But they were then allowed to develop the pictures on the roll, which included no "personal pictures" - only pictures of OAS members and sympathizers from the meeting. The negatives were destroyed at the insistence of those who had been photographed, but no explanation has been forthcoming as to whom the photographs were taken for, or who the photographer was.

Meanwhile, Seattle Police Intelligence spokesman Tim Burgess was quoted in a February 4th Daily article as having said, "The Seattle Police Intelligence Unit has in the past, is presently, and will in the future cooperate fully with the U.W. Police Intelligence Unit."

Who's in Charge Here?

For anyone who has read Philip Agee's "Inside the Company: CIA Diary", the events unfolding on the U.W. campus show all the signs of an intelligence operation against radical students on campus. The tactic of splitting off one oppressed group from another; the use of a wide variety of pressure tactics behind the scenes on individuals, ranging from clandestine financial support, to personal intimidation, to obscene threatening letters; and the omni-present specter of spies in every meeting, every commission and every classroom; there is evidence for all of these ploys in the events of the past few weeks.

It is readily apparent that the JIS is primarily interested only in suppressing the right of Arabs to give vocal and active support to the Palestinian struggle. But it is also apparent that the University administration, which is supplying legal resources to the B.O.C. to aid in the OAS ouster, may have broader interests: for example, the eventual dismemberment of Minority Affairs. And the interests of the U.S. government and its allies in Israel and the reactionary Arab regimes in stifling international support for the revolutionary movements of the Middle East, and keeping track of revolutionaries, is also obvious on its face.

There are too many indications of unseen power behind the frequently ludicrous maneuvering and posturing of the JIS and Board of Control to dismiss it all as paranoia. The question which remains is this: who are the brain police?

-Wayne Parker



leftist
israelis
demonstrate
against
their
government
in
jerusalem

formed U.W. Police officers approached him and handcuffed him, telling him he was under arrest because of a complaint supposedly filed by a University sorority woman the night before. That this "complaint" was a fabrication is substantiated not only by the abundant alibis provided by friends of Wilson who were with him the previous evening, but even more positively by the fact that he was released on the spot as soon as he provided his identification to the two police.

Women's Commission Under Attack

In the days following the meeting, it became clear

Action, made up of Zionists, was hastily formed to attack the Women's Commission's letter. Several different tactics appeared in this attempt.

The first of these was an attack on the right of the four signers of the letter to speak for the Women's Commission. This took the form of letters to the Daily demanding that a retraction or clarification be issued, and that the four women resign from the commission for "abusing their authority".

Behind the scenes, however, other pressures were being put on the members of the Women's Commission. One member, Mary Ellen Hunt, resigned rather than face ongoing harassment; another member, Karen Aquirre, who had been present both for the drafting of the letter and its delivery to the Daily, sudden-

Native American "Survival School" Founder in Seattle

'The Singing Now is Tribal Youth'

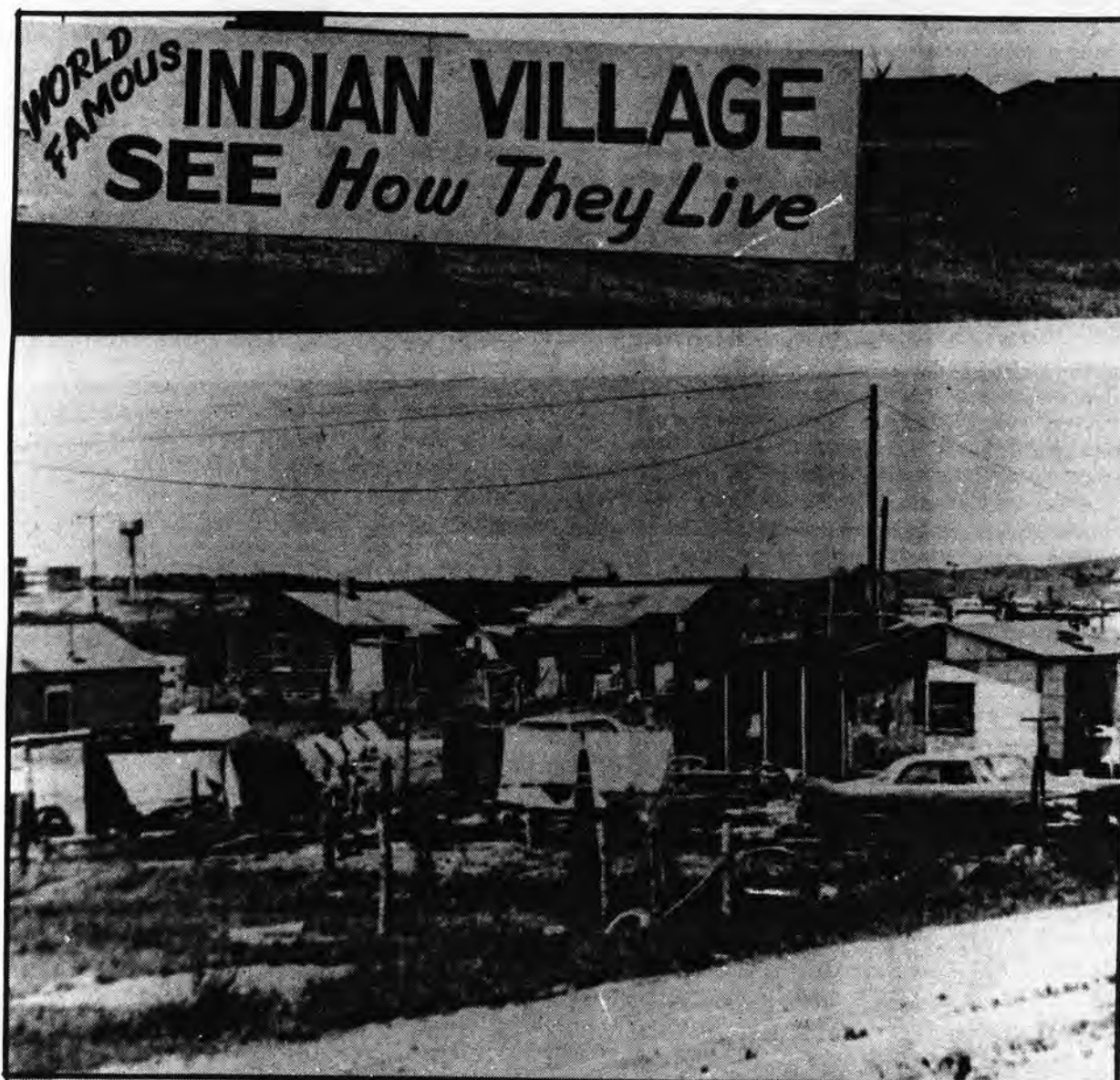
When we first heard about her, we thought she was ten feet tall and would come sweeping into town like a giant bird in flight. Madonna Gilbert was one of the founders of AIM, she was a defendant at Wounded Knee, she founded the survival school in Rapid City. She was super woman and some of us had only a few days to arrange a speaking engagement for her. But when we met her Monday morning she turned out to be only 5'5" and strikingly at ease. She's a soft-spoken woman, sometimes barely audible and at other times her laughter sounds in one's ears minutes after it has stopped. She's intense and excited when she talks about her "kids" and there seems to be an endless reservoir of hope when she tells us that Native people are no longer afraid to use the word sovereignty and mean it. Madonna is all of those things that would make her FBI file look impressive, but what we felt most from her was not the superstar, but the beautiful, warm, open woman we wanted to get to know.

During the many hours Madonna spoke to us several things seemed to stand out as the most significant points in her interpretation of the struggle. Issues of sovereignty are central to all people's struggles. (Madonna doesn't like to use the word self-determination because even the BIA uses it.) But the unique thing about the Native American movement is that they have a land base in this country. The issues therefore center around treaty rights and the right to have the land and use it in the way the people living on it see fit. The treaties, Madonna claims, were never broken they were only violated. What needs to be done now is for the U.S. government to finally look at the treaties and abide by them.

"After Alcatraz and Wounded Knee we got to know there was a whole world of people out there, not just the stereotyped red-necks we knew from South Dakota." Before, it was a big thing to even move from one district to another on the reservation. Lots of people never left the reservation at all. But now, Madonna says, things are changing. People are aware of what's happening in different places and talking about an Indian nation. Recently the importance of the international movement of Third World people was realized by the Native American Struggle. "Things will never be the same again. The power balance has changed."

It's very clear from listening to Madonna that she has no regrets about the passing of the days of isolation. The young people growing up aren't as scared anymore and are open to change. The survival schools are a good example. There are six of them united in a federation, but there are also other Indian schools built on similar principles. "They call these schools alternative, whatever that means. But this is just a straight education label." With the younger children, (the school goes from preschool to GED) academics, basic skills are taught. Most of the children are bilingual, so they are taught how to read and write in Indian and in English." In the white schools, the Indian children are kept back and not allowed in first grade until they can speak English.

With the older ones most of whom have dropped out of other schools, "We don't teach Indian culture or language, they already have it. We just reinforce it. Most of the kids have dropped out of other schools because they are bilingual and the schools don't deal with that, and because of the racism. We just try to teach them how to survive." Part of survival is a matter of organizing so everybody has a say in running the school, parents, students and staff. The older students have divided up into four committees: legal aid, natural resources, prisoners' rights, and spiritual.



Information on what's happening is just made available to the students. Anything that happens within the state: trials, demonstrations, etc., the kids go to. They are taught about the legal system including what to do when arrested. The Indian kid has three or four rap sheets (arrest records) for the same act (ripping off a pair of socks or a loaf of bread) as a white kid because of various jurisdictional rules. About the legal system, Madonna says, "Average people don't understand it, let alone kids run through it like cattle. We watch the national news and the next day we pick it apart. When we can't get somewhere we reenact it."

There has been a news black out on Native American issues, so special efforts have to be made to keep in touch with what is happening elsewhere. "They don't want people in the Dakotas to know what is happening in Seattle, because it might reinforce the solidarity and unity that we already have."

Continuing on the topic of the news, Madonna told of a new TV station which recently blew into Rapid City complete with its "raring to go" east-coast newsreporters. "They're trying to go Hollywood in Rapid City so we called them up and told them about a demo in support of Angie Longvisitor who had been arrested after the cops came busting into her house without a warrant. She's in jail now because the bail was set at \$10,000. The reason she's being held seems to be that the judge is afraid she won't show up as a witness for Leonard Peltier's trial. Of course the seven previous times she was subpoenaed she always

showed without any coercion, but this is just the way the South Dakota courts work. Madonna told of how the kids at the school would all be taken down to the demo but had to eat lunch first. But ACTION news was at the federal building right on time. There were about three women and a couple of kids there, too, waiting for everyone else to show up. Much to the amazement of the newspeople the Army was called out, the doors were sealed, and the Federal Building, teeming with cops, was shut down for the day. The newspeople freaked out. Here were three women and children and all of this was happening to protect the Federal Building against them? ACTION News gave it a 5 minute spot, a first in the history of Rapid City's coverage of Native American struggles.

Needless to say, the school has been accused of being too political, of politicizing their kids. "If you call the truth brainwash, well, then, ok that's what you call it. 'We're busy politicizing our kids.'" A good example of what happens at the "We Will Remember Survival School" is a project of the natural resources committee. The students started by wanting to check things out on their land. They found a booklet put out by the Bureau of Land Management on surveys of natural resources in North and South Dakota. From that they learned that there were natural gravel beds and natural gas on the reservation. But it seems, that that particular section of land was leased to the government for a gunnery range during World War Two with the promise that it would be returned after the

war. Later, Dick Wilson, former tribal council chairperson, signed over that same land to the department of Interior to make it a part of the Badlands National Park. Of course, the people on the reservation were never told of the gravel or natural gas that was found there. The tribal lawyers are now getting hold of that information and sharing it with other people.

Few Dropouts

Projects like this one account for the fact that there are almost no dropouts. This stands in sharp contrast to the extremely high dropout rate at other schools. Students come to the survival school unrecruited, and are asked to try things out for a week or two. Sometimes it works, sometimes it doesn't. There are many more students that apply than the school can take.

"In the survival school we talk Indian. The kids have a say so in running the school. There's not a lot of pressure that they have in public schools." In Rapid City, Madonna says, the schools are really bad. There are the police officers hired by the school. They're supposed to be liasons between the community and the school, but, "All they do is bust kids." What happens nine times out of ten is that the kids don't want to go to school anyway, so they drop out. "There's not that overwhelming urge for the kids to go to school because what alternatives are there anyway?" Remembering the history of her own education, Madonna characterized what is most offensive to Indian children about the white run schools they're forced to attend. One Catholic high school she attended "was run exactly like that campus over there--Purdy."

The people at the school don't think that authoritarian behavior is a necessary part of the educational process. There is a schedule--people want to come in and see it--but it changes regularly: daily? weekly?, depending on what comes up. When State authorities said they had to take attendance records, the school responded, "we do not--are you kidding?",

and that was that.

Competition is another thing Indian children have a hard time dealing with. "With Indian people there's not that drive to crawl over everybody else to be number one. You don't put yourself out there for personal gain." Again, Madonna remembered her own education. "There was always the attitude that white kids were superior and we accepted it."

Teachers, many of whom didn't even know whether the students were Sioux or Apache, came to the school with the usual racist condescension, knowing nothing of the culture of the children they were teaching. When the Indian students wouldn't read out loud in front of the class, the teacher would say aloud to the half-Indian class, "I don't know what's wrong with these kids."

"Indian parents want their children to be educated, but the educational system has always been negative for them." For Madonna, it all ties in. Third-rate education for Indian children in BIA schools, Pine Ridge Reservation Land leased to white ranchers, and natural resources exploited by capitalist corporations are all part of one struggle with different fronts. "We are trying to show them (young people) by example that you don't need the government handouts and owe your life to the BIA." The accusation that AIM and the survival schools are "just a bunch of commies" is hardly new to people in South Dakota. So the kids at the school tried to get at what the word communist meant, and they came up with the word "community". "We understand the word community, 'us' instead of 'me', because we have always lived like that. That's the way things were with us before we were so rudely interrupted by the Reorganization Act (1924)."

In a similar vein, the Indian people in S.D. have learned to deal with non-Indians who participate in the struggle. Particularly as a result of Wounded Knee, non-Indian people who came in have not been such a big issue since Indian people got used to it. "People don't stop to think well, who is this white person. If you're there, well, you care. If you're working, well, there are people who are sincere and we gotta get on with it. Back home it's cut and dried. You know who

the red-necks are. The people who have come, they are the 'Indian lovers' or 'commies' and catch flack along with everybody else. We even have non-Indians working in our school, because they are needed."

The survival schools, like the American Indian Movement, are expanding mainly because they work. No matter how much money the BIA pours into other schools, which means mainly beautiful buildings, the kids are dropping out. At one point the survival school got some State money. During that time there were constant questions: What do you mean you don't take attendance? Don't you have a schedule? And then there were the styrofoam packed free lunches which the kids wouldn't eat because the carrots didn't look like they were real and the food tasted like plastic. "So now we give them peanut butter sandwiches and food they know."

The school's plans for the immediate future include a move on to the reservation where they have gotten 160 acres in the Porcupine district. They've also gotten fifty head of mustang from the Bureau of Land Management, buffalo from a restaurateur who has the biggest buffalo ranch in the country, some chickens, geese, etc. And there will be a community garden, an old Sioux tradition of collectively keeping a garden to feed the community. "It's small," says Madonna, "but it's a beginning. It's teaching them how they can survive."

The State of South Dakota won't accredit the school, but the Survival School doesn't care much. They are interested in teaching Native American children how to survive in what is still essentially a white man's world. They are also trying to teach the children how to fight against that world, and how to change it. Presumably leaders will come out of these schools. But the Indian concept of leadership is not a matter of a vanguard, of who you are, or who you can beat out. "It's more of how you do for people, than what you say. It's just the idea of what you're doing for the people, not what you've accumulated for yourself. It's hard to put into words."

helene ellenbogen
diane pasta

An Inner View of Vernon Lane

Although truth is clear, sometimes it is silent. It can be temporarily muted yet eventually the heart's counter-pressure releases all silence to speak. Silence is the reality we share with the Spirit.

When the Lummi Indians announced plans early last winter for the construction of a sewer system and breakwater floats on and around their reservation, they were merely exercising the natural right of self-determination and self-preservation. Something that lives within us all. Yet the public and political response they received unleashed a river of legal hassles designed to frustrate the Lummi's existence as well as growth.

At the core of this resistance seems to be the mayor of Bellingham and the Whatcom County Commissioners. They make no effort to conceal their racism and greed. The Lummi's active participation in their own lives is perceived as a threat by these small-time politicians. Although the Lummi's jurisdiction (and capability) is clear and right, it is used as an issue to smokescreen the non-Indians' racist fears and ignorance. County commissioner Terry Unger has been quoted in the Bellingham Herald as referring to Lummi workers as "a bunch of drunks." Betty Nesbitt, one of three commissioners of Whatcom County Sewer District No. 2, whose members are the non-Indian landowners on the reservation, has stated flatly, "We will control our district. The system will not work efficiently if they operate it on their own. Look at their track record. Can you point to anything they have done efficiently?"

The Economic Development Administration denied the Lummi's application for \$2.1 million last December, money they sought to construct their sewer system. Undaunted, they are seeking the money elsewhere. When the EDA granted the Lummi \$835,000 for the construction of modular float systems, Bellingham's may and



eileen kirpatrick

the county commissioners demanded that the EDA drop the Lummi Tribal Council from their list. Mayor Hertz has called it money "going down the rathole." At the same time Hertz and the commissioners demanded that the EDA reconsider Bellingham and Whatcom County's joint application for 1.9 million to remodel the courthouse and city hall.

Although the sewer system and breakwater floats are only a couple of issues being disputed (others included water rights, land use and zoning), it seems clear to us the central issue is the struggle of Lummi Indians to control their own lives and destiny.

We called Tribal Council chairperson Vernon Lane and made an appointment to speak with him the following morning. When we got there we met a warm,

gentle man who seemed caught in suspension. He was reluctant to make an official statement until the results of a recently held tribal election for council chairperson were known. On Monday, February 7, there will be a reorganization of the Tribal Council with three new members and two returning, including Vernon Lane. After five years in office he may have to step aside. He felt the new (if there was to be one) chairperson should be the one to speak to us. And yet, he was anxious that people be informed, that they understand the reality behind the issues, and that the intricacies and history that are the substance of people's needs be considered.

And so carefully, quietly, as if in reflection, as if addressing the ever-present open space around us he sat behind his desk and spoke to us. Sensing we were in the presence of a man whose vision far exceeded our experience, we gave him even more space to express his feelings and concerns.

You cannot separate a man from his words. Nor from his style of speaking. These things diffuse his inner self much like sunlight as it fills the day. The way he speaks is an outline of his condition, another voice.

Add to this, dark rich eyes that fluidly reach the depths of the soul and you have a portrait of Vernon Lane, a sensitive, brown Third World man, with no illusions about his mortality. Walking the path between the material and spiritual world. Unpretentious. He pauses a lot and within his silence both sadness and durability radiate forth. Now and then he punctuates his sentences with laughter that reveals wisdom and weariness. A quiet funkiness. He is no stranger to irony and struggle.

"I really would like to explain a lot of stuff that has been happening that really hasn't been publicized. The truth of a lot of things. How do you get across to people with the truth?" he paused.

Continued on the next page . . .

Barry Commoner: "The Poverty Of Their Power"



Barry Commoner, speaking in Seattle recently, blasted nuclear power as a "thermodynamic overkill."

"Inevitably we will be putting patches on a system that is constantly failing," said Barry Commoner of efforts to reduce unemployment, energy waste, and environmental degradation within the capitalist system.

Barry Commoner, widely acclaimed environmental scientist, was asking Washingtonians to consider the alternative of democratic socialism and to confront or at least be aware of the powerful contradictions generated when "Capital is owned in private hands but the system is supposed to meet social needs."

The author of *The Closing Circle* and *The Poverty of Power*, Commoner lectured in Seattle at the UW Health Sciences Auditorium to an overflowing crowd.

That morning, February 3rd, he had given a watered-down version of the same speech to 1500 high school students as the keynote speaker of the Energy 2000 conference, sponsored by Safeco, SeaFirst, Boeing, PNB, et al. There he was introduced as a speaker who favored "greater ecological sensitivity on the part of government."

Many of the points made by Commoner are newsworthy. Commoner delivered an obituary not only for the breeder but for nuclear power in general, made a cogent argument for solar energy as a presently realistic energy source, and trashed the governor: "This is a lucky state to have a governor who is a 'trained biologist' -- and from some of the headlines I've been reading, it seems that the environment of this state is in such good shape that it now may be neglected!"

But the significance of these points are diminished when removed from the context of Commoner's uncommonly insightful analysis. This was presented in his most recent (1976) book, *The Poverty of Power*, and summarized in his Seattle speeches.

Commoner began by examining the energy crisis and found it to be merely the "precipitous rise in energy prices". This, Commoner argues, is the natural outcome of the use of nonrenewable resources, such as coal and oil (or uranium and oil shale). As a fuel like oil gets used up, what's left in the ground becomes

progressively harder to get and therefore more expensive. While we have enough oil under the U.S. for perhaps 60 years, continuing use of it would gear the economy to exponentially increasing energy prices.

Nuclear energy is also a resource whose price will increase over time,—"an immature technology" according to Commoner. Construction costs of nuclear reactors escalate wildly as more and more safeguards are required of them. At root this is because nuclear power (fission or fusion) is "thermodynamic overkill": a nuclear reactor's task is to boil water, which is done most efficiently at temperatures of around a thousand degrees Centigrade. Nuclear reactors have equivalent temperatures of 1 to 10 million degrees Centigrade. Commoner compares the use of nuclear reactors to boil water to the use of a cannon to kill a fly. The safeguards that must be taken are analogous to repairing the wall after the cannon has been fired. While the cannon may do the job, "a fly swatter will press on the fly about right". "Nuclear energy has already priced itself out of competition", concludes Commoner.

Here solar energy enters the picture. Commoner is confident that solar energy is a "mature technology" (its price is decreasing) that is capable, using technology "on the shelf today" of saving half our space heating and water heating energy needs, if individual households were to install half solar and half fuel systems. With expected improvements in mass production techniques of photovoltaic cells, solar energy should have no trouble in eventually providing for most or all of our electricity requirements as well.

The problem, as Commoner sees it, is not with solar technology but with the economic system. Since solar energy is a "democratic" source of power that provides scant opportunities for monopolization or profit, resistance to conversion is heavy.

While the profit motive has been distorting the direction of energy investment towards the capital intensive and complex technology of nuclear power, the profit system has also been distorting and inflating the uses to which energy is put in the economy.

Commoner gives a number of examples of the trend toward goods and production systems that use large quantities of capital and energy but only a relatively small amount of labor. This trend has dominated the U.S. post-war economy and is exemplified by the substitution of plastic for leather, synthetic for natural fiber, throwaways and cans for recyclable glass bottles, cars and trucks for trolleys and trains, fertilizers for leguminous plants and animal waste, etc.

As capitalists seek higher labor productivity at the expense of capital and energy productivity, three things develop: an energy shortage, a capital shortage, and unemployment. "What has happened", says Commoner, "is just what Marx said would happen: as the capitalist system matured, the tendency of capital to replace labor was intensified, resulting in a decrease in the organic composition of capital [a higher proportion of machinery] causing the rate of return to fall." With capitalists unable to meet their capital needs from their profits alone (profit rates are falling while capital needs are increasing) they will look to squeeze workers' wages or government funds (i.e. workers' wages).

The capital shortage has caused alarm in the business community and is responsible, says Commoner, for a chorus of requests that we cut down on our consumption and increase saving. What this all means, in Commoner's words, is that "... the capitalist system which has loudly proclaimed itself the best means of assuring a rising standard of living for the people of the United States, can now survive, if at all, only by reducing that standard. The powerful have confessed to the poverty of their power."

— ed newbold

Vernon Lane cont...

"The whole issue...everything I see, it looks like because we're Indians, we're not capable of administering our program, not capable of taking jurisdiction over the non-Indians on the reservation, not capable of running a \$6 million dollar sewer system which they opposed... it had a lot to do with us not getting funded. It jeopardizes our housing. Our housing is so bad right now, it isn't even funny. Our unemployment is so high they complain we got an \$800,000 grant."

"... But they're the ones", he continued. "They're just jealous of what we got right now, that's it, the whole story. And Ken Hertz who was director of Whatcom County Parks before, is the mayor of Bellingham now. And he's been trying to buy our ... put parks all over our reservation which would be public parks, which would be public parks, which would mean people. ... Canadians ... we'd be overrun! We couldn't control our beaches, couldn't control nothing. We'd just be overrun by people."

"So we stopped 'em, stopped them ... from ... utilizing the easement we gave them on Point Frances

'cause they ... failed to uphold the agreement that we made, in good faith. They failed to do this. That's why we're in court".

NWP: "The tribe had ..."

Vernon: "An agreement with the county parks ..."

NWP: "Right. And there was a ruling that the land would be used for some kind of natural ..."

Vernon: "It can be used until we come to an agreement on the tidelands, how much white people are to use, how much would be reserved for the Indians. We never did get this down! After 10 years! They hired a lawyer to find some way they could condemn it or just take it away. But there's no way! That's the first time in history that the Bureau (of Indian Affairs) has defended us."

"So this is one of the reasons the county government and local community is against us. ... 'cause we wouldn't let 'em take our land. We already lost all this land over here along the beaches. They're not paying no tideland leases on that." (He gestured towards the land along Bellingham Bay).

"They're trying to figure out a way to overthrow us."

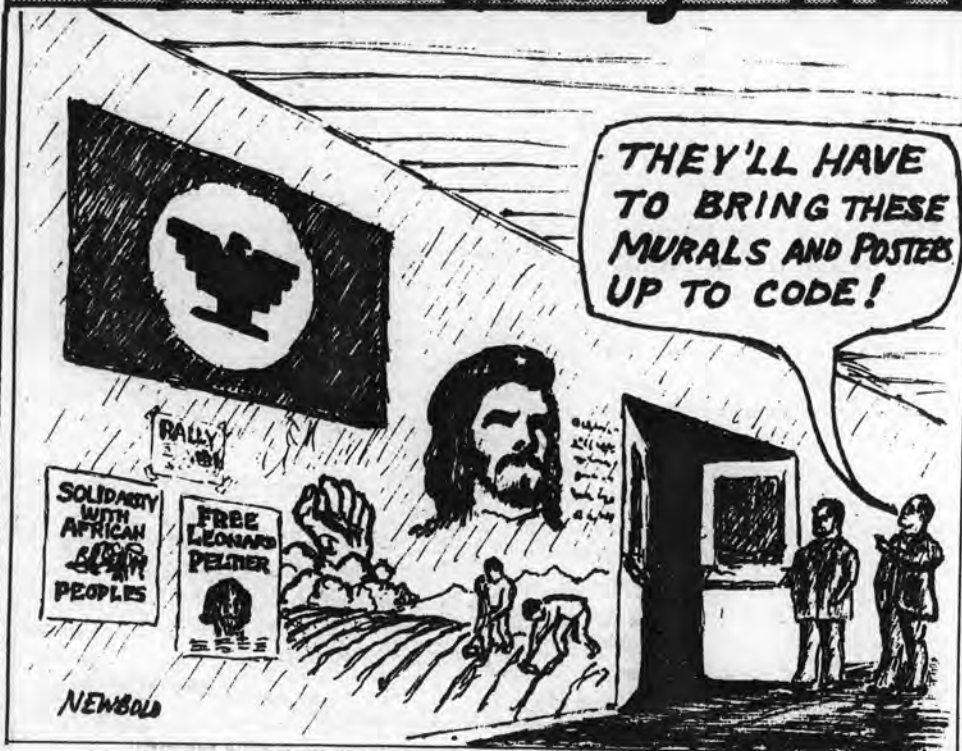
And you hear about buying out the treaty and all this stuff. ... that's their last resource ... No way. ... as long as we have ... the ... laws ... of the country. (There is a fragile silence at this point). It's terrible ... that human rights can be abused. It makes me feel good to hear Carter worry 'bout human rights. That's something that nobody hardly ever makes statements about. "We're just trying to preserve what is put aside for us right now. You see before, the white man didn't care about fishing. The Indians knew they would live off fish. That's why they reserved what they got. The river. Coastal water. —And we did. 20 years ago that's all we had to live on. Our only resources and we survived."

"Now they want to take that away. The state fought us in our own rivers, our own fishing, our own hunting." "It's gonna be a long hard battle for all national Indian tribes."

There will be a statewide conference of Washington Tribes held in Seattle next weekend, February 12-15.

Adrian Murillo

community news



City, El Centro at Odds

Once again, the City of Seattle and El Centro do la Raza, the Chicano Community center on Beacon Hill, are at odds.

At issue is a \$200,000 Community Block Grant, one of a number of Community Block Grants which the City Council makes each year with money provided by the Federal Dept. of Housing and Urban Development.

The Council has asked the Southeast Effective Development (SEED) coalition to recommend a number of projects on which the Council might spend the money. SEED proposed \$200,000 to help renovate El Centro. Among their reasons SEED noted the myriad social services and community organizing activities which El Centro houses, its tradition of self-help, and the strong support it receives from its community. And, operating on a tight budget, El Centro needs important renovations which it cannot afford.

However, the Mayor's Office of Policy Planning (OPP) has raised objections to El Centro receiving its grant. They were raised before the City Council's Committee on Planning and Urban Development in a public meeting on Tuesday, January 25th, which is the first step in the bureaucratic shuffle which ultimately leads to the grant being awarded.

The Office of Policy Planning is supposed to examine city projects from the perspective of seeing that they conform

to the city's established policies. Naturally, they have a great deal of leeway in interpreting the city's plans and policies. In this case, El Centro thinks that OPP, and ultimately the Mayor's office, are using specious policy objections merely to attack El Centro.

Essentially, the OPP has two objections. First, the money which SEED has recommended for El Centro would not begin to cover the cost of a total renovation of the building. As Rick Gambrell of the OPP office told the Passage, "It would take a large amount of money just to make the building habitable." Of course, the building is already inhabited. But a SEED staffer and associate planner replied that the city could easily commit itself to the entire renovation if that is its only objection. He pointed to the recent acquisition of the Home of the Good Shepherd Church for a Wallingford Community Center as an example of such a commitment by the city. One might also cite the millions of dollars in Community Block Grant funds which the City was, until recently, planning to commit to the Westlake Mall Project.

Secondly, the OPP contends that since El Centro is ultimately the property of the school district and could someday be sold, it would be inadvisable to invest much money in it.

This second objection brings us to the heart of the matter. Despite the useful

services it provides, the city refuses to acknowledge the value of El Centro. The city views El Centro from a purely legal perspective, and from this perspective El Centro's continued existence is questionable. But El Centro does not exist and function on the strength of its legal position. It survives through the support of its community. El Centro was born thru militant action, when 500 Chicano activists occupied the City Council Chambers in 1973 to demand the building for their community center. And in the four years of its existence, its support has grown. At the January 25th public meeting, over half of the 100 people present had come to speak for El Centro. Notable was the representative of the North Beacon Hill Community Council, which strongly supports aid to El Centro and its activities.

The reason for El Centro's unpopularity with the City is clear. The activists of El Centro refuse to act merely as social service workers. They actively support "basic social change" to take power away from the existing hierarchies and bring it to the Community. El Centro's current conflict with the City is a perfect example of why this change has to be carried out. If the people of Beacon Hill made the decision on how to use the money, rather than the City government, this entire problem would never have arisen.

—John Fay

Queener Cops A Plea

Steve Queener, a Spokane radical who was indicted in Portland, Oregon last spring for transporting explosives to California in connection with members of the New Dawn Party in Berkeley, accepted a last minute deal from the government on Saturday, January 30, rather than facing trial the following Monday.

Queener had been indicted on four counts of interstate transportation of explosive materials and one count of conspiracy. The prosecution's evidence, which the defense had sought for months was finally given to the defense only days before the trial was to begin. A defense motion to delay the trial was

denied, leaving Queener and his lawyers practically no time to prepare an adequate defense in the face of apparently abundant evidence for the government's case.

The deal, which seems to have been left somewhat vague, provides for the conspiracy charge to be dropped in exchange for a guilty plea on the transportation charge. However, the possible sentence which Queener faces may be anywhere between ten and forty years, depending upon how many separate "crimes" can be derived from one incident of transportation. The indictment cites four separate violations, by distinguishing transportation of explosive caps from dynamite transport, and by distinguishing transportation with knowledge that the materials were stolen from transportation without federal permits.

Queener's sentencing has been set for March 7, at which time the precise terms of the deal will be decided upon. The sentencing hearing may also provide previously unheard testimony about many of the bizarre circumstances surrounding the New Dawn Party and the Emiliano Zapata Unit, a California urban guerrilla group which is widely believed to have been infiltrated by police agents.

—wayne parker

Duvall sentenced

"Malicious mischief" maker George Du Vall was given a deferred sentence for his brick-hurling at a Pacific Northwest Bell office window last July 4th. Happy to have avoided jail or a criminal record, Du Vall nevertheless has been hit with a fine that the Judge hopes will price similar political statements against the AT&T corporate empire out of existence: \$2,677.00 in damages, a fine, and court costs.

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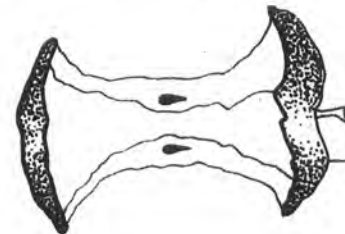
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“Field Trip” Turns Ornerly

Seattle—A group of about 20 University of Washington students who were discussing fascism in their class on January 27th got an opportunity to confront it first hand when one of the students read the class an announcement that C.I.A. recruiters would be on campus that morning in Loew Hall.

The group decided on the spot to take a field trip, and reassembled a few minutes later at the site of the recruiting. After arriving, they burned some applica-

tion materials, expressed their distaste for the recruiters' presence on campus and the C.I.A. in general, and generally disrupted the orderly business of spy recruiting.

Campus police showed up within a few minutes, at which point the demonstrators disbanded and left the area. No arrests have been made, but University and city police officials have not ruled out the possibility of prosecutions in the matter.

wayne parker

Gaylord Case Update

Seattle

James Gaylord's fight against his firing may continue. Actions being considered include a petition for a rehearing before the State Supreme Court, an appeal to the U.S. Supreme Court. Gaylord has the support of the Tacoma local of the Washington Federation of Teachers.

Meanwhile a spokesperson for the Dorian Group, a state organization sup-

porting civil rights of homosexuals, has announced that a bill will be introduced in the Legislature to protect gay rights. The bill would amend the state law against discrimination to require labor unions, employment agencies, and financial institutions not to discriminate against gay people.

400 Attend Coalition Event

Seattle—The Coalition to Stop Aid to Repressive Regimes held an evening of “education and culture” at Garfield High School on Jan. 29. As we approached the high school on our way to the event, we noticed most of the parking spaces were taken up. “Must be a basketball game here tonight,” we all agreed, being familiar with the usual drawing power of events designed to remind us of the U.S. role in sponsoring and promoting repressive, dictatorial, “client states” in the third world.

For once, we were wrong. Over 400 people had come to listen, learn, and express their support for the coalition's demands: stop aid to “fascist” dictatorships and free all political prisoners. The event also signaled well for the left and its much-maligned ability

to co-operate with itself. Said Gerald le Noir of the American Friends Service Committee, “I feel pretty good about it. It's the first time 12 different groups could get together and put on such a program.”

Perhaps the turnout should not have been surprising. According to Susan Robb of the Friends of the Filipino People, “A recent Harris Opinion Poll found that 73% of the American public feel that it is immoral for the U.S. to provide aid to governments that violate human rights.”

But aid them it does. Keynote speaker Tony Monteiro ran down a partial list of recipients of U.S. aid (direct or indirect), starting with Iran, where the CIA overthrew the elected government in 1954 and “since that time the Iranian people have lived through a nightmare of brutality”; to South Korea, which received \$350 mil-

lion in direct economic and military aid in 1976 and is estimated by Amnesty International to hold 55,000 political prisoners; to South Africa where “20 million black people live as slaves in their own country.” And 494 American corporations have operations. Said Monteiro “South Africa is developing nuclear weapons ‘to defend the free world.’ We must agree with the Africans who say their goal is to ‘free themselves from the free world.’”

Preceding Monteiro was a very powerful dance presentation by Mary Stone and Gilda Shepherd of the July 26 Players, who used dance (choreo-poetry) to heighten the impact of poetry of third world struggles.

The first half of the program was composed of songs and dances of the third world interspersed with the poetry of pol-

itical prisoners. Joaquin Rodriguez, three years a prisoner of the Chilean Junta, gave a speech which recounted U.S. actions that led to his imprisonment. The cultural groups included the Chilean Folkloric Group, made up of Chilean refugees, Pagbabalikwas, the cultural group of the Union of Democratic Filipinos, the Anti-Martial Law Alliance Choir, the Organization of Arab Students, and Rayen Aucan, an anti-imperialist song group. The event ended with everyone standing and singing “We Shall Not Be Moved.”

Perhaps Tony Monteiro was being generous when he called it a “magnificent expression of internationalism,” but the more optimistic among us were convinced: Anti-imperialism is alive and well.

ed newbold

EVERYBODY'S STORE HIGHWAY 9 VAN ZANDT



“Exotic foods, cheap and alive”
home of the Organic Bagel

Reclaiming Our Neighborhood

Bellingham-

After a lengthy public hearing on January 10, during which Happy Valley residents and apartment developers gave opposing views on the fate of twelve acres, the city council voted six to nothing to downzone the 'Happy Valley Corridor'. The feeling of the council appeared to be rejection of the shoddy style in which the valley has been developed with apartments without regard for existing lifestyles of longtime residents. The council was also concerned with the inability of the city to provide adequate public services to the entire Valley, increased density notwithstanding: public testimony indicated that not only were streets grossly inadequate for increased traffic, but drainage systems are overloaded and public recreational facilities are lacking.

The strong council vote in support of the downzone was due to a variety of concerns. Most council members were concerned that the city and developers failed to improve the streets when the area was rezoned to Residential Medium Density in 1971. The rezone ordinance was conditional: street improvements were to take place prior to development at the expense of the developers. However, the city acknowledges that the ordinance is unenforceable. A strong turnout by Valley residents brought much pressure to bear on council members who were forced to question why Happy Valley has been victimized by slipshod development at

the expense of homeowners and renters alike.

The council also voted, over the objections of councilperson-realtor Roma Jones to remove apartments as a conditional use from RL2 zones throughout the city. Much of Happy Valley was designated RL2 in the 1968 comprehensive plan, providing much desirable open space for potential apartment construction. Traditionally, the Board of Adjustment has granted conditional use permits for little more than the asking, creating apartment zoning in areas intended primarily for single family homes.

Happy Valley is not the only neighborhood in the city which has felt the pangs of poorly planned rapid growth. Residents of other areas openly expressed support for the efforts of Valley residents and drew comparisons to their own plights. Most of Bellingham's older neighborhoods are now organizing to meet the challenge of their own particular problems. Eldridge Avenue residents are concerned with truck traffic and railroad noise. The Lettered Streets are working to combat general blight. East Sehome Hill is fighting the encroachment of apartments in its family-oriented neighborhood. Edgemoor is persistently warding off the threat of 'townhouses'. York addition is attempting to deal with the effects of commercial encroachment and numerous arterials.

All of these neighborhoods are eager-

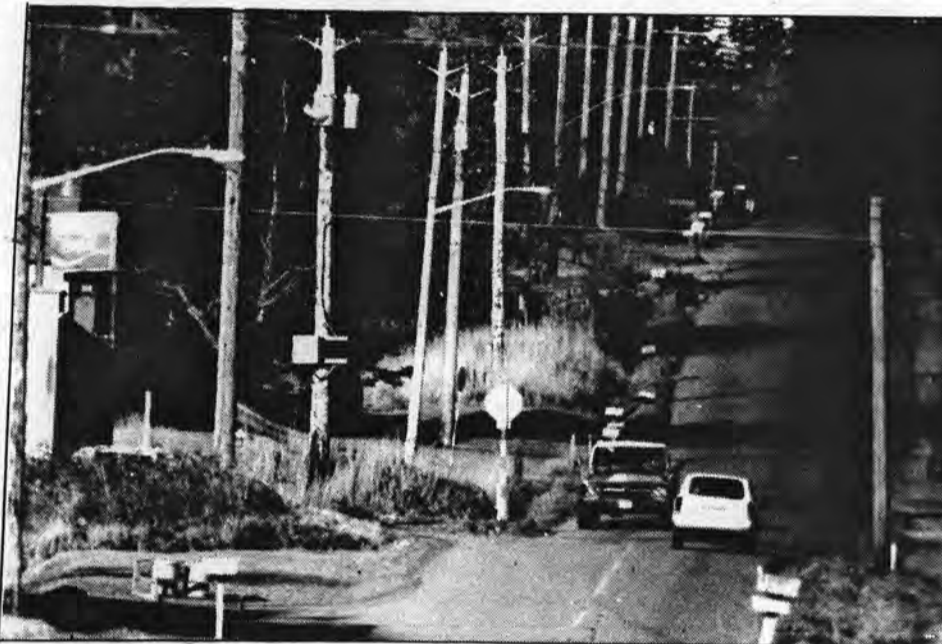
ly awaiting the opportunity to participate in the writing of the comprehensive plan due to begin shortly.

During 1977 the Planning Department will be working on a new comprehensive plan to go into effect in 1978. Bellingham residents will have an opportunity to influence the direction of their community through participation in the planning process.

Planning officials have divided the city into twenty neighborhood planning units which will function as the basis for citizen input. Residents will be asked to survey their neighborhoods and complete an inventory of assets

and needs. Subjects of the evaluation will include housing and right-of-way conditions, building quality and design recreation and open space, as well as density, noise, and aesthetics.

The Planning Department stresses that this is to be a subjective survey, reflecting how neighborhoods see themselves, what they want to preserve and how they view the future. After this information is compiled and reviewed by planning officials, neighbors and planners will meet to discuss their findings.



The Heart of Happy Valley, 21st and Harris

peter fromme

Home Rule; What's It All About?

Bellingham-

Home rule means changing our county's form of government. Now, three commissioners both make and execute laws and run their own road districts. Home rule would change all that. It would probably take the form of a county council and county executive. This form of government could be much more responsive to citizen interest instead of the present system which allows two commissioners to scheme against the third. In home rule the administering of the county could be more centralized and efficient while the decision making more difused and democratic.

For over 5 years now there has been talk of changing the structure of Whatcom County's government. On January 28, an initial public meeting to locate and focus citizen interest in the adoption of a Home Rule charter was held.

Around 120 people showed up at the Leopold Inn. Included were the chairpersons of the county Democratic and Republican parties, the executive director of the Concerned Christian Citizens for Political Action, and County Planning Commission member Bill Clement who has done much of the legal research in the early phase of organization.

The state constitution requires that county government abide by the "Commission form". This includes an elected board of county commissioners, a sheriff, auditor, clerk, treasurer, prosecuting attorney, district court judge and coroner.

The "Home Rule" option contained in the 21st Amendment to the constitution

requires only the prosecuting attorney, district judge and legislative body of the county to be elected. This gives the citizens, through the freeholders (those who actually write up the new charter), wide leeway in designing a form of government.

Issues such as land use planning, taxes, zoning, human services and consumer protection funding have focused attention on the men presently in office.

Paul Roley, democratic party chairperson said that the present commission form violates our constitutional ethos. "Giving commissioners both legislative and administrative functions counters the notion of separation of powers." This can lead to the abuse of power.

The issues in adopting a new charter stem from the distribution of citizen representation in decision making power. A streamlining of costs would be a certain task. And whether the adoption of a charter resulted in major changes or not, initiative and referendum powers could be designed into the basic commissioner form we have now. This alone could give better citizen representation.

The adoption of a Home Rule charter requires three steps. First, a majority of a county wide vote to elect freeholders. Second, these freeholders work to design a new charter in accordance to county needs. Third another county vote is required to pass the new charter, which if adopted must be implemented within 6 months. If not a second attempt can be made.

The first step may be initiated either by the commissioner or by a petition of at least 10 percent of the recorded vote during the last general election. This is about 4,310 signatures.

Either method can get the question to the ballot. The petition would state the desired number of freeholders. If the commissioners place it on the ballot they would decide the number of freeholders. It must be in either case between 15 and 25. The commissioners determine how the freeholders are later elected.

The only other counties in Washington which have Home Rule are King and Clallam counties. Others have tried. But the drive has often represented major splits in the county constituencies; such as Republicans against Democrats, the media against particular power blocks, or other forms of one group against another.

No such split are apparent in the present effort however. Even though the two major political parties are behind the attempt, an effort has been made to contact all other interests.

Whether all interests will be represented by the elected freeholders is of course another question. Participation in the drive is open so far.

The position of the commissioners themselves is uncertain. Terry Unger and Larry McIntyre have indicated initial interest. Corky Johnson has balked at the idea.

The committee which was formed at the meeting on the 28th is not counting on the commissioners initiative. For this rea-

son, during a more recent public meeting on the 4th at Meridian Middle School, an executive committee was formed to begin the petition drive.

The steering committee as a whole is about 65 persons, composed of anyone at the two meetings who desired participation. The executive committee, elected during the second meeting is comprised of seven persons from each of the three commissioners districts. They will decide on the two meetings who desired participation. The executive committee, elected during the second meeting is comprised of seven persons from each of the three commissioners districts. They will decide on the number of freeholders. Also, they will write up the petition and organize its circulation, hoping to see it make the ballot this coming fall.

The next executive committee meeting will be Thursday Feb. 11th at the Ferndale City Hall. To find out about the process or to get involved contact someone from the steering committee. Those members on the executive committee are listed below by District representation:

District 1) - Emily Ericson, Roland DeLorme, Mike Kerwin, Dorothy Clement, Don Hansey, Ellie Nelson and Martin Reeves.

District 2) - Wayne Kaemingk, Frank L'Amie, Bill Converse, Deane Sandell, Harlan Kredit, Jack Veltkamp and Roger Van Dyken.

District 3) - Darlene McLeod, Gary Small, Shirley Van Zanten, Everett Sanders, Hugh Pottle, William Roehl and James Hinchey.



Chapter (5)

The following is an excerpt from *Rubyfruit Jungle* by Rita Mae Brown.

Daughters Inc.
Plainfield, Vermont
Copyright 1973

Leota B. Bisland sat next to me that year in sixth grade, and Leroy sat behind. Leota was the most beautiful girl I had ever seen. She was tall and slender with creamy skin and deep, green eyes. She was quiet and shy so I spent most of sixth grade concentrating on making Leota laugh. Miss Potter wasn't too pleased with my performance in the first row but she was a sweet old soul and only made me stand in the hall once. That didn't work out, because I kept returning to the doorway to dance when Miss Potter's head was turned. I also made the finger at Leroy. Right when I was in the middle of shooting the bird, Miss Potter turns from the blackboard. "Molly, since you enjoy performing so much I'm going to make you the star of the Christmas play this year." Leroy asked whether the play was going to be *The Creature from the Black Lagoon*. Naturally everybody screamed. Miss Potter said no, it was a play about the nativity of Jesus and I was to be *Virgin Mary*.

Cheryl Spiegelglass got so mad she jumped up and said, "But Miss Potter, the *Virgin Mary* was the mother of little Lord Jesus and she was the most perfect woman on earth. *Virgin Mary* has to be played by a good girl and Molly isn't good. Yesterday she stuck a wad of bubble gum in Audrey's hair." Cheryl was bucking to be *Virgin Mary*, that was clear. Miss Potter said that we had to consider dramatic talent not just whether a person was good or not. Besides, maybe if I played the *Virgin Mary* some of her goodness would rub off.

Leota was a lady of Bethlehem so she was in the play too. And Cheryl was Joseph. Miss Potter said this would be a great challenge to Cheryl. She was also in charge of costumes, probably because her father would donate them. Anyway she got her name in the program twice in big letters.

Leroy was a *Wise Man*, and he wore a long beard with Little Lulu curls on it. We all had to stay after school every day to remember our lines and rehearse. Miss Potter was right, I was so busy trying to get everything perfect that I didn't have time to get into trouble or think about anything else except Leota. I was sure I wanted to marry Leota and look in her green eyes forever. But I would only marry her if I didn't

"They may not become femini

Rita Mae Brown, poet, writer with two novels to her name, and longtime veteran of the women's movement, came to Bellingham on January 19 for a visit sponsored by WWSC's Women's Center. Talking informally at WomenSpace of Fairhaven College and speaking at Western, she discussed her work, the state of feminism, and strategies for social change. On stage, whether reading from her book, *Rubyfruit Jungle*, or fielding questions from the floor, she radiated a warmth and humor that makes her message clear and easy to listen to. As she sees it, her function is to reach as many people as possible: "Don't you know, laughter is the greatest weapon there is short of a gun."

Rita Mae proposed feminist assemblies as a first step in seriously looking at how feminists can seize political power. After eleven years of existence, the women's movement still has a piecemeal approach to political organization. We are currently a movement without communication, with no way to represent ourselves to each other. She recognized that we don't even know what we want yet as women in the Northwest,--whether our priorities are on stopping rape, getting feminists into office, forming a political party, developing economic security for women or other possibilities. Statewide assemblies would be a place to set our priorities, a first step in political organizing. "To me" she said, "feminism is political and the only reason to be in politics is to take power, otherwise why not take up bridge."

She described two ways of taking power - one through violence and the other through the slower process of building grass roots organizations, such as the assemblies. The mere use of the word violence, she maintained, is enough to frighten people off. She emphasizes the political use of words by pointing out that violence is usually thought of as something those out of power do, while the acts of those in power are thought of as "defense". Rita Mae sees no realistic approach other than through the slower process, "unless", she gibes, "some of you want a martyr's death and I think that's just grotesque romanticism."

In referring to what she calls the movement's "heavier-than-thou" attitude, Rita Mae asks why change is always viewed as a terrible dark struggle in which you are unhappy most of the time. She tells us, "If this revolution were boring I wouldn't be in it, I don't want to be bored. If I want to be bored, I'll go to church."

As a writer, Rita Mae sees a special place for art in a revolutionary period. "Art is the morning star of the revolution", she explains, "if you study other revolutions they have usually been prefigured by a real cultural burst". She warns that although art can change and inspire people, drawing them closer together, a book is not a revolution and it will not protect any political decision.

By writing humorously about her life, she tries to reach as many people as possible, using lots of stories

RITA MAE BROWN

have to do the housework. I was certain of that. But if Leota really didn't want to do it either, I guessed I'd do it. I'd do anything for Leota.

Leroy began to get mad that I was paying so much attention to a mere village inhabitant and he was a *Wise Man*. He forgot it as soon as I gave him my penknife with the naked lady on it that I clipped from Earl Stambach.

The Christmas pageant was an enormous production. All the mothers came, and it was so important that they even took off work. Cheryl's father was sitting right in the front row in the seat of honor. Carrie and Florence showed up to marvel at me being *Virgin Mary* and at Leroy in robes. Leroy and I were so excited we could barely stand it, and we got to wear makeup, rouge and red lipstick. Getting painted was so much fun that Leroy confessed he liked it too, although boys aren't supposed to, of course. I told him not to worry about it, because he had a beard and if you had a beard, it must be all right to wear lipstick if you wanted to because everyone will know you're a man. He thought that sounded reasonable and we made a pact to run away as soon as we were old enough and go be famous actors. Then we could wear pretty clothes all the time, never pick potato bugs, and wear lipstick whenever we felt like it. We vowed to be so wonderful in this show that our fame would spread to the people who run theaters.

Cheryl overheard our plans and sneered, "You can do all you please, but everyone is going to look at me because I have the most beautiful blue cloak in the whole show."

"Nobody's gonna know it's you because you're playing Joseph and that'll throw them off. Ha," Leroy gloated.

"That's just why they'll all notice me, because I'll have to be specially skilled to be a good Joseph. Anyway, who is going to notice *Virgin Mary*, all she does is sit by the crib and rock Baby Jesus. She doesn't say much. Any dumb person can be *Virgin Mary*, all you have to do is put a halo over her head. It takes real talent to be Joseph, especially when you're a girl."

The conversation didn't get finished because Miss Potter bustled backstage. "Hush, children, curtain's almost ready to go up. Molly, Cheryl, get in your places."

When the curtain was raised there was a rustle of anticipation in the maternal audience. Megaphone Mouth said above all the whispers, "Isn't she dear up there?"

And dear I was. I looked at Baby Jesus with the tenderest looks I could manufacture and all the while my antagonist, Cheryl, had her hand on my shoulder digging me with her fingernails and a staff in her right hand. A record went on the phonograph and "Noel" began to play. The *Wise Men* came in most solemnly. Leroy carried a big gold box and presented it to me. I said, "Thank you, O King, for you have traveled far." And Cheryl, that rat, says, "And traveled far," as loud as she could. She wasn't supposed to say that. She started saying whatever came in her head that sounded religious. Leroy was choking in his beard and I was rocking the cradle so hard that the Jesus doll fell on the floor. So I decided two can play this game. I leaned over the doll and said in my most gentle voice, "O, dear-est babe, I hope you have not hurt yourself. Come let Mother put you back to bed." Well, Leroy was near to dying of perplexity and he started to say something too, but Cheryl cut him off with, "Don't worry, Mary, babies fall out of the cradle all the time." That wasn't

feminists, but they'll remember who you are."

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about her family and childhood. In this way, she has personalized the subject of lesbianism and thus helped to soften the ground for public acceptance of homosexuality. She uses the same philosophy when advising feminists how to do political organizing, "If you can only have a little sense of humor about yourself and go at it easy—or, as they say down south, 'sit-ten loosely', you'll be surprised in time how those people will come around."

She reminisced about how she first confronted her mother with lesbianism. At twenty, she presented herself as the savior of the feminists and the only one with the answers. Of course her mother didn't listen,

"I was an insulting snip". After 10 years in the women's movement, her approach has matured, in her own words, "her mirrors have become windows." Critical of the early movement, she reminded women to remember the needs of their audience, speaking to "where they're at, not where you are at. Don't talk about psychological oppression to someone who's hungry. We need to address the basic issues of providing cheap food and housing"—meeting some of the needs of poor people. "They may not become feminists", she added, "but they'll remember who you are."

Her point was illustrated when she began describing her experiences with the Furies collective, a group

of 12 lesbian separatists living in Washington, D.C. during 1972-3. "We thought we'd removed ourselves from Patriarchal society and in many ways we had... what we found is we accelerated very rapidly among ourselves." But they had to pay a price, and the price was political effectiveness. "We were politically ineffective in terms of our society because we had withdrawn from it, we were therefore very suspect. Americans fear anything that smacks of conspiracy."

Without sacrificing her goals, Rita Mae realized the necessity of sometimes changing her course. "I do know that sometimes in order to get a full sail going you have to tack. That the shortest distance between two points is not a straight line, not politically".

To borrow one of her own expressions, Rita Mae has "earned her spurs" through numerous battles in the movement. In 1968 when she first became involved in the National Organization of Women (NOW), lesbianism was an issue most feminists didn't want to deal with. It was referred to as the "Achille's Heel" of the movement. The media used the issue of lesbianism to discredit the movement and divide women, pitting them against each other. The fight within the movement on the issue of lesbianism was a painful one, leaving many women personally damaged. Reflecting on this, Rita Mae identified the key issue as multiplicity, asking, "Was this going to be a movement that could truly tolerate individuality or was this going to be just one more sham?" She continued, "If we can not solve the problems of 'minorities', 'sexual preference', and 'class behavior' then we are no goddamn different than those people sitting in the Senate, because they can't solve them either."

If we're serious about succeeding politically, she continued, we need to remember the mistakes we made through the first battle, so we don't end up repeating the same bloody process in dealing with racial and class behavior differences among women. The women's movement has had a very short memory and without new feminists learning from the mistakes of the past, we will never move ahead politically. Part of the problem, she believes, has been that we haven't institutionalized the learning process of self-doubt feminists go through, until they at last trust themselves at rock-bottom. Eventually new feminists will learn how they respond to crises and come to believe firmly in what they're doing with their lives. In the meantime they need support from women. "But we don't even have a language to describe this process", Rita Mae remarked, "we throw women who are not prepared right into battle, not realizing that our experience makes a lot of difference in our preparation for the fight." If we can become more conscious of the value of experience in political struggle, recognizing our own 'Rites of Passage', we should have much more success as a political movement.

A question from the audience brought up the subject of men's role in the women's movement. She explained that men must learn to take care of each other rather than always wanting to be 'top dog'. By betraying their own male privilege they can help to soften it up and weaken it. However she cautioned, "The curse of sexism is that we will never completely trust the other sex, but perhaps we can develop a working relationship."

Describing her own role in the movement, Rita Mae offered the audience this metaphor, "I'm the scout and frustrated because I can't see the wagon train following. Right now I'm the funny lesbian to soften the ground for the mass movement to follow. If you don't do your job they'll kill us all." In closing, Rita Mae left with one last word for her audience, "If you don't remember anything else, remember this one thing, "You can't look for the answers, you've got to be the answer."

-Debby Gay
Sue Ann Bottoms



Eileen Kirkpatrick

WN

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enough for greedy-guts, she then goes on about how she was a carpenter in a foreign land and how we had to travel many miles just so I could have my baby. She rattled on and on. All that time she spent in Sunday School was paying off because she had one story after another. I couldn't stand it any longer so I blurted out in the middle of her tale about the tax collectors, "Joseph, you shut up or you'll wake the baby." Miss Potter was aghast in the wings, and the shepherds didn't know what to do because they were back there waiting to come on. As soon as I told Joseph to shut up, Miss Potter pushed the shepherds on the stage. "We saw a star from afar," Robert Prather warbled, "and we came to worship the newborn Prince." Just then Barry Aldridge, another shepherd, peed right there on the stage he was so scared. Joseph saw her chance and said in an imperious voice, "You can't pee in front of little Lord Jesus, go back to the hills." That made me mad. "He can pee where he wants to, this is a stable, ain't it?" Joseph stretched to here full height, and began to push Barry off the stage with her staff. I jumped out of my chair, and wrenched the staff out of her hand. She grabbed it back. "Go sit down, you're supposed to watch out for the baby. What kind of mother are you?"

"I ain't sittin' nowhere until you button your fat lip and do this right."

We struggled and pushed each other, until I caught her off balance and she tripped on her long cloak. As she started to fall, I gave her a shove and she flew off the stage into the audience. Miss Potter zoomed out on the stage, took my hand and said in a calm voice, "Now ladies and gentlemen, let's sing songs appropriate to the season." Miss Martin at the piano struck up "O Come All Ye Faithful."

Sappho's Reply

My voice rings down through thousands of years
To coil around your body and give you strength,
You who have wept in direct sunlight,
Who have hungered in invisible chains,
Trembles to the cadence of my legacy:
An army of lovers shall not fail.

Dancing The Shout To The True Gospel

Or: The Song My Movement Sisters
Won't Let Me Sing

I follow the scent of a woman
Melon heavy
Ripe with joy
Inspiring me
To rip great holes in the night
So the sun blasts through.
And this is all I shall ever know:
Her breath
Filling the hollows of neck my neck
A luxury diminishing death.

From-- *The Hand That Cradles the Rock*

New York University Press 1971

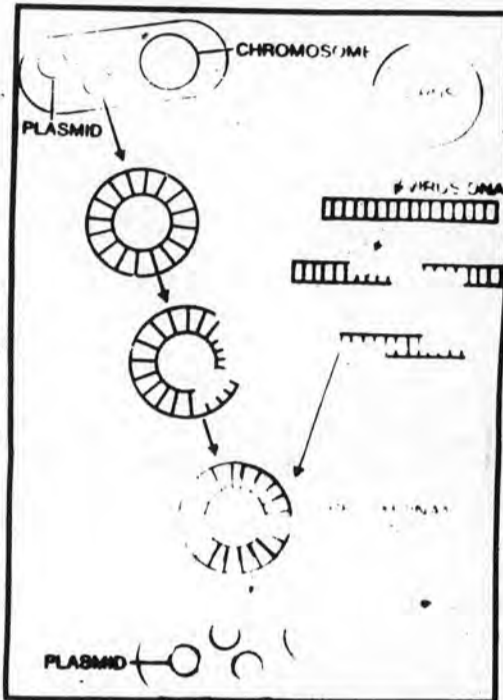
Splitting Cells : DNA Research Cont.

While corporations moved to secure patents on new life forms of the future, a citizens' review board in Cambridge recommended this month that recombinant DNA research continue, but asked for stricter safeguards in the university labs at Harvard and MIT.

The recombinant DNA technique (see NWP Vol. 15 No. 7 for fuller explanations) is a type of gene-splicing, by which the "sticky ends" of two distinct DNA strains can be recombined to form a new organism. Cultured in the bacteria E-coli (the same one that thrives in the human stomach), the new organism may be reproduced indefinitely. Some have called it the greatest discovery of the century, seeing an enormous potential for disease control and environmental improvement. Others have seen the proliferation of new and possibly uncontrollable organisms as a threat to life itself. The issue began to receive media coverage last July when the Cambridge City Council proposed a moratorium on the building of a new moderate risk facility at Harvard.

The moratorium on experiments using P3 (moderate risk) and P4 (high risk) facilities has been expanded twice since July, and the Council has now extended it again, in order to consider the recent recommendations of the review board. The board was composed mainly of community professionals who tried to consider the question from the standpoint of public health and not morality, which they felt was "beyond their scope". They finally decided that the research should go on, albeit with stricter guidelines. For instance, the biohazards committee required by National Institute of Health should include a technician and a member of the community. Institutions should also make an attempt to "monitor the survival and escape of the host organism in the lab worker." Harvard and MIT, both of which have continued to perform P1 and P2 experiments, may accept or reject these requirements, but there is a greater likelihood of their acceptance. The universities want to get off the media hot seat.

In industry, on the contrary, DNA experimentation is proceeding with the utmost speed and secrecy. In the current issue of *Mother Jones*, Jeremy Rifkin names seven corporations presently researching ways of turning the recombinant DNA technique to a profit. They are Miles Laboratories, Eli Lilly and Company, Hoffman-LaRoche, the Upjohn Company, Merck, Sharpe and Dohme, Pfizer, Inc., and Abbott Laboratories. In addition, several non-pharmaceutical industries are interested in utilizing the process, including Du Pont, Dow and Monsanto. There is no publicity around the research of these companies as there is around that of the university labs. The



mayor of Kalamazoo, Michigan, where Upjohn is located, was not informed of the industry's decision to engage in possibly dangerous experiments,--and the mayor's office is only three miles away from the research site.

The reason for the secrecy lies in the competition for patents. Full disclosure of research would prevent any company from obtaining a patent first, for example on an enzyme which eats up oil spills.

That the government is not taking any direct action on the subject is due partly to a bureaucratic helplessness -- which agency will monitor the research? how will it be funded? who will be in charge? -- and partly to the old collaboration between industry and government. Many of the advisors to the National Institute of Health committee on guidelines are directly affiliated with industry. Other influential scientists have moved from government to industry and back again. Scientists like these are able to say, as did Dr. Delbert Barth, "this is a moral and ethical question -- and I don't have a strong opinion."

Industry and scientific academia are counting on the fact that very few people are willing to form an ethical opinion on the controversial new research.

barbara wilson

Church Votes Sexist

In Bridgewater, Mass., the congregation of Trinity Episcopal Church, has voted to resign from the denomination and seek affiliation with another organization.

The Rev. Thomas Bacon, the assistant pastor, said the congregation objects to recent changes in the Book of Common Prayer, ordination of women to the priesthood and leniency toward homosexuals. -seattle p-i

Peltier Loses Extradition Fight

Canadian Justice Ron Basford ruled December 17 that American Indian Movement (AIM) activist Leonard Peltier was extraditable. Within 24 hours Peltier was whisked out of Canada and imprisoned in the Pennington County jail in South Dakota. Peltier was arraigned December 19 in Rapid City and charged with two counts of murder. A tentative trial date of March 14 has been set in Fargo, North Dakota.

Peltier was one of four AIM activists indicted for the murder of two FBI agents June 26, 1975 on the Pine Ridge Reservation in South Dakota. In July an all-white jury found two of Peltier's co-defendants, Dino Butler and Bob Robideau, not guilty for lack of evidence. The jury stated that had the government presented evidence that the two took part in the killings the verdict would have

been "not guilty by virtue of self-defense." Charges against the third co-defendant, Jimmy Eagle, were later dropped.

Peltier's supporters will now concentrate on placing his case before the United Nations Committee on Civil and Political Rights. This means that the case of a Native American could be the first one heard by this new UN Committee.

A legal defense team has been set up. For information and to send contributions: Wounded Knee Legal Defense/Offense Committee, PO Box 4287, Omaha, Nebraska, 68104.

Seattle New American Support Committee

Chilean Torturer Tours U.S.

A top Chilean official who has been identified as a prominent torturer is currently in the U.S. on a four-week visit paid for by the U.S. State Dept. Jaime Lavin Farina, the number three man in Chile's Foreign Affairs Ministry, arrived here in early January under the State Dept. International Visitors' Program.

When asked about the charges of Lavin being a torturer, Tom Crockett from the State Dept Bureau of Educational and Cultural Affairs told LNS, "We think they are unfounded. We believe that if the charges are true, he would never have been selected by the U.S. Embassy in Santiago for the program."

Lavin has been identified as a torturer by Chilean refugees and by several international commission reports -- among them the 1975 Bertrand Russell Tribunal on human rights violations in Latin America. One Chilean refugee in the U.S. (who asked not to be identified) told LNS that while he was imprisoned at the Chilean

Academy of War, he knew people who were personally tortured by Lavin and he had seen Lavin watching others being tortured.

Lavin told the group that he is in the U.S. "to change the image of Chile, to destroy the image that Chile is violating human rights."

"After Letelier's assassination different chains to the network of DINA were destroyed," a refugee speculated. "So the work of reestablishing a network has to be done, and you have to send people of a very high level, who you can trust very well, and these people will contact three or four heads in different areas and then you start to rebuild this network."

Students and professors from Columbia's Latin American Institute have written Secretary of State Vance requesting that Lavin be sent out of the country and that the information on his background be made public.

liberation news service

1114 HARRIS

THE FAIRHAVEN

*Haven't been to The Fairhaven in awhile?
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Saxe Bargains For 12-14 Years

Why would Susan Saxe agree to plea guilty after her first trial ended in a hung jury reportedly voting 9-3 for acquittal? "I plead guilty today for one reason, and one reason only - that it is the surest and quickest way to end the hold this state will have on my life and my personal freedom." So explained Susan Saxe in a statement read at a press conference after the hearing by defense committee

the amount of time and money already spent on the case and the additional cost of a second trial. He said the plea would put to rest a whole slew of litigation still up in the air and asserted that although he felt he "could get a conviction from the second trial, justice will be served by Susan Saxe receiving 12-14 years."

Members of the Susan Saxe defense committee believe that the public support that developed for Susan is what

"I intend to keep fighting as a lesbian as a feminist as an Amazon - to whom am I dangerous? Only to a despotic authority

-Susan Saxe 1975



member Leslie Cagan. Saxe, in her statement, stressed that no "deal" was made, as the state got nothing in return for the 12-14 year sentence except her own guilty plea.

Nancy Gertner and Tom Shapiro, Saxe's attorneys, speaking outside the courtroom after the hearing, outlined some of the reasons for the guilty plea. Shapiro told supporters, "It seemed clear to us from statements Judge McLaughlin had made, that he would not have granted us the same number of preemptory challenges as we had during the first trial." Without those extra preemptory challenges the defense team felt that the possibility of getting a fair trial seemed dim. That consideration, combined with the assignment of Judge Roy to preside over the second trial, weighed heavily in the decision to plead guilty. Roy has a reputation for being a tough-on-the-defense judge as well as a harsh sentencer.

Why did District Attorney Gaffney agree to the plea? In court he stressed

finally made it possible for her to be facing less than life imprisonment. In their statement the Defense Committee explained: "When Susan was arrested almost two years ago we knew that she would never be freed by the courts. And now we can see the day when Susan will be out on the streets again. This is a direct result of the work people throughout the country have done. The fact that our efforts have substantially reduced the amount of time Susan will spend in jail reflects the pressure we as a movement have exerted."

Responding to a reporter's question as to whether or not this was a victory for the prosecution, a puzzled but smiling Nancy Gertner replied, "how can it be a victory for the prosecution when it is so clearly a victory for the defense? The prosecution started off charging Susan Saxe with first degree murder, proclaiming an open and shut case, and wanting to put her away for life. They couldn't get that."

gay community news

S. African Youths Hunted

For two days in December, 1976 South African police systematically went from house to house in Soweto and Cape Town, rounding up and arresting hundreds of teenagers. Hundreds more young people fled into the countryside -- or out of the country altogether -- to escape the dragnet.

Since June of 1976, hundreds of Africans, the majority of them very young, have died from police bullets and teargas attacks; many more have been arrested and detained on any one of a number of "security" provisions. And an unknown number have died in prison, having "fallen 7 floors during interrogation" or from other "natural causes."

Amidst this severe repression, the ruling South African Nationalist Party has announced it will make "moves" towards "liberalization," in a bald attempt to quiet internal revolt and international criticism. Public park benches and libraries in Johannesburg are now desegregated, for example, and a handful of expensive hotels and restaurants can serve Africans -- under certain conditions, if they want to.

The pillars most crucial to white supremacy include the passbook (250,000 Africans are arrested annually for not carrying this identification); restrictive housing, land ownership and education laws; low wages; and the banning of most African political organizations. And these pillars are protected with force.

Now the South African regime is attempting to crush the youthful revolutionaries, but in the process they have created more solidarity between parents and kids.

liberation news service

N- Plans Abandoned

The Central Maine Power Co. has abandoned plans for a nuclear power plant at Sears Island in a picturesque Penobscot Bay harbor and instead will build a coal-fired plant on the site.

Disagreement with the U.S. Nuclear Regulatory Commission on geological faults at the site was cited in the decision.

-seattle p-i

Torture in the Nationalist Interest

Balancing torture against the national interest

Skeptic -- "the magazine of opposing views" -- looks at the morality of torture in its January-February issue. Among those expressing views on the subject is Joseph J. Sisco, former Assistant Secretary of State for the Middle East and South Asia.

Asked by an interviewer whether U.S. support for Chile's "right-wing military junta that from the evidence engages in the most brutal torture of its citizens" wasn't "unseemly," Sisco replied:

"Well it depends on what weight you give to the principal considerations. If you give weight, above all else, to the element of the people you will obviously come out with one answer. If you give weight to the overall question of national interest, then I think you have to balance one against the other."

people's world/Ins

Attica Cont.

"With the exception of the Indian massacres of the late 19th century, the state police assault which ended the four day prison uprising was the bloodiest encounter between Americans since the Civil War," wrote the Commission which investigated the 1971 rebellion at New York's Attica State Prison.

A 23-year-old Native American who was serving a 20 years to life sentence for murdering a guard during that rebellion recently had his sentence commuted. Seven other Attica brothers were paroled at the same time.

Dacajewiah's attorneys, William Kunstler and Margaret Ratner said, "Dacajewiah and his supporters have always insisted that he was innocent of the murder for which he was convicted. While we think the circumstances dictated a pardon, we are delighted by the governor's unexpected action. We look forward to Dacajewiah's prompt release and reunion with his wife and infant son. Our only regret is that the lives taken at Attica on Sept. 13, 1971, by official criminality and white racism cannot be regenerated."

Dacajewiah was expected to be paroled this month, but very unexpectedly he was given two more years to serve. Gov. Carey claimed there was too much public opinion against his release at this time. Thus, Dacajewiah is being made the scapegoat for Attica. Letters and telegrams urging his immediate release should be sent to: Gov. Hugh Carey, State Capitol Building, Albany, New York.

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Greg Tsang

On China, the U.S. and Taiwan

Editor's note: U. S. recognition and support of the Kuomintang government on Taiwan is seen as the major stumbling block to normalization of relations between the People's Republic of China and the United States.

Greg Tsang has roots in all three places: China, Taiwan, and the United States. He was born in China and lived there 17 years before moving to Taiwan in 1949. In 1967 he moved to the United States and became a naturalized citizen. Greg feels that these ties plus his efforts to remain in contact with visitors to and from Taiwan give him a broad, unbiased perspective on life there.

Tsang recently spoke in Seattle at the American Friends Center. The following are some highlights of his narrative.

Chiang Kai-shek and the rest of the Kuomintang (KMT) government were frightened in 1949 when they fled to Taiwan. Because they had no relatives or friends in Taiwan that they need fear offending, they were able to redistribute the land. The government paid for the land with bonds of the corporations Japan surrendered as a result of World War II. These bonds decreased in value and were sold quickly.

The farmers only have paper ownership to the land. Eighty five percent of them have a debt to the government, which has a contract with a large American supplier. The near monopoly keeps prices high. Meanwhile, the population has expanded from 8 million in 1949 to nearly 16 million currently. Since only the oldest son would get the land, the others would migrate to the city to work in industry.

When the American market tightens up, many companies on Taiwan have to shut down. Many of the unemployed workers are no longer skilled farmers and cannot return to the land. In order to relieve some of the unemployment, the government has set up two industrial zones. In these zones there are numerous incentives for foreign investors, such as tax breaks. All over Taiwan, labor unions and strikes are illegal. Greg comments, "if it is such a paradise for foreign investors, then it has to be hell for the natives — which it is."

Greg told us of a recent poisonous gas leak that killed several workers. Safety precautions are virtually non-existent. The plant belonged to an American firm that the KMT could not afford to offend, so the plant was allowed to reopen after two days.

Native industry is "helpless" Greg says. Taiwan cannot make its own machinery, so is forced to buy unwanted or out-of-date machinery from their competitor, Japan. Taiwan buys three times as much from Japan as they are able to sell, which upsets the balance of trade. Taiwan is very vulnerable to fluctuations in the economy because they are dependent on so many foreign markets, both as buyers and as sellers.

Greg reported on another way of dealing with unemployment. Education is used to postpone the time of employment. However, these days education is no guarantee of a job. Before, the government guaranteed work to everyone who passed the college exams. Now, of the twenty or thirty thousand graduates only about 200 get jobs with the government. The important elements are who you know and what your family connections are.

Ten years ago Greg was working at the National University and was able to get a job with a U.N. advisory group. The first day, the director asked him confidentially who did he know at the University? Greg answered proudly, "The President of the University is a close friend of the family's, but I did not go through his door to get this job."

Greg outlines some of the strategies that the government has resorted to to keep the population satisfied with the status quo. First, since they are unable to convince the people that Taiwan is great, the government tries to brainwash them into believing that Pek-



ing is worse. After all, they would have to give up their freedoms (to drink, gamble and have prostitutes), under the People's Republic.

Greg held up a newspaper with a third of the articles circled — all of these had something bad to say about mainland China. In addition, numerous stories emphasize how Taiwan has connections with the powerful United States.

One of the articles triggered a digression about the deplorable situation of medicine sold in Taiwan. Real medicine is very expensive, so frequently fake medicine is sold, with disastrous effect on the victims. There was an implied comparison to the People's Republic, that has adequate medical care available to most people.

A second effort at maintaining the system as is, is directed at investors. "Here," the government brags, "you can invest two cents and make a profit of two dollars." They encourage the rip-off of the people. "But," the government threatens, "all of this will be gone if the People's Republic of China (PRC) takes over."

"...a recent poisonous gas leak killed several workers. The plant belonged to an American firm that the KMT could not afford to offend, so the plant was allowed to reopen after two days."

A third tactic is the faithful dog routine to the American government. The KMT serves as an intelligence source, in exchanges that Greg compared to the Korean diplomat scandal.

Greg characterized the Taiwan government as very responsive to U.S. changes of position in international situations. At the time Saigon was liberated and the U.S. declared they would withdraw, the KMT announced that they would give amnesty to a communist agent who had been held for some time. But then, at the time of the Mayaguez ship incident they changed their mind and the agent was not released. "Thus," Greg concluded, "the U.S. is in a strategic position to affect the future of Taiwan."

Further, not only would there be economic advantages to the U.S. in establishing normal diplomatic and economic relations with China, he suggests "China could be a friend, a strong one. But," Greg

points out, "China has basic principles and expects friendship, respect. They have recently discovered oil and is now in a position for big business dealing with many other countries. They will not allow anyone to take advantage or be unfair."

Greg disagrees with the five Senators who went to the PRC who say that Taiwan is unimportant and only the detente issue is crucial. "How can that be," he asks, "when there is an issue of separation of families?" Greg then mentioned the incident in 1975 when the U.S. State Department "postponed indefinitely" a tour of the Chinese Performing Arts Troup when they refused to delete a song, "People of Taiwan, Our Own Brothers."

Greg does not feel the independence movement on Taiwan has much prospect. They have no military backing and have been unable to gather popular support. The people are generally becoming more aware and realizing it does not matter who is boss—whether the KMT or the PRC or the Taiwan natives—what matters is the system itself.

He commented that the movement to socialize Taiwan was essentially among people living abroad, since all of the advocates on Taiwan are in jail. There was a magazine being published for six months, but it was too critical of the government. At first the publication was merely suspended, but more recently was terminated permanently, and the editor was jailed as a communist agent. This entire movement is like the independence movement: "it has no base, no strategy and no future," says Greg. Greg applied the Chinese saying: *bookworms do not start revolutions*.

Greg compared China's policy about former residents going abroad to that of Taiwan. China's policy encourages loyalty to the government in the new country. They recognize the importance of the internal strength of each nation. Thus, there are no strings on Southeast Asia—Chinese people are welcome to go there or anywhere abroad and be active in changes there, but not as an agent. Taiwan, on the other hand, allows dual citizenship which Greg criticizes.

Taiwan has an annual National Construction Meeting, which consists of citizens abroad (especially in the U.S.) returning to Taiwan to make suggestions. For example, a number of professors from the University of Washington attended. Greg describes their reactions to the event as "uninspired." It is really a social event, he says, designed to convince the people of Taiwan that there are connections with the U.S.

diane pasta

To Be Young and Gay



Adolescence is a difficult time for many in our society. Strong pressures are felt by young men to "get tough and grow up." Not conforming to accepted sex roles brands one as an outcast. Curious, yet unsure of their sexuality, teens usually react to the gay individual as a threat. "Fag" and "queer" are commonly hurled about in school corridors as the worst possible of insults. The firing of gay teacher James Gaylord (reported in the previous issue of the Passage) is but one of the ways that schools have used to "protect" young people from non-macho views of sexuality.

Michael is a gay high school student in Seattle. Now 17, he has been involved in the gay community for the past four years. In this interview he discusses what it's like to know that you are gay at a young age and how public schools deal with sexuality.

NWP: When did you first start thinking about your sexuality?

Michael: Very young - when I was eight. I didn't do anything. I thought about sex in general and that I would like to sleep with men. I didn't categorize it as being gay. I just knew what I wanted.

At 11 or so I started worrying about my sexuality. I thought wanting other men was all wrong. I thought I was the only person in the world who felt this way. I felt I shouldn't even be alive, I should be somewhere else.

Everything changed after my first sexual experience at 14. I had carried out my thoughts about being gay, and found that relating to other men could be great. I told my mom right away and she was really sympathetic. She said as long as I was comfortable, she was comfortable.

NWP: Did you find it hard to meet other gay people your age?

Michael: Yeah. There is a gay minor bar. It's like a club, a meeting place. People go down there to dance and have a good time. Or you can talk with somebody your own age. I used to go down there for companionship. Now it's becoming more of a pick-up center, and I don't like to play those games.

I have joined a gay youth group. Not because I needed help or had problems. But because other gay people my age had a lot of problems. I've had an earlier awareness of being gay and now find myself counseling others. Like some gay youths are afraid to come out because they've seen others made fun of in school. Or their parents may be very mean. Some hit their children for even bringing home the number of another gay person. So I give advice like urging people to get into foster homes.

The group started with 4 of us, and now is up to 17. We meet once a week and have a chance to rap; sometimes we do role playing. At first nobody wanted to open up. I found all eyes watching me talk while I went on and on. Finally one at a time the others opened up. Now it's great - like a party. And we know everything about each other.

NWP: How do other teenagers relate to your being gay?

Michael: I have more straight friends than gay friends. The question of my sexuality usually doesn't pop up. They just know me as "Crazy Mike" for doing outrageous things. They know I'm gay, but it's no big deal.

But some people I meet - fortunately not that many - are very hostile. They make fun of me by using stereotypes of gays - like saying "Thay boy!" with a lisp or whistling at me. When some friends in junior high found out I was gay, their whole attitude toward me changed. Now they refuse even to talk to me. I felt bad because of all the years we had been really close. It bothers me the way they could just dump me off.

But last week I ran into a guy I've known since we were 6. I hadn't seen him in a long time, and now he has come out as a gay. We discovered we both knew about our sexuality way back then, but didn't have the words to talk about it.

NWP: Why do you think some people are so hostile?

Michael: It's mostly ignorance. People won't look into things they don't know about. So I try to help people who have doubts about whether being gay is right. I explain to them what's wrong with stereotypes about gays. I usually help them to come out of their closet, to understand gay people more.

When people used to hassle me, I'd feel like hating them. Then like hating myself. Then I'd want to give up and felt like crying. Then I'd want to talk to somebody. Now I feel I handle things better. Mostly I react by going from hating the other person to finding someone sympathetic to talk with. I may get knocked down, but I can stand up, too. I like to let others know where I stand. Like recently I told some people at school, "I refuse to talk with prejudiced people," and then just walked away.

NWP: How did your school treat sexuality?

Michael: We did have a sex education class in 6th grade. The films were ridiculous. Everyone either laughed or left. As for schools being open about sexuality - well, they don't even let kids smoke let alone know anything about sexuality. In 8th grade science it was more of the same with the films. Though we did see one about natural childbirth which was beautiful.

I've tried to talk to school counselors about sexuality. I'd bring it up and they'd bring it down. They'd just change the subject and ask why I really was there.

Talking about sex was considered disrupting the class. They'd tell you to be quiet or leave. Students spread info about it by word of mouth here and there, but teachers never dealt with it. Kids spread lots of the standard macho images. "Be a man!" Like if you couldn't go all the way up the rope in gym class, you were a sissy. Even teachers would lay that down on you.

Teachers never talked about homosexuality. But I do remember this one junior high teacher. I was in love with. I went right up to him and said, "I'm in love with you." He reacted by saying, "That's okay!" No red face, no embarrassment. I really respected him for it.

NWP: How do you feel about the Gaylord case?

Michael: Sick. The real perverts are the ones who did the firing, not him. Do they think he's going to chase his students or something? People have all these ridiculous stereotypes. I used to think old men chased little girls in the park.

Most of the people in my gay youth group have quit going to school. It really depresses me. They don't have the self-confidence to go back because something happened in school which hurt them badly. They feel like giving up and not doing what they feel is right for themselves. Like to graduate.

NWP: What positive things could schools do help young people deal with their sexuality?

Michael: Schools could be more open about sexuality. It wouldn't be that hard. I've been in alternative public schools where it is easier to deal with sexuality. The atmosphere is more relaxed. Kids get to know their teachers better and can really talk to them as people. All teachers should try to talk to students as two normal people, both on the same level.

Sex ed classes should take a broad view of sexuality. There's a lot more to it than just what goes on in bed. They should deal with stereotyped images of sex roles. There could be role playing in drama classes - two sex images battling it out. And schools could sponsor rap groups on sexuality. Not classroom things, but on a voluntary basis after school.

NWP: How do you now feel about your sexuality?

Michael: Very comfortable. I've changed as much as I'm going to. Other people will have to change their ideas and attitudes.

The gay youth group meets each Monday at 7:30 at the Gay Community Center, 110 East Boylston (on Capital Hill). For more info, call 322-2000.

Some public schools are doing progressive things regarding sexuality. I know of at least three high schools in Seattle (all alternative schools) which have had classes dealing with sex roles in our society. Resources dealing with sexuality and usable with teenagers include:

Growing Up Gay and High School Women's Liberation, pamphlets put out by Youth Liberation.

Sexism and Education by the Emma Willard Task Force, which has an exhaustive listing of other literature and resources.

Feminists Northwest (of Seattle), who prepare materials and put on workshops dealing with sex roles.

These materials are all available at Red & Black Bookstore in Seattle.

-Doug Honig



NEO-HOODOOIST AUTHOR, ISHMAEL REED

Flight to Canada

Ishmael Reed **FLIGHT TO CANADA** (New York, Random House, 1976.)

Slavery with **ROOTS** has again become cover copy. **ROOTS** is part of the re-examination of the slave's experience of America that the civil rights and black nationalist movements brought to the study of slavery and the life of black people in America. In the past few years Eugene Geonvese's masterwork **ROLL JORDAN, ROLL** has explored the world the slave made, their creation of culture in antithesis to their oppression and Herbert Gutman's study of the black family in America has shown the black family as much more stable and coherent than white sociologists and historians would believe. Also, a 19 volume edition of slave narratives, published in 1972, has given us much primary material for understanding the slave's life. Out of all these happenings has come Ishmael Reed's new novel, **FLIGHT TO CANADA**.

FLIGHT TO CANADA is a fugitive slave poet's view of the Civil War. It is

also an amazing fictional device similar to Doctorow's **RAGTIME** or Thomas Pynchon's body of fiction in its bringing together fictional and historical people into a multi-level expansion of reality where the slave master is also head of a multi-national corp., and the carriages have tape decks.

FLIGHT TO CANADA is a lecture-performance, a reading as Reed would say, of Raven Quicksill, slave poet who has escaped from Massa Swille's plantation in search of his Canada, the other side. During the process he runs into Lincoln, Harriet Beecher Stowe, Frederick Douglas, Jeff Davis and such invented folks as Robin and Judy (they stay on the plantation but not as passively as it seems), Princess Quaw Quaw Tralaralara (a third world belle), Mammy Barracuda (she inherits the master's whips) and Yankee Jack (an ex-pirate and imperialist who controls the nation's media. Now converted to liberal capitalism.)

Quicksill was Swille's book-keeper and ate at the master's table. Swille is pictured

as part of a royalty seeking sado-masochistic steam-bath culture with Southern gothic sidetrips to incest and necrophilia. The Civil War to Reed is a spirit war. Poe is its chronicler. The book's tale is of the flight of a people from being used by Swilles.

Book titles tell the story. The original subtitle for **UNCLE TOM'S CABIN** was "The Man who was a Thing." In 1910 appeared a book by Mary White Ovington called **HALF A MAN**. Over one hundred years after the appearance of the Stowe book, **THE MAN WHO CRIED I AM** by John A. Williams would be published. Quicksill thought of all the changes that would happen to make a "Thing" into "I Am." Tons of paper. An Atlantic of blood. Repressed energy of anger that would form enough sun to light a solar system. A burnt-out black hole. A cosmic slave hole.

It is also the story of Raven's flight to freedom. Raven who can put witchery on the world, and whose words propel him to Canada.

While others had their tarot cards. . . their I ching. . . he had his writings. . . They were his bows and arrows. He preferred Canada to slavery whether Canada was death, art, liberation, or a woman.

. . . Freedom was his writing. His writing was his HooDoo. Others had their way of HooDoo, but his was his writing. It fascinated him, it possessed him; his typewriter was his drum he danced to.

While in this passage we note Reed's sexism, we also see his identification with Blake and Baudelaire for the character of his poet. Blake said: *Bring me my bow of burning gold! Bring me my arrows of desire. . . Baudelaire: One must always be drunk: whether with wine woman, or song.* Drunk to be liberated from time. Reed takes his HooDoo seriously.

Through the body of his fiction and poetry (five novels, two books of poems) Reed has established a world view in opposition to Western Science, Religion and Philosophy. Reed is a devout anti-Christian. Christianity is the New Mexico of Religion, an arid desert religion. Reed's creed, Neo-Hoodooism, incorporates the traditional beliefs and knowledge the Africans brought over. In his

work this belief is fused with a democratic sensibility and a strong satiric intellect. Reed is hugely funny whether talking about Art detention and the spirit of the Twenties in **Mumbo Jumbo** or the radicals of the sixties in **The Last Days of Louisiana Red** ('They wore the whole t-shirt of ideology, but their only ideology was mooching.') Reed is also devotedly American and always has the T.V. on. In **Flight to Canada** Lincoln's assassination televised from the Ford Theatre, interrupts Raven's and Princess Quaw Quaw's love-making.

Reed is also the editor-in-chief of the **Yardbird Reader** (a multi-cultural reader out of Berkeley, California which gives voice through its art to Asian-American, Indian-American, Mexican-American, Black and even some young white writers. Reed believes that through art you can change the hearts and minds and without this change any political revolution means nothing.

Flight to Canada because of its richness is almost impossible to review. It is a wonderful novel but you wonder why Reed is such a sexist. Even *Newsweek* wonders why Reed is such a sexist and gives Harriet Beecher Stowe and Mrs. Swille such a hard time. But Reed also uses his humour to pose serious questions: armed struggle or waiting it out?

'which one is the fool. One who has been dead for many years (i.e. Nat Turner) or a master in a dead man's house. I'll bet they'll be trying to figure that one out for a long, long time.

In one section, Reed admiringly calls Lincoln the player because of Lincoln's ability to confront people like Swille, to deal with them, and not be used even though Reed's portrayal of Lincoln is not quite the hero we were raised with. Reed derisively satirizes those like Swille, Yankee Jack, or by implication and parody Rockefeller who make their living exploit-

ing people. Reed satirizes a fugitive slave who makes his riches selling himself as slave for a day and starring in porno. . . Reed respects ordinary hard working folks trying to get along just as he respects artists following their calling. Reed's writing, like Raven's, is his calling; it leads him; it is the drum he dances to. Reed, both an innovative and socially concerned novelist, is a player of Modern American writing.

david henderson

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VIEWS/REVIEWS



LOU GOSSETT & LeVARR BURTON IN ROOTS

Roots

It would seem by now that most everyone has heard of Alex Haley's *Roots*. First came Haley's 12 year search to discover his African ancestry, during which time he helped support himself by giving college lectures. Over and over again he electrified audiences with the story of his slave ancestors and of their African ancestor, Kunta Kinte. Then came Haley's book, *Roots*, a fictionalized account of his family genealogy, going back to his African ancestor Kunta Kinte's capture by slave traders in 1767, then following the struggle of Kunta's slave descendants' to retain their African heritage. The saga carries the dream of freedom to the close of the American Civil War when his descendants settle in Tennessee as free people.

Finally, there came the television production of *Roots*. Not a production financed by a special Xerox or IBM grant and broadcast Friday night on educational tv, but rather one filmed by Warner Brothers, shown on the ABC network and sponsored by many of your favorite deodorants, shave creams and laxatives. Yes, Commercial Television, land of endless banality, excessive violence and homogenized ethnic portrayal (i.e. it's in to be ethnic).

Beginning on Jan 23 *Roots* was broadcast for 8 consecutive days, consuming 12 hours (minus the multitude of commercials). The cast was comprised mainly of overexposed or over-the-hill television actors (Lloyd Bridges, Vic Morrow, John Amos, Leslie Uggams, etc). The basic structure of the broadcast was typical, 12 minutes of program, 3 minutes of commercials, 12 minutes of program, 3 minutes of commercials, and so on. So what happens?

Roots draws the largest viewing audience in Television history (ironically surpassing the tv presentation of *Gone With the Wind*, whose view of slavery and the South are a million miles away from *Roots*.) Within a week, it becomes the most talked about and highly praised program since television began 30 years ago.

Why such praise? First of all, the script manages to present slavery, extreme violence, sex, and nudity, in perhaps as unexploitive a way as an intimate medium

like television can. Sensing a once in a lifetime opportunity, many of the actors/actresses deliver such outstanding performances, that some seem to appear almost surprised by their acting ability. Or maybe it is we the viewers who are surprised that such outstanding talent has been untapped for so many years in the waste-land of cliched westerns, sadistic/fascistic police dramas, and putrid situation comedies. Finally, there is a sense of uncompromising production and inspiration provided by Alex Haley's ever present supervision. Such a nearly unique combination of factors produced a finished product that has proved difficult not to praise, even for the most cynical of television critics.

But one must ask, does outstanding writing, acting and production alone deserve such high praise? Most good Hollywood entertainment contains such qualities, and one cannot deny that *Roots* is great Hollywood entertainment. But the well placed and precisely timed use of action, humor, human conflict and emotional melodrama alone does not make for a significant product. The graphic presentation of slavery and the slave trade, in itself, does not give *Roots* great educational significance. *Roots'* depiction of slavery only adds emphasis to an already generally accepted view that slavery was cruel and inhuman. And although it is made relatively clear that the black slave trade was a direct result of an exploitative capitalist system, it is unlikely your average viewer is going to draw any parallels to our present exploitative economic system. So what do we have left, fine Hollywood entertainment with some social and ethnic consciousness? To a certain extent, yes. But if that was all that the television show *Roots* had to offer I'm not sure if I would have made it through 12 hours of viewing. What kept me coming back was the awareness that *Roots* was educating me and millions of others, as to how the Black stereotypes were created by white people, and forced upon black people by whites. In order to survive as a slave, blacks had to appear to be slow thinking, child-like, lazy and animal-like by nature, because this is what the whites expected, and to act any other way could

bring about severe punishment. In well developed, dramatic sequences, *Roots*, illustrates precisely how black slaves were forced to conform to the Uncle Tom, Steppin' Fetch-it, Aunt Jamima stereotypes, developed by their white masters.

In one classic scene the two great-grandsons of Kunta Kinte are trying to teach a poor young white man who has never had contact with slaves before how to be a slavemaster. The older brother says to him, "How would you ask this slave (pointing to the younger brother) to get a bucket of water." The white man steps up and says, "Lucas, will you fetch me a bucket of water." "No, nō!" the older brother says, "Let me show you." And picking up a stick for a whip he approaches his brother and says "Hey Nigger, get me a bucket of water. Now!"

"O massa, I'm so tired, cans you get another Nigger to do it?" "Why you lazy Nigger, get dancing!" (as he swings the whip by his feet). He has the white man do it again. "That's fine," the older brother says, "Now we're no longer Tom and George, we're slave and master."

Roots contains some powerful images of this nature that help erase some well entrenched stereotypes that exist in all our minds. Unfortunately this process is smudged by the intrusion of commercials. The split second contrast between such a scene just described and a commercial with a black man praising the cosmetic virtues of shaving with Rapid Shave has a dulling effect on the mind. I recommend that you see *Roots* when it is repeated this summer, but beware of those commercials.

dave mapes



A BARBERSHOP IN KENT, WA. 1944 (LNS)

Gold Watch

written by Monoko Iko
directed by Garret Hongo

There is a war on in Europe and Japan is gearing up for its attack on Pearl Harbor, but in Yakima Valley, Washington, life goes on almost as usual for the Japanese-American farmers and merchants. That is, until June 1942 when the order is given for all persons of Japanese ancestry to report to internment camps for the duration of the war. Monoko Iko has written a moving study of one family's experience of conflicting loyalties and wartime paranoia.

"When the crops are sold you will be paid," says farmer Masu to his friend the storekeeper in the first scene, knowing that there will never be enough to pay for the dresses, the cloth, the football shoes that his wife claims are necessary for their children's lives. This family is from the first a divided one -- son and daughter speak English and adopt American ways while their father rages in the best patriarchal fashion and their mother Kimiko pours tea and tries to keep the peace, remembering the miscarriages she suffered through lack of medical help and overwork.

But during the events of the following months appearances change, balances shift. The son, so American in his clothes and speech, begs his father to return to Japan where they will not be outcasts any longer. Masu, who answers that in America he has found freedom to do and be what he wants, is reduced by the end of the play to a furious realization that he owes America nothing. They are send-

ing him to the internment camps; at best, he may never see his farm again; at worst he may not come out alive.

Gold Watch offers no political suggestions for how the Japanese-Americans might have prevented their imprisonment (the one man who calls for the farmers to fight back is killed), but it is more than an exercise in remembrance. One of the most striking things about the play is the degree of involvement which the staging makes possible. Director Garrett Hongo makes every attempt to force the audience to experience the wartime hysteria: an unseemly chorus chants "Jap, Jap, dirty Jap"; President Roosevelt booms solemnly over a loudspeaker to announce the infamy of the Japanese at Pearl Harbor; a copy of the Instructions to All Persons of Japanese Ancestry is screened on the faces of two men trying to organize departure to the camps; and, perhaps most effective of all, a meeting among the "persons of Japanese ancestry" takes place half in the audience, so that it is difficult to feel that you are not part of the exodus yourself, that you have only six days to get ready, that you do not understand why this country, which you loved, now rejects you.

Gold Watch is presented by the Asian Exclusion Act of the Asian Multi-Media Center. It will be playing at the Ethnic Cultural Center in Seattle through February 27. Call 543-4327 for reservations and information.

barbara wilson

“Douglas Woolf is coming to Seattle!”

Douglas Who?

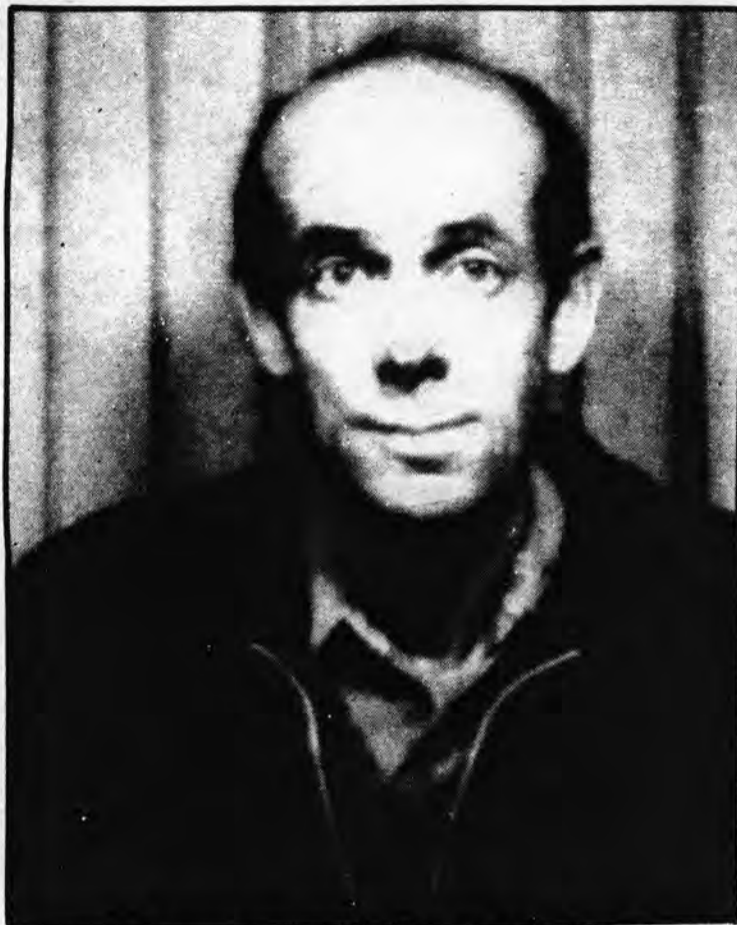
No, Douglas Woolf is not Virginia's nephew. He is a critically acclaimed novelist who has had six books published since 1956. Woolf could be called a writers' writer; well known to critics and other authors. But that would be a sad fate for a person who has so much to say about America and its society. He deserves a much larger and more general reading public, and people in the Seattle area will have an opportunity to hear Woolf read from his new novel, *For Us*, at the *Book Project* in late February. For further details phone 324-9086.

One example of Woolf's experience with a large commercial publishing house may display the reason for his obscurity and show his integrity. A friend of mine by chance became one of those rare people who has both met Woolf personally and read one of his books. This person was walking across the University of Washington campus when he came across a man peddling some hardcover books out of a cardboard box. That man was Douglas Woolf; he was selling his double novel *Ya! & John-Juan* because Harper and Row his publisher would not distribute or promote his book. Harper and Row had decided to remainder his book, that is put it up for sale on all the bargain tables where "failed" publications usually sell for two or three dollars.

Woolf decided his work was more valuable than a bargain basement item and took the entire printing of *Ya! & John-Juan* selling it on his own all over the United States. His new book is published by the prestigious small press, Black Sparrow, and people may now be able to finally have access to Woolf's writing. His earlier publications are either out of print or are on small presses that most book stores refuse to carry.

Woolf's fiction lives on the outskirts of the American literary establishment; Woolf himself earns his living by itinerant work and caretaking so that he may go to some out of the way place to write. Not surprisingly the protagonists in Woolf's fiction also try to survive on the backroads of society. His consignment to the fringes of civilization does not cause Woolf's writing to fall into a tone of desolation or self pity. Instead his figures though always on the move and often in flight seem heading towards some positive place.

Woolf often describes the absolute horror perpetuated by American society upon its members and though he satirizes savagely the more repulsive aspects of the American Consciousness, his books are still filled with love and characters who can be cared about. His characters are drifters, loners, yet they are capable of touching others and in return are touched themselves.



Doug Who?

To review Woolf can be a difficult task. His books are hard to obtain and he is competing for attention with thousands of good writers published in the world today. I feel the best view one can get of Woolf is to go to the author's work itself. That is why the prose ex-

cerpt from *Ya!* is found below. Maybe Woolf's books will never make the best-seller lists; but they may well be remembered after many of those million sellers are left unread and collecting dust.

— chas hansen

EXCERPT FROM DOUGLAS WOOLF'S "YA!"

The ranger, aware that he was not alone motioned for Al to approach quietly. Al knelt down on the path beside him. Together they observed the little creature, who observed them equally from beneath a tuft of young grass. Soon he turned his back on them and went nonchalantly about his snuffing business. "Thataboy," the ranger whispered, chuckling.

"What kind is he?" Al whispered.
"A *peromyscus leucopus*."

In silence they watched the mouse snuff and skitter from grass to grass until he reached the path. He crouched with his white front paws upon the tar, not more than a yard from them, then sprang suddenly backward into the air. Landing rather awkwardly on his side, he quickly regained his balance and dashed to the nearest grass. There he shook himself and left some droppings. "Good boy!" the ranger called gleefully.

The mouse, having fully regained his composure, climbed a low bush and swung on its branches. Now, before his enthralled audience, he leaped to the ground and made for the path again. This time he landed squarely in the middle with a flying jump. The ranger, almost simulta-

neously, swatted him off of it.

The mouse landed on his back, lay still for a moment, his white belly heaving. Then he crept to nearby grass and stared out at them from there. The ranger, turning to Al, smiled intensely. His smooth, featureless face was blue-purple. "Think that'll teach him?"

"Teach him?"
"To stay off the goddam trail!"
"Aha..."

The ranger crawled forward a few inches, deftly flicked a dropping from the path with his forefinger. "Can you see that microscopic wire there?" he asked, indicating the edge of the path.

"Yes, I can."
"That's electronically charged." The ranger flicked it with his forefinger. "We can't hear or feel anything, but the *peromyscus leucopus* can. It's attuned to his nervous system. The *peromyscus leucopus* has a very high range, almost as high as the *sorex cinereus*. That wire is sending him continuous warnings, night and day: 'Stay back....Stay off....Stay off the trail....' It takes time, it takes time. Someday we'll teach him to."

"Why do we want him to?"

"Why?" The ranger flicked at a dropping. It turned out to be a bit of dirt and his neck flushed dark purple. "It's not just the mess, of course, that's obvious to anyone. It's a control problem. We have to control them. We place them on opposite sides of the trail as soon after birth as is possible, the female parent on one side, the male parent and the young on the other. We've wired both sides," he said, indicating. "Our aim is to improve and control the species by encouraging a process of natural selection. Only the most intelligent will survive, those that react properly to our warnings. Most will never learn, of course. Like you, stupid," he sneered, as the deer mouse jumped onto the path again. "We give them two chances," he said, snapping the animal's backbone and flinging the broken body across the path. "Enjoy your little boy now, mother!" he called.

The ranger stood up and brushed at his knees. "Then all we'll have to do is teach the people to stay off the goddam grass," he said, turning suddenly on Al. Finding Al entirely on the trail, his color lessened

a little and he straightened his hat. He wore a plastic name tag on his breast: E. T. JACKLE. "What they really ought to do," he said confidentially, "is pave the whole damn park and be done with it."

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The Marquise of O

The Marquise of O
Directed by Eric Rohmer.
Based on the novel by Heinrich von Kleist.

Don't let the advertising throw you. The Marquise of O... a Cannes' prize winner opening in February at the Seven Gables, is more than an artistic adaptation of a nineteenth century novel. It's a fascinating parable of masculine and feminine socio-sexual morality.

Like most of Eric Rohmer's films, it is highly literary. It is made more literary for the English viewer by the subtitles, which linger on into paragraphs, with a comma instead of a period at the end of many lines. Watching this film, in fact, comes very close to reading, and no

wonder. Rohmer is known for his preference for dialogue. In such films as *My Night at Maud's* and *Claire's Knee* he has his characters talk their way through a story. In the *Marquise* he has transformed Kleist's ironic melodrama into a vehicle for his own sensibilities. The plot, with all its tears and lamentations, its mysteries which encompass countless crises and denouements, is pure soap opera. But the historical content and costuming, Rohmer's painterly use of light and shade, the theatrical expressions and gestures of the German stage actors all conspire to remove the *Marquise* from the realm of *As the World Turns*. In Rohmer's hands the plot takes on mythic qualities.

The major source of conflict and mystery in the story revolves around the question of honor, specifically the honor of the Count. After he rescues her from a band of soldiers, the Marquise thinks of him as her savior. Because she idolizes him so she will not marry him, in spite of his urgent proposals, when she inexplicably finds herself pregnant. To suppositions that it may have been the Count himself who raped and impregnated her while she slept, she replies that "One does not rescue only to ravish oneself." The suspense is based on their different moral code, on the Count's unwillingness to admit openly what he has done, though he tries to make up for it in every other way, and on the Marquise's refusal to suspect him. At the end of the film the Count chides her for thinking of him as the devil after she discovered the truth, and she answers that she would not have thought him so much a devil if she had not thought him such an angel before.

Rohmer leaves it open. One could be of the opinion that the ending is a determined attempt to reconcile the dualism in the story, in which the characters are split into good/bad, angel/devil, honorable/dishonorable; or, one could see the ending as the triumph of love over revenge and disillusionment. One could also, from a feminist standpoint, see it as a vindication of the male's will to power over the female. The count has, after all, raped the Marquise, yet not once in the film has he admitted it. He has gotten down on his knees before her, he has stood up for her innocence, yet not once has he confessed, has he spoken. He remains to the end strong, honorable, and silent, a defensive measure to which the Marquise, like many women, in the end succumbs. While mother and daughter make up in a lengthy scene where the mother throws herself at her daughter's feet and begs forgiveness and explains why she thought badly of her daughter, the Marquise's father, vehement when denouncing her, has nothing to say after her innocence is proven.

The parable of men and women's conflicting desires and expectations is illustrated most strongly when the Count makes it clear, albeit silently, that he is the father. The Marquise becomes hysterical and runs from the room screaming, "Devil, Devil!" On the threshold she impulsively takes up holy water and



Scene from *The Marquise of O*

flings it at the Count. The audience laughed; it was a little over-done, it was almost comic. Yet it was not so many years ago that witch-hunters tried to prove that women had consorted with the devil and had conceived his children. It was not so very many years back that a woman found guilty of fornicating with the devil was burned at the stake.

Kleist, writing over 150 years ago, was mocking the superstitions of Christianity, as Rohmer does by his treatment of the scene. But the underlying motives for the Marquise's hysteria ring true; a pregnant woman might well fear that the father of her child is a stranger to her, that the unborn baby is the work of forces she doesn't understand.

As I walked out of the theater, I overheard one woman say to another, "Of course it's obvious that women will respond much differently than men to this film." I can understand that women might feel more empathy for the plight of the Marquise. But it would be unfortunate if men were to dismiss the film as old-fashioned or irrelevant. Elegant and aristocratic as it may be, the *Marquise of O*... still provides a powerful illustration of sexual and social distinctions which persist in the late twentieth century as they did in the early nineteenth.

barbara wilson

Notes



BILL MONROE

The father of Bluegrass music is coming to Bellingham. The Northwest is no stranger to the sound of 5-string banjos, fiddles, mandolins and guitars running the hundred-yard dash, but most people don't realize that Bluegrass music is less than fifty years old and was developed by one man.

The drive in Bill Monroe's music is a direct result of his personal strength and his determination to hear the sounds of a fiddle, guitar, bass, 5-string banjo and mandolin (his own instrument) played in a style that almost moves itself once it has started. Monroe is known not only for his mandolin style, but his high lonesome voice which cannot be forgotten once you've heard it in person.

In his younger days he sought out the music of black blues singers and was surrounded by traditional mountain music. These roots bred his own "Bluegrass" music. Bill Monroe has written many songs which are now country standards, like, "Blue Moon of Kentucky", "Molly and Tenbrooks" and "Uncle Pen".

When he started touring the south with his band, The Bluegrass Boys, he was creating a new sound, a sound that grabbed people and made them fill the travelling tent every night. That sound is now filling auditoriums all over the world. Don't miss his live concert on Feb. 13 at the WWSC Music Auditorium. Playing on the bill with The Bluegrass Boys will be The Southfork Bluegrass Band.

jack hansen

SWEET HONEY IN THE ROCK

"Sweet Honey in the Rock" is a recently released record from the black women's group of the same name. Their music is a rich interweave of a capella-solos and ornate harmonies, backed up on some cuts by bass, violin and an array of African percussion instruments. The album is a blend of original and traditional songs based in the black heritage of gospel and rhythm and blues. Included in their repertoire is a rocking tribute to Joanne Little which reminds us,

*We live in a land that'll bring all
pressure to bear
On the head of a woman whose
position we share.*



BERNICE REAGON

The group was formed by Bernice Reagon, an African folklorist and well-known as a Freedom Singer of the Civil Rights movement.

Bernice, who wrote three of the pieces on the album, believes that "Black musicians have a responsibility to be conscious of their world and to let their consciousness be heard in their songs. We need black music that functions in relation to the people and community who provide the nurturing compost that makes creation and continuation possible."

But Sweet Honey is hardly sluggish with rhetoric. Sweet Honey *moves*.

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FEBRUARY

MONDAY 7

(B) Amnesty International meeting, 8:00pm, CCM House

(S) Photos by Edward S. Curtis, UW, Room 309A HUB, includes all of his recoverable film footage, original Indian Music and many unpublished journals and letters.

(B) Wilderness Workshop, sponsored by Wilderness Preservation, Student Union, WWSC, Library presentation Room. 7pm, Speakers from the Sierra Club, Free.

(B) Evening with Acharya Sarit Kumak, teacher of Ananda Marga meditations, 7:30 pm, Bond Hall, WWSC Room 109. Free.

TUESDAY 8

(B) film: "Woo Who May Wilson" and "The Life and Death of Frieda Kahlo" in L-4, WWSC. 75 cents, sponsored by Women's Center.

(S) Meeting of Gay Community to respond to Court decision of dismissal of Tacoma teacher Jim Gaylord as a homosexual. 7:30 pm, 1720 16th Ave. For info contact Sam Deaderick at 325-8258 or Judith Freel at 789-1220

(S) Public Hearing: Police Intelligence. In Rainier Room at Seattle Center 7:30 pm.

(B) film: "Southern Africa: A Luta Continua," plus speakers from South Africa Coalition. Fairhaven Auditorium, 8pm Free.

WEDNESDAY 9

(B) Music Circle, Whatcom County Homemade Music Society. Everyone welcome! Bring instruments, voices, and songs to share. 7-10 pm at the Road to Home, 2600 Sunset Drive.

(S) Jean Ritchie-Dulcimer playing at its greatest, Museum of History and Industry, 2161 E. Hamlin. \$4.00 gen., \$1.50 under 18 over 65. 8:00pm

BI Annual ALL TRUST MEETING of the People's Land Trust, 7:00pm, 2015 Valley Parkway. For info, call PLT office: 733-9672 or mike medonald at 676-1367.

THURSDAY 10

(B) Grover Washington Jr., Carver Gym, WWSC. \$5.50 all, 8pm.



Rousseau - brian siebel

FRIDAY 11

(B) lecture: "Today's Artists/the Visionaries." at WWSC, L-2, by June Blum. (see Community News, Vol. 16 no.2 for details) 1:00pm

SATURDAY 12

(B) film: "Singin' in the Rain" L-4, 8 and 10 pm. \$.50.

(S) film: "A comedy in Six Unnatural Acts" \$1.00 donation requested. Women only please. sponsored by a women's sexuality organization., 100 NE 56th 7:30 pm

(S) Loretta Lynn and Mickey Gilley, a hot one, all you C-W fans: 8pm At the Opera House, Seattle Center. \$5.75, \$6.75, \$7.75.

(S) Film: "They Were Expendable" poetic war drama made in 1945 by John Ford. Adm. \$2.00. For info call 329-3119.

(B) "Women and Art" an informal discussion and slide show at Womanspac, Dorm 2, Fairhaven College.

(S) Exploring Better Ways to Eat For Less Money. "Food and People" at the Immanuel Lutheran Church, 1215 Thomas (behind Cascade Community Center) Childcare available, for info call 622-6684

(S) Bill Monroe and his Bluegrass Boys, at the Museum of History and Industry, 2161 E. Hamlin, two shows, 7 & 9:30 pm. \$6.00 gen., at the door. For info call 503-231-6050

BLACKWELL WOMEN'S HEALTH RE-SOURCE CENTER 2nd ANNIVERSARY! MANY CONGRATULATIONS!

SUNDAY 13

(B) Spiritual Master Sri Chinmoy- 2 slide shows at the B'ham Public Library Audit., 3pm, Free. Introduction to Jarna Kala.

(S) Women Loving Women- an afternoon workshop for women of all sexual orientation. General Introduction to lesbian sexuality. 12-6 pm. Call 522-8588 for more info. Cost: \$20. maximum. Advanced registration required. presented by "a women's sexuality organization"

(B) Bill Monroe and his Bluegrass Boys, 8pm in the Music Auditorium, WWSC. \$3.00 see Connexions for more details.

MONDAY 14

(TV) film: "The Big Sleep" Raymond C Chandler story starring Humphrey Bogart and Lauren Bacall. 9:30 pm, Ch. 12.

Happy Valentine's day to all you romantics!

TUESDAY 15

(S) Don Luce- speaker, 4:30 pm at the HUB UW. 6:30 pm-Asian Dinner, \$1.50, University Friends Meeting, 4001 Ninth NE., Call for reservations: 525-1213. And at 8 pm, Don Luce will be speaking on "Oppression and Tyranny"

(B) Informal discussion with Rape Relief in Viking Union, Room 224, WWSC Free

(B) film: "Memories of Underdevelopment" about Cuba 8pm, Fairhaven Aud., Free

WEDNESDAY 16

(B) film: "On the Waterfront", marlon Brando classic, Fairhaven Aud. 6:30, 9,11pm \$.50.

THURSDAY 17

(S) film: "Tupamaros" and "Miguel Enriquez" two films on guerilla movements in South America. UW campus, Kane Hall Room 220, 7:30 pm.

(B) film: "The Working Class goes to Heaven" L-4 WWSC 6:30 and 9pm \$1.00

FRIDAY 18

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SATURDAY 19

(S) Getting in Touch With Our Bodies...a women's workshop. 9:am at Immanuel Lutheran Church, 1215 Thomas. (behind the Cascade Community Center) Childcare provided. \$2.00 donation requested. Free to Cascade and all low income women. a preventive medicine educational sponsored by Cascade Community Clinic. Call 622-6684 for more information.

(TV) Mutiny on the Bounty- (1935 BW) Clark Gable, Charles Laughton, Franchot Tone. 9:00pm, channel 12.

(S) Spaghetti dinner for the Lesbian Disaster relief Fund. \$3.00 at Immanuel Lutheran Church, 1215 Thomas, 4-7 pm

SUNDAY 20

(S) Panel Discussion: 'Gender in Art', and/or gallery, 8pm

(B) film: "The Story of Adele H." L-4, WWSC, 6:30 and 9pm, \$1.

(TV) Sovereign of Chicago- examines the personality and power of the late Richard Daley. 1:00pm, channel 9.

REGULAR MEETINGS

MONDAYS

(B) Well Adult Clinic for Senior Citizens FREE at Senior Activity Center. Sign up in advance
 (B) NWP mailing party at 1 p.m. when the new issue arrives from the printer. Help get the paper out to our subscribers. It's fun! 1000 Harris, second floor. The alternate Mondays at 3 is our collective editorial meeting.
 (B) City Council meets on first and third Mondays (except 5-Monday months, then it's second and fourth), City Hall, 8 p.m.
 (B) Whatcom County Commissioners each Monday and Thursday, 8:30 am til 4:30 pm, County Courthouse.
 (B) NOW meets fourth Monday of the month, YWCA
 (S) Seattle City Council, weekly at 2 pm, 1101 Municipal Bldg. (live on KRAB, 107.7 FM)
 (S) Weekly NWP staff meetings, open to the public, 7:30 p.m., call 329-1695 for location.

TUESDAYS

(S) Lesbian Health Collective, 7 p.m., Fremont Women's Clinic
 (B) Third Tuesday of the month, Whatcom County Planning Commission, courthouse

WEDNESDAYS

(B) NWP meetings, 3 p.m., 1000 Harris.
 (B) 2nd Wednesday of the month, Mt. Baker Bookshop Assoc. meets 7:30 p.m. in the public library.
 (B) Children's Circle, co-op daycare located above the Phinney Street food co-op. Call 632-8086 for info.
 (B) Food Co-op weekly meeting at noon at the store, 1000 Harris, everyone welcome.
 (B) City Land Use Commission, 3rd Wed. of the month, 8 pm, City Hall.

(S) Union W.A.G.E. (Women's Alliance to Gain Equality) meets alternate Wednesdays, 1127 Seattle Central Community College (New building, Pine and Broadway), 7:30. Next meeting Feb. 2. Open to all working and unemployed women.

THURSDAYS

(S) Radical Women meeting, weekly 7:30 pm, 3815 5th Ave. N.E.
 (B) Free dental clinic, 6-9 p.m., B'ham Technical School, 3028 Lindbergh Ave.
 (B) County commissioners - see Monday.
 (B) CHANGE OF DATE - Northwest Wash. Table Tennis Club, regular meetings on THURSDAYS, 6-11 pm, 8 tables at Bloedel Donovan Park gym (Lake Whatcom), free for first-nighters.

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ANNOUNCEMENTS

Rape Relief has created a place for women, rape victims and other concerned women to work out feelings connected with rape in an intimate group. Rape meaning any forced sexual contact whether by psychological or physical manipulation.

The rape group meets Tues. nights at 7:30 room 216 at the YWCA on Forest St., B'ham. On Friday afternoons from 4-6pm Rape Relief offers an opportunity to talk on an individual basis. Call Rape Relief 734-4820 ask for Judy or Katy for more information.

happy valentines day, mc, love cz.

Story sessions and story therapy groups will be held at the Ethnic Cultural Center, on 3931 Brooklyn Ave.E, Feb. 7-11.

Feb. 7, 6-11pm, stories of personal insight. \$2.50 or \$2.00 low income.

Feb. 8, 6-11pm, story telling with Gestalt. \$5.00.

Feb 9, 6-11pm, Hassidic stories, folk dances welcome. \$5.00.

Feb. 10, 6-11pm, stories to discharge on. Bring Something to counsel on. \$5.00.

Feb. 11, 6-11, Creative story telling. Bring a favorite tale or creative writing.

Mike McDonald, it's been too long since our paths have crossed. If you'd like to do something about that, let me know your address. Your friend, Don Kay; Anderson Hall, Rm 64; EWSC, Cheney, WA. 99004

Lane, where are you. I looked for you in Seattle, and have written but you seem to have moved on. Would like to hear from my pisces pal. Love, Chris. Write me at Rt. 1 Box 197, Cheney, WA. 99004

djb come to clc's for ccc on VD

Mary Tall Mountain: Are you there? We'd like you to submit more poetry. Lost your address. love, NWP

Help Wanted to compile "The Ten Best Censored Stories of 1976". If you have or know of, a story that should have but didn't make front page headlines and the network news, please write: Project Censored, Dept. of Sociology, Sonoma State College, Rohnert Park, CA 94928 by March 1st.

The Passage in B'ham needs a lift, a ladder, either a step-ladder or the straight kind. Does anyone have an extra or a funky one lying around?

happy valentines to all my sweet friends! cz.

FOR SALE

Trash Burner for sale or trade. Good condition Call 733-0070.

HOUSING

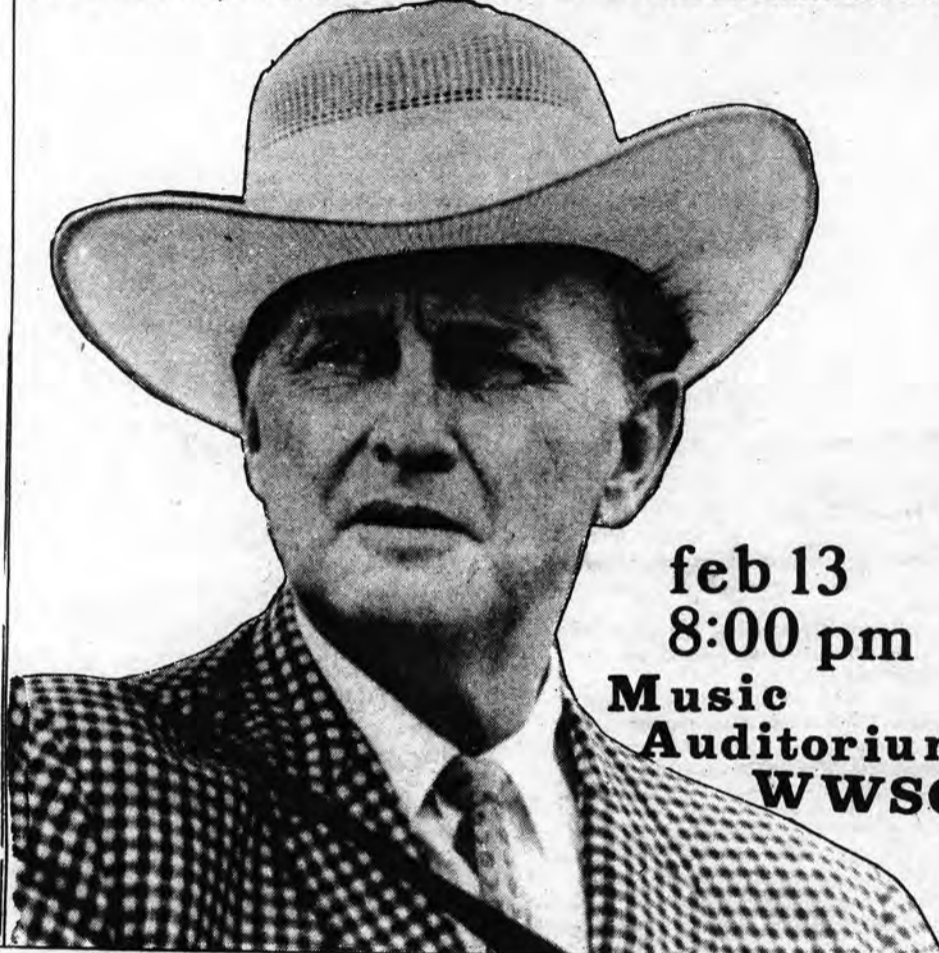
Need to rent in or around B'ham one or two car garage for auto repair. Needs to be lockable, cement floor. I can do repair work on it. I have my own heat. call 676-4467-Hans.

Man to share nice old Capitol Hill house with three men. Large bedrooms, gardening space, good location, exciting, stimulating companionship. Yours for the low, low price of \$75 per month plus utilities. Call 323-3673.

CONNEXIONS

Bill Monroe & his bluegrass boys

with a little help from their friends... SOUTHFORK BLUEGRASS BAND



feb 13
8:00 pm
Music Auditorium
WWSC

TICKETS are \$3.00, available at the following outlets:

Viking Union Info Desk
Williams and Williams Tickets
QC Stereo

Budget Tapes and Records
Fairhaven Books
Bellingham Sound

PRISONERS CORRESPONDENCE

John E. Harris
Box 4000 R
Fort Grant Training Center
Fort Grant, Arizona 85643

Thomas Della Monica no. 56707
Drawer N
Trenton, NJ 08625

Orlandis Jordan 4058-289
PO Box 1000
Leavenworth, Kansas. 66048

Dally Moore 04851-180
Box 7 Terminal Island
San Pedro, CA 90731

Nicholo Corrado no. 680047
PO Box 777
Monroe, WA 98272

Dave B. Jones W.S.R. no. 244782
Cell A3-35
PO Box 77,
Monroe, Wash.. 98272

Mervin Lloyd McLamore
A-038759 A-24-B
PO Box 99
Clairmont, FL 32711

Bill W. Robinson
A-40340-C
PO Box 441
Chino, CA 91710

Willie Hopkins no. 132-082
PO Box 787
Lucasville, Ohio 45648

Chip Tracy 2044
PO Box 280
Bath, Ontario, Canada KOHIGO

JOB OPPORTUNITIES

THE GOOD EARTH BUILDING IS a community asset on B'ham's southside owned by the people and housing: The Good Earth Pottery The Northwest Passage Telegraph Music Bellingham Food Co-op First Natural Bakery and other craftspeople and artists.

IT NEEDS TWO PEOPLE to form part of a salaried building management and renovation collective. At a building meeting in Dec., it was decided to form a 3 person collective to refurbish the building, keep it clean and in good repair and give it new direction. The collective will share these areas of work:

Cleaning, bookkeeping, rent collection, general caretaking, day to day repairs, long range maintenance and planning, liaison between tenants, building and community.

Attendance at monthly building meetings and inter collective meetings will also form part of the work.

It is particularly desired that the collective be non-sexist and non-hierarchical in its organization and the sharing of work and **WOMEN ARE PARTICULARLY ENCOURAGED TO APPLY**

\$170 to \$180 per month has been set aside for paying the collective and the work time might be around 10 hours perweek.

IF YOU ARE INTERESTED please visit the good earth building, 1000 Harris, B'ham. posted on the notice board on the 2nd floor you will find 1. A history of the building. 2. A guide for a short statement of intent we are asking applicants to write. 3. Other information about the job and the community.

Short "statements of intent" are asked for from each applicant. They will be posted and on the notice board where tenants and community can read them. Each applicant will be invited to an informal interview with the Hiring Committee and final decisions will be made by a general meeting of the GEB Tenants and community.

Need a new driver for Bellingham Co-op Trucking. Part time with odd demanding hours. Prefer woman with tune-up skills & good driving record. \$150.00-\$200.00 a month. Call 733-6585 evenings or try 733-9672 on weekends ask for Judy.

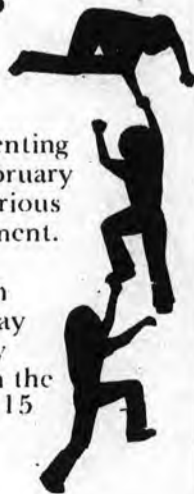
Needed desperately— someone to do surveying for me on my property. I don't necessarily need a certified surveyor but someone who knows and who has access to equipment. Please contact Maryanne Devoe, Box 708B, Lopez, WA. 98261, or leave a message for me at 468-2563.

Gay Awareness Symposium

The Gay People's Alliance of WWSC will be presenting their 6th Annual Gay Awareness Symposium February 23 thru 25. Events planned are speakers from various organizations, documentary films, and entertainment.

The Symposium is to be held in the Viking Union lounge between 10:00am and 5:00 pm, Wednesday thru Friday. The Lavendar Troubadour, a highly acclaimed one woman show, will be performed in the Viking Union Lounge Wednesday, the 23rd, at 8:15 pm. Admission is \$2:00.

EVERYONE IS WELCOME!



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SPINNING • MACRAME
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