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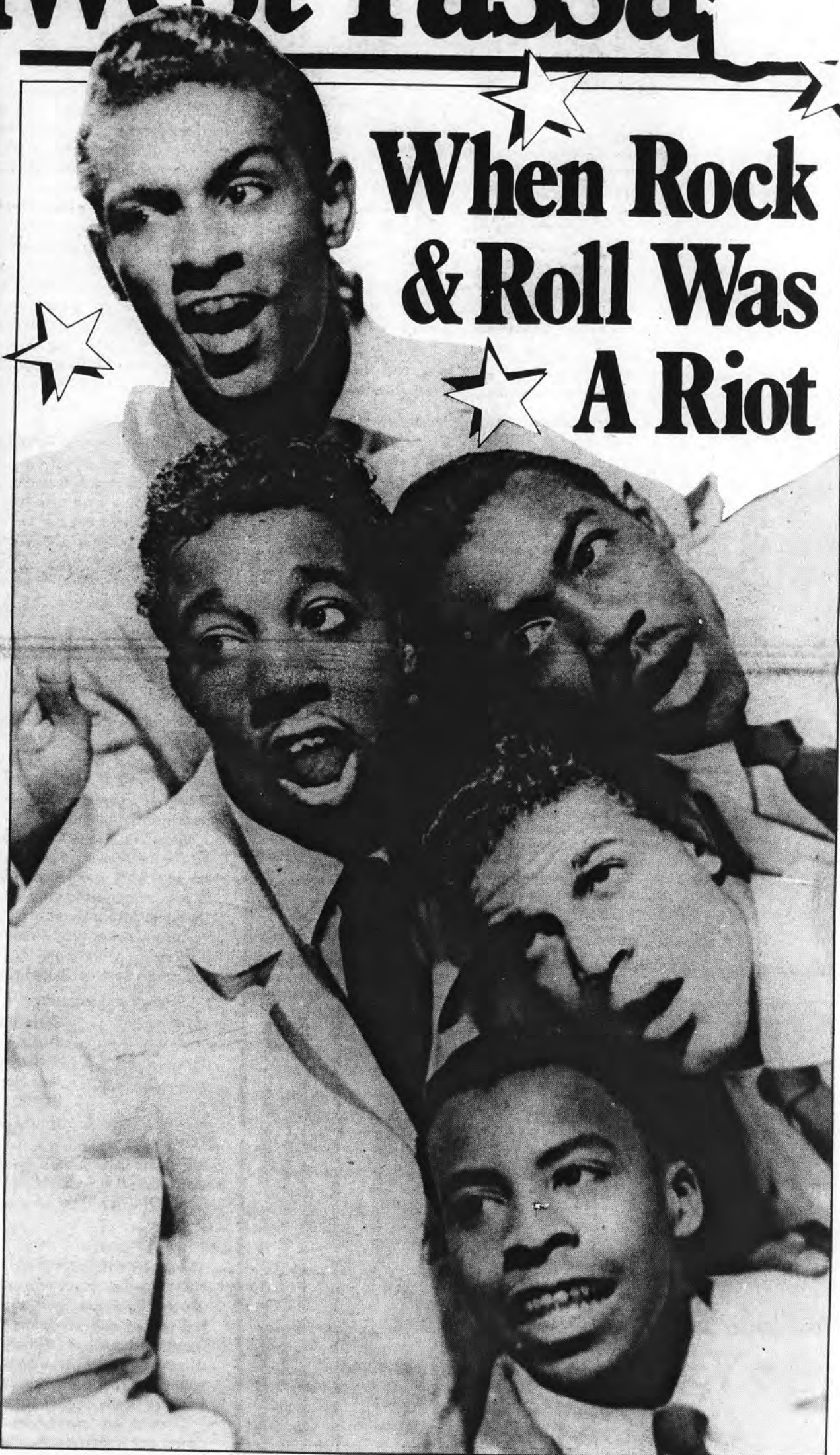
Northwest Passa

No Rape Relief Behind Bars: A Gay Prisoner's View

MOTHERS, DAUGHTERS AND THE GJB



Nancy Coupez discusses her daughter



When Rock & Roll Was A Riot

The '50s Revisited

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Cover photo of the fifties group *The Five Satins* from *The Rolling Stone Illustrated History of Rock and Roll*.

Northwest Passage

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Letters

OBJECTIONS TO BERTRAM INTERVIEW

An open letter to Dr. Jennifer James, U. of W. and the community;

We are writing to protest the recent interview you gave in the Seattle P-I concerning Janine Bertram. It gave a distorted history of Coyote and several women's involvement in it, including Janine Bertram, Therese Coupez, and Rita Brown.

We object to your statement that "Janine was never a very dedicated or hardline prostitute." Besides implying that nice girls aren't prostitutes, it also implies that Janine never took the risks or dealt with the oppression that is a part of a prostitute's life. This is simply not true. Janine's commitment to the real lives of prostitutes was evidenced by her fight to keep the Coyote office in the Urban League Building on 14th and Yesler, though she lost to your efforts to move it to the 17th floor of University Hospital. This same commitment was shown by her appearance in Coyote's behalf at Purdy women's prison, while you declined in favor of a cocktail party.

We also object to your reckless and misleading comments about "that pair" Therese Coupez and Rita Brown. As two of the founding members of Coyote, Therese and Rita deserve more respect. If you were going to do a character analysis of Therese, "Jenny", you could at least use her correct name. As to your statement that "Terry and Rita were very rough characters," maybe what you meant to say was that they were very open lesbians. It is unfair to bring your own prejudices into a public interview.

The whole interview makes Janine appear passive, a dupe, the stereotyped good girl gone bad. If you were as close a friend of Janine's as you want to believe you are, you would not be making such statements.

We would like to know why you did the interview. We get the impression you did it to cover yourself, and to draw attention to your status as a "national authority on prostitution." Your careless attitude discounts the significance of the work that Janine and others have dedicated themselves to.

In love and struggle,

Chris Beahler
Janine Carpenter
Shelle Finch
Jane Hope
Seattle

WE ARE GROSSLY MISLEADING, BIASED AND DISHONEST

Dear Sir:

The article entitled, "British Nuclear Report Casts Doubt on Trojan's Safety," which appeared in your magazine recently is grossly misleading and further illustrates the biased and dishonest attempts of nuclear power plant opponents to discredit what has been termed the safest industry in the United States.

A so-called "critical passage" of the report (published by the Health and Safety Executive of the British Government) is nothing more than a discussion of concerns relating to the physical behavior of nuclear fuel under certain postulated accident conditions. What the article

purposely failed to point out was the concluding statement in the report, and I quote:

"The Inspectorate considers that there is no fundamental reason for regarding Safety as an obstacle to the selection of a pressurized water reactor [based on Trojan] for commercial electricity generation in Britain."

Sincerely,
F. Rogan
Chief Mechanical Engineer
Generation Engineering
Portland General Electric

AUTHOR REPLIES

I would like to take this (splendid) opportunity to criticize myself for not mentioning the paragraph you cited in my article on Trojan. It is important background information.

On the other hand, your implication that this paragraph somehow negates the importance of the article does not follow. It is the old question of what is and is not news. It is not news that a typical pro-nuclear bureaucracy of a pro-nuclear government is publicly supportive of nuclear power. An article about this might also mention that the Chamber of Commerce supports free enterprise and the North won the Civil War.

What was interesting about the British report was that in at least one area, the typical bureaucratic whitewashing was absent. It was clearly stated that at the present level of research, scientists were unsure of whether the backup cooling system would work or not.

Ed Newbold

BOOSTERS HONOR GOVERNOR ON APRIL FIRST

To the editor,

Representing the Regional Association of Puget Sound Boosters Clubs, specifically those of Clallam, Skagit, and Whatcom Counties, I publically commend Governor Dixy Lee Ray for her unstinting devotion to bringing supertankers and nuclear plants to our area. On the occasion of the First of April we are bestowing on the Governor our annual "Ambassador for Progress" award and donating to her at no expense to the taxpayer a well deserved vacation trip around the world.

In a "tour de force" to start her trip, Dixy will arrive in quaint Brittany, France, where arrangements have been made for a speech to local resort owners on "What petroleum can do for you." Also anxious to hear our marine biologist/governor are representatives of the local oyster industry there to whom she'll address the topic "Crude oil, high protein food for our little slimy friends."

As she continues on her way, the Spanish government has extended to Dixy an invitation to visit the beautiful Basque region of northwest Spain to speak to the Congress of Basque Separatists on "National Unity and Nuclear Power." We understand that former Italian Premier Aldo Moro will be visiting the Riviera incognito and so we're hoping to arrange a meeting of the two world leaders.

To balance the hectic pace of the first week of her trip we have planned a slow boat home for Dixy. She will meet the Liberian supertanker "Amoco Cadiz"

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Letters continued

at the French port of Le Havre and take her accustomed place on the bridge. Barring any unexpected "acts of God" she will sail into Puget Sound waters by way of the Persian Gulf some weeks hence with 68 million gallons of crude, steam unafraid past any rocky shoals along the way and put in at her beloved Cherry Point. Bon Voyage Dixy!!!

—Phil Watson
Mt. Vernon

YOU CAN'T MEDITATE IT AWAY

Dear People:

I am writing in response to the Tonasket group who have cut down on NWP delivery because of your coverage of "negative politics".

All life is political, and politics is negative because the capitalist system makes our lives negative— as seen in dangerous working conditions in factories, union-busting, the threat to affirmative action by the Bakke case, lack of childcare, and most immediately here in Seattle the attack on gay rights in the form of Initiative 13. We must fight in order to live; we must have workable strategy in order to fight; we must have a political perspective in order to decide on strategy; and we must have knowledge in order to gain political perspective. Papers such as NWP can help spread knowledge of what is going on and help us to formulate our political ideas.

You cannot divorce city from country living. We are all one body of humanity. As long as there is one person suffering, we all suffer. Growing organic greens out in Tonasket is not going to solve the problems of welfare mothers trying to feed their children on a below-subsistence income. We in the city cannot all have gardens; property and tools cost money. And we obviously cannot all move out to the country.

Life in the country will not continue as it is forever. As rapacious capitalists stripmine and clearcut, habitable and arable land will become scarce, as will clean drinking water. We all must be aware of each others struggles, and be aware that they stem from the same rotten capitalist system which oppresses and endangers all our lives in one way or another.

For those who think negative politics upset their spiritual equilibrium— you cannot meditate capitalism away, and it is capitalism that oppresses all of us. We must keep the lines of communication open between city and country, and unite to fight this system.

Sincerely,
Kathy Prindle
Seattle Wa.

IN NEXT ISSUE

Come to the May 22 Trident open-up! The *Passage* will have extensive pre-demonstration coverage including: a brief history of the anti-Trident movement; Trident and the arms race; a photo of the Trident monster; the scenario of the action; facts for non-violence training sessions and affinity group formation; and gathering info to help you get there May 21 and 22.

Informed Sources

The coveted *Informed Sources* award for weak knees goes to **Civil Services Employees Insurance Company**, a San Francisco based private insurance firm which has left the "most scenic Ground Zero in the world" without any fire insurance.

The scenic but temporarily uninsured Ground Zero is a 4 acre plot of ground with a 2 bedroom house that is owned jointly by **Live Without Trident** and the **Pacific Life Community**. It is used as a staging ground for demonstrations and is, appropriately enough, located right next to the Bangor Trident nuclear submarine base.

The termination of fire insurance in late March came without explanation, but there is a temptation to link it to plans to "open up" the Trident base in a huge civil disobedience action on May 22.

The company may have over-reacted. Cooler heads are predicting that on May 22 the expensive subs can be roasted without the fire spreading.



There is nothing new about public servants making the most of their governmental connections once they retire to "private life". It is almost a routine, for instance, for top military officers to retire to cushy jobs with the private defense firms they previously awarded contracts to.

The phenomenon has been brought closer to home, however, by **Paul Schell**, recently defeated in the race for mayor of Seattle. Going into partnership with some wealthy developers, Schell has set up a company called **Elliott Bay Associates**, and has set out to win contracts from the agency he used to head, the city's Department of Community Development (DCD).

Recently, the DCD reviewed proposals from five development firms to purchase and renovate the Fix/Madore building, adjacent to Pike Place Market, and awarded the contract to Elliott Bay Associates.

An eight member review board assisted the DCD in evaluating the five proposals, although final say in awarding the contract resided with the director of the DCD, James Hornell.

Quite a few ex-Schell supporters sat on the review board (Market development people tended to support Schell during the election) and Hornell was a Schell supporter.

Informed Sources is making no accusations of wrongdoing, and no implication that the DCD made the wrong choice in its award.



Jayvee Brand, Inc., a Lake Oswego, Oregon, infant wear manufacturer, is currently reeling from the shock of having to buy back \$800,000 dollars worth of its baby wear. The clothing has been treated with a fire retardant, Tris, which has been found to cause a rare form of kidney cancer.

In April 1977 the Federal Consumer Products Safety Commission banned the sale of any clothing treated with Tris. Bernie Nelson, Vice President of Jayvee, decried this decision as made without any thought to the economic consequences. His company had to take out a loan to buy back the baby wear.

But all is not bleak, especially when American free enterprise has the third world market to fall back on. Nelson was happy to report that Arab, South American, and Asian countries have contacted American baby wear firms about purchasing their Tris treated apparel as "distressed items." Nelson said that this export market would recover 30 to 40% of the value of its returned clothing.

And how "distressed" was Jayvee Inc. last year? Distressed enough to be compelled to market cancer causing clothing or go bankrupt? "Last year was good year for profits for our company, but it would have been a very good without Tris."



Informed Sources has learned that the administration at **McNeil Island Federal Penitentiary**, in a commendable effort to alleviate overcrowded conditions, is willing to do so at a significant risk to their lives. "Summit House" an older building on the prison's premises was recently remodeled to provide live-in housing for a Drug Abuse Program.

A significant amount of the work was done by carpenters, plumbers, and electricians from the prison population.

One of the workers informed the *Passage*, that on Feb. 16, as construction neared completion, the Fire Chief from nearby Fort Lewis was called into inspect the building for fire safety. Finding some remaining fire hazards, the Fire Chief recommended that: a main stairway be incased and metal fire doors be installed where stairways open onto each floor. These would inhibit the spreading of smoke and flames in the event of a fire. He also advised that the building not be inhabited until these improvements were made.

In a phone interview, Chief Wagner varified this report, but pointed out that his office had no legal jurisdiction over the federal prison. He said he was "under the impression that the prison officials intended to follow his recommendations" and hadn't looked further into the matter.

Maybe he, or a fire safety inspector who does have jurisdiction, should. *Informed Sources* has learned that several days after the inspection tour, about 75 prisoners were moved into **Summit House**. When asked about the prison's intentions, Sgt. Todd of the prison's safety division explained that there were "no specific plans to make further renovations." It being a significant project, "funds would have to be approved by the regents." He told us that, while he was personally aware of Wagner's recommendations, "the building was an



Oregonian

old one... and safety standards he (Wagner) was applying were from the code for buildings built today."

Informed Sources believes McNeil officials have decided to sweep this one under the rug. As of press time we have not been able to verify whether or not Summit House is actually in accordance with legal fire code for federal prisons. Apparently a fire marshal who does have jurisdiction, has not been called in, and it would be safe to assume that McNeil officials haven't sent out any invitations.

There have been several fires in penitentiaries in the last year. Because of poor evacuation plans and insufficient safety features, in some of these fires, several prisoners died of burns and smoke inhalation, while others were injured. McNeil prisoners have brought this particular situation to light. We invite you to help them in their efforts



In response to an *Informed Sources* article suggesting that **People's Bank** may have been flirting with racism in their latest billboard ad campaign, the vice-president of the bank's public marketing office called us to protest. The article had claimed that in their choice of billboard placement (with "dark brown" black people on the billboards in Seattle and "light brown" black people in rural areas), the ad campaign had racist overtones.

A bit irrate and embarrassed, **People's** Doug Shaw explained that it was an admitted "mistake" but by no means intentional. "to clear the record," he said, "there was a slip-up with the printing. We originally came up with the lighter version, but then decided on the advice of our minority employees, to use a darker one... We have different advertising agencies who do our work in the rural parts of the state," he explained. "We just couldn't get the word out to them to hold up (on the lighter version) in time... Our local branch managers did not inform us because they only saw the ads in their locale."

Admitting that the *Passage* article was the first he'd learned of the rural posters not being changed, and that they had been up for quite awhile, he said that they "would be getting on their (rural billboard agencies) cases." He promised that "this was a matter **People's Bank** wanted to see corrected."

Informed Sources apologizes to **People's** for any unfair criticism the article may have brought. However, we're glad that it served to enlighten **People's** central marketing office as to what was going on within the rest of their company, and that they're so anxious to rectify the matter. Let's hope that **People's Bank** officials can clear up their communications problem.

Their alleged actions had often angered me; their rhetoric irritated me, and their political isolation petrified me . . . But I liked them, I had learned from them, and I'd found their dedication inspiring.

Mothers, Daughters and the GJB

by Michelle Celarier

It was the second time that Nancy Coupez and I had sat down to talk about her daughter.

No, really the first.

When we spoke a year and a half ago, Nancy had just refused to talk to the grand jury, and for the most part we didn't talk about Therese at all. Then, I was more of an objective journalist. It was only at the close of the interview that I told her I knew her daughter through her involvement in the Women Out Now Prison Project and COYOTE, a national prostitutes' support group.

Now Therese was in jail, having been apprehended with John Sherman and Janine Bertram, after almost two years that these members of the George Jackson Brigade had successfully eluded the grip of the FBI, along with Rita Brown, who was arrested a few months ago.

Talking with Nancy Coupez in my living room last week, there was almost a sense of relief in the air. A freedom to talk. Was Therese okay? I understood she had arthritis and was concerned about jail conditions. Yes, she was; she and Janine were participating in a hunger strike, in support of the one in John Sherman's cell in King County Jail. (Since this interview, both women have been moved: Therese to Tacoma, Janine to Everett.)

As a journalist, I had avoided the subject of the George Jackson Brigade, only reluctantly agreeing to this interview. Their alleged actions had often angered me; their rhetoric irritated me, and their political isolation petrified me. In communiqués, they asked for criticism and input from the left. Where does one begin?

The other problem was that I respected these women immensely, their knowledge of and concern for the desperation of women in the most unsavory walks of life, prison and prostitution. The faces of Therese Coupez and Rita Brown filled my nightmares. I liked them, I had learned from them, and I'd found their dedication inspiring. As I told Nancy, they were the first feminists I met upon moving to Washington state who talked about the economics of survival for women, those day-to-day realities. Who cast no judgements on selling one's body to men or transgressing the law out of necessity.

That was over three years ago, and a lot has changed since then. No, not much has changed at all, really.

Still, I am not here to cast judgements on the women of the George Jackson Brigade. If I were to try, I would find that I do not know what to say.

Nancy Coupez knew what she wanted to say. She wanted to dispel what had already surfaced in the media: the image of Therese as a good girl gone bad and the notion of her being a "terrorist." The Brigade always made the distinction between terrorism and armed action, but it was a distinction lost in the press. It was a distinction which even leftists could not agree on.

"Therese is a very caring and loving person," said her mother, and it wasn't hard to figure out where that kind of concern in Therese had come from. When I first interviewed Nancy Coupez, she was the director of Youth Advocates, an organization that helps find support for runaway teenagers. Her life had been filled with volunteer activities before then: in the Catholic Church, Girl Scouts and the like. Recognizing the necessity of social change had been a mother-daughter tradition, it seems.



Nancy Coupez (photo by Elliot Stoller)

She told me that when Therese was in high school, Therese had worked at Fircrest (a home for the mentally retarded) and helped her mother in some social work in Seattle's Central District.

"It starts with personal things, then flows into your political beliefs, your entire life," explained the mother. "She's putting her life on the line for the rest of us."

Why would somebody want to sacrifice herself, I asked.

"If you care enough, it's something you do," she answered.

Nancy Coupez said she thought her interest in social change may have sparked an interest in Therese, "and her later involvement (she worked with the Farmworkers, then Women Out Now and Coyote) strengthened mine too."

A lot of other things have strengthened Nancy Coupez. She left her husband 10 years ago and raised three children, mostly as a bookkeeper. She had resisted the FBI and grand jury's attempts to violate what she called the "sacred trust" of the parent-child relationship.

"For a while I wasn't functioning at all," she admitted. "But I began to get myself back together. Well, I had to, cause I had to support myself. And now," she was confident and growing more relaxed as we spoke, "I'm much better able to handle this."

Therese and her mother had remained close during Therese's two years at the University of Washington where she studied political science and philosophy, and her years of political work before she left town in 1976. Since then, Nancy said she wrote occasion-

ally to say she was okay, including some political messages in her letters.

Her mother said "a lot of the rhetoric bores me. I like to look at it in a more personal way, in terms of caring for people, not on this . . ." she searched for a word to say it, and I suggested 'abstract.' "Yes, not on this abstract level."

She said she had supported Therese in her work with women in prison and with prostitutes. "It wasn't something I knew anything about, but I knew it existed. I knew no matter what she did, she would be doing something to help people. I'm very proud of her," she added.

"She had the strength to actively do something about what she believed in. A lot of people think there should be changes, that there's a lot of injustices, but they sit around complaining and do nothing. There are some people who can work within the system for changes but others can't wait," she said, "They want it to be changed now."

I suggested it was not solely a matter of patience. Getting from here to there. All the gray matter in between, the details that fill up our lives.

What does one work for in the prison movement? Better job training, better food, longer visits with families. What about nicer prisons? Therese and Rita had taken me to Purdy, Washington's women's prison, a "model" prison which I remarked looked like my high school. They commented on its "insidious" nature, the breeding of docility within its pink walls. Then throwing women into the hole for any defiance of authority.

Nancy Coupez talked about injustices; Therese and Rita talked about capitalism. With them I had talked about the limitations of reforms. Last week I talked to Nancy Coupez about the limitations of radical prison work and where I thought it could lead: back to jail. Incarcerated women, I said, were the most powerless and the most brutalized, their rejection of female passivity through criminal activity severely punished.

The most cut off from the mainstream. I remembered Rita and Therese telling me how long it took them to gain the trust of the women in Purdy, to erase their image as outsiders.

The most oppressed. I never forgot one of the earliest George Jackson Brigade communiqués, claiming they were "dykes, cons and niggers."

Nancy Coupez said Therese had written her: "There won't be a shoot-out unless they want it." The GJB took precautions (i.e., the furor over tamper-proof switches). They tried to be responsible; they were self-critical. But their very existence was an assumption of leadership for what they called the "existing mass struggle." My personal opinion was that if the auto mechanics felt sabotage was necessary to prove the militancy of their strike, they would engage in such activity.

And what about women who work in banks, for very low wages, who fear being caught in the cross-fire? The gray matter, the details. The concern of these women is scarcely whether the Brigade is Marxist-Leninist or anarchist. The distinction between terrorism and armed struggle becomes academic in the presence of guns. Details.

I had a dream once, after I heard Rita and Therese had left Seattle. In it, they had gone to Cuba and taken with them a prisoner from Purdy, ferreting her under the barbed wire.

A symbolic gesture: one less woman behind bars. But now there were more, three more to be exact. Rita, who I last saw on my way to Mexico three years ago in a truckstop in Oregon buying coffee with her little brother. Janine, who said in a speech for Coyote, "If moral decay means the lessening of men's control over women, the sooner it happens the better."

Therese, who acknowledged while Janine was playing hooker at a local tavern in a gig to raise money for Coyote, "Sure it's a hype, but that's life."

When Nancy Coupez got up to leave my apartment, her eye caught on a book of poems on my bookshelf: *Mountain Moving Women*. She was curious about the title, remembering the Mountain Moving Cafe from her visit to Portland, where she was called before the grand jury. The opening page read:

*The mountain moving day is coming
I say so yet others doubt it
Only a while the mountain sleeps
In the past all mountains moved in fire
Yet you may not believe it
O man this alone believe
All sleeping women now awake and move . . .*

—Yosano Akiko

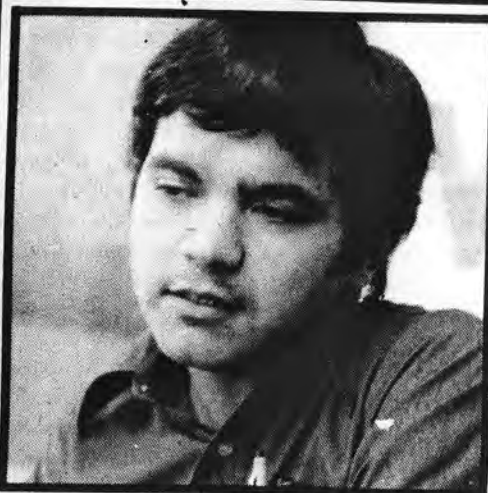
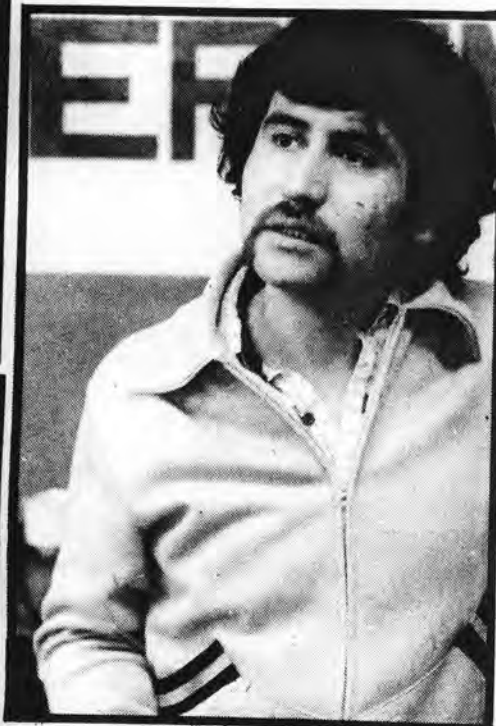
Chilean Refugees



Some of the 130 Chilean refugees now in Washington. Counterclockwise from top left: Marlinda Quintana, Juan Carvajal, Romelio and Maria Osses, Celso Galvez, Daniel Trigo, and Maria Trigo.



Quintana Photo by Eric Anderson. All others by Elliott Stoller.



Personal Sketches

DANIEL TRIGO was president of the student body at the University of the North of Chile, in Antofagasta, and an outspoken supporter of the Popular Unity government of Salvador Allende. He was detained by military police soon after the coup, on Sept. 19, 1973, and held in prison, where he was tortured ("Everyone who was held was tortured," Trigo assured us). On January 5, 1974, Trigo was relocated to the village of Puerto Cisnos, a town of 800 in mountainous south Chile that is accessible only by boat. Here he began a 5-year term of "isolation" during which no provisions were made for his food or clothing. He only survived, he says, "thanks to some catholic priests."

After 2½ years in Puerto Cisnos, Trigo was accepted in a U.N. political refugee program, and came to Seattle with his family. He is now director of the Chilean Refugee Committee.

MARIA TRIGO was not imprisoned in Chile, although she suffered harassment by the DINA, Chile's secret police. Maria now works in child-care at El Centro de la Raza Raza and lives on Beacon Hill with Daniel and their son.

MARIA and **ROMELIO OSSES** now live with their four children on Beacon Hill. Romelio, a social worker for the Popular Unity government, was arrested in Oct. of 1973 and served three years of a 14 year prison term. During this time he was tortured for a three month period.

CELSE GALVEZ was a mechanic who began working in a government price control board a couple of months before the coup. Galvez was arrested once on Oct. 4, 1975, but was not imprisoned until May 27, 1976. While in prison, Galvez told the *Passage*, he was strapped to a chair and given electric shocks to his wrists, temples, and genitals. International pressure brought to bear via the Organization of American States was instrumental in releasing Galvez as a political refugee.

MARLINDA QUINTANA was a student of social work at the University of Chile in Santiago. She was detained during a wave of arrests that passed over the school of social work in 1975. The school, which had been a stronghold of support for the Popular Unity government, was then closed for a year and reorganized by the junta.

After her arrest Quintana was held for 15 days in a torture center. By this time the DINA was using both psychological and physical torture to extract information. "They wanted to know who you're friends are what they were doing, what you were doing, why so-and-so wasn't working..." Marlinda explained to us, "... and you know if you say any names they will go right out looking for them."

Quintana was then sent to a concentration camp for political prisoners. Pregnant at the time, she was released four months later on the eve of a special visit by a UN commission. Upon her release the authorities told her, "We have no charges against you, we only kept you here for security reasons."

After being released, Marlinda applied for status as a UN refugee, and one year later her husband, who had also been imprisoned, was freed and they were able to come to the U.S.

Now Marlinda worries about her friends and relatives remaining in Chile. "Community Kitchens," she tells us, "are able to feed the unemployed and poor only one meal a day, sometimes only three days a week."

JUAN CARVAJAL was President of the junior class at the University of the North of Chile, where he was a friend of the Trigos. He was often harassed and once detained in the two years after the coup. Hearing that the secret police were looking for him, Carvajal took refuge in the Venezuelan Embassy where he lived for three months. Carvajal never did get a passport to leave Chile (the others got one-way passports) but was able to leave with a special certificate from the Red Cross. Like the other refugees, Carvajal has no intention of remaining here forever. "The most important thing for us," he says, "is to go back to Chile."

-E.N.

The following events are benefits for the Chilean resistance, sponsored by the Chilean Refugee Committee:
CONCERT by Inti-Illimani (Chilean musicians in exile) Thurs. April 20, 7:30 pm \$5 & \$7.50
FILM: "The Battle of Chile"
 Wed. May 3, 7:00pm \$2.50
 Both events are in Roethke Aud., Kane Hall, U.W.

THE IRONY

Background

On September 11th, 1973, the Chilean military overthrew the constitutionally elected government of Salvador Allende in a violent coup. The presidential palace was bombed, the president assassinated, and a regime of terror and violence instituted. Estimates of the numbers of Chileans who have died at the hands of the military dictatorship since the coup range from 30,000 to 50,000. Approximately one of every 80 Chileans has been arrested.

International organizations such as the United Nations, the Organization of American States, the International Labor Organization, the World Council of Churches, and Amnesty International have investigated allegations of human rights violations in Chile. They report the existence of large scale detention centers, widespread use of brutal tortures, and at least 1,500 disappeared prisoners.

Government agencies and private corporations of the United States have played a key role in both bringing about the coup and afterwards in propping up the military dictatorship headed by Army general Pinochet. While certainly the chief players in the Chilean drama were Chileans, those who carried out the coup relied heavily on the United States in its staging.

The presence of Chilean refugees here in the United States may be considered ironic, in view of the role of the US government in creating the situation which made them refugees. However, it is a testimony to the work and effectiveness of solidarity organizations such as NICH—Non-Intervention in Chile, and other groups like Amnesty International and even the National Council of Churches. These groups have managed to put enough pressure on the US government to secure the admission of a token number of refugees, 600 to date. There are many more Chileans still in need of a place of refuge, and, while indications have been made that four hundred more may be accepted, popular concern and pressure is the only guarantee that more will actually come.

Pat Tarran

At the Crabshell Teach-in

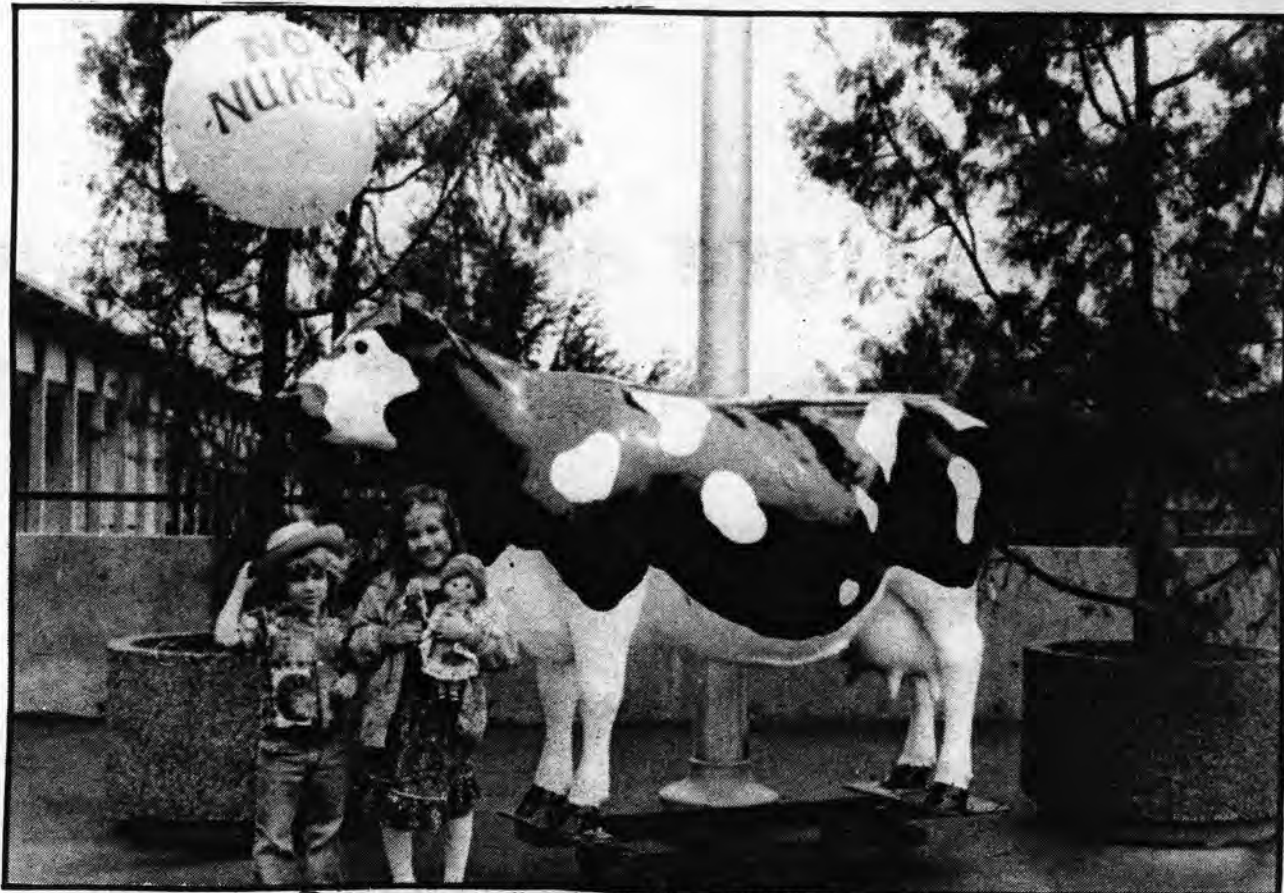
How To Be a Good

April Fool's day was full of surprises. Over in the Food Circus at Seattle Center were a police car, a police motorcycle and two policemen on display. A sign on the motorcycle said, "Keep off." A laboriously put together paper mosaic was propped on the hood on the car. The message read: "Thank you Police for showing us how to be good citizens."

On the other side of Seattle Center over three hundred people were also discussing how to be good citizens, though in a way that the police may not have thought of. They were attending an all day anti-nuclear teach-in sponsored by the Crabshell Alliance.

The ambitious program included guest speakers John Berger, author of *Nuclear Power: the Unviable Option*; Ruth Weiner, a professor of Environmental Studies and an activist for Initiative 325; and Harvey Wasserman, author and member of the Clamshell Alliance. Workshops ranged from the Economics of Nuclear Power, conducted by economist Bob Lamson, to Energy Alternatives, presented by Davis Straub, a member of Ecotope Group. Other workshops dealt with the Hanford nuclear reservation and nuclear proliferation. In addition, tables representing Live Without Trident, Greenpeace, the Light Brigade, NASC (Native American Solidarity Committee), and of course Crabshell lined the wall, offering tee-shirts and an array of pamphlets and books on nuclear power.

The teach-in was extremely well-organized and informative. There seemed to be no aspect of the anti-nuclear struggle that was not in some way brought up and discussed, from waste disposal to radiation standards to the jobs question. Crabshell is working hard to establish a broader base within the community and to establish ties with groups which don't have a reputation for being "anti-nuke", for instance, with NASC (as Ruth Weiner mentioned, many uranium deposits are located on Indian reservations) and with the striking auto mechanics. A spokesperson from Crabshell urged everyone to attend a benefit dinner for the strikers that night after the teach-in.



Elma the cow says "Don't put Strontium-90 in my milk!"

As the dates for the spring and summer demonstrations grow closer (May 22 at the Trident Base; June 24 at Satsop) there will be more and more anti-nuclear activity. Although most of the people at the teach-in were already sympathetic to the movement, organizer Lindsay Brooke wasn't disappointed at the turn-out. "We got lots of new names on our mailing list, talked to lots of

people who haven't been very involved before. It's a real start for what we want to do—more outreach, door to door canvassing, that kind of thing."

The organization and careful attention to substance and detail apparent in the April 1st teach-in may well be Crabshell's strongest point in the weeks to come.

Barbara Wilson

John Berger on the occupational risks of nuclear technology

INDECENT EXPOSURE

The following is an excerpt from John Berger's speech at the teach-in. Berger is the author of *Nuclear Power: the Unviable Option*.

According to the federal government's most recent major reactor safety analysis, the U.S. Nuclear Regulatory Commission informs us that a disastrous nuclear accident in which a reactor core's radioactivity was released to the environment could cause as many as 48,000 fatalities, more than a quarter million injuries, and 204,000 thyroid cancers—in addition to 5,000 genetic defects in the first generation.

The biological impacts of a reactor in normal operation, of course, are nowhere near as dramatic, but they are significant and often overlooked. Reactors in normal operation must inevitably release small amounts of radioactive liquids and gases. There is no such thing as a clean reactor. Pollution control technology does not even exist for some of the poisons produced.

Even assuming the nuclear industry operates as planned, the safety of the public depends on the adequacy of U.S. radiation standards and on their strict enforcement. Yet when we look at the history of radiation standards in the U.S. and at the high radiation doses to which the public has been exposed, it is clear that radiation has been regulated in an ignorant and flagrantly inconsistent manner.

Expressed in terms of rems, the U.S. radiation exposure standard for 1925 was 100 rems per year per person. By 1958 it had been reduced to 5 rems per year; by 1969

it was lowered to .5 rem/year and in 1977, it was again lowered, this time by 20-fold to .025 rems for members of the general public. Thus while the toxicity and biological effects of radiation have remained unchanged since radiation regulation first began, exposure standards have been reduced by a factor of 4,000 for the general public. This record alone should be sufficient to raise questions about the adequacy of present radiation standards. Why should we assume that the standards have finally reached a safe plateau now? And why are radiation levels too great for the general public allowed for occupational exposure? From an epidemiological point of view, delivering a high dose of radiation to nuclear workers provides just as much contamination to the human gene pool as if the radiation were given in smaller increments to a large number of people.

Three extremely important biomedical studies strongly indicate that radiation standards still do not provide the public with adequate safety. These studies are the Hanford atomic workers study, the Portsmouth Naval Shipyard workers study, and the Tri-State Leukemia Survey.

Dr. Thomas Mancuso, a distinguished epidemiologist from the University of Pittsburgh correlated the radiation exposures and causes of death among 35,000 workers exposed to low-levels of radiation at the government's Hanford Reservation.

At first Dr. Mancuso's results showed no correlation between exposure and cancer, and the AEC urged him to publish his incomplete study. Then after the latency period for cancer induction in his sample finally elapsed,

Dr. Mancuso found statistically significant elevations in the rates of bone marrow, pancreas, and lung cancers. Now the government pressured Dr. Mancuso to delay publication of his results. When it became clear to the government that it could not manipulate or muzzle Dr. Mancuso, the Department of Energy in desperation demanded Dr. Mancuso's data be returned, cancelled his research contract, and transferred his research "in-house" to Oak Ridge Associated University.

Basing her conclusion on the Hanford study results, Dr. Mancuso's co-researcher, Dr. Alice Stewart, has urged that the current U.S. maximum permissible occupational radiation exposure standards should be lowered once again—by 10 to 20 times. Dr. Stewart is considered to be the founder of radiation epidemiology; her recommendation has been seconded by Dr. Radford, who heads the National Academy of Science's most prestigious radiation advisory body.

Powerful new evidence on the occupational risk of nuclear work has recently been reported by Dr. Thomas Najarian of the Veteran's Administration Hospital in Boston. After studying the medical records of 100,000 shipyard workers, Dr. Najarian found that workers who worked with radiation had cancer death rates twice the national average and had four times the national leukemia rate. Fully sixty percent of all radiation worker mortality in the 60-69 year age group was from cancer. These studies do not exactly demonstrate that government radiation regulation can be relied on to protect citizens.

(Anti-Nuclear) Citizen

"The fight against nuclear power is the fight for democracy."

by Doug Honig

Last spring's occupation of a nuclear plant site at Seabrook, New Hampshire captured the nation's attention. The 2000 occupiers (1414 of whom were arrested) provided many people with a first glimpse of the growing movement against nuclear power.

For a few people like Harvey Wasserman the action was the fruit of many months' work. Wasserman is a member of New England's Clamshell Alliance, the decentralized coalition which organized the Seabrook occupation. The group takes its name from the clambeds threatened by the proposed plant, whose cooling system would draw in 1.2 billion gallons of water a day and return it to the sea 39 degrees warmer.

Wasserman lives on a farm in Montague, Mass., 90 miles west of Boston and just 4 miles from the proposed site for the plant. He vividly remembers first learning of the plant in 1973: "It was ludicrous, a monster. I took one look at pictures of the plant and knew it was a threat to my existence."

To Wasserman his involvement with the issue of nuclear power is somewhat of an irony. He had come to Massachusetts in 1968 while working for Liberation News Service, an alternative press service. In a celebrated split Wasserman sided with one faction (known as "the virtuous caucus") which moved the LNS equipment from its New York headquarters to escape the clutches of a more dogmatic faction (known as "the vulgar Marxists"). As Wasserman recalls, "We moved to the farm, and everyone accused us of turning our back on politics. Five years later our local public utility plopped the biggest issue on the planet in our backyard."

With friends such as housemate Sam Lovejoy, Wasserman began to plan the building of a movement opposing the nuke. Long-time activists, they viewed nuclear power as an extension of the issues raised by the Vietnam War. "It was an intrusion into a local community," explains Wasserman. "Everything we had learned about the government's ability to force its will on people appeared in this nuclear machine." To dramatize the issue Lovejoy toppled a 500-foot tower at the plant site (an incident chronicled in the film *Lovejoy's Nuclear War*), and the anti-nuclear movement was on its way.

Popular wisdom has it that political organizing in the Seventies is an extremely difficult proposition. But Wasserman says the Clamshell Alliance has had much success in talking to people on the grass roots level. "It's not really so hard to convince them to oppose nuclear power," he reports. He cites the example of the conservative residents of Seabrook, who have voted to deny builders of the plant water essential to construction work. Wasserman claims that the projected plant there is in serious trouble, with its builders trying to strongarm a nearby GM plant into closing in order to get its water.

On the road since January, Wasserman was able to give participants at a Clamshell Alliance teach-in at Seattle last weekend a sense of the scope of the anti-nuclear movement. Clamshell's success has spawned similar groups elsewhere, ranging from the Palmetto Alliance

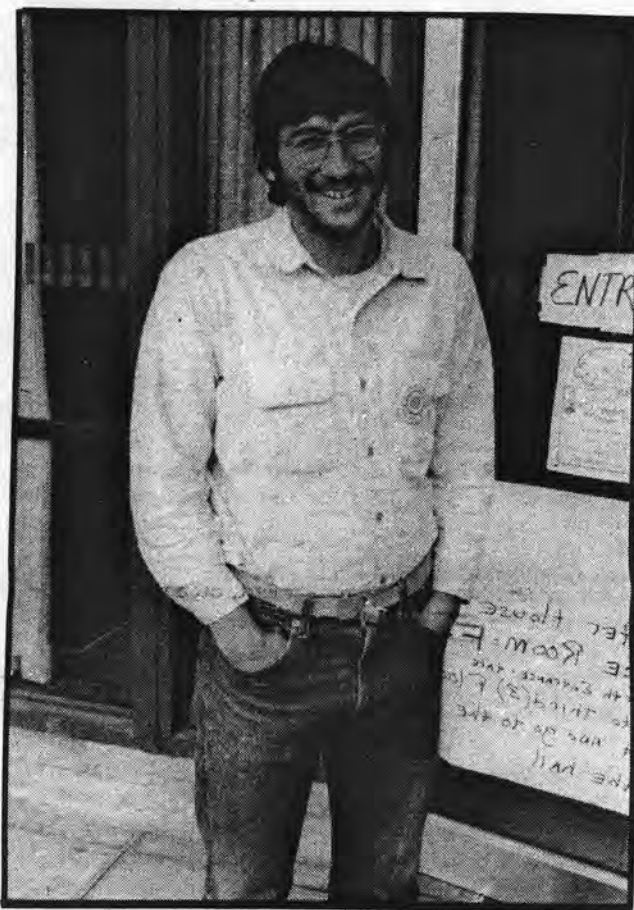


photo: Al Bergstein/NWP

We moved to the farm, and everyone accused us of turning our back on politics. Five years later our local public utility plopped the biggest issue on the planet in our backyard.

Harvey Wasserman

in South Carolina to the Armadillo Coalition in Texas to the Abalone Alliance in California. Wasserman tells of another group in New Mexico which is gearing up for a \$70,000 media blitz that he predicts will scuttle plans to store nuclear wastes in the famed Carlsbad Caverns.

How can environmental activists, often students or counter cultural types under 30, appeal to the general populace? Wasserman feels the key lies in the economics of nuclear power. Although nuclear power is touted for bringing cheaper electricity, the high cost of building nuclear plants actually causes electrical rates to rise. First estimated at \$900 million, the price tag for the Seabrook nuke is now officially pegged at \$2.5 billion, with Wasserman betting on an eventual \$4 billion. This opens up such possibilities as consumer boycotts, for, as Wasserman points out, "A lot of conservative people would love to not pay their electrical bill."

Statewide initiatives against nuclear power (such as Washington's 325) have generally fared poorly. But Wasserman is quick to point out that when local communities directly affected by nuclear plants get to vote a different story often results. He is especially excited by a recent vote in Kern County, California. The Los Angeles Dept. of Water and Power had hoped to build a nuclear plant there in the town of Wasco. The plan for its cooling system was to use run-off water from farmers' irrigation systems and to build a 35,000 acre artificial lake. Living amid prime agricultural land, Kern County residents still remember how they were victimized by the "great water rip-off" of the 1920's, made famous by the film, *Chinatown*. In 1976 Kern County had voted 2-1 against the statewide anti-nuclear Proposition 15. But last month county voters turned down the proposed nuclear plant by a 47,000-20,000 vote, thus killing the project.

Wasserman sees forming an alliance with the labor movement as being of "critical importance." Ecology activists are often criticized for not caring that environmental safeguards may put people out of work. Yet Wasserman feels the issue of jobs offers a chance for a new coalition. The nuclear power industry eats up great amounts of capital while providing relatively few jobs. The Seabrook plant, for example, would provide the local economy only 200 permanent jobs once completed. A group called Environmentalists for Full Employment is supporting labor law reform as a step in building the hoped-for alliance.

Support from labor is vital for moving toward any long-term movement. "If we can link the jobs issue to nuclear power and fossil fuels," says Wasserman, "we can begin making some big changes in this country." He urges anti-nuclear activists to take up the broader goal of converting the entire economy—from one based on centralized technology and military spending to an economy of peace-oriented industries powered by solar energy. "Everyone's in favor of solar energy," he exclaims. "It's a Mom-and-Apple Pie issue." The hang-up is that individual homeowners are afraid to bear the cost of converting to solar heating. The answer, he explains, is simply to provide solar energy at the same level of government subsidies now given to nuclear power.

But anti-nuclear politics means much more to Wasserman than just sound economics. He regards the anti-nuclear movement as "the cutting edge of a much larger movement aimed at democratizing the country." Who makes decisions for society is the question underlying nuclear power. Nuclear power he sees as a technology opposed to democracy—it is controlled by a few people, it makes a few people rich.

Wasserman supports solar power as an energy source which promotes community and worker control as well as harmony with the environment. Yet he warns that without a politically conscious movement behind it, solar energy won't necessarily improve living conditions. So in Harvey Wasserman's eyes the anti-nuclear movement is just a beginning. Or as he puts it, "The fight against nuclear power is the fight for democracy."

Doug Honig is on the staff of the NWP



GAYS FIGHT INT. 13

At a press conference held in the Charleston Room of the Washington Plaza Hotel on March 31, S.O.M.E. (Save our Moral Ethics) officially launched their campaign for the passage of Initiative 13. Co-Chairs of S.O.M.E., David Estes and Dennis Falk, explained to the news media representatives their goals and reasons for opposing the existing Seattle ordinances protecting sexual minorities against discrimination in housing and

employment. Also present at the press conference was the Rev. Chapman of Dade County, Florida fame, Anita Bryant's minister and a strong voice behind the successful repeal effort which removed protections for gays in the Miami area.

The basic position of S.O.M.E. is the opposition of any legislation which would legitimize the gay lifestyle (or the lifestyle of any other sexual minority). In essence, S.O.M.E.

supports the right of the individual to lead their own life, but if the individual chooses patterns deviating from the "accepted norm" (monogamous heterosexuality), s/he should expect to be discriminated against if daring to reveal this deviation to the world. S.O.M.E. purports to be defending the morals of this nation, as established upon long-accepted and time-tried Judeo-Christian tradition. Apparently they feel the moral fiber of the country is crumbling, and they had better take some action to preserve "God's Country".

Gays and other minorities are organizing to respond effectively to the threat of Initiative 13. If S.O.M.E. can collect 17,626 signatures by July 24, the initiative will become a public referendum to be placed before the public in the November general election. Twice that number of signatures could lead to a special election 90 days from the time the signatures were obtained. Based on these guidelines, opponents of Initiative 13 are developing time tables to educate the public, campaign against S.O.M.E., and raise monies for human rights issues in Seattle and other cities.

Two groups have moved to the forefront in challenging the Initiative, Citizens to Retain Fair Employment and the Washington Coalition for Sexual Minority Rights. Citizens and the Coalition are both firm in their opposition; the key factor effecting a separation of effort is political methodology. Citizens was created by several individuals who felt the need for a well-organized, respectable and politically-powerful group capable of raising large sums of money and attracting big names to support the fight.

Essentially, much of the organizing centered around Charles Brydon, a member of the Boards of the Dorian Group and of the National Gay Task Force, both regarded as conservative gay rights groups. Brydon has been chosen as Campaign Spokesperson for Citizens. Citizens will probably be most effective at fund-raising and at convincing the business establishment and much of the general populace that the gay movement can gain the support of Seattle's political biggies. This should serve to legitimize the movement in the eyes of people who have little knowledge or contact with gay causes.

On the other hand, the Coalition, considered by most as left-of-center, is vowing to strive for a united front to oppose the initiative. The Coalition sponsored a community meeting on this topic March 19 which attracted 300 people, many of them independents who seemed skeptical of the Coalition yet regarded it as the more open of the two groups. Since that time, the Steering Committee of the Coalition has added three independents, and at their regular meeting April 6 formed six committees to be involved with the direct work of the campaign. The strengths of the Coalition lie in their ability to garner a grass-roots effort and to draw into the battle other minority communities. Key problems could result from in-fighting among its members and lack of proper organization.

But with a common enemy on the horizon, it appears gays and others concerned with the rights of sexual minorities realize the importance of setting aside political disagreements and focussing on the very large problem at hand. The Coalition, which has been in existence for one year, has been somewhat revitalized due to the community concern over Estes. Citizens, formed specifically to deal with Initiative 13, is running smoothly. Both groups appear on their way towards efficient operations which though aimed at differing segments of the population, will probably be coordinated with each other: a liaison committee has already been established to work out policy differences, improve communication lines, synchronize public affairs (fund-raisers, educationals, forums), avoid duplication of effort and assure mutual support of activities. For those interested in working against Initiative 13 and/or find out more about either group, the number of Citizens is 622-9144 and for the Coalition 322-2000.

Jerry Bock

WAR TAXES TO PEOPLE'S POCKETS

Resent having to pay taxes that support the Pentagon? "Alternative Funds" have been established to provide constructive alternatives for people who refuse to pay various taxes. They are community-controlled funds that collect money from refused taxes and channel it to provide community services and help people working for nonviolent social change.

One such fund is the Seattle Alternative Fund, started in 1975 by a few members of the War Resisters League. The Fund consists of both refused taxes and personal savings: some people have put savings in the Fund to avoid

banks whose investment policies support economic exploitation here and abroad. The money is kept in the Central Area Credit Union, which makes loans mostly to lower-income people in Seattle's Central Area. The money is available for outright grants or no-interest loans to groups. So far \$6530 has passed through the Fund.

Seattle's fund is modeled after ones elsewhere. The Philadelphia Alternative Fund dates from the days of the anti-Vietnam War movement. In its first five years it made loans of over \$135,000 and lends 25% of its money as a contingency fund for a People's

Bail Fund. The People's Life Fund in the Bay area has provided over \$10,000 in grants and loans to such causes as an anti-nuclear group, a women's health center, a people's law school, and a community switchboard.

To learn more about the Fund or to apply for a grant or loan, people may contact the Seattle Alternative Fund at 331-17th Avenue E., Seattle, 98112 (323-1113). Decisions on distributing money are made by consensus at open meetings of the members.

Caroline Wildflower

Anita Sez

"Anita Bryant Urges Prison Sentences for Homosexuals," read the second page headline of the April 6 *Post-Intelligencer*. Apparently, the latest whine of the Save Our Children Campaign is a push for felony status for homosexuals, making a "single homosexual act" worth a 20 year term in the clink. "Why make it easier for them?" reasons Bryant.

In a recent interview with *Playboy Magazine* (an odd choice), Bryant outlined her crusading dream. "There's a part of me that is a Carry Nation, that would very much like to go across this country. We could fill up every auditorium in America...we could have got so much momentum going that we could have wiped the homosexual out. That was a very real possibility...we could have made a lot of money too."

Anita need not be disheartened. She is tentatively scheduled for the Seattle Center sometime in June. Let the adjacent photo serve as inspiration.



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Spirit Carries Strike

"Solidarity got me in, and solidarity got me out," proclaimed retired longshoreman John Rutler during his triumphant return to the baked bean benefit dinner Saturday, April 1, for striking King County auto mechanics. Rutler said he was arrested for "standing in front of cars and letting the demonstration go on," but was released soon thereafter.

Prior to the bean dinner, almost 1000 supporters of the mechanics had walked through the new car dealer section of downtown Seattle, carrying signs "honk if you hate scabs" (which people did) and occasionally ignoring the police's consistent attempts to keep the march-

ers from crossing red lights.

In the march, representatives from various union locals and a wide assortment of leftists came together to protest the new car dealers' attempts to take the union shop clause out of the contract with the auto mechanics currently under negotiations. The strike, now in its 11th month, has become a rallying point for the local labor movement.

The beans ran out before all the supporters of the striking mechanics got theirs, indicating that the \$2.50 a head dinner was successful in beefing up the somewhat depleted strike fund.



Buyer's Club

If you've been by the old Capitol Hill Co-op at 12th and Denny in Seattle, you may have noticed a big sign that says "REORGANIZING: PLEASE BEAR WITH US." In the interim period between the closing of the Capitol Hill Co-op and the opening of the new Central Co-op, the re-organization collective has started up a food conspiracy called the Interim Pre-Order Co-op. The IPC will continue to provide wholesome and low-cost food to Central area residents until a regular storefront operation can be opened.

To become part of the IPC, you order food in any quantity you desire at the beginning of each week. The IPC then takes all of the orders, puts them all together, and purchases the food at wholesale prices

from local alternative distributors and producers such as C.C. Grains, Community Produce, and Little Bread Co. Orders can be picked up on Friday of each week.

The estimated price of each order must be pre-paid, and quantities ordered may have to be adjusted slightly in order to meet wholesale requirements. Refunds or additional amounts due can be paid when the food is picked up. The IPC charges a 10% mark-up over wholesale in order to meet the costs of the food conspiracy.

For more information and order blanks for the IPC, contact Chu-lan at 329-4498 or Chris at 323-1623. All orders must be picked up Friday afternoon between 4 and 7 p.m. at the co-op, 1835-12th Ave. (at Denny).

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Mineworkers Receive Support From Seattle

Amid charges that Mineworker Union officials withheld an estimated \$4.5 million in international relief funds from local districts last month to force rank and file miners to accept sell-out contracts, strike support committees sprang up in cities across the country to raise money.

In Seattle alone, a benefit showing of *Harlan County* yielded \$800 to go to UMW District 6 in Ohio and Pennsylvania to help miners meet debts incurred during the strike.

Members of the Seattle's National Lawyers Guild, the United Construction Workers, Cascade Community Clinic, the Coalition for Protective Legislation, and the Freedom and Socialist Party contributed seed money and worked with other labor union activists and members of Crab-Crabshell Alliance, Live Without Trident and *In These Times* to organize the benefit.

Over 300 people came to the benefit to show support for the miners, but they also came because they had been concern-

ed with current corporate and government attacks on healthy working conditions and decent wages. They were also drawn by a vivid documentary, *Harlan County*. The film details the strength of an organized, unified people and documents risks individuals must take when they demand control over their working conditions and their own lives.

Brief statements about union-busting trends from activists in the International Longshore Workers Union, the Carpenters Union, and the National Lawyers Guild preceded the film *Harlan County*.

The mineworkers-support committee believes there is much more to be done locally, regionally and nationally to support rank and file organizing. During the next two weeks the committee will be exploring ways to best do ongoing support work. For more information call the National Lawyers Guild at 622-5144.

\$Metro Rides Again

People who depend on Metro Transit for their transportation at night may be waiting a lot longer for their buses come September. According to Dave Day, Metro night operations manager, the service evaluation subcommittee of the Metro Council plans to recommend that bus service be cut after 7 p.m. to permit Metro to add more bus runs during rush hours and still remain within its budget.

Evening reductions proposed range from hourly service after 7 or 9 p.m.

to no service after 11:30 p.m., depending on how close a route's present ridership approaches the figure of 360 riders between 7 p.m. and 1 a.m. The only routes that will not be cut are 5, 6, 7, 9, 10, 16, 22, 43, and 55.

Metro has scheduled a public hearing on the service reductions for April 19 at 3 p.m. on the fourth floor of the Exchange Building, 2nd Avenue at Marion Street. For more information, call Metro's Community Involvement office at 447-6762.



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TIPS FOR TENANTS



Mark Aalfs/NWP

Where Does Your Rent Check Go?

by Sharon Feigon

Did you ever wonder how much your landlord really was making off your building? Or, did you ever have that sneaking suspicion that they didn't really need that rent increase to make ends meet but you just had no way to prove it? Figuring out exactly what your landlord is making is next to impossible but this article will explain some of the more common ways that they make their money. This should make it easier to call your landlord's bluff and also give you some useful information when organizing against a rent increase or for more repairs.

Profits from the ownership of real estate are made in three main ways:

1. CASH FLOW: This is the difference between the amount of money the landlord collects in rents and their total expenses. For example, in a fifteen unit building with rents at \$150 a month, the landlord would collect \$2250 a month. This money is called the gross income. Out of it, the owner pays expenses. Expenses include items like water, fuel, electricity, maintenance, insurance, and management. This usually comes to around 30-35% of the gross income. In the example above, approximately \$780 would go for expenses. The money left over, (\$1470), is called the net operating income. The mortgage payments come out of the net operating income. Mortgage payments will usually be a significant chunk of the net operating income and frequently only a few hundred dollars a month will be left. The money that is left after all expenses and mortgage payments is the landlord's profit and it is called cash flow. Don't be misled; if you, landlord owns a lot of property or has a large income from another job, he or she can make their money from tax shelters, instead of the monthly cash flow.

It is also important to realize that your rent payment included the landlord's property taxes, and interest payments. They get an income tax break for paying property taxes and interest even though the money comes out of your pocket and you, as a renter, get no break.

2. SPECULATIVE PROFIT: This is the rise in market value between what the landlord paid for the building and what it's worth at the time of resale or refinancing. In other words, it's the profit that the landlord makes from increasing property values. (Speculative profit is most commonly referred to as Capital Gain.) For example, all around Seattle, the prices of housing and land are going up. A building that was purchased for \$75,000 a few years ago might sell for over \$100,000 today. Each month the mortgage payments are made out of the tenants rent (the tenants are actually buying the building!) but the landlord gets the profit when he sells the building at its increased value. Frequent changes in ownership are a good indication that the owner is taking advantage of this way of making a profit.

Also, money is made by selling at the right time because of the way mortgage payments are made. Mortgage payments consist of two parts: the principal and interest. The principal is the actual amount of money borrowed and then there is the interest charged for borrowing the money. Interest payments are tax deductible. The earlier mortgage payments are nearly all interest. So, if an owner sells the building before it's time to pay much of the principal, almost all their payments (which come from your rent) will be tax deductible.

3. TAX SHELTER PROFIT: This is a major way that a landlord can make money in the real estate business. Through the workings of the federal tax codes, landlords avoid paying taxes on portions (or all) of their income. Thus, the income is said to be "sheltered" from taxes.

Real estate tax shelters depend on one key item--depreciation. The idea behind depreciation is that a capital good like a building, factory, or machinery gradually wears out, or depreciated over time and therefore its value also decreases. This loss of value is considered in tax law, an expense to the owner since there is no way to recover the lost value and the good will eventually have to be replaced.

The concept is somewhat logical when applied to a piece of equipment. It will eventually wear out and the owner will have to replace it. On the tax return, the owner can deduct a portion of the cost the first year

and then deduct a portion each year so that by the time the equipment is reduced to scrap, he has finished deducting the entire cost. The concept of depreciation is obviously not very realistic when applied to a building. Specific parts of buildings do have to be replaced. With the housing shortage and inflation, the value of a piece of property as a whole usually increases. Buildings may run down but rarely depreciate.

In order to make a lot of money through tax shelters, a person's income must be large enough to make sheltering worthwhile. Small landlords with little outside income don't benefit much from tax shelters. Professionals such as doctors and lawyers are the ones that really make a killing through the use of tax shelters. For example, doctors who make \$50,000 a year without tax shelters would pay over half of their income in taxes. The more deductions, the less money they have to pay out to the federal government. If they are able to deduct \$10,000 for depreciation on a building, that is \$10,000 more income that is immune from taxation. If a building has a negative cash flow (i.e. they are losing money on rent collection) the federal tax laws enable the landlord to compensate for that because there is no income tax on a loss.

Owners can depreciate the value of a building they own. Even though they have spent very little of their own money, have heavily mortgaged it to be able to pay for it, and then use the tenants money to pay off the mortgage, such deductions are allowed.

Housing is a basic necessity. Yet our system allows people to speculate and make large profits from it.

If you have more questions about how your landlord makes a profit or you are interested in information about your rights as a tenant or need assistance organizing your building, call the Seattle Tenants Union at 329-1010. Only through a strong citywide organization, will tenants have the power to gain decent housing. The Seattle Tenants Union has copies of the book *People Before Profit* written by Urban Planning Aid in Boston available for more detailed analysis of how landlords make their money.

This article originally appeared in the Seattle Tenants Union newsletter, The 30 Day Notice.

Genocide By Surgery?

"I do not remember the doctor telling me anything about tubal ligation. All that I remember is after the doctor injected my spinal cord, he told me, 'Mama sign here. No more babies. Sign here.' (sterilized woman, L.A. County).

"I have talked to hundreds of the women, and it is always the same tragic story. The first question many of them ask me is, 'Doctor, can I get my tubes untied?' Some believed they would lose their welfare payments if they did not consent to sterilization; some gave consent within a few hours after childbirth; some did not know they could legally change their minds; some suffered a language barrier; and some did not even know that the sterilization had been performed until later." (Connie Uri, MD, investigating sterilizations performed by the Indian Health Service).

One form of sterilization is called "Band-Aid Surgery". But somehow, a band-aid doesn't seem appropriate to heal what some call federally funded genocide in the Indian community.

GENOCIDE?

The definitions of genocide by the general assembly of the United Nations are "any of the following acts committed with the intent to destroy in whole or in part a national, ethnic, racial, or religious group:

- a) killing members of the group
- b) causing serious bodily or mental harm to members of the group
- c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part,
- d) imposing measures intended to prevent births within the group
- e) forcibly transferring children of the group to another group."

At various times in history, each of these tactics has been employed on Native Americans. The poor in general are a target for unwarranted sterilizations in this country. 22% of all Chicanos, 21% of Black women and 16% of White women have been sterilized. 24% of all Native American women have been sterilized, many without their consent or understanding of the operation.

The Department of Health, Education, and Welfare (HEW) sterilizes about 3,000 women per year: almost 20% of all third world women on welfare in the U.S. have been sterilized, along with 8% of white welfare women.

Native Americans already have an infant mortality rate three times the national average. The average life span is 47 years, and 75% of all Indians suffer from malnutrition and related diseases. But instead of improving these conditions, HEW gives the Indian Health Service more funds for sterilization.

Sterilization operations start at about \$300, of which the Federal Government pays the doctor 90% for women on welfare. (The recent Hyde Amendment will render abortions non-reimbursable, therefore much less popular from the doctor's viewpoint.) Gynecologists earn little for dispensing condoms or birth-control pills, and an IUD insertion is rarely more than \$100. Sterilization is very profitable.

Despite 1974 HEW regulations that a waiting period of 72 hours be in effect before sterilization can occur, women in labor are often pressured to become sterilized almost immediately after labor. Consent forms in English are pushed at women in the throes of child-birth—women who are drugged, who are under anaesthesia, whose primary language is not English. One Native woman, who was sterilized 15 minutes after signing the consent form under anaesthesia, says, "That soon after giving birth, you remember the pain, and no woman wants to have another child when she can remember the pain."

Another HEW regulation is that the patient be at least twenty-one. Yet many women as young as fifteen have been sterilized, sometimes in the course of some other routine operation such as appendectomies, sometimes because a doctor considers a woman of that age with children a "polluter", as Connie Uri found with her dealings with doctors near the reservations.

HEW requires a description be given to the patient of what the surgical procedure or experiment is, its discomforts, risks, and benefits, an examination of alternatives, an offer to answer questions, and an assurance that the patient is free to withdraw consent at any time without losing benefits. But consent forms have often been found to be incomplete. Federal investigators examining three years of files in four Indian Health Service areas found no proof that the patients had given their fully informed consent. The forms studied were found to be incomplete, inconsistent, inadequate, and "generally not in compliance with Indian Health Service regulations."

WHAT NOW?

Joseph Califano Jr., the Secretary of HEW, released a statement in December 1977 proposing new standards for sterilization. The department of HEW revision of the regulations was largely in response to the Government Accounting office findings on Indian Health Service sterilizations and community protests. However, the particular situation and needs of Indian people on this issue were not addressed specifically in the new regulations. It seems that the serious implications of sterilization abuse for Indian people were not acknowledged or differentiated from the situation of all other people affected by the problem. It is also true that no HEW



Pat Murray/LNS

hearings on the new guidelines were scheduled to be held on reservations or in Indian communities which are served by the IHS. Following are some of the HEW proposed regulations:

- 1) patients be required to sign a consent form, written clearly in the patient's primary language
- 2) doctors would certify in writing that the patient has received full information about the operation's risks and benefits
- 3) a waiting period of 30 days be instated between signing the consent form and the operation
- 4) no one under 21 is eligible for sterilization with HEW funds (already in the 1974 guidelines, and frequently ignored)
- 5) sterilizations of institutionalized patients be funded only if approved by a special committee and a court
- 6) establishing new restrictions on federally funded hysterectomies

Hearings were held in Seattle in February 1978 to solicit response to these guidelines. Many groups tes-

tified calling for an end to abusive sterilization practices. The groups include Country Doctor Clinic, Seattle Rape Relief, The Concilio (representing many Chicano community groups), Mujer, Through The Looking Glass, Cascade Community Clinic, Radical Women, and Native American Solidarity Committee. The issues raised were those of genocide, racism, sexism, imprisonment, and classism as they relate to sterilization abuse. Other issues raised were the denial of women the right to control our own bodies, the medical implications that go along with sterilization procedures, during and after surgery, the demand for legal monetary recourse for poor, imprisoned, institutionalized, and women of color and concerns for enforcement of the guidelines. Testimony concerning sterilization abuses of minors and retarded women and men were discussed by several people including a woman from King County Legal Services and King County Association of Retarded Citizens.

The Anti-Genocide committee of the Native American Solidarity Committee (NASC) submitted these ideas and responses:

- 1) that the definition of "sterilization" should include any operation that renders a woman incapable of reproducing, not just those which have this as their explicit purpose.
- 2) that hysterectomies are an inappropriate family planning technique with the understanding that it represents a considerably higher risk to the woman involved and is unnecessary as well as dangerous as a form of sterilization.
- 3) that an unwaiverable waiting period of 6 months be instated between signing consent forms and the operation, because a waiting period of 6 months will allow women to look more closely at the less permanent forms of birth control
- 4) that the information on the form be presented not only on paper but orally in the woman's own language
- 5) that there be no sterilizations of incarcerated (institutionalized) women. Prisons and psychiatric institutions work on a system of rewards for good behavior and punishment for non-conformity. It would be too easy for sterilization to be viewed as good behavior by doctors, parole boards and probation officers. Therefore, sterilization could be performed in order to gain certain privileges within the institution such as access to medical care, family visitors and early parole. It is the nature of institutions that they are not the proper environment within which a woman can adequately make a decision that will affect her entire life.
- 6) that there be no federal funding for sterilizations of women declared "mentally incompetent"
- 7) that a monitoring board be created as a watchdog agency to ensure that the guidelines are enforced
- 8) that we see the need for complete involvement of the Indian Community in the enforcing and monitoring of all sterilizations performed on Indian people.
- 9) that objectively no sterilization is voluntary as long as there is not free 24-hour day care, adequate welfare payments for women with children, safe, free birth control and abortions on demand.

What you can do: Watch for further events (educational and cultural) concerning sterilization, or contact us for more information c/o National Lawyers Guild, 1206 Smith Tower, Seattle, WA. 98104. We would like to encourage any individual woman who has been sterilized or coerced to contact us. We insure anonymity. Please contact Karen Rudolph at 323-5658 or leave messages at 543-6900.

-----The Anti-Genocide Committee of
The Native American Solidarity Committee

No Rape Relief

[Editor's note: In prisons today brutalization and intimidation of weaker inmates and gays has become almost routine. In Washington state, only some of the prisons even bother to keep track of rapes that are reported. Last year, for example, King County Jail recorded 90 prisoner assaults, but kept no record of which ones were rapes. The Adult Department of Rehabilitation has no figures either. The current director told the Passage, in the last ten years, to his knowledge no studies of the problems of gay prisoners or prison rape have been made. And none are being proposed. So it is up to the prisoners and others concerned to defend themselves and raise the issue.

The following article by Christopher Lemmond was sent to the Passage and several other publications via the Santa Fe chapter of Lambda, a national gay rights organization. Lambda have been helping the gay prisoners in the New Mexico State Penitentiary with their struggle. Forwarding mail for them is one such effort, as prisoners mail has been censored both incoming and out-going. To date, this article has previously been published in "Seers' Weekly" of New Mexico and "RFD," a journal of gay rights and liberation.

* * * * *

In late July of 1976 I was sentenced to the Penitentiary of New Mexico for armed robbery. On the morning of my 5th day here, I was raped and stabbed by five inmates. I made up my mind that I would rather stay locked up in a solitary cell for the entirety of my 10 to 50 year sentence than allow myself to be used as a tool for masturbation by the inmates here. I was placed in segregation in a 6 by 9 ft. cell surrounded by hostile, angry men who were constantly looking for someone on whom to vent their emotions. Because I'm young, gay, and goodlooking (which is by no means something to brag about in prison) I became their scapegoat.

I'd never encountered blind hate in this vast amount

"This prison is a heaven for you queers."

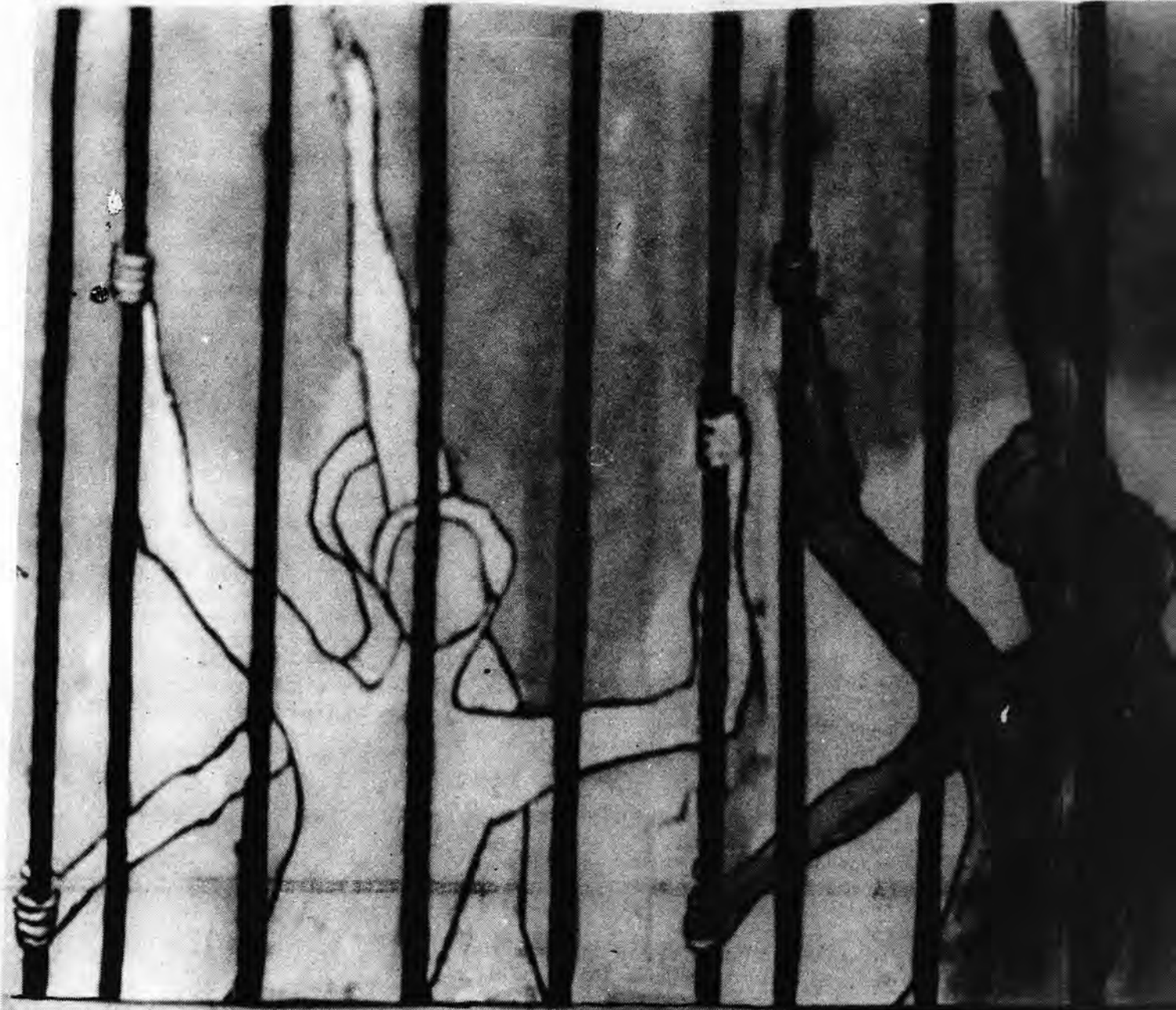
before. The staff tried to persuade me into going to the "protection unit." It was lucky that I didn't because in September a man was killed for trying to keep a 17 year old from being gang raped. During the next three months I suffered being set on fire, solid and liquid human waste thrown on me and constant verbal harassment.

I fought then from six in the morning until midnight every day of the week. It was very much a moral thing to me. I've never been able to let an anti-gay remark pass. I fought as if my life depended on every battle. There is something inside me that will not let me be abused as a gay man. I've refused to be the epitome of the "bus station queer" stereo-type that the other inmates expected me to be. This only served to threaten the inmate's macho egos. Breaking my will became a challenge to them. The fighting became worse.

After a long hard 3 months I gave up and requested solitary confinement. For about 2 months I lived with out anything but food. The "hole" is a 6 by 9ft. cell kept darkened all of the time. No one is allowed mail or to write any books newspapers or cigarettes. At 10:30 p.m. a mattress was given to me and taken away again at 6:00 a.m. Sometimes the drain in the closet where the mattress was stored would flood raw sewage, soaking the mattress and leaving it smelling so foul that I could not sleep on it. Cockroaches woke me by crawling on my face and inside my clothes. But the worst was the long hours with nothing whatsoever to do.

After nearly two months I had changed so much I almost didn't know myself. I had lost 20 pounds but the big change was mental. I paced the floor, four steps to the front of the cell, turn and four steps to the back. I became unable to control my temper. I laughed and cried without reason or control. Finally I began to fear for my sanity. I requested to be let out. Knowing I could only expect the same hassle I'd already experienced.

In March of 1977, I decided to go to the protection unit. The conditions are even worse. The unit is 100%



overcrowded, meaning two people live in a cell the size of a ping-pong table. There isn't enough room to get out of bed. Out of the forty windows in front of my cell, 19 were broken out and had been for two years. It gets very cold in Santa Fe.

One of the worst things about the unit is that many people in it are insane. Overcrowding extends itself to the State Hospitals too. The guards, knowing people in the protection unit fear for their lives, abuse us to an incredible extent. The verbal harassment by the guards is

record to show to the parole board. As for discrimination against gays, one man told me of his interview by the parole board. His conduct record was discussed for five minutes and his sexuality was discussed for an hour. The parole board then told him "This prison is heaven for you queers with all these men around. The courts did you a favor by sending you up here. We think you need more time to learn your lesson."

We are not allowed to have a radio or television. No musical instruments are permitted. We can't have more

I've seen what a person looks like after being overpowered and sold for a pack of cigarettes again and again until no one would pay.

much worse than anywhere else in the prison. In addition the guards violate the prison's policies. They force extra short haircuts. When they feel like doing so, they refuse to allow inmates to buy at the canteen—without bringing disciplinary charges up to warrant their doing it. I've seen a guard open a cell with the expressed reason of removing one inmate to beat up another. Complaints are met with "Shut up or we'll send you out to general population" where the inmate would be beaten, stabbed raped or killed. But to me all of this was worth going through because in the protection unit everyone was allowed to go outside for an hour every week. I hadn't been outside in almost a year.

I found later that there are many other problems living in protection. I found that the parole board discriminates against protection cases and gay people. People in protection are not allowed use of the psychological treatment, educational programs or any type of rehabilitation programs. So it is impossible to build a favorable

than six books a year or take correspondence courses. There are no such restrictions on the general population. We are not allowed to use the prison library or view the movies we pay for with the profit made on the canteen items we buy. We are only allowed to buy one eighth of the amount of canteen the general population can buy. These are the same restrictions placed on inmates who have broken major rules such as stabbing someone. And yet the administration swears we are not being punished.

On November 25th I began a non-violent protest in the form of a hunger strike. Without psychological treatment I've no chance of making parole. I didn't feel I was able to exist under these conditions for the next 25 years or until they paroled me at their whim. I was thrown in the "Hole" once again. After 11 days I began to eat because I was unable to get publicity for the situation. The letter I'd sent to *The Albuquerque Journal* had been intercepted. I was taken in front of the Segregation Committee on December 13th, and it reviewed

the incident recommended

Because protection until a bed being another was placed was raped.

I've made in the p action against both State a not a unique young gay a person look sold for a pa would pay. ual slavery is as money in who their "e are loaned o pimped. I k because he "E known as "E the insides o

When a p do one of six ges on the ra tection or de inmate who fit. 4) Do ne property. 5) Get a knife a ials block an

The publi pist reflects cations in th ize and resist

Relief Behind Bars



graphic by Teri Seuss

and protest. With unity inside and out we will win. This is a life and death situation to many people. As I have written this, one man disembowled himself and another slit his own throat. I do not know if they are dead or not. Both occurred less than thirty feet from my cell. It is worth a thirteen cent stamp. Please write in support of my case and in protest of the whole situation that makes the rapes of our brothers possible.

Christopher Lemmond

Send letters of protest to: Clyde Malley, Warden, Penitentiary of New Mexico, Box 1059, Santa Fe, N.M., 87501 and Gov. Jerry Apodaca, State Capitol Bldg., Santa Fe, N. M. 87501.

Letters of support can be sent to; Christopher Lemmond, c/o Lambdas de Santa Fe, Box 2622, Santa Fe, N.M. 87501

* * * * *

King Co. Jail Struck

Tank A-5 is the section of the King County Jail that holds three categories of male prisoners: "security deadlock," "medical deadlock," and "protective custody." It is the maximum security unit of the jail, though only the prisoners classified "security deadlock" are considered 'dangerous'. The others have medical problems or are there for their own protection (gay prisoners and snitches). 16 men in all.

Recently the prisoners in A-5 staged a successful hunger strike to protest conditions in the unit: insufficient exercise—prisoners had only been allowed out of their 6½ X 8 foot cells for one short exercise period every other day; meals were eaten on the floor or on the bed, while a day room with tables was only 10 feet away; medical attention was hit and miss at best, and there was no isolation of infectious prisoners either in A-5 or the infirmary. Starting April 1st the prisoners went without food in protest, and on the third day an outside support group, Prisoners' Rights Organization, picketed in front of the jail in downtown Seattle. The demonstration was picked up by most of the city's major media, and reports from inside were that jail administrators' phones were ringing all day.

That afternoon jail officials sat down with prisoners and agreed essentially to meet all demands. Specifically, these were: daily exercise; access to the day room for meals; daily sick call and ready access to a doctor; repair or replacement of the A-5 tv; and no retaliation for the strike.

In a statement sent out by the prisoners, they said, "We are firmly united on these demands. This is in no way a struggle between classifications in the tank. None of these demands are privileges. They are minimum human and legal rights that we are all denied." Prisoners have reported via phone calls and letters to outside supporters that so far all the demands have been met, and that they had ended their hunger strike.

Colvin Remembered

April 9, 1978 marked the first anniversary of the death of Tom Colvin, a gay prisoner who was murdered inside McNeil Island Federal Penitentiary, Steilacoom, Washington. Friends of Colvin held a memorial service to place a tombstone on his grave. In a press release, they stated that Colvin was about to be set free after serving an 18 year sentence. For weeks before his death Colvin and friends knew his life was in danger, and tried to get some response from prison officials. But to no avail. They said that even though the prisoners who killed Colvin were brought to trial, and 12 prisoners gave eye-witness testimonies, those involved with his death were acquitted. "The outcome of the 'trial' gives encouragement to others to continue to oppress and even murder more of our imprisoned brothers and sisters." Friends of Tom Colvin have asked for donations to help pay for his tombstone, and pledge all money that goes beyond costs will be given to gay prisoners' rights organizations. For more info or to send donations, write: Tom Colvin Memorial Fund, c/o Metropolitan Community Church, 128 16th Ave E. Seattle 98112.

the incident, placed me back on protection status and recommended I be retruned to the protection unit.

Because of overcrowding there was not room in the protection unit. I had to remain in the disciplinary unit until a bedspace was vacant. Again because of overcrowding another inmate who was from the general population was placed in my cell on December 14th. That night I was raped. It was hours before I was able to get help.

I've made up my mind to fight this thing. I'm assisting in the prosecution of the rapist. I'm also taking civil action against the New Mexico Dept. of Corrections in both State and federal court. Unfortunately, mine is not a unique story. Actually I've been luckier than most young gay and non-gay men in prison. I've seen what a person looks like after they have been overpowered and sold for a pack of cigarettes again and again until no one would pay. Then they become "house property". Sexual slavery is common here. Gay men are often put up as money in poker games. They have no control over who their "owners" are or what is done to them. They are loaned out to their owner's friends, beaten and pimped. I know of one case in which a man was hung because he "wasn't tight anymore." Gangs of inmates known as "Booty Bandits" line up to knowingly batter the insides of a pre-selected victim.

When a person in general population is raped he can do one of six things. 1) Go to protection. 2) Press charges on the rapist(s) which would eventually lead to protection or death. 3) Become a "kid" or sex slave to one inmate who has the power to treat him any way he feels fit. 4) Do nothing which means he will become public property. 5) Get a knife and kill whoever raped him. 6) Get a knife and kill himself. Incredibly the prison officials block any effort to remedy this situation.

The publicity involved in prosecuting an inmate rapist reflects badly on them. They refuse to let any publications in the prison which would help gay people organize and resist this treatment. Gay cultural, political, and

religious groups and gay lifestyle education which would help educate the straight inmates and dispel the myths widely held, are vehemently prohibited. All the while people are being hurt physically and mentally. Indeed when people are taught such total disrespect of a person's basic human right to control their own sex lives, it can only harm society in the long run.

The psychological damage to the victims as one would expect is devastating. I've seen people totally withdrawn almost catatonic for several days after being raped. The long term effects in many people are the inability to feel emotions, depersonalization, suspicion of other people motives in forming friendships and blind hate against the system which made the rape possible. All of this is detrimental to the rehabilitation of a person. Yet with all this damage, no programs are provided to help the prison rape victim cope with his inner feelings. Segregation, refusal of psychological treatment, added restrictions and punishment are all that are given. Often suicides are the result. The officials call it "The Homosexual Problem" yet rarely if ever are the rapists gay men.

The prison officials place the blame on us gay people and evidently feel we are being dealt with justly. In reality it is they who are to blame. At the root of the problem is the overcrowded conditions, the inhuman treatment of all inmates, the lack of education of straight inmates about gay people, the refusal to allow gay people to unite to defend themselves and the absence of a way for all inmates to vent their inevitable feelings about their treatment and living conditions. These feelings manifest themselves in violence and often sexual violence. By fostering hate and violence between inmates, the officials can continue to deal out inhuman treatment to all of us. United we could force a change in this situation. The officials know this and they know they are safe as long as the situation exists.

We need help badly inside. Together with our brothers and sisters on the streets we can fight this with publicity

paper radio

Home or Hospital ?



The U.S. General Accounting office has now confirmed what many of us have suspected for years— a substantial majority of older people could receive more care at less cost in their own homes than in nursing homes or institutions, if only home health care services were available.

"Until older people become completely bedridden, the cost for home services provided for by family and friends is less than the cost of putting these people in institutions" the GOA reported to Congress.

Increased operating costs and patient service charges are a serious problem. The tendency of hospital administrators and health officials to try and "keep up with the Joneses" results in overlapping services that few hospitals can use, and even fewer people can afford.

The GAO points out that home health care is a vastly superior alternative for patient and taxpayer. Initial experiments with home health care programs in several parts of the country have proven successful. Homemaker services offer help to those who need it doing

general house-work, taking baths or preparing meals. These experiments have shown that a national home care policy would save millions of tax dollars each year, and reduce the human trauma of taking older people from their families and placing them in institutions.

The GAO urges that the 200,000 new public service jobs proposed by President Carter in his welfare reform package be focused on the home care needs of the sick and elderly who live alone or without family support.

Lip - Smacking Men

A poem has been causing waves in Boston Harbor reminiscent of the Boston Tea Party. Chelsea, Massachusetts, is a blue-collar city of about 35,000 people near Boston. The conservative Chelsea School Committee voted last July to ban a teenager's poem from the high school library.

**The city is
One million horny
lip-smacking men
Screaming for my body.
The streets are long conveyor belts
Loaded with these suckling pigs.
All begging for
a lay
a little pussy
a bit of tit
a leg to rub against
a handful of ass
the connoisseurs of cunt.
Every day, every night
Pressing in on me closer and closer.
I swat them off like flies
but they keep coming back.
I'm a good piece of meat.**

c Judy Caravaglia

New Yorker Jody Caravaglia is 22. When she was 15, she wrote the poem, "The City to a Young Girl", describing how she felt walking past men who sized up her body.

A trial was recently held in a crowded federal court to decide if the 77-word poem should be banned. The chair of the school committee, Andrew P. Quigley, said he wanted the poem banned both because of "the crude expression" and because it could be interpreted as condemning men in general. Quigley, who referred in testimony to teachers who opposed the ban as "insubordinate," said he had not shown the poem to a number of female school committee members so as not to offend them. An ad hoc committee called the Right To Read Defense Committee argues that the ban of the book infringes on the First Amendment guarantee of free speech. A decision is expected sometime this spring. Meantime, however, Judge Joseph L. Tauro has ruled that students with written permission from parents may sign the poem out of the library.

from Ms. Magazine.

MTWTF



The newly formed All Unions Committee to Shorten the Work Week has announced a conference to "build a national movement to carry on the educational, economic, legislative and electoral activities necessary to reduce the hours of labor." The conference will take place in Detroit, Michigan, on April 11, 1978.

The All Unions Committee was founded on October 25, 1977, by representatives of over 250,000 workers from thirteen states and many different industries. Among the unions represented are the United Mine Workers AFSCME, the UAW, the Longshoremen's Union, the United Steelworkers, United Electrical Workers, the Retail Clerks and the Machinists Union.

The call to the conference states: "New technology has changed [the idea of the shorter work week] into an idea whose time has come, as across the country, in shop after shop and in union after union, a mighty demand for shorter hours is developing. A new rash of plant and business closings, coupled with cutbacks in public employment, have added to the alarming loss of jobs and declines in membership that affect local union after local union in industry after industry. No worker's job is safe, as even the strongest unions have been unable to fully protect their members from the massive slaughter of jobs."

Trade unionists interested in attending or organizing within their unions for the conference can contact the All Unions Committee, 4300 Michigan Ave, Detroit, MI 48210, (313) 897-8850.

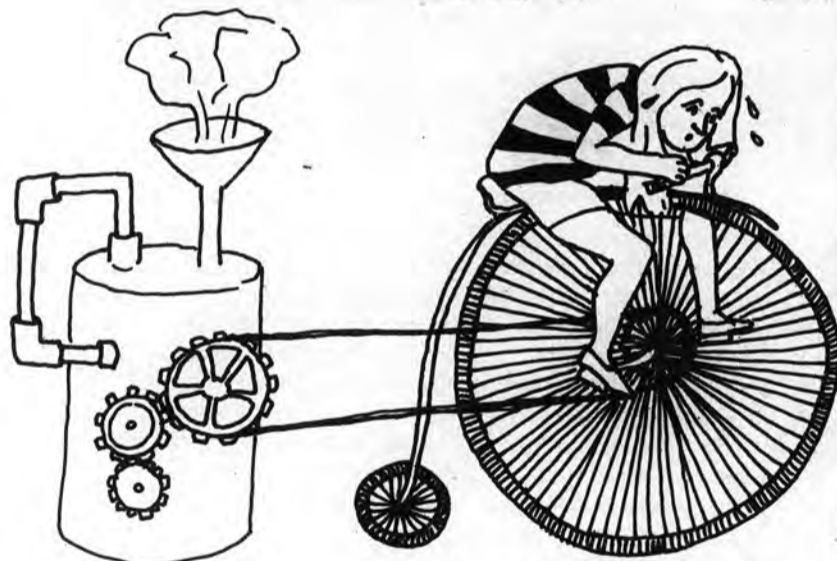
from the Peoples' Alliance Newsletter

Pedal Power

Sol Levine, a Highland Park, Illinois, ecologist, reports he was tired of coming home to find his two kids "immobilized in front of their TV set." So he rigged up a bicycle-powered generator which his children must pedal in order to power the television set.

Levin calculates that the device offers three benefits: it provides exercise, cuts down on viewing hours, and saves the nation about one barrel of crude oil per year.

—New Age—



graphic by Meristem Murray

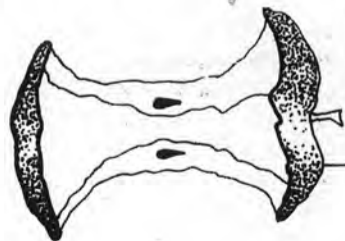
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Evelyn Clayton (Becky)
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the case

of

Dessie Wood

A national campaign is currently being organized to defend and free Dessie X Woods, a black mother from Atlanta who killed a white man attempting to rape her. On April 8th Omowale Kefing, chairperson for the national committee in Atlanta, spoke to about 70 people at a public forum in Seattle about Dessie's case. He told the story of her arrest and trial and put her case in the perspective of the fight that all women and Third World people face in this country.

On June 14, 1975 Dessie Woods and her friend Cheryl Todd learned that Cheryl's brother in the Reidsville, Georgia, prison was suffering from a serious medical problem unattended by prison officials. The two women decided to go to the prison as quickly as possible. Since there is not public transportation from Atlanta to Reidsville, without a car or money, the only way to go was to hitchhike.

When they reached the prison, Cheryl fainted from the combination of intense heat and medication she was taking for high blood pressure. At that point, Georgia state troopers approached the two women accusing them of public drunkenness. When they refuted the accusations, they were physically assaulted and arrested. Dessie and Cheryl were held in jail until the 16th when they were wired bail money from Atlanta. After this degrading experience, they decided to hurry back to Atlanta, once again hitchhiking.

Dessie and Cheryl accepted a ride from Ronnie Horne, a local insurance salesman pretending to be a police detective. His car was equipped with a CB radio and on the seat was a holstered gun. Horne made clear his real intentions when he began making sexual threats to the women and drove to a deserted area. When he stopped, Cheryl ran screaming from the car. At that point, Horne reached for his

"Female Workers Wanted Immediately" scream the banners. There is also the soft-sell version, "Immediate Vacancies for Young Malaysian Ladies." But either way the message is clear: the same U.S. electronic corporations that have closed out thousands of jobs in the States are busy recruiting young Malaysian women to create a new, suitable work force in Malaysia.

The companies have been seeking a work force that is predictable and controllable. In Malaysia they have prime pickings. The workers are primarily young females from a Muslim society,

Malaysian Runaway



likely to think positively of the relative freedom a factory job offers.

For ITT, RCA, Texas Instruments, National Semiconductors and a few German and Japanese firms, it has become the Nirvana Land of profits. A rate of \$2.00 a day to Malaysian workers versus \$4.60 an hour for American workers means companies can pull in up to half a million U.S. dollars in profit in one week. A "pioneer" or tax-free status has been offered by the Malaysian government in an attempt to lure electronic companies into its country. In addition government officials tout

the women workers as an excellent exploitable natural resource for the electronics manufacturers.

The women, however, are unaware of this policy, and are contracted into "operator" jobs, which they see as secure governmental positions. After rigorous interviews and indoctrination into cramped rooming houses, they find themselves in factories where the pace is a frantic six day work week. Azizah, 23, told LNS "When I came here I was given a machine, and that's when I realized I wouldn't be a telephone operator."

gun and Dessie made the split-second decision to fight for Cheryl's life and her own. She wrestled Horne's gun from him, shot and killed the white man, then went to find and calm Cheryl. The two women took money from Horne's wallet so they could safely continue on their way.

"No White Man Has Ever Been Convicted of Rape in the State of Georgia"

They were charged with murder and armed robbery. Though there was considerable amount of public support to have the trial moved from the white controlled rural Georgia courts to a large metropolitan area, the presiding judge reacted to the change of venue pressure by moving the trial from one rural court to another, in which he also presided. Kefing described how the white establishment in Hawkinsville reacted to attempts to publicize and build local support for Dessie Woods. Judge O'Connor at once banned both media coverage and demonstrations in the town. After the "no demonstration order" was successfully defeated, many of the black residents of Hawkinsville set up a local defense committee and began to join in demonstrations in defiance of the order. For publicly participating several people lost their jobs and high school students were suspended from school.

On February 12, 1976, Dessie Woods was convicted of manslaughter and armed robbery and sentenced to 10 and 12 years. Cheryl Todd was convicted of theft and given a five year sentence with 3 1/2 years to be served on probation. Dessie was sent to the Georgia Women's Institute of Corrections

from where she has written to friends of being forcibly drugged, beaten, and often kept nude in isolation. Public protest, she reports, has resulted in her being treated better, but attempts to have an appeal bond granted have failed. Despite widely circulated petitions and even a signed statement by the Fulton County Sheriff (Atlanta) that he didn't believe Woods' release would present a threat to the community, Judge O'Connor denied the motion.

Kefing and the defense committee point out that "rape of Black women by white men along with lynching, beating, branding, castration, and other atrocious acts, have been a tactic used traditionally to maintain control of Black women and all Black people. Horne's attempted rape was part of that same system of violence. By convicting and imprisoning Dessie Woods for successfully defending herself, the state gives Horne and all white men the right to rape Black women, and places its seal of approval on rape as a tactic of colonial attack and terrorism." Woods' supporters point out that "Dessie stands with Joanne Little, Yvonne Wanrow, Inez Garcia, and countless other women of color who have shown by their actions that they will no longer tolerate these attacks.

A national network of defense groups is being formed. They are currently asking that people send letters demanding Dessie's freedom to Jimmy Carter and to Georgia Governor Busbee, State Capitol Building, Atlanta. Also letters can be sent to The Warden and to Dessie at Georgia Women's Institute of Corrections, Hardwick, GA, 31034. Contributions are requested and can be sent to the National Committee to Defend Dessie Woods, Box 92084, Morris Brown Station, Atlanta, 30314. For more information write the regional Dessie Woods defense committee, Box 921, San Francisco, CA 94101.

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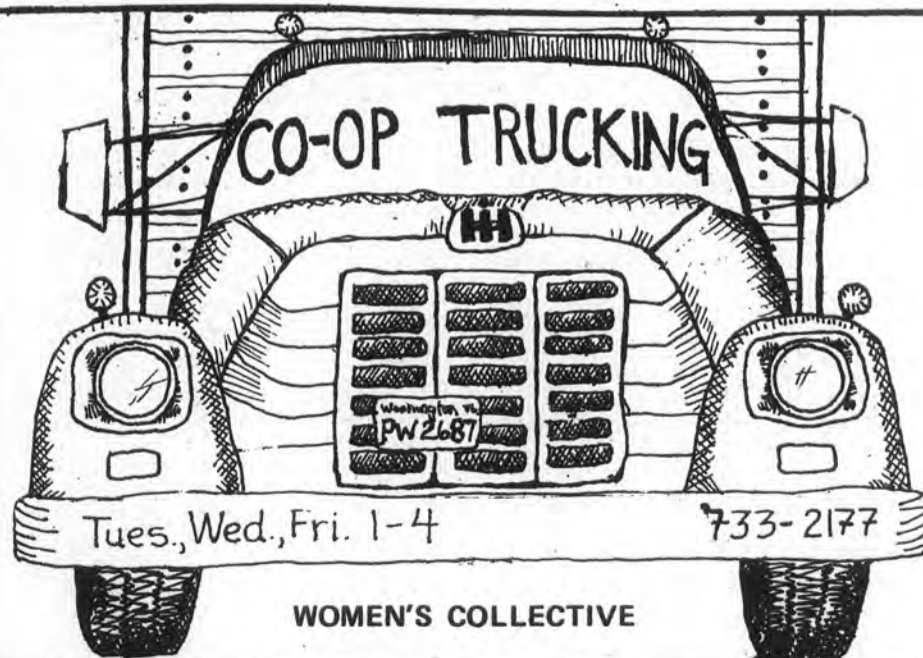
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AMERICAN HOT WAX

by Doug Honig

"Kids resent doing things around the house. They resent parent's attitudes. In fact, they resent parents."

--Mike Stoller, composer of numerous rock & roll songs.

Ask most people to name a picture about Fifties music, and they'll say *American Graffiti*. But while its sound track featured rock and roll, the movie itself was mostly about growing up in small towns. The music merely served as a backdrop for cruising the main drag on Saturday night, a ritual still popular in towns across the land.

But a new movie's out which is about Fifties music-- *American Hot Wax*. Loosely based on historical events, the film focuses on Alan Freed, a disc jockey who played a key role in promoting rock and roll to national prominence. It gives a taste of the passions the music aroused in its early days, as it struggled to gain respectability.

The Fifties are "in" these days, but mostly for their supposed cuteness. The media have hopped on the nostalgia craze, usually to present a tame image of the Fifties. Shows like "Happy Days" portray it as a mindless era with few worries aside from what to wear and who to date.

The Fifties actually were in many ways a time full of anxieties--about a horrifying war in Korea, the "threat" of Communist subversion, and the ever-pre-

he popularized the term "rock and roll" to describe the Rhythm and Blues he began playing on his "Moondog Rock and Roll House Party" show in 1951. Unlike others, he preferred playing black versions of songs to the more commercially successful white cover versions. After proving that white teenagers could go for black-based music, he moved to the big time of New York's WINS in 1954.

American Hot Wax portrays Freed's efforts to stage a large concert in the face of stiff opposition from people out to get him. Set in New York in 1959, the film bills its story as "the beginning of an era." Actually Freed had begun promoting rock and roll shows much earlier. In what Mike Jahn (*The Story of Rock*) calls "the earliest known rock and roll riot," 6,000 Clevelanders broke down doors to rush into Freed's Moondog Coronation Ball in 1952. Police halted the concert, and departing teenagers left scores of broken whiskey bottles on the floor.

Though Freed staged many a peaceful concert, the media played up the ones that brought violence. After several people were beaten and robbed at a '58 show in Boston, Freed concerts were banned in Boston, New Haven, and Newark. Freed quit WINS that year to protest its wishy-washy stance when he was indicted for inciting unlawful destruction of property. He returned to the air on WABC, and the charges were later dropped.

But in 1959 Freed was indicted on charges of accepting \$30,000 in commercial bribery (for pushing certain singers). He eventually pleaded guilty to reduced

charges as policemen and a Lloyd Cooney-like figure who crusades against the evils of rock and roll.

So the movie becomes little more than a morality play, with Freed (played by Tim McIntire) starring as the persecuted hero. It skirts around all the big questions-- why did Freed champion rock and roll, what was his real involvement in payola, why were teens so attracted to rock and roll? The movie's message, flashed across the screen at the end, is all too simple: rock and roll is here to stay.

Despite its shortcomings, rock and roll fans (myself included) should eat it all up. If *Saturday Night Fever* made you want to go out and dance, *American Hot Wax* will make you want to go home and listen to oldies but goodies. And when you do, the film will have reminded you that the way for the political bat-



Alan Freed in the 1950's

les of the Sixties was paved by the cultural skirmishes of the Fifties.

Doug Honig is on the staff of the NWP and has taught "The Fifties as seen through Rock and Roll Music" at two Seattle high schools.

"The jam sessions are usually seductively publicized over the air, and tend to become the magnets for hoodlums whose jungle instincts are aroused by the caterwauling and mass hysteria . . ."

- editorial in the Cleveland Plain Dealer, May 6, 1958

sent reality of the bomb. Movies like *The Blackboard Jungle* and *Rebel Without a Cause* raised another spectre-- rebellious teenagers. And for many adults, the problem of juvenile delinquency was synonymous with rock and roll music.

The rise of rock and roll brought a conflict between generations, one that foreshadowed the heralded generation gap of the Sixties. On one level, adults simply found the music loud and irritating. But parents also resented the music's implication that teenagers were a special group with their own culture and values. And white adults were suspicious of the music's "disreputable" roots-- in black music.

Alan Freed was the man who first brought black music to many white teenagers. As a deejay on Cleveland's WJW,



A scene from the film.

charges and received a suspended sentence and small fine. But this time his career was effectively ruined. Freed moved to California and died of a liver ailment in 1964. His place as America's premier disc jockey was assumed by the more clean-cut Dick Clark. Accepting payola was a time-honored practice in the music industry, and some felt Freed was a victim of the attack on rock and roll.

Though *Hot Wax* touches on larger social themes, its focus is on Freed as the center of a rock and roll empire. The film's strongest feature is its honest approach to Freed's appreciation of black music. In one scene, a white singer only gets out two bars of a beach party ditty before Freed sends her away. But when a black singer (modeled after LaVern Baker) belts out an upbeat swinger, Freed listens and has her recorded. To its credit the film complements performances by Chuck Berry and Jerry Lee Lewis with the music of many black artists-- the Cadillacs, the Moonglows, Jackie Wilson-- not well remembered today. (For hard-core Fifties freaks there's even a re-creation of Screamin' Jay Hawkins' act where he departs the stage in a coffin amid a cloud of smoke.)

But if the soundtrack comes across loud and clear, the plot is hazy and the characters stilted. Freed seems to be no more than a nice guy who wants to play music teenagers like. The teenagers are just sweet kids who want to scream and dance. The villains are such old stand-

ROCK & ROLL QUIZ

Where were you in '52? Also '53 to '59? To refresh your memory (or to provide fresh information), the *Passage* presents this quiz on the history of Fifties music.

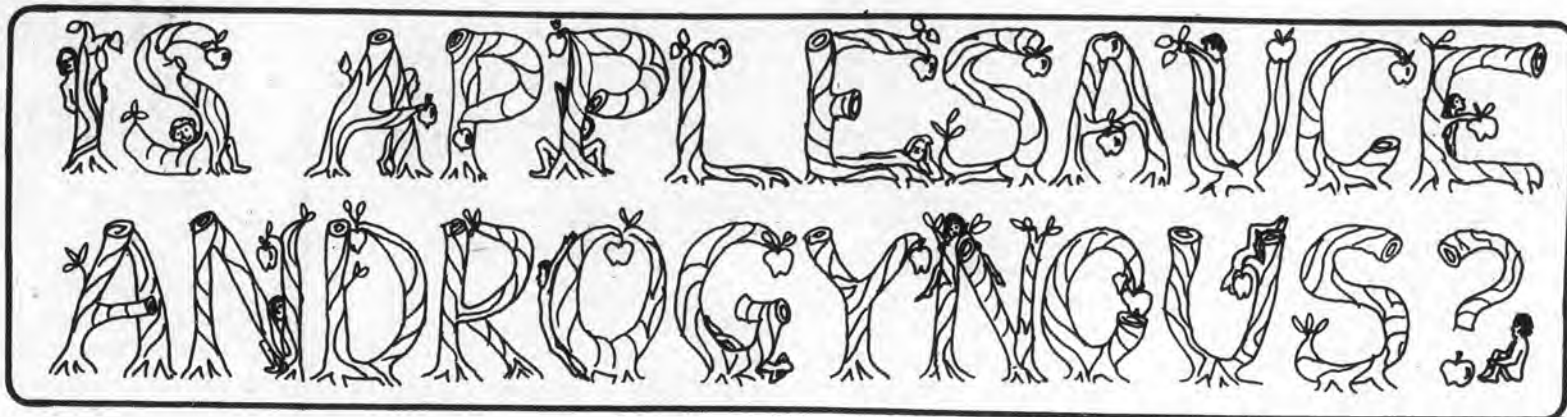
1. Who sang "Rock Around the Clock," the first rock and roll song to reach No. 1 on the national hit list?
2. Who sang the pop hit "How Much is That Doggie in the Window," a major example of why teenagers turned away from popular adult music?
3. What singer began as a dishwasher in Macon, Georgia, became a key figure in rock & roll, and then gave up his career to study theology?
4. Who sang the lyrics "I went to my Congressman and he said (quote), 'I'd like to help you son, but you're too young to vote?'"
5. What rock and roll group took its name from a telephone exchange in Olympia?
6. What composer had his "Work With Me, Annie" banned from the airwaves as too "dirty" but later scored a national hit by writing "The Twist"?
7. What black blues singer did Elvis study in order to develop his unique style?
8. What American rock & roller was hounded out of England for marrying a 13-year old said to be his cousin?
9. What were the real names of Bo Diddley and the Big Bopper (of "Chantilly Lace" fame)?
10. What is the popular Fifties group pictured below?



1. Bill Haley & the Comets. 2. Patti Page. 3. Little Richard. 4. Eddie Cochran in "Summertime Blues". 5. The Fleetwoods, the trio who did "Come Softly to Me" and "Mr. Blue". 6. Hank Ballard, whose song Chubby Checker turned into a national fad. 7. Arthur "Big Boy" Crudup. 8. Jerry Lee Lewis. 9. Elias McDaniel and J.P. Richardson. 10. The Shirelles, whose "Will You Still Love Me Tomorrow?" was copied by Roberta Flack.

VIEWS/REVIEWS

Third in a series



by Barbara Wilson

APPLESAUCE by June Arnold Daughters, 1977. \$5.00

Last summer I spent two weeks at a women writers' workshop in upstate New York. June Arnold, writer and co-founder of the feminist press Daughters, was there for two days. She talked to us about the importance of women publishing ourselves and other women, about establishing networks among ourselves so that when the inevitable backlash occurred and "the boys" (male establishment publishers) no longer found the women's movement profitable, we could carry on the exchange of information and literature ourselves.

The younger women in the group were a little bit awed by June Arnold. She was handsome, successful, a lesbian, very sure of herself, very gentle. The older women seemed to feel no such diffidence in approaching her. Several of them cornered her on the lawn and started a discussion about menopause and hot flashes. They had, all of them, just finished Arnold's *Sister Gin*, one of the first novels ever to dwell on the changes in older women's physiology. That wasn't the novel's only radical aspect. Not only did *Sister Gin* deal with a relationship between two middle-aged women, it crossed the age barrier and proposed a love affair between a woman of seventy and a woman of fifty.

But then, Arnold has never been interested in writing about accepted subjects. Her novel *The Cook and the Carpenter*, now a classic of feminist literature, explores the conventions of gender. Arnold uses the pronoun "na" through-out most of the book to mean either "he" or "she". *Applesauce* (first published in 1966, and just reprinted by Daughters) is also an exploration of gender.

"Feminist novels may perhaps be distinguished from androgynous novels in at least one way: in androgynous novels, the reader identifies with the male and female characters equally; in feminist novels, only with the female hero." "Toward a Recognition of Androgyny" by Carolyn Heilbrun.

I said when I began this series that I was going to talk about the new role of the lesbian heroine in feminist literature. I didn't know then that the main character of *Applesauce* was not only not a lesbian, but was sometimes not even a woman. Called Lisa, called Eloise, called Rebecca, called Lila, called Gus, the protagonist of *Applesauce* both evades and encompasses the norms of gender; is, in short, androgynous.

Androgyny is rather a disputed topic in the women's movement today. While some (both women and men) see it as the answer to the extreme sexual polarization that disrupts our society, others view it variously as a joke, an impossibility or an insult. Leigh Star, writing in the lesbian periodical *Sinister Wisdom* says "The last time I read about the concept of androgyny, my hands began trembling with anger and I threw the magazine across the room...Goddess, give me the strength to say this clearly enough:

Nothing about me is male

I do not need anything masculine or male in order to be whole

I do not have any male qualities to actualize—I have certain female potentials that while living under a male system have not flourished."

I respect such opposition and I wonder sometimes,

just what androgyny is, anyway. Is it just a fancy name for a kind of humanitarianism, for learning to recognize and appreciate what all human beings have in common? Or does the adjective androgynous refer to a whole new kind of person, a mythical being who would combine female-male attributes? But if there were such an androgynous being, wouldn't the term male and female cease to have any meaning? The definition almost cancels out the actual state of being. If we were really male/female, we wouldn't be androgynous, we would simply be... people.

Androgyny is, at present, physically (except for hermaphrodites) and probably psychologically impossible, given our upbringings, but that doesn't prevent it from being a valuable literary device. Perhaps androgyny is possible only through art. Male and female authors, for instance, have presented characters that, while different in gender from their creators, have nevertheless seemed real to the reader.

(I once complained to a male friend of mine that I had a hard time creating male characters in my fiction, "That's simple," he said. "Just write about us as if we were human.")

She said that dresses with shapes of their own surrounded her body and forbade it to wander off into indistinct outlines...

But as for actual androgynous novels, there have been few, if any, actually written. Two attempts which come most readily to mind are Virginia Woolf's *Orlando* and Ursula Le Guin's *The Left Hand of Darkness*. In Woolf's witty novel, Orlando begins as a man, a sixteenth century Francis Drake character, and ends as a twentieth century woman. In this way Woolf explores the historical-cultural changes in England through the centuries. *The Left Hand of Darkness* purports to show an androgynous society through the eyes of an envoy from another planet. The novel is moving and well written; however, hermaphroditism (the characters' ability to take on physical features of males and females) is substituted for a true androgyny of mind, as many feminist critics have noted.

"When I was a girl, or a boy; I forget which—it is so long ago." —Charles Reade.

These are the facts of *Applesauce*: Gus was born a number of years ago as Liza; he had three wives, all of whom died; he has three children, one from each wife. Occasionally his children forget and call him mother, but for the most part they address him as Daddy. The poetry of *Applesauce* is something apart from the facts or the plot; the poetry is about outer and inner, about apple skins and apple cores, about the tension between reality and insanity. Near the end of the book, Gus remembers "his doctor once said to him, 'You refuse to look at the surface of things, and that is almost as bad as as never looking beyond the surface.' He still pondered that, sometimes: why he couldn't bear outsiders."

For a large part of the book, the part which is set in the present, Gus is building a room, not an ordinary

room, but as he puts it excitedly to his daughter, "a room inside my room, an inside to my room, a lining, so that it will actually be the same room, but it will be a different room."

"Why?"

"Look, I feel that if I build a room, every single inch of it myself—floors, walls, ceiling, and all— if every bit of it passed through my hands and I could look at it bit by bit before it went up, then I would know the room and would feel comfortable in it."

Applesauce is about trying to gain control of one's life, something which, as Gus and his wives know all too well, is almost impossible. How can one stay open to other people without being swallowed up, how can one define one's limits, sexually or mentally, without entrapping oneself? As Gus explains about the

post-adolescent Eloise: "She said that for a dozen years of her life she'd been left alone, to spread unnoticed over the land, as she put it. And then she became female and had to wear dresses. She said that dresses with shapes of their own surrounded her body and forbade it to wander off into indistinct outlines; dresses

closeted her and confined her into the standard girl mold and wouldn't let her go, held her there until she thought she would burst or rip them away. She said she sometimes did slip out and shift free, but that she was caught and reprimanded and poured back into her mold with such fierceness and loss of love that she often couldn't muster the energy to escape with.

James Morris, the journalist who changed his sex to female, his name to Jan and who details the experience in a book called *Conundrum*, writes of the way doors were opened and compliments were given after his sex change. Arnold, however, doesn't seem to be using the device of an alternate male/female character to explore particular aspects of patriarchal discrimination. She doesn't put Gus/Eloise/Rebecca/Lila/Lisa in situations where their sex makes a point for the reader about how they're being treated. Arnold is more subjective in exploring the way that we're trapped not only by our gender, but by society's ideas of what is appropriate behavior. She seems to be saying in *Applesauce* that gender is a factor, but not the only factor in the process of reclaiming ourselves. Whatever our identity is, whatever our self-definition, only let it be our choice, not society's.

Is *Applesauce*, as an androgynous novel, any the less a feminist novel? I don't think so. In fact, it may be more of a feminist novel than one which only expresses anger and frustration. Feminism is essentially a positive movement toward self-discovery and change. *Applesauce* is, in the end, a celebration of our ability to change, to constantly redefine ourselves out of the flux of our lives.

Barbara Wilson is on the staff of the NWP



BLUE COLLAR

keeping us in our place

It's time to rave when Hollywood gets around to putting out a film about what most people must come to grips with everyday—work.

Blue Collar is about work on the assembly line in an auto factory and it doesn't pull its punches about the alienation and brutality of it all.

The movie opens with a Bo Diddley tune, sung to a slow pounding bass that periodically gives way to the beat of the factory's machines. This sets the tempo of the movie, a tempo that doesn't slacken until the final frame, with two protagonists frozen in combat, and a powerful anti-racist message thumping in your head as you leave the movie theater.

The acting, with two black leads, Richard Pryor and Yaphet Kotto, and one white lead, Harvey Keitel, is first rate—I found myself enjoying the film the second time as much as I did the first.

Now that I have gotten all this praise off my chest, however, there are a few other things to say. The film is riddled with shortcomings. In some ways it is almost downright stupid. And the problems aren't all accidental: It was directed by Paul Schrader, who deserves much of the blame for *Taxidriver* (He did the screenwriting for this fascinating film about vigilante violence).

Schrader is not the type to be found singing "Solidarity Forever." Once disciplined by his own (very white collar)

union, Schrader is quoted in *Seven Days*: "The workers in this film are sheep... If I had those assholes working for me, I'd have them whipped and chained."

One glaring problem with the film is that it draws the battlelines entirely between the workers and their union rather than the company. If you saw the film on Mars, you wouldn't know that all that sweaty work was being done so the auto company could sell cars, but would think it was probably done so the union could collect its dues. But, I hear you say, unions are often corrupt and undemocratic, and should well be the first target of the workers. The trouble is, Schrader was pretty heavy-handed. The United Auto Workers (UAW), which is the model for *Blue Collar's* "AAW" union, is one of the more "progressive" unions. Al Nash, writing in a letter to *In These Times*, points out many factual discrepancies in the movie's portrayal of the union, the steward (portrayed as a minor villain, then transferred to Omaha) and union politics. Writes an indignant Nash: "The steward earns the same pay he would on the assembly line. He is elected by union members and easily recallable. Stewards are not transferred from one city to another..." Nash concludes by wondering, "with the Teamsters an obvious candidate for Schrader's plot, why does he pick on one of the best unions in the U.S.?"

Sexism is another problem with the movie. While one need not take exception to a realistic portrayal of men as sexists, one might hope that women in the film could be presented as three dimensional characters and given a chance to react. In addition, the orgy scene struck me as unrealistic, but then, what do I know?

There are other problems. The plot barely holds together, in the tradition of the *Man From Uncle*—What the writers couldn't figure out themselves, they don't tell you. The plot is also built around some trite fixtures—a robbery, for instance—that Hollywood has used before.

Nor does the plot allow the viewer to get a sense of the power of worker's solidarity. Rebellion in this film is individualized, with a macho strain. When the TV news crews want to talk to Harvey Keitel about his union, his answer is clear: "Fuck you."

But go see the movie anyhow. Not for Schrader, but for the spirit of its martyr, played by Yaphet Kotto, whose haunting voice at the end tells us that everything they do is meant to divide us. Go see it to give yourself a break from all those movies about rich people.

Ed Newbold

PATTI SMITH

Punk Princess

"Outside of society, that's where I want to be," is the way singer/poet Patti Smith describes herself on her new record album, *Easter*. Ironically, Smith has released her first album in almost two years at a time when the media is heralding the death of punk music. Smith was one of the earliest and most influential figures in the punk music scene. Her music is raw and harsh, but maintains a kind of tough sensuousness flavored with poetic lyrics. *Easter* is an album of artistic rebellion flavored with, as the title suggests, a heavy dose of religious symbolism.

If the media is any indicator, 60s nostalgia is on the rise. The Rutles television show and the Sgt. Pepper's movie are just two examples of recent nostalgia for 60's music. Smith's music has its roots in the 60's. *Easter* bears references to Jimi Hendrix, the Doors and the MC5. But while the media's version is sweet and homogenized, Smith remains true to at least part of the initial impulses which categorized rock music in the 60's—rebellion, enthusiasm and an ultimate sense of "us versus them."

Smith bases a lot of her songs (and her politics) on the idea of "the kids". The kids are supposedly the millions of young people who remain loyal and true to rock and roll and its accompanying rebellious lifestyle.

Easter is the album that is supposed to reach the kids. "We want all the kids that buy Kiss records. We want those kids!", says Smith. The question is, of course, whether or not punk music of this type really can reach Kiss listeners. Music with the rich intellectualism contained in *Easter* would seem to have a limited appeal. Maybe Smith finds it easy to relate to Arthur Rimbaud, movie director Passolini and Jackson Pollock; I do not. When she talks about Jimi Hendrix I can understand what she's saying, but the many obscure and symbolic references to cultural and artistic figures tend to clutter up both the music and the lyrics.

cont. on pg. 21

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Iphigenia's Blood For Men's "Honor"

Iphigenia is not a movie just for students of the classics, in spite of its roots in Greek history and literature. It's the final play in Euripides' trilogy about the war waged between Greeks and Trojans over the legendary Helen of Troy. The first two of the Euripidean tragedies, *Electra* and *The Trojan Woman*, were also done by writer-director Michael Cacoyannis in 1962 and 1971, though he is probably best known for his 1965 *Zorba the Greek*. He begins *Iphigenia* with a sparsely worded introduction set against a brilliant, oppressively hot sky, immediately drawing his audience into the powerful, swift-moving story of the ill-fated house of Atreus.

Menelaus, deserted by his wife Helen, and his brother Agamemnon, leader of the Greeks, are preparing to launch their armies for the battle of vengeance and honor. Their hundreds of ships lay idle at the sea's edge, sails slack, as the lull continues endlessly and the armies grow restless. In an attempt to appease them, Agamemnon leads a hunt and mistakenly the sacred deer of Artemis is slaughtered. With this ominous portent, the stage is set for Agamemnon's tragic fate: he must sacrifice his oldest daughter, Iphigenia, or the winds will never rise and the Greek armies will never set sail for battle.

Iphigenia contains all the elements of classic Greek tragedy. The central characters are forced to reckon with fate and its inexorable progression of events. Their private lives are made excruciatingly public because of the family's royal lineage and Agamemnon's role as leader. Iphigenia, magnificently played by Tatiana Papamoskou, fulfills the role of the tragic heroine as she experiences fear, self-pity and, finally, great courage and wisdom.

The craft of the movie is superb. *Iphigenia* is filmed in stark Greek hills, the hot sun and relentless drums skillfully used to augment intense violent interactions. Cacoyannis occasionally interjects a still shot into the fast-paced action, using striking, graphic compositions that evoke a mood so strong it lasts long after the scene has passed.

Powerfully yet subtly, *Iphigenia* makes a case against the obtuse brutality of the mob, single-minded and malleable; against political maneuverings, hypocrisy and opportunism; and most strongly against war. The film portrays the Trojan War as an extremely aggressive, senseless male obsession that has to be fed with the sacrifice of an innocent young woman. The irony of Iphigenia's life being taken for the sake of a dishonored Helen is effective, although



it reflects a trite and distasteful dichotomization of woman's nature into virgin versus whore. Ironies abound in the play—mother and daughter traveling to a funeral instead of the expected wedding? Agamemnon so powerful a leader yet unable to save his daughter, one frail life needed to launch an enormous carnage. Iphigenia, in comforting her mother towards the end of the film, says with more than a touch of irony, "How thankful we ought to be, living among civilized people rather than barbarians and slaves."

The essence of Euripides' play seems to be the intertwining of public and private that is so characteristic of ancient Greek tradition. Agamemnon's struggles with himself and Menelaus, the leaders' intrigues and manipulations of the armies, and the sheer mob force of the armies themselves create over-

whelming tension as the critical moment approaches. But the heart of the tragedy is the agonizing spectrum of emotions within the core of the family Agamemnon, his wife Clytemnestra and their daughter Iphigenia. The closeness of father and daughter, and of daughter and mother, is contrasted by the enmity between the parents. Cacoyannis weaves a beautiful unity in the movie with Clytemnestra singing mournfully with Iphigenia before she walks off to her death. Irene Papas plays Clytemnestra with great dignity and power, not detracting from Iphigenia's role but complementing it.

Iphigenia, nominated for an Academy Award as best foreign film, is playing at the Seven Gales Theatre in Seattle.

Kris Fulsaa



The album's best tune is "Because the Night", which Smith wrote with Bruce Springsteen. The song is a pure delight, and also probably the closest Smith will ever get to a successful commercial sound.

While *Easter* is an energetic musical success, Smith has failed in her attempt to adapt her rebellious artistic philosophy into a musical form with mass appeal. Some of her older songs, like "Free Money" and "Piss Factory" are brilliant statements on life and aspirations. But too many songs on *Easter* are merely intellectual exercises coated in arty symbolism. Statements like "Jackson Pollock was a nigger" are just a joke.

What makes "Because the Night" stand out among other Smith songs is the ease with which it relates to the listener. That's the strength of Bruce Springsteen: he can create images that

are instantly identifiable to a broad range of people. Springsteen's songs cut across class lines to touch a common experience. His songs recreate events out of everyone's life. While Smith creates a pantheon of cultural heroes who are displayed and admired, Springsteen finds heroism in the struggle of ordinary people to live and love in a crumbling urban society.

It is the Smith/Springsteen collaboration which shows the limitations of *Easter's* message. Smith is stuck too much into the 60's and in her intellectual artist trip.

Easter is an excellent showcase for her unique vocalizing and her band's talented musicianship. I like the record a lot. But Smith has yet to translate her particular vision of society into a form that's interpretable by a mass audience.

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draws me up to the heat beneath your shoulder.
My one hand digs at the last of sleep.
The other one kneads the hot square welts
stamped on my cheek by the seat cover.
Looking down, I imagine a green, plaid waffle iron.

Silently, frost covered firs glide behind us.
You crack the side vent, they begin to woosh by
cigarette smoke pours out the door giving chase.

Wave after brown wave
is thrown back from your high, pale forehead.
Blue eyes water; thin lips have flaked and cracked.
Your cheeks jut out high and sharp like lateral fins
built to stabilize your flight.

Suddenly, your head plummets; the eyelids squeeze shut
tears ooze from the lash lined slits.

Your hand drops, then raises the red labelled Carling
from between Khaki thighs. You swallow, head back,
eyes open. The tears snake into the brown waves.
The trees surrender to pasture.
Drained of beer, your stubby glows with sun.

THE NIGHT BEFORE

Knotty Pine glistens along the walls
as the Hudson's headlights flash across my room.
The tires stop crunching gravel and a car door
whumphs shut. There is the clatter and bang
of the screen and back doors.
I sit up and strain towards the noises of homecoming.
A murmur—louder—a word, then more
A slam—another, a door flung open, something broken.
A slap, perhaps?

Arched too long, my body slackens.
No more noise; shadows
scurry back and forth beyond the bed.
Even with my eyes clamped shut

People float up to me. Their jaws pop open, then shut
like feeding fish. Their silence nudges me
until I drop off a tall building.
Their mouths widen to scream. I never hear them.
I never do touch bottom

THAT MORNING

You slide the heat selector to winter and
The fan blasts at the chill.
I scramble into flannel lined denims and a sweatshirt
while the farm report drones over the radio.
You poke a button; static crackles; you punch again
and on comes the twang of a man, his guitar
and a heart stretched past the breaking point.
Through blue smoke, I stare at one Winston lighting another.
The tires now hum.
The road cups a puddle of water
a mirror full of clear sky.
You turn and smile down, "Takin' some time off; just you and me."
I cock my head, maybe scowl; the look is answered with,
"Mom, said it was just fine with her."
Another stubby of Carling drops, filling the sixth and last slot.
The tires begin to scatter gravel.
"Let's eat."

A MORNING, FIFTEEN YEARS LATER

Hardened lard forms the outline of an eaten steak.
A gnawed rib lies within the boundaries.
My fingers have smeared the frost on a glass
specially chilled for a breakfast beer.
My rubbing feet and white breath welcome
the gurgle and clang beginning in the steam register.
I wipe the sweat from the studio's window.
My view lies rigid under the frost.

Last night too drunk to unfold the bed,
I flopped on the plastic couch.
I sank under my belly of beer.
It soon lies sticky on my skin.
When headlights flashed on the glossy, yellowed plaster
the place looked like a shower room.
I feel like a sliver of soap stuck to the floor tiles.
The doors up and down the hallway, for a change,
clicked instead of banged shut.
Voices too, quietly meshed

I peel off my robe and leave the table.
I'll need a hot bath and clean clothes. So
I can glide down to the waterfront,
ride a morning ferry, maybe,
catch some morning sun.

Chas Hansen

Connexions

Connexions are free if "notes to folks" and sharing of information: if used for selling and/or exchange of goods for money, Connexions are a nickel per word.

JOBS

Position opening in **women's trucking collective** in Bellingham. Call 733-2177, 10-4, Tuesday, Wednesday, or Friday, or write NWFCE, 1000 Harris, Bellingham, 98225.

We are looking for **experienced cooks and waitpeople** interested in natural food. As a collective run restaurant all those involved must be willing to make a commitment to being responsible for all aspects of the business. For more information--Celebration Cookery Natural Foods Restaurant--314 N. Commercial Street, Bellingham, 676-9918.

Houseparents wanted for youth hostels at Fort Flagler State Park and Font Columbia. Room and utilities provided. Write Gene Hibbard, 9814-58th Ave., Ct. E., Puyallup 98371 or call 845-1230. Houseparents for a week at a time wanted for Lichtenfeld Lodge at Stevens Pass. Write Helene Ryan, 3648 Burke Ave. N., Seattle or call 632-0468.

HOUSING

Housemate wanted--2 women, one man looking for a politically aware woman to share 4 bedroom house in Madrona, \$95/mo., plus utilities, share food, call 325-8360 in Seattle.

Wanted: a mature, wild and creative lesbian to share a house with four women. Must be into co-operative living. Beautiful garden and view. 524-6008 (eve) in Seattle.

Couple with a 3 month old child seeks shared housing, preferably with other parents. Non-smokers, vegetarians. Would like to use our wood stove in the house. Call 255-8305 in Seattle.

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Dog-sitting service. Loving attention for your dog in my home for \$4 per day. Only non-barkers need apply. Meristem 762-9241 in Seattle.

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We're not.



"Of Woman Born"--Adrienne Rich

"Poor People's Movements: Why They Succeed and Why They Fail"--Piven and Cloward

"Colette: A Taste for Life"--Yvonne Mitchell

"Graphic Works of the American Thirties"

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Artwork--posters, calligraphy, etc. \$4.00 an hour. Meristem 762-9241. in Seattle.

ANNOUNCEMENTS

"How to Publish an Alternative Paper." a special workshop for Seattle-area people interested in getting involved in any phase of the *Passage*. Monday, April 17 at 7:30 p.m. at 1017 E. Pike in Seattle. For more info., call Doug at 525-7190.

B'ham Sun-Day organizers are looking for more folks to help plan and participate in Sun-Day activities. For more info. call Joe, at 733-8393 or Jerry at 733-3901.

Affinity groups are coming together now for the May 22nd action at the Trident Submarine Base and the June 24th-25th occupation at the Satsop nuclear plant site. For more info. call 733-7901 in B'ham; 632-8323 (Live Without Trident); 323-2880 (Crabshell) in Seattle; and 866-6191 in Olympia.

Olympia Readers: There will be a meeting of Olympia people interested in working on the *Passage* on Mon., April 17 at 7:30 p.m. at 105 N. Sherman. For more info., call 943-6772.

Gay Oppression And Liberation, or Homophobia: Its Causes and Cure, by the Gay Theory Work Group, Movement for a New Society. \$3.50 post-paid. Write: MNS, 4722 Baltimore Ave., Box K, Phila. PA 19143.

The New Age Education Conference is being sponsored by Cascadian Regional Library at The Evergreen State College, Olympia. May 12-14. The conference will feature speakers, resource booths, and numerous workshops addressing alternatives in education. Open to students and teachers of both regular and alternative schools, plus community folks. To register or get more info, write CAREL-Oly. Box 7611, Olympia 98507.

HEALING WORKSHOP and by Virginia Fidel April 21-23 beginning Friday at 7:30-10, Sat 9-9, Sun 9-12 noon at 1310 Minor Ave. Seattle. Cost \$26. Please register in advance by sending name, address and money if possible to Gail Oathes 110-12th Ave E. Seattle 98102. This workshop will focus on channeling healing energy through you, how to concentrate it and cleanse yourself. She will also do personal readings, speak on the healing aspects of past life regression, aura reading, and different levels of healing. Workshop limited.

The King County Labor Council urges car owners to patronize Andersen Chrysler-Plymouth, the first dealer to settle with the auto mechanics union. At 4019 S.W. Alaska St., in West Seattle.

Cascadian Regional Library--Olympia Office, is looking for folks to network the **Alternative Learning Programs** in the following areas: Aberdeen, Tacoma, Bellingham, Everett, Walla Walla, Spokane. If you can help or have information on a specific learning program, write: CAREL-Oly., Box 7611, Olympia 98507.

Rocky Flats Nuclear Weapons Facility is a key site for the making of plutonium trigger for nuclear bombs and research for the proposed neutron bomb. Northwest people interested in learning more about the demonstration there on April 29-30 should call Bruce in Seattle at 322-4962.

The Seattle Counseling Service for Sexual Minorities is starting an assertiveness training group on April 13 and a married men's group starting April 15. SCS also needs more women to do co-counseling. For info. call 329-8757.

The Washington Energy Extension Service is giving training on how to weatherize your home, how to build or buy storm windows, using insulation, options for solar energy, and other ways to save money by conserving energy. For info. call 344-3440 or 634-1037.

PRISONER CORRESPONDENCE

The following prisoners have written the *Passage* saying they would like to receive letters from anyone interested in writing.

Lawrence Reed
No. 25869
Box 1059
Santa Fe, N. M. 87501

Gardie L. Sayeres
WSP No. 028675
Box 520
Walla Walla, 99362

Michael L. Alexander I
P. O. Box 1000
Steilacoom, WA 98388

David L. Alexander
P.O. Box 1000
Steinacoom, Washington 98388

Marvin Hauber
Box B-4110, Tamal, CA 94964

Louis T. Tillman
19960
Box 1000
Steilacoom, WA 98388



SAN FRANCISCO MIME TROUPE

April 13, 14, 15 at 8 pm April 16 at 2 pm & 8 pm
in Seattle's Odd Fellows Hall 915 E. Pine
Evenings \$3.50 Matinee \$3

"HOTEL UNIVERSE"

The San Francisco Mime Troupe's "Hotel Universe", a musical-comedy about the landlord-tenant tragedy, stars a multi-racial cast of old people trying to save their ancient home from the developer.

"Explosive political incitement and bold, entertaining theatre."
--N.Y. Times

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--N.Y. Post

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CALENDAR

Events

South African Educational Week at the University of Washington will feature lectures, discussions, films, and slide presentations, plus a rally at the Board of Regents meeting. April 10-14. For info call the Black Student Union at 543-9242.

Planning meeting for the second annual **Northwest Women's Action Conference** (to be held in early summer). Wednesday, April 12, at 7 pm in room 3115 of Seattle Central Community College.

The famed **San Francisco Mime Troupe** will present *Hotel Universe* in Seattle, April 13-16 at 8 pm and April 16 at 2 pm at the Odd Fellows Hall, 915 E. Pine, to benefit the Seattle Tenants Union, 329-1010; in Olympia, April 19, at 8 pm, in the Main Library Lobby of Evergreen State College. The Troupe will also conduct an acting workshop for \$10 on Saturday, April 15, from 1 to 4 pm at the Odd Fellows Hall in Seattle. Call 329-2730 for info.

Food Month activities in Seattle include:

April 13: **INFACT Day** featuring a forum about infant formula abuse at 7:30 pm at Seattle University's Pigott Auditorium

April 14 & 15: **Natural Foods Fair** all day at Seattle Central Community College.

April 15: **INFACT Benefit Dance** with the Maraire Marimba Ensemble from 8-12 pm at St. Mark's, 1245 10th E.

April 19: **Farmer's Market Conference** from 8:30 to 5. 682-3326 for information.

April 20: **Food Day Banquet** at 6:30 pm at St. Joseph's Social Hall, 19th & E. Aloha, \$3 donation.

Indian treaty rights and environmental concerns will be discussed on April 12 at 8:30 pm at the Ethnic Cultural Center, 30th & Brooklyn NE, in Seattle.

Ian L. McHarg, urban planner and author, will talk on **Update on Design with Nature** on Wednesday, April 19, at 8:15 pm at the Health Sciences Auditorium, Room A-420, of the University of Washington.

Acarya Tadbhavananda Avadhuta, Indian yogic monk and social activist, will talk on **New Age Politics** on Wednesday, April 19 at 8 pm at the University Unitarian Church, 6556 35th NE, in Seattle.

Olympia Crabshell presents a forum on **The Military Uses of Nuclear Power**, plus a performance by the Karen Silkwood Choir on Sunday, April 30 at 2 pm, in the Gnu Deli, Thurston & Capitol, in Olympia.



photo by elliot stoller

Benefit for Yvonne Wanrow featuring song, film dance and karate on Saturday, April 29, at 7:30 pm at Evergreen State College, Library Room 4300. Free childcare—call 866-6162, or 357-4078.

Sun Day activities in Seattle will include workshops, energy fairs, Science Center exhibits, music, and a sundial dedication at Gasworks Park. April 29 through May 7, with May 3 as national Sun Day. For info call 322-7044 or 322-3753.

Evergreen College is presenting **Energy Northwest**, an exposition featuring new tools and ideas in wind, solar, biofuel, and hydro technologies. On campus in Olympia, May 5 through 7. For info call 866-6191 or 866-6102.

Public hearings on the **Pacific Northwest Trail** will be held by the United States Park Service on Monday, May 1, at 7:30 pm at the Federal Building, 4th floor auditorium in Seattle, and Wednesday, May 3, at 7:30 pm at the Skagit County Courthouse in Mt. Vernon.

The 11th Annual **Pacific Northwest Labor History Conference** will be held April 21 through 23 at the Mayflower Hotel in Seattle. Featured speaker on Friday night will be William Winpisinger, president of the International Association of Machinists, speaking on "Union-Busting—Then and Now." For info call 682-6002.

All-day teach-in on nuclear power, arms and human needs on Saturday, April 22, in Centralia. For info call Eleanor at 736-7418.

Panel discussion of "Is it in the public interest to subsidize youth hostels?" on Sunday, April 23 from 3-5 pm in Room 309A of the HUB, University of Washington.

Radical Women present an educational on "The Mormon Church: Rightwing Missionaries Against Women's Rights" on Thursday, April 27, at 8:30 pm at Freeway Hall, 3815 5th NE, in Seattle.

Forums

The **Humanity Foundation** is sponsoring a potluck dinner on Thursday, April 13 at 6 pm at St. Joseph's Hall, 19th & E. Aloha, in Seattle. Also a video presentation on the World Symposium on Humanity at 7:30. Suggested donation \$2.

The 560-foot **Trident Monster** will remind us of the need to shift taxes from Trident to human needs by marching on Thursday, April 13, at 12 noon from the Westlake Mall to the Federal Courthouse, 5th & Madison, in Seattle.

Red & Black Books is holding a **benefit book sale** for the Brotherhood of American Indians at McNeil Island Penitentiary on Saturday, April 15, from 10 am to 9 pm at 4736 University Way NE in Seattle.

Gray Panther benefit at the Mountain Room of Rainier Brewery with free beer and a film on April 17 from 6-10 pm. Tickets \$2. Call 623-9249 between 10 and 2 pm for info.

Rodney Hilton of the University of Birmingham will give a free public lecture on **The Crisis of Feudal Society** on Monday, April 17, at 8 pm at 210 Kane Hall, University of Washington.

City Council hearing on **proposed ordinance to curtail police surveillance** in Seattle on Wednesday, April 19, on 11th floor of Municipal Building. Call 624-2180 for info.

First annual Washington State **Conference of Sexual Minority Students** April 22-23 at Western Washington State University in Bellingham. For info write the Conference c/o VU 216, WWU, B'ham 98225, or call 676-3460 ext. 23.

Bread & Roses School hopes to serve as a new resource to Seattle's left and to reach out to as yet unradicalized people. To introduce itself to the community, it is presenting a series of 2-hour minicourses, Saturday, April 22, at the Friends Center, 40th & 8th NE, in Seattle. The following classes have been scheduled:

10:30-12:30—
Unemployment Counseling
Medicine & Capitalism
Early Lesbian & Gay Rights Struggles (1865-1969)
The Party & the State: An Anarchist/Socialist Forum

1:30-3:30—
Surviving Legal Harassment
South Africa: A Look at Imperialism
How to speak out & be heard at meetings
Introduction to Class Analysis

4:00-6:00
Feminist Organizational Practices (Women Only)
Men's Sexuality (Men Only)
Energy Policy & Capitalism
Seattle General Strike
Registration begins at 10 am, and a \$2 donation is requested. Childcare will be available, as well as a low cost lunch. For more information call 323-4640 or 329-7449.

Sidney Lens, national peace activist and author, will speak on Friday, April 21 at 6:30 pm at the Viking Union of WWU in Bellingham. Also on Saturday, April 22, at 2 pm at the HUB Auditorium of the University of Washington in Seattle and at 7:30 pm at Seattle U's Tabard Inn (1040 East Spring).

Rummage Sale to benefit El Centro de la Raza on Saturday and Sunday, April 22 and 23 in Seattle. To donate clothing and household goods call 329-9442.

Slide Show on Trident and the May 22 Coalition on April 26 at 7 pm, Celebration Cookery, 314 N. Commercial, in Bellingham.

Meeting for people interested in forming **affinity groups for the Trident action** on May 22 will be held on Wednesday, April 26, at 7:30 pm at the Friends Center, 814 NE 40th, in Seattle.

This year's **Equinox Gathering** will be held on Thursday, April 27 through Sunday, April 30, at Silver Falls State Park, east of Salem, Oregon. Pre-registration required—\$15. Write to CAREL, Box 1492, Eugene 97401, or call (503) 485-0366.

Conference on Disarmament sponsored by the Seattle Religious Peace Action Committee, April 28-30, at St. Mark's (1245 10th East).

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CALENDAR



photo by elliot stoller

Music

Mark O'Connor and Al Galante will perform on fiddle and guitar on Saturday, April 22, at The Other Side of the Tracks, 106 W. Main in Auburn.

Channel 9 TV presents:
Judy Collins on Sunday, April 16, at 6:30 pm.
The Crusaders and Roy Ayers on Sunday, April 23, 6:30 pm.

KAOS-FM will host a benefit concert featuring Jack DeJohnette's "Directions" on Saturday, April 15, at 7:30 & 9:30 at the Recital Hall of the Comm. Building at Evergreen College in Olympia. Tickets \$5.50 each are available at Peaches in Seattle.

Inti-Ilumani, a popular Chilean traditional music group, will perform a concert to benefit groups doing solidarity work with Chile on Thursday, April 20, at 7:30 pm at Kane Hall, Roethke Aud., at the University of Washington. Tickets \$5 & \$7.50.

Seattle Folklore Society presents:
Friday, April 21—Tall Timbers Bluegrass Band.
Saturday, April 22—Many-time fiddling champ Frank Ferrel.
Both concerts at 8 pm at the Fiddlers Roundhouse in the Pike Place Market.

The Sacred Cow Harmogenizers sing 4-part vocal harmonies on Friday, April 28 at 7:30 pm at the Alligator Palace, 2nd & Morris, in LaConner.

In The Market: 1500 Pike Pl. *open 8:30-6 M-F*

THE CORNER GREENGROCERY & NATURAL FOODS STORE
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Films

International Socialist Organization is sponsoring a **Four Friday Film Series**. All films at 8 pm at the University of Washington HUB.

April 14—"Tout Va Bien" by Jean-Luc Godard.
April 21—"The Organizer" with Marcello Mastroianni.
April 28: "The Molly Maguires" with Sean Connery.
May 5—"Boesman and Lena" set in South Africa.

Seattle Film Society presents "Kameradschaft," a 1932 German film about a mine disaster, and "Atlantic," a 1929 film about the sinking of the Titanic. Saturday, April 15, at 8 pm at St. Mark's (1229 10th E.) in Seattle.

The Union of Sexual Minorities presents "Gay USA" on April 21 at the WWU campus in Bellingham.

Crabshell Alliance presents "More Nuclear Power Stations," a powerful Danish film documenting how nuclear plants operate. In Seattle on Monday, April 24 at 8 pm at the Friends Center, 814 NE 40th. In Olympia on Tuesday, April 25 at the Senior Center, 1:30 pm, and at 3:30 pm at Evergreen College, Lecture Hall 3.

The Committee Against Anti-Semitism presents "Night and Fog," a moving exploration of Nazi concentration camps. On Sunday, April 30, from 7-9 pm at the University Friends Center, 814 NE 40th, in Seattle.

Channel 9 TV presents:
"Murder One," a look at capital punishment through the eyes of six convicted murderers, on Tuesday, April 11 at 10 pm.
"Kind Hearts and Coronets," an Alec Guinness classic, on Thursday, April 13, at 9 pm.
"I South My Brother," about the Djukas, Africans who escaped slave-masters and fought a 100 year guerilla war. Tuesday, April 18, 8 pm.

Book Project

1502 East Olive Way, Seattle, Washington 98122.

bookstore for new writing

Reading:

John Ashbery

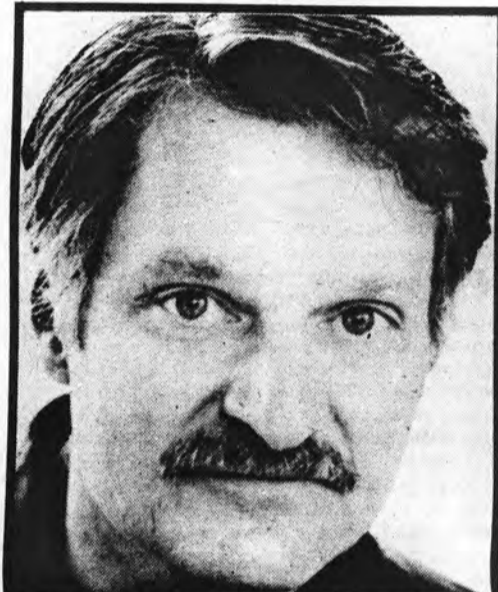
Advance tickets
\$2.50

Saturday, April 15
8:00

324-9086

We have expanded our Calendar to 2 pages. A more comprehensive, state-

wide calendar is needed, but we can't do it without you. If you know an upcoming event in your community drop us a line. Let us know what's happening.



Pulitzer prize winning poet, John Ashbery will give a reading on Saturday, April 15 at 8pm, at the Masonic Temple, 801 E. Pine Seattle. Tickets \$2.50.

Art

The Women's Cultural Center presents readings by Candace Purser and Julianne Seeman, Wenesday, April 19, at 7:30 pm, at the YMCA, 4224 University Way NE, in Seattle. Free.

Benefit readings for Diana Press, a women's press severely vandalized a few months ago, will be presented by Joanna Russ and other Northwest authors on Saturday, April 22, 7:30 pm, at Eclectic Union Theater, 4450 11th Ave NE, Seattle.

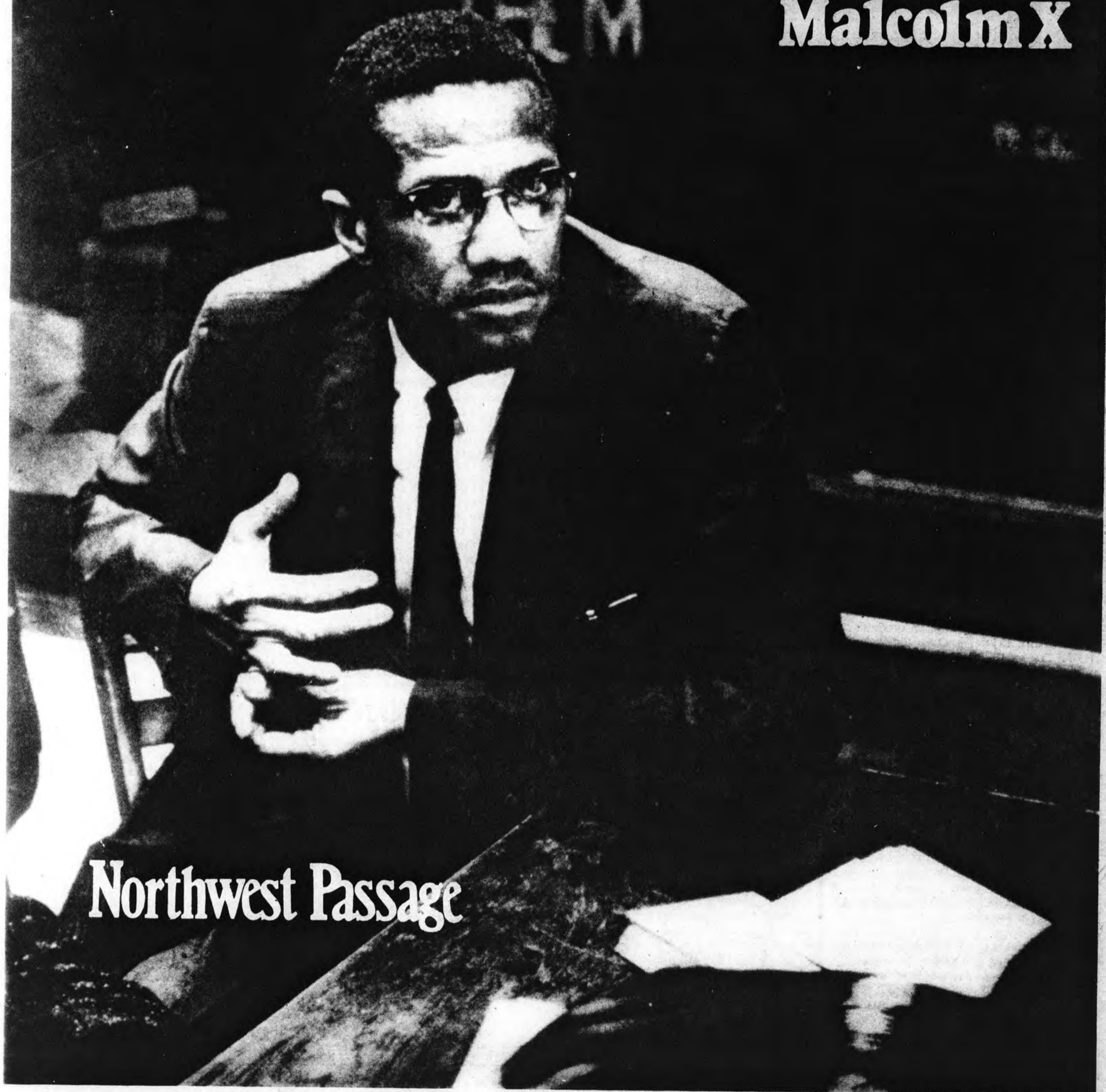
"Probing the Earth: Contemporary Land Projects," a documentary exhibition on outdoor works, will show at the Modern Art Pavillion of Seattle Art Museum through May 28.

Elayne Levensky will present recent fiber sculpture in a show opening on Wednesday, April 12, 6-9 pm, at the Artists Gallery, 919 E. Pike, in Seattle. Wednesday through Saturday, from noon to 6 pm, through April 29. Next show: Vicki Smith's imaginative earth-ware sculpture, beginning May 3.

"Directions in Glass," a contemporary glass exhibit by 8 artists, will begin on Saturday, April 15, 7 pm, at the Whatcom Museum of History and Art, 121 Prospect, in Bellingham.

“If you are not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing.”

Malcolm X



Northwest Passage