

May 1983 Volume 23 No. 10

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Pacific Peace Camp Vietnam Vets Say No

**SPECIAL FOSTER**

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**GROWING OLD**



**SPECIAL SECTION**

*Gray Panthers Social Security Interviews*

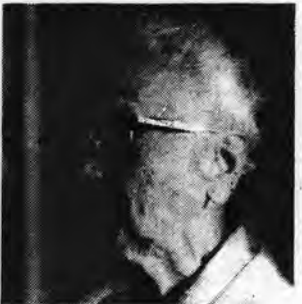
*Rating Nursing Homes Organizers Remember*



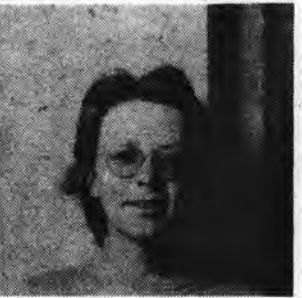
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Cover photo by E. Moore



## NORTHWEST PASSAGE

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## OUR OWN DAMN COLUMN

The NWP Spaghetti dinner of April 14 was a great success. Music by Charlie Murphy and Jami Sieber, Terri Clark, Robert Hinrichs and our own John Littel gave rhythm to the evening; Memo's authentic Italian sauce was so popular that we ran out, and the last few stragglers munched on salad. Thanks to Soup and Salad for donating their space and help to the flurried Passage chefs, to co-ops and grocers who donated food; to musicians and to NWP volunteers who helped make the benefit a tasty success. For our next benefit, the Passage will hold a yard sale on May 14, time and place to be announced.

This issue features a 7-page special section on Aging, as well as our first feature poster. Here at the Passage we've dubbed it "Reagan's Roots Revealed"; see what you think.

June is the Passage's 4th annual Lesbian/Gay Pride issue. Submissions of writing and art are encouraged, and soon: deadline is May 13.

Hey! and don't complain about the fucked-up type on some of the copy. Send money instead to the Passage Composer Repair Fund; or ideas for possible benefits to raise \$ for this gem of an IBM composer. We like to think of it as a (reliable) community resource.

--EM/NWP

*We were so goddamn tough and cool. The green VW van was loaded with another hot issue of the Passage, and we were glad another intense production weekend was over. Driving down the street from the printers, we noticed Shelton was sunny and warm... and everyone was pointing at the*

*sky. In the sky helicopters were flying, three of them. A cop car was cruising up and down the street. Townspeople were out on their lawns, salesmen in front of their stores. What the...? Then we saw the tracks, and heard the whistle, long and drawn out. "It's the fucking train!"*

*The white train rolled by. The helicopters flew overhead. The cop car cruised along. Gun turrets. Rage and anger and frustration. The end of the world was rolling through that small town, and there wasn't a thing we could do. We were shaking. I cried. The townspeople just watched it roll by. Later we drove back to Seattle. Another issue of the Passage hit the streets. We were so tough and cool.*

--Bobby



### JUNE ISSUE Gay/Lesbian Pride

#### DATES TO REMEMBER

- May 3 Collective meeting, 8pm
- May 13 Editorial deadline June issue
- May 14 Passage Yard Sale!
- May 15 Collective meeting, 7pm
- May 18 Advertising deadline June issue
- May 21-23 Production of June issue
- May 25 Mailing, 7:30pm



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## Subscribe!



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(c) Paul Berger Ronald Reagan crashes AFT/student demonstration, Sacramento, CA. 1967

## Exchange Citizens, Not Nukes

Hello Friends,

I find myself in agreement with the editorial goals of the *Northwest Passage*. I hope you find the following acceptable as either a short article or letter to the editor(s).

In order to reduce dramatically the possibility of a nuclear war, let there begin immediately a massive exchange of citizens between the three giant powers: China, Russia and the US. Let each major city of each nation host at least a thousand citizens from each of the other two nations. Thus, each major power will literally have at least a hundred thousand (preferably more) of its citizens in each of the other two countries.

In this manner, not only will each nation be quite reluctant to drop bombs on its own citizens, but we will get to know one another in our day-to-day routines and become friends, instead of reading about each other in prejudicial and/or ideological manuals.

This massive citizen exchange is *extremely realistic*, for it does no more than emphasize our planetary reality: namely that the human species is one, and that virtually all people whether from the US, Russia or China, are sick and tired of war, of the threat of war and of conflicting ideologies and simply want to live in peace with each other.

Practically speaking to begin with, let's introduce Chinese and Russian languages and culture to our curriculums in our high schools and colleges. We will thus acknowledge that we plan on living together with these cultures rather than conquering or dominating them.

Sincerely,

Fred Rizzo, Seattle

PS. I was very pleased to read the article



Death train on its way to Bangor attracts a mixed crowd

Dag

on human rights, because it dramatized an imperialism many humans, even very "socially conscious humans" refuse to acknowledge, namely that in relating to the rest of the animal kingdom, *all* humans living in 'civilization' are responsible for the abuse and destruction of other species.

## In Good Humor

Dear *Northwest Passage*,

Thank you for your review in the last issue. I need and appreciate that kind of constructive criticism. In fact, I crave it, it is inspiring and challenging, and very rare.

Keep up the clarity!

In Good Humor,  
Annie Gage, Seattle

## David Madera's Appeal

Dear *Northwest Passage*,

I understand that you ran an article in your paper on me. My name is David Madera. I just wanted to thank you and to give you an update on my case.

Things are looking good for my appeal (in my lawyer's opinion, we have a decent chance of winning it), but we are badly in need of funds to help pay the costs. I know it is hard on everyone right now but I am appealing to the people for help. Yvonne Swan is still coordinator of my defence committee, Box 49, Inchelium, WA 99138.

Thank you for taking the time to read this letter.

In the spirit of the coyote,  
David A. Madera, A012118  
Box 7 Deer Lodge, MT 59722

## Sewercide Anyone?

If you haven't got yourself under control and have ideas about sewercide, try implanting yourself in a small midwestern town (Athens, Ohio) under the care of a mental health clinic, leaving your faith/fate to roulette.

In my own particular case, my ranting and raving about sewercide got a sheriff to tap on my door one brisk April morning. He was taking me to the funny farm. Ha, ha, this was no joke. The sheriff tells you he is only doing his duty. You are going to have a chat with a doctor who will later tell you he is only doing his duty, committing you involuntarily to an institution. Is this truth, justice, and the American way? Methinks not.

Forget the food is like shit, the bedding is like Chinese torture and life is boring, boring, boring—how do you get out? In Ohio they can hold a hearing called a probable cause hearing. Being mentally ill won't keep you in the bin; being a danger to yourself or others will. I got myself or others will. I got myself a legal-aid attorney and a psychologist who testified I was merely obsessive-compulsive. The hospital psychologist called me a 'paranoid schizophrenic.' When the verdict was in, the referee decided I belonged in the bin. I could literally have been buried alive forever, as many patients are, on the lifetime plan. Fortunately, a backroom deal was made, letting me leave if I returned immediately to the suicide capital of America: Seattle. No questions asked.

Four days later, I was enjoying the chow on UAL and its friendly skies. At least I've got the Aurora Bridge if I really want to go out in style.

—Phil Salem

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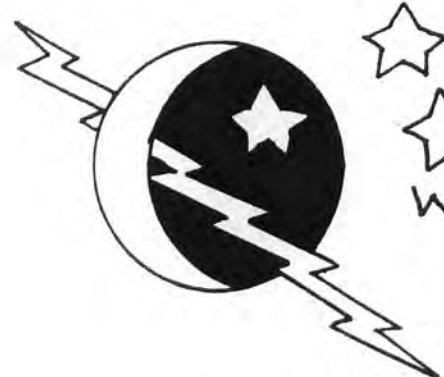
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## Tri-Cities News



## Freezing In Nuke-Town

Early each morning Larry Caldwell goes around to various dumpsters in Richland to collect aluminum cans for recycling. The money goes to World Citizens for Peace, the local nuclear freeze organization. Larry is truly unique in the Tri-Cities, where rabid pro-nuclear sentiment virtually drowns out any dissenting voice. When Secretary of Energy Don Hodel recently came to the Tri-Cities to address the Tri-City Nuclear Industrial Council on its 20th anniversary, Larry was holding aloft signs reading: "Don Hodel—The Seven Billion Dollar Man" and "TCNIC—Pigs at the Public Trough." A few weeks earlier he was handing out leaflets to Hanford employees as they boarded buses to go to work inside the nuclear reservation. He was detained by the Hanford Security Patrol but later released without being arrested.

"I used to work in the N-area as an instrument technician, but I got fed up with the pork-barrel business and quit back in '77," says Caldwell. "I started looking for folks with similar views, but pretty soon people wouldn't talk any more. Guess I was upsetting their applectarts." Eventually, though, Larry did find a few fellow dissenters in Tri-Cities. His first involvement was with Irate Ratepayers and Initiative 394. He held a petition drive for I-394 across from Department of Energy Headquarters in Richland, where he garnered more verbal abuse than signatures.

As a result of a visit by Jesse Chiang last year, a group supporting a nuclear freeze coalesced, calling itself World Citizens for Peace. Currently, they have organized candlelight vigils each month at one of the city halls in the Tri-Cities. The Nuclear Freeze Resolution is read, prayers are said and songs are sung. Al-

though this may not sound like much, it is significant for the Tri-Cities. Already some employees of Hanford contractors have attended these vigils and have been harassed by their employers. Dissenting in the Tri-Cities is not without risks.

World Citizens for Peace is also actively involved in educating other nuclear freeze groups in the Northwest about weapons-grade plutonium production here at Hanford. Caldwell, who has spent much of his own time and money obtaining and studying the volumes of documents on Hanford, has developed a large display and presentation to educate others outside of the Tri-Cities on weapons production here. On February 26 the Washington State Nuclear Weapons Freeze Coalition met in the Tri-Cities to learn more about Hanford and to consider possible courses of action. Rep. Sid Morrison, who is currently lobbying for a second weapons-production reactor to be built at Hanford, was invited to speak. (World Citizens for Peace may be reached at P.O. Box 7243, Kennewick, Wa.)

On another issue, it has been charged that the Department of Energy/Basalt Waste Isolation Project (BWIP), which is studying Hanford for the nation's high-level nuclear waste repository, is being manipulated. DOE in Richland claims that the Hanford site is exempt from the High-Level Nuclear Waste Repository Act of 1982, which mandates public hearings and an Environmental Assessment prior to drilling. Meanwhile the Governor's Task Force on High-Level Nuclear Waste reads like a list of pro-nuclear industry boosters instead of a balanced overview committee. Attempts by the state legislature to raise issues regarding the repository and nuclear waste at Hanford have been met with fierce attacks from Tri-City legislators and nuclear industry lobbyists. It appears the decision has already been made for a repository to be built at Hanford, despite what the rest of the citizens of this state may think about it.

Also DOE announced here that it was arming its security patrol with Israeli-built Uzzi machine guns, which fire 600 rounds per minute. A DOE spokesman said that the new guns were for anti-terrorist action and "crowd control" (my emphasis). One wonders what kind of crowd control DOE has in mind!!

Marshall McClintock

## Rape Awareness Week

Rape Awareness Week 1983, an annual event sponsored by the Washington began April 24 and runs through April 30. The statewide event, co-sponsored by the Victims of Sexual Assault Program of the State Department of Social and Health Services, bears the theme: "We're Working Together Against Sexual Assault. Join Us." Coalition President Muriel Templeton of Richland says, "Sexual assault touches everyone's lives. If we all contribute to the building of a movement against sexual assault, we will see some dramatic results."

According to Templeton, individuals often don't know what they can do about sexual assault. "Most programs," she said, "are eager to recruit volunteers to help with their work." Much of the advocacy work with victims done by rape crisis centers is done by lay counselors. Volunteers also do public speaking for programs, as well as behind-the-scenes

office work and fund-raising. And, of course, individuals can always become involved by making donations. Political action is a form of involvement which can gain rights, as with the bills recently passed by the state legislature removing the marital exemption from first- and second-degree rape.

Marital rape and its close relative, acquaintance rape, is the educational focus for Rape Awareness Week 1983.

Information on marital rape, acquaintance rape, and ways people can get involved in the movement against sexual assault, is available from Py Bateman in Seattle, 282-0177, Leslie Owen in Olympia, 753-4634, or your local sexual assault program. Also, Alternatives to Fear will hold a series of 20 free self-defense workshops for women throughout the Puget Sound area in June. They hope to train 2,000 women in one month (they need volunteers). Call Alternatives to Fear, 282-0177.

## Children's Peace Picnic

Once again it's time for Peace Pie and Picnics. The second annual Children's Peace Picnic is currently in the works for May 8, Mother's Day (and everyone else's day for that matter), in Volunteer Park at the main stage area where it was held last year.

The Program, from 12 to 5 pm, is quite simple and based on the idea that we all are entertainers because we all are kids. Anyone who would like to paint faces, bring fresh pies to share, come play as clowns and jugglers, make music and tell stories... here's another chance to make merry. The event is free, though a smile and a child are encouraged admission. Bring the kids from your neighborhood.

There will be stage entertainment (last year several daycare centers brought dancers and skits). Anyone with a puppet show or an organized performance that needs special attention for success is asked to call "Puget," 784-9232 in the mornings after 9 am. Tell your friends and come supplied with balloons and pies!



## Yippie! Music to Protest By

From New England to Texas, the folks who brought you Rock Against Racism are at it again, planning the biggest ever line-up of events from the end of March and moving on to... who knows?

Featuring a mobile Rock Truck with a built-in sound system, musicians, busloads of folks on the tour, T-shirts and buttons and special local acts, the Rock Against Reagan Tour can pull into your town to provide sound and music to make your local anti-draft, pro-freeze or RAR event a success.

This time the objective—beyond Lafayette Park on the 4th—is to mobilize the country and the world for the massive Freeze Reagan/Bush Gathering, in Dallas, surrounding the GOP convention, in August of 1984. The effort will help local organizers in publicizing regionally important topics and will gain contacts and build a network.

As Reagan and Bush tighten the screws, Citizens Against Marijuana Laws, CAML is utilizing the RAR Tour to build a number of events, beginning with the Boston Medical and Scientific Conference on the Health Benefits of Marijuana being sponsored in Boston to coincide with the Workshop Day of the Annual National Yippie Conference, March 18, 19, 20.

Following a number of smoke-ins in the mid-west, the focus this year will be the International Cannabis Consumers March on the U.N., May 7, and the Annual White House Smoke-in. Then the R.A.R. consumers march on the U.N. Tour will move on to the West Coast to support OMI (Oregon Marijuana Initiative) and CMI (California Marijuana Initiative) in a series of gifts all the way down the West Coast.

At the end of the summer in Dallas, we hope to see the fruits of this Continental Effort—a special National Planning Conference for the Freeze Reagan/Bush Campaign. Yippies and others who attended the December 12 Mobilization For Survival National Conference helped put through the resolution, sponsored by Dallas Protest Coordinating Committee to make the August '84 protest against Reagan's re-nomination bigger than June 12, what we hope to see is a truly participatory process at the Dallas Planning conference, where grass-roots organizers around the country can meet with local Dallas folk to hash out some plans.

The YIPPIES! are a loose collection of cultural guerrillas who irk the government at every opportunity. We have protested every presidential nominating convention since 1968. We regularly do smoke-ins, protest political figures, try to inform the public on social issues (housing, health, sexual and reproductive freedom, the difference between life-drugs and death-drugs, etc.), put out publications, and work on events such as our national Rock Against Reagan tour.

We got so tired of re-telling the story of Yippie! after Abbie and Jerry, we decided to write it down. You can get the new, deluxe edition of the **Secret History of the 70's** on the Rock Against Reagan Trail, or, if you can't wait, send \$10 (pre-publication price) in check or money order to **Secret History**, Box 392, Canal St. Station, N.Y.C. 10012. Don't Delay. Give us a call now at 212-533-5028 for instant information. You too can Freeze Reagan/Bush in '84!

—The Yippies!

## LEFT FIELD

## Unbelievable Facts

by Ron Mukai

For generations people have been fascinated by Ripley's "Believe It or Not" series. Today, the series is a television show and, along with others such as "The New You Ask For It" and "That's Incredible," it is apparent that we will continue to be captivated by stories of the odd and unusual. With this in mind I would like to present my own list of... (echo chamber effect) UNBELIEVABLE FACTS.

—On New Year's Eve in 1967, a group of drunken Swiss watchmakers broke into the historic British landmark Big Ben and after much tinkering caused the bells to play the song Tallahassee Lassie. The vandals were never apprehended.

—According to the Bergenson Scientific Institute of Sweden, it is virtually impossible for any man named Loopy to be accepted as a commercial airline pilot.

—Miriam Quigley, Madison, Wisconsin, once grew a casaba melon that looked strikingly like Grover Cleveland.

—According to a survey by the Institute of Psychological Studies, nine out of ten hotel clerks will giggle when a man and woman register as Mr. and Mrs. Smith.

—There has never been a U.S. Vice President nicknamed Stinky.

—Despite the efforts of noted poets,

no English word has been found that rhymes with Walla Walla.

—In 1977, Clifford MacMurray of Fond du Lac, Wisconsin, built an atomic particle accelerator with parts from a 1957 Hudson.

—There are Soviet government officials who can do "walk the dog," or "rock the baby" with a yo-yo.

—Agnes Pinkerman, a cafe owner in Butte, Montana, claims she was visited by beings from outer space who watched her tv for an hour and before leaving gave her a new and better recipe for pancakes.

—Henry Waggelmier of Cleveland, Ohio, through the principles of yoga and biofeedback, can smell like a root-beer float, at will.

—The shortest inaugural speech was given by Franklin Pierce. The complete speech is as follows: "For goodness' sake, let's get out of the rain, I'm gettin' soaked."

—The mating call of the North American mud wasp, when amplified 50 times and slowed down 20 times, sounds very much like Johnny Mathis.

Now if you'll excuse me, I'm off to Scranton, Pennsylvania, where there reportedly is a hamster that is able to solve algebraic problems.

## Liberation Theology

March 11 at Seattle's First Baptist Church, Sister Nancy Donovan and Reverend Eugenio Zamora spoke on "The Church in Nicaragua." Sister Donovan, a member of the Maryknoll order, has worked in Latin America for over 27 years, most recently in Nicaragua. Reverend Zamora is the pastor of a Baptist congregation in Managua and a professor at the theological seminary there.

"I have never been able to work so freely," stated Donovan, referring to religious freedom in Sandinistan Nicaragua. Zamora commented similarly on this point. Both have grown to interpret the New Testament as "Jesus talking to the poor," a theological position finding increased expression among the religious community in Central America. Liberation theology draws numerous parallels between Christian ideals and the objectives of socio-economic reform, and is a basis for much of the overlap of religious and political activity in Latin America.

Sister Donovan, comparing her years in Guatemala and Nicaragua, observed that in the former, church and relief organizations had to initiate programs to aid the oppressed. In Nicaragua, however, the Sandinistan government established progressive programs and church workers were able to "plug in," as Donovan had in the literacy campaign. She explained the presence of church officials in government positions (cited by critics as evidence that the church has been coopted) as a necessity due to a post-revolutionary shortage of people

with adequate education and training.

Speaking of Nicaraguan foreign relations, both Zamora and Donovan cited Honduran hostilities as a major problem. Zamora told of entire border towns abandoned because of bloody raids by ex-Somozan Guardsmen, forces which receive substantial backing from the U.S. Defense Department and the CIA. Such attacks upon civilians (especially those at work in the coffee fields so essential to the stability of the Nicaraguan economy) create a sense of urgency, which makes defense a national priority. As in the U.S., the diversion of funds, energies and talents from much-needed social programs to defense creates strain. "Nicaragua needs peace in order to progress," Donovan stated, pleading for non-intervention on the part of the U.S.

Donovan pointed out that if the U.S. is to champion the cause of "freedom," it should not impinge upon the freedom of other countries. Continuation of present policies, she added, will only "make enemies" of the Latin American nations. She described the Reagan administration's attitude toward its Third World neighbors as a "fear complex" and called for more creativity in socio-political thought and action. This innovativeness, she elaborated, is present in Sandinistan efforts. "A beacon of hope, this is how we, in Latin America look at Nicaragua."

Unfortunately, the U.S. is unwilling or unable to see the light.

—Gigi Peterson



## KRAB's Sale Opposed

Old tapes on old issues. Few foreign language programs. No alternative health shows. Few call-in shows. No international, regional, or local news. Good music and music that doesn't matter. Nothing, really, to excite the Puget Sound community.

That's what KRAB, a nonprofit, listener-supported radio station at 107.7 fm, sounds like. Its signal covers about three million people, south to Astoria, Oregon; east to the Cascades; north to Vancouver, B.C.; west to the Olympics.

Although KRAB, the sole asset of the Jack Straw Memorial Foundation (JSMF), has been on the air since 1962, its supporting membership during the last seven years has averaged about 1,500. Not enough to support good radio.

Across the U.S., however, there are about 70 community radio stations like KRAB—-independent of a sponsoring institution, such as a university. These other stations, such as KBOO in Portland (once owned by the JSMF) and CFRO in Vancouver, B.C., provide ways for volunteers from the community to plug in—equipment, training, moral support. The result? Good radio, many listeners, community support.

Like most nonprofit organizations, these community radio stations have a Board of Directors elected by their members. The Board of Directors of the JSMF, however, has elected itself since 1976. Since January 1982, several directors have doubled as paid and unpaid staff. The Board is not accountable to the community it serves, the members who give money, the volunteers who do programs and odd jobs, or the listeners.

Go to KRAB's studios at 2212 S. Jackson in Seattle. The door is found in back; there is seldom a sign in front. Inside are piles of paper, stacks of wood, unfinished carpentry, dreamt-of studios. West of KRAB is an overgrown park, also a part of KRAB. The atmosphere is cold, uninviting. No receptionist. No welcome.

All this adds up to poor policies that alienate good radio producers. Gloomy facilities that drown enthusiasm. Cheap programming that cheats listeners.

In Seattle and across the country KRAB has a terrible reputation. The manager of a successful community radio station summed up the situation by saying, "KRAB is pointed to as the example of how not to run this kind of station."

Producers, volunteers and listeners objected to the change in January 1982 that eliminated what community involvement there was. Talks with the Board went nowhere. So nine members of KRAB have sued the JSMF in the Superior Court of King County. They hope to re-establish lost Board elections and regain the right of members to have a say in the operation of KRAB. They want to bring KRAB back to the community. They want an exciting radio station, with music from other lands, news, current controversy, practical and useful information, a voice for community groups, a reflection of an energetic, active community.

KRAB has barely tapped its potential in recent years. The Pacific Northwest has the talent, interest, and inspiration to sponsor creative community radio. Please let us know your thoughts on KRAB—and the need for a "new KRAB."

For further updates, or to get involved or send donations, contact Community for KRAB Radio, 801 E. Harrison, Suite 105, Seattle, WA 98102; 323-7004 or 322-6110.

## Conference on Psychiatric Oppression

The 11th Annual Conference on Human Rights and Psychiatric Oppression will be celebrated May 19-24 at Syracuse, New York. The conference is open to all current and former "mental patients." People who may or may not have been "treated" by psychiatry, who are anti-psychiatric system activists, and who are endorsed by an ex-patient group are also welcome. Planning and scheduling will be done by conference participants. Some examples of previous workshops include: Advocacy, Psychiatric Drug Withdrawal, Psychiatry and the Military, Shock Treatment, The Movement and our Future, and The Present Political Climate.

On Saturday the general public will be invited, arts and crafts will be on display, and Saturday evening will offer a benefit concert. For additional information contact *Mental Patients Alliance*, Conference Committee, Box 158, Syracuse, NY 13201.

## EMERALD CITY

## Save Seattle Concert Theatre

by melanie moor



After a night ferry ride from Winslow to Seattle, the meaning of the nick-name Emerald City finally sunk into me. All the millions of wattage expended on electricity gives us this sparkling gem. Could "Emerald" itself reflect "green" and refer to "money" by chance? The "ins and outs" of where Seattle's money goes saddens me as I confront two major entertainment spots that may be out of existence if we don't support them. The Seattle Concert Theatre, owned by the *Seattle Times*, will no longer be used as the quaint and acoustically sound theatre it is if the *Times* is allowed to follow through on plans to not renew the lease. By mid-June the Concert Theatre at Fairview N. and John (directly across from the *Times*) will be either torn down or left left to stand vacant unless we demand to keep it as our community theatre. The *Times* claims the theatre merely breaks even financially; the flip-side is Sea Seattle would lose a concert hall where many local musicians, dancers, producers,

artists, bake goods organizations and sound and light technicians have worked in a pleasant atmosphere for six years. Seattle needs this theatre, in my opinion, and if it's yours, call 325-2292 or write P.O. Box 20398, Seattle, WA 98102 to get involved with the "Save the Concert Theatre" coalition.

Another established musical melting pot is Ernestine's Jazz Club. It chances to close if intense financial support is not given immediately. A series of benefit shows to keep Ernestine's alive have been scheduled. Call 624-2389 or grab some friends and stop by the club in Pioneer Square. A local star seen at Ernestine's recently was Dee Daniels, just back from cutting a record in Europe. Dee's presence is enough to melt your ice cubes and her voice will freeze them back again. The Freeman Brother's Night at Ernestine's features a showcase of local musicians—and Peggy Stern's Latin Jams.

April was a month of many worthy

events in the Emerald City. An enormous production of African music in celebration of the state of Zimbabwe took place at Langston Hughes Cultural Center production of African music in celebration of the state of Zimbabwe took place at Langston Hughes Cultural Center, with the marimbas of vashimba and the dancing of Gwinya. There was a benefit for "Through the Looking Glass," a support group for women in prison, with Seattle's Sassafras performing blues/jazz/rock rhythms.

A play at the Ethnic Cultural Center, "Ladies in Waiting" literally took us into a prison. The portrayal of the "inside" of a women's jailcell broke loose some myths and built up realities of a celibate and lonely lesbian, of craziness that leads to shock treatments, of prostitution that comes from a need of acceptance, of imprisonment for picketing the moral injustice of a prison and the cruel, inhumane behavior of a matron. These five actresses gave their hearts to a performance about the center of a cyclone that terrifies this country—prisons and prisoners.

Fun things planned for the month of May include an art opening, 9pm at the Cause Celebre on May 7 that introduces the colorful drawings of Oak Boesky. Also on May 7, Red and Black Books celebrates its 10th anniversary, with Dynette Set performing at St. Joe's Social Hall. The same evening the Tacky Tourists Club hosts The Prom (the prom you never went to); call 285-2115 or 322-1299. A Fire Concert of choral music to benefit Immaculate Conception is set for May 9 at 7:30 at Seattle Concert Theatre.

Walpurgisnacht (the eve of Beltane or May Day as we've come to know it) will be celebrated on April 29 and 30 at The Warehouse, 1426 S. Jackson, with music by Noh Special Effects at 9 pm. Paul Robeson Theatre presents "Hotel Happiness" at Langston Hughes Cultural Arts Center through the month of May—call 322-7080. Not to forget the Seattle Labor Festival that runs through September at IBEW Hall, 2700 1st Ave., call 292-8313 or 725-0260 for more information.



## "Rungless Career Ladder" Award

Rallying to the cry of Raises, Roses, Rights and Respect, members of 9 to 5, Seattle Association of Working Women, presented the "Rungless Career Ladder Award" to the John F. Sullivan Insurance Company on April 27, National Secretaries Day.

9 to 5 became concerned about employment practices at John F. Sullivan when respondents to a recent 9 to 5 survey cited the company for its failure to post upper-level non-clerical jobs and to provide career paths for its women employees.

One respondent commented, "We've been told by management that decisions are made to please clients. That's obviously true because John F. Sullivan has a practice of hiring inexperienced male relatives of clients for upper-level jobs. It's obvious that this practice is terribly unfair to the qualified women who have worked for the company for many years and have no hope or opportunity for advancement, but are asked to train these men."

9 to 5 conducted the survey of women office workers in an effort to identify companies and policies that present problems for working women. The results of the survey show that higher pay and promotional opportunities remain the top concerns among women office workers this National Secretaries Day.

"The survey results continue to demonstrate that office work is not all roses—especially at places like John F. Sullivan," says Laurie Troeger, president of Seattle 9 to 5. "It's high time employers realize their yearly Secretaries Day tokens are not enough. Office workers deserve respect, recognition and fair reward 365 days of the year."

Along with the Rungless Ladder Award, members of 9 to 5 will be presenting the company with a list of demands designed to correct the unfair hiring and promotion practices at John F. Sullivan. Seattle 9 to 5 may consider legal remedies to the discrimination problems at John F. Sullivan if they persist. For more information contact Seattle 9 to 5 at 1118 Fifth Ave., Seattle WA 98101, (206)624-2985.

## NW Labor History Conference

"Economic Depression: Then and Now," the 1983 Conference of the Pacific Northwest Labor History Association is being held in Eugene, Oregon May 20-22. The conference is held with the cooperation of the Labor Education and Research Center at the University of Oregon. Featured speaker Philip Foner is a noted labor historian and author; there will also be panel discussions, presentations and films, including *Union Maids*. PNLHA, with members in Idaho, Oregon, Washington and British Columbia, is a 17-year-old society devoted to the study of the social, economic, political and cultural history of the working people of the Pacific Northwest. Cost for the 3-day conference ranges from: \$8 to \$15, depending on income.

Facilities will be available for people to trade/sell/display labor history memorabilia (documents, books, pins, etc.). Please advise us if you wish to do this. Registrations should be made with the Labor Education and Research Center, Room 154 PLC, University of Oregon, Eugene, OR 97403; (503)686-5054.

## DEAR DRAFT COUNSELOR

### Don't Toe the Line

*Dear Draft Counselor: I am writing for my son who was 18 years old on December 11, 1982. His sister tried to volunteer for the Navy last summer; she was turned down because she was born with one big toe without a joint.*

*Understandably, my son Mark assumed he would be refused also because he has a similar condition, but my friends who do draft counseling informed me that you can't assume that. Do you know if Mark would also be exempt because of his toe without a joint if he registers?*

*Thank you,  
Cathy Harris Cookeville, Tennessee*

Dear Cathy:

I will not deal with whether or not your son should register for the draft. That decision should be based on a complex of moral, ethical, religious and other factors which will have to be resolved by your son. I would suggest that Mark talk with a draft counselor before deciding whether or not to register. I don't think that decision should be made solely on the basis of your son's eligibility for a 4-F (medical) deferment.

Mark is not alone. The Selective Service System (SSS) estimates that half of the men called for the draft will not be accepted as cannon fodder because of some physical or mental condition. Your son's task is to prepare the way so that he is rejected by the Army.

Mark will not come up for induction until the year of his 20th birthday (1984), and that should give him plenty of time to

acquire the proper documentation of his physical condition—if he starts right now. Should Mark be called for induction in 1984, he will receive SSS Form 9, on which he can request an administrative deferment by claiming that he is "physically or mentally disabled and not capable of normal activity."

Mark will then receive further instructions from SSS on what documents to submit as evidence of his claim. SSS will set a time limit for receipt of that evidence, and SSS usually sets that limit so short that Mark will not be able to acquire the proper documentation. That is why he should begin right now.

Mark will have to prove that he has "an obviously disqualifying physical condition." The Army's list of such conditions includes: "Deformities of marked degree which seriously interfere with normal body function and weight-bearing power." Mark will have to provide written testimony from doctors (and possibly x-rays) as evidence that his condition is such a deformity qualifying him for a 4-F deferment.

If SSS rejects Mark's application, he may request a review of that determination by the local draft board. In the meantime, Mark may be ordered to take a physical examination by Army doctors. If that happens he should, of course, take with him copies of his doctor's testimony and any other medical evidence of his condition.

At the physical, one of the conditions for rejecting possible inductees is the

following: "Absence (or loss) of great toe(s) or loss of dorsal flexion thereof if function of the foot is impaired." This appears to be the regulation used to reject your daughter from Navy enlistment.

I can't tell you if Mark would qualify. Only a doctor can do that. Preferably, Mark should see a doctor who is familiar with the Army regulations, because the doctor's testimony must be in terms that are understandable to Army (and SSS) bureaucrats. If Mark can come up with such evidence, he should not have any problem getting a 4-F (medical) deferment.

There are many such conditions that qualify young men (and women) for such a deferment. Mark may also have another condition that would add to his case. A doctor who is familiar with the Army's regulations will be able to give Mark a complete physical with an eye on those conditions that would disqualify him for the draft.

Mark definitely should not sit back and assume that he will be turned down by the SSS when his call for the draft comes. Unless he prepares his medical case in advance, Mark and his physical condition may wind up in a foxhole in El Salvador. He should talk with a draft counselor who can refer him to a qualified doctor. Mark should begin preparing his documentation right now.

*Other questions about the draft can be sent to: Draft Counseling, RECON Publications, PO Box 14602, Philadelphia, PA 19134.*



John Hill

## Animal Rights

Massive demonstrations were held in April at four of the world's largest animal experiment facilities to call attention to the cruelty to animals and the wasted taxpayer's money involved in much of this research. Here in Seattle, about 200 people rallied at the University of Washington April 22 against the abuse of animals in experimentation, focussing on the University's use of 40,000 animals each year.

The rally featured speakers who detailed objections to the use of animals, including the morality of such use, the secrecy that surrounds the experiments, and the waste of taxpayers dollars (the US government spends \$4 billion annually.) Also shown: "Behind Closed Laboratory Doors," a secretly filmed five-minute video tape exposing the abusive state of animal experimentation in the US.

Kim Weimer, Chairperson of PAWS (Progressive Animal Welfare Society) said that "We believe that the price paid for animal experimentation far outweighs the benefits received." She was referring to the fact that lab animals are starved, irradiated, surgically mutilated, stressed, kept in solitary, deprived of sleep and kept in restraining devices for months on end. This is the price paid. The benefits received are not immediately apparent because most experiment results are never published...

Weimer continue, "Of course, the problem is neither animal experimentation nationwide nor even worldwide. These experiments are all symptoms of the real problem: the prevailing attitude in society that animals are here for humans, to be used by humans in any way desired."

—John Hill

## Black Economic Roundtable U.S. Fucks World, Self

by Sanford Wright

Today, more than at any time in history, the economies of the world are interdependent through trade, finance, and aspects of international cooperation. Recently, the dynamism of world economies has come to a halt, with most countries in sub-Saharan Africa actually experiencing declines in average per capita income. The deliberately induced depression in the United States, which has the nation's factories operating at 65 percent of their capacity, has been exported to the rest of the world; unemployment rates in five European countries have been higher than America's, and rates in the Third World are estimated to range from 25 to 35 percent.

President A.W. Clausen of the World Bank has stated that "If just five percent of the world's productive capacity now stands idle because of the recession—and that is probably a conservative estimate—each years lost production is about the same order of magnitude as the total income of the poorer half of humanity." The immediate question we must ask is "What are President Reagan's responses to this crisis and how do these responses affect Black people?"

His response to the people of the Caribbean has been the Caribbean Basin Initiative; of the \$350 million in the loan to all of the Caribbean nations the Administration wants to direct \$128 million to El Salvador, a country whose right-wing government would merely utilize the funds for increased oppression.

His response to the plight of African countries has been to provide the decisive support for South Africa's \$1.1 billion loan from the International Monetary Fund, even though most people of the world, including some in Congress, believe that the loan ought to be denied. Approximately \$200 million would come from the United States' 20 percent share in the IMF. In comparison, Mexico's need for funds was met with accusations of it having a legacy of mismanagement, overextended government spending and massive

corruption; the IMF and the U.S. then demanded that Mexico raise food prices, eliminate fuel subsidies, and add stiff hikes in subway and bus fares in order to curtail government spending. These measures will have a devastating effect on the poor. The American banking consortiums that rushed to lend Mexico money that it neither needed nor wanted did so when oil prices and demand for oil were high? These banks refuse to accept any responsibility for Mexico's economic trauma now that oil prices and demand are low, causing it to be unable to make timely payments on its debt.

South Africa's economic problems center around its maintenance of a racist system that is economically unviable. Neither the IMF nor the U.S. demand that South Africa stop its \$1 billion per year war in Namibia, or that it dismantle a system of apartheid that breaks all rules of humanity as well as economic rationality.

The Black community must clearly understand that Reagan's foreign policy directly affects our lives. U.S. policies that cause a world depression keep American industries idle and our people unemployed. U.S. policies that help stifle Third World development will increase pressures for Mexicans, Puerto Ricans, Cubans and Haitians to come to the U.S. and fight with us and each other for the minimum-wage jobs that have been relegated to Third World people.

We must demand real economic assistance for Third World countries and reject the "blame the victim" explanations that are given for their plight. We must force the Reagan administration to explain how a \$200 million loan to South Africa is more in the national interest than a \$200 million loan to our Black colleges. We must question why increased military spending must be made at the expense of our communities that already look like they have lost a war. We must reject the MX missile "dense pack" as another misguided proposal of a dense mind that is insensitive to our needs and counter-productive to world progress.

## Women's Peace Camps

by Janine Carpenter

Women have a long tradition of antiwar activism going back to World War 1 and the Woman's Party, when 218 women were arrested for picketing the White House with such signs as "Democracy should begin at home." Today the peace and disarmament movements are still predominantly female.

In England, the male-dominated campaign for Nuclear Disarmament is firmly entrenched all over the country and has basically become part of the institutionalized power structure. In contrast, some of the most creative and most effective tactics have been the woman-initiated grassroots movement of peace camps which have proliferated at military sites all over Europe; currently there are women's camps at Comiso, Sicily and, since September 1981, at Greenham Common, (both U.S. air bases where the cruise missiles will be deployed). Greenham Common has had an enormous impact on public sentiment in England, where 80% of all women and 60% of men are now opposed to cruise deployment.

And much of the success of Greenham Common has come from its anarchist-feminist [structure]. The authorities have been at a loss as to how to deal with a nonhierarchical organization; they do not know who to arrest or what action an individual small group of women will do next. The recent court case against the camp was forced to implicate virtually every woman in England as possible participants.

Along with the growing movement in this country, the movement in Europe took a big leap forward in 1979 when NATO decided to deploy 108 Pershing-2 missiles in West Germany and 464 cruise missiles in various parts of Europe.

Thousands of people living in Europe are demanding that the missiles not be stationed there, anti-nuclear protests involving hundreds of thousands are happening in the Netherlands, Spain, West Germany, and these weapons represent a new generation of nuclear arms designed to allow the U.S. to actually wage a successful "limited nuclear war," preferably on European soil.

Last December, the peace camp at Greenham Common organized a demonstration of 30,000 women who surrounded the base. The women also participated in the April 1st demonstration of 100,000 people who formed a human chain that started at Greenham Common, encircled the research center

In this country, where the missiles are manufactured and stored, two women's peace camps are being planned for this summer—one at the Seneca Army Depot in New York and one here at home, at the Boeing cruise missile plant in Kent.

The peace camp strategy involves setting up tents at military sites and living there. The women of Greenham Common have used the camp as a base at Aldermaston, and ended 14 miles later at a nuclear weapons factory at Burghfield. The Greenham women are currently carrying out a barrage of creative and unconventional civil disobedience actions aimed at obstructing base operations, from which they do outreach and education in surrounding communities. The camp planned here, the Pacific Women's Peace Camp, has similar plans. From their unity statement: While we are all equally threatened by the possibility of nuclear holocaust, women did not engineer the policies that now hold our planet hostage. We are organizing as women to create awareness of the connections between feminism, nonviolence and peace.

This women's encampment at a major cruise missile production site links us with the sister camps at Seneca (a storage/transshipment site) and at Greenham Common (a deployment site), completing a chain of women acting in opposition to all phases of cruise development. Women are joining together all over the world to work toward a peaceful and just future.

We intend the camp to be a place where women can live in peace, exploring new ways of being with each other that are based on cooperation, not domination. We believe women can show the world a new way to live, based on respect and on harmony with each other and the earth. We are different from each other in many ways, yet we share a common concern as women: the preservation of life on earth by putting an end to the violence now.

The peace camp approach is one example of "direct action"—an anarchist-based tactic stressing individuals and groups taking direct control over aspects of their lives without using the established channels of power. The recent issue of *Open Road* Canadian newspaper, further explains:

Direct action is different from "political" action, which is meant to influence or win power through indirect means, rather than to empower people. Political tactics include lobbying, bloc voting and symbolic protests and demonstrations. Sometimes, political action is the most effective means to solve a particular problem, especially if the opposition is so strong that direct confrontation would be suicidal. But in cases where direct action is appropriate, the implications for its use are vastly more far-reaching.

To take direct action is to assert your right and ability to make the important decisions affecting your life. It is to set your own goals and priorities—

and then to achieve them through your own actions, independent of and even in defiance of authority.

Direct action isn't just a tactic. It's the very means to create and sustain a free society. The only way to learn to be free society. The only way to learn to be free is by acting freely.

Although the Pacific Camp is not an anarchist project, but rather a coalition of political perspectives, the direct action concept is a major part of the idea. It is refreshing to see creative tactics applied to a movement so immersed in constant demonstrations and reliance on government channels. It is even more refreshing to see part of that movement move beyond the single-issue focus that is typical of anti-nuclear actions. As the women say in the unity statement:

We see connections between the rise of U.S. militarism and the violence women experience on the street, on our jobs and in our homes. Violence is building on the home front, as all oppressed groups are increasingly victimized: women, poor people, people of color, Jewish people, Native Americans, the mentally and physically disabled, the young and the elderly, lesbians and gay men.

I don't believe that setting up camp at the Boeing site will stop missile production. I do believe that the camp can, like Greenham Common, serve as an excellent base for organizing and force people to think about the realities of nuclear weapons production in their own backyards. There are also subtle and long-range benefits from people living and working together in ways that reject the predominant dehumanizing culture and explore the kinds of social relationships that could exist in a healthy society. Organizing for the camp is currently happening, mostly in the form of small committees. Work is being done in such areas as fundraising, legal research, logistics, organizing, and others. Women who want to work on and/or live at the camp are welcome. So is money, a vital need if the camp is to become reality. As millions of our tax dollars are being poured into destruction, we can take some direct financial action and fund groups like the peace camp, dedicated to stopping the madness that I'm threatens all of us. For further info, to volunteer or to donate, call Diana or Carla at 633-4282 or Kris at 525-7784 or write Womens Peace Camp - c/o R. Lederman 313 18th Ave., Seattle, Wa. 98122.

On Monday, May 16th, at 7:30 p.m., a woman from Greenham Common Women's Peace Camp will speak at the University Baptist Church, 4554 12th Ave. N.E. Information on the Women's Peace Camp at Kent will also be shared. \$1.50 suggested donation will benefit local peace camp organizing. For information call 523-2101.

### HERSTORY

# Ida Peterson Organized Bellingham

by Donna Langston

Ida Peterson — a matter of Dignity

"Bellingham is unique in having a woman as leader of its labor movement. She started at the bottom of the ladder and because of her ability and loyalty to the cause of labor has become outstanding in the labor movement throughout the state."

—Bellingham Progress, 1941

Ida Parberry Peterson organized the first Culinary and Beverage Workers Union in Bellingham, headed that local union for 50 years, was the first woman to head a city body Central Labor Council in the U.S., and served as vice president of the Washington State Federation of Labor for almost 25 years.

At 15 years of age, Ida Parberry started serving the public as a waitress in Bellingham. The early 1900s were not easy times for Idas and other waitresses. They worked long hours, with no days off, safety regulations or established pay.

Because of the hardships she endured while working as a young woman, Ida became dedicated to the labor movement. It was not an easy task — she was fired several times by her employers for organizing co-workers.

Ida continued to organize until, in 1912, she successfully organized a group of women to better their working conditions. This nucleus of 12 people be-

came the first Culinary and Beverage Workers Union in Bellingham, under Ida's direction, the group grew to over 900 members through the years.

The primary motivation in Ida's work was her concern for the working conditions of women. Sister-in-law Jenny Parberry Hansen says, "Ida was always for the women, she felt that the men could always take care of themselves."

Most places were not as well organized as Bellingham. Charlie King, former county commissioner, believes that "Bellingham was well organized because Ida helped to get the whole town organized. Once in a while a good organizer comes along, and Ida had the ability."

Ida's dedication and success went beyond Bellingham's city limits. She did organizing throughout the state. On a trip to organize workers in Co-concrete, Ida and her Ford persevered through three flat tires and getting stuck in the mud.

Ida also helped to organize Bellingham's Central Labor Council and served in all its offices.

Julian McCaffery, past president of the council and of the Musicians Union, remembers her as being supportive of other unions and active in many labor causes, including the Card and Label Council. "She never missed a chance to ask for a union card when she entered a place. If they didn't have a card, she didn't stay."

During Ida's term as president of the Labor Council, she had the idea of starting a weekly local labor paper, the *Bellingham Labor News*. Its birth was the result of her firm belief that *The Herald* didn't treat the workers fairly in its coverage of its strikes. Ida served as the paper's president as it grew to a

circulation of 7,000 and served the Bellingham labor community for many years.

Ida Parberry Peterson was also a significant participant in the state and national labor movement. A respected and well-known labor leader on the regional level, she would walk into a labor meeting anywhere in the state and be welcome. Ida resigned as vice-president of the Washington State Federation of Labor in January 1956, having served for almost 25 years.

Ida's interests went beyond her own union and the AFL. She supported women's suffrage. Throughout the years, she encouraged all union members to register and vote. She was interested in politics, in legal rights for women and unions, and in outnumbering the opposition at the polls. Many community people wanted her to run for mayor over the years, but Ida's primary commitment was to the union she headed all her life and the labor movement.

Amy Shelly, who followed Ida as head of the Culinary Workers, remembers her friend as always giving something to someone, "In Ida's view nobody was a bum. She never met a stranger." She was an iron-handed leader, and a much admired and respected woman.

At the age of 83, Ida retired from the Culinary Workers Union in 1971. A few months later Ida died suddenly of a heart attack. Union member Terry Kline, who has worked at the Horseshoe Cafe since 1937, remembers Ida as being "A fantastic leader. We had a union in those days. She wouldn't have cared if it was the President of the United States, she told them what she thought. She was a fighter."

# Inez Rhoades: A Woman in the IWW

by Erin Moore

I stepped into Inez' Rhoades home on a sunny West Seattle day. Kids' voices sounded shrilly outside; altogether four generations sat or played close together. Inez didn't seem to mind the camera or the rapid note-taking: Inez Rhoades wanted to tell a story.

She began in a brisk voice: "I was a young woman when I joined the I.W.W. See, my brother worked in the woods of Washington and Oregon at the time. He was a socialist. We were living in Eureka, California, and he was living with us; I was married. He said to me one day, 'Sister, I heard a man speak today for the I.W.W.; I wish you'd been there to hear him.' I went with him another day and heard the man speak, and thought he was great. After that, I started reading the socialist paper, the *Age of Reason*."

"When Debs was to speak in Eureka, I helped prepare the meeting. Eugene Debs was very popular at that time, and Eureka was a big lumber town. We couldn't have it at the town meeting hall, but a church let us have the meeting in their hall. Debs was wonderful. I had already joined the Socialist Party by then."

"I was married to my first husband in 1907 or '08." Inez pauses a moment; how does one remember one year out of 94? "Soon after, I marched for women's suffrage in Portland. Many people standing on the sidelines would make fun of us; men--and a lot of women too. My husband asked me, 'Why did you do a thing like that?' 'Well,' I said, 'I like the vote.' He believed that the women just wanted men to look at them while they marched. Washington women got the vote in 1912, 11 years before all women in the US won the right to vote. When I was at a democratic delegation meeting 50 years later, I said 'I spect I'm the oldest voter here.' I voted in 1912 for Eugene Debs; he got six million votes that election."

"We moved up to Cosmopolis, Washington; it was a company town. They sold I.W.W. papers for a nickle on the street. But when I brought home the paper my husband was put out with me; he didn't go for the I.W.W. We had two kids, his by his first wife; I wanted to leave him because I was very unhappy, but I stayed until the kids could look after themselves. Then I left him; we got divorced back down in Portland."

"Then I moved up to Seattle, and one of the first things I did was mail my \$2 dues to the I.W.W. I got pretty active. I made good friends with the secretary treasurer of the I.W.W. in Seattle; I knew James Thompson and met Joe Hill and heard him speak. In Seattle I met my second husband, Tom Rhoades, a machinist. We checked in to our first room together as Mr. and Mrs. Taylor." Inez smiles broadly. "Taylor's my maiden name."

"We helped open a cannery. Cannery work usually paid only \$2.50 a day. But at our cannery (we were Wobblies) we paid \$5 a day. But we finally pulled out of cannery work. They were advertising stump ranches outside of the city. We paid \$75 down on 10 acres, with \$10 a month payments, on a ranch at Big Lake Washington, just east of Arlington. I was pregnant at that time and already had a little boy by my first husband." That's all the kids Inez would have; she used Margaret Sanger's birth control method, after being introduced to it when collecting money to support Sanger's legal fees. Sanger was arrested in 1916 for her opening a family planning clinic.

"There was a mill nearby, but Tom didn't want to work there because he'd have to give his name and he'd been in the can already. So instead Tom did odd jobs around the neighborhood. My brother and sister

lived with us and contributed their earnings. Eventually we decided to move up to Bellingham.

"We rented a ranch in Fairhaven, and Tom did odd jobs. Then for two years, 1918-19, the Spanish flu hit Washington. Tom went to work one day and ended up in a hospital in Sumas. I thought he was hurt in the woods, you know, but it was the flu. I got on the bus and went right up there, he was so sick that he didn't know me. When I got home that evening everybody there had the flu. I had to take care of that bunch. It was three weeks before Tom got well enough to



Erin Moore

come home. The logging company sent him home on the logging train which took three hours rather than on the bus which took 20 minutes," Inez grimaces and looks mad, "after he got home he had a relapse. You know, I never got that flu, can you believe it? I had too much to do to get sick."

"Tom said the only job up on the blackboard was for a man and woman to cook for Bloedel-Donovan Company. I said, 'Well, I cooked down in Oregon and I know we can get by.' We got by easy. Cooked 'til they closed; they never knew we weren't cooks! At first, there was only 22 men building the camp. Then we got up to cooking for 250 men. There were waiters; my sister and another local woman did the dishwashing."

"Then we came to Seattle, and cooked in other camps. About that time Big Bill Haywood and Elizabeth Gurdy Flynn went to Russia. I knew Elizabeth Flynn; went many times to her readings and meetings in Portland."

"We moved to West Seattle and we built a garage on a lot on Seneca Hill just above the steel mill with some other people. They were all radicals too. But then we heard about a place on the sound, land belonging to our neighbor's parents. It cost \$100 down and \$10/month. We decided to spend what money we'd saved on fixing up the place. But we were getting broke again; there was no work. So we decided to go work in Yakima picking apples. We left everything, took only our camping outfit. That year there was an early freeze. So we worked in the cannery instead. Coming back home to Seattle, we went by way of the Columbia to Portland. I worked there as a box maker. I had learned box-making when I was a young girl in California."

"Now, I'm from Texas originally, and when my sister and her husband decided to leave L.A. and head

back down to their farm in Texas, Tom and I decided to head down and visit them. There was no work in L.A.; my brother talked Tom into going to Texas with them. I wasn't that crazy about the idea, but that way I could see my relatives. We couldn't find work near my brother and sister's place, and we moved on to El Paso, where we met a Mexican who had a place four miles out and rooms for rent. We rented; Tom cooked and I waited tables. This was on the eve of the Big Depression. From the customers passing through I heard over and over, 'If there's any work in the US right now, it be in Cleveland or Detroit.' So we left for Cleveland, and got as far as Dallas. We had about \$3 to our names."

"In Dallas, Tom was lucky and got some work as a carpenter's helper. We camped on the cliffs across the river from Dallas for three months. We saved every penny for going to Cleveland. When we got to Cleveland we had \$2 left. I thought I'd be able to find box factory work and I did; they put me right to work. I made 35¢ per hour whereas they only paid 27¢ an hour in Washington. I worked in that box factory for 15 and a half years."

"In Cleveland I was very active in the I.W.W. I used to go down to the hall every night with my girl, who was 9 or 10. She could sing all the I.W.W. songs. I'd introduce the speakers--Debs or James Thompson--and Faith would sing. Then I'd pass the hat."

"We moved back to Seattle in '42. I went to work in a box factory here; the boxmakers were organized under the book binders but had their own local, Paper Box No. 22. 'You've got to join the union,' they said. A long-time Wobbly, I said 'It makes no difference to me--I'm a union person.'"

"I've always been one to open my mouth and speak up. When Rose Muller, the union president, was thinking about retiring she gave me a lot of pointers. When she left I was elected president of the union."

"After nearly 8 terms, I gave up being president of my union. But we still had the newspaper. Some were trying to push the right-to-work law through, trying to oust the unions. Somebody wrote a nasty piece in the paper about unions; I wrote back and told them my side of the story. I was called up and asked to speak on the radio in Tacoma on the right-to-work law."

"I was active in other politics, and was nominated to go to the Democratic Convention as a delegate; this was when Kennedy was nominated. Tom died soon after, in '63."

"Speaking of presidents, years ago my husband and I liked to listen to Reagan on the radio. He made awful good talks. He was president of the Actors Union then. But the way he acted during McCarthy! It was a disgrace; he didn't help the actors at all. And he was president of their union! Once we visited Hollywood; Reagan was there with his leading lady. He was running for governor at that time. My brother insisted on introducing me to Reagan. All I could think when he shook my hand was, 'You S.O.B.'"

Inez is 94 years old today. She's been seen downtown at the head of Light Brigade marches, moving steadily forward with a cane at her side. Her struggle now is to help ensure services for the elderly and the poor, especially at the housing project where she now lives. She is 'grandma' to a lot of the neighbor kids. Most of all she is a worker, a survivor. Her life, her words, are our heritage.

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Interview with

# Jack Miller: A Survivor

*His philosophy a reflection of the times*

By John Hill

Before settling down in Seattle for 63 years, Jack Miller spent 18 years as a self-described "hobo" roaming the country as an organizer for the United Mine Workers and the Industrial Workers of the World, also known as the Wobblies, "Spreading the seeds of discontent," as Miller puts it.

It was a time when unions weren't fighting for cost of living raises and vacation pay, they were battling the dehumanization of working people: intolerable conditions in which the life of the worker was threatened every day. It was an era when constitutional rights like free speech weren't guaranteed, and I.W.W. membership carried a jail sentence at Walla Walla.

His participation in organized labor and the Wobbly movement drew gun shots, and beatings from the mine and mill owners more than once. The 1916 shingle weavers strike in Everett, one of these instances, eventually led to the "Everett Massacre" of November that year—the clash between citizen vigilantes and two ferryboat-loads of Wobblies. Says 93-year-old Miller, "As far as I know, I am the only person still alive who was aboard the ferryboat "Verona" that landed in Everett that day."

For Miller and the other workers of his time, it was a logical transition from labor organizations to socialist philosophies. Miller's strong socialist views may seem naive and impractical by today's standards; however, his beliefs are a reflection of the time, time when working people could count on worker solidarity as their only power. The workers were the catalyst of the industrialists' dream, "a city filled with smoke stacks."

"Beware of what you read and what people tell you about the events of the past," Miller warns, "if they weren't there, then it is nothing more than second-hand information. I was there and I'm going to tell it to you as straight as possible."

The following interview with Miller reflects these times; the price paid for today's union. Miller was quick to point out, "Today's union workers don't realize the price that had to be paid so that they might be able to carry their union cards. It was a price that had to be paid."

NWP: Jack, how did you first get involved in labor organizing?

Miller: I got interested in the labor problem before I got interested in labor organization. I got my first job for wages in 1901, I was 11 years old. Me and a bunch of other kids were hoeing strawberries for 25¢ a day, paying 10¢ a day car fare, which meant a total of 15¢ a day. 'It wasn't long before I figured this out to be 1½ cents an hour. And I thought, 'By golly, I can go anywhere and pick up more junk than that.' So I says 'Listen kids, don't you think you are worth more than 15¢ a day?' All they could do was whine, 'If we don't do it someone else will.' I said let's see whether they will or not. How many kids do you think he can find right now to come in here and hoe strawberries, whatever the wage? All I can find out is that there's just this gang of us kids, we are all he has.' So they ask me 'What are you going to tell him Jack?' and I said 'Nothing more than you kids will back me up.'

Eventually the boss arrived and wondered what was the delay. I told him that the price of hoeing strawberries had just gone up to 35¢ a day, beginning 7 o'clock this morning. So the field boss says 'You kids think you're real smart, do ya. The field owner will have to make the decision of pay.' Well, the owner refused.

We set up a camp just outside the property line. They tried to run us out but I said, 'This is county property, we can camp here tonight if we want to.' So the kids say 'Gee Jack, what are we going to do now?' and I says 'I'll tell you what we're going to do.

When he comes out tomorrow, I'm going to tell him the price has just gone up 45¢ a day and raise it a dime every day until he takes us back.' I reminded the boss, 'Just remember, the berries won't wait, you're going to have to get someone in here to hoe those berries.' Well, as soon as the price went up to 45¢, we got the job just like I knew we would. I had no thought of organized labor. I just knew that if we kids stuck together, we could get what we needed. Though I did have the example of the United Mine Workers for me nearby, at Danville, Illinois.

NWP: What purpose did the original unions serve?

Miller: Unions were an answer to the organized employing class. The preamble of the I.W.W. illustrates it. This document has been described by social scientists as the most brutally scientific thing ever

*"Today's union workers don't realize the price that had to be paid so that they might be able to carry their union cards. It was a price that had to be paid."*

written. "The working class and the employing class have nothing in common. There can be no peace so long as hunger and want are found among millions of working people, and the few who make up the employing class have all the good things of life. Between these two classes a struggle must go on until the workers of the world organize as a class, take possession of the earth and the machinery of production, and abolish the wage system . . . It is the historic mission of the working class to do away with capitalism. The army of production must be organized, not only for the everyday fight with capitalists, but also to carry on production once capitalism shall have been overthrown. By organizing industrially we are forming the structure of the new society within the shell of the old." What does the owning class contribute to production?

NWP: Nothing, I suppose.

Miller: Suppose we are going to make watch springs, worth about four times their weight in gold. Now what changes them from a bed of rust or iron ore out her in the hills to a watch spring?

NWP: Work (it seemed like a reasonable answer).

Miller: Nothing can do that but conscious human labor.

NWP: How do the philosophies of Karl Marx and socialism tie into this? (Miller pulls a pocket knife out of his pocket.)

Miller: What is this? (He sets the knife on the table.)

NWP: A pocket knife.

Miller: What is its value?

NWP: Whatever someone would be willing to pay for it.

Miller: No! That is the accepted answer. According to your theory, its value is determined by price. Okay then, what changes its value if there is a store here going bankrupt and I buy it for half the price that it could be purchased from a store up the street? If price determines value, then what accounts for this difference? Now what does Marx tell us? The value of any commodity is determined by the amount of labor necessary to produce it. No matter what it cost to make the first one, that doesn't even determine its value. What determines its value is how much effort must be expended to make another knife just like it.

NWP: If the knife is sold for anything less . . .

Miller: It cannot be sold for anything less! What part of the retail price of this knife is from factory



Violet Miller and husband Jack Leonard Miller. "Citizens have a choice: b

production?

NWP: Probably not much.

Miller: Not more than one fifth. What is it that happens to a product after its manufactured so that it ends up costing so much retail? The knife is sent to a distributor; he has the cost of handling. Then it is sent to a wholesaler and he adds a cost to the pot. Then it's sent to the retailer and then he has to pay someone to con the consumer into buying it. Now that is the wasteful method of production that we are living under today! It is the method of distribution that is one of the great wastes of capitalism. We have to support so many parasites who have contributed nothing to its value. I often tell the kids at school that one of the ways that the employing class keeps you in submission is to teach you that you belong to an inferior class, the working class. You are taught from the time that you are this tall that if you do anything useful you are an inferior person. Here is an illustration. It has been a rainy evening and I'm about to fall into a slippery place. I fall down on the seat of my pants and slide into a swamp. I get up, dirty, with clay up to my knees and all over my hands. Can you think of anything more disgusting than the feel of that wet oozy clay in your hands? But wait, I think the situation over. I take this mess and put it on a potters wheel, I spin the wheel, I shape it, I cure it, I fire it and I glaze it. What do I have now? A beautiful vase that you would be happy to have. Now what is the magic that has changed it from that oozy

# EVERETT BATTLE

## THE CASUALTIES

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## I. W. W. FIRE ON CITIZEN DEPUTIES WAITING AT PIER

### Steamer Load of Rioters, in Hot Fight at City Dock, Returns to Seattle After Fruitless Effort to Land.

#### Four Everett Men Dying

Nov. 6.—2 a. m.—Attending physicians report the death of Jefferson F. Beard, Athol Gerritt, Harry R. Elmer P. Buehrer, as critical. All of these men were members of a citizens' committee, and were shot down by the rioters. Their recovery is considered doubtful, and hopeless.

Their boat and threat to invade Everett on Sunday. A number of these fellow members last night were fired from the deck of the steamer Verona as they landed at Everett into a body of citizen deputies and injuring twenty others.

After the surprise attack, the citizen deputies, and four of the invaders dropped dead and were seriously injured. A fifth member of the party was injured in the Seattle city hospital last night.

#### Man Is Killed.

A sales manager for the Canyon Mills Company, former lieutenant of Company L, N. G. W., was killed by a bullet fired from the steamer Verona as it landed at Everett before the guards. He was 35 years old and married. His wife, Mrs. Albert H. Beebe, Mrs. A. G. Worthington, and Mrs. Donald Lutz. Donald McRae, of Snohomish, was the first to fall when a bullet was fired. He was shot twice in the leg, but recovered.

#### Several Men Are Wounded.

John Hill

Citizens have a choice: be a servant or be an outlaw."

hunk of mud to a beautiful vase? Conscious human labor. You are the only conscious creative force in the whole universe. And yet they tell you that you are an inferior person. And you believe it. Why? Because one great lesson they have had for you since the time you were born is obedience. Can you tell me of a single human advance that hasn't occurred in western civilization because of disobedience?

*"You are taught from the time you are this tall that if you do anything useful you are an inferior person."*

Columbus, Galileo, Darwin, Newton, The Magna Carta. What about our own revolt against the British Crown? . . . Our teachers don't tell us these things in school. They tell us the most valuable person is the one that bows to their god and country.

NWP: Some people say that unions and employers are now partners instead of dire enemies.

Miller: Ahhhhhh! What kind of partners could they be? As a worker, how can you determine what your share of production is to be? You have nothing to say about that. If labor unions and employers were partners, then why are they presently concerned with breaking all of the unions? Employers recognize that your ability to voice your objections lies in the strength of your organization. Without the union you are nothing more than a voice in the

wilderness. Employers claim that they have the absolute right to exploit and I challenge this. We have a right to resist and to make the pains of our exploitation lighter. We are in the same position as the first slaves. They were taken and not killed immediately because the owners already had their bellies full and they didn't feel like eating them right away . . .

NWP: Are the unions structured differently today than they were when you first got involved?

Miller: First of all, labor unions began as separate unions. For example, the boilermakers would have a local in Seattle, the boilermakers union. The number of organized boilermaker shops in Seattle determines the power of their union. If they could organize every shop in Seattle, then the city would be considered a closed shop for boilermakers. The problem is when the local represents others besides just boilermakers. They could become the boilermakers and iron shipbuilders union, for example. Sounds like they're getting their strength doesn't it? But immediately we come in conflict with all these others who don't build boilers. There is a conflict of interests now. Suppose a ship goes to Portland for repairs because of a strike in Seattle. The Portland workers say 'We're not going to fix that ship and scab on our fellow workers in Seattle.' But then what happens? The national (union comes in and says 'You can't do that. You have a contract with your employer. You have to live up to that. You have no quarrel with your employer.' There is the difference. When

industry changed from private to corporate the unions had to nationalized if you're going to meet the situation. With a nationalized union there just isn't any control over local interests . . . you forfeit the right to call your own strikes and you place that power in the hands of a national organization.

NWP: Have the basic goals of unions changed?

Miller: What goals do you have but to take care of immediate problems? That's all. And what do the people do today? Go to the boss and plead cost of living. Never in late years do you hear of people going down and saying 'I want to better my goals as a working man.'

NWP: So the goals are different.

Miller: Yes the goals are different. You have the pretended goal of bettering your condition but the actual goals of today's unions is trying to hold the line.

*"It is the method of distribution that is one of the great wastes of capitalism. We have to support so many parasites who have contributed nothing to (product) value."*

NWP: Some people I talk to are frustrated with their unions. They believe that their unions are idle and do no more for them than their employers.

Miller: The union can't create a single job except by one method. Shortening the hours. When did we have our last major shortening of the hours?

NWP: I think it has been something like 60 years and that was from the ten-hour day.

Miller: Now suppose we have this situation. A new continent has been discovered and a group of people move to it. It's rather productive there, so there aren't too many troubles. So the first thing we have got to do is build shelters. So, who needs a house the most? Well, you take Jim over there. He has 10 kids, we'll get a roof over them first. Well, who's next? And so on, 'til all of the houses are finished. Are you out of work? Hell, no! You've got to get something to put on the pantry shelves of those houses. And once this is done, what do you do? Keep on producing food? No! There is no need for it . . . Then you say 'You know, we're getting pretty ragged. How about producing some clothes?' And when you get enough clothes, you do the same thing with all of your other needs until they are fulfilled. When each need is fulfilled, you stop! And when every need is fulfilled, you might say 'Lets go on vacation. When we need some more, we'll do it then.' That is the only sensible thing to do! What do we need with a billion tons of wheat when 500 million is all we need? What happens to the farmer then? He can't sell wheat because there is too much on the market. That farmer won't be able to offer me a job either. What happens now? We go hungry, we don't have any shelter, clothes, we don't have any of the things we need. Why, because you are lazy? NO! It is simply because they must, to survive as parasites, as masters, hold on to and withhold from you the worker as much as they can to make their own position stronger. As bad as the unions are and as big as they are, you are much better off where you have some kind of an organized voice . . . it is not a solution, but a place to hold the power until such time as the change comes about. One of the first goals of the I.W.W. is to eliminate competition. Because it is the most wasteful damn thing on the face of the earth. We are going to produce goods for use . . . we don't produce any more than we need to use. Then there is never surplus that can be used against us. Marx tells us that no commodity is finished until it is in the hands of the user. Here is an example. We have a new type of wood board that we are manufacturing now. The making of this board requires a whole new process of manufacture which cuts the cost of production. But the new board has certain disadvantages compared to the old board. We must do something to distract the attention of the consumers from those disadvantages. So what do we do? We start advertising. We hire some expert in the field of deception to tell the consumers how superior this new board really is. Take your cornflakes. The sugar on those cornflakes costs you \$1.68 per pound on the average. You can buy that same sugar for about 58¢ per pound and sprinkle it on yourself. But in order to sell that, I have to hire somebody to write me a commercial which will be put on television and cost up to \$400,000 for 30 seconds. Now just stop and think, how many packages of cornflakes need to be sold just to pay for that one commercial? It makes our society look absolutely insane!

One more thing, what outlets are being offered to young people for their adventurous spirit? Every thing they do is illegal. If they try to resist the system at all, they are automatically considered criminals . . . the government doesn't furnish easy means for individuals to come in and compete with them, what with all the taxes and regulations and all. Citizens have little choice: be a servant or be an outlaw.

# Trashing the Elderly: Fear of the Past

by Melba Windoffer

Elderly women and crippled or handicapped elderly men occupy one of the battlefronts in the struggle for survival. We are frequently running and dodging for our lives, sitting ducks for con-artists, fast-talking salesmen, small-time hoodlums and delinquent children, victims of greedy and cruel family members and so-called friends. We are ripped off by our health insurance, over medicated and over-charged by greedy doctors and health professionals.

Small-time con artists with charm and an appearance of honesty offer to clean our basements of all that is in them. It seems such a kind and generous offer to clean out a lifetime of accumulated junk. They really mean a clean basement: goodbye lawn mower, lawn furniture and all the junk too. It's fine if you are moving to a retirement home.

Fast-talking salesmen sell us expensive yet worthless roofing, furnace repair jobs we don't need and water soluble paint to keep the moss from growing on our roofs. The work is generally a disgrace; frequently halfway through they must have the remainder of the money for needed material and that is the last time we will see them. The victims are always surprised as the salesman was so kind, generous and thoughtful, just like a beloved son.

One of the bigger "rip-offs" is the health insurance that supposedly picks up the difference between what Medicare covers and the medical profession charges. First, the sick or injured person will be lucky to collect 50 to 80 percent of the bill from Medicare. Then the fun begins! Supplemental insurance is a lost cause unless there is a family member who is an insurance specialist. Health insurance companies that are notorious for not paying claims are allowed to advertise in all types of media and too many elderly do not realize the importance of checking with the state consumer protection division.

Medicare itself has contributed far more to the doctors' and hospitals' well-being than to the elderly patient. Real health care is almost nonexistent. In *American Medics' Avarice* Ruth Mulvey Harmer describes how doctors, led by the American Medical Association and its monopoly, maintain a stranglehold on the health care fields, and consistently desert their humanitarian ideals and goals in pursuit of easy profits and fast money. She reports on the scandals of nursing homes and hospital boards owned and controlled by doctors who get rich on Medicaid and Medicare fees while poor patients die for lack of care. She also bares the myth of dedicated poor medical care is just the beginning of the problems in many nursing homes. Companionship of the opposite sex is ruthlessly suppressed. Meaningful physical and social activity is discouraged, forcing the elderly to retreat into memories and loneliness. Overworked and underpaid staff are either indifferent or abusive. The only people who benefit from these "homes" are the owners enjoying profits at the elderly's expense.

It was so common for elderly women and men to

checks on the first of the month that the government and the banks made it possible for direct deposit of government checks into our bank accounts. Even with this protection, elderly people are frequently blackmailed for part or all of their checks.

There is always the hard luck story told to an elderly woman or man. The nice guy who only needs one more quarter to buy milk for the baby or one more dollar for bus fare until he/she can get the welfare or pay checks. It is never surprising to find most of your elderly neighbors gave to the same cause.



Gigi Petersen

Crime and violence follow us everywhere; our mail boxes are pilfered, our gardens robbed and damaged, our fruit picked and our houses entered if we step out for a minute and have forgotten to lock the door. We are beaten in our homes, on the streets and in the park. As women, our purses are grabbed by running juveniles and we are knocked to the ground, often resulting in fatal or serious debilitating injuries.

The game called "chicken" is a favorite of violence-prone males in pick-up trucks or souped-up cars and motorcycles. An elderly man with a cane, walking in a well-marked crosswalk into our Senior Nutrition Site was nearly hit by two young men in a speeding pick-up truck while they yelled, "Get off the street you old goat," or words to that effect. Yet we are the generation that built many of those streets we are now discouraged from walking on.

The abuse of the elderly by family members is as common as child abuse. The elderly family member is beaten for their small social security check, for some family treasure that might be worth a little money, just because they have annoyed a younger relative. This is a crime as common as incest and kept just as secret.

Just as there are ugly racist terms used by the

prejudiced and ignorant when referring to a racial minority, so there are a number of ugly designations used to attack and put down the elderly: senile, crazy, paranoid, over-medicated, geezer, etc.

The fear and hatred of the elderly is a fear of history. It is a fear of the past, of those who organized the unions, built the roads and streets some now want to chase us from, of the social benefits that we have wrested from a greedy economic system through the long upward struggle of humankind. It is also a fear of what is ahead for everyone in our society.

The conservative elements emphasize the fear and uncertainty of the aged to win our votes and keep us separated from our true allies. The problems and concerns of the elderly are the same as for all other oppressed sections of society: children, gays, minorities, handicapped, the innocent and trusting, and the woman alone. They hope to keep us fighting among ourselves so that we won't focus on the profiteers in power.

We elderly are fortunate in having several organizations that don't fall into that old trap of "divide and conquer." One of the most active organizations is the Gray Panthers, a national organization that accepts membership from both men and women of any age.

The Older Womens League (OWL) identifies and addresses issues of concern to older women through research, publication, education and public speaking. OWL is open to persons of any age working to improve the position of older women in society. There are still many women of my generation who hesitate to speak when men are present; OWL is primarily women who feel most comfortable with each other.

Here are some obvious ways women can protect themselves if they live alone: Use initials in the phone book and on your mailbox. Never change any of those listings upon the death of a spouse, and don't put your home address in the obituary column.

Upon receiving a call asking for the man of the house, say he will be in later and borrow anyone with a male voice to call back. Usually the caller wants to sell something but calling and asking for the husband is also an easy method of finding if there is anyone else living in the house.

Don't ever, ever say you are all alone. Never tell anyone where your bank account is or how much is in it.

Keep in communication with other elderly in your neighborhood and compare notes on anything out of the ordinary. Don't hesitate to report some "con game" to the "Bunko squad" of your local police department. Try to get the license numbers of salesmen wanting to sell you roof, paint or furnace repair jobs, they can also be checked with the Better Business Bureau.

In my community we have an unofficial block watch; many neighborhoods have them organized by the police department. Beware of calls supposedly from the Police Department asking if your home is secure from burglars. Cut shrubbery so the neighbors can see someone prying into a window or door. These are obvious measures that we just don't think about until it is too late.

## Nursing Home Rating Project

"Can you recommend a good nursing home?"

Citizens for Improvement of Nursing Homes (CINH) say they are asked this question so often that they are going to publish a directory of ratings for Seattle's 36 nursing homes. The directory *Recommended Nursing Homes in Seattle*, should be available this summer.

"Consumers of nursing home services want to comparison shop," says CINH spokesperson Sheila Ault, "they know there is a big difference in the quality of nursing homes."

Health-care professionals, bureaucrats and, most of all, older persons, know that many nursing homes are still places where no one would want to live. Even the federal Health Care Financing Administration says that 20% of all nursing homes are chronic violators of minimum health-care standards. From these "problem homes" still emerge horrifying stories of physical abuse and neglect, humiliation, and psychological terror.

Half the people who enter nursing homes die there, according to the National Citizens Coalition for Nursing Home Reform. At this moment it is the end of the line for at least 10,000 people in Washington state nursing homes. Either they are terminal admissions (they're soon expected to die, usually transferred from hospitals), or they are people whose chronic physical or mental impairments will almost certainly become worse. Like many aspects of Western civilization, the nursing home is an idea that isn't working out very well. A low-rent hospital is not a home,

and a 50-50 chance of ever leaving it is little solace.

Obstacles to rating nursing homes are indeed overwhelming. Nursing homes still think they are being picked on at the suggestion that they could be doing a better job, and the industry has a history of counteracting public scrutiny with legal muscle. The industry sued the state of Florida before it could implement its rating system, and the for-profit nursing home association in Washington state has warned CINH it may do the same thing here.

The nursing home industry in Washington state consists of one for-profit association (United Nursing Homes), and two nonprofit associations (Washington Association of Homes for the Aging and the Washington State Health Facilities Association). The relationship between these associations and the Department of Social and Health Services (DSHS) is very similar to the WPPSS contracting system: nursing homes are also contractors, or "vendors," providing services for a state agency—medical attention, personal care, activity, good food, and a homey atmosphere with DSHS reimbursing the vendors costs—food, rent, wages, administration, and even legal fees when nursing homes sue the state. At least 80% of nursing home revenues are public funds, currently about \$300 million a year in Washington state.

Bureaucrats, politicians and health professionals also have a stake in the system and hedge at CINH's proposed rating system. The DSHS bureaucracy isn't eager to confront the nursing home industry

because the state doesn't want to take responsibility and pick up the tab for 27,000 poor and frail elderly in "private" institutions. Revoking the license of a nursing home is rare. Nor are politicians too inclined to push progressive nursing-home legislation. Sen. Alex Deccio, for example, is known to be well-connected to the nursing-home lobby, while Sen. Mike McManus is a former nursing home administrator and chair of the Senate Social and Health Services Committee that hears nursing home bills. Doctors, nurses and a myriad of consultants, specialists and suppliers might be dedicated health-care professionals and well-meaning business people, but they too have a vested interest in their piece of the Medicaid pie. They shy away from being associated with a nursing-home rating system designed by citizen "amateurs."

Regardless of the obstacles, CINH is building a community support for its rating project. CINH has received financial support from the Campaign for Human Development and the United Methodist Church, and its membership has doubled in the past three months. A research consultant has been provided by Scientists/Citizens Organized on Policy Issues SCOPI, and endorsements include the Seattle Consumer Action Network (SCAN), Seattle Gray Panther, Northwest Senior Center, the service Employees International Union, WashPIRG, chapters of the American Association of Retired People (AARP) and other senior organizations.

For information, contact CINH, 1305 NE 47th, Seattle, 98105.

# SOCIAL INSECURITY

## Michael Harrington Remembered

by Jocko Haley

Early this year of 1983, the public media served up to Seattle populace some telling and informative remarks by one Michael W. Harrington, on a visit to address a local audience.

A "pressworthy" speaker on the subject of the sparse alternative routes leading to future civilized life, this Mr. Harrington has long stood as beacon well quoted: "The United States Steel Company has used its profits in the corporate savings routine to buy an oil-well company instead of re-investing

that capital to keep open two of its plants lately closed down and thus throwing thousands of local employees and entire regional towns into the eastern states' unemployment debacle." This national spokesman of American and wider socialist viewpoints is part of a notable series of leaders on the left.

My recollections of my days as a school-boy still clearly frame the quarrels and animosities between my family and antagonistic relatives, who were all flowing westward and reacting wrathfully to politics

supposed and (presumably) left behind. Milwaukee's Mayor Dan "Man" Hoan, almost in sainthood, it seemed, cut a swath matching newsworthy Bridgeport Mayor Jasper McLevy, three times returned to office by socialist party campaigns. He won a public image far beyond his state of Connecticut by his habit of, in a word, "wearing his administration on his head." This came about by his custom of spending minimum time at the city hall and writing endless notes along his rounds of the town, stuffing the scraps of paper

## Conference Calls for Action

by Andy Cahn and Scott Kersgaard

A unique collaboration of WashPIRG, the Washington State Labor Council, the Older Women's League, the Seattle-King County Division on Aging and the Gray Panthers produced the nation's first intergenerational conference on the future of Social Security. The conference brought together 250 students, union members and elders to discuss the proposed changes in Social Security.

"The nation is entering a crucial time," said keynote speaker William J. Driver, Executive Vice-Chair of the Save Our Security coalition and former director of the Social Security Administration. The Social Security program is one of the few funded solely by workers and employers. Driver pointed out that most of the 110 countries with similar programs use some federal revenues. "It is time we used general revenues here," he concluded.

The six-hour conference was moderated by Marge Lueders of the Gray Panthers, whose witty remarks between speakers kept the day lively. After Driver's comments, she walked to the podium, scanned the crowd, and remarked, "We have met the aging, and they is us."

Ken Cameron, policy analyst for the State Bureau of Aging and Adult Services, blamed the current cash shortfall on President Reagan's recession. Since Social Security is paid from payroll taxes, rising unemployment reduces the revenues collected.

"Ronald Reagan is the biggest problem facing Social Security," he concluded.

Older Women's League founder and national president Tish Sommers led an afternoon workshop on achieving equity for women in SS benefits.

She pointed out that benefits are based on a person's earnings before retirement, and that because women traditionally have not had the same earning opportunities and are paid lesser wages than men, they generally receive less social security benefits.

Sommers pointed out that Social Security regulations were established 50 years ago with the assumptions that women were only homemakers and did not work outside the home, and that marriages stayed together forever.

"The time has come to move forward on reforms," she insisted. "Knowledge is great," Sommers said about this type of conference, "but action is better."

At a special "Action Workshop," WashPIRG Director Kim Nelson outlined the legislative process and schedule that the proposed changes must go through. "The legislation is on a fast track. The time to write is now," she urged.

One of the conference's featured speakers was Michael Harrington, well-known author and social critic. He urged older people to join with students and feminists, as well as unions, to fight for reform.

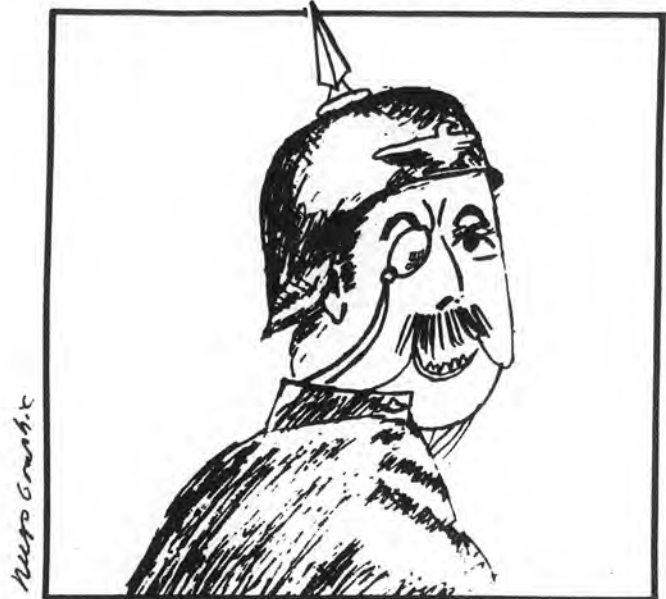
Harrington joined the rest of the day's speakers in criticizing Reagan and said that the real crisis was not in the Social Security Administration, but in the "very mismanaged" American economy.

Harrington contended it is unlikely America will achieve full employment with a 40-hour work week. Shorter work days, longer vacations and shorter careers were Harrington's solutions.

He drew applause when he said, "We need to enjoy life more and give people more choices, so that they can lead creative lives and retire younger—if they want to." As moderator Marge Lueders said, "Hell hath no fury like a population scorned."



Michael Harrington urging older people, students, feminists and unions to fight for reform



"Let's catch up with the Kaiser"—M. Harrington, on US social welfare programs, 2/22/83

into his hatband.

More juvenile recollections remind me of Stuart Chase quoting Eugene Victor Debs: "While there is a lower class, I am in it. While there is a criminal element, I am of it. And while there remains one soul in prison, I am not free." That socialist candidate for the White House threw a permanent scare into Republican and Democratic parties by the huge national vote his campaign piled up.

By saying only what Woodrow Wilson stated in his "St. Louis Speech" a year or so later, Mr. Debs got a politically maneuvered "guilty" judgement from a bought-off judge when he referred to international warfare as a game of commercial domination through greedy scrambles after markets and resources. Mere words, despite the U.S. Constitution, got Debs a prison term.

Coinciding with Harrington's early recognition among U.S. socialist organizations, England's Member-of-Parliament Henderson traveled from the United Kingdom's British Isles round the world to acclaim socialist gains and prospects for countries from Australia to Canada; Henderson further quoted Eugene Debs that "the rich control the courts and the poor languish behind bars in jails unfit for detention of humans at any age."

Mr. Harrington's theme at his UW engagement places him exactly on line with his socialist predecessors. Those have, as in one chorus, warned uniformly that private management of funds in the millions and billions will result in unmanageability of individuals lives by reasons of bank control of peoples' pennies in trillions.

Bon voyage, Mr. Harrington and welcome back any time. Speak further on your theme "Hard Choices for Hard Times."

## Filing For Benefits

After my husband's death in 1975, I gathered all the papers I was told to bring to the Social Security office to process my claim for survivor and death benefits. I had retired at 62 drawing against my own earning, but as my husband's beneficiary I would draw a somewhat larger pension as men's wages have always been so much greater than women's. There was a definite advantage to me to change plans.

The Social Security official took one look at my marriage certificate and said, "That is not legal." My answer was, "Well, what does it matter now? We thought we were married for 35 years. Call it a common-law marriage."

At that point I found out the state of Washington does not recognize common-law marriages unless the couple has lived together for seven years in a state that does recognize common-law marriages.

I was lucky. A friend of mine went to the courthouse and excavated documents from a dead file showing the Justice of the Peace who married us was

*"All Republicans should be required to get a lobotomy so they can't say the words 'social' or 'security' again," said another [White House aid].*

—Newsweek May 24, 1982

legal. The Social Security office determined it was official and my marriage became legal; I began to collect against my husband's earnings.

At the time we were married it was not necessary to complete birth, marriage or death certificates accurately. Ministers, doctors, Justices of the Peace were often careless when filing vital statistics. Later, many of us have had trouble proving we were born at all, or that we are really girls rather than boys as our birth certificates may state. Now that Social Security has become a part of our lives it is important to have all our documents correct.

A young woman with dependent children can draw Social Security from a deceased father if his name is on the birth certificate as the father, and she will draw for herself as long as children are young if she is a legal wife. I believe it is necessary for the well-being and protection of women and children of Washington that this state recognize common-law marriages as legal marriages.

—Melba Windoffer

# Resources

## Gray Panthers

Gray Panthers is an advocacy organization, on behalf of powerlessness among both the old and the young. Elders have the advantage of experience, which can inform us "in our bones" about what is really going on around us, stripping away fancy rhetoric and getting down to what *should* be done. The elder citizen today has one of the biggest lobbies there is. I believe this is because we know how to organize: We grew up and matured during the development of citizen action brought on as a response to frightening public assassinations, disgraceful racism, a politically idiotic war, and the disgusting and deceitful events surrounding the White House and Watergate which characterized the '60s and '70s. We can hear today some fearful echoes.

Increasingly, older people are alertly involved in what is going on around them. It is for them a matter of life and death: issues of peace-finding, concern for the coming generations and our present stewardship for them, how to survive an inflation not of our making, are but a few of the issues that affect both age and youth today.

And in the face of staggering medical and hospital charges that do not cover preventive medicine, overcoming the frustration and fear that our own physical powers will inevitably decline results for many in a condition once defined by Gray Panther founder Maggie Kuhn as "wrinkled radicals."

We have come to understand in a profound sense the use of power in its purest form: our own human energy, intellect and organizational skills when clearly and efficiently focused. As to working with the young—Gray Panthers is organized locally and nationally to do just that: advocate, stir things up, keep watch, march, vigil, rally, demonstrate, vote, witness—to act and speak out.

We invite all similarly concerned citizens regardless of age, race or sex to join us in these concerns. Seattle Gray Panthers meets fourth Sundays from 2-4 pm and welcomes your support and inquiry. 4649 Sunnyside N. Seattle WA 98103, (206) 632-4759.

## OWL

The Older Women's League (OWL) is a national membership organization actively working to improve the position of older women in our society.

OWL grew out of a White House Mini-Conference on Older Women held in October 1980. Inequities and injustices surfacing at that Conference included three issues which national OWL has selected as immediate objectives: access to health care insurance for older women; social security benefits for older women; and pension rights for older women.

The Seattle-King county chapter of OWL was officially chartered in November 1980. The local chapter holds monthly open meetings (first Saturday at 10 am) to study and discuss issues, plan action and provide mutual support; provides advocacy as needed to influence state, local and national legislation; has task forces devoted to national OWL'S three main objectives, plus "improving the image of older women;" relates to other organizations and agencies in the aging field; and sponsors special projects.

OWL membership is open to all persons of any age who are interested in issues of special concern to older women. Dues are \$8 year, covering membership in both the local chapter and national OWL. For more information contact Seattle-King County OWL P.O. Box 955 Seattle WA. 98111, (206) 328-0563



Picket line of Gray Panthers at the White House, Washington D.C. Marge Lueders in foreground

## SENIOR CENTERS

- Black Diamond Senior Center**, Black Diamond, WA 98010; 886-2418.
- Central Area Senior Center**, 500 30th Ave. S., Seattle, WA 98144; 447-7816.
- Columbia Club**, 424 Columbia, Seattle, WA 98104; 622-6460.
- Federal Way Senior Citizen Center**, 33324 Pacific Hwy. S., Federal Way, WA 98003; 927-9032.
- Greenwood Senior Center**, 525 N. 85th St., Seattle, WA 98103; 447-7841.
- Highline/White Center Senior Center**, 1210 SW 136th, Seattle, WA 98166; 244-3686.
- Highpoint Senior Center**, 6555 Highpoint Dr. SW, Seattle, WA 98126; 935-5444.
- International Drop-in Center**, 409 Maynard Ave. S., Seattle, WA 98011; 587-3735.
- Jefferson House Senior Center**, 800 Jefferson St., Seattle, WA 98104; 623-0550.
- Lee House Senior Center**, 7315 39th Ave. S., Seattle, WA 98118; 722-0317.
- Maple Valley Senior Center**, Maple Valley, WA 98038; 432-3222.
- Northshore Senior Center**, 9929 NE 180th, Bothell, WA 98011; 487-2441.
- Northwest Senior Center**, 5429 32nd Ave. NW, Seattle, WA 98107; 447-7811.
- Salvation Army Senior Center**, 98002 16th Ave. SW, Seattle, WA 98126; 763-8842.
- Senior Center of West Seattle**, 4217 SW Oregon St., Seattle, WA 98116; 932-4044.
- Shoreline Senior Center**, 835 NE 155th, Seattle, WA 98155; 447-7811.
- Sno-Valley Senior Center**, Carnation, WA 98014; 333-4152.
- Tallmadge Hamilton House**, 5225 15th Ave. N., Seattle, WA 98105; 524-0473.
- Vashon-Maury Senior Center**, Vashon, WA 98070; 447-7805.
- Wallingford Senior Center**, 4649 Sunnyside Ave. N., Seattle, WA 98103; 447-7825.

## VOLUNTEER/EMPLOYMENT

- American Association of Retired Persons**, Senior Community Service Employment Program, 717 Securities Bldg., 1904 Third Ave., Seattle, WA 98101; 624-6698.
- Foster Grandparent Program**, 15230 15th Ave. NE, Seattle, WA 98155; 364-0300, ext. 495.
- Friend to Friend Program**, P.O. Box 98766, Seattle, WA 98188; 246-5150.
- King County Retired Senior Volunteer Program (RSVP)**, P.O. Box 24286, Seattle, WA 98124; 323-2345.
- Lifetime Learning Center**, 202 John St., Seattle, WA 98109; 283-5523.
- Senior Citizens Occupational Center, Inc.**, 3800 S. Myrtle, Seattle, WA 98118; 723-3660.
- Volunteer Services**, Volunteer Services of Seattle Public Schools, 520 NE Ravenna Blvd., Rm. 104, Seattle, WA 98115; 587-6490.

## Nursing Home Resident Councils

About five years ago, a small group of nursing home residents, providers and advocates met to identify ways in which nursing home residents could collectively address the common concerns affecting them. Out of this meeting the King County Coalition of Nursing Home Resident Councils was formed. This year the Board of Directors voted to expand their organization to Washington State Nursing Home Resident Councils. Our goals include: improving the quality of life for all nursing home residents and raising a positive voice of concern on all

nursing home issues. We have been outspoken supporters of nursing homes.

We provide services that will enable nursing home residents to help themselves: promote resident councils in each nursing home, educate the public about nursing homes, provide information to families and residents about resident rights, educate residents about their responsibilities towards medications, provide monthly information on legislative issues, medicaid, etc. through our newsletter, the Bulletin. KCCNHRC, 225 N. 70th, Seattle, WA 98103, (206) 546-1529

## SUPPLEMENTAL SERVICES

- Geriatric and Family Services**, 4701 24th Ave. NE, Seattle, WA 98105; 543-3889.
- King County Assessor's Office**, Senior Citizen Exemption Program, King County Administration Bldg., Rm. 808, 500 Fourth Ave., Seattle, WA 98104; 344-4120.
- King County Nutrition Projects for the Elderly**, 444 Ravenna Blvd., Suite 101, Seattle, WA 98115; 525-8272.
- Long-Term Care Ombudsman Program**, 315 Jones Bldg., 1331 Third Ave., Seattle, WA 98101; 625-4834.
- Mayor's Office for Senior Citizens**, 315 Jones Bldg., 1331 Third Ave., Seattle, WA 98101; 625-4834.
- Meals on Wheels/Mobile Market**, 444 Ravenna Blvd., Seattle, WA 98115; 522-7666.
- Metro Transit, Reduced Transit Fares**, 821 Second Ave., Seattle, WA 98101; 447-4800.
- Northwest Senior Craftsmen Shop**, Pier 70, Lower Level, Seattle, WA 98121; 623-2780; and 2800 First Ave., Rm. 118, Seattle, WA 98121.

- School Programs Involving our City's Elderly (SPICE)**, 3311 NE 60th St., Seattle, WA 98115; 587-3524.
- Seattle King County Department of Public Health Geriatric Clinics**, central city 625-2571, north city 363-4765; SW county 244-6400, SE county 228-2620, east county 885-1278.

- Seattle-King County Division on Aging**, Senior Outreach Program, 400 Yesler Way, Seattle, WA 98104; Seattle Team Office, Lowman Bldg., Rm. 308/315, 107 Cherry St., Seattle, WA 98104, 625-4469 or 625-5044; Eastside Team Office, 16625 Redmond Way, Rm. 101, Redmond, WA 98052, 881-1668; South-end Team Office, 525 Fourth Ave. N., Kent, WA 98032, 872-3982.
- Senior Citizens Lobby**, 1063 S. Capitol Way, Rm. 217, Olympia, WA 98501; 754-0207; hotline (800)562-6118.
- Senior Information and Assistance**, 1331 Third Ave., Rm. 519, Seattle, WA 98101; 285-3110.
- Senior Rights Assistance**, 302 Lowman Bldg., 107 Cherry St., Seattle, WA 98104; 623-7765.
- Social Security Administration**, (800) 562-6350.

## PEOPLE'S MEMORIAL ASSOCIATION

Lifetime membership (\$5) in the People's Memorial Association assures you a choice of three low-cost funeral arrangements that offer simplicity and dignity as well as economy. PMA is in its 44th year in Seattle, one of more than 100 such groups in the U.S., with some 54,000 participants nationwide. PMA is a nonsectarian, nonprofit educational organization serving residents of western Washington. 2366 Eastlake

## FORUM ON AGING

The U.S. Dept. of Health and Human Services has issued an invitation to the Commissioners' Forum and the theme is "Older Americans: Culture and Heritage are our keys to the future." It will be held on Monday, May 3, 9am to 5pm; call 442-5341 for information.

## VOLUNTEER CHORE MINISTRY

Are you an elderly or handicapped person who is finding it more and more difficult to perform household chores? Do you need someone to help you with grocery shopping or take you to the doctor? Or are you the relative or friend who is the primary care-giver and needs respite from time to time? If so, please call the Volunteer Chore Ministry and the request will be called out to one of 80 Protestant and Catholic churches who participate in this program.

Over 500 elderly and handicapped persons a month in King County are being served by volunteers from the churches and there is no charge. Often long-standing relationships evolve between the volunteer and the person served, providing a strong support system for persons who might otherwise be isolated. It also enables people to remain living independently for a much longer time than would otherwise be possible. Call Volunteer Chore Ministry, 323-6336

## NURSING HOME RESIDENTS' DAY

Friday, April 29 is National Nursing Home Residents' Day. Celebrations around the country offer a time to honor residents, to celebrate their past, current and future contributions, and to explore ways of increasing their involvement in their communities.

## New Program for Elderly

DeLehen's purpose is to provide a resource bank and 24-hour, 7-day crisis line. The organizers hope to raise \$40,000 between now and Christmas for such projects as an elderly energy assistance program that will provide heating oil to people who run out, as well as a limited number of supplemental grants to carry older people through winter. Other programs are: a food and clothing voucher system, and a companionship program that will include everything from providing a senior citizen with someone to talk to, to taking elderly people out to sporting events, theaters and dinner. Organizers say that help—either money, time or expertise—is needed. You can contact the DeLehen Society at 5519 University Way NE, Seattle, WA 98105; (206)524-0700.

## KING HOUSING AUTHORITY

Applications are now being accepted for public housing in a new low-income elderly development in North Bend operated by the King County Housing Authority. The development consists of 40 one-bedroom apartments, four of which are modified for handicapped accessibility. Pre-application packets may be obtained at the Springwood Apartments Office, 27360 129th Place S.E. Kent, WA. 98031. For more information on eligibility, please call 631-3520. The Housing Authority of King County is an equal opportunity/fair housing agency.



POETRY/FICTION

My Funeral

Do not bury me beneath a close cropped lawn.  
I do not wish to be surrounded by slabs of stone, laid flat or stood on edge.  
All boring names and dates, which no one will long care about.  
Take me rather, to some wooded place and bury me in a shallow trench.  
Never mind my name, or when, or why I was born.  
Make no record of when, why, or how I died.  
There is little of value to be learned from those things.  
Tear up or burn the box you brought me in.  
Let the earth itself be both my mattress and my blanket.  
Bring no flowers to wither on their amputated stems, Or to languish and die in their inadequate pots.  
Make no mound to mark the spot, let no one weep.  
Plant a broad-leaved tree, then come no more.  
Its roots may find life in my dissolving flesh and bones and grow strong.  
Let no hymns of prose be sung to unheeding gods, over my coming or going.  
Let the birds serenade from their branches, young lovers.

Who kiss in the shade of the tree, which I nourish.  
Or let children hang and swing from its strongest limb.  
Let them shyly laugh as they pass to and fro, above me.  
I seek neither rewards nor punishment, nor rest nor adventure when dead.  
Those I had in full measure and more while I lived.  
The all that I seek is Nothingness, Thus making room for another life.

Who knows, perhaps a more useful one.

--Jack Miller



Untitled yarn by an old-timer

Dan McGee arrived from Cincinnati at the Pearly Gates and greeted St. Peter: "McGee here, tugging, rafting and barging, Ohio River."

"Yess. Correct, right on today's routing page, here."

"But wait, Pete," interrupted Danny, "big celebration, street dance and partying tonight. If you know Cincinnati's Saturday-night parties, you will come along down there with me. And back by early a.m. here for Sunday. Ok, St. Pete?"

The proper dignity made Peter reply, "Look, Danny. Step inside. You'll find all kinds of folks and companions for your evening."

Right off Dan met a tall, imposing figure in flowing gown with long white beard and beautiful head of hair, repeated the invitation and received a courteous explanation. "Around here I'm known as God A'mighty, I been on hand since the place first got established. We'll get well acquainted eventually. As to a visit to planet Earth: when I was last down there, delightfully had a little affair with a virgin, name of Mary. Y'know, Danny, those people on Earth have not, after 2,000 years, quit talking about it yet."

--Jocko Haley

Once Upon A Time  
Episode One--

Once upon a time, around 100 years ago, a big-eyed child of eleven observed a circle of stylish ladies, coiffured in their Sunday best, a-sipping tea. Their bosoms heaved elegantly.

Louise sometimes mused over the humps and bumps of ladies. How much more appealing that a straight up-and-down figure, like a pogo stick. She anticipated ultimate ladyship. And she did wish some day to heave. An absorbing action and worthy of imitation.

Here goes--heave ho! Flutter, flutter; gasp, gasp; chock! Alas, plain old air's strangely lacking. Sneak in a breath of the old variety. Suck good. But oh dear, how gross to suck from the "stomick."

Well, try again tomorrow. Or, the next day. Some day heave!

Episode Two--

Once upon a time seven-year-old Louise observed a group of lovely ladies sipping tea in her home. Returning from a quick trip to the bathroom Louise slid past the parlor door. One mother expatiated, "How sweet and innocent is childhood."

"Oh, yeah? inwardly recorded little Louise, skating over the freshly waxed kitchen floor and out of the door.

"Oh, yeah?"

Episode Three--

Once upon a time: four-year-old Louise sat on a long seat on the street car with three-year-old Bobby. They consorted. Poor us, our feet are dangling, no symbol of authority. Oh to settle your feet firmly on the floor. Some day to be a grown-up. To set your feet all the way down, giving the ultimate stamp of approval.

Bobby erupts. Faces reality. He takes things in his own hands--not in his feet. He borrows authority from heredity. In stentorian tones he commands attention from a startled audience.

"This is my Dad, and he is strong!"

Episode Four--

Once upon a time: Barton, the nine-year-old carpenter, fashioned a swing for ten-year-old Louise. The wooden seat hung fifteen feet high in the old alder tree. Right near the street corner. Louise swung in the late summer afternoon. Mr. Brown descended from the street car, and strolled by the girl in the swing.

"Hi, Mr. Brown." "Hi, Louise, weasel of the neighborhood."

A few steps forward, when to his horror he heard splinters. Frozen, yet he wheeled.

Comfortably swinging by one arm to one rope the happy weasel swung.

Some day a lady?

--(c)1982 Louise Weyant

Peoples College of Law

Founded by La Raza Law Students Association, Asian Law Collective, National Lawyers Guild and National Conference of Black Lawyers  
Now accepting enrollment applications for Spring and Fall 1983.  
Deadline for applications: October 30, 1982 and July 1, 1983 respectively.

PCL's goals are to train people's lawyers and have a student body of 2/3 Third World/Working Class students with 50% women. Its unaccredited four-year evening program leads to a J. D. and the California Bar Exam. Admission based primarily on the demonstrated commitment to the struggle for social change. Two years of college or equivalent also required.



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# Sunday

## 1

MAY DAY, don't forget it. INTERNATIONAL RESISTANCE, Freedom Socialist Party celebrates May Day with poetry, labor songs, an international dinner, and Black socialist feminist Tom Boot on "Global Defiance Against Injustice: Hope for a World in Crisis." 2pm in Freeway Hall 3815 5th Avenue NE \$2/\$1. Call 632-7449, 632-1815, 722-3812.

COFFEEHOUSE OPENING at Madrona Community Center, 832 32nd Av. Call 325-6900 for info. 7-8:30pm "Illegal and Violent Methods of Law Enforcement" speakers Oscar Heard and Jim Lobsenz. 8:30-10pm music by Jim Skewes.

JUNO AND THE PAYCOCK by Sean O'Casey at Glenn Hughes Playhouse. Human drama and Irish nationalism through 5/7 except 5/2. \$4/\$5 Friday and Saturday. 543-4880 for info.

THE DREAM OF KITAMURA, new wave samurai mystery at Ethnic Cultural Theater at UW. Free matinee at 2:30pm Call 543-1823 for info.

CIO/STUDENT COMPOSITION CONCERT at Cornish, 1501 10th Av E, 8pm \$2.50.

BRETON HARPISIT ALAN STIVELL at Monroe Center, 1810 NW 65th, 8pm. \$8.50/7.50 SFS members. Call 782-0505

SONG OF CEYLON and NIGHT MAIL mid-'30s movies. Call about location, etc. 447-4790.

ORIGINAL PLAY BY KIBIBI MONIE followed by discussion with Kibibi and performers, Stein-Toklas Salon, 911 Western, Studio 304. \$6. Info: 343-2363.

## 8

PEGGY STERN SEXTÉT jazz from Cornish at 1501 10th Av E. \$2.50.

WE ARE NOT OUR MOTHER, Women's Body Work Imagery Workshop to explore our feelings about and relationship relationships with our mother. 10-4pm \$20-40 sliding scale. Call Hilary 634-2836 or Brook 782-7665.

"PRISONS: THERE BUT FOR FORTUNE Go You Or I" forum at Madrona Community Center Coffeehouse, 7-8:30pm followed by music from Paul Garavaglia and Randy Scott.

TRIO IN C MAJOR by Haydn and Ballade vor Violin and Piano at Seattle Art Museum's free chamber music series. noon to 1:30pm in Volunteer Park.

EURMISSILES ORGANIZER'S Seminar at Seattle Center's Nisqually Room, 9:30-5pm. \$3 donation. Sponsored by Movement for a New Society and Fellowship of Reconciliation. 329-3069.

HIGH LEVEL NUCLEAR WASTE— Tribes Fight for the Earth's Survival with Russell Jim of the Yakimas and Joe Ryan, AFSC. Free at 7:30pm in the Ethnic Cultural Center's Black Room, 3931 Brooklyn NE. Call 632-6496.

## 15

TRIUMPH OF THE WILL, Leni Riefenstahl's famous piece of Nazi propaganda a must-see for prospective demagogues and social critics. In German at Seattle Art Museum. Call 447-4790 for info.

SOLARIUM STRING QUARTET performs Debussy and Still free at 1:15pm in Volunteer Park, Seattle Art Museum.

MADRONA MAYFAIR CELEBRATION at Madrona Community Center Coffeehouse and Madrona Playfield featuring Emerald City Boys, Gwinyai, Bold Venetians and more, noon to 10pm.

JOHN DUYKERS AND VIRKO BALEY at Cornish, 710 E Roy at 8pm. \$2.50.

VISION AWARENESS workshop by New Seattle Massage from 11-4pm. \$20 at 4214 University Way NE. Call 632-5074.

REGISTRATION DEADLINE for Cornish art and design students summer in Spain, only \$2500!. Call 323-1400.

OPUS I SERIES BY SEATTLE MUSIC Co-op presents 8 pieces (6 premieres) at Broadway Performance Hall 1625 Broadway. \$3.50/\$2.50 students, seniors. Call 344-5753.

## 22

"CITIZEN'S ORGANIZATIONS for Victims of Crime" & Terri Clark, singer and songwriter at Madrona Community Coffeehouse. See 5/1.

THE RIVER and THE CITY at Seattle Art Museum. Call 447-4790 for info.

## 29

THE MILITARY BUDGET: ITS Effect on Crime and Unemployment and music by Jeroen van Tyn at the Madrona Community Coffeehouse, 832 32nd. 7-10pm. Call 325-6900 for info.

CAROLYN GRAY JAZZ QUARTET at Cornish, 710 East Roy. \$2.50

# Monday

## 2

KING RICHARD III, season finale of 'The Shakespeare Plays' on Channel 9 at 9pm. 1911-1st US workers comp law, Wisc.

## 9

LOOKING FOR MAO, China 6 years after Mao on Channel 9 at 8pm. Closed-captioned.

1892-45 miners killed in coal mine explosion. Roslyn, WA.

## 16

DUWAMISH RIVER CLEANUP PLAN is open to public discussion with Metro at Season's Restaurant, 6166 4th Av S at 7:30pm

POETRY CONTEST DEADLINE for Tacoma Arts Commission project "Bus Poetry for People" \$25 prize, Call 591-5191 for entry form.

WATERFRONT AWARENESS '83 5/16, 17, 19 presents lectures on waterfront issues encouraging citizen input. On 5/16 "Finding Suitable Uses—What are the Real Options for the Central Waterfront?" on Pier 66 at 7pm. Free. Call 322-8791.

## 23

BENEFIT FOR NUCLEAR EXCHANGE EXCHANGE (newspaper) at Ernestine's. Call for details.

1930—Harvey Milk, SF gay activist born.

## 30

1937—Massacre of striking steelworkers, Chicago.

## CLASSIFIEDS

Spring Class Offerings at New Seattle Massage 4214 University Way NE. For complete schedule, call 632-5074: INFANT MASSAGE Tuesdays, 10:30-11:30 for 3 weeks beginning May 3. VISION AWARENESS a one-day workshop Sunday, May 15, 11am-4pm. INTRODUCTION TO SWEDISH MASSAGE AND SHIATSU FOR WOMEN Tuesdays, 7:30-9:30 for 4 weeks beginning June 7.

Experienced piano player needed, must be positive-thinking, like transposing new music, hard-working and good: call 935-1475.

ANNOUNCING the 1983 NORTHWEST WOMEN PRODUCERS CONFERENCE, Saturday & Sunday, May 7-8, 9:30am-5pm at the MEETING PLACE in Seattle's Pike Place Market; 632-6551.

Bay Community School, an alternative, ungraded day school in NY, is offering teaching positions for 1983-84. For more info, contact Naomi Cohen, Bay Community School, Box 172, Brookhaven, NY 11719 or call 516-286-8026 after 3pm.

BIRTH — Unwed mothers self-help support group. Expectant new mothers write: BIRTH, 2318 Second Ave., Seattle WA 98121.

San Juan Center — insight meditation, Reichian therapy, retreat and community. (206)378-5787. Friday Harbor, WA.

"Quest for the Call of the Wild," Alaskan River Trips for Women, Pam Bruce, PO Box 781, Fairbanks, AK 99707.

Volkswagen Mechanic — must be experienced. Worker-managed foreign auto repair shop. Women & minority applicants encouraged. Harmony Motor Works, 930 N. State St., Bellingham, WA. (206)671-2420.

Phil Ochs' F.B.I. File: Over 400 pages were obtained through the Freedom of Information Act by Gordon Friesen and Sis Cunningham of Broadside Magazine. These files show that the F.B.I. began surveilling the folk singer early in his career (1963) until his death in 1976. Send \$1 contribution and your address to Delaware Alternative Press, PO Box 4592, Newark, DE 19711.

Seek woman to complete 4-person coop household in Wallingford (\$143.75+). Call Gwen, AJ, or Clark at 634-0684.

New Elementary school forming for fall '83. Multicultural, anti-racist, nonsexist, anti-violent, differently-abled group sought. Book learning integrated with movement, logic with intuition. Contact Martha Read 725-8631.

# may

## Tuesday

### 3

PUBLIC HEARING on Sludge Management EIS on 1st floor of Federal Office Bldg, 915 Second Av, 7:30pm.

THIEVES CARNIVAL by Jean Anouilh UW Penthouse Theater thru 5/14 except 5/9. Professional thieves and the idle rich \$3/\$4/\$5. Call 543-4880 for tickets.

INFANT MASSAGE, New Seattle Massage, 4214 University Way NE, 3 Tuesdays from 10:30-11:30. \$12/family VOICE OF NATIVE AMERICANS tradition vs modernization and the first American Indian International Tribunal, Noon on Channel 9.

"THE ROTHKO CONSPIRACY" reconstructs legal battle over artist's estate on 'American Playhouse' at 9pm on Channel 9.

1919—Pete Seeger born.

### 10

BUILDING A PLANETARY VILLAGE conference thru 5/15 with the Chinook Learning Community at Clinton on Whidbey Island. Tuition \$125-175, Call 321-1884 in Clinton for info.

THE PRISONER OF SECOND AVE' by Neil Simon performed by UW Drama School at the Showboat Theater thru 5/21 (except 5/16) at 8pm. \$4/\$5. Call 543-4880.



So what do I know? They threw me out of the 6th grade! EXCUSE ME!!

### 17

ERIC TINGSTAD IN CONCERT at 8pm in the Seattle Concert Theatre. \$6/\$5 in advance. Call 775-9226.

WOODSTOVE AND FIREPLACE Inserts workshop by Wash Energy Extension Service at 7pm, Rainier Beach Public Library. Free.

HARVESTING AND PURCHASING Firewood, WEES workshop, noon to 1pm at Lemieux Library, Seattle U. Free Call 344-7984.

WATERFRONT AWARENESS '83 lecture will be "Building a People Place" See 5/17.

### 24

MADRIGAL SINGER at Meany Theater, UW School of Music. \$4/\$3.

ARTAUD—A COLLECTIVE CREATION at Glenn Hughes Playhouse thru 6/4 except 5/30. UW School of Drama Call 543-4880 for info.

### 31

ENERGY CONSERVATION FOR RENTERS at Fremont Public Library, 731 N 35th by WEES at 7pm. See 5/12, 1819—Walt Whitman born.

## Wednesday

### 4

CHORAL INVITATIONAL, Meany Theater, UW. Mozart & Sondheim. \$4/\$3. Call 543-4880. 8pm.

CONTEMPORARY GROUP premieres several works by UW faculty, Meany Hall 8pm \$4/\$3. Call 543-4880 for tickets.

REWEAVING THE WEB OF LIFE Caroline Wildflower will talk about nonviolence and her article "How Women Changed the Peace Movement." Noon at SCCC BE 3201.

1886—Haymarket Frameup, Chicago.

### 11

SCCC WOMEN'S PROGRAMS Lecture series present a panel of three men on sex-role stereotypes. Free at noon and in BE3201.

THE SORROW AND THE PITY by Marcel Ophuls at the Museum of History and Industry for the the Jewish Experience on Film series. 7pm, \$2.50/\$2 Museum members and seniors. Call 324-1125.

On CHANNEL NINE: at 3:30, Seattle School Superintendent Steele's address to School District Staff, At 9:00 In Concert at the Met performances

### 18

of Verdi, Puccini and Bizet in simulcast on KUOW-FM 94.9MHZ.

INSULATED WINDOW COVERS; a free program of the Wash Energy Extension Service at Snohomish PUD Auditorium, 807 Rainier, Snohomish.

SCCC WOMEN'S PROGRAMS director Leslie Cossitt discusses educational scholarships. Free at noon in BE 3201. Call 587-3854, 587-6924 TTY.

LACOMBE LUCIEN, Louis Malle's 1974 picture starts at 7:30pm at the Museum of History and Industry in the Jewish Experience on Film series. \$2.50/\$2 Museum members. Call 324-1125.

THE ELIXIR OF LOVE by UW Schools of Music and Drama in Meany Theater, Donizetti's bubbly opera at 8pm 5/18, 20 21 and 3pm 5/22. \$6/\$4 students, seniors. 1980—Mt St Helens erupts.

1872—Bertrand Russel born.

### 25

DEAF WOMEN AND THE LAW discussion, interpreted, at SCCC Women's Programs Noon Lecture Series in BE 3201.

GENTLEMAN'S AGREEMENT, Elia Kazan flick at Museum of History and Industry, Jewish Experience on Film at 7:30pm, \$2.50/\$2. Call 324-1125.

# calendar

**Thursday**  
**5**

"JEWS AS COURAGEOUS ENTER-  
prisers," Dr Henry Feingold speaks at the  
Museum of History and Industry. 7:30pm  
\$6/\$4. Call 324-1125 for info.

"BECOMING AMERICAN" and "See  
What I Say" show at 5 and 7pm at SCCC  
in BE1110. \$2/50cents students and seniors.

NORMAN DURKEE at On The Boards  
New Performance Series, 153 14th, 5/5-7  
at 8pm, 5/8 at 7pm. Call 325-7901.

SQUARE DANCE BENEFIT for NW  
2nd Harvest, 7:30-10:30pm with Everyone's  
Benefit String Band at University Friends  
Center, 4001 9th NE. \$2/\$1. Call 632-3656.

PUBLIC HEARING on Sludge Manage-  
ment EIS at Arlington Middle School,  
5th St in Arlington at 7:30pm.

MOTHER HICKS at Poncho Theater,  
a benefit of world premiere play for NW Sp  
Speech and Hearing Center. \$10/12. Call  
633-4567 or TTY call 634-3237.

CO-MOTION CANCER SPRING CONCERT  
through May 7 at 2320 1st Av, 8:30pm.  
\$3-\$5. Call 623-9116.

ISADORA starring Vanessa Redgrave at  
10pm on Channel 9.

1818—Karl Marx born.

**12**

THE HELLSTROM CHRONICLES  
will be shown at SCCC in room BE1110  
at 5 and 7pm for \$2/50 cents students  
and seniors. Call 587-6924 for details.

LOOKING FOR MAO at noon see 5/9  
BEAST IN THE CELLAR at Seattle  
Art Museum in Volunteer Park

**19**

NEW BEGINNINGS SHELTER FOR  
Battered Women benefit dance featuring  
Rob Stitt and the Everyone's Benefit  
String Band at University Friends Center,  
4001 9th NE, 7:30-10:30pm. \$2/\$1.  
Call 632-3656.

ALFREDO ARREGUIN lectures on  
painting at Northwest School Theatre,  
Summit and Pike ar 4:10pm. Call 682-  
7309.

WATERFRONT AWARENESS '83  
lecture on Urban Waterfronts Elsewhere  
at 7pm. See 5/16.

**26**

BURDEN OF DREAMS' ALWAYS  
for Pleasure, and Garlic Is As Good As  
Ten Mothers at SCCC 5 and 7pm in BE  
1110. \$2/50 cents. Call 587-6924.

1919—Swedish women get the vote.

**Friday**  
**6**

CLATSOP-CHINOOK tale "The Coyote  
and the Cedar Tree" by Tears of Joy Puppet  
Theater in Broadway Performance Hall at  
SCCC, 8pm. \$3/2. Call 282-1880.

RUMMAGE SALE for Northwest  
School at 300 East Pike, 5/6, 10-5; 5/7  
10-2. For info Gwen at 682-7309.

E = MC (SQUARE) DANCE in UW  
HUB Ballroom. Benefit for Students for  
Nuclear Awareness. \$3/\$4 includes refresh-  
ments. and Phinney Ridge String Band.  
Call 543-2277.

SCOTT LINDENMUTH GROUP and  
Corporate Penguin at Seattle Concert Theat  
Theater, 1153 John St., \$4/\$5, BASS

BLUES COUNTRY PREMIERE, nar-  
rated by Taj Mahal featuring 5 decades

**Saturday**  
April 30

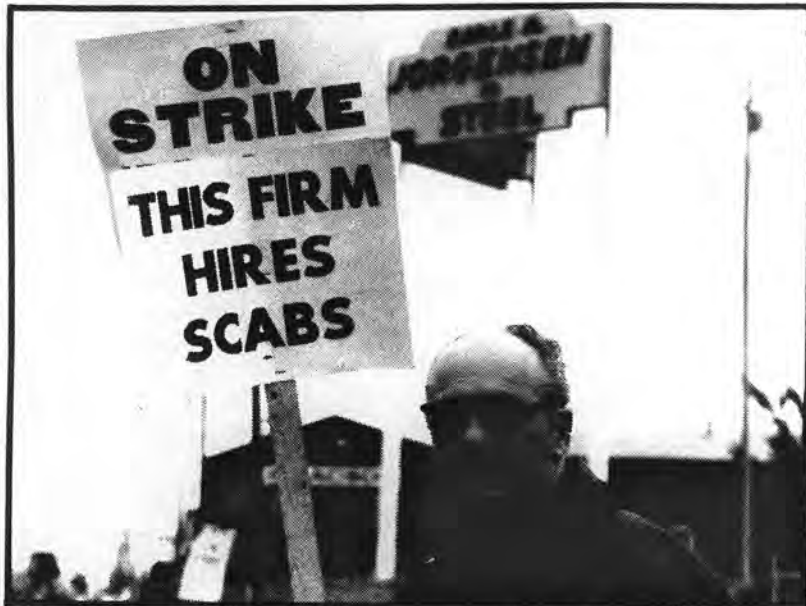
FOURTH ANNUAL WOMEN IN  
TRADES FAIR, Rainier Room, Seattle  
Center from 10AM to 4PM to provide info  
on nontraditional occupations for women.  
\$1.00. Call 625-4374 for info.

"US NATIONAL SECURITY POLICY  
and the Campaign for Justice," at Seattle  
First Baptist Church, Seneca and Harvard  
seminar sponsored by Committee for Justice  
for Domingo and Viernes. Call 682-0690.

**7**

DYNETTE SET dance at St Joseph's  
Social Hall, 19th and Aloha, benefit for  
Red & Black Books. \$5. Call 322-READ.

HEATHER BISHOP AND LAURI  
Conger at Monroe Center, 1810 NW 65th



Richard Milliken

A nine-union steel workers' strike in Seattle challenging wage roll-backs

of blues artists. 7 and 9pm at Broadway  
Performance Hall, 1701 Broadway. \$6/5  
SFS members. Screenings on May 6-8.  
Call 782-0505.

DEADLINE FOR APPLICATIONS  
for Metro Elderly/Handicapped Transit  
Advisory Committee. Call Ann Keiko  
Haruki at 223-7758.

**20**

MUSIC AND DANCE OF INDIA,  
a three-day festival of India's top musicians  
and dancers at UW Roethke Auditorium.  
Tickets \$25 series, \$10 each day. Call  
Ragamala at 522-7898 or 523-9224.

THALIA CHAMBER SYMPHONY  
present Robert Metzger conducting Saint-  
Saens at 8pm in the Holy Names Academy  
Auditorium, 729-21st E. \$4/\$2 students  
and seniors.

QUILT SHOW AT CHATEAU STE  
Michelle 5/20 & 21 "PIECES OF THE  
PAST", Call 483-2811.

**27**

NORTHWEST FOLK LIFE FESTIVAL  
FREE. Performers and Volunteers should  
contact the Folklife Festival Office, c/o  
Seattle Center, 305 Harrison St., Seattle  
98109. For info contact 625-4410.

**14**

WOMEN'S BODY WORK see 5/8.  
UNICORN FESTIVAL CONCERT  
with Golden Bough at 7:30 in the Monroe  
Center (yes, the strike is settled), a benefit  
for the Golden Garden Waldorf School.  
\$5; in advance. Call 725-8225. 11-5pm.

LOOKING FOR MAO see 5/9. 6pm.  
MAGIC STRINGS special performance  
to follow Golden Bough at Monroe Center  
at 7:30pm. \$3/\$5

**21**

QUILT SHOW 10-4:30. See 5/20,  
1819—Bicycle introduced in US.

**28**

1967—Muhammad Ali refuses induction  
into the US Army.

OUT-OF-TOWN

Portland  
AMERICAN INDIAN MOVEMENT acti-  
vists Russ Redner, Kenny Loudhawk,  
Kamook Banks and Dennis Banks will be  
tried on 8-year-old charges beginning Tues.,  
May 3 at the Federal Courthouse, Broad-  
way and Main. Supporters are encouraged  
to attend, especially opening day. Lodging  
is available for out-of-towners. For further  
info., call 235-4643 (Portland) or 328-0669  
(Seattle).

"WITH BABIES AND BANNERS"  
documentary film on the role of the Wom-  
en's Emergency Brigade in defending the  
1937 General Motors sit-down strikers will  
be shown Mon., May 9, 7:30pm, 2831 NE  
Union Avenue, Portland. The film is being  
shown in conjunction with 4th class in a  
series on the "History of Women in the  
American Labor Movement," sponsored  
by Radical Women. \$2 donation. Hearty  
snacks served 6:30pm, \$2.50 donation.  
For more info, call 249-0708 or 249-8067.

Woman's Eye View festival of films by  
and about women continues with "Mitsuye  
and Nellie" and "You Have Struck A Rock"  
May 1, 7pm; "Maedchen in Uniform" May  
7, 8pm; "Simone De Beauvoir" May 14,  
8pm; "Georgia O'Keeffe" and "Alice Neel--  
Collector of Souls" May 21, 8pm; "The  
All-Round Reduced Personality" May 28  
at 8pm; and "Eight Minutes to Midnight"  
and "If You Love This Planet" May 29, 7pm.  
All programs at NW Film Study Ctr., Caroline  
Berg Swann Auditorium, Portland Art Mu-  
seum, 1219 SW Park Ave. \$3 general; \$2  
children/seniors. Discount pass available.  
More info, (503) 221-1156.

NATIONAL VEGETARIAN CONF in  
New York. May 27-30. \$45 registration fee,  
\$30/day/person and up for food and accom-  
modations; \$55 family registration fee. For  
more info, contact Vegetarian Asso. of Amer.  
PO Box 68, Maplewood, NJ 07040, Call  
201-731-4902.

Port Townsend, WA  
NW SCHOOL OF WOODEN Boat Building.  
May 7: Lofting and May 21: Planking &  
Carvel & Lapstrake. \$18/day. 9am-3pm.  
330 - 10th St., Port Townsend, 98368.  
Preregistration not necessary. 206-385-  
4948.

ONGOING EVENTS/OF INTEREST

EMPTY SPACE. Filthy Rich by George F.  
Walker opens May 11. 919 E. Pike, call  
325-4443.

Galleries

SAM/Pav. last two weeks of 20th Century  
Masters: The Thyssen-Bornemisza Collec-  
tion.

SAM/VP. Edvard Munch: Expressionist  
Paintings, 1900-1940.

NATIVE DESIGN GALLERY, 108 S. Jack-  
son, phone 624-9985. Basketry and Basket  
Hooks.

SACRED CIRCLE. Theodore B. Villa &  
Mark Swazo-Hinds through May 28th.

DAVIDSON. 87 Yesler Way. Prints done  
by Cornish Institute students displayed  
through May 11.

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Free Pregnancy Tests  
Safe, Gentle Abortions... Be Asleep or Awake  
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Woman To Woman Counseling  
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12-5 Sun



# Vietnam Vets Say No to Low-Crawl

by Seattle VVAW(AI)

In Basic Training the "low-crawl" was one of the Army's favorite drills. We were supposed to low-crawl and act as though we could think of no higher goal in life. After we got out of Basic, it wasn't too long before we found there's a very fine line between crawling for America and killing for it. Vietnam was a case in point.

Thousands of us came back from Vietnam demonstrating against the war, on campuses everywhere. What were thought to be students who didn't know what they were talking about turned out to be vets who knew all too well the horrors they were protesting. In April 1976 1,000 vets, in a demonstration organized by Vietnam Veterans Against The War (VVAW), threw their medals onto the steps of the U.S. Capitol, swearing that they would not fight again except to "take these steps." At Fort Lewis, Country Joe McDonald, a vet himself, led thousands of chanting GIs during the 1971 anti-war "FTA" (Fuck The Army or Free The Army, depending on the audience) show. Over 200 underground anti-war GI newspapers sprang up around the world. By 1969 the morale and discipline of the U.S. ground forces in Indochina had so broken down that it was no longer a reliable fighting force. The Pentagon eventually figured out that the U.S. military was in "near-mutiny" and, unable to win a military victory, the troops were withdrawn. Nixon may call the Vietnam settlement "peace with honor", but his alternative was war without an army.

The "masters of war," as Bob Dylan called them, counter-attacked by calling Vietnam vets losers, junkies, baby killers and worse. They tried to drive a wedge between the returning vets and the people by telling the people that the vets were the problem, and telling the vets before they got off the plane that they would probably be split up on by an ungrateful society full of wimps, do-gooders and bleeding-heart liberals who were too scared to do their duty. The fat-cats had to slander us then. They had to discredit everything we stood for because we were speaking out against the war, because many of us stopped low-crawling for The Man and started marching for the people.

Now, eight years after the last American left the roof of the U.S. embassy in Saigon clinging to the skids of an army chopper, Vietnam vets are being told to do the low-crawl again. In 1983, doing the low-crawl means, first of all, forgetting we ever learned any other posture. During the war, The Man was probably

secretly wishing many of us hadn't made it back. And after the war was over we were stuffed into a closet along with all of America's other skeletons. But lately they have been doing a lot of movies and articles about vets, even "gave" us a monument honoring "those who did their duty by answering their government's call in troubled times." They could have used the same rationale to dedicate a monument to the Nazi guards at Auschwitz or to the Ohio State National Guard at Kent State.

VVAW (AI) summed up that this supposedly apolitical veterans monument, was really a slap in the face of the millions who opposed the war—not only the GIs and vets who resisted and rebelled (many of whose names are on the wall—see box), but also the people who marched, resisted the draft, expatriated themselves, or committed any of the other acts of resistance. VVAW (AI) felt the monument was a



callous attempt to rally vets behind the patriotic banner—an offer to "honor" us, if only low-crawl for them once more. The memorial hoopla was an attempt to rewrite history, and thus to psychologically prepare the public for the next war.

Seattle VVAW (AI) sent a squad of vets to join with others from around the country who went back to Washington, D.C. They were especially concentrated in a few of the big hotels and they were definitely getting the most reactionary milage and spirit out of the occasion—with glue-on patches, free beer and soggy attempts to remember old times with people they hadn't even met during the war. Even the commercial media commented on the ridiculousness of these reunions. Not nearly as many vets showed up as had been expected or as were announced in the media afterwards. There was also a conscious boycott by some, including a couple of chapters of Vietnam Vets of America, which voted not to go.

So now our rulers have a monument and we were invited to come and admire it and say, "yes we answered our country's call," or maybe cheer what Reagan said the day before the monument was dedicated: "This proves that we were fighting for a good cause in Vietnam." This thinking appeals to the *Soldier of Fortune* types and it was no surprise that they were there. They were around during the war too. Polarization always existed between GIs who saw and were revolted by what the U.S. was doing in Vietnam, and those who "loved the smell of napalm in the morning," as the movie *Apocalypse Now* put it. But in the early '70s whenever a macho man recruiter showed up at a school to tell the glories of service to the empire, a vet would bang on the door to tell a different story. In the popular consciousness then, to be a vet meant to be against the war. Now, the government hopes that those who stand in their jungle fatigues saluting the flag will be speaking for all vets.

While the conscious servants of U.S. imperialism surprised nobody by showing up, a much larger section of the vets who did go to D.C. but were not consciously trying to serve The Man ended up doing so just the same. Many vets had been organized to go through vets centers in the various cities, with the rationale that the monument and their presence would help vets get some benefits. The leadership of these vet centers was quite blunt: if the vets put on a patriotic show, maybe some of their needs would be met. More insidious was the sentiment of those refusing to outright crawl for benefits, but instead angrily demanding, even militantly fighting for, benefits on the basis that "we deserve them because at least we went over there." What's insidious about

## Darnell Summers On Trial

One of the VVAW (AI) comrades we met in D.C., most of us for the first time, was Darnell Summers. Besides being a Vietnam vet, Darnell was a leader in struggles in Detroit's black community in the late 1960s, most notably in the formation of a Malcolm X Cultural Center in the largely black suburb of Inkster. After an incident in 1968 in which undercover "red squad" Michigan state trooper Robert Gonser was killed, the state leveled charges of murder against Summers. In 1969, the charges were dropped when the state's key witness admitted publicly that he was part of a police frame-up. Darnell moved to West Germany in the '70s, where he continued to do revolutionary political work among U.S. troops in Europe.

In 1982, 13 years after the original charges were dropped, the U.S. government extradited Summers from West Germany to stand trial once again on those charges. Darnell is now in Detroit dealing with the resurrection of this frame-up. VVAW (AI) calls on readers of the *Passage* to make donations and to help raise funds for Darnell's defense. For more information contact VVAW (AI) locally at P.O. Box 28011, Seattle, WA 98118, or write to the Coalition to Free Darnell Summers, P.O. Box 206, Inkster, MI 48141.

fighting for benefits "because at least we served"? Primarily, it asserts that those who served The Man deserve something special, those who didn't, don't.

The Man needs vets to lend vital political strength to his war machine. That's why they try to get the Vietnam version of the VFW types to speak for all vets. And failing in this scheme, The Man tries to shunt vets into backhanded support for the next war, by using the trap of fighting for benefits outside the context of exposing the last war and opposing the next one. The need for benefits for victims of Agent Orange and other problems vets face must be addressed, but more than a few vets have been sucked in by the "at least we served" line that dominates the fight for benefits and that came out so clearly at the Memorial. Progressive vets need to take up this challenge.

The U.S. and USSR are preparing for war and our government wants to wheel out Vietnam vets the way they still trot out vets of the previous wars. If we let them do it to us, they'll have us telling lies for them and covering up their crimes to build support for World War 3 or until those who finally reject the low-crawl rise up to overthrow our "masters of war" and the system they serve to perpetuate.

The Man whispers in our ear that we should tell the world that the nightmares we've suffered and the mental and physical anguish we've endured is not the result of the scars of being used as cannonfodder by U.S. imperialism in Vietnam, but should be blamed on the anti-war movement and the ungrateful reception we received when we came home. But we want to remind the world that vets helped stamp the verdict of guilty on our government and the imperialist system that is responsible for the Vietnam War. The Man wants us to hate—not those who sent us there, but those who tried to bring us home. The Man tells society that next time we have a war, you folks better support it (blindly, of course, just as the troops are supposed to fight without question), or else you will be responsible for all these syndromes and crazinesses among the vets!

The Man wants us to march in a colorful parade headed straight for the next war. Vietnam vets Against the War (AI) calls on vets to desert that parade, and to lead others to desert. We're doing an about face. We're going AWOL, and taking as many as we can with us; we're deserting to the camp of the people of the world. We encourage you to join us.

Vietnam Veterans Against the War (Anti-Imperialist), originally without the "AI" attached to its name, was formed by returning Vietnam vets in the late 1960s. VVAW became a considerable influence in the anti-war movement by the early '70s, and organized and led several significant demonstrations. The most famous of these was "Operation Dewey Canyon III," which took place in April 1971. A powerful film of this demonstration is available for showing to community groups. Drop us a line at P.O. Box 28011, Seattle, WA 98118 if you are interested in seeing the film, learning more about our organization or having a vet speaker come to your group, school or meeting.

## Vietnam Memorial: In Whose Memory?

Op4 Enoch "Doc" Hampton was an anti-war black medic who, like many of the GIs in his unit, had come to understand that lifers were more of an enemy than the peasant soldiers they were all supposed to fight. Sergeant First Class Clarence Lowder, "Top" sergeant in the unit, was a lifer from the old school. Men in his unit described how Top would threaten and harass the troops.

For black and other minority GIs, Vietnam was a special hell. Widespread racism, especially coming from privileged officers, was not calculated to make black GIs an enthusiastic part of the Army in Vietnam. Doc Hampton's reaction to Top may not have been typical. But his action, and the effort of his fellow GIs to protect him, make a lot more sense when seen in the context of the Army's entrenched racism.

Top pushed Doc a little too far and, like some other Army and Marine officers and NCOs in Vietnam, he died at the hands of his own men. Now both Lowder and Hampton are on the Vietnam Monument wall, listed within a few names of each other. The monument in Washington, D.C., is a long, black, inverted V-shaped memorial that lists the names of the 58,000 U.S. troops killed in Vietnam in the order in which they died. There is no reference to the dead GIs' political attitudes during the war. Some were profoundly anti-war, but never made it back stateside to talk about it.

All of the dead GIs—pro-war and anti-war alike—are being used as patriotic symbols of loyal service to U.S. imperialism, their names displayed and used by the government whether they would have wanted it that way or not. Doc Hampton was being used as cannonfodder before he died. Now Doc and many others are being resurrected to be used once again, but The Man hopes that what Doc really represents will remain buried in the grave and forgotten.

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(c) Paul Berger Ronald Reagan crashes AFT/student demonstration, Sacramento, CA. 1967

## June Hoffman: The Beat Goes On

by Carolyn Street LaFond

Few women have whittled their way into the Northwest music scene with as much talent and tenacity as percussionist June Hoffman. June and her drumming have made a reputation among local jazz and blues artists since 1976, but recently she's entered the world of rock as percussionist for Seattle's all-female new wave band Noh Special Effects. Two of its members, Hanny Soedibio and Kathryn Fear, were previous musical cohorts with June four years earlier in the Olympia-based women's jazz band, Abraza. At that time June was perfecting her conga style with latin jazz. Now she's playing traps, and any audience that sees her is invariably "blown away" by the power and rhythm produced by this tiny woman.

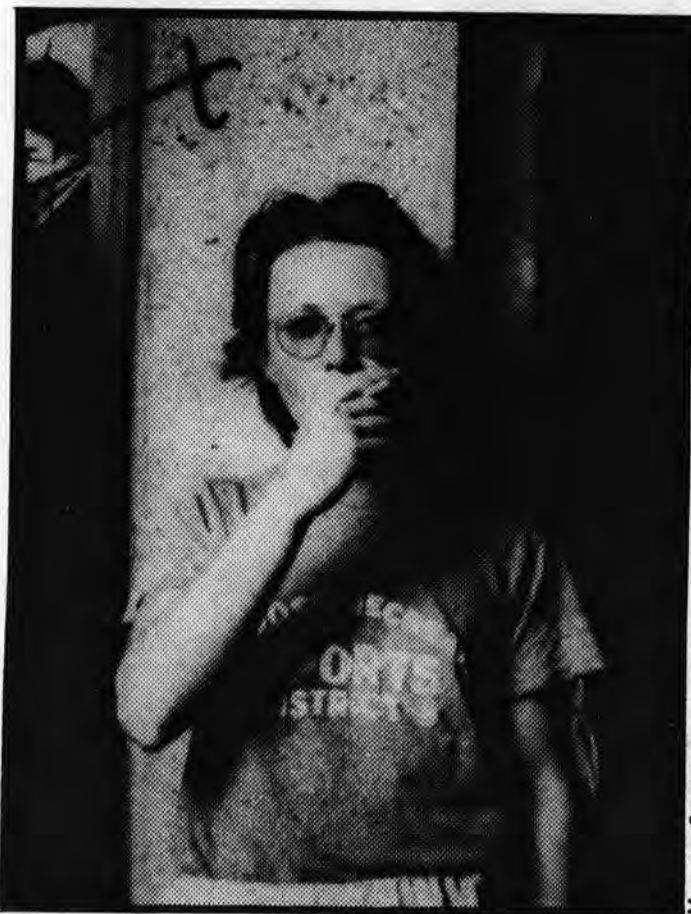
Although self-taught on congas and traps, June's original experience with Gila (Indonesian for "crazy") the Northwest's first women's jazz band, was enhanced under the tutelage of Obrador's Michael Olson. Gila was becoming well-known for a unique style of jazz as well as for its political attachment to women's communities in the Northwest. But there were the usual personality and goal conflicts that plague most groups, and when Gila disbanded, June and saxophone player Barbara Marino (now in L.A. with "Sugahh") looked for new blood in "Abraza," in hopes of continuing the heritage of women's jazz in the Northwest. Abraza focused on more danceable jazz which brought them more commercial appeal but, once again, personality conflicts and limited work opportunities soon took their toll on the band.

June spent the next year boning up on the traps. Her girlfriend got her the first set.

"It was just a kid's set," June remembers, "Catherine found it in the free box at a Seattle co-op."

She graduated to a real set of traps that a friend donated to June's drumming career. Meanwhile, she juggled two jobs in Olympia: peddling albums at Budget Tapes and Records and pushing cappuccinos at the Cafe Intermezzo next door. Tom Boyle, a co-worker at Budget, wanted to start a rhythm and blues band with himself on lead guitar. He solicited June to play drums, found a bass, keyboard and horn section, and dynamite vocalist Dennis Hastings, who had done some scat singing with Obrador, and named them The Harmonic Tremors.

Mount St. Helens was still quivering the night they played their first gig at Olympia's Rainbow Restaurant. The Rainbow didn't allow dancing and people were forced to boogaloo in their chairs in a town that had never experienced a decent dance band. The Tremors were immediately snatched up by clubs and taverns



Margaret Stratton

*"Being an artist is self-indulgent. People are dying all over the world and here we are drinking scotch and smoking dope and talking about our art."*

that had cabaret licenses, and soon everyone was shucking and jiving to classics like "Mustang Sally" and "Cold Sweat."

In the summer of '82 Tom left the band, taking the snappy lead plus the name with him. They tried regrouping under the name "The Extremors" and attempted an even funkier format. "But" June comments, "the absence of a musical definition as well as the conflicts in our musical interests made me realize that some of us were just too white to be playing black music."

In retrospect, June observes, "I was the only one in the band who seriously listened to disco and funk." If you remind her of the status that disco has among jazz and rock enthusiasts, she vehemently replies, "People who have no respect for it don't know what it is. Besides, disco is a white word. Black people don't trash it. They know it's been around for years."

June's disillusionment with both the Extremors and its off-shoot Neo-Bop was rooted precisely in this very issue of black culture.

"Although I love them dearly," June explains, "I didn't think these white men were in touch with the anger, the lives of black men, when they tried songs by Charles Mingus or Eric Dolphy. They were just playing the intellectual side. Neo-Bop, in contrast to Gila and Abraza, did not have the emotional attachment to the music that I needed."

Now with Noh Special Effects, June is involved again with a more political and emotional vent. "The emotional intensity of playing with women seems to make up for the competitiveness of playing with men...both can hinder the actual production of music, or become part of the creative process. But music is my first priority."

Contrary to what her friends and followers wish for her, June's idea of success is *not* appearing on a best-selling album or the David Letterman show. Success for June is to travel and bring her music to more people "without depending on other employment...I don't really expect to make a lot of money. If I had to have so much stuff that it cost 25 bucks to see me, who would see me? I wonder about putting art like that out of reach of common folks. Being an artist is a most luxurious form of existence. It's self-indulgent. People are dying all over the world and here we are drinking our scotch and smoking our dope and talking about our art."

Life isn't all that luxurious, of course, since June must juggle other employment in order to survive. As any struggling musician knows, this cuts into her time for music and personal relationships. Still, she feels fortunate to be a musician.

"Musicians probably have an easier time making it because people will always pay \$5 to hear music, but they won't pay to hear poetry or see art or buy a book they can have forever...I really want to identify with other artists who don't have real access to the media."

You can see June Hoffman with Noh Special Effects at May Day celebrations April 29 and 30 at the Warehouse, 1426 S. Jackson.

## Nonviolent Resistance: A \$38 Million Message

by Royale Landy

*"Before it is too late let us get rid of the evil new multiple-warhead nuclear missiles and return to a simpler time of single-warhead nuclear missiles."*

Tah-dah! Thus the illustrious former secretary of state, winner of the Nobel Peace Prize (also a nail-biter), Dr. Henry Kissinger pontificated at a recent college lecture in Salem, Massachusetts, on the "one missile/one warhead plan." Huh? Statements like that are enough to make everybody *run*, not walk, to see "Ghandi," Richard Attenborough's cinematic epic of the life of Mahatma Gandhi. This 3½-hour film spanning 55 years in Gandhi's life focuses mainly on Gandhi's efforts to create a unified India free of British rule through his political tactics of non-violence.

The film opens with Gandhi's assassination and funeral in 1948, then flashes back to the year 1893 when Gandhi first began formulating the principles of nonviolent resistance as a London-educated lawyer in Pretoria, South Africa, by instigating the burning of public passes required by law of Black and Indian citizens. Returning to India in 1914 Gandhi further developed his philosophy of nonviolence in staging strikes, sit-ins, peaceful occupation of property, demonstrations, fasts and vigils, which eventually led to the emancipation of India from British colonialism. Despite his success in freeing India from foreign occupation, religious conflicts persisted between Hindus and Moslems (Gandhi simplistically believed they could live together in a United India) and at age 79 Gandhi was shot by a Hindu fanatic.

Ben Kingsley's "twinkle-in-the-eye" ethereal portrayal of Gandhi is less a performance and more a mystical reincarnation of the Mahatma himself, who with his simplicity, wit and sense of mischief-

ousness was as charming in the courtrooms and jails as he was spinning cloth and tending his goats. Top-drawer performances were given by Martin Sheen, John Gielgud, Trevor Howard, John Mills, Edward Fox and Indian actress Rohini Hattangady as Gandhi's wife. Candice Bergen's embarrassingly anemic attempt to re-create the role of Margaret Bourke-White, *Life* magazine photographer, very nearly broke my concentration. Her inane, vacuous smile prompted me to expect at any moment that she would break out with a gallon of the Cie perfume that she hawks on television. Bergen's transparency as an actress shows through when she's stripped of all the Hollywood trappings.

A horrifying scene is the intense recreation of the Amritsar massacre and the subsequent chilling rebuke of General Dyer in front of an English court. Director Attenborough's camera never backs off an inch in showing us the horror on these men's faces over the slaughter of innocent Indian men, women and children.

Absent from John Briley's screenplay are insights into Gandhi's early childhood, his private/personal motivations and his views on women. Throughout the film we see women in typical stereotyped roles as wives, nurses and disciples. Except for one scene where Gandhi's wife speaks at an open air public gathering on the need to address women's oppression, we are not shown that Gandhi attempted (as he practiced in real life) to integrate women into political activities, that Gandhi held dialogues with prominent women Indian leaders and that he insisted when he spoke in public that an equal number of men and women present their views.

Mohandas Karamchand Gandhi, lovingly called "Bapu" (father) by his people, died as an ordinary citizen without wealth, property or significant titles leaving behind as his only worldly possessions his sandals, watch, glasses, spoons, bowls and a book of songs! One wonders what Gandhi's reaction would have been to the \$38 million spent on a film about his life. He probably would have hated it—go see the movie anyway; we all need a refresher course in civil disobedience.

## Sukay Brings the Andes to Seattle

by Rebecca Brown

Sukay is a four-person group that plays traditional folk music from the Andes and of the Incas. A standing room-only crowd at the Seattle Concert Theatre turned out to see them last March after a two-year absence from Seattle.

Even before the music started, the visual effects were gorgeous. Nearly 30 guitars, whistles and drums sat on stands at center stage. The Charango looks like a cross between a little guitar and a mandolin. Its rounded back is made from an armadillo shell. There were a number of different pipes: the sikus, made of several bamboo pipes held together with a crossbeam; the tarka, a single wood pipe; and the quena, an individual length of cane. (The latter used to be made from the femur bones of human beings.) Then the group abruptly walked onto the stage in their brightly colored clothes—black woven trousers and red tunics with embroidered designs.

The quartet entertained and educated by playing ancient music, "musica creoria" (produced by the blend of Spanish and native sounds after the 16th century), and contemporary songs. Band members were careful to state the musical heritage behind each song. For example, a number early in the program came from a Peruvian form, a sad love song followed by a happy-sounding dance-song. A song from Argentina discussed the issue of race between native and Spanish invaders. A piece called "Albraso" tied in the morning after a wedding day with the dawn of a period of festivals.

Fifteen to twenty years ago a huge revival of folk music started taking place in Bolivia, Ecuador and Peru. With their haunting, exciting re-creations of music from a great tradition, Sukay brings their native music to life again. Two albums are available from Genevieve Records, at 324-1878.