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The John Birch Society urged all of us in the 1950s, "to know our enemy." Today that advice is more appropriate than ever; it's just that the enemy has changed. At a time when the center of American politics is sliding to the Right and the Heritage Foundation and American Enterprise Institute have become established foundations, it is worth the time for all of us, citizens as well as activists and librarians, to glance at what lies just beyond: the Radical Right.

The Radical Right is every where, in cities, rural areas, and in all directions of the compass. White supremacy, Jew-baiting, paranoid conspiracy theories, even advocacy of murder: all turn up in the pages of the Radical Right.

Ideas and organizations such as these may be dealt with best through the exposure of such philosophies and beliefs in the free marketplace of ideas, where they may be scrutinized and seen for what they are. It is at our own risk if we ignore them. (CONTINUED ON PAGE 3)

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Bumbershoot or Bumbershit?

There's nothing particularly wrong with any one act or event at Bumbershoot—the 15th Annual Seattle Arts Festival. Each is, I'm sure, worthy of a hearing or viewing. What is wrong is the aggregate size and speed—235 acts plus assorted exhibits and crafts in four eleven-hour days. Those numbers may prevent any serious attempt to interpret what's going on as art. Rather, it becomes entertainment, live TV without the monitors: fifty minutes of the Philadelphia String Quartet, seventy-five minutes of Uncle Bonzai, twenty minutes of Peggy Platte, sixty minutes of Amiri Baraka, forty-five minutes of Deano the Clown. Under the banner of "something for everyone," everyone may end up with precious little. It's Seattle's special brand of "televisionization" of culture and art. Everything gets reduced to the time slot, the fragment, the bite of Seattle—never the meal. And after a few nibbles it all tastes the same, because everyone is eating so much so fast. The acts and events at Bumbershoot are not meant to be enjoyed, savored, thought about—there really isn't time for that—they are meant to be consumed. The result may be the same as anything that passes through the alimentary canal.

Ah, c'mon spoilsport, where's the harm? some artists get showcased, all get exposure; sponsors will get their advertising dollars returned in profits ("Miller High Life Main Stage"); crowds will return to their TVs chanting "Gee, that was fun"; One Reel will come out of the political slough smelling like a rhododendron; Seattle will be happy.

Well, maybe not all of Seattle. Maybe someone who thinks that the arts are important prisms of our response to the human condition will be upset at the commercialization, the reduction of the "arts" to entertaining festival (Bumbershoot is designed to make you

happy—is that the traditional function of the arts?). Maybe someone will feel a little co-opted by a city that puts on something like this, but can't feed, clothe and house the destitute, can't provide enough jobs, can't humanely treat the mentally ill, can't help the "streetwise," can't keep its own water clean, can't solve the social murder case that has taken so many women's lives in three years.

If we need a festival (isn't Opening Day, Bite of Seattle, Seafair, the Mariners, the Seahawks, the umpteen street fairs enough summer boosterism?), then why not a festival for the people who really could use one?—the have-nots, who, instead of having to live off the dregs of the greedy rich, could have some food and fun for at least one day in their miserably year. Seattle needs another self-congratulatory festival for the middle class like the homeless poor need another Martin Selig skyscraper. The \$16* admission to Bumbershoot isn't much, but it's enough to keep out the undesirables.

One counterargument may be: this criticism is a political mountain out of an entertainment molehill. That's true if we look at Bumbershoot in isolation. But the festival is a part of a cultural context that, when taken as a whole, points to billions of dollars spent on diversion and "recreation"—Roman circuses for the masses while we slip gradually toward economic and environmental (how many more Union Carbides and Harbor Islands do we need?) catastrophe and the last war. We must truly hate the world to love this hype so much.

There is nothing wrong, of course, with entertainment as such. We need it as much as food and sleep to restore our senses and sanity. But entertainment has various forms and functions. Bumbershoot is an example of one type—mass entertainment that passi-

vizes the audience through its size (mass psychology will dominate individual psychology), through rapid alternation of short fragments (the preferred technique of advertising and Sesame Street), and through the growing dependence on higher agencies to entertain us. To the televisionized mind Bumbershoot will seem normal and innocent.

Bumbershoot was a good idea when it began 15 years ago—a relatively low-key showcase for local talent. It was free to the public. And like most good ideas when conceived on a small scale, it became monstrous with growth. There is a point where increase in quantity turns into changes in quality: a showcase to develop locals becomes a "national Event." We may have already reached that point where the big names have take the spotlight from the locals.

Are there alternatives? Of course, with some imagination. Start by decentralizing: put minority culture in the white burbs, and white culture in the minority residential areas; put art for the rich in areas for the poor and vice versa; have some of those chic-chic eateries contribute something special to the soup kitchens; make it accessible to all of Seattle, even the unemployed teenagers. Get Seattle "arts" out from behind the walls and guarded entrances of the Seattle Center. Those walls are tearing this culture apart.

Then again, you could always just go with the flow. Maybe you'll win a trip to Tokyo courtesy of Thai Airways by playing—of course—the Bumbershoot Trivia Game. I think it's "free with the price of admission": the real costs are hard to calculate.

—Bruce Kochis

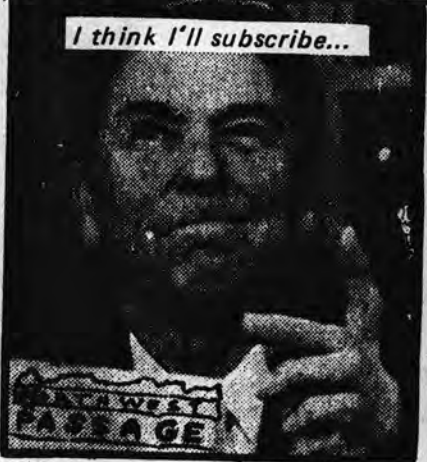
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Reading for Radicals: On the Right

The following articles are excerpted from New Pages: News & Reviews of the Progressive Book Trade, No. 9. P.O. Box 438, Grand Blanc, MI 48439.

American Opinion

1958. \$20. Robert Welch, Inc (395 Concord Ave., Belmont, MA 02178). Formed by the merger of *One Man's Opinion* and *Hubert Kreselch Comments*.

Any attempt to relate this periodical to the ideas published in the more extreme media of the Right is highly implausible. *American Opinion* mainly voices ideas held today by the right wing of the Republican party, and as such may be considered within the boundaries of mainstream America. The former editor, Robert Welch, was the founder of the John Birch Society, and *American Opinion* is the organization's periodical. One of the key issues where the magazine and Welch parted company with the more extreme Right centers around supposed Jewish involvement in political conspiracy. Persons who have left the John Birch Society because of disputes over this issue include Willis A. Carto, founder of Liberty Lobby; Tom Metzger, head of the White American Political Association; and Ben Klassen, publisher of *The White Man's Bible*.

The John Birch Society emphatically believes in a world-wide conspiracy of dominion. However, its main driving force is Communism not Zionism or racism, per se. Rather than grounding itself in religious or racist dogma, *American Opinion* concentrates its efforts on those political movements which threaten American freedom through an international conspiratorial network.

This periodical gives a good picture of the extreme Right in its more moderate form and defines the right hand border of mainstream American politics. It contains information useful to both sides of the political arena.

Liberty Bell

1973. \$25. Liberty Bell Publications (P.O. Box 21, Reedy, WV 25270).

Subtitled the "Voice of Thinking Americans," this 60-page monthly directs its efforts at printing any ideas which will benefit "Thinking People" anywhere. The bulk of the ideas expressed here are white supremacist and vehemently anti-Semitic in tone. Described by the Anti-defamation League as "perhaps the largest anti-Jewish propaganda mill in the United States," the periodical is distributed internationally and, along with *The New Order*, has been confiscated in West Germany where material of this nature is banned.

Despite the publication's attempts at portraying an objective position on issues, its basic theme of racism, fear and hatred comes through loud and clear. The magazine's appeal to the reader's emotions rather than intellect is apparent and easily discernible in its content and phrasing.

Similar in ideology to much of what is reviewed here, *Liberty Bell* gives the reader considerable exposure to the racial doctrines of the extreme Right with perhaps a somewhat less alarmist or reactionary flavor. It believes, as stated by the editor in each issue, that government is subject to "evolution, change or replacement, by the will of the people." This periodical offers a conduit for ideas, for "ultimately it is ideas which rule the world and determine both the content and structure of culture." Undeniably the ideas contained here are given little coverage elsewhere, and the magazine offers a glimpse of the extreme world view held by a distinctive and vocal segment of society.

The Klansman

1975? Invisible Empire, Knights of the Ku Klux Klan (P.O. Box 700, Denham Springs, LA 70726).

Sounding remarkably similar to the *NAAWP News*, this organ of the Klan holds as one of its primary mottos the phrase, "Racial purity is America's Security." The similarity between the two papers may be explained by the fact that David Duke, editor of *NAAWP News* was formerly the national director of the Knights of the Ku Klux Klan.

Articles which cover issues threatening "white people's civil rights" include the anti-Christian leanings of American history textbooks, due to their lack of coverage concerning religion in American history; the Communist influence on the Nuclear Freeze movement; and the Boy Scouts of America's failure to appeal a court decision regarding discrimination against homosexuals.

The Torch

\$15. Church of Jesus Christ (P.O. Box 373, Harrison, AR 72601; Subscription address: P.O. Box 88, Bass, AR 72612).

Subtitled *The National Voice of Christian Identity*, this publication differs from other white supremacist

papers in its espousal of religious rationale for its views. Stridently anti-Jewish and anti-black, the paper states, "The truth is that the modern day 'Jew' is an impostor. The true Bible Israelites are the White race who fulfill all the prophecies that God says about Israel." This belief is apparently the basis for the paper's arguments that the Russian Revolution was a Jewish Revolution, that Jews have a propensity for corruption of the white race, and that the Holocaust never occurred.

All these arguments are common threads running throughout the material covered in this article. This paper, as a voice for the Church of Jesus Christ, gives them a basis in faith. This faith decrees, "The White race are God's chosen people. Who ever curses the White race will be cursed by God." The paper is edited by Thom Arthur Robb, or Pastor Robb. According to the Anti-Defamation League of B'nai B'rith, Pastor Robb has appeared in the press as the national chaplain for the Ku Klux Klan. Robb's views, as voiced in a recent editorial in the paper, displays a belief in racial division as radical as any held by personalities associated with the extreme Right.

The New Order

1977. \$10. NSDAP-AO (P.O. Box 6414, Lincoln, NE 68506).

This paper states that it serves as a voice for the National Socialist Party of America and mobilizes support for the National Socialist underground movement in Germany. This support is needed, as the party is banned in Germany and recent legal action in Canada has halted the distribution of the paper. This action is viewed as a continuing saga of repression that the party faces as it attempts to spread its doctrine of white superiority in the US and

abroad.

Without a doubt this is one of the most extreme publications dealt with in this article. This paper unleashes a venomous diatribe against all non-whites and those social and political institutions which do not serve the interests of the white race. The views advanced in this paper make much of the media on the Right look quite innocuous. For example, whereas many of the racist organizations discussed here have praised the government of South Africa for its apartheid policies, *The New Order* carries a headline which reads, "South African Government—Race Traitors! Cowards!" The article condemns the government for being soft on blacks.

The paper spends little time giving drawn-out explanations of white superiority, as some of these publications are wont to do, instead devoting a good portion of its coverage to violent action perpetrated on Jews and blacks by fellow Nazis throughout the world. The recurrent presence of such stories, and the tone of commentary connected with them, is tantamount to advocacy of such action.

Unlike most of the media discussed in this article, this paper crosses the line between theory and action based on theory. The paper actively supports the use of violence as a means of attaining the goals of the Nationalist Socialist Party.

Other Right and radical Right publications reviewed in this article include: The American Sunbeam, Bulletin of the 15 TFPs, Crusade for a Christian, Calling Our Nation, The CDL Report, Christian Vanguard, The Citizen, Citizen Informer, Instauration, The Journal of Freedom, NAAWP News, The National Educator, National Vanguard, New Solidarity, NSV Report, Posse Noose Report, Seige, The Spotlight, White Patriot and White Power.

...and Off the Right

For those who are positively nauseated after having waded through this lengthy discourse on the Right, here is Hope, even some faith and charity. Here are people who are doing something about the Right today.

Anti-Defamation League

B'nai B'rith (823 United Nations Plaza, New York, NY 10017).

The ADL publishes various periodic reports on the racist and anti-semitic Right but is not concerned with some of the milder and more recent developments such as the New Right, and the Religious Right. **Hate Groups in America: A Record of Bigotry and Violence (1982)** is one of the most useful publications on understanding the Radical Right available, especially when used in conjunction with other ADL titles.

Appeal to Reason

1979. \$3. Movement Against Racism and the Klan (P.O. Box 11381, Birmingham, AL 35202).

In the forefront of the movement of combat racism and fascism, MARK is a leader. Published in a community that has known some of the worst racial violence of the twentieth century, this group has a strong grassroots base in the south. This is a strength for them and not a limitation, for their publication contains articles that describe the work of white mercenaries in Central America and the struggle for freedom in South Africa, thus bringing their readers a more complete and international perspective. The most important features in the pages of this title are the accounts of racist brutality that occur today around the country, for this is news that is either ignored or merely noted in the pages of most newspapers. These stories can shock the complacent with their tales of armed attacks on houses of blacks, crosses being burned on front lawns, of black men herded with cattle prods. *Appeal to Reason* is an important source for information from the front line.

The Data Center

Project of the Investigative Resource Center (464 19th St., Oakland, CA 94612).

The Data Center publishes a series of collections of reprinted articles about the New Right. These collections, especially their four-volume collection on the New Right, provide quite a complete selection of articles that have appeared about the New Right in a variety of sources including newspapers. The Center also offers customized research services on similar topics.

The Hammer

1983. \$5/individuals; \$15/institutions. Institute for Research and Education on Human Rights, Inc. (P.O.

Box 6001, Kansas City, MO 64110).

The vast majority of the publications that study the Right are interested in making connections between various groups, but few do as fine a job as *The Hammer*. As noted in its subtitle, the aim of the magazine is to provide "anti-racist, anti-fascist news and analysis," and it does this in a comprehensive fashion without some of the subject limitations of other titles cited here. Issue 8 contains accounts of anti-abortion violence, the murder of a black man by New York police, the new Populism, and Britain's National Front. This broad perspective contains all of the Radical Right and much of its milder forms, from the Identity Church to Richard Viguerie and the New Right. The publication of this useful periodical is only one of the activities of the Institute for Research and Education on Human Rights. The Institute conducts a wide array of public programming and is one of 65 members of the National Anti-Klan Network. The Network is composed of educational, religious and human rights organizations. *The Hammer* takes its name from the Maccabees (meaning hammer) who, during Biblical times, drove the invading Hellenists out and relieved the tyranny of oppression. In this action the Maccabees became a symbol of resistance for everyone.

The Public Eye

1977. \$8/individuals; \$15/institutions. The Public Eye Network (343 S. Dearborn St., no.918, Chicago, IL 60604)

Guided by Chip Berlet, a veteran of the alternative press, this magazine focuses on the role of the police as a force for domestic repression more than the other titles. The links between police and the Right offers one of the most immediately disturbing scenarios today and *Public Eye* is describing it.

Other publications worthy of attention include:

Against Racism. Anti-Racism Literature Project, Box 2902, Brooklyn, NY 11202.

Covert Action Information Bulletin \$15/ind., \$20 institution. Covert Action Publications, P.O. Box 50272, Washington, DC 20004.

Fight the Right Center for Constitutional Rights, 853 Broadway, New York, NY 10003.

Group Research Report, \$40. Group Research, Inc., 313 Colorado Bldg., 1341 G Street, NW, Washington, DC 20005.

Interchange Report, \$25. Interchange Resource Center, 1201 16th St., NW, no.405, Washington, DC 20036.

Klanwatch Intelligence Report, Klanwatch Project of the Southern Poverty Law Center, P.O. Box 548, Montgomery, AL 36101.

People for the American Way Quarterly, Citizens for Constitutional Concerns, Inc., 1424 16th St., NW no.601, Washington, DC 20036.

Shmate, P.O. Box 4228, Berkeley, CA 94704.

"Captives of Israel": A Response

Ed Mead's article "Captives of Israel" contains much that is true—including most of the appalling details about how the Palestinians in the Occupied Territories are treated by the Israeli occupiers. But unfortunately the article also contains so much propagandistic distortion and simplification that it makes grade B melodrama out of what is a major tragedy of our time.

There is not enough space to cover even the bare bones. But let me take up a few items which, together, form a pattern:

E.M.: "Anti-Semitism is a form of discrimination (social oppression) against the cultural and religious characteristics of the Jews." Well, yes—if that formulation covers centuries of consistent exclusion from the rights of citizenship, forced ghettoization, forced mass conversion, repeated forced expulsion and resettlement, pogroms, mass rape and mass murder—all culminating in the Nazis' systematic extermination of "inferior races" with 6 million Jews heading the list. Personally, I'd call it prolonged and systematic genocide. But...**E.M.:** "Being Jewish is not a nationality; it is a religion."—To call the Jews, worldwide, a nationality, clearly stretches the concept beyond reason. (But what is a nationality? See below.) The problem is that the proffered alternative "it is a religion" obviously does not cover the facts. By Mead's definition I am not a Jew. Some people in the Jewish Establishment may agree with that. But tell it to the Nazis! Of the roughly 200,000 Jews who lived in the Vienna of my childhood (around 1930) probably less than half were in any sense religious. Most were Socialists, many explicitly atheist; some had been baptized Catholic or Protestant for a couple of generations. Zionists were a small minority. None of this stopped us from being Jews in our own eyes—or the eyes of the Nazis, who gassed the vast majority of us: all who did not manage to escape.

On a much larger scale, in Poland, Lithuania, Western Russia, Rumania and the Ukraine, during the 19th and early 20th century, lived several (7-8?) million Jews, mostly in their own communities, with their own language—Yiddish—and their own culture. They also had their own mass Socialist party—the Bund—which was both against assimilation and anti-Zionist (as well as anti-religious). The Bund held that Eastern European Jews were a nationality with the right to self-determination in their home territory, like the other nationalities that made up the Russian and Austrian empires. Within the pre-revolution Russian Social Democratic Party they lost out to the Bolsheviks, whose definition of nationality—propounded by J.V. Djughashvili (Stalin) in 1913—deliberately excluded the Jews. After World War I the Bund continued as the main Jewish political party in Poland until the Nazi invasion.

(After the Hitler-Stalin pact and the division of Poland in 1939, the GPU [present name = KGB] seized and executed the Bund's two top leaders, Alter and Erlich.) The Warsaw Ghetto Uprising against the Nazis was led jointly by the anti-Zionist Socialists of the Bund and the Polish Workers Party (Communists), with the Zionist Socialists of HaShomer HaTzair. In the Holocaust the Nazis exterminated 6 million Jews, religious and irreligious, Zionist and anti-Zionist, Socialist and Capitalist, without much distinction—except that Zionists, with their nationalist ideology and plans for getting Jews out to Palestine, and who at times struck deals with the Nazis to accomplish their end, managed to save many of their followers, as well as others.

All of this doesn't even begin to cover the question of what is a Jew? (The most important omission: The Sephardim—the Jews of Middle Eastern origin, who by now make up 60% of Israel's Jewish population—are a whole separate story.) But it will have to do as a response to Mead's statement. Incidentally, does he think that all the "many progressive Jews" whom he praises for being "in the front line of the struggle against Zionism" are religious? If not, why does he call them "Jews"?

E.M.: "Zionism has been the principal thrust of the Jewish response to anti-Semitism." Before Hitler Zionists were clearly a minority among European Jews (among Sephardic Jews they hardly existed at all). Whatever one may think of Zionist ideology, it surely is not surprising that, under the horrifying impact of the Nazi Holocaust, the Zionist prescription for Jewish survival "through the establishment of a separate Jewish state" should have become "the principal thrust." Severe restrictions on Jewish immigration to the U.S. and other Allied countries after the war added to the thrust toward Palestine.

The tragedy of Israel/Palestine is this: Out of the Jewish people's desperate struggle for survival and freedom from oppression has grown a new injustice and new oppression. The rising tide of ultra-nationalism and fascism in Israel, the government's course of occupation and colonization of Palestinian land, is leading toward something very much like South African Apartheid—disastrous for Palestinians and Jews alike. It is not the first time in history that the oppressed, in changed circumstances, have turned into oppressors. Nor, I'm afraid, will it be the last time.

What is the solution? **E.M.:** "The political objective of the...PLO, which is the legitimate representative of the Palestinian people, is the establishment of a democratic secular republic in which Jews and non-Jews can live side by side in peace...The struggle of the Palestinians against the occupying power, the Zionist settler state of Israel,

takes the form of a national democratic revolution, and as such it comes into confrontation with reactionary Arab regimes and U.S. imperialism. This is because, as pointed out in *Line of March* No. 14, 'the political realities of the revolutionary struggle for power in the Middle East are such that no revolution will be able to succeed in wrenching a country out of the imperialist orbit and stabilizing its hold on power without substantial assistance from the Soviet Union and other socialist Countries'."

Does Mead really not know about the split in the PLO? That its majority leadership, under Arafat, is calling for peace negotiations with the government of Israel? That it is calling for the establishment of a separate sovereign Palestinian state in what are now the Occupied Territories, alongside Israel? That this stand is supported by the vast majority of Palestinians living under Israeli occupation and by a growing sector of the pro-peace Israeli Left? That such peace negotiations are bitterly opposed by an unholy alliance of the Israeli establishment (U.S. satellite) and the Syrian establishment (Soviet satellite), who both want to destroy the Palestinians as an independent people? That the latest massacre, this summer, of hundreds of Palestinian civilians and PLO guerrilla fighters in the Beirut refugee camps was, for a change, perpetrated not by the Israeli controlled Phalange but by the Syrian controlled Amal militia? That the imperialists, hard-liners and "rejectionists" on both sides are less interested in the welfare of the people living in the area—whether Palestinians or Israelis—than in their ideological and imperial power struggle?

Can anybody seriously think that, under present conditions of hatred and suspicion, a democratic secular state in which Jews and Palestinians can live together in peace as equals is a practical possibility? Look at Lebanon and the relations between the religious/ethnic groups—Arabs all—there. What *may be* possible now is a measure of peace and the realization of self-determination for the Palestinian people in a sovereign homeland of their own.

Later, with the disappearance of oppression and the growth of peaceful relations, a joint commonwealth may become a real possibility. I, for one, sincerely hope so. Jews and Palestinians have much in common—ethnically, culturally, and in the historical experience of homelessness. But for now, to advocate a unified secular state is to advocate continued warfare and slaughter of both peoples.

—Paul Zisell

for Kadima/New Jewish Agenda and International Jewish Peace Union



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KENYA: Women's Conference Ends

Three thousand official delegates and 11,000 observers and participants closed the United Nations Women's conference held in Nairobi, Kenya, between July 10 and 26. The gathering attracted women from California to Afghanistan to cap off the official U.N. Decade for Women with an agenda for the future. The US delegation was headed by the daughter of Ronald Reagan, Maureen, and (as far as this writer has been able to learn) was the only one that included a male representative. He addressed the conference pressing the line that women should limit their activities to the most narrow definition of women's issues. Maureen Reagan expressed the same viewpoint.

The US delegation then set about dividing the conference on the issue of voting procedure to be used in the adoption of resolutions of concern to women. The US wanted all resolutions to be adopted by consensus, which would enable them to block positions taken on questions they decried as too political. The developing countries, which constituted the largest voting block, sought only a majority vote. The agreement reached allowed the US to save face: consensus would be sought, but the individual resolutions would be put to a vote. A majority vote on resolutions will guarantee adoption.

The conflict was put on a material basis when Black women from South Africa held a workshop on the impact of apartheid on South African women. The workshop was filled to overflowing while a hundred more women stood outside waiting to get in. The chairs were finally removed and room made for everyone. The atmosphere was one of solidarity and sharing, and a position was adopted denouncing the apartheid regime.



Ernesta Ballard, a founder member of the Philadelphia National Foundation for Women, said she was bewildered by an incident that happened to her 18-year-old granddaughter: "She was at a table where literature was being distributed and asked two women where they were from. 'We're Palestinian,' they replied. 'And where are you from?' When she said she was an American, they turned their backs on her and walked away." The problems of women in the Arab territories occupied by Israel was one of the issues the US delegation tried to block, calling it divisive.

Critics accuse the US of trying to dictate the conference's agenda to avoid adoption of policies contrary to the Reagan administration. According to press reports, it appears as if Third World and East Bloc delegates will in fact be able to address many of the root economic problems of women, despite US efforts to obstruct progress in these areas. Indeed, the United States delegation is finding itself having to go along with more radical measures—such as voting to denounce apartheid—or finding itself increasingly isolated from the world's body of women.

Source: Associated Press

—Ed Mead

PHILIPPINES

In light of the strategic military importance of US military bases in the Philippines and the increasing instability of the Marcos regime, the US has increased its efforts to ease the dictator out of office before the Philippine left gains too much strength.

Marcos has not been as cooperative as the US would like, however. He is still playing coy over CIA Director William Casey's suggestion that presidential elections be moved up to 1986. And Washington seems to be preparing for other options as well. Special operations units have been deployed to Clark Air Force Base and Subic Naval Base, bringing with them a number of aircraft designed for unconventional warfare purposes. At the same time, Manila is reportedly crawling with CIA agents.

Washington has also expressed great interest in the military reform movement which has attracted 70% of the Philippine armed forces' officer corps—an ideal base if one is forced to contemplate a coup.

Meanwhile, CIA favorite Jose Concepcion recently visited Washington. Concepcion heads the National Movement for Free Elections (NAMFREL), established by the CIA in the 50s to insure voter turnout for "My Guy" Magsaysay.

In the Davao provinces of Mindanao, Concepcion is cooperating with the local military leader to insure civilian cooperation in counter-insurgency matters. He spoke in Washington of forming Peace and Order Councils on the barrio and national levels in an effort to lure the population away from the revolutionary New People's Army.

On the whole, it appears that the US is not only getting increasingly edgy about the polarization of Philippine society, but ready to do just about anything to protect its interests. Washington's preference is for eliminating Marcos and his equally unsatisfactory wife Imelda from the political scene, but the need remains for cooperation from the aging dictator in some kind of election to bring to power the shrinking pro-US element in the growing anti-Marcos opposition. But the energetic military reform movement, the new presence of the CIA and the continued presence of the US military mean that over the last few months the Reagan administration has definitely expanded its options.

—Nancy Rocamora
Oakland, CA

Breaking Ground at Hanford

Forty years after plutonium destroyed Nagasaki, the producer of that deadly radioactivity was shaken by a different kind of power—that of protest; and for the first time at the Hanford Nuclear Reservation, civil disobedience.

On August 9, fifteen demonstrators, most from the Seattle Non-violent Action Group (SNAG), blockaded the road leading to Hanford's PUREX (Plutonium Uranium Extraction) plant. Carrying signs reading, "work for peace, not war," protesters blocked several vehicles before security rerouted traffic.

The action was planned despite apprehension of a hostile atmosphere, and a warning "not to come" from Jim Stoffels, a Hanford physicist and local peace group leader, who feared violent reaction from townfolk in the neighboring Tri-Cities.

Actually, as events unfolded, local pockets of support emerged. Twenty people attended the rally at the Richland federal building, (a good crowd for that town). Our peace

camp attracted about forty people. Partly as a result of our leafletting, former Hanford employees approached us with tales of contamination and DOE threats to remain silent. As we stood blocking traffic, three teenage men from Richland joined us in their first act of civil disobedience. Throughout our stay, a handful of Tri-Cities peace activists gave us moral support, information on Hanford, and help with the media.

The extensive media coverage was a surprise. The upcoming SNAG blockade made the front page of the *Tri-Cities Herald* nearly two weeks before the action, after which every event was thoroughly covered by local radio, TV and newspapers.

Risk-taking also paid off in jail. Nine of us refused to identify ourselves or eat until released with no obligation to return. The court ran overtime in order to release protesters, giving us only one day in jail.

Although fear is justified and undeniably a part of civil disobedience, especially groundbreaking actions, it's important not to let it paralyze people. We took risks at Hanford and found support and strength we couldn't have known otherwise.

—Lillian Ford & Greg Vinson
members of SNAG

Gay Community Social Services Grant Applications Due

Gay Community Social Services, a tax-exempt nonprofit organization, has announced its fall funding cycle, during which funds will be awarded to support projects that serve lesbians and/or gay men. In its last cycle, for the approximately \$1500 available, GCSS received requests for \$10,000. Spring Cycle grants were awarded to the Women's Funding Alliance, the Health Information Network, Seattle Counseling Service and the Metropolitan Community Church.

Deadline for the Fall Cycle is September 15. GCSS also encourages tax-exempt donations if you're interested in supporting its program of community assistance. GCSS, P.O. Box 22228, Seattle, WA 98122.

Do You Know Where Your Vote Is?

Gosh, here it is—election time again—and who the heck should I vote for? you're probably wondering to yourself. Well, the *NWP* wouldn't presume to tell you that, but we can pass on some interesting info on a few candy-dates:

Seattle Gay News editor George Bakan has come out in favor of incumbent Randy Revelle for King County Exec (*SGN*, 8/16/85, p.3). Of opposing democrat Jim Wright, Bakan notes that Port Commissioner Wright lists Dennis Falk as a campaign supporter. Remember him? One of the initiators of Proposition 13 to repeal human rights protection for lesbians and gays in Seattle a few years back. Jim Wright should have a Mr. Yuk sticker plastered on his face. Of opposing republican Tim Hill, Bakan notes that Hill supported Prop 13 while on Seattle City Council in 1978. Need we say more?

Another important decision for you voters this fall is the mayoral race. I found it interesting that of eight democratic districts in Seattle, five endorsed Royer and three abstained from endorsing either Royer or Rice. The three abstaining districts were Haller Lake (1st), Rainer Valley/Mt. Baker (37th) and Capitol Hill/Central Area (43rd)—

the latter two definitely Rice's constituents. I'm not sure what this means—perhaps the democratic machine is barely white-controlled in predominantly black districts? Or is Rice unloved in his own neighborhoods? Well, you'll just have to decide at the polls. Have fun!

—Kris Fulsas, NWP

Bioethics Symposium in Pullman This Month

On September 15-17, "Bio-85: Decisions on the Engineering of Human Life" will take place at WSU in Pullman. Eighteen speakers from fields of medicine, law and the humanities will be interspersed with discussion sessions free and open to the public. Topics to be covered include genetic information, the province of various parties involved in medical decisions, and the concepts of wrongful birth and wrongful life. The symposium is sponsored by several WSU organizations (faculty, student and affiliated groups), as well as the GTE Lectureship Foundation. For more info write WSU Office of Student Activities and Recreation, Compton Union Bldg., Pullman, WA 99164-7204; or call coordinator Allan Kachelmeier at (509)335-9666.



Anti-Porn Demo in New Orleans

On July 20, during N.O.W.'s national convention in New Orleans, more than 100 demonstrators marched along infamous Bourbon Street to protest pornography: porno in general, porno in their neighborhoods, and porno's effects on the women who live near the sex-industry streets. According to the FBI, New Orleans has the second highest rate of reported rape in the US, yet the city has only one rape and sexual assault crisis center. Believing that many of these sexual assaults are committed by men who have just patronized the French Quarter's sex industry (which has more police protection than surrounding neighborhoods), local activists charge that it is the women in surrounding neighborhoods who should be protected. Said one organizer, "It's a local terror issue."

During the NOW convention, a workshop on pornography solidified relationships with local organizers that led to the Bourbon Street March. The ad hoc coalition of the local office of ACORN (Association of Community Organizations for Reform Now), New Orleans Local 100 of SEIU (Service Employees International Union), and the NOW Feminist Solidarity Anti-Pornography Caucus issued a statement in conjunction with the demonstration: "The tourist industry in New Orleans exists on the backs of women who are raped and exploited in and through pornography."

All That Russkij Jazz

by Bruce Kochis

Jazzman is fun and funny and serious. A musical comedy fictionalizing aspects of the history of jazz in the Soviet Union (hardly a laugh-a-minute topic), this movie celebrates and criticizes. It is the mixing of contraries, the availability of levels, that make this a film to see, and sets it apart from the majority of Hollywood schlock.

A rag-tag pick-up group (Kostja on keyboards and determination, Stefan on banjo and cynicism, Georgij on percussion and child-like innocence, Ivan on sax and sadness) in search of a gig-ski at the gray daybreak of Soviet jazz (the movie begins in 1928).

The time is important: the '20s in the Soviet Union were a period of intense and brilliant artistic creativity hardly matched by any decade in any culture. Theory was practice and practice theory, and most of it was in the streets. Art was in perpetual revolution; for some like Majakovskij art was revolution. Then the '30s crunch: harnessing the propagandistic function of art to the locomotive of the state. Thousands were dragged to death by the mad brutality of Stalin and their own blindness. Like the "good Ger-

mans" of the '30s, or the "good Americans" of the '50s or '80s, the Russians of the '20s didn't see it coming (or didn't want to). At one point in *Jazzman* the troupe is being warmly greeted by the Association of Proletarian Musicians—a bureaucrat emerges and informs his boss that he's just completed the denunciation of the Serapion Brothers; the dialogue then moves to happier topics like food coupons and housing. The Serapion Brothers were a loose group of about a dozen writers whom Trotsky dubbed "fellow travelers." Brilliant prose writers, they were harassed into silence, exile or the camps and death. Our jazzmen miss the significance of this throw-away line, as did many others in the late '20s.

The Russian title of the movie is *My iz dzhaza*, which translates as "We are from jazz." The significance is that the "we" refers not only to the band, but also to the culture as a whole. The "jazz" is symbolic of the spontaneously creative, the freedom of the artistic, and the ideology in which it lives. What Russians have known since Vladimir baptized the nation without their permission, and Americans try so

hard to deny, is that art is always political because it exists only in specific historical times, specific public places. Art is a social fact, not a private affair. At one point the group walks down the street and passes a propaganda poster (was it done by Majakovskij for Agit-prop?): "What have you done for the Air Force?" The irony is intentional and fascinating.

Jazzman is a nice rejoinder to that piece of Hollywood nonsense, *Moscow on the Hudson*, in which Robin Williams morks his way into our hearts through crass, anti-Soviet propaganda—long lines in the snow to get toilet paper, versus Bloomingdale's—gimme a break. Soviet-Russian culture is not based on consumerism. It never has been, and doesn't particularly want to be. That governmental powers are repressive is true; but they have been since the czars.

What is amazing is the resilience

and determination of artists throughout Russian history. That perseverance is a much more important key to Soviet Russian culture than the availability of western jeans or polluting automobiles and TVs. That's what *Jazzman* is really about. As Serge Schmemmann noted in a *New York Times* review of this movie: "Beyond the fascinating details of the perseverance of jazz lies a fundamental fact, that for all its extensive effort and propaganda, the Soviet state has been singularly ineffective in imposing a uniform culture or molding popular tastes." Soviet TV may be bad, but at least it's ineffective.

Jazzman mixes the funny and the serious, the political and personal, history and fiction, and does justice to all. It had a short run at the Grand Illusion Theater last month. If and when it returns to Seattle, learn and enjoy.



Books in Brief

by Kris Fulsaa

There are many small publishing companies that offer books not easily found elsewhere. One good example is **Readers International** (Book Order Dept., P.O. Drawer E, Columbia, LA 71418), a sort of book-of-the-month club for radicals. A year's subscription of \$42 buys you six hardcover books; the only drawback is that the books are in a preselected series, so you either take the whole series or buy individual titles at nearly double the series price. But all the books in a series are sure to prove interesting, since RI is "committed to conserving endangered literature": all titles were initially banned or censored in their country of origin. In addition, titles are at least as recent as the last 10 years, and are new to readers in the US, though some have been acclaimed in European editions.

Though all of the novels published by RI have, according to *In These Times*, "a concern for human rights, more striking is the richness of their diversity, both in style and content." RI claims its subscribers are helping to beat the world's censors by supporting the writers and their families at home and in exile; by financing English translations of important new literary works from around the world; and by funding the printing and binding of banned literature that will last for years,

enabling RI to distribute these works to libraries and schools as well as individuals.

RI's 1984-85 series consisted of: *To Bury Our Fathers* by Sergio Ramirez (Nicaragua, 1985); *A Cadre School Life* by Yang Jiang (People's Republic of China, 1984); *A Ride on the Whirlwind* by Siphon Sepamla (South Africa, 1984); *My Merry Mornings* by Ivan Klima (Czechoslovakia, 1985); *I Dreamt the Snow Was Burning* by Antonio Skarmeta (Chile, 1985); and *Najram Below Zero* by Yahya Yakhuf (North Yemen, 1985).

"Investing in Poverty: The Third World and the West" is the title of the current book list of the **Institute for Policy Studies** (1901 Q St. NW, Washington, DC 20009). Several of the publications address "crops and robbers—the real reasons for world hunger." Another category is "banking on poverty," books and essays on transnational corporations. Not all of the titles are published by IPS; some they just distribute through their catalog. A few on the current list:

Ill Fares the Land by Susan George (IPS: 1984, \$5.95)—essays on food, hunger and power; George's thesis is that the manipulation of scholarship,

culture and ideology is not peripheral to, but at the center of our growing global food crisis.

Missing by Ariel Dorfman (Amnesty International: no date listed, \$2)—a collection of poetry by Chilean exile Dorfman who eloquently pleads for an end to "man's inhumanity to man."

Global Reach by Richard J. Barnet and Ronald Muller (Simon & Schuster: 1974, \$10.95)—subtitled "The Power of the Multinational Corporations"; discusses the end of the nation-state, economic imperialism, and changes in employment patterns and the standard of living under the domination of the global oligopolists.

The Transnational Corporation (IPS: 1982, \$5)—a collection of reprints, including the summary essay "The Transnational Economy" by Frederick Clairmonte and John Cavanagh; an overview of TNC development since WWII with analyses of corporate control in agricultural, mineral and industrial sectors of the world economy.

A new quarterly newsletter has just been started up by **Third World Resources** (464 19th St., Oakland, CA 94612), an affiliate of the Investigative Resource Center (Data Center). Edited by Mary Heffron and Tom

Fenton, *Third World Resources* (TWR: 1985, \$25/two-year subscription) premiered with a Spring 1985 12-page issue chock-full of useful info. Each issue is to contain annotated descriptions of several national and international organizations as well as books, periodicals, pamphlets and articles, and audiovisuals on a wide range of Third World regions and issues. Each issue is also to contain a four-page centerspread pull-out featuring a single region or topic: the inaugural issue's centerspread featured Asia and the Pacific. Future centerspreads will cover Latin America and the Caribbean (summer 1985), women (fall 1985) and food, hunger and agrribiz (winter 1985).

The editors/publishers plan to expand *Third World Resources* to 16 pages, and to run an Organization Directory classified ad section as well as display advertising. The first issue is a very dense publication—only a couple of graphics amidst list after list after list. But the information is so well organized, and so cleanly produced, that readers are sure to appreciate its usefulness without even missing the artsy-fartsy touches so common to small newsletters. Another plus for TWR: they have an accessible computerized data base, and plan to publish a 12-volume set of paperback resource directories during 1986-88.

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RECON'S SUMMER ISSUE includes: Disrupting Great Lakes Naval Base, Largest Pentagon budget since WW II, Michigan Students Oppose Military R&D, Reagan's Arms-Sales Cornucopia, and much more. Send \$10/year (4 issues) to RECON, P.O. BOX 14602, Philadelphia, PA 19134.

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I'M A 24-YEAR-OLD GAY white male, looking for companionship, correspondence and possibly visits, from a masculine gay male (race not important), who would like to meet a fairly good looking, clean, gay "feminine" male, who enjoys swimming, light weight lifting (to keep trim), and reading, receiving & writing letters. All letters will receive my letter and photo in return. Jon F. Vollmar, 177-067, P.O. BOX 45699, Lucasville, OH 45699-0001.

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WASHINGTON STATE VIETNAM VETS who want to go to college can attend at reduced rates. State law limits the amount of tuition payable by Vietnam veterans at state colleges and universities to rates paid on October 1, 1977. For more info: call 753-5586.

A FREE 2-PART WORKSHOP on financial planning will be offered Wednesdays, Sept. 19 and Sept. 25, from 7-9 pm, at the UW Women's Information Center. The workshop will cover investments and tax planning, as well as prioritizing financial objectives. Call 545-1090 for registration information.



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calendar

SATURDAY - 31 - AUGUST

Rally and Picnic on 5th Anniversary of Gdansk Accords (when Polish gov't agreed to Solidarity's right to exist). Speakers, literature, buy Polish food or bring picnic lunch. Sponsored by Polish Home Association and other Polish ethnic groups in WA and BC. Peace Arch Park on US-Canadian border at Blaine. 12 noon (carpool leaves Polish Home Hall, 1714 16th Ave. near E. Madison St., Seattle, at 8:30 am). FREE. 322-3020 (Seattle).

MONDAY - 3 - SEPTEMBER

Assemble to Welcome the Escalating Preparation for World War III. Sponsored by "the Official White Train Welcoming Committee." Comms, punks, anarchists, youth, anti-nuclear protesters and NBAU (No Business As Usual) malcontents of any kind will not be allowed. Bumbershoot Miller High Life Mainstage (before X and Nina Hagen) at Seattle Center. 6:30 pm. FREE (Bumbershoot admission \$4/\$3 advance).

THURSDAY - 6 - SEPTEMBER

Jane Addam's Birthday Celebration and Potluck - With Nancy Sloat, Asst. Editor of "The Jane Addams Papers". Sponsored by Women's International League for Peace and Freedom. University Friends Meeting 4001 9th NE. 6-9pm. \$2 with salad, main dish or dessert, \$5 without. Bev Taylor 771-9311

FRIDAY - 6 - SEPTEMBER

Peter Olson, Witness for Peace Member will talk about his experiences in Nicaragua. Sponsored by the Bread and Roses Catholic Workers House, Olympia. Tentative date, call for more info 754-4085 (Olympia)

Nuclear Train Vigil to protest Trident submarine; sponsored by Edmonds Agape Community. Meets first Friday each month. Main Street and railroad tracks near ferry dock, Edmonds. 5 to 6 pm. FREE. 542-3212 (weekdays).

Here Today First Anniversary Party and group show opening party, with music by The Entropics. Pierrot/Art in Frames, 1316 E. Pine St., Seattle. 6 to 10 pm. FREE (refreshments by donation). 328-3563 (gallery) or 526-8158 (home). Gallery show through Sept. 30, noon-6pm Tues-Sat. **Report on New Jewish Agenda (NJA) Nat'l Convention**, preceded by potluck dinner (please bring dairy or vegetarian dishes) and short Sabbath service. Sponsored by Kadima/NJA. 418 31st Ave. (bus 3), Seattle. 7 pm. FREE. 329-9139.

SATURDAY - 7 - SEPTEMBER

"Presente": exposes links between Rev. Sun Myung Moon's Unification Church and right-wing elements of various Latin American countries. KCTS-9. 12:30 to 1 pm.

Jazz singer Jay Clayton performs, at Wild Rose, 1021 E. Pike St., Seattle. 9 pm. \$3. 324-9210.

Benefit for Meares Island, BC: "Earthworks," Martita Goshen's dance company, dedicates two works to "the preservation of Meares Island and other endangered 'spirits'." Sponsored by Lincoln Arts Council. Washington Hall Performance Gallery, 153 14th, Seattle. 8 pm. \$7.50. 329-1804/448-ARTS.

SUNDAY - 8 - SEPTEMBER

Film: "Not a Love Story" - An inquiry into pornography produced by the National Film Board of Canada. Film consists of pornographic images available in North America as well as interviews with feminists, researchers and those that earn a living in pornography. Addresses pornography in the context of what it means for women; X rated. Sponsored by Center for the Prevention of Sexual and Domestic Violence. Community Service Center for the Deaf and Hard of Hearing 1609 19th Ave. 7pm. \$3 Donation; Handicap accessible, sign language interpreter provided. Rev. Marie M. Fortune 634-1903

MONDAY - 9 - SEPTEMBER

Dine elders speak in Seattle, on the Big Mountain relocation resistance; sponsored by Conference of Christian Feminist Ministers. Wallingford Methodist Church, 2115 N. 42nd. 7:30 pm. 324-6913.

TUESDAY - 10 - SEPTEMBER

"Arms Competition and Ideological Perspective" - Public talk sponsored by Computer Professionals for Social Responsibility. University Friends Meeting 4001 9th NE. 7:30pm. Free. Doug 783-0145

WEDNESDAY - 11 - SEPTEMBER

Picket Line Against the Military Junta in Chile, on 12th anniversary of military coup to prevent repression and to demand return to democracy in Chile. Sponsored by Chileans for Democracy Committee. Outside the Chilean Consulate, 1000 1st Ave. (between Pike and Union), Seattle. 5 pm. 789-5813.

Dine elders speak; sponsored by Metropolitan Community Church. Capitol Hill Methodist Church, 128 16th E., Seattle. 7 pm. 325-2421.

THURSDAY - 12 - SEPTEMBER

Conference on Senior Citizens' Concerns, with speaker Eric Shulman of National Council of Senior Citizens; sponsored by Puget Sound Council of Senior Citizens. Rainier Room, Seattle Center. 11 am to 4 pm. \$5. 343-9646.

"Pledge of Resistance" Signing Ceremony. Members of the National caravan of Salvadorans for Peace and Justice in Central America speak, as well as local community leaders. Sponsored by Seattle Pledge of Resistance Committee. US Courthouse, Fifth Ave. (between Spring and Madison streets), Seattle. 4:30 to 6 pm. 789-5565.

FRIDAY - 13 - SEPTEMBER

Conference on Senior Citizens continues, with speaker Mike Lowry (US Rep.). See Sept. 12. 8 am to 4 pm.

Washington Fair Share's 2nd Annual Awards Banquet, with speaker David Barrett, former premier of British Columbia and a leader of the New Democratic Party (Canada's mass socialist party), on the topic of national health care. Immaculate Conception Church Social Hall, 800 18th Ave., Seattle. 6 pm social hour w/ no-host bar; 7 pm dinner. \$10. 325-2665.

Water For Life Cruise, sponsored by Greenpeace; dinner and music by Scott Cossu and his jazz quintet. 7:30 pm. 632-4326.

Seminar on goal-setting, planning and decision making for community organizations; sponsored by Phinney Neighborhood Ass'n. Register by Sept. 6. Rm. 3, Phinney Neighborhood Ctr., 6532 Phinney N., Seattle. 9 am to 4 pm. \$20. 783-2246.

SATURDAY - 14 - SEPTEMBER

"Can You Kill?" Conscience in Today's World: Protecting individual rights of conscientious objectors to military service. Workshops for attorneys, high school personnel, draft counselors and others. Speaker Jon Landau of Central Committee for Conscientious Objectors of San Francisco. Sponsored by Draft Counseling Centers in Tacoma, Seattle and Thurston County. Hillside Church, 2508 S. 39th, Tacoma. 8:30 am to 4 pm. \$5 (includes soup - bring sack lunch). 475-2388 (Tacoma), 789-2751 (Seattle), or 491-9093 (Lacey).

Sassy Fris, all-women's band, combines blues, funk, jazz and ethnic sounds at the Wild Rose. See Sept. 7.

Soundwork concert: Michael Harrison, on the harmonic piano (tuned in just intonation rather than tempered tuning). Nippon Kan Theatre, 628 S. Washington, Seattle. 8 pm. \$5. 323-5100.

SUNDAY - 15 - SEPTEMBER

Training Workshop for Military Counselors. To help servicepersons deal with the military justice system or obtain discharge for reasons of conscience. Presented by Jon Landau; sponsored by Draft Counseling Centers in Tacoma, Seattle and Thurston County. Hillside Church, Tacoma. 1 to 4 pm. \$15. See Sept. 14.

Seattle Women's Ensemble sings of peace, threat, Central America, women's issues, for 1/2 hour, preceded by fingerfood potluck, followed by program; sponsored by Seattle Chapter of Fellowship of Reconciliation (FOR). Woodland Park Presbyterian Church, 225 N. 70th, (bus 5), Seattle. 5 to 8 pm. FREE. 789-5565.

ALL WIMMIN INVITED!! A wimmin-produced benefit for and by Through The Looking Glass, a 10-year-old Seattle-based newsletter and support network for incarcerated wimmin. Food, art, video, live music and more. Wild Rose, 1021 E. Pike St., Seattle. 9 am to noon. \$4-\$6 sliding scale. For childcare, call by Sept. 13. 723-2069 (Leah).

MONDAY - 16 - SEPTEMBER

Rosh Ha'shanah, Jewish New Year 5746; service sponsored by Kadima/New Jewish Agenda. University Unitarian Church, 6556 35th Ave. NE (bus 705), Seattle. 7:30 pm. \$2 love offering, childcare provided. 329-9139

Israeli scholar, president of the Israeli Society for Human Rights, survivor of Bergen Belsen concentration camp and professor at Hebrew University in Jerusalem, also author specializing in Israel's role in arms sales to Latin America and South Africa. Sponsored by Palestine Human Rights Campaign and Arab Anti-Discrimination Committee. HUB Auditorium, UW campus, Seattle. 7:30 pm. FREE. 633-3298.

TUESDAY - 17 - SEPTEMBER

"The Situation in Nicaragua and the Pledge of Resistance": Nan McMurry reports on her trip to Nicaragua with Witness for Peace, at a Seattle Chapter of National Organization for Women (NOW) meeting. NOW office, 701 NE Northlake Way (near University Bridge), Seattle. 7:30 pm. FREE. 632-8547 or 789-5565.

WEDNESDAY - 18 - SEPTEMBER

Southend Low-Income Clinic Tour, of existing low-income medical facilities in south Seattle; demonstrates need for a combined, updated facility, a current campaign of the South End Seattle Community Organization (SESCO). Rainier Vista Community Center, Martin Luther King Jr. Way S. and S. Tamarack, Seattle. 7:30 pm. 722-0075.

THURSDAY - 19 - SEPTEMBER

Report from Nairobi, from a panel of women who were there; sponsored by UN Assoc. and others. Downtown Auditorium, Seattle Public Library. 7 pm. 632-2078.

SATURDAY - 21 - SEPTEMBER

Gray Panthers Election Meeting: friends, members, new people welcome. Wallingford Senior Center, 4649 Sunnyside Ave. N., Seattle. 10 am to noon. 523-6865.

Pena Chilena to celebrate "Las Fiestas Patrias" (Chilean Independence from Spain). Traditional Chilean food (6 to 11 pm), Cultural presentation (7 to 9:30 pm), including "Violeta Parra Chilean Dance Group," music by Almandina and three other groups. Dance to salsa and cumbia music by Babalu (9:45 pm to 1 am). Sponsored by Chileans for Democracy Committee. Greenwood Senior Center, 525 N. 85th (bus 48, 5), Seattle. 6 pm to 1 am. \$4 (food extra). 789-5813.

Another Cultural Event for Urban Nomads: a progressive variety show sponsored by Here Today (art gallery). 913 E. Pine St., Seattle. 8:30 pm. \$3 suggested donation. 767-5732.

Dorian Group's state board meets in Ellensburg Sept. 21-22. 322-1501.

SUNDAY - 23 - SEPTEMBER

Community Forum on Pornography, will include presentations by diverse group of local feminists. Second in fall series planned by local feminists working against pornography. Community Service Center for the Deaf and Hard of Hearing, 1609 19th Ave. (south of Madison), Seattle. 7 pm. FREE. Wheelchair accessible/sign language interpreted. 545-1090 days, 524-6499 eves.

Construct a Model Salvadoran Village, sponsored by Seattle Pledge of Resistance; volunteers needed. Federal Bldg., Second Ave. (between Madison and Marion), Seattle. Late afternoon. 789-5565.

MONDAY - 23 - SEPTEMBER

Model of a Salvadoran Village, with educational presentations and actions; sponsored by Seattle Pledge of Resistance. See Sept. 22.

TUESDAY - 24 - SEPTEMBER

Model of a Salvadoran Village: 24-hour demonstration continues. See Sept. 22-23.

Housing People With AIDS: forum with Richard Dunn, director of Gay Men's Health Clinic in NYC; sponsored by the Dorian Group. Columbia Park, 315 Second S., 98104. \$5/\$15 includes dinner (FREE to members of the Dorian Group). 6:30 pm cocktail hour; 7:30 pm dinner; 8 pm program. 322-1501.

Physicians for Social Responsibility Annual Membership Dinner, featuring four Soviet physicians on US tour; advanced registration required. Dome Rm, Arctic Bldg, Third & Cherry, Seattle. 7:30 pm. Donation is requested. 632-9246.

WEDNESDAY - 25 - SEPTEMBER

Forum for a Democratic Chile, with speakers Rogelio Berrío on human rights; Nancy Rising on the church and Chilean women in the resistance movement; Roger Yockey on US internationalism; Gerardo Lopez on the current situation; sponsored by Chileans for Democracy Committee. Pigott Auditorium, Seattle University, 12th Ave., Seattle. 7:30 pm. FREE. 789-5813.

Women's Movement in the US and El Salvador: Is There a Connection? with a slide show; sponsored by Friends of AMES. PRAG House, 747 16th E., Seattle. 7:30 pm. By reservation by Sept. 23. 725-6077 or 324-9131.

FRIDAY - 27 - SEPTEMBER

Computer Professionals for Social Responsibility - regular meeting, new members welcome. 6526 Chapin Pl. N., Seattle. 7:30 pm. 783-0145.

Seminar on Environmental and Land Use Permits, for lawyers and nonlawyers; sponsored by UW Institute for Environmental Studies. UW HUB, Seattle. Time/cost to be announced. 543-1812.

SATURDAY - 28 - SEPTEMBER

Garage Sale fundraiser for Educators for Social Responsibility. Valley School, 310 30th Ave. E. (and E. Thomas), Seattle. 8:30 am to 5:30 pm. 547-7739 or 367-8381.

Seattle folksinger dag performs as part of Centerfest. Center House stage, Seattle Center. 2:30 pm. FREE.

Good Girls Gone Bad, rock and roll band at the Wild Rose. 9:30 pm. \$3. See Sept. 7.

Benefit concert with Jackson Browne, Bonnie Raitt, Daniel Ellsberg, Bobby Muller (pres. of Vietnam Vets of Am.), Dr. Charles Clements in person for premiere of film "Witness to War," based on his book about Central Am. Also recut version of film "Hearts and Minds," about Vietnam. Sponsored by Committee for Health Rights in Central America, to benefit CHIRICA, the Salvadoran and Guatemalan Refugee Program, and Americans for Peace in the Americas. Moore Theatre, 2nd & Virginia, Seattle. 7 pm. \$12.50/\$10.50 seniors, students with ID. 523-1060.

Soundwork concert: Gary Cobarr, "Five Sketches for Synthetic Masses," works for ensemble of eight digital synthesizers with a computer sequencer/controller. Soundwork Hall, 915 E. Pine, 2nd floor, Seattle. 8 pm. \$5. 323-5100.