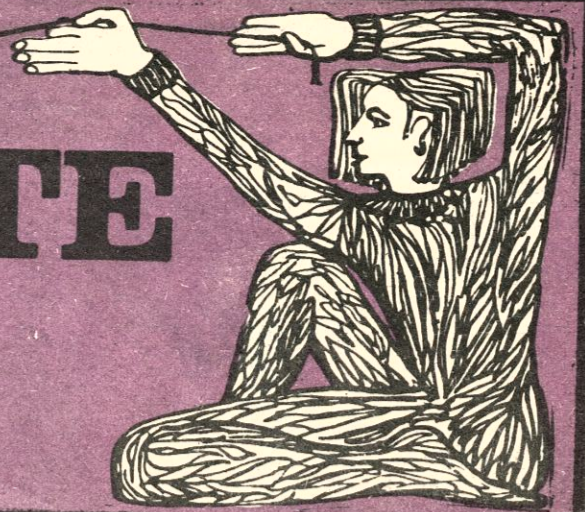




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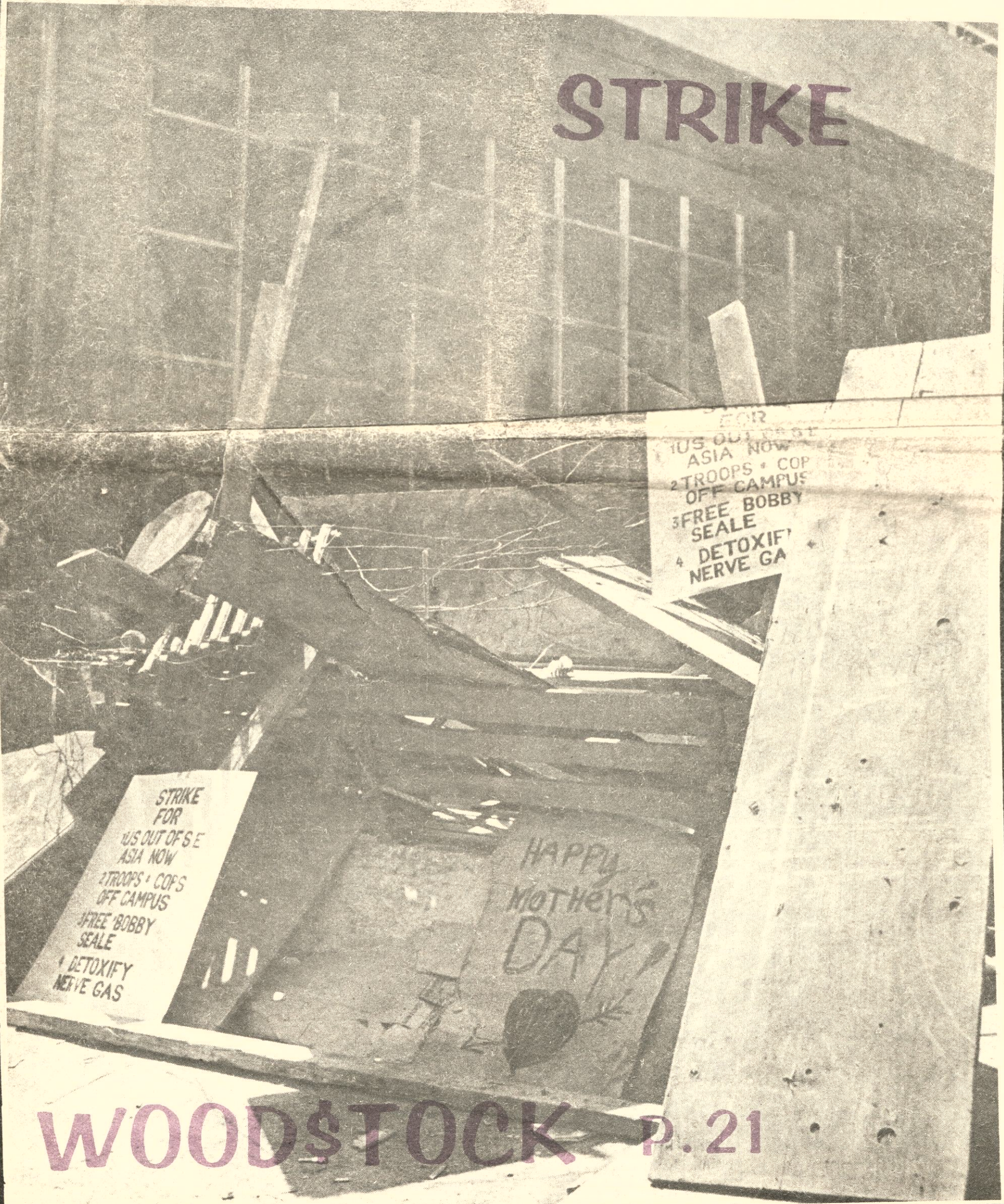
PORTLAND - 20¢

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VOL. III, NO. 20

MAY 15-21

STRIKE



FOR
1 US OUT OF SE
ASIA NOW
2 TROOPS + COP
OFF CAMPUS
3 FREE BOBBY
SEALE
4 DETOXIFY
NERVE GA

STRIKE
FOR
1 US OUT OF SE
ASIA NOW
2 TROOPS + COPS
OFF CAMPUS
3 FREE BOBBY
SEALE
4 DETOXIFY
NERVE GAS

HAPPY
MOTHER'S
DAY!

WOODSTOCK P. 21

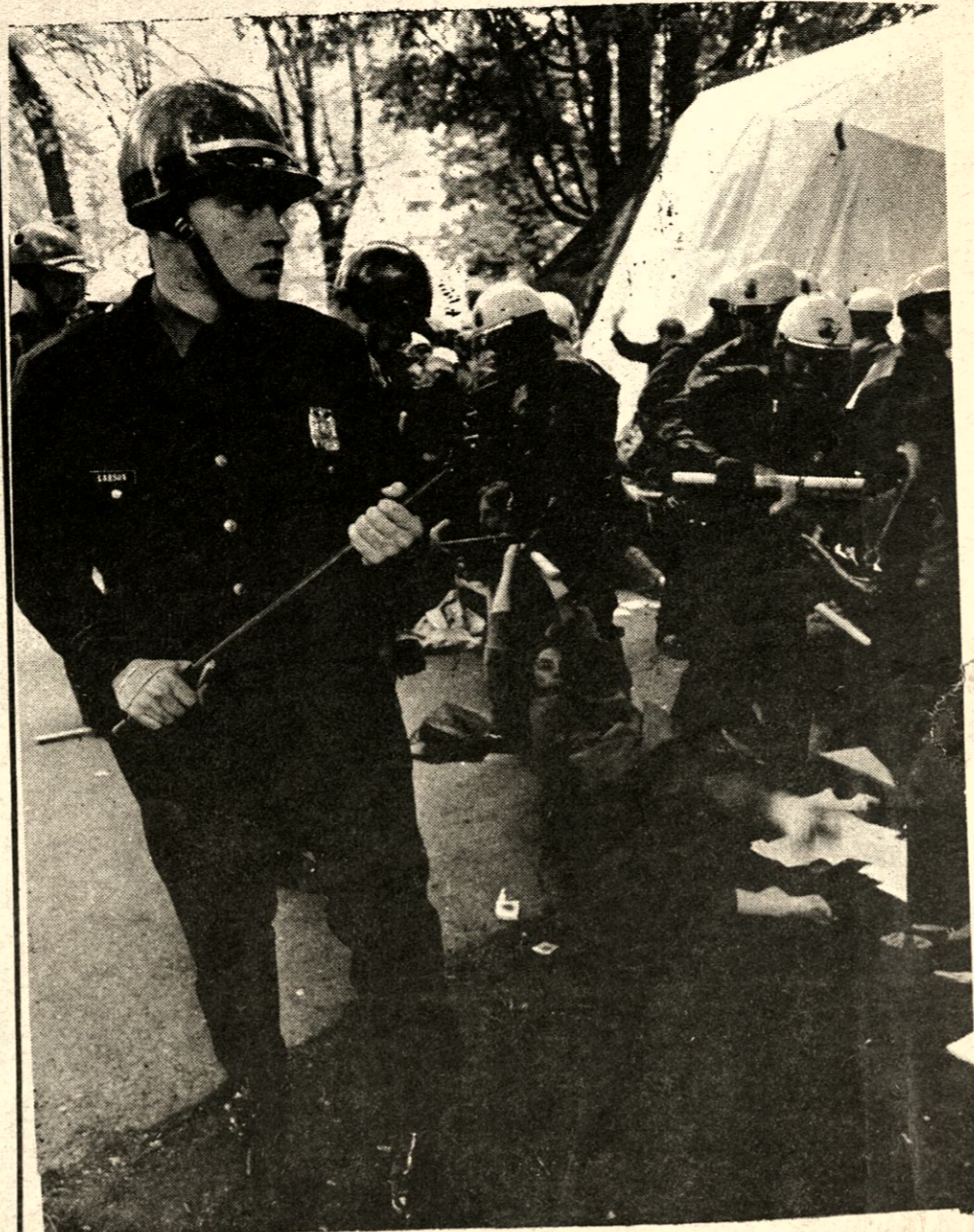
michael wells
 mike o'brien
 john dennis
 liz taylor
 limey
 toni bellinger

john wilkinson
 doug hoygaard
 chuck hughes
 charles hull
 sue
 kristine
 sylvie dennis
 jon moscow
 tony miksak

Thanks to Betsy, Jim, Hara and Marjatta



PSU STRIKE



PSU VIKING

Overt repression and police riots have come home to white Portland. In one completely irrational, sadistic blow on non-violent, unresisting strikers at PSU Monday. Students, faculty and administrators are now very aware of the hateful, repressive mood of public officials.

PSU activists first organized the strike late Monday, May 4, around four issues: U.S. aggression into Cambodia; sympathy for massacred students at Kent State; amnesty for all political prisoners, especially Bobby Seale and other black Americans; and detoxification of nerve gas.

Strikers concentrated on peacefully closing PSU by appealing to students not to go to classes through pickets at all doors, leaflets explaining the issues, and classroom raps asking students and professors to support the strike.

Wednesday the steering committee sponsored a rally in the park blocks. Speakers and poets were to have rapped to the crowd of about 1,000 people, but since many others wanted to speak the mike was open to all. The steering committee had planned to march to the mayor's office at noon, but the crowd moved to "occupy" the cafeteria immediately. The steering committee, fearful of a violent confrontation with rightist students, slowly dispersed the crowd.

Factionalism was still the order of the day, however, as the same group then decided to march to the induction center. That march resulted in many arrests, most of which were Reed students who staged a sit-down in front of the induction center.

By Wednesday evening barricades were up and manned at all streets into the PSU campus. Those manning the barricades lived on them, constructed shelters, and made fires in garbage cans for warmth. The barricades were constructed out of park benches, scrap wood and large trash receptacles. The barricade people at Broadway and Mill passed out leaflets to people driving past and rapped with many about the strike.

Late Wednesday afternoon President Wolfe called in representatives from the steering committee to discuss the possibility of closing the school. After several hours of hassle and after he had received word that both U of O and OSU were to be closed until Monday, he agreed to close PSU until then.

Thursday action centered on another march downtown. Early that evening members met again with Wolfe, and he announced that the school would sponsor a memorial service for the four Kent State students. Steering committee members also negotiated to keep Smith Center open for strike use. They also told the administration of their intention to keep the strike going until May 20, the day of the national general strike. That evening the dance that Wolfe denounced as an orgy was held. It was no orgy—merely a big, hot, loud dance with the aroma of pot floating around. Wolfe also objected to the large number of people crashing in the North Lounge and Friday wanted Smith Center closed. But again through negotiations the steering committee was able to retain the use of their fourth floor headquarters.

Friday the memorial service was held in Old Main. Cliff Walker, PSU student, spoke first, reminding the audience that black Americans have been victims of violent political repression for many years and hiding the audience for its lack of outrage in response to oppression of black Americans. Rabbi Emmanuel Rose also spoke and the PSU Brass Ensemble played.

Saturday, the steering committee was negotiating with Wolfe to keep the fourth floor of Smith Center open over the weekend and with a Mr. Gustafson of the City Parks Dept. about keeping the barricades up and perhaps permanently closing off the Park Blocks. Meanwhile, people from the barricades and others had a rally in the park to off the steering committee for spending more time negotiating with Wolfe than planning strike activities. They massed in the street below the president's conference room calling for Wolfe and the steering committee to come down, which they did.

Wolfe told the crowd that he was in sympathy with the issues of the strike but that the school would re-open Monday. Members of the steering committee then apologized for their mismanagement and accepted representatives from the barricades as members of the committee.

Sunday evening Radio Free Portland started broadcasting strike news local and national, since there is a national news blackout on most school closures. In the East up to 40% of all high schools and colleges are closed.

Sunday evening the entire faculty met to hear President Wolfe express sympathy with the strikers, suggest that their work deserved academic credit and that they not be penalized for missed classes. He also announced that school would open on Monday. Then faculty members expressed their opinions. A middle-aged chemistry professor related her rags to middle-class respectability life story and then attacked the strikers for their "ungratefulness" to the great American system. Later three professors, all of whom are refugees from Naziism, sympathized with the concerns of the strike. One of them commented that if there had been a student movement in Germany in the '30s comparable to the present U.S. movement, Hitler could not have risen to power.

After the faculty meeting the steering committee met and heard Steve Dostor, who claimed to be a member of the group of rightist students planning to storm the barricades, say that he was sick of violence and asked the steering committee to have the barricades removed to avert violence. Later it was learned that he is not a student, but rather an employee of the campus security force! At any rate the committee had no intention of asking the barricade people, who had developed a great commitment to the strike and a fantastic sense of community, to disband because of a threat.

Monday morning the rightists attacked at about 8:30 a.m. Professors from both sides and steering committee members tried to get the attackers to discuss the issues and realize that we all are against the war in Cambodia. The attempt failed as the angry mob stormed the South Park Blocks barricades, trying to tear them down. But the barricade people held firm, non-violently protecting their barricades by forming human chains in front of them and holding onto park benches that the rightists were trying to rip off.

After about 20 minutes of struggle Dostor called on his followers to march to city hall to demand that the mayor keep the school open and remove the barricades. Of course he came out to meet with them and cheerfully agreed. It is important to remember at this point that Dostor is an administration employee, and was probably acting with their consent. In this light the administration is indeed responsible for the pig orgy of head busting later in the day. It is responsible because, by encouraging or perhaps instructing Dostor to go the the mayor it allowed ShrunK to get his foot in the door at PSU. It allowed him to claim that he was acting in response to student requests, thus legitimizing any action he wanted to take with regard to the situation at PSU.

While the rightists were at City Hall the steering committee (at the suggestion of the barricade people) advised Wolfe that the barricades could be taken down by the city, supervised by unarmed police, but with no assurance that they would not be re-erected later. Most of the people took down their own barricades, but formed human barricades by marching back and forth across the streets advising drivers to park elsewhere. Most readily agreed as the streets were taken up anyway by the mass of students milling around the Park Blocks. When the jocks returned there were several skirmishes at the barricade points, but all were rapidly cooled.



After their clubbing spree the Tac Squad pigs were pelted with refuse and debris. Some received superficial cuts, but none received injuries serious enough to prevent them from further duty or requiring hospital attention. Outraged strikers and other students chanted "Sieg Heil" at the pigs. Many people were in tears from shock and fear that such a police riot had occurred. Legal action is being taken against police for their unprovoked violence.

Doug Weiskopf, a member of the steering committee and PSU senior who was knocked unconscious by the pigs commented that those would-be revolutionaries who are more romantic than committed to the strike and who were calling for a confrontation all week were nowhere around when the pigs came. None of the members of the White Panther Party were injured.

What was left of the strike steering committee directed the crowd of about 3,000 outraged strikers, professors and observers into Smith Center Ballroom. There they were organized into collectives to continue working on the strike with the goal of joining the national general strike on May 20. The collectives include strike (planning), Barricades, Community Speaker, Anthropology Department, Goose Hollow, Offensive Non-violence, Tricia Family (a barricade), Strangers, Off Ivancie, SDS, Political Education, High School, Nerve Gas, Food, Clergy, Recall ShrunK, PTA (political action), and three PSS apartment house collectives. Representatives from each of these collectives now meet with the general steering committee which is still co-ordinating the strike.

About 4,000 students, professors and others of all ages peacefully and silently marched to City Hall to petition Mayor ShrunK for a redress of grievances: i.e., to demand pigs off campus, a full investigation of the police riot and resignations of all public officials responsible for the violent pig actions.

Continued on p. 4

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WOODSTOCK

The Warner Brothers' film "Woodstock" opens tonight at the Hollywood Theater. A group of Portland freaks is planning to liberate the theater for the evening, which will enable everyone to see the film for FREE! Join the party outside the theater at 9:00. For further details call 224-1727. (For an analysis and review of "Woodstock" see the articles on pp 20-21.)

GREG

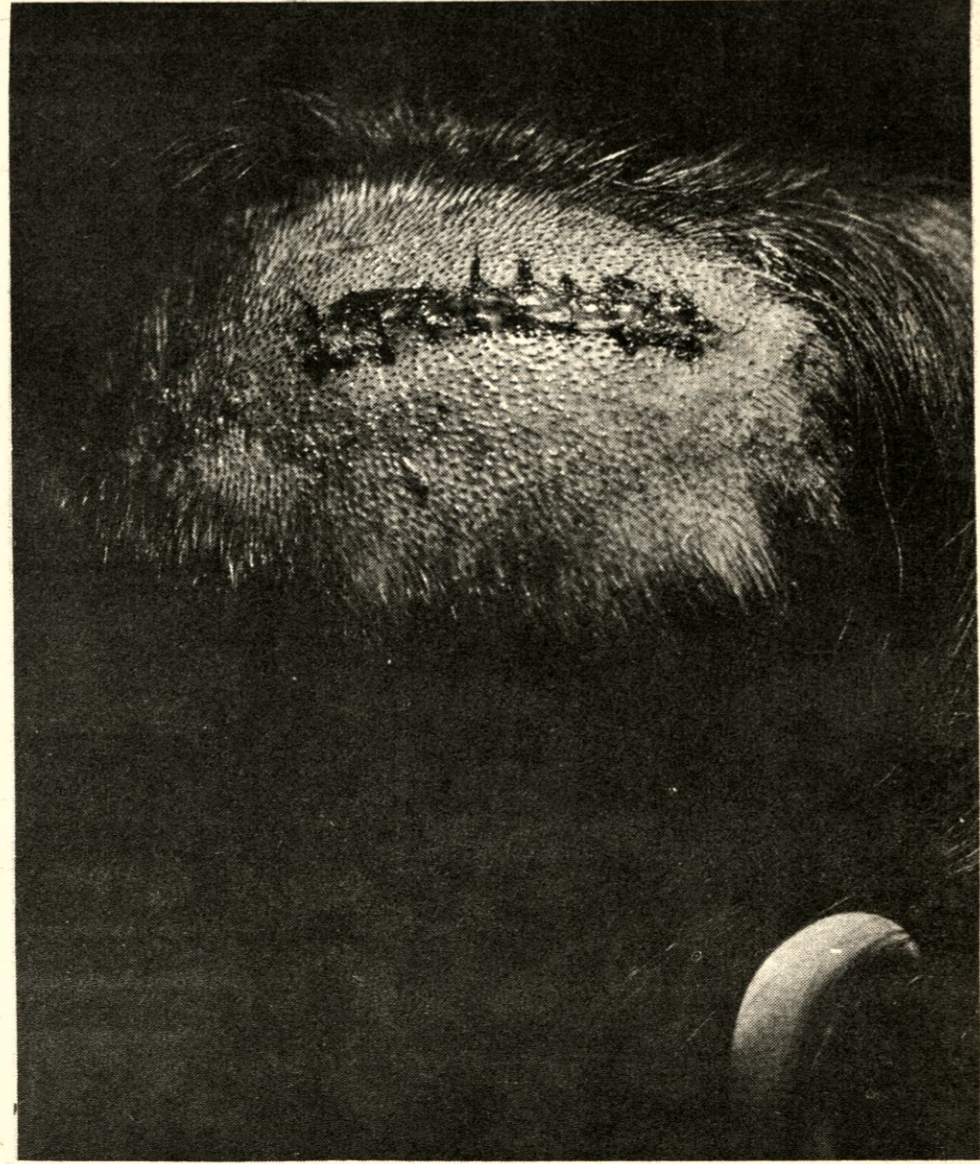
A correction for the article Marjorie wrote last issue about Greg Kern being sent up the creek: Greg has not been convicted on the misdemeanor charge of allegedly striking a recruiting officer; he was, however, convicted on the felony charge of escaping detention.

SWITCHBOARD STRIKE

The Portland Switchboard is taking depositions on the Park Block busts. Anyone who wishes to file one please contact the Switchboard for information, or bring the completed deposition by SE 9th and Ash Streets. 232-7487.

WITNESSES ?

William C. Rae, 1137 SE Market St., needs witnesses of his bust at 2:30 on May 6th at the Greyhound Station.



Another had a club broken over her head and is still incapacitated due to her injury. No, Mayor ShrunK, there was no red dye; the blood, the pain and the fear were all real.

Continued from p. 3

The mayor refused to speak to them. Instead he sent out his assistant Keith Jones who made a meaningless statement and when asked who sent in the pigs responded "It went through the appropriate channels." After waiting for about fifteen minutes the demonstrators returned slowly to downtown Portland singing "We Shall Overcome" and "Give Peace a Chance." One marcher who bore a head wound from the pigs commented that she was angered and frus-

trated that the demonstration had in effect, by singing peace songs, turned the other cheek to the mayor's insult and crawled away on its knees.

At a rally after the "peace march" several speakers made it perfectly clear to the crowd that the strike, if not the march, is saying much more than "give peace a chance," demanding that all political prisoners, including Bobby Seale, be freed.

The slogan of the national strike is "No business as usual." At PSU there is

now no business as usual. Classes meet but many are turning their attention to the issues of the strike and to the nature of American society today and how to change it. Those strikers who before the police violence and the Mayor's sadistic scorn were hostilely refused permission to speak to classes are now welcomed. Mayor Shunk may have gotten some pleasure out of the clubbing of "long-haired hippy freaks" but he at the same time has created a radicalized PSU, where things will never be the same.

Thursday night a picnic was held with a band and ROTC building was built and burned.

For information about the strike call PSU extension 373, or come to the fourth floor of Smith Center and pick up an issue of The Barricade, the daily strike newspaper.

Cathy Wood



PSU VULNER

SHORT-

A nationwide net of amateur shortwave radio operators has linked together to share current information on the activities of universities in turmoil. National coordinator for the communication net is at Northwestern University in Illinois frequency 14.293 mhz., and call number WA1HFM/9. Until recently, transmissions from this station have been running 24 hours a day with strike information from all schools participating in the net of shortwave operators.

As a supplement to telephone calls, shortwave transmissions from the national net have provided strike headquarters across the nation with such first hand information as: the petition signed by 600 students and 27 faculty at Humboldt College calling for the impeachment of Nixon; the request for jobs at Union College for students who have been thrown out of school because of the strike; the announcement at George Washington University that everyone in the area around the university must have school ID or will be arrested.

Operators on the national net have occasionally had transmissions jammed by ham operators apparently alienated to the cause of striking students.

Transmitting news of strike activities in Portland and receiving information from other campuses is the amateur radio club of Reed College. They operate on a single side band, number WA9WIF/7, from an obscure cubbyroom at Reed College. Huddling around the Heathkit shortwave transmitter-receiver, keeping Portland campuses aware of the most recent developments on other striking campuses are: Robert Leach WA7FFT/1, Dan Broadbooks WA9WIF/7, Morgan Mussell WB6HWD, Aron Fagre WA9FJG, Bob Richards WA7DBX.

Davey Crockett

& BOMB

While Radio Free Portland was struggling to get the word out to the people of Portland last Tuesday, unknown persons in Houston, Texas, blew up the transmitter of the recently opened Pacifica station there.

Pacifica Foundation operates a number of listener-supported, non-commercial stations. The stations carry news, music, interviews, children's shows, and other material rarely heard over commercial stations without a lot of sales-oriented garbage.

The Houston station has been on the air since March 1. Arlo Guthrie's 'Alice's Restaurant' was on the air when the bomb went off. Arlo was yelling 'kill, kill, KILL!' at the moment the bomb exploded. No one was injured in the blast.

free portland radio

as of Friday, May 15, RFP plans to transmit starting Saturday morning at the following times: 8:15 a.m.; 12:15 p.m.; 4:30 p.m.; 7:30 p.m.; 9:30 p.m. and midnight. Listen to RFP for any changes in this schedule.

Radio Free Portland staffers had two conversations on the telephone with FCC officials this week. The FCC is the Federal body charged with regulating public airwaves and licensing all broadcasting facilities.

The FCC told RFP that a number of citizen's complaints had been received about the fact that RFP is broadcasting with a radical viewpoint never before heard in the sleepy city of Portland. However, no technical complaints had been received, indicating that RFP transmissions were not interfering with those of commercial stations elsewhere on the AM dial.

In the second conversation, RFP talked with FCC district chief Francis H. McCann.

"McCann said that he did not need orders from Washington in order to bust us (contrary to a report in the Oregonian.) He left us the warning that he hoped none of us have licences.

"He closed the conversation by saying 'I might be seeing you.' We answered that we 'hoped not--at least not until we've done what we have to do.'"

One difficulty RFP faces now is how to get current information to the transmitting facilities. If enough money becomes available, RFP will purchase two citizen's band transceivers so that instant communication with Strike

"We're illegal. We are all subject to as much as two years in jail and a \$10,000 fine. Any one of us with a license can get it revoked."

Radio Free Portland was created in the bitter days following the murders of the four Kent State students by Ohio National Guardsmen. A war surplus transmitter that once flew in a B-25 bomber was liberated, and on Sunday night, May 10, at 5 p.m. the voice of the people was on the air.

"Most important we want to present the news, the real news, as straight as possible. All media in this country conspire to distort and blackout the facts. The people who control the media have a lot of money--it's in their interest not to inform the people of the truth--especially when the people are angry enough to want to overthrow this racist, imperialist country."

The RFP transmitter broadcasts at 845-860 kc on the AM band, right out there with teeniebopper robot radio and Monday morning mindpup soap sagas. When the moon is right and the antenna long enough, RFP can reach all of Portland.

"We're carrying national and local strike news and information concerning people's reaction to our involvement in Cambodia and Vietnam, and to police repression. When we first went on the air we were more free-wheeling and loose--but now that we are mobile we don't have any time to waste. We're going to avoid music--every bit of time we have is precious."

Sunday night and Monday morning RFP was broadcasting from a fixed location. Whether the location was known to police and the Federal Communications Commission is not certain, but it was thought necessary to change to a mobile unit on Monday afternoon. After Monday Radio Free Portland was on the air for about seven hours on Tuesday and for a short while on Wednesday. Thursday and Friday were spent establishing more than 25 antenna locations around the city (each antenna costs \$5) so that RFP could be completely mobile.

"We'll be back on the air again as soon as possible. Another transmitter is available and will be set up by the time we get back on the air. We're going to broadcast in segments, maybe fifteen minutes at a time throughout the day, then move to another location and start again. We'll try to set up regular times to listen to us, and keep our promise."

Headquarters at Portland State will be possible. Contributions of money, equipment, blank tapes or taped material can be left with the Information Officer at Strike HQ on the fourth floor of Smith Center, PSU.

Radio Free Portland plans to stay on the air until at least May 20, when a national strike/work stoppage is planned. Most local media here have mentioned the May 20 date in passing but have not noted its significance as part of a national effort to halt 'business as usual.'

The best way to receive RFP is to keep your AM radio tuned to 845-860 starting 8:15 a.m. on Saturday, May 16. Once you locate the exact frequency of RFP listen for announcements of the next time of broadcast, or keep your radio tuned to the frequency all day at high volume. RFP requests persons with tape recorders to monitor as much of RFP broadcasts as possible.



confessions of an outside agitator

Maurice Pellon was one of those arrested Monday during the police attack on the tent in the Park Blocks.

I am not a student at PSU or anywhere else. I believe a social, economic and political revolution is necessary in this country, and that such a revolution should work to build an international socialist society based on the value of cooperation and human dignity. I do not like violence, but I believe in the right of self-defense and I am not a pacifist. I do not believe that the death of an old society and the birth of a new one will be accomplished without the pain of violence and suffering, anymore than the birth, life and death of people is accomplished without pain or suffering. I also know that suffering is not enough and that to build anything, a spirit of dignity and hope is necessary and that such a spirit comes partly from struggling and fighting by any means necessary, possible and successful.

Because of what I believe, feel and have experienced, I took time to involve myself in the PSU strike in any way I could from helping the Agora make food to rapping with people. I did what I was able to create an awareness of the need for the revolution and the reality (both ugly and beautiful) of what it will mean.

I recognize that in a very small way I helped deny the "right" of many students to attend class and that I disturbed and even alienated citizens of Portland from doing business as usual. Even though I put the blame for the police attack in the Park Blocks on the right-wing students, the city and school administrations, and on the police department and its tac squad, I realize that I contributed to the creation of the conditions that made them act. In turn, it was they and the rest of the institutions of this society and the people who support them that created the conditions that made me act.

As a former volunteer in the Israeli army and a former VISTA, I have some gut idea of what the rhetoric of imperialism, racism, chauvinism, etc. means. From the image on the faces of Palestinians being driven across the Jordan River in 1967, to a West Virginia woman crushed by poverty and a life of making babies to the point that she no longer even desired to fight back, to a black man in a cell last Monday night who responded to my description of the strike and the way in which demonstrators had stood and gotten beaten with the comment that "you white folks have a long

way to go"; because of these and so many other images, I cannot and will not apologize for not being a student or for the rights of students and others that I may have helped violate. Not so long as those rights are supporting a system that contributes to the destruction of more basic rights like life and human dignity.

I am tired of being called an outsider. I reject the idea of a ghetto, whether it be an urban black ghetto, a Vietnamese "relocated village," a woman trapped in the housewife role, or a university community of education and open free discussion whose admission criterion is the exchange of money. I could argue that I am a taxpayer or that the Park Blocks are public and that I have as much "right" to be arrested there as a student does. There are other good, logical arguments like these but they are irrelevant. My status as a student, a citizen of Portland or Oregon or even being an American is irrelevant in working in a strike aimed at the political decisions of the American empire. Sitting in the rain at City Hall Tuesday, I talked with an Arab and he had as much reason, and maybe a little more, than the rest of us to be there.

As a pawn being manipulated by the most powerful empire in the history of man, I want to tell my fellow pawns (students, non-students, police, administrators, etc.) that if we had bothered to look around us the last few days we could have seen the barest beginnings of one of the goals of the revolution-- People (imperfect and ugly as we are) trying to have some control over our lives, trying to work together, solely on the basis of desire and ability to contribute.

If we had not been so concerned with playing an elaborate revolutionary game, at least until reality came stomping in with white club, we might have seen the unreality and harmlessness of some wood blocking streets in order to get us even to give serious attention to the real harm of Vietnam and Cambodia, the insanity of nerve gas, and the racism and repression in our society, represented by Bobby Seale and the Kent State Four. If our fears had not so transfixed us on a few beaten heads, we might have seen the real horror of the last few days: That a harmless revolutionary game became such a threat to some in America, 1970 that it had to be suppressed at all costs. That men and women with so much potential feel so useless that a pile of junk in the street became so important to them. It's not a question of passive arrest vs. tear gas vs. clubs

VIOLENCE?

For a long time now I've somehow avoided taking any clear-cut stand with regard to militancy (violence if you will). However, these last two weeks have forced me to focus on it. With the advent of the latest step-up in the Revolution, I've had to begin asking myself just where I really stand and in which direction I intend to go. Am I on the bus or not?

Some months ago, I had become almost smug in my adopted role of pacifist, without having much experience with or understanding of violence. However, since then, I have become increasingly more confused about violence and whether or not it is ever justified.

Last week when friends and acquaintances began deciding if and how they would participate in strike and protest activities, I came to a fork in the road. I had to decide whether I would stop going to demonstrations where there might be violence. I worried for a while about the possibility that I was selling out by not participating - by not standing up to be counted as demonstrating for and against certain things. (And war is something I feel should be protested - non-violently - every possible way.)

So finally I decided to go to demonstrations, marches, discussions, etc., and risk getting hurt but refuse to initiate any violence ever. For this, partly, but much more for my basic attitude, I will be called by many of my friends a "fucking liberal." But I must stand firm and I must find my own way. There are very few - if any - things I would ever consider worth fighting with someone over. I mean really - it's more important to me that we not yell at each other than that we prevent "Woodstock" from being shown. I sincerely hope I never try to force my trip down someone else's throat and I'm afraid that's the feeling I'm getting from some of my more radical friends. Persuasion and even intimidation are one thing, but please don't force your thing on me or prevent me from doing my thing.

vs. guns or some bullshit about the breakdown in communications, but one of the tragedy of the fact that after ten years of death and destruction on TV, we are so used to it that we had to create a little of it to experience for ourselves to really believe it was real.

In the ballroom Thursday night in the midst of mind-numbing noise and blank-faced people successfully ignoring the real world, I thought of the stories I had heard in Israel about what happened in Germany-- stories of a great nation and its silent majority, who, after sleeping for fifteen years, awoke to reality. Günter Grass describes allegorically in *The Tin Drum* how these people flocked to a night club that supplied onions to produce tears because no one remembered how to cry anymore.

Tuesday, marching to City Hall, I thought of the stories of the victims of that nation in the Warsaw ghetto. After they had policed themselves, negotiated the deaths of 300,000 of their people with the "good" German soldiers; with 80,000 left they finally fought back against the "bad" soldiers of the SS. I thought of something I had read in Israel by Izhak Zuckermann, the commander of the Warsaw ghetto. I found it again today in the PSU library. (We non-student outside agitators even have the gall to use your library.) Without ever suggesting that we are a fascist state or on the verge of extermination, his words disturb and scare me:

"We did not understand that we were standing in the innermost chamber of the tragic history of our people... that we had never known its like. The incidents began and we grew accustomed to them. There was a certain force that prevented us from seeing reality as it actually was. We refused to believe, both out of ignorance and from desire not to see. If only we had realized, if only we had understood... we would have shouted 'Revolt at Once!' But we accepted life as it was. And after each decree, we said to ourselves, let us only strive to continue. We have already reached this point in our history. Now let us think only of going on. We accepted the good and the bad. We were grateful for life as it was... as it was permitted us."

Maurice Pellon

"Ce n'est que le debut!"

Montreal (LNS) -- Tuesday, May 5, everybody in the mother country was in the streets about Cambodia and the Kent massacre. But in Canada, any demonstration against America in Asia is also a protest against America in Canada.

Two and a half years ago, when Vietnam brought people to the U.S. consulate, they were trampled by horses, and run down by motorcycle cops. But times have changed. The government defies the U.S. to prevent Canadian annexation of the arctic. The mildly liberal Montreal Star attacks the invasion of Cambodia in its front page news articles, not just in the editorials.

In a city where even the Christmas parade was not granted a permit this year because of the possibility of violence, permission was granted on twelve hours notice to march on the sidewalks from McGill University to the Consulate, deposit four coffins, and disperse. 12,000 people gathered at McGill, a good-sized turnout considering that there was only 12 hours notice, that classes at McGill traditionally end in April, and that most radicals are fighting the Quebec liberation struggle, and aren't involved in "American" causes.

An even mixture of students and street people surged into the street, an English crowd chanting French slogans. "Ce n'est que le debut, continues le combat!" ("This is only the beginning, let's continue the struggle!") and "Quebecois dans le rue! Nixon au poteau!" ("Quebecois into the street! Nixon to the gallows!"). The handful of police escorting us made only token attempts to keep us on the sidewalks even when demonstrators tried to convince drivers to abandon their cars in the middle of the street and join in.

The police stood by as the coffins were placed at the locked doors, and as rocks broke the new, guaranteed unbreakable windows. Although they kept the crowd

from the building itself, the police permitted several demonstrators to drape a coffin in a U.S. flag and set it afire. When they were given orders to clear the street for traffic, the mixture of riot squad and local officers proceeded with efficiency and self-control. The crowd was split in two and moved away from the building, but the two groups were allowed to rejoin down the street. A stalemate developed when the front row of demonstrators held a large Canadian flag before the police. The cops were not about to dishonor their flag to defend the Pentagon.

Singing "Oh, Canada" and the "Internationale," the crowd built a big trash fire in their midst. There was enough uneasy comradery between both sides that the police just sent one man to put the fire out. When his attempt failed, everyone laughed.

The crowd retreated behind the fire, which now stretched across the road. Setting fires every five blocks, patiently pursued by the police, the crowd finally reached the McGill campus and the police halted. When police did not get orders to come on campus, the crowd dispersed. There were only 10 arrests, demonstrators charged with "obstructing a police officer."

Canada is really an American colony, an oppressed American colony. And the people--including the cops-- are beginning to realize this.

Vive le Quebec libre!
U.S. Out of Southeast Asia!
U.S. Out of Canada!



Buffalo buckshot

Buffalo, N. Y. (LNS)-- Twelve people were wounded by buckshot and birdshot May 7 when Buffalo cops fired into a crowd of several thousand demonstrating on the striking State University campus.

The school is one of hundreds across the country shut down in support of the nationwide strike for an end to the Indochina war and to free Black Panthers and other political prisoners at home. Three thousand college, high school and street kids were on the scene as the cops poured tear-gas into campus buildings. When the demonstration failed to break up, the cops fired.

None of the injuries was grave, although several people were shot in the head.

The shootings followed a week of frenetic political activity: the ROTC building was burned down; Themis, a war research project was attacked; and campus political people had begun to make inroads into an alliance with working class gangs in the Buffalo area.

There have been 50 arrests in the last three days. Most of those busted were working class high school kids; only a few students and movement activists were arrested.

In an atmosphere of intense repression-- large numbers of undercover cops have been provoking incidents and arresting people, and beatings after arrest are frequent-- a second Buffalo school went on strike. 500 students from Buffalo State Teacher's College, predominantly a working-class school much like San Francisco State, took part in a violent confrontation with the cops.

The struggle in Buffalo has been longstanding, and predates the huge radical groundswell that followed the invasion of Cambodia, the trial of the New Haven Panthers, and the murders at Kent State. Students and cops have battled before at Buffalo. Juring the months-long campaign against Project Themis and for campus-related demands. Meanwhile, while the bullets fly and the tension heightens, Buffalo people continue to do organizing work with street kids, high school students, and hospital workers.

panther donation

Boston (LNS) -- A Harvard microbiologist who won the 1970 Eli Lilly award for being the first to isolate a pure gene said recently that he will turn the \$1,000 honorarium over to the Black Panther Party, according to a UPI report.

Dr. Jonathan R. Beckwith, 34, explained that "my concern about the misuses of science in this country has increased and my feeling of the necessity for scientists to take clear positions has increased."

He said he was giving the money to the Panthers to help "an organization which I believe is making some important contributions to changing society so that it serves the people."



YIPPIES AND YALIES

(New Haven) -- The May Day demonstration at Yale, billed as the "biggest meeting of the tribes since Woodstock," illustrated clearly the strengths and weaknesses of the current revolutionary push.

Twenty thousand people turned up, including Yuppies, Youth Against War and Fascism, Trotskies, CPers, Weathermen, SDS members, students from east coast colleges and, of course, those who wanted to have a good time.

Altogether it was a total mystification of politics. The political level of the crowd was very low. Yalies were mobilized for the organization of this demonstration, which, for the most part, ran smoothly.

The paranoia of the people of the city has proved groundless and many of the shopkeepers have said they wished they had stayed open for the crowds.

Speakers Friday included David Hilliard, Abbie Hoffman, Jean Genet, Big Man and Jerry Rubin.

Hilliard made a point of praising Yale radicals for showing the way and warning of violence, which so many people feared last weekend. Hoffman clowned on the stage, saying "Let's send this courthouse to the moon," and other foolishness. Jerry Rubin received applause only from the Yuppies. In effect he said revolutionaries must remain

kids. Radicals were not enthusiastic about Rubin's speech.

The Yuppies were fooling around all weekend, doing war dances, painting themselves and most of the statues on campus, and generally not giving a damn about the Panthers, whose cause they were supposedly trying to help.

On Saturday, Tom Hayden and Doug Miranda, area captain of the Panther Party, spokesmen from Gay Liberation and Women's Liberation, addressed the crowd following morning workshops.

One striking feature of this weekend was the excellent organization of Yale students, who spared no effort to welcome people from out of town and to keep the tension down. Everything was ready to receive the demonstrators: food, shelter, and 800 marshalls wearing yellow headbands. (The marshalls were needed to prevent violence, as a bloodbath would only have hurt the Panther cause.) Several students were assigned to first aid. They became handy in the evening when violence started.

Friday evening large crowds gathered on the campus listening to music and speakers. At about 9 pm, organized groups of provocateurs identifying themselves as Panthers, inflamed the crowds in three different places with news of arrests of Panthers and urged the crowds to go to the green to avenge them. (It is assumed that these provocateurs were paid by police. Also

noted Friday were trucks of National Guardsmen wearing Yale T-shirts.)

At this point, some people realized that these were not Panthers, but provocateurs. The Black Panther Party was notified and sent Miranda to speak. He managed to restrain a great number of people. Groups of radicals and marshalls tried repeatedly to lead those already on the green away, and failed. At this point, the National Guard and police moved in and fired tear gas.

Contrary to reports in the Eastern press, which was apparently lost in some wierd fantasy during the Yale weekend, there was never any hand-to-hand combat between the demonstrators and police.

At 11 pm an explosion rocked Ingalls' Rink, where a rock concert was under way. No one was injured. The cause of the explosion has not yet been determined.

Saturday, the Panthers were out in force asking for restraint, as the time and conditions were not ripe for struggle.

That evening there was a fire at New Politics Corner, an office owned by a group of liberal democrats who allow the Panthers to use their press. No one knows who started the fire, but the police are suspected. What is clear is that after the fire was extinguished, police systematically destroyed the re-

maining equipment in the office.

Large crowds gathered at the fire. Rocks and bottles were thrown at police when they tried to disperse the crowd.

The police fired tear gas (pepper gas, CS and CN) and carried on the entire evening, despite the fact that most people had returned to the college.

During the evening, a police van drove down the streets of the campus and threw canisters of tear gas into large crowds of peaceful students, who were just sitting outside their houses.

By Sunday most people had left or were on their way. A friendly rain washed away the stench of tear gas.

The students are still on strike. The events of Cambodia and Kent State have spurred their indignation to new heights.

It is very possible that Yale will remain closed until June, despite President Brewster's call for reopening. Plans have also been made to keep the two New Haven High Schools which joined the Yale strike closed until the university reopens.

Today many students are wearing black and red armbands in mourning for the slain at Kent State, and the tension is slowly mounting again.



Toni Bellinger

ON THE JOB



The year I was fifteen, I spent five months as a nurse's aide at a convalescent hospital. This was not the usual "candy stripe- Girl Scout" sort of volunteer work. This was the dirty work of a hospital that thousands (millions?) of women spend all their time doing.

I worked 7am to 3pm five days a week for \$1.15 an hour. Minimum wage is \$1.25 but I was "under age", so I did not qualify. In return I had the same duties and work load as the adults and had complete responsibility for 8-12 patients during a period of eight hours. We were required to be at the hospital by 6:45 am so that the night crew could report on the patients' night and so the hospital wouldn't have to pay us for the 15 minutes spent listening to "reports."

The night crew consisted of a registered nurse (RN) and two aides. Therefore there weren't enough aides to cope with the 80-odd patients, and when we went around in the morning there were inevitably many wet beds. These all had to be dealt with before 8 o'clock so that the patients could be ready for breakfast on time. The aides woke people, washed faces, helped dress those who went to the dining room and generally tried to keep up with the rush of demands and requests made by people awakening. Then at 8 o'clock we rushed down to the dining room to serve breakfasts (no permanent dining crews). One "girl" (common name for all aides no matter what age) was in charge of the dining room, giving out trays, fetching whatever was needed by diners. This meant that she would get behind in her work for the rest of the day. But instead of changing and having a new girl on duty for lunch, the same girl was on duty again and so got even further behind. The other girls would take carts out to the

floor and pass out trays to those patients able to feed themselves. Those girls left would take "feeders" out. This meant that you hand-feed patients unable to feed themselves and could take up to 30 minutes per patient. This, of course, is necessary but if you are undersaffed the whole breakfast process could get dragged out until 9:30 or 10:00.

From there you run around getting people up, putting those up back to bed, and giving baths. (Officially, there is a bath chart so that you don't have to give more than two a day, but normally there are about three a day.) When you give a shower or bath you also change bedding, which means going down to the laundry because the laundry man was an alcoholic and usually didn't make it around to distribute the laundry. (Eventually they replaced him, but that was only when he showed up smashed out of his mind on a Sunday, tried to make a pass at the RN and then passed out in the hall.) There was always a shortage of small items like wash cloths.

You also change the beds that have been soiled. If you are in charge of someone in a coma you have to keep turning them in their bed once every hour so that bed sores don't develop. You give enemas and suppositories to patients. You help people to and from the bathroom and answer bed pan requests. Then you get screamed at by the RN if a doctor makes early rounds and finds a patient still in bed at 9:30. (I mean, you only have ten patients who are at least partially bed-ridden and breakfast ended a whole fifteen minutes ago.)

All this creates one frustrated person who finally gives up trying to chase and/or keep track of all patients who are senilely trying to escape and walk along the highway. You give up trying to reason with old ladies who are "running away," all the time crying that they "want to go home, it's time I put up my preserves." Instead of being gentle to them, you find yourself becoming barbaric and yanking at them and tying them in chairs and letting them cry for hours. (The RNs encourage this; it keeps them from making a nuisance.)



By law the hospital has to give all aides a ten minute break in the morning and another in the afternoon, plus

a thirty minute lunch break. The morning break is a joke since no one ever has time for it. Usually by the afternoon things slow down so that you can get an afternoon rest, which is nice since you're on your feet all the time you're on duty. Lunches and breaks are in a small room—about 6'x8'—off the laundry—which means that it is super hot. There is a table and there are lockers which means that you can move around, proving you can get in. Everyone is allowed to smoke in this room which means that those who don't have this hangup suffer. (I have a sinus problem and during the time I worked, I had a continuous "cold" due to the smoke and poor ventilation.) If an aide lives within walking distance, she can't go home for lunch because she might be needed in an emergency. But we weren't allowed to sit in the garden to eat or rest because "it looks bad when people drive by."

As for the food, it was ridiculous. I thought that after years of eating the infamous school cafeteria food I was conditioned so I would eat anything. But this "food" looked, smelled and tasted vile. Even if you were to risk your life by eating it there wasn't enough to fill you up because it is served in portions that could only satisfy someone continually bedridden. (It is the same food given patients.) The management also had enough gall to charge \$1.00 a plate, no seconds, deductible from your paycheck.

The average aide gets \$1.30 an hour, which is approximately \$55 or \$60 a week before taxes. Some women were working simply to supplement a family income, but there were a few who had to support themselves and one or two children. One woman used to eat only one meal a day so as to have enough money to pay a sitter and buy milk and food for her ten month old baby boy. For some obscure reason she was not eligible for food stamps and she refused to go on welfare.

Then there was a problem of sanitation. Aides were supposed to sterilize bedpans and urinals every two days, but this seldom got done due to lack of time. The housekeeper didn't do any of this because it "wasn't her department." Few of the housekeepers found time to clean up puddles of urine or food off the floor promptly. Have you ever been walking down the hall, dead tired, carrying a large tray of dishes, and slipped and fallen into a puddle of urine? It isn't cool.

One irregular duty of the aide is the cleaning of corpses. In order to keep up a good image, the management

required a corpse to be bathed before the funeral parlor came to remove it. This is a necessary but pretty gross job. Most of the women working in the hospital were 40-60ish and many had daughters near my age, so they tended to have rather maternal feelings towards me. Once an RN ordered me to prepare a corpse by myself but she was overheard by some other aides who about started a riot. I guess the thought of their daughters doing this really freaked them out.

When we took suppositories, enema kits, handlotion, etc. from the supply room we had to sign for them (to cut down on thefts?). If the management felt you were signing out too many supplies they would start checking up and eventually, if you didn't take the hint, they would start deducting

This was a private nursing home so, according to other aides, it wasn't too bad, at least compared to public ones. According to the management, they have "problem patients." These are welfare and/or Medicare patients, a number of whom they have to accept by law. Therefore it is an unwritten rule that private patients get the best service because if they complain, the hospital will lose the patient and \$390 to \$750 a month. So in the end the management profits while patients and employees suffer.

The aides are underpaid and usually have a sub-standard education. The hospital provides no extensive training course: you work with another aide your first two days and then are assigned to your own patients. Most women hate the job by the end of their 3rd day. I was an oddity in that I was enthusiastic up until the middle of the second week. After that you just don't give a damn.

Nanci Courtney

oeo "finds" money

Health-RAP and the Bridge have been successful in keeping the Buckman Dental Clinic open. The pressure generated by the Health-RAP actions and the Bridge's publicity has resulted in OEO (Office of Economic Opportunity) finding \$55,000 to keep the program going for six more months--until the end of 1970.

What will happen to Buckman when this money runs out has not yet been vouchsafed to the masses yet. And none of the other demands made by Health-RAP have yet been met. These include getting rid of the income-limitation on who can use the clinic, expanding dental services to serve everybody in the County, and the implementing of community control.

But the effort to keep the Clinic going has had some good effects. Some have been purely on the people who

have been acting-- people's bitterness and sense of desperation and thus their commitment has grown as they have confronted officials, dentists, corporations who couldn't care less.

Some have been on the dentists and dental students. Several have been involved in both the Buckman campaign and the Malcolm Clinic and they are realizing and telling others that dentistry must serve the people. Others are getting or at least being exposed to the message that the time is no longer theirs to fool around and make little movements here and little ones there. People have literally "seized the time" and from now on dentists, like their medical counterparts are going to be reacting to what others are doing.

We have also gotten across the message that the corporate power struc-

ture is not going to be immune from attacks. The Buckman Clinic marks the first time in Portland that private groups and corporations have been confronted with a demand that their profits serve the people. Tonight, Warner Brothers is going to be confronted with the same demand. The corporations are used to being asked for money and to spending it; what they are not used to is people who deny their right to exist; who deny the difference between a "normal" rate of rip-off and an "excess" rate. People now are saying simply that they have ripped people off and that they are going to be stopped and that they are going to have to repay what they have already stolen.

The basis has also been laid for people to demand comprehensive dental (and medical) care for everybody. Buckman is insignificant in size and

ability to serve people, but the implications of dental care as a right are infinite. And nobody is going to stop with Buckman.

Jon Moscow

PORTLAND SWITCHBOARD
We have Resources and Information.
HOUSING UNDER \$100⁰⁰
THROUGHOUT THE CITY
232-7487



PLEASE DON'T BUY NON-UNION GRAPES



FARMWORKERS

SAFEWAY SHUT DOWN

The price for selling scab grapes increased last week when 1,000 striking PSU students sat in at the Jefferson Street Safeway parking lot. The students completely covered the lot, keeping cars out, and the Portland police lent a hand by locking and guarding the doors, which kept customers out. The grape boycott committee is grateful for the solidarity from the students. **VIVA LA HUELGA!**

Three hundred farmworkers from the Willamette Valley marched and chanted inside the Oregon State Capitol building last Tuesday demanding money for the day-care centers which are due to be shut down this summer because of "lack of funds".

The day-care centers provide child care for parents while they sweat in the fields for about \$1.25 per hour. If there are no centers the kids have to sit in the cars near the fields many long hours or, if they remain outside

the cars, risk drowning in irrigation ditches, pesticide poisoning or being hit by growers' trucks. The federal government cut off the funds because they regarded the centers as "low priority".

During the demonstration the children (about 100) slid down the huge marble bannisters and generally desanctified the temple. One small boy, out of sight of his mother, did what came naturally on the Capitol steps. It was appropriate. After one hour of spirited singing and chanting, Governor McCall came out and tried to reason with the

OUR WORKERS DON'T WANT A UNION"

The Larson Brothers went before the National Council of Churches and asked that the Council stop supporting the United Farmworkers' Grape Boycott because, in Larson's words, "We know our workers and they don't want the union." The boycott was explained as an immoral club being used to force workers and ranchers into labor contracts with the union.

The council delegates said that they would reconsider their boycott support if the Larson brothers would allow elections on the ranches to see if the workers wanted the union or not. If the workers didn't want the union, the council would withdraw support from the union. Larson agreed to the deal.

The results: Keene K. Larson - 78 votes for Union; 2 votes against.

Cecil C. Larson - 74 votes for Union; 0 votes against.

Cecil and Keene now have union contracts with the Farmworkers Union. There are now six new table grape contracts and thirteen wine contracts.

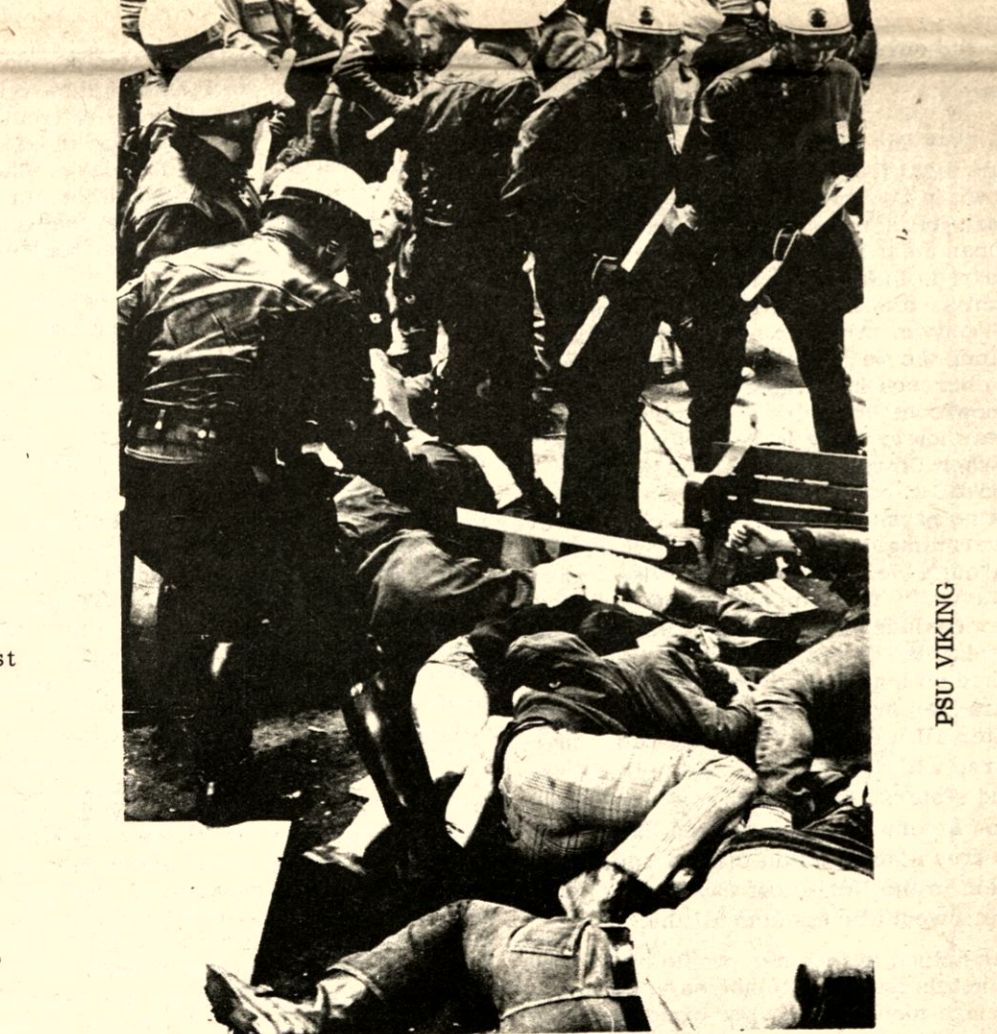
more riot

I was standing in the street at the corner of Harrison and Park, watching as a medic for any trouble between police and demonstrators that might cause injuries when I heard a voice I identified as police Captain Teiter's. He was saying the medical tent would stand, he would not have it destroyed. We thought that to be right and good; we had been given the word the tent was to stand until Tuesday noon.

A fat cop suddenly moved forward shouting "Reiter!". That's all that I heard until I saw Reiter a few minutes later and asked him which way it was. "They're talking about it now," he said, glancing back toward a group of people around the "hospital", in the center of the park block. Someone said he should just tell his boys to keep it standing. He shrugged. "I am no longer responsible. I have no control over it now." The time was close to 6 pm. It was hard to tell. I had had perhaps five hours of sleep in six days and time was a jelly. People were wandering about in uncertainty on the grass, a guerilla theater action was parading across Pine from curb to curb, joking with the blue-helmeted regular cops who were relaxed and at ease.



... "five minutes". But, of course, they did not. It seemed that hardly had the last of his words sounded than the TACS were moving, clubs at their sides, in what may be called the thrust position. We began shouting "peace, peace, peace." Then they were jabbing our ribs.



The line buckled and collapsed. I landed flat on my back and rolled to my stomach in time to hear a cop saying "keep your heads down" and rapped two skulls with his stick. These two were already down, dazed and frightened. He tapped their skulls like he was playing a xylophone. I don't know who the first person hit was, but the second was a girl, Janice Bakely. I sat up and grabbed Janice's head, yelling her name perhaps three times. Blood was running like a river through her hair. I put a compress on the split, then, a moment later, told her to keep in place and moved onto the other bodies piled in front of several black-attached-to-white-helmeted cops continually telling me to "keep my fucking head down." They did not arrest us. It was only a sweep, a destroy mission. I got to my feet and helped a cop turn over Doug Weiskopf, who was regaining consciousness. The cop said he would keep the other cops away. I ran around, slapping compresses on whoever needed them. Once I slipped going in under the clubs of the TACS who had finished their sweeps and were standing still, but looking for dessert. Contrary to Mayor Shrunks' report, the blood was not red dye. It was blood, my arms were covered with it, my compresses were wringing wet with it. There was no violence directed against the cops until after that attack.

bleeding".

Later, when the final contingents was standing in outbound columns against the jeering crowd, waiting to board their bus, a lieutenant shoved his club into my chest. "Get on the sidewalk", as I was staying close to the cops, checking along the column for any trouble. "I'm a medic" I said. He answered, "I'll remember that if I ever see you laying in the street

Michael McCusker
Former Marine Combat
Photographer in Vietnam.

PSU VIKING

MOSES

by Sue Davis

Only one woman in American history ever planned and led a military campaign, a campaign that was a total victory. Although she was not given the full credit she deserved for scouting, organizing and executing this maneuver, Harriet Tubman's successful battle of June 2, 1863 was later acclaimed as one of the most stirring of the Civil War.

Her fight began during her youth. At fifteen (she calculated 1820 as the year of her birth), she refused to tie up a slave for a beating and stepped into a doorway to prevent an overseer from pursuing the black man who ran for his freedom. Enraged, the overseer hurled a two-pound weight at her which struck her in the forehead. But the black man had escaped. After many months the wound healed, but it left a large indentation in her head. Pressure on the brain caused her to suffer sleeping seizures several times each day throughout the rest of her life. Her determination to end slavery was constantly renewed by her own physical reminder of slavery's brutality.

During her convalescence, her resistance strengthened as she thought of her past years of hard work, of her frequent beatings, and of the cruelty of her master. But she also thought about her people. As she recalled in later life, "I had seen their tears and sighs, and I had heard their groans, and I would give every drop of blood in my veins to free them." Initially, she prayed that her master be changed. But when she learned that he wanted to sell her to a chain gang, her prayer changed: "O Lord, if you aren't ever going to change that man's heart, kill him, Lord, and take him out of the way." Harriet adopted the religion that inspired Nat Turner and Denmark Vesey, the philosophy that promoted extensive social change. She learned to think critically within that religious framework, and through it she became determined to seek her freedom and the freedom of her people.

In 1849 she did seek her freedom. Fleeing one night from her Maryland home, Bucktown in Dorchester County, Harriet Tubman left her husband of five years (Freeman John Tubman did not share her hatred of slavery) and she struck out alone across the unknown lands in search of Freedom. She was aided occasionally along the way, but she relied primarily on her own intelligence, perception, and knowledge of nature to survive. Her first reaction to being in Pennsylvania was: "When I found I had crossed that line, I looked at my hands to see if I was the same person. There was such glory over everything. The sun came like gold through the trees, and I felt like I was in heaven." Yet soon her thoughts turned to her enslaved family and nation, and she declared: "I had crossed the line of which I had so long been dreaming. I was a stranger in a strange land, and my home after all was down in the old cabin quarters, with the old folks and my brothers and sisters. But to this solemn resolution I came. I was free, and they would be free also. I would make a home for them in the North, and the Lord helping me, I would bring them all there."

She helped to free her people by working in hotels and private homes to earn enough money to pay her expenses involved in becoming a "conductor" on the Underground Railroad. This "Railway" was an escape route set up by abolitionists to help black people make their way north. Harriet Tubman brought not only the members of her family, but altogether 300 black men, women, and children out of bondage between 1850 and 1860. Called "Moses" by her people, Harriet used fearlessness, wit, cunning, courage, and strength to elude dogs, guns, and paid bounty-hunters of the Southern slavemasters and the Northern enforcers of the Fugitive Slave Act.

She carried a gun which she used only to urge on the frightened ("Brother, you go or die") and she sang spirituals to announce her plans ("When that there old chariot comes... I'm bound for the prom-

ised land.") Her people respected her and said of her: "Moses has got the charm. The Slaveholders can't catch Moses." She scattered chickens in front of her once, to avoid being recognized by her former master; she deviated from the known underground route in response to danger signals another time, even though it meant wading through icy water in late winter; she dressed a woman in man's clothing; she hid her charges on the floor of a cart to get them across the Delaware River bridge at night. In each case she showed her determination to free her people by any means necessary. As she said, "There are two things I've got a right to, and these are death and liberty. One or the other I mean to have. No one will take me back alive. I shall fight for my liberty and when the time has come for me to go, the Lord will let them kill me."

Harriet Tubman's name became associated with the successful exodus of thousands of slaves. Perhaps the best known fact about her is that in all nineteen escape trips she led, she never lost a passenger: a remarkable, unequalled record especially because as more black people escaped, police state repression grew more vicious and extreme. "Moses," who was the chief conductor on the east coast route of the underground railroad, who perfected that art of escape which led to the freedom of 75,000 slaves, supplied an inspiration of freedom for her people. It is no wonder that at one time \$40,000 was offered for "Moses" capture!

While Harriet Tubman quietly carried on her labors, her deeds became known throughout the whole Abolitionist movement at home and abroad. She worked directly with such black and white leaders as Thomas Garrett in Wilmington, William Still in Philadelphia, David Ruggles and Oliver Johnson in New York, and Frederick Douglass and Susan B. Anthony in Rochester. When John Brown wanted help in organizing freedmen for an armed invasion of the South in 1858, Harriet Tubman was recommended to him. They met in St. Catherine's, the Canadian base of Tubman's northern route, and Brown labeled her "General!" with the following greeting: "The first I see is General Tubman, the second is General Tubman, and the third is General Tubman." Harriet supplied him with valuable knowledge of the Virginia terrain, of the allies in the area, and of how to conduct guerrilla movements; she got many freedmen to attend the Chatham Convention at which Brown recruited his army; and she planned to be with Brown for his campaign. (Tubman was the black who most aided Brown in staging the daring raid on Harper's Ferry on October 16, 1859.) "Only sickness, brought on by her toil and exposure, prevented Harriet from being present at Harper's Ferry," says W. E. B. DuBois in his *John Brown*.

The words of Douglass perhaps best sum up Harriet Tubman's role in the Abolitionist struggle: "The difference between us is very marked. Most that I have done and suffered in the service of our cause has been in public, and I have received much encouragement at every step of the way. You, on the other hand, have labored in a private way. I have wrought in the day—you in the night. I have had the applause of the crowd and the satisfaction that comes of being approved by

the multitude, while the most that you have done has been witnessed by a few trembling, scarred, and foot-sore bondmen and women, whom you have led out of the house of bondage, and whose hearts felt "God bless you!" has been your only reward. The midnight sky and the silent stars have been the witnesses of your devotion to freedom and of your heroism. Excepting John Brown--of sacred memory--I know of no one who has willingly encountered more perils and hardships to serve our enslaved people than you have. Much that you have done would seem improbable to those who do not know you as I know you. It is to me a great pleasure and a great privilege to bear testimony to your character and your works. . . ."

Harriet Tubman was eager to fight for her people on a moment's notice. In 1860 she was traveling on her way to attend an antislavery conference in New England when, as she was passing through Troy, New York, she learned that a black man, Charles Nalle, would be turned over to his owner as soon as he was arraigned on charges of being a fugitive slave. Harriet roused the black community to storm the courthouse and invited white supporters to help. She hurriedly organized a rescue plan. With Tubman, the first to grab Nalle from the police, the people took the law into their own hands, and after hours of struggle, they saw to it that their justice was done and Nalle was on his way to Canada.

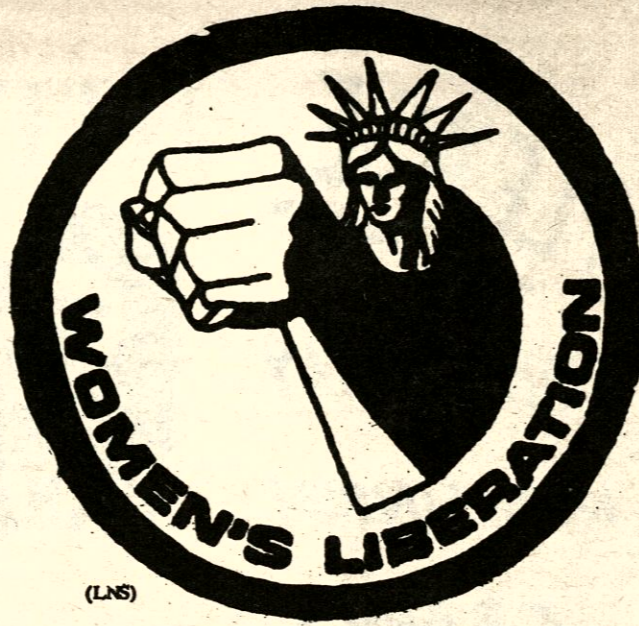
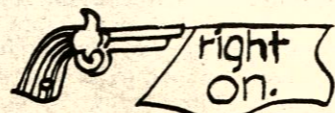
Harriet's prediction, "They may say, 'Peace, Peace!' as much as they like, I know there's going to be war!" came true. Although she was critical of Lincoln's war policy (her approach was "Never wound a snake, but kill it.") and of the North's refusal to enlist blacks as soldiers, she aided the North's war effort by joining the Department of the South in 1862. She worked at Port Royal, South Carolina, among her people. Given \$200 upon her arrival, she promptly proceeded to build a laundry with it and to organize a washing service so the newly-freed black women could become self-supporting. Devoting her time to such activities, Tubman taught, nursed, listened, and encouraged her brothers and sisters. "Most of those coming from the mainland (from South Carolina to the Sea Islands) are very destitute, almost naked. I am trying to find places for those able to work, and provide for them as best I can, so as to lighten the burden of the Government as much as possible, while at the same time they learn to respect themselves by earning their own living."

Yet her major task was organizing a spy and scouting corps for the General Staff's Intelligence Service. Wherever she went during the war years, she carried a satchel of medical supplies and a rifle. She participated in a number of battles, like the siege of Fort Wagner, the first battle led primarily by black troops. But the most remarkable of her guerrilla activities was the campaign along the Combahee River. In her own words, Harriet Tubman described the event: "Don't you think we colored people are entitled to some of the credit for that exploit, under the lead of the brave Colonel Montgomery? We weakened the rebels somewhat on the Combahee River, by taking and bringing away 756 of their most valuable livestock, known up in your region as 'contrabands' and this, too, without the loss of a single life on our

part, though we had good reason to believe that a number of rebels bit the dust. Of those 756 contrabands, nearly or quite all the able-bodied men have joined the colored regiments here." The *Boston Commonwealth* reported: "Col. Montgomery and his gallant band of 300 black soldiers, under the guidance of a black woman, dashed into the enemy's country, struck a bold and effective blow, destroying millions of dollars worth of commissary stores, cotton and lardly dwellings, and striking terror into the heart of rebellion, brought off near 800 slaves and thousands of dollars worth of property, without losing a man or receiving a scratch. It was a glorious consumation."

Harriet was severely insulted and physically abused as she made her way North at the war's end--a railroad conductor, refusing to recognize her government pass as a soldier, forced her to ride in the baggage car. But that was only a hint of the desperate, personal suffering she was to endure as a result of the government's denial of a pension or back pay for her nursing and soldiering during the war. Yet, she continued to serve her people. By speaking at public meetings, raising and then selling vegetables and chickens, giving parties, and even doing domestic work, she supported her people in need, especially those who came to her home in Auburn, New York. Auburn was a center of Abolitionists and women suffragists, and she became a vital link between the two groups. She formed close bonds with Elizabeth Cady Stanton and Lydia Child as well as Susan B. Anthony. She helped build the local African Methodist Church, and she maintained two schools for blacks in the South. After the government finally granted her a pension near the end of the century (\$20 a month!) she founded a Home for the aged and indigent, and then with the purchase of 25 acres adjacent to her home, she turned over her property to the black people of Auburn as a free farm to be run communally (called the Harriet Tubman Home). Her life was one of dedication, risk, and self-sacrifice, but in 1907 she was impoverished: "You wouldn't think that after I served the flag so faithfully I should come to want in its folds." She was a nationally-known figure at the time of her death on March 10, 1913, and she was buried with military honors.

Harriet Tubman's revolutionary legacy is best summarized by a story of her own telling. "She recalled that in her childhood, as a slave, she had been forbidden to eat the fruit of the trees she had been made to plant. Turning to the reporter she asked him if he liked apples. When he said that he did, Harriet inquired whether he had ever planted any. He confessed that he had not. 'But,' said Harriet, 'somebody else planted them. I liked apples when I was young and I said to myself: 'some day I'll plant apples myself for other young folks to eat, and I guess I did.'"



WE Are the Women that Men Warned Us About!!

Harriet Tubman

1820 - 1913



DEAR Sisters,

The above article appears in the Spring '70 issue of WOMEN, A Journal of Liberation along with articles about the works and lives of Emma Goldman, Margaret Sanger (the only reason we have Birth Control devised available today!), Elizabeth Cady Stanton, and Susan B. Anthony plus others who worked for the freedom of women in this country and Europe; and contains such inspiring statements as, "History tells us that every oppressed class gain true liberation from its masters through its own efforts. It is necessary that woman learn that lesson, that she realize that her freedom will reach as far as her power to achieve her freedom reaches."

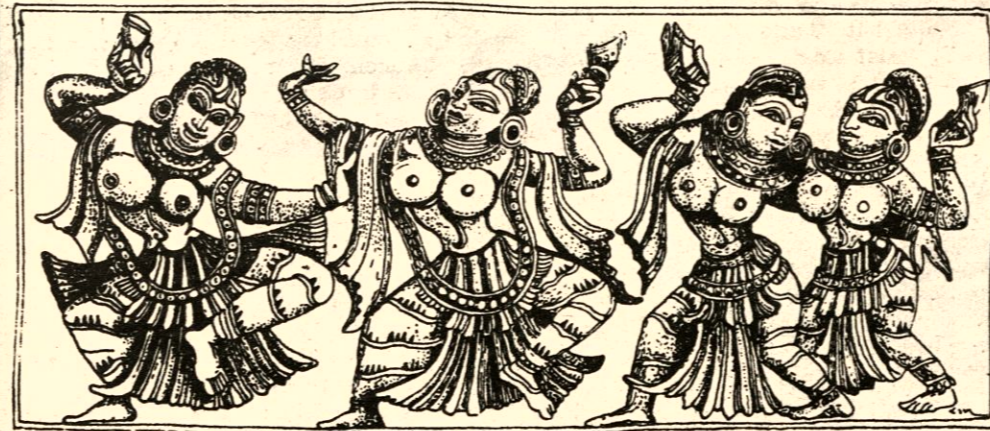
For the past four years I have felt myself drawn to the struggle of black folk here and in Africa to the point where my trust of white men was destroyed, if it ever existed at all. Such arguments as "if you go out with black men, consider your 'chances' with white men non-existent", only deepened my hatred as I found the argument almost true without exception. But in the meantime my devotion to black men's struggle to exist in Amerikka was never truly recognized by the black men I knew. For example, when on one occasion I expressed my feelings about why I felt alienated from and disliked racist white men to a black man with whom I had lived and trusted, his response was, "I feel sorry for you", or in other words, 'don't come to me baby, it's your own tough shit.' Needless to say the response hurt me more deeply than tears could express, plus arousing a good deal of righteous anger. (And sisters, unlike what you have been taught

in school, most men do not understand or want to understand your tears, it only frightens them for they have long been conditioned not to weep either for sorrow or for joy.)

Well to get on with it, until about a month ago, I still felt misunderstood and isolated. Then while at a girlfriend's house I happened to start to read the Winter issue of WOMEN, and I saw that it contained ideas and feelings I could identify with. After all is said and done, I AM A WOMAN, and here were some women who were talking of action in my behalf as a woman. As I read about what my sisters were saying and doing (the Winter issue of WOMEN dealt mainly with such subjects as Birth Control, Abortion, Women's Pay, Day Care Centers, American Family Structure and other modern day female problems), I knew that I wasn't crazy and that my cries were heard, so I screamed, "Let the Fuckers fuck themselves!! while we get it together sisters.

Well naturally when the Spring issue of WOMEN appeared at its only Portland outlet that I could find, Rich's Pipe Shop (which stocks "all that shit"), I was right there to spend my dwindling pennies on the Spring issue. Again my woman joy abounds!! Sisters, we have our historic heroes and they have been here all along, just buried like black folk, and WOMEN is a magazine which is stirring those long buried remains to life in the hearts of us, the living women of this generation.

Hara



LITERATURE

WOMEN: A Journal of Liberation. \$5.00 for the current issue, two back issues and one yet to be published. One issue for \$1.25. Write to: Women: A Journal of Liberation, Inc., 3011 Guilford Ave., Baltimore, Md. 21218.

Up from Radicalism: A Feminist Journal, by Ellen Willis of NY Women's Liberation. Bantam Books, 666 Fifth Avenue, N. Y. 10019. \$1.00

The Political Economy of Women's Liberation, Margaret Benston. Monthly Review (an independent socialist magazine) vol. 21, Sept., 1969, 116 W. 14th Street, N. Y. 10011. 75¢

CALENDAR

- May 15 - Marlene Dixon, WLF activist and professor of Sociology at McGill University, may come to Eugene and possibly to Portland.
- May 16 - 10:30 p. m. Sandy Kosokoff on Generation Gap again.
- May 18 & 19 - 8:00 p. m. meeting at Leslie Haines', 0104 SW Lane, for training session for people who want to be volunteers at AIRS.

W.L. News in Portland

Women in Tacoma, Wash. are starting a commune. 222-4642.

At PSU this term, Nona Glaser Malbin is teaching a course on the sociology of women. It isn't part of the curriculum now, but will be in the fall. The intentionally all-women class is looking at the different views that have been held of women, particularly in the Western world.

Women's Lib., Zero Population and other people at Reed recently met with the administration to get campus gynecology service. The administration balked because they thought parents might object to health service fees being used for it and they say the school doesn't have enough money to cover it. The meeting ended with gynecology service one morning a week at customary ripoff prices. The choice of gynecologist will be made by a professional decision of the school physician.

Some men want to start a women's lib. support group. If you know of any more contact Betty Wissher at 227-3302.

There have been lots of requests for WL speakers. If you want to be a speaker or hear one, call Sandy at

Big/little puppet girl on Sesame Street describes herself: "I can help Mommy bake a cake, I can wear ribbons in my hair and play with dolls, and if I put on a dress, I can be beautiful." Boy puppet says: "I can make mud pies and get all dirty and jump as high as the moon and grow up to be six feet tall."

Librarians in the periodical department of the downtown library have just found the need to name a new category "women."

Farrell Ford is running in the primary against Grace Peck. Farrell is on the Young Democrat Executive Board and is a pre-law student. She is interested in working on Ecology, revision of welfare, revision of income tax and is a supporter of the sex clause in the Democratic platform. (Her opponent is solidly against it.) That clause makes anything between consenting adults legal. Farrell is looking for help in her campaign, call her at 771-9702.

Anyone interested in working on day care or interested in guerilla theatre call Kathy at 233-2083.



AIRS

AIRS, the Abortion Information and Referral Service, is set up to give information on how to obtain a legal abortion in Oregon and to provide women with the names of sympathetic doctors and psychiatrists. In addition, we hope to provide personal services for women when they are needed.

OAH

April 15-18, Barbara Vatter went to a Los Angeles meeting of the Organization of American Historians. There was a radical caucus and a radical women's group.

Women's resolutions were for: A. equitable representation for women historians in OAH activities; B. a statement by the OAH of its opposition to discrimination against women in admissions, grants awarding of degrees, faculty employment, salary and conditions of employment and consideration for promotion and that it gather information about discrimination and publish it; C. research and instruction on the history of American women; D. a committee be set up to deal with matters effecting the status of women in the historical profession, especially to evaluate and make recommendations concerning the treatment of women in textbooks of American history.

Then some women woke up to the fact that this was all bullshit unless it were implemented by nurse:y schools, day

care centers, and parttime employment and student possibilities. An amendment was added ENCOURAGING history departments to: 1) admit part time graduate students; 2) hire part time faculty without discrimination in employment terms; 3) provide sex; 4) encourage creation of neighborhood and university child care centers for all university personnel.

All the women, (about 1/6th of the Organization), voted for the women's resolutions. All women resolutions passed except the one for part time opportunities, (full-time men fought that down). The radical caucus lost on Viet Nam, academic freedom, and free and open enrollment.

AIRS is a free service. We hope to start a fund for women with cash problems--an abortion costs about \$500--and contributions to the fund are welcome. We have been operating out of the American Friends Service Committee's Urban Action office for the last couple months. Without a separate office or phone listing we have been handling 30 calls a week, mostly from agencies, in and out of state, such as Planned Parenthood and welfare offices. By the first of next week AIRS will have its own phone listing and office and answering service. Currently there is one full-time subsistence-pay director, Barbara Walters, and another semi-paid staffer, Susan Kerr. AFSC is picking up their salaries at the moment. There is a board of directors including two lawyers, two doctors, Betty Roberts, Marilyn Weaver, and myself, Leslie Haines.

We have found that the process of getting an abortion, with its polarizing effect on one's friends and family, is for many women a politically and socially radicalizing experience.

On May 18th and 19th, at 8 pm, at my home, 0104 SW Lane St., (phone 223-8726), there will be a training session for new volunteers. If you are interested, please add your name to the list down at Urban Action, or just show up Monday night. Plan to attend both evenings. Later in the month there will be one more evening session with a doctor who will go into the medical technicalities.

Leslie Haines

SHEETS

TI

DOWN

NATIONAL STRIKE DAY MAY 20

Z P G — zero profit growth

I was dismayed at the reaction to Jon Moscow's *Keep the Baby, Faith*, since my own feelings about it were that it was first sensible article on the 'population problem' that I've read in the Willamette Bridge so far. Although I'm totally ignorant of the laws of nature, I doubt the validity of the prophecies of doom. Yet, I'll start with the assumption that most of the prophecies reflect real situations. I hope to give some facts to the contrary, in support of Jon's point of view.

I will base my argument on an essay by Colin Clark called *Population Growth and Living Standards* which appeared in the Agarwala/Singh ed. of *The Economics of Underdevelopment* (Oxford Press New York, 1967, pp 32). The article itself first appeared in 1953, so it may be a bit outdated; I have no doubts that the situation has gotten worse. But the main points on which I will base my discussion have yet to be disproven. My hypotheses is that 1) the real cause of starvation is not so easily linked with overpopulation 2) that essentially Malthusian point of view is subject to grave qualifications according to different situations, 3) with specific reference to India that at least up until 1953 increases in productivity had been higher per year than increases in population per year and that the famine it is facing is determined more by the economic structure than by anything else, and 4) that it is possible for a nation with a large number of farmers per km² of land to feed comfortably (by European standards) a sizable population, the case of Denmark.

I find the solutions proposed by Ehrlich in his book *The Population Bomb* essentially immoral; therefore the reasons to support this kind of view have to be questioned at every instance, and if there is the slightest doubt, one must abandon that view immediately. I hope to point out how much room for fatal error there is in seeing population density as the root of famine.

Malthus bases his argument on the assumption that there is a level above which any increases in the amount of labor put into an enterprise will result in an overall per capita decrease in production. Yet experience has shown that in many productive areas the opposite is true. Thus large scale manufacturing, transportation, postal, service, banking, etc. benefit from a large concentration of labor and therefore, of population. It is true that the law still holds for agriculture (except in cases such as sugar production), mining, fishing, etc. It is also true that these industries are essential since we need food to survive; although it is true that under the same

conditions (amount of capital per worker, techniques, land distribution, etc.) an increase in labor in an acre of land will bring in diminishing returns per capita, this proves to be no deterrent since there is nothing that tells us that the conditions should be kept constant; changes in techniques, distribution of land, etc. tend to offset the decreasing per capita returns in agriculture.



STARVATION IS GOD'S WAY OF PUNISHING THOSE WHO HAVE LITTLE OR NO FAITH IN CAPITALISM...

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Yet, people are starving at this very moment. That in itself doesn't say anything. People have been starving for a long time even though the world's population was half of what it is now. What keeps people starving is that the changes needed to increase productivity many times go against the entire fabric of the economic system. Thus, except for three nations in Latin America (Mexico, Bolivia, and Cuba all of which took this step into trouble when defining it in the very limited aspect of individual enterprises the USSR achieved, for instance very high GNP growth rates under conditions of high plant inefficiency).

Since India is the most common example used by the population control people, I will now try to cope with it under the light of my argument. In the period between 1870 and 1953, food production outstripped population growth (i.e., more people grew more food per capita) in India. This evidence was discovered by

Indian statisticians when investigating the rate of population growth in India. Interestingly enough they discovered that the population growth in the urban areas of India was growing at a much slower rate than elsewhere in the same nation. Why? because people want less children; they tend to marry later and to be more careful. This the rule in the rest of the world also. Thus the situation that is causing so much alarm appears

after a social revolution) it hasn't been possible to institute land reform at all. Why? the clearest example is Guatemala in 1962 when because under the Arbenz government, land was bought (under coercive measures) from big landowners such as United Fruit Co. the immediate reaction was an invasion by U.S. Marines and a complete political reaction/bloodbath. Now, the agricultural population is high in India, but it is equally high in Italy, where agricultural per/capita productivity is twice as much.

The case of Denmark is remarkable. Denmark is feeding 20 people for every one person employed. And it is doing so at very high standards. Thus it is calculated (for all these things see Colin Clark's essay) that Denmark is feeding 500 persons per square mile of arable land. India itself doesn't have as many people in fact very few nations do (remember this is 1953). Therefore, using Danish techniques it would be possible to feed 12 billion people by Danish (European) standards of nutrition. Compare with the present population of the world and the case for population control banishes in smoke.

What will it take to make this a reality? Profound structural changes in the society we live in, in short: a revolution. If revolution is undesirable, then I foresee a very terrible world. A world in which nations like ours will not hesitate to spray whole populations with contraceptives (like it is spreading defoliants right now), in which people will be brought in kicking and screaming into the presence of the great god of abortion and sterilisation, in which our nation will shift from the role of 'policeman of the world' to the role of authoritarian father of the world, a world with no sense of morality at all, a world unfit for human (if that word means anything) habitation. No, we cannot afford to fight for population control, not with the war expanding into Cambodia and the repression escalating at home.

Gerardo Nebbia

Recently in the Bridge there have been some letters hitting on Jon's article on population. There seems to be some feeling that we're running out of resources, period. I'd like to point some things out concerning this.

According to a 1964 study done by Resources for Future Growth (a Ford Foundation-backed group), trees are the fastest diminishing resource, being the only real problem they found to the end of the century. Let's look at this particular problem, certainly relevant to Oregon's needs and resources.

Projecting from 1960 to the year 2000, I think that there is the answer to these questions. Actually, since this study was done, our population growth rate has dropped from 1.55 in 1960 to 1.1 in 1970-- so there may be only a 60% increase or less till 2000. And the GNP may hit one trillion dollars this year-- ten years ahead of schedule. The absurdity of it is hitting us fast.

Our Eastern softwood forests would be depleted by 2000.

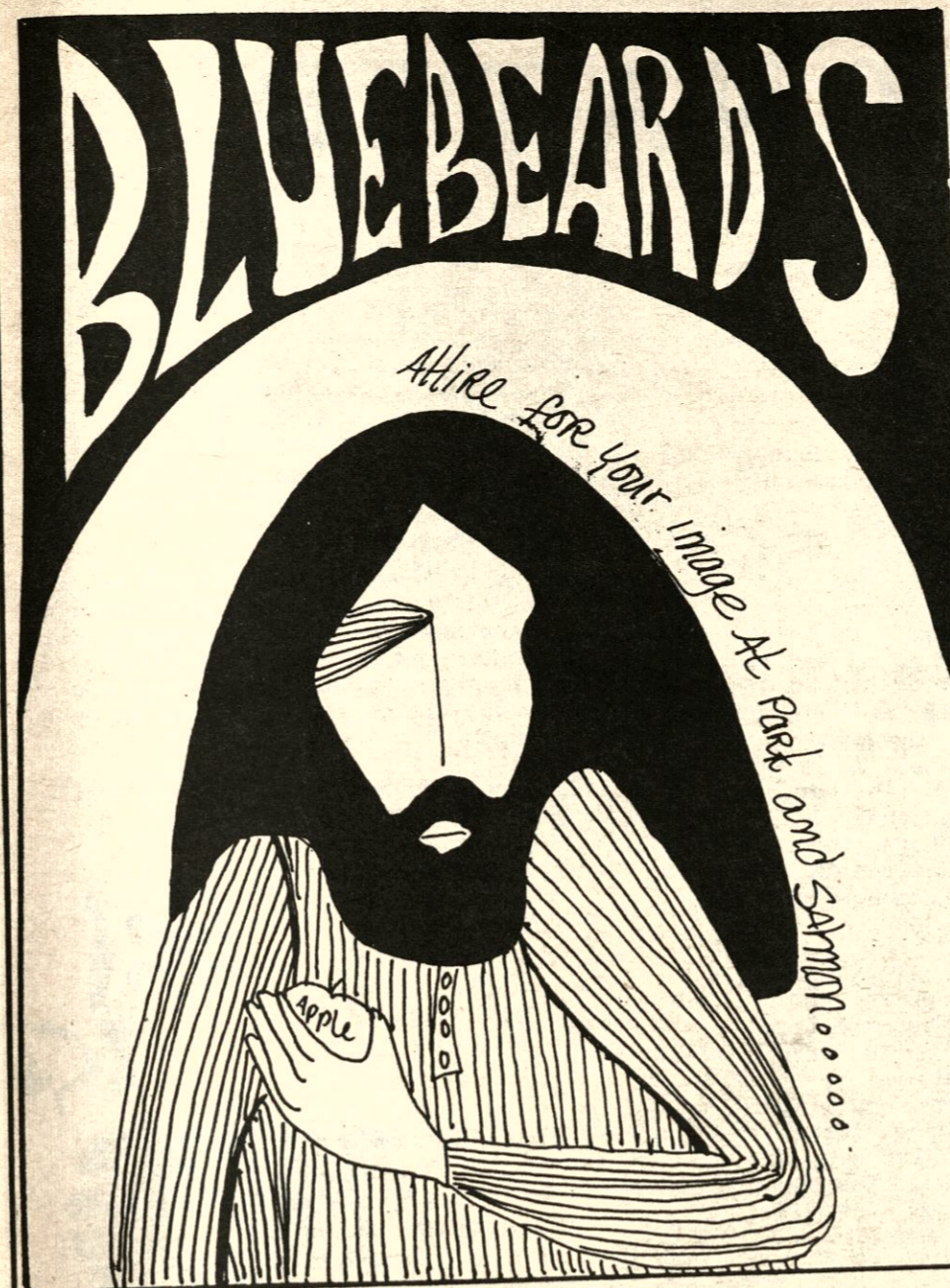
Pretty scary, huh? Zero Population Growth now, huh? Bullshit. These projections are based on an almost twofold growth in population, but an almost threefold growth in tree consumption. If our wood use only kept pace with this projected population growth, the demand in the year 2000 would be 18.6 billion cubic feet, not 29.1! I think it's plain, without doing a complex curve, that in this situation the annual cut would not exceed

Cut just enough trees and you stimulate growth (as will happen in the projected period 1960-1980). Trees are a renewable resource, folks!

The real questions are a) why is wood use going to expand so much, and b) why are we using and wasting so much now? (There are other questions of forest management, of the whole idea of highly centralized commercial forests, etc. but lets not get into that now). Our GNP, in this projection, will rise 4-fold; our industrial production 5.25 times in this 40 year period, and I think that there is the answer to these questions. Actually, since this study was done, our population growth rate has dropped from 1.55 in 1960 to 1.1 in 1970-- so there may be only a 60% increase or less till 2000. And the GNP may hit one trillion dollars this year-- ten years ahead of schedule. The absurdity of it is hitting us fast.

So don't worry about building a house of wood, although using other materials may be a good idea too. Worry about our container and packaging industry-- our 3rd largest industry. Worry about the threefold rise in construction in the forty years 1960-2000-- over 60% of it non-residential-- and about the waste entailed in building separate dwellings instead of communities. And worry about Rockefeller pushing population control on us all, so he and his friends can continue ripping off our trees, land, air, water and our lives.

Yours for Zero Profit Growth,
David Widlock



NOW PLAYING AT THE ESQUIRE THEATRE
MIDNIGHT COWBOY
john voigt dustin hofman
-- ALSO --
ALICE'S RESTAURANT
arlo guthrie
23rd & Kearney 23rd & Kearney
PHONE THEATRE FOR SCHEDULE 222-3477

FAR OUT

GREEN COLLEGE AND PSU PRESENT IN CONCERT
MAY 15
MELANIOUS PUNK
MAY 16
CHARLES LLOYD

ADVANCE SALE ONLY OF COMBINED TICKETS PENTAGON & CHARLES LLOYD CONCERTS

450 AT PSU BOXOFFICE OR THE REED BOOKSTORE 2.75 AT THE DOOR 8:30 PM
PEACE

FRI, SAT, SUN 7:30
First Run Double Feature
LOVE AFFAIR
SIGN OF THE VIRGIN
pas de deux
a surrealistic dream
FRI, SAT, SUN AT 7:30
75 OLD MAIN \$1.00
PSU FILM COMMITTEE

MON. ONLY 7:30
COCTERUS
The Blood of The Poet
hallucinations
by Peter Weiss (Maril/sade)
The Sculpture of Ron Boise
THE END OF SUMMER
The One with All the Feel
MONDAY 7:30PM
15 OLD MAIN 50¢

"LABOR DONATED"

Community. Baking and breaking bread together. Borrowing tools instead of having to buy or rent them. Letting one washing machine serve three families instead of having three washing machines which stand unused most of the time. Time to be free. Neighborhood gardens, studios, day care centers..... Sharing what we know and own with each other.

Community doesn't just happen. People make it happen. "LABOR DONATED" is a catalyst--an information center for community resources--and it can realize as much potential as YOU want it to.

The information we get from our questionnaire will be the base from which we build, the tool with which we can BEGIN to work. "LABOR DONATED" will be a central source for compiling information from people who want to give and share in order to be able to respond to people who call for help. We think that such a central point is necessary in Portland because those of us who are interested in alternatives now have no way to reach each other. By using "LABOR DONATED" as a channel, we can insure that demands will not be made on the same people, on the same resources all the time. Information will be given out only to the degree that each person specifies; all qualifications will be respected.

Let us know what you can do for and with other people; what you need from others. We're compiling a list of resources and needs which will be available to the community, and will send it to everyone who has returned a questionnaire. This will let everyone know WHAT we have together. Then people can call "LABOR DONATED" to find out WHO to get in touch with and HOW.

"LABOR DONATED" will also be able to provide models for cooperative actions and activities: food and garden co-ops, community newspapers, storefront co-ops, print shop organization, income-sharing plans, free schools, etc. We can draw on outside resources for these. But let us know also what you know about what's already available in Portland, as well as what you'd like to see happen here.

What we at "LABOR DONATED" have to give are time, energy, communication facilities and some ideas to help people with what they want to do. What we hope to find in the community are people who share our vision and will help to make it happen.

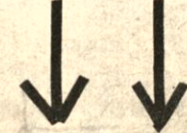
(25¢ or so to cover printing and mailing expenses would be great)

POWER TO THE PEOPLE



- Kathy Mayo & Jo Robinson
"LABOR DONATED",
c/o Urban Action, 506 NW 5th
call us at: 224-6017

fill in, cut out, and send to us:



I. SPECIFIC SKILLS. Indicate with D, T, or L the skills you would like people to call you about, and which you are either: ready and willing to DO; able to TEACH; or want to LEARN (also, how much time do you have?)

Some examples below--but use your imagination!

- | | | |
|------------------|---------------------|---------------|
| Cabinetmaking | Hauling & Moving | Gardening |
| Carpentry | Appliance Repair | General Labor |
| Furniture Making | Auto Repair (kind?) | Housepainting |
| Electrical Work | Electronics Repair | Plumbing |

Other Physical Skills: _____

- Work with Children (baby sitting, day care, field trips, etc)
- Arts & Crafts (specify which/what)
- Daily Living (nutrition, cooking, housekeeping, re-cycling etc)
- Office Work (typing, time to volunteer, etc)
- Driving (teach, drive people to the country, car pool, etc)
- Outdoors (hiking, camping, first aid, etc)
- Counselling (drug, personal, draft, financial, smoking, etc)
- Organizing (give examples, if you can)
- Sensitivity Training (T-Groups, etc)
- Body Things (massage, yoga, karate, other self defense, etc)
- Good Company

II. RESOURCES you have to share. (please specify what you have, as well as any limitations on use)

- Space (for crashing, storage, work: studio, office, etc)
- Tools (garden, woodworking, carpentry, etc.)
- Household Items (freezer, sewing machine, flour mill,
- Arts & Crafts Equipment (kiln, potter's wheel, spinning wheel, etc)

- Vehicle(s)
- Office Equipment (typewriter, mimeograph, etc.)

--Anything else.....?!

III. ACTIVITIES. Let us know whether you have been involved in or would like to be involved in:

(This is the place to tell us what you'd like to see happening in Portland. --)

- | | |
|---|--------------------------|
| Community Activities (what?) | Political (what?) |
| Tenants' Unions | Co-Ops (what kind?) |
| Welfare Rights | Educational Experiments |
| Sports (what?) | Survival: _____ |
| Discussions (what?) | in the woods/in the city |
| Feeding People (in parks, on the streets. etc.) | |
| Parties & Festivals (what kind? for/with whom?) | |

IV. Tell us about any SCHOOL or JOB experience you would like to share with the community.

V. What are the most important issues and needs in your neighborhood?

VI. What do you LIKE to do most? - What do you really enjoy and what is important to you?

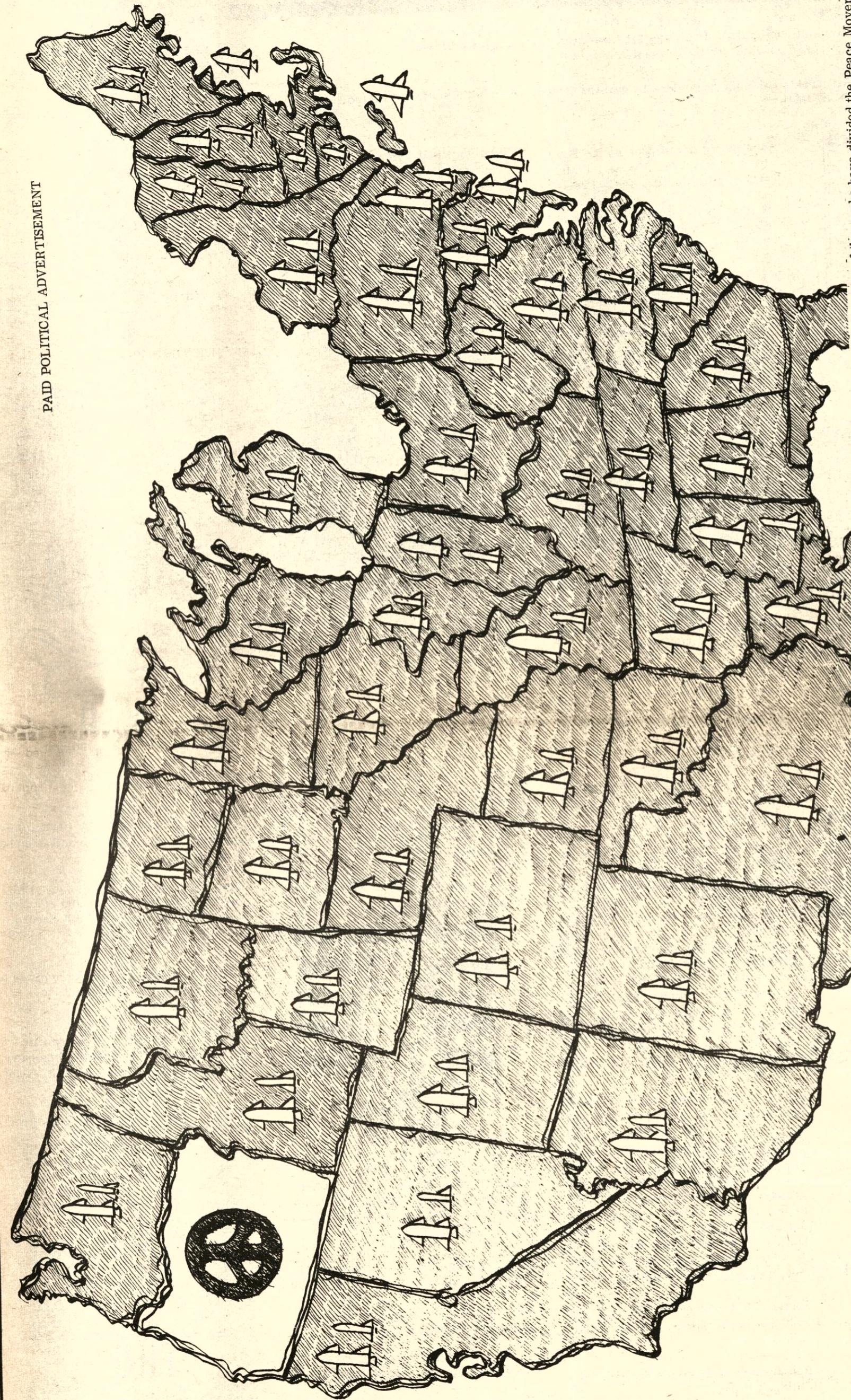
VII. Would you be interested in organizing "LABOR DONATED" in your immediate neighborhood? - in your school? - in your organization?

Best time to call you _____ Hours a week you can spare _____

Name _____

Address _____

Phone (home or for messages) _____



PAID POLITICAL ADVERTISEMENT

to question the sincerity of those who have divided the Peace Movement. We have the tangible results of that division to refer to. At this point in history it should have been absolutely inconceivable for Nixon to have expanded that war.

For the second, there are a number of strategies which Pearl talks about through which a governor could make things very difficult for Nixon. He has some attorneys looking into the possibility of withholding the federal income tax of state employees. But the governor of a state has almost unlimited access to the microphone and Pearl is an educator. Even more importantly, there is this, Richard Nixon is impressed by one thing and one thing only, the ballot. That phrase over the map of America is a headline from the May 11 Oregonian.

tradition so demoralize the center in America that revolution by that "small, determined band" of song, fable and history is possible or whether you seek a broad base for effective action.

The position of the Pearl campaign is that there is no time to wait. That whatever the nature of some future revolutionary transformation-- and given the left's sectarianism and ideological poverty there is at least as good reason to believe that the coup would be engineered from the right--the eminent clap of nuclear doom over Indo-China or the Near East and ecological disaster make this idle speculation. Pull your head out of that thrilling rhetoric and look around. The establishment tottereth not.

You have to speculate in questioning Pearl's motives. It takes no speculation

DEMONSTRATIONS FORGOTTEN, NIXON SPENDS QUIET DAY

Kent State and Portland State are also extensions of the war in Southeast Asia.

There can be absolutely no question about Arthur Pearl's credentials as an opponent of U.S. involvement in Southeast Asia. He has opposed it since 1945. Only two questions are possible: 1. Is it worthwhile to oppose the war by operating within existing institutions? 2. What can a state government do to reverse recent developments in Indo-China?

For the first, everyone is entitled to their own intuitive grasp of personal motivation and the mysterious process of co-optation. But what we're really talking about is whether one waits until the excesses of a rapacious administration

calendar

Deadline for inclusion of material in the CALENDAR is 6:00 pm, Tuesday of the week of publication. Drawings for these pages are requested from local artists. Tom Hall did the drawings this time.

The drawings for this week's calendar were done by Marsha Leech. Other artists are invited to submit drawings for the CALENDAR.



FRI

THEATER: "My Fair Lady," Portland Civic Theater, 8:30 p.m.

SONG AND DRINK: Bob and Jody perform at the American Museum, 3rd and SW Burnside. 21 and over.

THEATER: Cherkov's "The Cherry Orchard," 8:30 p.m., Old Main Theater, PSU.

The National Audubon Society is holding its national convention in Seattle starting today. The program includes speakers, food, field trips, and entertainment. Among the speakers are Dewayne Kreager, speaking on "Economic Feasibility and the Ecological Revolution," and Dr. Lawrence Slobodkin speaking on "Ecological Values or 'What is Progress?'" Registration is \$6 for the entire convention or a daily registration of \$2.50 for adults and \$1.50 for students. Contact the Portland Audubon Society for more information.

MUSIC: PSU Concert Choir performing Schubert, Hindemith, Halffter, Block, and Messien. 7:30 p.m. in the Old Church, 11th and SW Clay. Benefit for the Old Church.

MUSIC: Pentangle and Melodius Funk perform at the Reed College Commons, 8:30 p.m. Tickets \$2.75 at the door. Advance sale of combined tickets for Pentangle tonight and Charles Lloyd tomorrow night, \$4.50 at the PSU Box Office or Reed Book Store.

DANCE PERFORMANCE: Student dance concert presented by the Reed College Dance Department, 8 p.m., Women's Gym, Reed College. Also SAT 16.

MEETING: SE Society of Strangers. 232-8409 for time and place.

MUSIC, SONG AND DANCE: Renaissance Fair at Reed College from noon until dark today and all day tomorrow. Fireworks display tomorrow night starting about 9 p.m.

MUSIC: Jon Adams at the Ninth Street Exit, SE Ninth and Ash, 75¢ cover.

MUSIC: "River" and Steve Smith Lights at the Armageddon Coffee House, 8800 SE 80th, \$1.

FILM: "Love Affair" (Makavejev), "Sign of the Virgin" (Brynych), and ten minutes of "Pas de Deux" (McLaren). 7:30 p.m., 75 Old Main, PSU. \$1. Also SAT 16 and SUN 17.

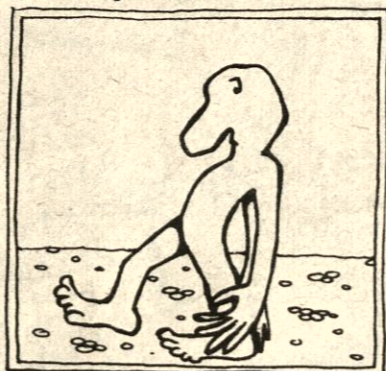
CABARET: Ed Matin of the PSU Outdoor Program shows slides of last

summer's adventures on the Peace River in Canada. 10 p.m., Viking Bar, Smith Center, PSU. Free.

THEATER: "The Killing of Sister George," Portland Civic Theater Blue Room, 8:30 p.m. Opening night.

MUSIC: Gary Ogan at the Rubaiyat Coffee House, 11th and Knott NE.

LECTURE: Ernest Gruening, former U.S. Senator from Alaska, 8:00 p.m., Reed College Faculty Building Lounge. Open to the public.



SAT

THEATER: "My Fair Lady," Portland Civic Theater, 8:30 p.m.

SONG AND DRINK: Jon Bunce performs at the American Museum. 21plus.

THEATER: Cherkov's "The Cherry Orchard," 8:30 p.m., Old Main Theater, PSU.

MUSIC: Charles Lloyd at the Reed College Commons, 8:30 p.m. See also, FRI 15.

FESTIVAL: Tomorrow starts the Multi-Arts Festival in Bellingham, Washington (about 90 miles north of Seattle). Music, films, theaters, tours, poetries, art sales, auction, town meetings, frisbee tournaments, puppets, fencings, motorcycle races, parades and more. A full week of events starting SUN 17 and lasting through SUN 24. Kind of a Sky River Festival, only different. Information posted on the wall at the Bridge.

DANCE PERFORMANCE: See FRI 15.

ARTS AND CRAFTS: Demonstration day for arts and crafts at First Unitarian Church, 1011 SW 12th, 1 to 4 p.m. Batik, wire sculpture, pottery, metal and wood sculpture, weaving, spinning, stitchery, book binding, calligraphy, silk screen, photostatic technique, and macrame. Artists are Sue and Joe Police, Lu Himes, Susan Sowles, Sally Edwards, Eleanor Van de Water, Robin Rycraft, Anno Rydow, Peggy Driskell, and Ted Kaye.

Society of Strangers at Caer Wyerd's, 3926 SW Barbur Blvd., 8 p.m. 227-9595 for info.

Renaissance Fair continues at Reed College all day.

POLITICAL ACTION: Grape boycotters meet at Centenary-Wilbur to picket local stores, 11 a.m.

MUSIC: Jon Adams at the Ninth Street Exit, SE Ninth and Ash. 74¢ cover.

Music: Red Eye and Steve Smith Lights at the Armageddon Coffee House, 8800 SE 80th, \$1.

FILM: "Love Affair," "Sign of the Virgin," and "Pas de Deux." See FRI 15.

THEATER: "The Killing of Sister George," Portland Civic Theater Blue Room, 8:30 p.m.

THEATER: Armed Forces Day Parade, entitled "Proud to Be an American," in Lake Oswego. 2 p.m.



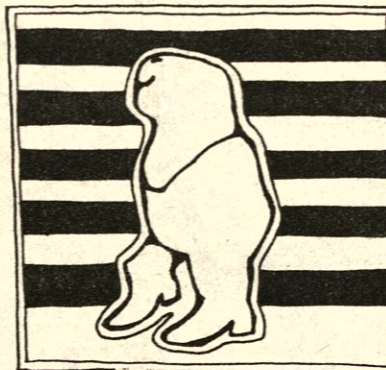
SUN

Meeting: Society of Creative Anachronisms, 1867 SW 14th, 3 p.m. Call 227-8920 for info.

MUSIC: Open mike and audition night at the Ninth Street Exit, free.

LECTURE: "A Historian's Approach to Religion," Dr. N. Rassekh, Professor of History, Lewis and Clark College. 8 p.m., 294 Smith Center, PSU.

MEETING: Food conspiracy meets at Centenary-Wilbur, Ninth and SE Ash, 5:30 - 8 p.m. Pick up what you ordered, bring food to share. 234-1139 for details.



MON

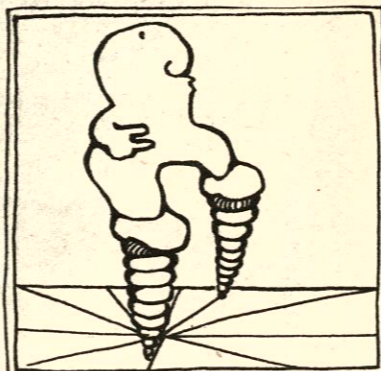
THEATER: Theater party at "My Fair Lady" to benefit the World Peace and Goodwill Committee, 8 p.m., Portland Civic Theater. Tickets \$3 from the Greater Portland Council of Churches, 0245 SW Bancroft.

MEETING: Society to Observe Police, 7:30 p.m., 26 NE Stanton. 282-7029 or 288-2812 for info. or complaints about police. Patrols are on Friday and Saturday nites from 8 p.m. to 2:30 a.m.

MUSIC: Open mike at the Ninth Street Exit. Free. Ship Sale, through SAT 23. Paintings, drawings, weaving, jewelry, sculpture, prints, calligraphy, photography, and ceramics. Open from 7 to 10 p.m. tonight, and during regular store hours on following days at the PSU Book Store, SW 6th and Hall.

FILM: Cocteau's first film, "The Blood of the Poet," and "The End of Summer" (NFBC), "Hallucinations" (Weiss), "The Sculpture of Ron Boise" (Auslander), and "The One With All the Feet" (Heinz). 7:30 p.m. in 75 Old Main, PSU. 25¢

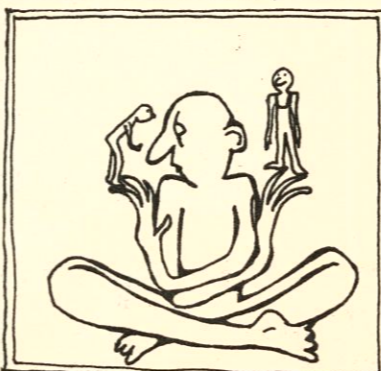
LECTURE: Lecture and slides on old Portland Buildings, 7:30 p.m., Old Church, SW 11th and Clay. Free and open to all.



TUE

MEETING: The Socialist Labor Party meets at the central library at 7:30 p.m. in room E, to discuss "A Look at Modern Corporations." Open to the public.

MUSIC: Brown Bag Concert at PSU. Margaret Irwin plays harpsichord. Noon, in 453 Cramer Hall, PSU.



WED

MUSIC: Sack lunch recital of baroque music on the Hook and Hastings organ at the Old Church, SW11th and Clay, 12 noon.

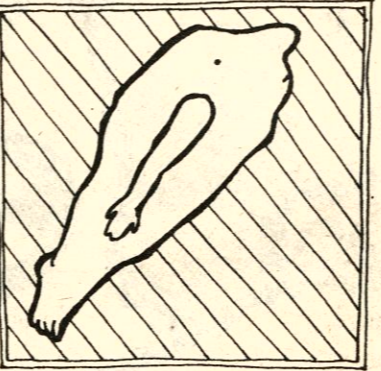
THEATER: Portland City Council meeting, 9:30 a.m. in the Council Chambers City Hall.

POLITICS AND FOOD: Art Pearl for Governor potluck dinner and steering committee meeting, 400 SW Second, 6 p.m. Public invited.

MEETING: Student Mobe Committee to End the War in Vietnam, 3 p.m., 422 Smith Center, PSU.

MEETING: Juvenile Court Seminar Class, K-House, 633 SW Montgomery, 7 p.m. Judge Lennon to speak. Public invited.

MUSIC: Cliff Minks at the Ninth Street Exit.



THU

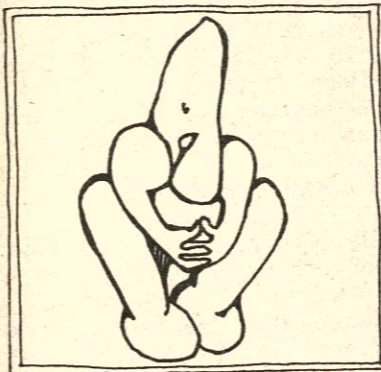
THEATER: City Council meeting, 2 p.m., Council Chambers, City Hall.

RECORDS: Stereo record co-op... records as low as \$2.85 from Portland Student Services. 10 a.m. to 1 p.m. and 7 p.m. to 9 p.m. at SW 11th and Montgomery.

Kundalini Yoga class, 7 p.m., 207 PE Building, PSU.

THEATER: Cherkov's "The Cherry Orchard," 8:30 p.m. on the Old Main Stage, PSU.

MUSIC: Cliff Minks at the Ninth Street Exit.



FRI

FILM: "The Bicycle Thief" and "The Hole," 7:30 p.m. in the Library Auditorium of the U of O Medical School, 50¢. Public welcome.

THEATER: "The Cherry Orchard," by Cherkov. 8:30 p.m. on the Old Main Stage, PSU.

FILM: "The Man Who Lies" (Robbe-Grillet), "Destroy, She Said" (Duras), and the color short, "Cria" (Whitney). 75 Old Main, PSU. 7:30 p.m.

CABARET: "The Great Pumpkin," Viking Bar, Smith Center, PSU. 10 p.m.

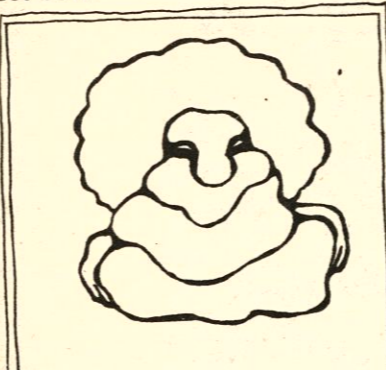
THEATER: "The Killing of Sister George," Portland Civic Theater Blue Room, 8:30 p.m.

LECTURE: Julian Bond, member of the Georgia House of Representatives, at PSU in the gym. Noon. 75¢. "Black Politics".

POLITICS: Candidates from both parties will speak on peace, student protest, and nerve gas at Centenary-Wilbur Church, 215 SE 9th, 7:45 p.m.

MUSIC: Earl Western plays at the Rubaiyat Coffee House, 111th and Knott NE.

MUSIC: Patsy Child at the Ninth Street Exit.



SAT

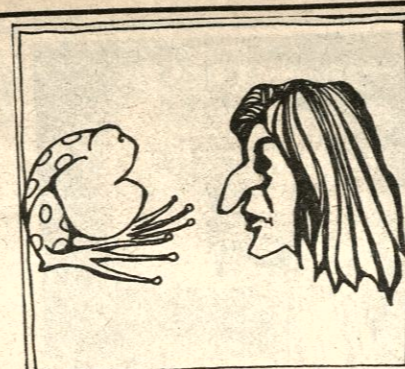
THEATER: "The Cherry Orchard," 8:30 p.m. on the Old Main Stage, PSU.

FILM: See PSU film listing for FRI. 22.

THEATER: "The Killing of Sister George," Portland Civic Theater Blue Room, 8:30 pm

MUSIC: "Mixed Blood" plays at the Armageddon Coffee House, 8800 SE 80th.

POLITICAL ACTION: Grape boycotters and the Captain Nemo rock group will travel to several shopping centers to leaflet for the grape boycott. The band will mount a flatbed truck, and a caravan will be formed with the cars of the boycotters. Meet at 10 a.m. at Centenary-Wilbur Church, SE Ninth and Ash.



GALLERIES

Drawings and paintings by Leland John are on display at the Jewish Community Center, 1636 SW 13th Avenue, through June 2.

"The Search for the Image," a presentation of twelve young artists is being shown at the Image Gallery, 2483 NW Overton, through June 13. Gallery hours are Tuesday through Thursday, from 12 to 6 p.m.

The works of Portland State University art students done within the current year in the major areas of painting, sculpture, and drawing will be on exhibit in the White Gallery, the third floor court area of South Park Hall, and several second floor classrooms in South Park Hall. May 18 through 30.

A joint showing by Sue and Joe Police of sculpture, batik, and jewelry runs through May 23rd at the ISIS Gallery, NW 5th and Glisan.

Wood construction by John Granholm and photographs by Paul Miller are on exhibit at the School of Arts and Crafts, 616 NW 18th Street, through May 18.

Recent paintings by Willard Midgett are shown at the Fountain Gallery, 115 SW Fourth Avenue. Also, drawings by Bert Garner and silver badges by Jim Manolides.

Welded steel pieces by Lee Kelly on the subject of man's relation to his earth will be on display at the Sally Judd Gallery, 212 SW Stark, through May 22.

CRAFT SHOPS

Buffalo Head Nickel, 1030 SW Third Leather Goods.

Familiar Musing, 8309 SE 17th Ave. Garrick Lamps

Free People's Touching Company 1201 SW Stark Head shop and general crafts.

The Good Earth, 429 SW 10th Ave. 222-3022. Clothing.

Handmade House, 922 SE Woodward 236-3712.

Ides of March, 719 SW Salmon 227-3008

Head shop, general arts and crafts. Isis Gallery, NW 5th and Glisan General crafts.

Kashah Leather Company, 5823 SE Powell, 771-7710 Leather.

The Ouzel, on Third Avenue between Salmon and Main. Just opened with general crafts.

Phantasmagoria, SE 10th & Washington 235-1272 Old stuff, and antiques.

Pomegranate Circus, 412 SW 2nd Ave. 227-0791 Leather and Jewelry.

Psychedellic Supermarket, 2739 SW 1st Head shop, general crafts.



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Woodstock

WOODSTOCK is the kind of film that unless you have been well conditioned to it passively for long hours at a stretch, you tend to fidget and grope about for diversion in. The major portion of Thursday night's preview audience appeared to be immutably set in the former attitude.

Only a blissfully stoney cloud of people, including the old master prankster Kesey, spread ardently on the floor beneath the curving cinemascope screen, seemed capable of responding to the music. Unfortunately there was little else to respond to in the film. As a rock festival, Woodstock is distinguished by little other than its size. That particular quality does not lend itself with ease to the capabilities of a movie camera. Thus limited by screen size and time in documenting such an event, Michael Wadleigh has attempted to bring it across with split screen effects. It comes out as a pretty crude solution to the problem of cramming more on the screen in less time. Any meaningful collision of images and/or sounds that might have resulted from this device doesn't. The color is nice all the same and the music is a small portion of the music of Woodstock reproduced on a good sound system. It is kind of like listening to the records on a good stereo set and gazing at an animated, larger than

life photo on a record jacket. The experience on film is sterile of all the good vibrations emanating from any massive musical gathering where people are free to relate to the sounds and the place and each other. That kind of scene does not happen at the Hollywood Theater.

Even though the Theater was filled with invited guests on Thursday night, the management saw fit to hassle individuals for having bare feet or sitting on the floor. Apparently they were taking no chances after a small band of demonstrators had entertained and exhorted the crowd to join them in creating the Woodstock nation here. They raised a demand that the Hollywood Theater turn over one dollar of each \$3.50 admission to the Free Clinics, food co-ops, and Free Panther Breakfast program run by various movement forces in Portland.

-- Denise Jacobson



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ALL YOU NEED IS BREAD • BREAD IS ALL YOU NEED

The Warner Brothers' production of "Woodstock" is, in terms of ticket prices, one of the costliest films in the history of the medium. In New York tickets sold for \$5.00 apiece; Los Angeles theaters charged \$4.00. In Portland, where the film opens tonight at the Hollywood Theater, tickets are priced at \$3.00 and \$3.50.

Warner Brothers has gambled that millions of people will be willing to pay such outrageous prices to see a documentary on the "greatest event of the century." Judging from the initial receipts (see box), the gamble might pay off. In several cities, though, picketing and boycotts have been organized to protest both the high ticket prices and the misuse of the proceeds by Warner Brothers. Similar protests have been organized in Portland, based on a guerilla theater action on Thursday night (at a preview for critics) and complete "liberation" of the theater during its opening on Friday night.

but the amounts involved were relatively small. In spite of the large crowds which they attracted, festivals such as those at Newport and Monterey were only modestly successful as financial enterprises.

John Roberts, multimillionaire head of Woodstock Ventures, devised what he thought was an infallible formula for turning the festival business into something more substantial. First, he and his fellow entrepreneurs signed up the biggest available names in the industry to perform at a three-day festival. Second, they spent hundreds of thousands of dollars publicizing the event all over the East Coast. Third, they decided to give the affair the magic name "Woodstock" no matter where it would be held (the final site was 70 miles from Woodstock)—leading to convenient rumors that Bob Dylan might actually appear. Fourth, they charged an unprecedented admission price of \$18 per person. Fifth, and most important, they arranged to make a film.

Roberts and his group were no doubt inspired by the recent commercial success of "Monterey Pops," a documentary on the Monterey festival of 1967.

In order to better understand why such action is necessary, it might be helpful to place the film into its economic context.

As everyone knows, rock music has been Big Business for over a decade. And the profits grow larger every year. In 1969, for example, Columbia Records reported a record \$1 billion in sales, including \$71.9 million in profits. Allen Klein's ABKCO, which handles the business affairs of both the Beatles and the Rolling Stones, cleared about \$800,000 in profits during the same year. The Beatles themselves have grossed more than \$350,000,000 in the past eight years.

In theory, the film would recoup any losses incurred during the festival itself. In fact, if Roberts had collected the full admission price from all of the 400,000 people who attended, he would have made \$7 million. As it turned out, of course, many people would not tolerate the exorbitant admission fee. They simply tore down the fences and walked in. Woodstock was thereafter known as a "free" festival in spite of the fact that Roberts collected over \$1.5 million at the gates.

Most of the rock industry's profits have traditionally come from record sales. Concerts and festivals have provided income from performers and promoters,

But Roberts managed to turn an unexpected financial disaster into a public relations coup of the first order. In the days following the festival, Roberts

"woodstock is beautiful"

1st week	
New York Trans-Lux East	\$65,654
Boston Chevy I	\$40,117
Coral Gables Coral	\$25,429
Los Angeles Fox Wilshire 101 East	\$40,400
Washington, D.C. Cinema 101 East	\$44,252
Dallas Preston Royal 101 East	\$25,030
Toronto Loblown I	\$30,658

(how beautiful can you get?)
A Fox Film Corporation Production

The above appeared as a full-page advertisement in the April 8 issue of **Variety**, the entertainment industry's most important journal.

continuously described for the press how the exhilarating "good vibes" more than compensated for his "enormous losses." He magnanimously concluded that it was "all worth it."

By February of this year Roberts was willing to admit that "the picture is not as bad as it was." This statement was made long before the release of "Woodstock," of course. The budding young millionaire summed up the whole experience from his new perspective: "I learned an awful lot about business and how much our society is founded on money." Was this the message of Woodstock?

Roberts sold distribution rights for the film to Warner Brothers, which is responsible for the ticket prices. To justify \$3-5 prices, the corporation explains that its costs were increased by several lawsuits and other legal entanglements. As of last February these suits and other claims totalled about \$2 million—however, it is very unlikely that the final settlements will even approach that amount. Meanwhile, John Roberts expects that the film will gross at least \$10 million—an amount which could cover all debts and lawsuits several times over.

Once the bullshit has been swept away, it becomes clear that the profits from "Woodstock" will go to only three groups (discounting theater managers): Warner Brothers, Woodstock Ventures (i.e., Roberts), and a small amount to Michael Wadleigh (who directed the film). None of these profits will be

channelled back to the people who really made Woodstock possible. Instead, these same people are asked to pay outrageous prices to see a film which is rightfully theirs. This is not only insulting: it is blatant exploitation.

Warner Brothers has two alternatives: 1) it can show the film for free; and, 2) it can agree to return all proceeds from "Woodstock" for unrestricted use by the movement. Many people would be willing to pay even the present prices in order to make Woodstock a reality—everywhere, not just on film.

Instead, the enormous profits from "Woodstock" are going to those who need money the least. Regardless of the film's actual quality, such profiteering is intolerable. It can only be stopped if large numbers of people refuse to participate by withholding their money. Those who really want to see the film can organize a "theater party" with 40 or 50 friends and march into the theater for free (just like they did at Woodstock).

It may be argued that "Woodstock" is only one thread—however blatant—in the whole fabric of exploitation which the hip capitalists have woven around the youth subculture. Other recent examples include "Easy Rider," "Che," the Rolling Stones disaster at Altamont, "Hair," and "Zabriskie Point." The list could be endless, and would certainly include a number of Portland head shops, craft shops and record shops.

So why single out "Woodstock"? The reason is that "Woodstock" is a very good place to begin. A national campaign of sorts is already underway against Warner Brothers. There is no reason why action against profiteers could not be extended onto the local level. The criterion in all cases is the same: a business is "exploitative" when the people involved place their own personal interests above the needs of the community which the business purportedly serves.

People obviously are entitled to earn enough money to survive in comfort. Anything earned above the survival level could be channelled into the many projects which are in need of money. Such prototype forms of economic co-operation might finally evolve into an economic system which would successfully renounce private property and greed—one of the more hopeful contributions of Woodstock itself.

Michael O'Brien

(The information for this article was gathered from the following sources: Los Angeles Free Press, April 17, 1970 issue; Rolling Stone Magazine, February 7 and April 30, 1970 issues.)

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Local Musicians' Bulletin?

All right, let's take a realistic and free look at the music scene here in the City of Roses.

Musicians that aren't playing in the already established ten or so bands starve physically, musically or both. After fighting a losing battle, totally without the support of the people, eventually they are forced to split. A musician coming here to seek a band is completely shattered by:

- 1) No available space in the papers, head shops, or music stores where a hungry or broke musician may put up an ad for musicians, gigs or practice space.
- 2) The very few and mostly poor concerts that are held are either too high priced, too short, or too straight. If those things don't blow it, the lack of variety in choosing supporting bands does.
- 3) The last but most important problem is that of lack of involvement on the part of the people. If no one ever presses for more originality, professionalism, and more of a righteous scene, how is it to change? People must realize that they are the power behind this city's underground. Protest, outright and directly, against high prices, short sets, lack of variety, and all the other bullshit the promotion men claim as necessary. Donate your time, your attention, and your numbers in order that things may once again flow.

It is surprising that the only band from Portland to make it is Paul Revere and the Raiders? Kicks keep getting harder to find...

Boris T.

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Letters



Trees are basic to air circulation. When a city no longer can sustain its trees it is actually dying and killing people. With that respect, Portland died just after the turn of the century. Usually a city dies in degrees, starting when the downtown merchants condemn trees, and continued deterioration of the landscape becomes easy. Although we are grateful for parks, parks are actually feudalistic bastions encouraged by the merchants in order to placate people.

letters to editor

Unbelievable! The city council of Newberg, Oregon, has legalized banning many of the best Pacific Northwest trees from its confines and made it an easy qualification to declare most any tree a public nuisance. Forthwith, a tree can be condemned and the owner charged for its destruction! On the surface the code implies some vague pragmatic application. Actually, it is a war on trees. Does local government hate trees? Stumps are even tax-deductible.

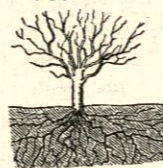
The code change predicts that a poorly placed sidewalk, if slightly warped by a growing tree, immediately subjects the tree to condemnation. Concrete costs about fifty cents per cubic foot and is simply installed. Commonly the sidewalk should go around the tree, which is esthetically correct. The best sidewalks in the world do exactly that. Also, any slight encroachment on adjacent private property by a new sidewalk should be resolved in city regulations, which would be a happy solution and help city planning. Thinking is better than exploitation.

In Kansas City, Mo. I sometimes walked along one of the famous strip parks. It was a commonplace to exchange greetings with squirrels, chipmunk and like that. There was a sad occasion when one large tree was removed owing to blight. It became most difficult for the flying squirrels to commute. I, being on modest terms with a particular squirrel, who lost its favorite tree, felt kind of bad about it. Like staring into the eye of a hurricane, some reporter could write volumes about that tree and the bureaucratic intrigue that will ensure that none is replanted. Not so with Newberg (not to be confused with Nuremberg) which was a simple case of genocide.

The avant garde designers often rationalize the excessive use of concrete and pavement, which is another form of war on trees. The Mall is a valid evolutionary consideration, though abused. I recall an instance where a landscape architect was forced to plant some trees because he discovered he had a restrictive budget. A landscape architect?

Establishments like Bazar, Hanyman, Villa-Mart and so many other chain stores take on the public be damned attitude. Only by protest and ultimately by legislation will they change their tune.

Will Miller
760-1345



Hello!

This may have been already suggested but... when a policeman resorts to clouting a fellow with his own crutches, I think the lot of them be called "ores," not "pigs" and their chief be called "Saruman."

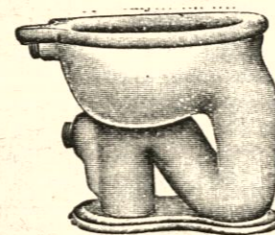
Pat McAllister



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NEED RIDE to Berkeley/SF after May 13th (for sure). Can't drive but will pay most or all of gas. Call 234-7609.

BARBARA ANN--Found note late Monday. Please return, it's safe. You may have mononucleosis. Janet K.

FREE! A new supply of absolutely free kittens at 4145 SW Corbett (upstairs). Free females in all colors.

DEBRA & PAUL--All love. Stayed in cabin last night, in Canada now. Write Shasta, 3358 Tennyson St NW, Washington, DC 20015.

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fri: sat 6pm-1am
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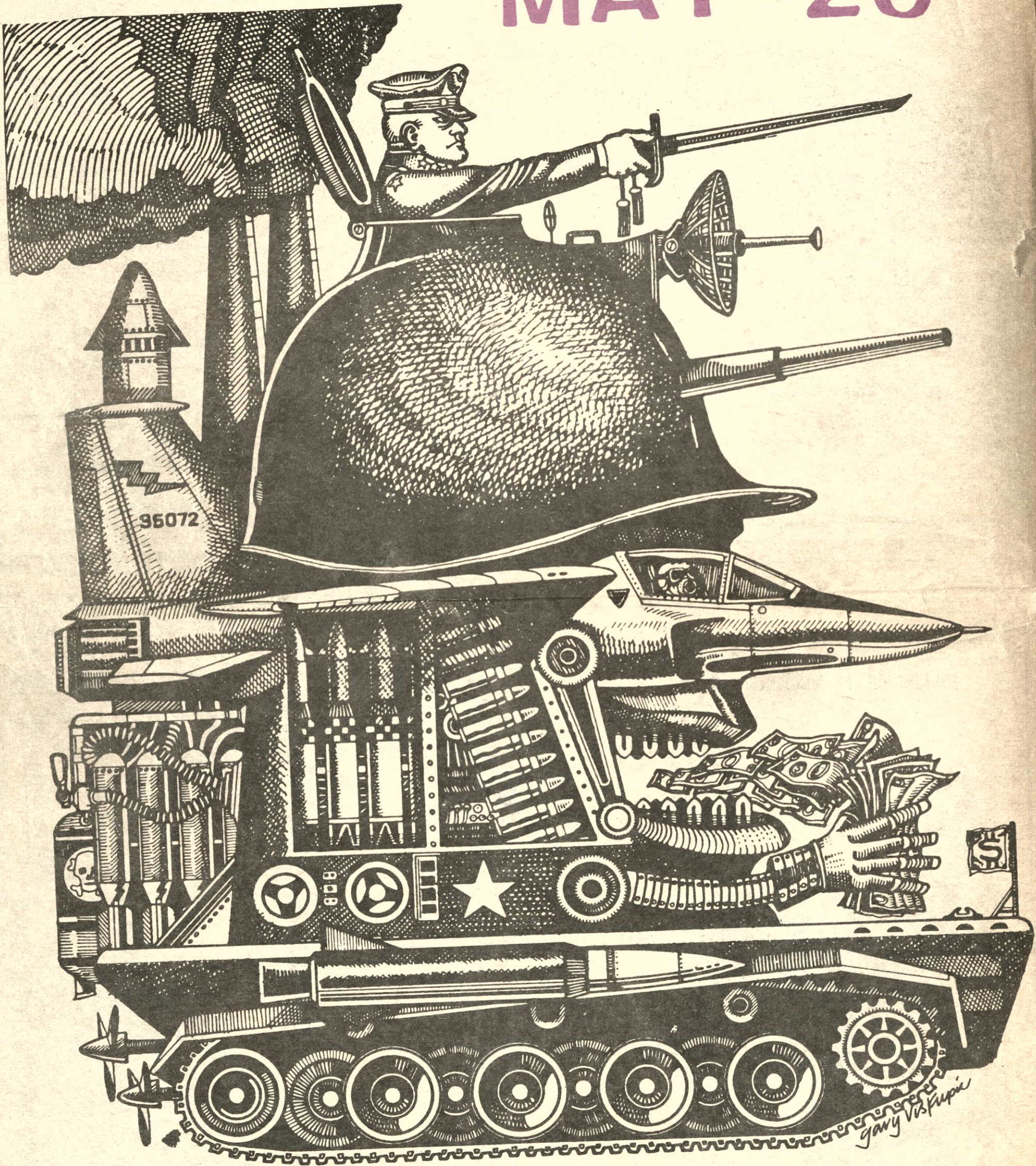
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