

the SCAB SHEET

VOLUME I NUMBER 9

CORVALLIS, OREGON

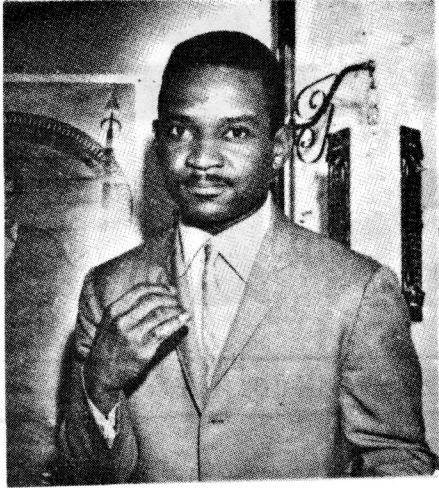
MAY 5, 1969

PRICE: only 10¢ for the TRUTH



10¢ for the truth

Black bard booted



OSU cops threw nationally known black poet Donald Williams off campus last Tuesday. He had rapped with students about black culture and occasionally had sold his book of poems titled My Black Father's Struggle. Before his eviction a Scab Sheet reporter interviewed him briefly.

"I hope to bring some appreciation of black culture not only to my own people but to others on university campuses," the mild-mannered Williams said.

Williams is part of the San Francisco black culture movement consisting of artists, musicians, writers, and poets who articulate black pride. He has no formal ties with any black organization but supports a great many of them ranging from Black Power Association of the Bay Area to the Knights of San Francisco.

All royalties from his book go to a lunch program to feed black school children and to a black education fund to send black students to college.

Williams and other artists have pooled their resources and formed the Messenger Book Company in their drive to spread appreciation of black culture while gaining funds to aid the black community.

"We try to help out the unfortunate or impoverished blacks," Williams said. "I personally don't make much. But every time I get \$35 or \$40 it goes into the fund to help those kids. I'm not tied to any one organization. I try to help all blacks."

When Williams isn't writing poetry in San Francisco he assumes the role of black vagabond poet-philosopher. He has visited 48 campuses across the United States. Tuesday was the first time he has ever been thrown off one.

The Scab Sheet interviewed several students after

Williams' eviction. They all indicated their appreciation for his dignity and the tolerance he displayed in talking with them.

An interview on black culture had been scheduled with Williams but the panicky campus cops nixed that.

Instead the Scab Sheet is publishing a selection of Williams' poems, which get to the heart of black culture and life for the black man today in America, on page 8.

Teach In

Teach in, free discussion, Bitch-out, TGIF, whatever you want to call it, it's a huge open session to come and rap about anything worth rapping about. Feature topics will probably center on what's happening at OSU, notably the Student Movement (the students are moving) and even more specifically how the movement relates to Corvallis, the State and the Nation (i.e. legislatures, Board of Education, WASPS, Blacks, Labor etc., ad infinitum).

The speakers for the event are you and me, and representatives of any student group who cares to speak; such campus notables as George Carr, William A. Williams and Harry MacCormack.

The whole thing comes off Tuesday, May 6th from 2:30 p.m. in Memorial Union 206. Make it and help to make it happen.

MAN in AWS

It is obvious that a large portion of the female student body is up-tight about the stupidity of supposedly "self-governing" rules which dictate to underclass women their permitted times of arrival and departure. It is a fair assumption that an even larger segment of the male student body is irate about the situation. There is occasional talk of "taking it to AWS" but so far, 'it' has been ineffective. With what appeared to be an effort to infiltrate enemy territory, Luther Hall made formal application for chairman of AWS Judicial Board.

The furor that this aroused unearthed the fact that there was actually no specific stipulation concerning sex in the AWS constitution or by-laws. The board adjourned after reviewing the applications with mixed

emotions and reactions varying from delight to indignation. There was a feeling that it just might be a put-on.

Mr. Hall was not joking. He appeared at the appointed hour for his interview and was asked why he considered himself qualified for the position. He answered that he had encountered a breakdown in communication between the board and women students that he would like to see corrected. He also pointed out that as a person who would be directly unaffected by AWS decisions he would make a more objective leader than would a female. At the same time, a male board member might be beneficial by exposing to the group a masculine viewpoint in matters of women's regulations. Men are concerned, though indirectly, with what women students are permitted to do on this campus, and it seems only reasonable that this governing body should hear opinions from the other side.

The interview ended with Mr. Hall being informed that a prerequisite for chairmanship is two years service on the board prior to application. Besides, the position is filled until next February anyway. Nice try, Luther.

AMERICAN RENAISSANCE SYMPOSIUM

To be or not to be? That has been the question surrounding the American Renaissance Symposium.

But what the "agitating" Governor, legislators, OSU president, student lackeys, and zealous citizens failed to discover was that the symposium was the greatest "put on" this side of Haight Ashbury. It dwarfs by comparison the great Berkely "banana smoke" put-on of years ago.

State legislators, known to sit on their duffs and deliberate ad infinitum, were suddenly spurred to protect campus virginity from the terrible radical riot rousers. The house passed the "agitator" bill, HB 1880, in a panic.

Needless to say, the riot never materialized. The symposium never existed. No speakers were ever contacted. There was never even any intention of holding the symposium. But some groovy students who knew the score had a lot of fun playing with administrator's and official's minds. They even started some people thinking about bringing the radicals to campus to speak.

For instance, the English Department has appropriated \$1,000 to bring former SDS president Tom Hayden, radical poet-essayist Todd Gitlin, and Digger poet Peter Berg to campus this term.

The Special Events Committee of that department is now organizing the event. One of the members of the committee told a Scab Sheet reporter that the three men are becoming the "literary giants" of this generation. "They are important writers being read around the world."

A special radical "festival" is also being planned for next term.

Fast for...

Today at noon a ceremony in the Quad will mark the beginning of a week-long fast designed to draw public attention to starvation in Biafra.

The fasters will meet every day in the Quad from noon May 5th to noon May 12. They hope to alert the public to things that can be done to improve the Biafran situation.

Contributions will be accepted for relief foundations now working in Biafra and petitions are available which request diplomatic recognition of Biafra.

This will be a complete fast--that means only water can be consumed. Organizers of the fast expect almost 25 people to participate. Anyone who wants to join in the fast later in the week can take part in a second ceremony, tentatively scheduled for Wednesday.

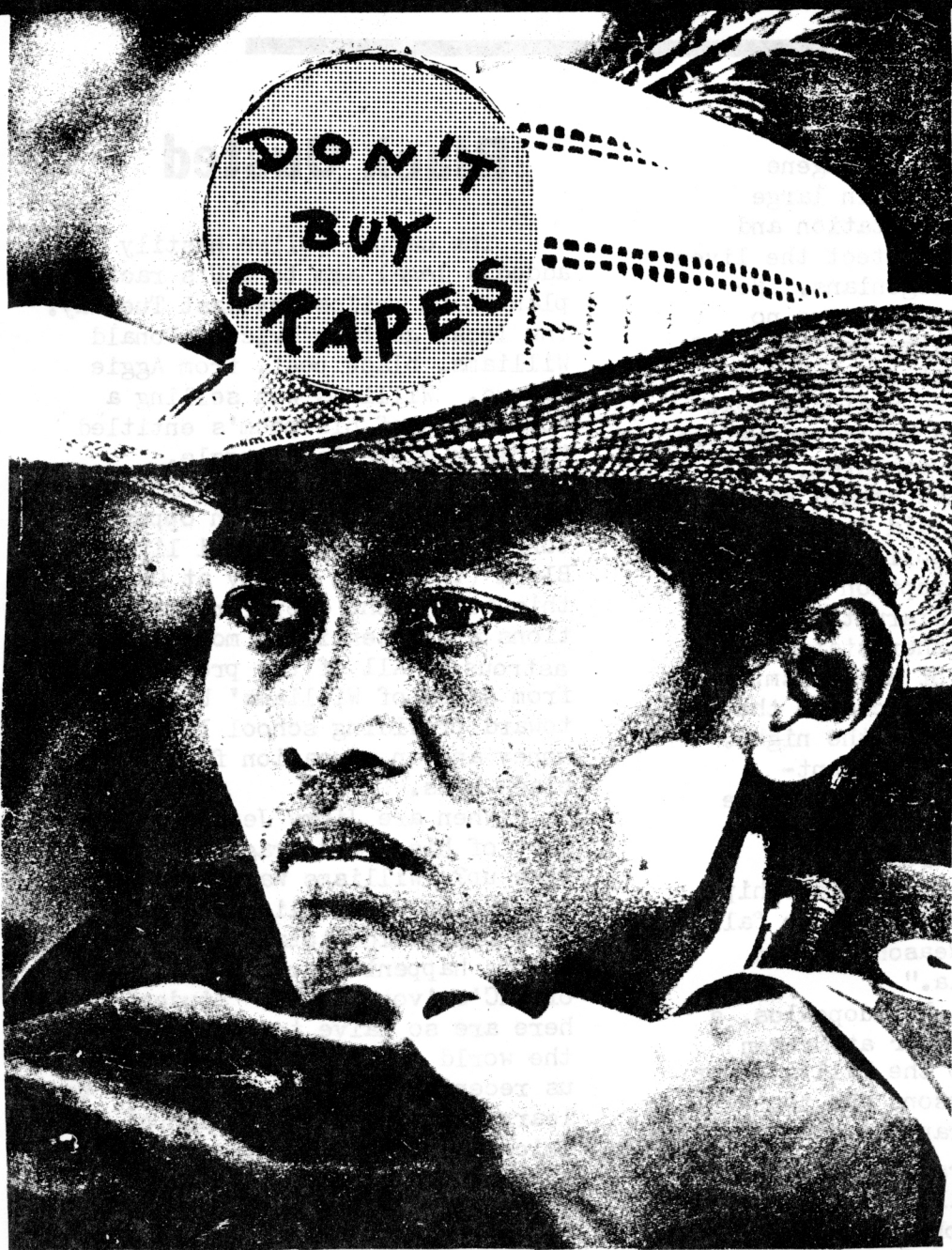
The Corvallis Resistance Union and Kennedy Action Corps are co-sponsoring the Fast for Biafra.

SPORT

Pacific-8 Blacks, angered by the racist practices of Oregon State University, have planned a peaceful demonstration for the conference track championships to be held here later this month.

Many of the Blacks will be coming from the University of Washington although others have indicated that they will attend the meet.





The California Grape Boycott will be more successful than ever this year. Already hundreds of churches and labor organizations have joined support of the boycott.

Mayors in twelve major cities and the legislature of the state of Hawaii are all urging continuing support.

Even the Pentagon may cut back on their record-high purchasing of scab grapes. (Last year S. Vietnam was the largest foreign market for California table grapes in the world!)

AGRIBUSINESS

Meanwhile the Farm Bureau is attempting to counter the boycott through every propagandistic method possible. An increasing number of small farmers are realizing that the Farm Bureau and, all too often, the State and Federal Departments of Agriculture do not act in their best interests but, on the contrary, serve the interests of large scale agribusiness. Witness the 1964 U.S. Census of Agriculture records for California. They recorded 81,000 farms in the state of which 49,000 hired no outside

labor. Seven percent of all the farms employed 75% of the labor. Sixty percent of California's farms averaged less than 50 acres but the total acreage of these small farms was only 5% of California's agricultural land! The truly small farmer is at a competitive disadvantage to the huge agribusinesses and unionization of these large farming operations will help the small farmer by making his labor worth more.

We subsidize large agribusiness in many ways (land banks, crops, water, etc.) but it should be pointed out that when we, the tax payers, foot the bill for State and Federal Welfare for the underpaid farm workers we are again subsidizing the agribusinesses. We are supplementing, in the form of welfare, the wages they fail to pay their workers. Why not pay the difference directly to the agribusinessmen by allowing their workers to unionize and bargain? In this manner the farm workers will achieve social and economic dignity and our "wage subsidy" to agribusiness will not be hidden in tax payments but will be readily acknowledged as a fraction of the price of grapes.

SAFEWAY SUCKS

Safeway Corporation is the second largest supermarket chain in the world and the largest buyer of scab grapes in the world. While A and P (the largest chain in the world) and some of the other food chains have been semi-cooperative in cutting back their purchasing of scab grapes, Safeway has been a pillar of resistance to the boycott and has repeatedly urged other supermarkets to continue handling grapes. Safeway is deeply involved in California agribusiness as evidenced by the "extracurricular" activities of its board members.

J.G. Boswell

Boswell is one of Safeway's Board of Directors and is also president and direc-

tor of Boswell Land Company, one of the largest cotton growers in California and the largest cotton grape grower in Arizona. He is a notoriously poor wage payer (90¢ to \$1.10 per hour in 1967).

Last year he received four million and ninety-one thousand dollars from the federal government for not growing cotton. This was the largest subsidy paid to any rancher in the nation.

Robert Magowan

Magowan is chairman of the boards and a director of the Boswell Land Co. He is also a director of Del Monte Properties, one of the giants of agribusiness, and a member of the boards of Southern Pacific Railroad, Caterpillar Tractor, Bank of California, and is a partner of Merrill Lynch and Co. (stockbrokers) one of the largest single owners of Safeway Corporation.

Norman Chandler

Chandler, another director, is also chairman of the board of the L.A. Times and vice-president and director of the Tejon Ranch, a 160,000 acre spread. He also sits on the board of the Atchison, Topeka, and Santa Fe Railroad.

Ernest Arbuckle

Arbuckle, another director of S.W., is also a director of Kern County Land Co. with 2,500,000 acres, \$838,000 in cotton subsidies last year, thousands of acres of grapes. The United Farm Workers, AFL-CIO are presently striking portions of the Kern County Land Co. Mr Arbuckle is also chairman of the board of Wells Fargo Bank and a director of Castle and Cook (includes Gold Pineapple, 155,000 acres of sugar cane, 50,000 acres of bananas). His patriotism won him the 1957 Freedom Foundation Award.

TOTAL OWNERSHIP SOUGHT

Thus it is not surprising that Safeway is striving for "vertical integration" in their business. Vertical integration means total ownership of farming, processing, shipping, and marketing of certain foodstuffs. It is quite obvious that, if successful, this diabolical

economic strategy will wipe out many small farmers and independent grocers.

BOYCOTT SAFEWAY

The United Farm Workers Organizing Committee, AFL-CIO is asking consumers to assist the farm workers in their struggle for social justice by refraining from shopping at Safeway. In addition, you may express your concern by signing one of the Boycott Safeway Pledge Sheets that are being circulated. Each week representatives of the United Farm Workers are turning in hundreds of completed pledge sheets to the President of the Board of Safeway in an effort to discourage the purchase of table grapes.

MAY 10, NATIONAL BOYCOTT DAY

Last Thursday night a newly formed student organization, the Friends of the Farm Workers, met with local clergymen and members of the Kennedy Action Corps, Oregon Council for New Politics, and the Resistance to plan the May 10th demonstration at the local Safeway Store. The K.A.C. has always actively worked in support of the UFWOC, AFL-CIO and the O.C.N.P. has recently adopted a strong platform of active support for the UFWOC, AFL-CIO. The F.F.W. pledges to actively aid the farm worker in his fight for self determination and social dignity.

LOCAL EVENTS SCHEDULED

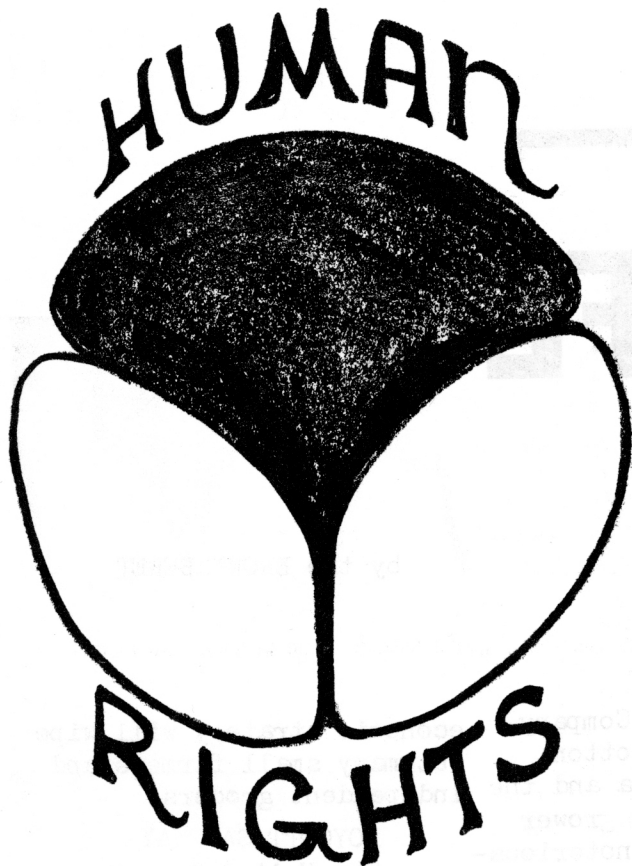
On May 9th, the TGIF Forum (noon) will feature representatives of the F.F.W. and a surprise guest who will rap on the problems and solutions facing the farm worker.

May 10th is National Boycott Day and a large, peaceful demonstration is planned for Safeway between the hours of 1 and 5 p.m. at the Safeway Store in Corvallis. If you support the farm workers then please put your body where your mind is for a few hours on Saturday. Help persuade Safeway that human lives are more important than the "vertical integration" of their business.

Boycott

SAFEWAY

by the BROWN BERET



1880

The Oregon State Legislature is currently deliberating on a bill that, if passed, will send protection of human, individual rights back to the dark ages. Article 1 of House Bill 1880 reads as follows:

In case of imminent danger at any state institution of higher education, of injury to persons, or to property, the governor may, after consultation with the president of the institution involved, if available, proclaim an emergency period, police having jurisdiction over the political subdivision in which the institution is located shall exclude from the property and buildings of the state institution of higher education named in the governor's proclamation all persons not enrolled as students in the institution and all persons not employed therein, unless the person's presence on the property or in any building thereon is authorized by the president of the institution on finding that the person's presence would not aggravate the danger.

This partial quote should give some indication of the most obvious shortcomings of HB 1880. The bill's wording is vague to the point of extreme ambiguity. It ignores the authority invested in the president of the institution, a man who would be in a much better position to judge whether or not the troops ought to be called in. Not only the president, but all local authority, such as the chief of police, is ignored.

The bill is suspect, if only because of the haste with which it was routed through the House. Opposition, and the right to debate were crushed by the proponents, who seemed very fearful of the possibilities of riot in the planned American Renaissance Symposium, which had already been cancelled. Members of the Oregon Bar testified at the hearings in Salem that the bill was unconstitutional, and that radicals from all over the country would flock to Oregon to be the

first ones to test the bill.

Senator Fadley of Eugene testified that police in large numbers cause confrontation and can't effectively protect the lives and property of Oregonians. He pointed out that there were no provisions for ending the state of emergency, and that the bill says nothing about those radicals that were in the campus buildings before the emergency was declared.

Representative Howard Willis of Multnomah County said that the bill would cause anti-police riots, and that the more disruption that is sought, the more disruption would be found. He further stated that the bill smacked of Hitlerism, Communism, and of knocks on the door in the middle of the night.

Andrew Haynes, student-body president of Portland State University called the bill an expression of distrust in and disrespect for campus leadership. He also warned Oregon not to fall prey to "Reagan Reasoning" and "Hayakawa Hysteria."

Dr. Michael Papadopoulos, a mathematics professor at Oregon State objected to the bill's prior censorship of persons who the governor might brand "radicals" or "outside agitators." When the sponsor of the bill, Representative Robert Davis, spoke on campus, he was asked by David Crow of the Cooperative Campus Ministry if he would be branded an "outside agitator" since he was neither a student, nor an employee of the university.

All of these quotes serve a purpose. They point out that a large segment of the community, responsible and respected lawyers, ministers, teachers, administrators, and legislators among others, see this bill as a hysterical reaction to a non-existent danger.

House Bill 1880 is an infringement of human, individual rights. It is unconstitutional, by illegally restricting freedom of movement. House Bill 1880 would be comparable to laws passed in communist countries; laws that send students to forced labor camps, prison, or death.

Big Brother

The Scab has discovered the presence of an investigative force on contented OSU's campus. This group of unknowns gathers information that is given to the State Police who report weekly to the Governor. These informers gather information concerning all areas of campus life that might be of concern to the governor.

Various individuals have every move they make reported to Salem.

Now is the time to end such conduct. Universities are to be areas of learning where there exists a free interchange of ideas and philosophies.

Governor McCall has advanced one more step toward the bizarre world of 1984. It is the duty of Faculty Senate to investigate these proceedings and put an end to this Big Brother in our midsts.

Black Ousted

The campus police hastily added a legal arm to OSU's racist plantation philosophy last Tuesday. The local gestapo evicted Donald Williams, black poet, from Aggie campus. Williams was selling a collection of his poems entitled My Black Father's Struggle.

If it wasn't bad enough to deprive the locals of an opportunity to rap with a real live Black (they're a rarity at OSU this term), the deeper ramifications are potentially more disastrous. All of the proceeds from sales of Williams' book go toward providing school lunch money and an education fund for black kids.

When are Jimmy Jensen and the rest of his Grand Dragons going to wake up? Williams wasn't peddling a book, he was selling Black culture to a population totally unaware of what's happening beyond the bounds of OAC's ivory tower. Students here are so naive to the rest of the world that one student told us recently that she was amazed to learn that the Black Students' Union was an organization. She thought the Blacks wanted another MU Commons--we've got a white students' union and now they want a BSU.

Considering this awareness of the situation we can't blame the campus cops for their actions. They probably thought Williams' black culture was some biology student's dark mold grown with ugly germs in algae solution.

Keep up the good work men. Maybe Uncle Tom McCall will buy some machine guns or Dee Andros will let you into his Black culture class that he promised to hold for the football coaches.

A NOTE OF CONGRATULATION TO THE BLACKS OF CORNELL: THEIR DETERMINATION HAS DONE MUCH TO FURTHER THE BLACK CAUSE IN AMERICA. THE PRECEDENT HAS BEEN SET MR. JENSEN.



BLACK CIVIL WAR

In keeping with Scab policy of always printing the truth, we reprint the letters found below. We received them weeks ago, but feel that they will add depth and perspective to the current issues.

OPEN LETTER TO WILLIE TURNER, ERNIE SMITH AND ALL OTHER TURNCOATS:

The Seattle Alliance of Black Student Unions (SABSU) supports the effort of the Black Student Union at Oregon State University (now in exile), in its fight against the racism that has and is running rampant through the athletic department on OSU's campus. We speak more specifically of their struggle against the anti-black practices of head football coach and professor, Dee Andros.

We have directed this letter to our lost brothers, Willie Turner and Ernie Smith, who are making public asses out of themselves and all black people. It would have been a beautiful show of unity, on the part of black students, had not some brothers become scared and selfish. We guess you all did not want to lose your scholarships? Yes, maybe an athletic scholarship is too much of a sacrifice to make for one's dignity and integrity? It always has been easier to accept slavery than it has been to fight for freedom and independence.

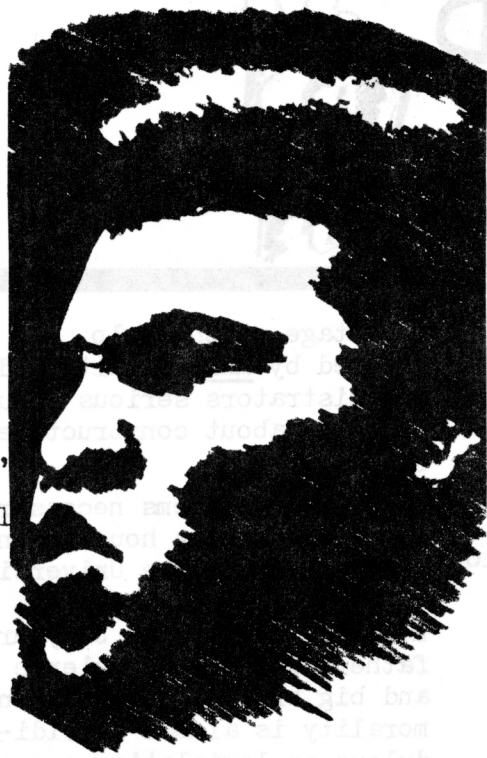
We view you brothers (Willie and Ernie) and any other Black students who returned to Oregon State as traitors to Black students, in particular, and to Black people, in general. And we plan to deal with you all accordingly. No traitors to The Black Liberation Struggle will be allowed to function on any level; running, studying, working, etc., if they decide to enter the geographic boundaries of Seattle, Washington.

Willie and Ernie, we will be very frank: You brothers are not welcome nor will we allow you to run in any track events held in Seattle or in the state of Washington. You have chosen to alienate yourselves from Black people so you must be willing to suffer the consequences.

We will end by pulling your coats to the fact that you all have been placed on the "White List" of the twenty Black Student Unions that make up SABSU.

Willie....Ernie.... How does it feel to be without a country?

BLACK POWER
Seattle Alliance
of BSU's



being carried on by the Athletic Department at OSU, so anyone identifying themselves as Blacks can only be fakes or traitors to their race.

We are especially disturbed with the news media because it has been saying there are two Black athletes still running for OSU's track team, their names being Ernie Smith and Willie Turner. We hope this isn't true, because we're under the impression that all Black athletes gave their word to leave OSU's campus, if the demand for respect and dignity toward Black athletes was not adhered to.

When the Oregon State track team competes against the University of Washington track team, we sincerely hope that no one participating in track events identifies themselves as Willie Turner or Ernie Smith, because the Black Student Union at the University of Washington does not welcome or appreciate fakes or traitors.

It is becoming increasingly unhealthy for so-called brothers and sisters who have turned their backs on Black people and gone over to the side of the enemy.

Yours in Blackness,
Larry Gossett, Pres.
University of Wash.,
BSU

TO THE SCAB SHEET:

This is a letter to inform the students at Oregon State University that the Black students at the University of Washington are very upset. We have heard that there are still students at OSU masquerading as Black people, and pretending to be members of the Black Student Union.

We know that all the Black students on your campus are in exile. That they have left because of the racist and inhumane practices that were and are



buttons - hand-painted shirts - darts -

scrambler - frisbees - etcetera

free stage show - beads -

parker stadium

posters - free music - octopus - pop corn -

A WORD OR

BY MIKE MURRAY



This is going to be a message for all of you contented and apathetic folk who wonder just what all this unrest is about. First, see the Scab as the conscience of Cow Tech, and consider the damage you do by your inaction. Remember words of your late president, John F. Kennedy; "Those who make peaceful revolution impossible, make violent revolution inevitable." That may not mean much to you, but it should, since it is one of the basic premises of the peaceful revolution known as the Human Rights Movement.

Don't use back-country logic and say that there is no discrimination against minorities in Oregon, or that our Black brothers and sisters who left last term were coerced, or that only hippies (whatever they are) are interested in a world without war. The burden of helping the have-not Americans is on you, the contented and apathetic, who have the power, resources and most importantly perhaps, the money to do what has to be done. You should be the ones harassing politicians to get them working, pressuring student senate (if that body is worth mention), the administration, the government. You are the ones who have to get involved

If I have to pick out examples of situations that cry for change, I don't have to go far. Consider the last election, the mismanagements and the big doubts. Then notice how student senate has tried to avoid the issue, whitewash, and how it even tried to deny that there was urgency in investigating the elections. Consider how committee appointments are being filled, and have always been filled. Richard Daley could not do better. Merit is never considered as important as friendship and "pull." Student government is generally worthless, more interested in maintaining the status quo and the status of being in the "country club" of senate than in taking

advantage of the help offered by many faculty and administrators serious about bringing about constructive change.

Change seems necessary in areas such as housing and closing, where the University acts as "in loco parentis", meaning they try to be your father, mother, conscience and big brother. Regulating morality is almost as ridiculous as legislating sexual behaviour, since neither do more than make better and more resourceful cheaters. Closing and housing regulations aren't going to appreciably lower the crime rate, or the pregnancy rate either, for that matter.

The Scab realizes that calling for violence, or an uprising would be suicidal, and would defeat our purposes which are to have students receive their fair share of rights and responsibilities in the academic community. You, students, should object loudly to being shoved, inspected, brainwashed, and depersonalized in this University. You, students, should make an effort for, and remember how much it is. Don't work to destroy, work to create a solid basis for a total University community, with all members taking part.

As long as you, students, sit there and vegetate, you are nigger, and that word has nothing to do with the color of your skin. You are nigger until you back up and voice what you believe. You are nigger until you work to get your money's worth out of this place. You are nigger until you stop being passive in the educational process.

And since I started out hitting you with a quote, I'll finish you off with another one, this time by Malcolm X, who said it like it was, with feeling: "If this is a country of liberty, let it be a country of liberty, and if this is not a country of liberty, change it."

Wake up. You and your education are at stake, and you have a beautiful world to gain.

and women everywhere struggling for liberation from their oppressive circumstances and the empire's suppression of this struggle. So I can wear mini-skirts, make up and bikinis and please men (and especially the fashion enterprise), and yet when I express and fulfill my sexual desires I'm told by my partner, oh

baby, that was really good, but I'm going to marry a virgin. So I can go to school all the way through college, but all the time the subtleties of that education tell me, you're just playing intellectual games and shouldn't be taking this seriously; your place is with children, with dishes, with cooking and cleaning and nursing and looking sexy and keeping quiet! So I can get a job, compete with men, become part of the business world; when only 2% of the people earning over \$10,000 a year are women, when the wage scale for women is below that of black men (below \$4,000)-- not that money is really the point at all.

What all this and so many, many other unmentioned facets reveal is that women have been and are denied the joy, in fact what I believe the necessity, of living as full, creative human beings. Women, as blacks, are denied the experience of community -- of love and participation integral to the concept of community. We are isolated not only from one another but from the on-going world in which we perform, which we maintain as loving janitors.



And yet even the free choice is preventive of full humanhood unless women further participate in a community process of understanding our potential as humans and creating ways of living together appropriate to our values and fullest potentials.

Men themselves are void of this community experience, for they too are oppressed, they too are victims, and yet they benefit by the oppression of women. Men may, by virtue of women's oppression, have the illusion of sharing some of the power which the government, the policy-makers and decision-makers of this country have developed and coveted.

Women of Oregon State are forming a Women's Liberation group which will develop our own analysis of where we are or what we have, and where we want to go or what we want. And perhaps we can seek to answer the desperate need for community experience which really every man and woman in American society is deprived of.

ground under protest



We were going to mail a copy of THE SCAB to Uncle Tom McCall, but reconsidered, knowing his secret police would get the rag to him faster.



We have seen the light of freedom, and refuse to be pushed back into the darkness.

Simon Bolivar
(1820)



We dug blues... and whitey picked it up; we dug Ray Charles... and whitey picked it up; we dug rock... and whitey picked it up; we dug freedom... and we lost whitey! with apologies to Jules Feiffer



Poet Allan Ginsberg had a disagreement with an Arizona newsman and received a bloody mouth for his efforts. The newsman had been disagreeing with Ginsberg's views on sexual freedom and he punched Ginsberg after the poet called him a name.



Man is the only animal that blushes, or needs to.
Mark Twain

Women Unite

You've come a long way, baby! A long way from what? So now I can smoke my very own brand of cancerous cigarettes, in public even. So I can vote in elections that are generally meaningless in the presence of men

"BRING 'EM HOME"

Don Luce, formerly director of the International Voluntary Service (IVS) in Vietnam gave the Scab Sheet the following exclusive interview when he was on campus April 29.

Luce resigned from IVS in protest of the Vietnam War. He is now on the staff of the Center for International Studies at Cornell University.

SCAB SHEET: What exactly is IVS and what does it do?

LUCE: IVS is like the Peace Corps, only it is international and sponsored by religious organizations. It is composed primarily of young people who have a specialty in a useful field that can be used in underdeveloped areas, mostly in Southeast Asia. The most important function it performs is as a cultural exchange between the participating youths.

SCAB SHEET: What is IVS doing in Vietnam?

LUCE: IVS has people working in training the Vietnamese in agriculture, forestry, teaching, and so on. It also is instrumental in refugee relocation projects. This puts a great strain on many of the workers because they are opposed to the U.S. presence in Vietnam, and the cause of the refugees they are helping.

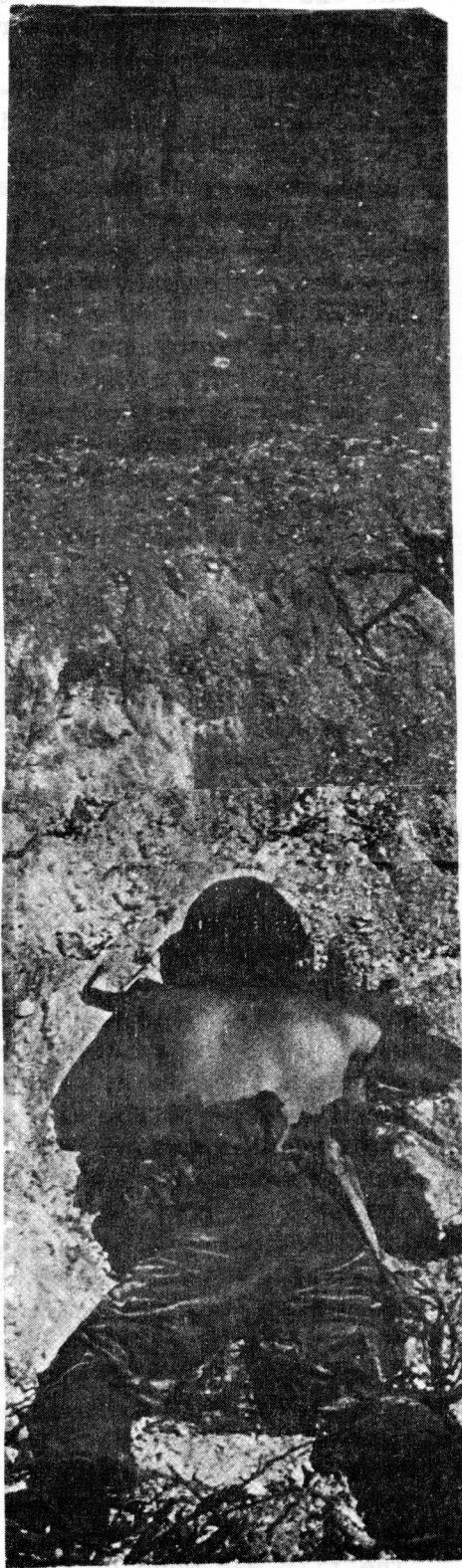
SCAB SHEET: Has the war created many refugees or are they created by other forces such as the Viet Cong?

LUCE: Destruction of villages by Americans has caused part of the refugee problem, but most of them aren't refugees because of aggressive actions. The military had a plan. Most of the rural people were anti-American because Americans were bombing their villages, killing their children and livestock, and defoliating their crops. The idea was to relocate these rural people in urban refugee camps. Then, away from the Vietcong, they would become pro-American. This was the plan; to change a 'national drain to a national gain.' Needless to say, it didn't work. The refugees were taken away from their homes, weren't able to work, and weren't even able to leave the camps. This was one of the many ways the Americans made more VC's. In fact, the VC smuggled arms into the camps to store them for the Tet offensive.

SCAB SHEET: What are the feelings toward the Viet Cong?

LUCE: To many people, (rural people, refugees, and hill people) the Vietcong are welcomed and supported, though not openly. This is largely due to the fact that the VC offer an anti-American reaction. The South Vietnam-

ese don't like the destruction, and most of it is done by the Americans trying to "save their country." The Viet Cong don't appeal on the ideological basis of communism, but appeal on the basis of anti-Americanism. The VC were in some areas long before the Americans and they were genuinely



concerned for the people. They offered aid and assistance, much like the Peace Corps does, and they are much more effective than the USIA or AID people who don't speak the language and always wear a suit.

SCAB SHEET: What about cultural differences between Vietnamese, as well as Americans?

LUCE: There is a difference between the Vietnamese hill people and the valley people. The hill people are more rugged and darker skinned. Some of the hill people are more advanced than the valley people, but then some still have no written language.

The Montagnard tribe (hill people) are probably the only ones who want the Americans to stay in Viet Nam. They don't like any Vietnamese, Northern or Southern. They are pro-American, but they suffer more than most of the other groups, because the Americans won't let them farm in their tribal manner (slash and burn). Also, the hills were depleted and all the Montagnards were relocated in refugee camps. This was especially hard on them because of their hill-farming backgrounds and their relatively high moral standards. Many refugees are forced by the small refugee food quota to turn to prostitution. The Montagnard women, generally, won't do this.

The differences between the Vietnamese and the Americans are first evident in their physical differences. The average Vietnamese is shorter than an American, is slightly built and weighs about 104 lbs.

The North Vietnamese (who are virtually the same physically as the South Viets) are tough, much tougher than their allies, the South Vietnamese. They can't understand this difference and are very frustrated because of it.

SCAB SHEET: What is the difference?

LUCE: Attitude. The North Viets are fighting for their homeland. The South Viets feel, "This is your war Yankee, you fight it!" In fact, the only way the North Vietnamese will come south to fight is if they are told they are fighting Americans. Because of this, if the American troops were withdrawn, I doubt if the North could get anyone to invade the South.

SCAB SHEET: We hear reports about the fantastic racial integration in the forces fighting over there. Is it true?

LUCE: Well, that's what the white sergeants tell us, but it isn't true. The Black soldiers I have talked to feel discriminated against, and I have seen Blacks needlessly harrassed and beaten by police. Once, a number of Blacks went AWOL because of racial friction. I was told of this by a group of Vietnamese who were helping them.

SCAB SHEET: Are the Blacks sympathetic to the Viet Cong drive for liberation?

LUCE: There isn't a great deal of ideological discussions about it. The Blacks are especially opposed to the war because they feel they are being forced to carry unnecessary risks because they are Black. It actually wouldn't do them any good to support the NLF

because the NLF would think they were CIA. Everyone suspects everybody else there.

SCAB SHEET: How is the "participation" program going?

LUCE: It isn't doing anything. It just created more commissions (whose advice isn't followed), more waste, and more bureaucrats. They even set up a group from Louisiana to study and reform the court system. Another problem that exists is the language barrier. Our government talks mainly to those who speak French or English and it is skeptical of reports from Americans who can speak Vietnamese. It feels that they are too sympathetic to the people. Because of these things, and the bureaucracy there is little optimism or intuition.

SCAB SHEET: What beneficial role can we perform, if any?

LUCE: Try to get out as soon as possible.

SCAB SHEET: What about non-military aid?

LUCE: Non-military aid should be given through the United Nations, the World Bank, or private foundations, but not from the government directly.

The aid system should have a more international base.

Also, aid should be given in return for a certain amount of work, instead of just giving it away.

SCAB SHEET: What happens to the government and the supporters if we withdraw, and what about the resultant bloodbath?

LUCE: That's a good question, but I think these issues can and must be negotiated. They should have been discussing this instead of the shape of the table.

I doubt if there will be any reprisals or bloodbaths. The Vietnamese are tired of killing each other now. The government will be a coalition between the NLF and the middle force—the Buddhists and the Liberal Catholics. However, this middle force is shrinking. The South Vietnamese government is jailing or executing them and they are unable to express their opinions, but they are the force that will unite the country. The NLF would favor this coalition because it would give the government a broad base as well as appeal to those who have taken refuge out of the country, the foreign educated Vietnamese.

Editor's note; As Don Luce left, his final words were, "Bring 'em home!"

**The law says
guns are legit**

POEM

by DONALD WILLIAMS

A NIGGER AIN'T NEVER GOING TO WIN

As I make sales from door to door,
I come across a nigger every now and then.
A nigger has no country and a nigger has no skin.
A nigger is some of my black folks that slam the door in
my face.
They are a disgrace to the black and human race.

Those so-called rich and sophisticated, and poor, dumb ...
brainwashed, idiot black Negroes are black niggers in their
truest form.
They are a nigger, a nigger, a nigger, and they ain't never
going to win.

A nigger knows nothing about the black race.
A nigger knows nothing about his damn face.
A nigger puts lye in his hair; also a nigger wears a single
or blonde wig.
A nigger calls a white man brother and puts his sister on
the street.

That same brainwashed nigger is just another nigger pig.
They are a nigger, a nigger, they ain't never going to win.
But they'll smile and say that they are your friend.

A nigger is a person that heads a white man's job,
That runs to the white man to snitch on the black man for
nothing that they have lost.
They are a nigger and a bastard of a slob.

A nigger sits in front of T.V. all day and
Whitewashes himself in a white, dizzy way.
Looking at the great white mother and father go into their
act.

These niggers should be working and learning about their
own past

And how to make it back from their black skin and a white mind;
They'll kill you and this is a natural fact.

A nigger has no country and a nigger has no face.
The white man loves a nigger because ... he knows that the
nigger is in his place.

If you are black, think black, do black,
In this day and age then you are considered black.
Damn you niggers, we're going to get rid of you all.
Because you are a nigger, a nigger, a nigger and you
ain't never going to win.

This is my definition of a nigger, because a nigger was
my best friend.

STAGE REVIEW

"Welcome to the Monkey House" by Kurt Vonnegut, Jr. was presented free to OSU students last Tuesday in the Home Ec. Auditorium.

The play, adapted for the stage and performed by Alan Young's honors colloquium, was set in the year 2001. Sex had been outlawed and the rules enforced with pills which made humans numb from the waist down.

The "hero" of the play is Billy the Poet who advocates legalizing sex, urges the use of sex for pleasure, not reproduction, and asks everyone to become a nothing-head along with him. His profession seems to be "de-flowering" maidens, for their

own enlightenment and enjoyment, of course.

The dialogue, a mixture of ad-lib, read from the script, or audience comment, was unusual for Oregon State and very good.

For instance: when in the opening scene the guitarist complains that his guitar is out of tune, Billy the Poet (John Fraser, by the way) raises to his elbow on his death bed and quips, "play it that way, the rest of the show is!"

We would like to see more of this dramatically daring and refreshing work in the near future. How about a repeat performance, kids?

Films

There are two flicks worth your time this week--one a major classic on the re-run circuit and the other a little-known film that may be the most creative flick of all time. **Good Sounds**



Dr. Zhivago is the story of the Bolshevik Revolution, as seen through the eyes of a few people affected by it.

Real people, loving and hating, live their lives during a time of great unrest in the Soviet Union. The old system of Czarrist tyranny is crumbling under the force of idealistic young militants and everyone is involved somehow in the action.

This movie, now a legend to most, is known for its beautiful sounds and eye-involving scenery. Everyone should see this flick more than once to get the full impact of its message-life.

Dr. Zhivago is playing now at the Varsity theatre.

The creative act is the cornerstone of the flick "Why Man Creates." The movie investigates the creative act from many viewpoints. It begins with a brief, hilarious sequence depicting a history of the Western tradition.

Other sequences include the judgement that society makes on creative acts, many times detrimental to the artist, and one wonders why man continues to create new works of art, whether in the field of painting, sculpture, or science.

Another sequence involves a ping-pong ball factory where all of the products are uniformly stamped out, with the exception of an odd-ball, which bounces higher than the others.

This film raises some very important questions that are ultimately left up to the audience to answer, but which should be asked and tentatively answered by all university students. For a groovy half-hour, see this movie. It will be shown Thursday, May 8th, at 9 a.m. in Home Ec. Rm. 5. The film was made by the Kaiser Foundation.

If Cream's "Goodbye" is really their last album, the "music scene" is losing one of the best groups around. Never one to hide talent behind electronic gimmickry, Cream had some great numbers, "Toad," "Sunshine of Your Love," and in this last album "Polititian" and "Badge." Also outstanding is the re-do of "I'm So Glad." Part live and part studio, the album is a fitting remembrance. Too bad it's needed.

Much happier than a farewell album is a renaissance by a group once thought dead. "Moby Grape '69" with four of the five members of the old Moby Grape comes across with drive, beat, and lots of good, all-around-happy sound. The liner notes read like an apology, but once you listen, you know they need absolutely no apology. "Trucking Man" and "Oooh Mama Ooh" are right on top.

There's a two album collection that's perfect for connoisseurs of San Fransisco sound, and one that refuses to be dated. Gracie Slick and the Great Society in albums entitle "Conspicuous only in its Absence" and "How it Was" are forerunners of the Jefferson Airplane. "Father Bruce," "How it Was," "Somebody to Love," "Sally go Round the Roses" are all extra good, but none compare

to the unique version of "White Rabbit," done with a long recorder introduction, very oriental and mysterious. Seven bucks and change is a little steep, but remember, it's history, and the Great Society is no more.

"No Vietnamese Has Ever Called Me Nigger"

contemporary films — sunday, may 18 — 6 and 8 p.m.