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The Post Amerikan (1972-2004)

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### Volume 24, Number 3

Post Amerikan

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Silverstein Detained in Chiapas    The War on Drugs    Once Upon A Time Bookstore    PETA's Chicken Out



# POST AMERIKKAN



BLOOMINGTON/NORMAL

VOL. 24

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NO. 3

JUNE/JULY 1995



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## Good numbers

- ACLU.....454-7223
- AIDS Hotlines
  - National.....1-800-AID-AIDS
  - Illinois.....1-800-243-2437
  - Local.....(309) 827-AIDS
- Alcoholics Anonymous.....828-7092
- Animal Protection League.....828-5371
- Bloomington Housing Authority.....829-3360
- Clare House (Catholic workers).....828-4035
- Countering Domestic Violence.....827-7070
- Dept. of Children/Family Services...828-0022
- Gay & Lesbian Resourse Phonenumber...438-2429
- Habitat for Humanity.....829-0693
- HELP (transportation for senior citizens/handicapped).....828-8301
- Home Sweet Home Mission.....828-7356
- IL Dept. of Public Aid.....827-4621
- IL Lawyer Referral.....1-800-252-8916
- Incest Survivors Support Group.....827-5051
- Lighthouse (substance abuse treatment).....827-6026
- McLean Co. Center for Human Services.....827-5351
- McLean Co. Health Dept.....888-5450
- McLean Co. Humane Society.....663-7387
- Mid Central Community Action.....829-0691
- Mobile Meals.....828-8301
- Narcotics Anonymous.....1-800-779-6178
- NAAFA (size acceptance)
  - Central IL chapter.....454-2128
- National Health Care Services/abortion assistance.....1-800-322-1622
- Normal N.O.R.M.L.....452-4761
- Occupational Development Center...452-7324
- Operation Recycle.....829-0691
- Parents Anonymous.....827-4005
- PATH (Personal Assistance Telephone Help).....827-4005
- Phone Friends.....827-4005
- Planned Parenthood (medical).....827-4014 (bus/couns/edu).....827-4368
- Post Amerikan.....828-7232
- Prarie State Legal Services.....827-5021
- Project Oz.....827-0377
- Rape Crisis Center.....827-4005
- Safe Harbor Mission (Salvation Army)829-9476
- Sunnyside Neighborhood Center.....827-5428
- TeleCare (senior citizens).....828-8301
- Unemployment comp/job service.....827-6237
- Voice for Choice.....828-3108
- Western Ave. Community Center.....829-4807
- Youth Services of Mid IL.....828-7346

## About us

The *Post Amerikan* is an independent community newspaper providing information and analysis that is screened out of or down played by establishment news sources. We are a non-profit, worker-run collective that exists as an alternative to the corporate media.

We put out six issues a year. Staff members take turns as "coordinator." All writing, typing, editing, graphics, photography, pasteup, and distribution are done on a volunteer basis. You are invited to volunteer your talents.

Most of our material and inspiration for material comes from the community. The *Post Amerikan* welcomes stories, graphics, photos, letters, and new tips from our readers. If you'd like to join us, call 828-7232 and leave a message on our answering machine. We will get back to you as soon as we can. Don't worry if it takes a while--we don't meet every week.

An alternative newspaper depends directly on a community of concerned people for existence. We believe it is very important to keep a newspaper like this around. If you think so too, then please support us by telling your friends about the paper, donating money to the printing of the paper, and telling our advertisers you saw their ad in *Post Amerikan*.

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- Bloomington**  
 The Back Porch, 402 N. Main (inside)  
 Bakery Bank, 901 N. Main  
 Bus Depot, 533 N. East  
 Circus Video (Emerson and Main)  
 Common Ground, 516 N. Main (inside)  
 Front and Center Building  
 Law and Justice Center, W. Front  
 Medusa's, 420 N. Madison (inside)  
 The Park Store, Wood and Allin (inside)  
 Twin City Exchange, 411 N. Main (inside)  
 U.S. Post Office, Center and Monroe  
 Wash House, 609 N. Clinton
- Normal**  
 Amtrack Station  
 Babbitt's Books, 104 N. Street (inside)  
 Mother Murphy's, 111 North (inside)  
 corner of School/Fell (bus stop)  
 Subconscious, S. Main

## What's your new address?

When you move, be sure to send us your new address so your subscription gets to you. Your *Post Amerikan* will not be forwarded (it's like junk mail--no kidding!). Fill out this handy form with your new address and return it to us, P.O. Box 3452, Bloomington, IL 61702.

Name \_\_\_\_\_

Street \_\_\_\_\_

City/State/Zip \_\_\_\_\_

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## This issue of *Post Amerikan* is brought to you by...

**Amy, David, Kari, Linda, Mike, Phil, Ralph, Sherrin & Winter**

Special Thanks to our photographers!

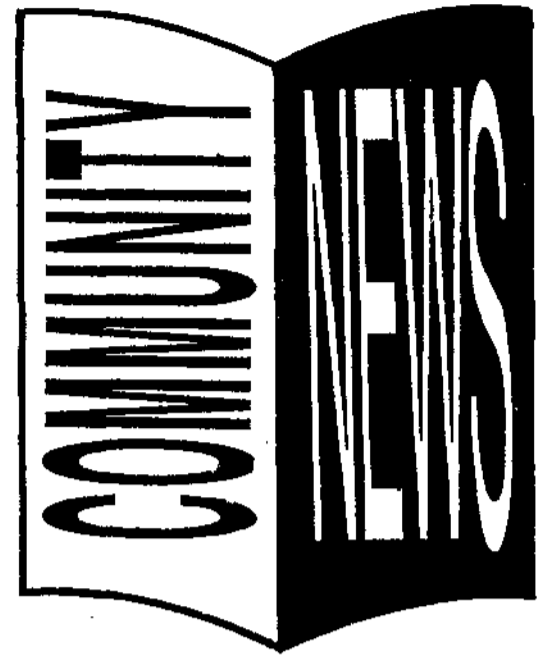
## Due Date:

The due date for submitting articles to the *Post Amerikan* is: (please laser print your articles in columns of 3" using Palatino 10pt. type if possible.)

**July 15th**



# Community News



## HIV/AIDS Support Group

The McLean County AIDS Task Force, serving both McLean and Livingston Counties, announces the meeting for its "Family and Friends of Persons with HIV/AIDS Support Group" on June 20 at the First United Methodist Church, 211 N. School St., Normal. The group meets at 7pm on the 3rd Tuesday of each month. In June, the discussion will include issues such as how to deal with emotions when someone you know or love has HIV or AIDS, as well as other topics of interest to those attending.

The group is provided as a free service of the AIDS Task Force to anyone who is a family member or friend of someone with HIV or AIDS. Membership in the AIDS Task Force is not required to attend. Your confidentiality needs will be respected.

## MCATF Meeting

The McLean County AIDS Task Force announces that Cathy Ahart will address women's issues related to HIV at its meeting at 6pm on June 1.

The meeting will be held at the First of America Bank, 202 E. Washington Street, Bloomington.

Call (309) 827-AIDS for information concerning this group or other activities of the Task Force.

## "Juneteenth" Celebration

The third annual "Juneteenth" celebration, sponsored by the Bloomington-Normal Black History Project, is slated for June 17, 12 noon - 5 p.m., on the quad at Illinois Wesleyan University.

"Juneteenth" is celebrated across the country to mark Abraham Lincoln's abolition of slavery. It is a traditional holiday, but its date varies regionally, as word of emancipation or liberation by federal troops varied.

The local festivities will feature food and non-food vendors, gospel music, dance, poetry, drill teams, speeches, readings and more. For more information, contact Barb Adkins at 309-823-4218.

## Route 66 Exhibit at MCHS

That fabled road of song and story, Route 66, is highlighted in a new exhibit, **Route 66: Goin' Somewhere!** opening Saturday, June 10 at the McLean County Historical Society's Old Courthouse Museum in downtown Bloomington.

The exhibit will document not only the road and car culture, but also the McLean County businesses - restaurants, gas stations, drive-in theaters and truck stops - that sprang up along it.

The exhibit opens June 10 in conjunction with the Downtown Heritage Festival. The 10 a.m. - 10 p.m. free event features a soapbox derby, Kiddie Corral, food vendors and various booths, including a "game board" of downtown businesses - those visiting some merchants will be eligible for a grand prize. Live entertainment from "Hip Pocket" and "Spectors" is also scheduled.

The event culminates at 6 p.m. when the Route 66 Motor Tour from Chicago, featuring 250-300 vintage cars, will pull into the Courthouse Square. At 7 p.m. the Rt. 66 Hall of Fame will induct new members on the Courthouse steps. George J. Mecherle, State Farm's founder, is one of this year's honorees.

Two new items premiering at the Festival are a limited edition Downtown Bloomington ornament by local artist Fred Mills, on sale for \$20, and a new guidebook on Rt. 66 in McLean County, produced with support from the Bloomington & Normal Trades & Labor Assembly (AFL-CIO).

Throughout the day vintage "road movies" will be shown in the Courthouse, complete with popcorn. Other Rt. 66 events will follow later in the month in the courthouse museum. On June 17 exhibit curator Terri Ryburn-LaMonte will share her Rt. 66 research. On June 27 film historian Eric Bickley will present a program on road movies. And on July 12 Rt. 66 author Susan Funk Kirby, who has written a series of children's book based along the highway, will do a children's program.

The Courthouse Museum is open Monday-Saturday, 10 a.m. - 5 p.m., Tuesdays until 9 p.m. Admission is \$2 for adult, \$1 for children, members free, and Tuesday is the free day. For more information call the Historical Society at 309-827-0428 or the Heritage Festival at 309-829-5691.

## Rally For Locked Out Staley Workers

The second anniversary of the lock-out of A.E. Staley workers will be marked with a rally June 25 in Decatur.

Staley workers were locked-out of their jobs by the big corn sweetener company on June 27, 1993. A "Lock-out" is basically a company going on strike, refusing to allow its work force in.

Joining the "war zone" rally is United Auto Workers Local 751, in the second year of its strike at Caterpillar and United Rubber Workers Local 713 members, who have offered to return to work at Firestone after a year's walk-out.

The March assembles at 11 a.m. at the three union halls, converging on downtown Decatur's Civic Center at 1 p.m. Various speakers and religious leaders are invited to attend.

For more information, call Paper Workers 7837 at 217-876-7006.

### Pepsi Campaign

As part of their continuing effort, United Paper Workers 7837 is urging supports to call Pepsi-Cola at 1-800-433-2652, and encourage Pepsi not to use Staley products anymore.

Pepsi and Coke account for more than 55 percent of Staley's business. Pressure from supporters convinced Miller Brewing to drop Staley as a supplier, resulting in a loss of 17 percent of Staley's business.

The Staley campaign began three years ago when the corn sweetener company stalled contract negotiations, wanting its employees to work 12-hour shifts and accept other cutbacks.

## Men Seeking Women

SWM, 29 1/2, educated, liberal, chronically broke, unemployed drifter ISO cute, blind, female auto-mechanic with bottle a day scotch habit, interested in travel, music and general foolishness. RK29



# News From Voice For

## UPCOMING CHOICE EVENTS:

- JUNE 10, 1995  
NORMAL
- VOICE FOR CHOICE GARAGE SALE  
1210 HILLCREST,  
CALL 828-3108 IF YOU HAVE ANYTHING YOU'D LIKE TO DONATE.
- JULY 8 & 9
- LOOK FOR US AT THE SUGAR CREEK ARTS FESTIVAL- WE'LL BE SELLING PRO-CHOICE T-SHIRTS, BUTTONS, BUMPER STICKERS AND MORE
- JULY 15
- JOIN VOICE FOR CHOICE, THE POST AMERIKAN, RAPE CRISIS CENTER, ONCE UPON A TIME ALTERNATIVE BOOKS & GIFTS AND OTHER COMMUNITY GROUPS FOR THE FIRST ANNUAL " 5K VIOLENCE TAKE A HIKE" WALK. THE PURPOSE OF THE WALK IS TO DRAW ATTENTION TO THE INCREASING DOMESTIC TERRORISM AND VIOLENCE AGAINST WOMEN, CHILDREN, PRO-CHOICE PEOPLE, GAYS, LESBIANS AND BI-SEXUALS, AND PEOPLE OF COLOR.
- THE WALK BEGINS AT 9:00 A.M. ON CONSTITUTION TRAIL AT THE NORMAL POLICE DEPARTMENT. REFRESHMENTS WILL BE PROVIDED ALONG THE WAY AND AT 11:00 A.M. MEMBERS OF SEVERAL CIVIL RIGHTS GROUPS WILL BRIEFLY DISCUSS THE COMMON THREADS OF OPPRESSION, HATE GROUPS, AND WHAT WE CAN DO TO HELP END THE VIOLENCE.
- JULY 16
- VOICE FOR CHOICE FUND RAISER AT THE BISTRO. JOIN US FOR AN EVENING OF FUN, MUSIC AND PRIZES. THE EVENT BEGINS AT 7:00 P.M.
- AUGUST
- LOOK FOR US AT CORN FEST AND CULTURE FEST THIS MONTH.

CONTACT US AT 828-3108 OR 452-8897 FOR MORE INFORMATION ON ANY OF THESE EVENTS.

## FOSTER NOMINATION HANGS IN BALANCE

Dr. Henry Foster has the backing of at least five moderate Republicans in his battle to become surgeon general. This support gives him a majority of the Senate but leaves him short of the support needed to overcome a threatened filibuster.

Senator Bob Dole, intent on playing politics is threatening to obstruct the normal procedure for voting on a nominee. Dole, in an apparent effort to focus the attention on himself rather than the good of the country, is threatening not to call the Foster nomination to the floor for a vote. Senator Phil Gramm, also a presidential candidate also opposes Foster's nomination. To stop a filibuster Democrats would need 16 Republicans to vote with them.

Gramm is threatening the filibuster to stop the nomination. Dole is threatening a non-vote and Arlen Specter, another GOP presidential hopeful is supporting Foster's nomination. Despite his performance in the Clarence Thomas hearings, Specter appears to be trying to redeem himself in the eyes of women and moderates within his party, we applaud his support of Foster.

As we go to press the committee vote is nearing. It appears that, at this time, Foster is one vote short to move his nomination to the full senate. We hope for the best but fear the worst.

## PARENTAL NOTIFICATION ADVANCES

Despite opposition from doctors, two proposals requiring parental notification of abortion cleared the House this week. Governor Edgar must decide which bill he. Edgar is reportedly leaning towards the less restrictive House version.

Both bills require a physician to notify a minor's parent or legal guardian 48 hours before performing an abortion, unless she is a victim of abuse. Both give minors the option of bypassing the requirement with the permission of a judge.

The House version, however allows the doctor to notify a grandparent or live-in stepparent instead. The Senate version levies civil penalties on physicians who disobey the law. The House version of the law leaves discipline up to a medical board.

The lobbyist for the Illinois State Medical Society, Jim Tierney, said that the disciplinary board would do a "credible, efficient job of penalizing physicians" under the House bill. The Senate bill puts doctors in double jeopardy, since it empowers prosecutors to fine them as

- August 12 State Council Meeting/Quad Cities  
Diversity: Working for Us Workshop  
August 26 Launch ERA campaign  
August 30 NGO Forum/Beijing, China  
Sept. 4-15 Fourth World Conference on Women/Beijing, China  
Sept. 23-24 Illinois NOW Conference, Morris, IL  
Sept.29-31 National Board Meeting Illinois NOW Fun-Raiser Event  
October Month long membership drive  
National Coming Out Day  
Source: Illinois NOW Times

## THE GOP AND WOMEN'S RIGHTS

The GOP fully intends to destroy all the gains feminists have made for women and reproductive freedom. The current misogynist attitudes of the Republicans, who are the alleged leaders in this country, are spreading. More and more, women are becoming targets for violence. The conservatives condone the actions of right-to-life terrorists, and call the death of a woman justifiable. The fact that members of the GOP-led Congress have made Rush Limbaugh an "honorary member" loudly and clearly echoes the GOP view of women and minorities. Doesn't this frighten you?

When 61% of Americans chose not to vote because they didn't like the way the government was running the country, they forgot to look at who was running the country for the 12 years before 1992. No it is by no means perfect but we saw some gains from 1922-1994, some reversals of anti-woman policies, those gains are threatened.  
Source: Illinois NOW Times

## KNOW WHO YOU'RE VOTING FOR

Many current and former members of Congress are considering a run for higher office, particularly to replace U.S. Senator Paul Simon in 1996. NOW has provided this voting record to give its members an idea of how these members voted on reproductive choice and lesbian/gay rights. We hope you find it well as report them to the disciplinary board. The Illinois Citizens for Life argue that the Senate bill puts the necessary teeth into the legislation.  
Source: Pantagraph

Illinois NOW has announced its action plan for the summer. Some of the upcoming events include:

- June 10-11 State Council Meeting/DeKalb  
June 25 Stop Homophobia Workshop Gay Pride Parade/Chicago Beach Party on the Lake  
July 21-23 National NOW Conference/Columbus, Ohio  
Adopt an ERA



# Choice

Opposing the amendment: Collins, Evans, Gutierrez, Reynolds, Rostenkowski, Rush, Yates.  
 Supporting the amendment: Costello, Crane, Durbin, Ewing, Fawell, Hastert, Hyde, Lipinski, Manzullo, Michel, Porter, Poshard, Sangmeister.  
 Source: Illinois NOW Times

One thing seems painfully clear, the Illinois delegation to the House of Representatives is not terribly sensitive to human rights issues. It is important to begin communicating with candidates and potential candidates regarding their positions on these bills. Poshard and Durbin have both been mentioned as successors to Simon, we hope a better candidate with a stronger record on human rights can be found interesting.

Domestic Partnership - motion to table and amendment to prohibit the District of Columbia from using any funds to extend employment and health care benefits to unmarried couples (including same sex) on the same basis as benefits are provided to legally married couples. (July, 1992)

Voting in favor of: Rep. Cardis Collins, Rep. Evans. Opposing: Costello, Crane, Durbin, Ewing, Fawell, Hastert, Hyde, Lipinski, Michel, Porter, Poshard, Rostenkowski, Sangmeister. Not voting: Yates

Title X/Gag Rule: Reauthorization of the Title X. Family Planning program which also overturned the "gag rule" that prohibited health care workers in federally funded family planning clinics from discussing the option of abortion (March 1993)

Voting in favor of reauthorization: Collins, Evans, Durbin, Fawell, Gutierrez, Porter, Reynolds, Rostenkowski, Rush, Sangmeister, Yates. Opposing: Costello, Crane, Ewing, Hastert, Hyde, Lipinski, Manzullo, Michel, Poshard

Abortion/Federal Funding: Amendment to prohibit federal funding for Medicaid abortions except in cases of rape, incest or to save the life of the woman. (June, 1993)

Opposing restrictions on Federal Funding of Abortions: Collins, Evans, Gutierrez, Reynolds, Rush, Yates. Supporting proposed restrictions: Costello, Crane, Durbin, Ewing, Fawell, Hastert, Hyde, Lipinski, Manzullo, Michel, Porter, Poshard, Rostenkowski, Sangmeister.

Lesbian/Gay Rights: Amendment to reaffirm the ban on gay men and lesbians in the military that bars even disclosure to a friend in a private conversation that one is gay, lesbian or bisexual. (September, 1993)

## GRASSROOTS SUPPORT FOR PUBLIC BROADCASTING

When Newt made it clear that plans to "zero-out" public broadcasting would be high on his agenda as Speaker of the House, he triggered an outpouring of grassroots support for public broadcasting.

Estimates are that by mid-April, more than 125,000 petitions from staunch supporters of federal support for public broadcasting were delivered to Congressional offices. Congressional offices were also flooded with telephone calls when public broadcasting stations informed viewers of congressional leaders' plans. Rather than view the calls as a reflection of public attitudes, some conservative members of Congress complained that PBS stations were inappropriately lobbying Congress.

"Speaker Gingrich and his colleagues miscalculated the breadth and depth of public support for public broadcasting," said Leslie Harris, Public Policy Director of People For Action Fund. Harris stated that "Speaker Gingrich unfairly maligned public television viewers as a rich and narrow elite. But the American people aren't buying it, because they are the public television viewers."

While the outpouring of support didn't change Gingrich's mind it did slow him down long enough to give public broadcasting's congressional supporters time and ammunition to fight back. Cuts were still made but at least there was a dialogue, some ideas were generated and the cuts were not as deep as originally proposed.  
 Source: People for the American Way



### UNDER THE HEADING: SCARY THINGS TO READ

The May 2, 1995 Advocate interview with David Duke. Yes he's back and he's whiter than ever, planning a run for the Governor's mansion. Davey has some interesting ideas about race and IQ, beyond the Bell Curve.

The May, 1995 Time Magazine has an article on Ralph Reed, Director of the Christian Coalition. Ralph is more sophisticated and more moderately packaged than David Duke but we should be every bit as frightened by his agenda.

## Continued

# Rape Crisis Center

## of McLean County

We're a non-profit volunteer group whose main purpose is to offer assistance and support to victims of sexual assault and their friends and families.

Female and male volunteers answer your calls and are available for crisis assistance, information and speaking engagements. You may request to speak only with female volunteers.

If you want to talk to one of us  
**Call PATH 827-4005**  
 and ask for the  
**RAPE CRISIS CENTER**



# Reflexology: Help

Are you aware that you could be standing on the key to easing your body's ailments? Reflexology, a foot and hand massage therapy based on the ancient Chinese techniques of acupuncture and acupressure that is gaining acceptance in today's Western culture.

Reflexology works from the theory that pathways of energy exist throughout the body and eventually connect to a specific area of the foot (Koontz 109). The foot contains in excess of 7200 nerve endings that have connections and interconnections with the central nervous system (Beck 39). Nerve endings in the body are part of the sensory apparatus which allows the body to feel or to sense things like pain, heat, cold or pressure (39). The nerve endings in the feet also allow humans to "sense" details about their location and surroundings: the soft, cushiony sensation of carpet; the sticky, unpleasant sensation of a spilled soda; the discomfort of hot, sharp rocks; the incline of a hill; the uneven terrain of a creek bed. The body's sensory channels are essential to its proper functioning.

The physical, emotional, mental and spiritual are all intrinsic parts of the being and its health. They all work together to make up one healthy part. Where there is a disturbance, an imbalance or a block, there is dis-ease (lack of ease). In order to recreate ease and/or health, the block must be removed (Stein 151). According to the Oriental theories, pathways of "prana" or "chi" are the subtle energy forces which fuel the human body. When these pathways become blocked, the body experiences dis-comfort and dis-ease.

The Macrobiotic Oriental Diagnosis system incorporates the feet and hands to evaluate the organs. The observations on the feet and hands are combined with a study of the eyes, the ears and the tongue. After compiling this data, the practitioner is able to evaluate the client's status and then is able to help the client balance their body and psyche (Starck 247).

Reflexology works on this principle, but limits itself to the hands and feet and then by applying pressure and massage, works to restore the balanced flow of energy. As the flow of energy returns to the balanced state, the dis-ease of the body is lessened or alleviated.

Reflexology has been useful in dealing with complaints that include headaches; backaches; insomnia; digestive difficulties; menstrual irregularities and premenstrual syndrome (PMS); constipation; asthma; allergies; stress; sinus problems and general pain. The relief of pain has been the most widely recognized areas of success in reflexology therapy. One of the earliest proponents of reflexology, a Dr. William Fitzgerald, developed the "zone theory" in the early 1900s and used a form of reflexology (more accurately, accupressure) to anesthetize the ear, nose and throat areas of his patient's bodies (Beck 39).

This zone theory is the very basis of reflexology. Though reflexology is much more refined, it could not exist without the zone theory. According to the zone theory, there are ten equal longitudinal zones which run the full length of the body from the top of the head to the tips of the toes. Each finger and toe falls

into a zone. The big toe and thumb on the left hand side of the body fall into the same zone. The thumb and big toe on the right hand side of the body fall into their same zone. The other digits follow in a corresponding manner. Direct pressure applied to any part of a given zone will affect the entire zone (Kunz 4-5).

One fundamental exception exists in the zonal concept in regards to the right foot representing the right side of the body and the left foot representing the left side of the body. In the central nervous system, the right side of the body is controlled by the left half of the brain and the right half of the brain controls the left side of the body. Therefore, in dealing with disorders of difficulties which affect the brain or the central nervous system, such as a stroke or paralysis, the practitioner must emphasize on the appropriate area of the foot on the opposite side from the injury (10).

In addition to the vertical zonal areas, there are also horizontal zones on the foot which correspond to the areas of the head, shoulders, diaphragm, waist and pelvis (Beck 40). Using these zone systems, a practitioner can pinpoint areas of physical complaint to their corresponding location on the feet.

Another proponent of this zone system was Joseph Selbey Riley, who wrote a book on it in 1919. By the early 1930s, one of Dr. Riley's therapy assistants, one Eunice Ingham, charted the feet in relation to the zones and their affects on the rest of the body. This evolved into a map of the entire body on the feet. Ingham wrote her first book in 1938. She is now known as the founder of modern foot reflexology (Kunz 3-4). In fact, most reflexologists practice the Ingham method. Her work is continued today by her niece, Eusebia B. Messenger and her nephew, Dwight C. Byers.

The reflexology practitioner seeks out the sensitive areas of the foot and locates the blockages by the correspondents for these areas. The tissues of the foot at an affected area maybe some what squishy (atonal) or maybe somewhat tough (hypertrophic) (Beck 40). Also the client is apt to respond to pressure in a sensitive area. Another signal of an imbalance are crystalline deposits. These feel like grains of salt under the skin and should be crushed during treatment (40). The removal of these blockages improves the circulation of the blood as well as the flow of chi energy.

In addition to finding the proper area to which to apply pressure, the correct amount of pressure is another key to a successful session. A good reflexology treatment frequently "hurts so good." The pressure is sufficient enough to actually cause some pain during the treatment. Yet while there is some pain, it is still a pleasurable and relaxing experience. Frequently the more pressure that is applied, the better it feels. The pressure causes endorphines to be released into the blood stream (40). Of course, the correct amount of pressure varies from client to client as well as by the age of the client (Starck 199).

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# Is Under Foot

holistic therapies that are available in the Bloomington-Normal area. More information can be obtained by calling Winter Wren at 309-888-4689.

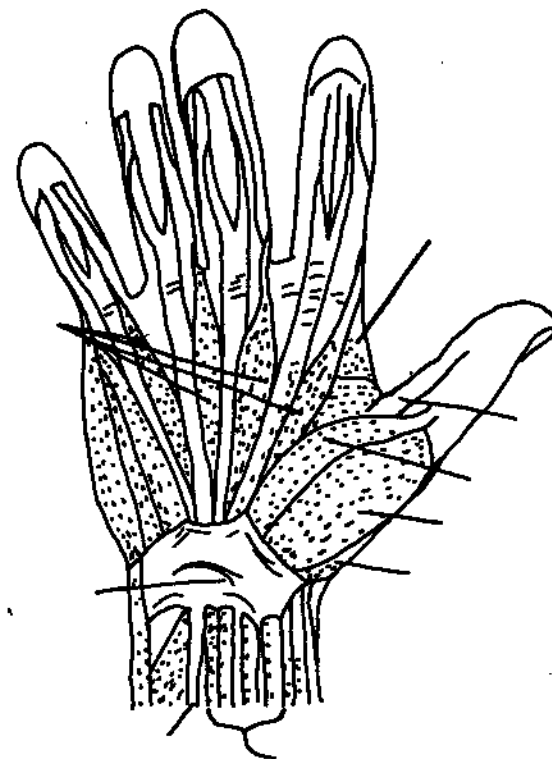
The actual technique of reflexology involves using one hand to hold the foot still and straight. Proper holding of the foot facilitates the rest of the treatment (Kunz 22). The other hand does the working which includes "thumb and finger walking" and the "thumb hook and back up" techniques (22). The session begins by massaging the entire foot before focusing on the problem area (Koontz 109). Most of the thumb work consists of using the medial edge of the thumb at a forty five degree angle to the area of the foot being worked (Beck 40). The thumb moves along in an inching motion something like the movement of a caterpillar. The pressure of the thumb must be continuous and the thumb does not break contact with the surface of the foot (40). Finger nails should not come in contact with the client's skin at any time. The finger walking techniques are done in much the same manner as the thumb walking techniques. These methods are used more for larger area coverage. The thumb hook and back up technique are used for the manipulation of a certain area, to pin point a specific area of discomfort. It is important to note that a good reflexologist will probably bathe the feet prior to the session, but they will not apply lotion, oil or cream to the feet because these substances make it difficult to maintain good contact and pressure on the feet. Also, a reflexology session should not be scheduled when the client has cuts, lesions, athlete's foot or a sprained ankle (Koontz 124).

In addition to the physical benefits of reflexology, there are emotional benefits as well. Energy blockages in the feet tend to reveal the location of unreleased emotions. A good practitioner will make suggestions toward emotional health as well as reducing the stress level with the foot work. This pattern tend to be found more in holistic reflexology than traditional reflexology. Likewise with the spiritual elements of the treatment. At this point, the reflexology frequently is combined with other holistic and metaphysical disciplines, including the intuitive arts.

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*Winter Wren is a local holistic practitioner in hypnotherapy and intuitive arts counseling. This is the first in a series of planned articles on*



## Former Post-staffer Detained in Chiapas, Mexico

Mark Silverstein, a Bloomington-native and former Post-Amerikan staffer, was detained in Chiapas, Mexico, in the town of Tumbala, March 27 and 27, while investigating human rights abuses in the area.

Mark is currently on the staff of the Southern California ACLU, where he appeals death penalty cases. He went to Chiapas as part of a National Lawyer's Guild delegation investigating human rights abuses. Also detained were Maria Josefina Saldana, a faculty member from the University of California Santa Barbara campus, two French nationals, Marianne Leman and Pierre Jean Bourgeat, and a Spanish nun, Maria Puy Salina.

The delegation had gone to Chiapas at the invitation of the Fr. Bartolome de Las Casas Human Rights Center, associated with the Diocese of San Cristobal de Las Casas. Bishop Samuel Ruiz of Chiapas has been the object of local right-wing demonstrations. Government supporters have attacked the Bishop as a front

for the insurgent Zapatista National Liberation Front. The Bishop has been outspoken against human rights abuses of the Indian population in Chiapas.

The human rights delegation had gone to investigate four deaths of opposition political party members and an armed confrontation on March 24 between the opposition party and the PRI (Party of the Institutional Revolution -- the ruling party) members.

The human rights delegates drove into the middle of a pro-government demonstration while accompanying an elderly woman they had found walking along the road to a clinic in the city of Tumbala.

The group was detained by the right-wing vigilantes on Sunday, March 26 and was released by Mexican government officials who arrived in the town the next day.

*Sub-Commandante Marko*



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# Midwives: Wise Women,

In France we are called "sage femme," which means "wise woman." Here, we are called midwives, which means "with woman." Throughout the centuries, women have given birth at home attended by midwives, as is still the custom in most parts of the world. Out of the industrialized nations, the United States ranks twenty-fourth in infant mortality. This means that 23 other nations have fewer infant deaths than our country, which claims to have the best medical care available, the best technology. Why are our birth statistics so poor?

To begin, even though this is the "land of plenty," this is only the land of plenty for the rich and the well-employed who have medical benefits. The rest of us make due with less-than-adequate, if any, health care. If you are poor, then you don't get taken care of, period. If you are "fortunate" enough to be so poor as to qualify for a medical card (after being humiliated by the welfare system) you usually get less than adequate care, which can sometimes, but not always, be better than nothing. You are not given an informed choice in your care, and frequently you are not given a choice at all in your practitioner.

The obstetrical system in our country is, quite frankly, insane. Obstetricians in other countries only attend to high risk patients. In the Netherlands, for every 10 midwives there is one obstetrician. Here, doctors are taught that birth is always a high-crisis situation, and they need to intervene at every turn to keep birth "safe." Their interventions actually lead to many of the complications. In order to get out of medical school, a doctor must do a certain number of caesarean sections. Many teaching hospitals have a c-section rate as high as 50%! Contrast this with Roddom 7, the busiest

maternity hospital in St. Petersburg, Russia, which has a 7-10% c-section rate (which they think is too high) and you begin to see how outrageous our figures are. Doctors should be the specialists in abnormal pregnancy and complications, but for normal women with low-risk pregnancies, midwifery care should be the norm and not the exception. By making all births a high-tech event in hospitals, attended by people who are over-educated for low-risk pregnancies, we are not only MAKING birth more dangerous, we are driving the costs sky-high. These costs are paid for by the consumers specifically, and by society at large. The only ones pocketing the money are insurance companies and doctors (when was the last time you saw a doctor driving an '85 rusty Subaru station wagon?)

Pregnant women get poor, inadequate prenatal care from obstetricians. The average prenatal visit in a doctor's office lasts 15 minutes. Doctors spend no time getting to know their clients, learning about their lives, discussing with them the risks of medication and interventions in labor, teaching them about the importance of prenatal nutrition, and the incredible benefits of natural childbirth and breast feeding. Instead, they walk in, listen to the heartbeat, tell the woman she is fine, and leave. There are just a few very rare exceptions to this case in Bloomington-Normal.

There are two different types of midwives in America: certified nurse midwives (CNMs) and direct-entry/empirical/traditional midwives. A CNM is a nurse first, and then goes to nurse midwifery school, which is usually a year long. Her training is medical, and is hospital oriented. In many ways she is indoctrinated in the medical process and is a part of that system, but nurses can be "renegades" from this

system as well, and offer a much more compassionate approach, usually spending much more time with clients, though usually not as much time as does a traditional midwife. The exception to this are those nurse-midwives who choose to not work in hospitals or birthing centers, but choose to do homebirths.

A traditional midwife learns without the medical model, as such. She may or may not be a nurse but usually is not. There are some male midwives, but they are very few. Most feel that midwifery is a "calling" for her, wrapped up in some way with her spiritual beliefs, whatever they might be. She usually sees midwifery as part of a picture of honoring women/life/families, and as a way of helping with the future of humankind. This type of view is shared by fundamentalist Christian midwives as well as lesbian midwives, and is a common ground. Traditional, homebirth midwives usually learn by independent study and/or formal study through midwifery correspondence courses or through one of the few "classroom" midwifery programs. Their lessons can also be directed through an apprenticeship with another midwife. Practical skills are acquired through apprenticing with another midwife, or through a midwifery intensive, which also provides classroom training. Many midwives start by becoming certified childbirth educators and doing birth assisting. I chose to become a certified childbirth educator, did some birth assisting, studied independently for four years, and then did a midwifery intensive with The Russian Birth Project in St. Petersburg, Russia, working in a maternity hospital.

What is different about homebirth midwifery care? Midwives are the experts in normal labor and delivery. They are trained to understand natural childbirth and how to handle low-risk childbirths. They should be trained to screen carefully for complications, and to refer these women to obstetricians for care when this is found. They are trained to use their hands, hearts and intellect as a basis for decision making, and transport to a hospital when a birth turns from low-risk to potentially high-risk, as higher-risk births should not be done at home. Midwives do study complications, and should know what to do should one that can not be screened for arises. Licensed midwifery, which exists in some of other states but not in Illinois, would set a standard for midwifery care and would give parents the knowledge that their midwife has proven competent in all skill areas encompassed by homebirth.

What do midwives do that is so different? Most midwives follow approximately the same guidelines. In my practice, I do an initial interview with a potential client, which usually takes two hours, giving them an opportunity to get to know me and my style of practice. There then follows an initial physical and history taking, for which I allow two hours. Most midwives spend anywhere from 45 minutes to one hour for each prenatal exam, of which there are one per month during the first and second trimester, two per month during the seventh and eighth months (some don't start twice a month until the eighth month) and once a week during the ninth month. If a client should need a longer appointment, the midwife is usually willing to accommodate this. Midwives spend time on the

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# With Women



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phone with a client when she needs to, even if it is for reassurance. Time at prenatal is spent discussing nutrition, aspects of pregnancy and coming motherhood, and in general developing a relationship with the woman so the midwife is a friend at the birth, and not a stranger, as the doctor usually is.

At the birth, the midwife is present from active labor throughout the delivery, and then stays with her three hours postpartum. This could literally be a day with the woman in her home. She makes home visits at 24-36 hours, 5 days, and then sees the woman again, usually at 2 weeks and then at 6 weeks. There is obviously some variation in all of this, but this the general picture. The midwife and mother form a partnership, making the birth an experience for the mother where she exercises her freedoms and choices that are right for her. The birth becomes an intimate, safe environment for the woman, allowing her to do as she pleases, and have those who love her in attendance.

In Illinois, where the AMA is based, there is strong lobbying by obstetricians to keep midwifery from becoming licensed. There is no statistical data available to back their claims that midwifery care is inferior to obstetrical care for low-risk women, and in fact, world-wide statistics show otherwise: *Healthy women who give birth at home attended by trained midwives have fewer complications, less need for intervention, and have healthier babies.* Period. It is a fact. If midwifery were to be licensed in Illinois, then there would be a set standard for practice which would make it safer yet. In some states where it is licensed, the Department of Public Aid provides reimbursement for midwifery care, which can greatly decrease the costs to the state, as well as helping women have healthier babies, which also lowers health care costs. What could be the doctors' reasons for lobbying

against midwifery care? I can only think of three: money, power (which both go together, in a way) or ignorance. I truly hope it is just ignorance. That we can change.

—Marcee Murray

For more information on natural childbirth, midwifery, or any other strange things dealing with health care, or for information on life or midwifery in Russia, please feel free to contact Marcee Murray at (309)827-5843.

## The Abortion

The room was clear and cold. The doctor had a smile that reminded me of a cashier at McDonalds. "Hi, May I perform your abortion, please?" I held her hand tightly as she lay weeping on the stainless steel table. I closed my eyes and hung my head, but I could not close my ears. I could not avoid the sound of the vacuum sucking. I heard my child, our child, being sucked through the hose to where the rest of the unborns were. And I wept.

To this day I don't know if it was a boy or a girl.

-- C. David Hall

*Author's note: I would like to add that this is not meant to be an anti-choice piece. However, it is not meant to be pro-abortion either. I believe that the final decision, whatever it may be, rests mainly on the conscience of the woman. After all, it's her body.*



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# The Bottom Line

In America today, there are a lot of controversial topics being debated. On issues such as abortion rights, welfare reform, and affirmative action, the general public is offered accessible information concerning both sides of the argument. But one controversy has seemed to be tabooed. It is a problem whose solution is obvious, and in being solved will reap great social, economic, and environmental rewards. This problem is marijuana prohibition, and the obvious answer is to end it. The bottom line is, the war on reefer is unconstitutional and has not a single, logical reason for being continued.

Above all, the war on pot is completely hypocritical. At one time, alcohol was prohibited, with disastrous results. That law was repealed, however, and booze has since been legal. Now, alcohol is an intoxicant, kills brain cells, is both physically and psychologically addictive, and can cause violent, irrational behavior. Marijuana, on the other hand, is NOT classified as an intoxicant, does not kill brain cells, is only mentally addictive (as food, television, sex, or anything pleasurable has the potential for being), and in court history has not been used as an excuse for beating one's children. Yet about 1500 otherwise law-abiding citizens are arrested every day for smoking this "evil" weed.

Some people argue that marijuana use leads to partaking in harder drugs. Statistics support this, and it is true. This use of harder drugs is not caused by smoking pot, but is rather caused by the war on pot. A person who has smoked

pot illegally for five years has become apathetic to using illegal substances. A person who has smoked pot legally for five years still has that legal barrier to mentally hurdle before snorting coke or heroin.

The economic benefits of legalizing marijuana are staggering. With approximately twenty billion dollars being spent annually on black market weed, a 5% sales tax would dent the deficit greater than any program cuts imaginable. Of course, that's on top of all the money saved that is being spent on futile law enforcement.

Legalization would also create two entire new industries and open up hundreds of thousands of new jobs, thus diverting the profits from pot into the legitimate market instead of to the gangs and mobs. The first of these two industries would be in fibrous hemp. This non-smokable plant has over 50,000 commercial uses. It can be woven as thick as rope or as fine as silk. Its oils can be extracted and processed into gasoline, and it burns hotter than any other plant. This hemp is also a better source of paper than twenty-year-old trees, and hemp paper doesn't need to be bleached. The other industry, which would be similar to the tobacco and alcohol industries, would be in smokable hemp.

A few people in public office have advocated at least studying legalization, only to be chastised, silenced, or forced out of office by other politicians. Why? Their jobs rely on

drugs in general being illegal. So many politicians have based their platforms on tougher drug laws, forged alliances with the DEA, and misinformed their own people on the dangers of pot that for it to be legalized would end their career. These very same politicians, feds, and pigs let enough slip by to keep them working and make a high-profile bust every now and then to make it look like they're doing something. These people are not only lying to, oppressing, and harassing their citizens, they are using the citizens' money to do it.

This political stalemate can only be ended by the will of the people. The general public needs to know about the atrocity of marijuana prohibition, and the vast gains ending it will bring. Let the every day person at work or the market know how the government is wasting their money, suppressing social, economic, and environmental growth, and destroying the lives of non-violent Americans in an unjust war.

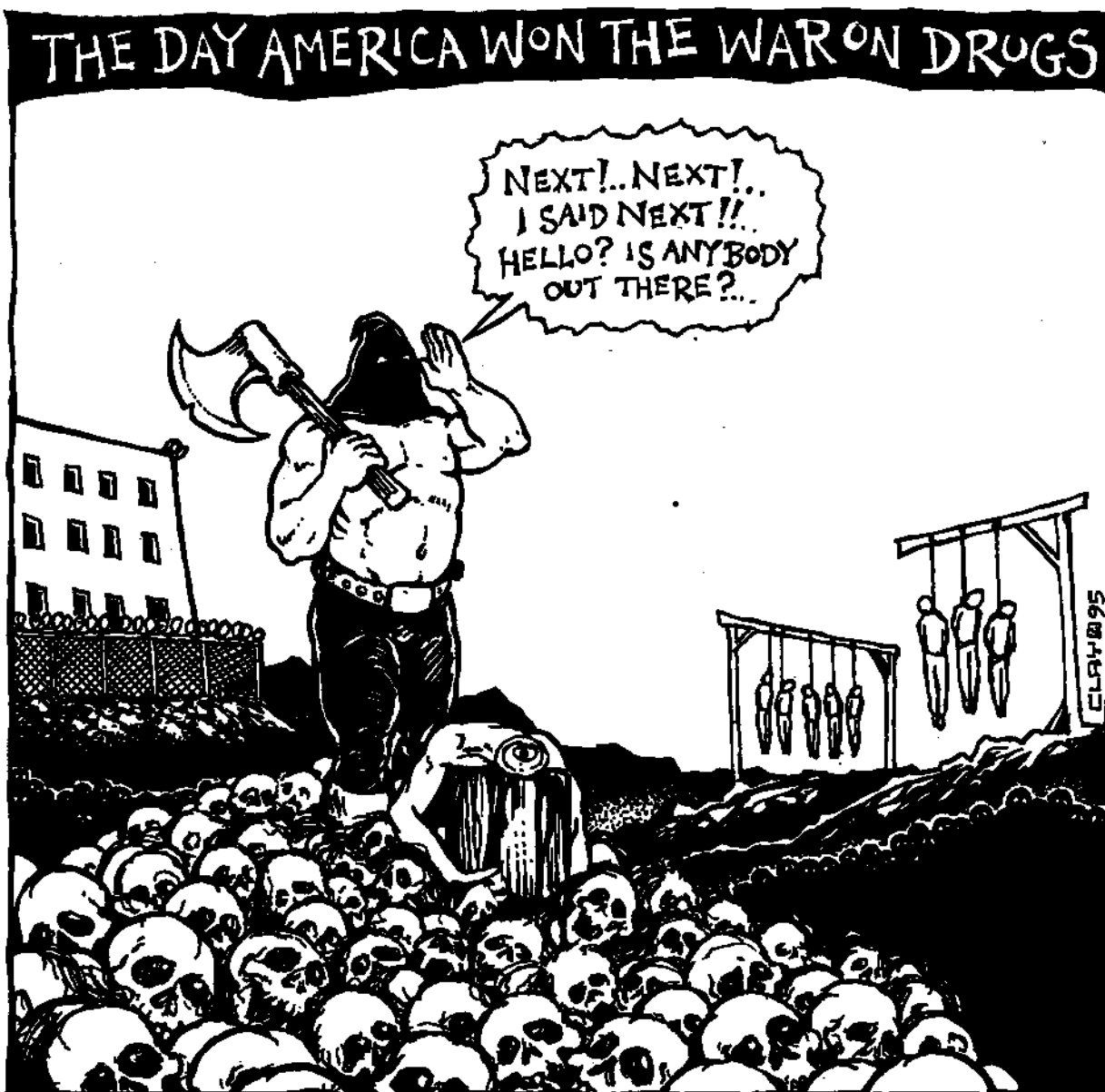
The police are sworn to protect and serve, but marijuana offenders aren't dangerous and they certainly aren't serving anyone by stripping them of their basic freedoms. If you smoke pot despite this illegal war on our citizens, resist arrest as if it were kidnapping or as if someone were stealing your property. That is what it is. Blockade, boycott, and generally disrupt auctions where seized goods are being sold. Never give permission to search your personage, vehicle, or residence (make the f\*\*kers get a warrant). Use 1-800- informant lines and hemp eradication lines to send them on wild goose chases (from pay phones, of course). If incarcerated as a result of the war on drugs, you are a prisoner of war and should demand Geneva convention treatment. Basically, wage a non-violent war of creative interference and stop sitting quietly by and accepting the fact that pot smokers and dealers are being busted under draconian laws.

If you are an upstanding member of society, a cop, or politician who smokes it or believes in legalization, it is your moral duty to use your sway to end this attack on our people. Prestige and power are only worth what you do with them, and you know who you are.

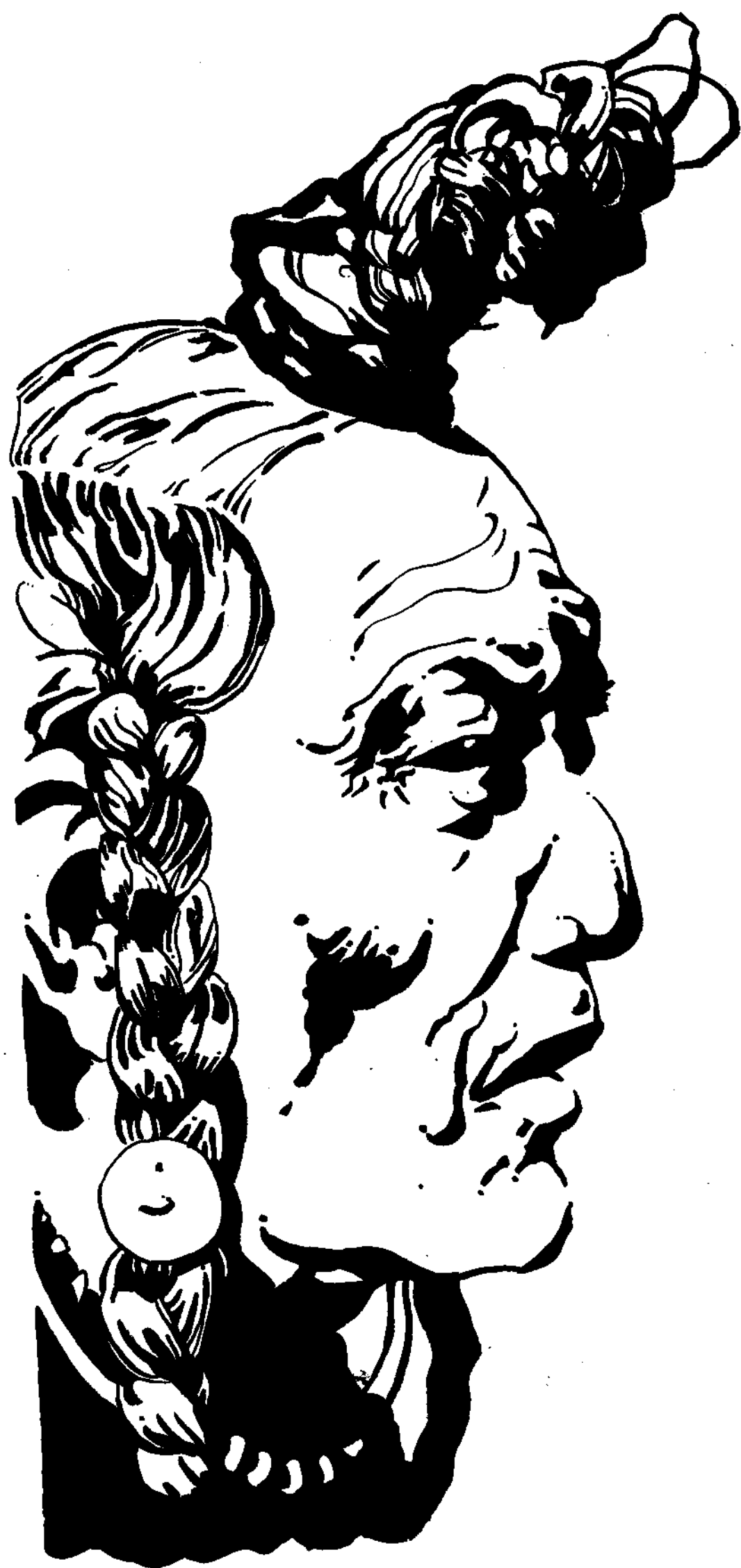
If you have never smoked pot, don't anymore, or don't really care about the issue, it is still your obligation to support what is right, and to fight discrimination whether it be racial, sexual, by age, or cultural. If you don't stand up for other's rights, there might not be anyone to stand up for yours when they try to take them away.

Procrastination and apathy are as big of enemies as the boys in blue with the guns and batons. Every day, about 1500 people are arrested, and new laws are constantly sneaking by to further harass our citizens. It is about time we realized that lobbying, discussing, and rationalizing with our irrational government is not working. Now is the time to let the pigs, feds, and leaders know that they can't take your weed.

--Matt Toczko



Sidewalk Bubbegum ©1995 Clay Butler



# Native American Issues



# The Spirit of Crazy Horse

## Newsletter of the Leonard Peltier Defense Committee

LPDC National Office  
P.O. Box 583  
Lawrence, KS USA  
66044-0583  
Phone: (913) 842-5774  
Fax: (913) 843-5796

This is produced to help spread the word regarding the LPDC and associated Support Groups, and to solicit subscriptions for Spirit Of Crazy Horse. You are encouraged to submit material for publication. Please send submissions or inquiries to the address above. Submissions by fax are accepted. If they are from another publication, please include release information with a verifiable publication contact.

If you are looking for the closest existing Leonard Peltier Support Group to your location, feel free to e-mail this address. If you desire information on starting a Support Group, please contact the National Office.

To write to Leonard Peltier:  
Leonard Peltier #89637-132  
Box 1000  
Leavenworth, KS 66048

Leonard is allowed to receive letters, soft covered books, postal money orders and photographs (excluding Polaroids). Any other items will be denied by prison staff. Gifts can be sent to the LPDC for storage until Leonard is released.

To contact the President concerning executive clemency for Leonard, send e-mail to: [president@whitehouse.gov](mailto:president@whitehouse.gov) or call (202) 456-1111. Specify that you are in favor of executive clemency for Leonard Peltier.

Leonard Peltier is now in his 20th year of false imprisonment as North America's foremost aboriginal political prisoner. He was arrested 19 years ago at the Small Boy's encampment near Hinton, Alberta. Despite all the many years of disappointment and regret for the way justice is still being conducted against our people here in North America, the Peltier case stands today as another example around the world that says this is what happens to indigenous

people who have the courage to defend their true identity and nationhood rights.

The real truth questions and points more towards a cover-up of gross government misconduct, complicity, racism and the history of America than to any credible evidence that would determine why or who was to blame for the three people killed that tragic day of June 26, 1975. Today the LPDC-Canada along with thousands of people from around the world are constantly organizing, lobbying and patiently waiting for the outcome of a first ever official Canadian government inquiry regarding Mr. Peltier's false extradition in 1976.

This inquiry, we hope will shed new light by reexamining past violations recorded in this country. We know the justice minister could still choose to turn the case over for an independent inquiry. How in depth or when it might conclude, we don't know. However, our lobby in Canada is justified to focus on calling for an international invention because the Canadian connection continues to play a major, political advantage and with the proper attention could alter this case completely.

We, the people must never forget the collaboration and misconduct of U.S. government authorities, whose deliberate manufacturing of false affidavits violated another countries sovereignty and jurisdiction and was simply a criminal act! The false extradition has never been fully examined in either the Canadian or American courts and certainly gives us the right to seek a remedy from an international inquiry.

Statement of Leonard Peltier  
Greetings My Friends and Supporters,  
The weather is not the only thing heating up these days. Unfortunately, so is the political right. I do not have to explain to you what the disastrous results of the "Contact With America" and the Crime Bill will be. We are already beginning to see it as youngsters are being denied school lunches and their parents refused affordable housing, as their brothers are marched off to jail.

What are we building for our children? Not schools or playgrounds, not safe and adequate housing, not systems to clean the air and water. We are allowing the government to rip these

rights from our children's hands. We are letting our elected officials build prisons in which they will store our young people until they are old enough to grow angry over the system they are forced to live with.

They are trying to tell you that this is not only what America wants but what America needs. How long will you let them patronize you and lie in your face? Just over 30% of the population voted last election day. The simple conclusion is that this is NOT what the majority of citizens want, but they were too lazy to say so.

Now is the time to make amends for past inaction, because if we wait on the sidelines it will be too late. The Constitution is being breached. Your rights are dwindling away. This is not a police state, but apathy will ensure that it becomes one. I ask you please to take action now and let those in Washington, D.C.

know you will not stand for their inane political hyperbole. You can take them out of office by voting. You have that power. I encourage you to contact the National People's Campaign on page 4 of this newsletter. (Typists note: The mentioned article appears at the end of this letter.) I also ask that you make every attempt to join us once again in Washington, D.C. for Peltier Weekend. Amnesty International has offered to co-host an event that is shaping up to be both powerful and enlightening. If you are interested in attending, simply contact my LPDC for additional information as the organizing continues. We must make our impact felt in the nation's capital. It is imperative if we are to succeed in our efforts.

Finally, I want to thank those of you who continue to participate in the Executive Clemency Campaign. Your work has been vital to keeping my case on the President's mind. Your support means the world to me as I wait for my freedom. You keep hope alive!

In the Spirit of The Crazy Horse,

Leonard Peltier

## Twenty Years Later- Demand Freedom & Justice for Leonard Peltier

Join Amnesty International, the Leonard Peltier Defense Committee and the Leonard Peltier Freedom Campaign for

### Peltier Weekend in Washington DC, June 25-26

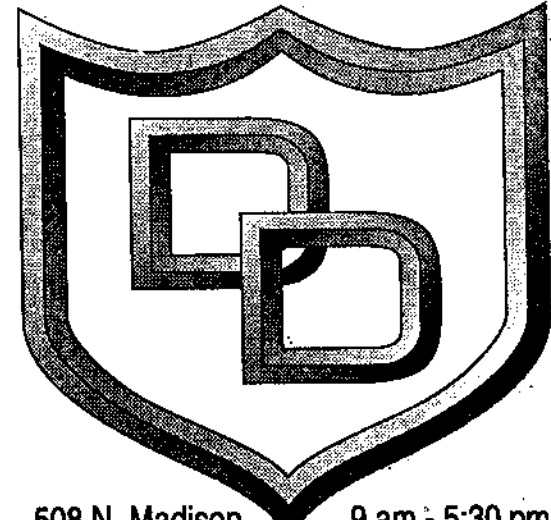
25th -- For a day of spirituality at Lafayette Park, a day of prayer for those who have sacrificed so much for the Native struggle on the 20th anniversary of Incident at Oglala.

26th -- For an educational forum at American University at the Ward Circle Building with speakers and entertainment.

The time is NOW to DEMAND JUSTICE for LEONARD PELTIER

For additional information contact: Leonard Peltier Defense Committee

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# THREE INTERVIEWS: Stories of My Cherokee Grandmothers

The following are stories recorded in the form of interviews conducted in Ft. Gibson, Oklahoma in October of 1992. The three speakers are of Cherokee descent, though Indian heritage is often questionable if not documented.

## Ellen

My Indian heritage comes from both sides of the family. My mother is descended from Matthew Ward and "The Beloved Woman of the Cherokee." She was born in North Carolina in the early 1700's and was a chief, or a peace chief of the Cherokees after her husband was killed. And from my father's side, the Cherokee blood comes from the Watts family. And these people were descended from the Cherokee and French. And they came over the Trail of Tears. My great-grandmother's name was Tennessee Watts. And she was born on the Trail of Tears in the area around Tennessee. So they named her Tennessee. They came on into the Cherokee nation in Oklahoma, near the Arkansas River across from Ft. Smith, Indian Territory. And their Indian allotments were near that area. They were farmers during that time. So, my father and mother met at college. My great-grandmother was from Missouri, and she was Cherokee and German. They came in a covered wagon to Indian Territory, so therefore, my father was descended from the Watts family and my mother was descended from the Linder-Bird family. We were all Cherokee. And my father and mother were married and lived at Ft. Gibson Oklahoma all their married life, where I was born.

I taught in Tulsa 21 years, but part of that time was spent with the Cherokee children in the Indian Territory. We had a federal grant to transliterate the English language tests into Cherokee tests and we found children who were not fluent in English at all. Some could speak some English, some none at all. This was in 1975 and 76. And children who could not speak English were given their tests in Cherokee. We were getting very low readings from the Cherokee children because they thought they were retarded. The reason was that they couldn't understand the language. For instance, on the test, the test manual said "put an X on the child who has a dog on a leash." The Cherokee children would not know the word "leash." Sometimes they would know the word, "rope." Of if they would say, "put an X on the child sitting on the curb," there was no curbs in the rural Cherokee areas. Therefore, they would not pass that portion of the test. It was a language deficiency. But the physical side of the test, any motor skills, they shot the top out of the test because they were so good with their bodies. But the language was their deficient area. So, after we transliterated the tests into Cherokee, we got very high readings. Also, we hired bilingual aids to work in the classroom where we could help the children bridge the gap between Cherokee and English. And then, therefore, we sang their songs. They became more familiar with their own heritage because we included their heritage in their schoolwork.

And so we did their numbers; we did their reading; we did their songs in English and then in Cherokee so they'd feel more comfortable. The language is a very musical language. It's a hard language to learn. My father spoke what we call the "slang," or the dialect when I was growing up. He always wanted me to learn how to speak Cherokee fluently, and to read and write it. So, when I got the opportunity to study with a full-blood Cherokee minister, I worked with him for five to seven years, trying to perfect the language, which I am certainly not proficient in, and never claim to be. But it's given me an insight into their heritage and culture and their sweetness and their pride and—these people are a very proud culture. They had schools; they had a constitution; they had many things that the white people who had already come into this area in the mid-1800's would have loved to have had. So, their heritage is a very proud heritage, and we should be proud to be associated with them. Their language is very musical, and their songs reflect their feelings. The language is similar to learning Spanish, because the /a/ and /e/ and /i/ do not say /a/ and /e/ and /i/. Your /e/ says /a/, and your /a/ says /ah/, and the /i/ says /e/. So you have to be very careful when you're singing or you're going to get the wrong intonation. This song is about Christ's second coming; we call it "Amazing Grace."

(Ellen proceeds to sing.) And the children's songs are very cute. We can take a happy birthday song, or a Christmas song and teach the children a song in Cherokee. And then we sing them in English. All children need to be recognized on their birthdays, so we sing the song in Cherokee because they're familiar with that, and then we sing it in English. Their interpretation is a little bit different than it is in English. Their song means "Happiness to you, Happiness to you, a Happy day to you, Happiness to you." (Ellen sings again.)

## Carrie

My mother's name was Ford. My grandmother on my mother's side was Cherokee. She was not registered with the Cherokee nation, so we have no heritage in that line. My father's family; the two brothers came in 1823 from Scotland. One settled in Missouri as a Baptist missionary. The other, James, moved to Canada and founded MacGill University. From those ancestors, came down through Martha Caroline Whitely, and her mother, she was my grandmother, her mother was an Indian princess named "Little Flower." She was also a witch doctor. She raised nine children of her own, plus eight other peoples'. I didn't know my father's family, and I got this heritage from my father's family about two years ago, quite by accident. My father had left when I was three, left my mother with four girls. And we didn't see him. I saw him again when my oldest daughter was a toddler. So, when I got the MacGill genealogy, about two or three years ago, we were amazed at what we found in there.



I lived around this area as a child. Not in Ft. Gibson. My grandfather Ford, my mother's parents, had a farm on the top of Bragg's Mountain (now known as the Camp Gerber area). When World War II came along, the government took all the land and moved us away. And so for several years then, while we were growing up, we just kind of wandered from pillar to post. Others were pretty much settled because they had solid, two-parent families. My mother was alone and had four daughters to raise. There was no work for women in that time, even though she had taught school. She was educated to teach school. But there was no work in the '30's for women. So we just moved around here and there and did whatever we could to scrap a life together. I didn't have a good childhood. Times were really hard. My mother did whatever she could. Back then we had no transportation. We walked everywhere. I never did even go to school at one school an entire year. We just moved here and there. Consequently, after I married and had kids of my own, I went to school.

My daughter was a toddler when I saw my father. The first time I saw him, he came by my house one day with my sister who had been to California. They came in the house and Dorothy said, "I've come all this way and you're not gonna make me coffee?" And I said, "Sure, I'll make you coffee!" So I go in the kitchen and I turned around with the coffee pot and here's this man just standing at my elbow. And he said, "Don't you know who I am?" And I said, "No sir, I don't believe we've ever met." Dorothy was single and had been for many years. And I thought she'd brought someone home and hadn't introduced him. So that's how I met my father. After twenty some years. And I saw him a few times after that. And he is now buried out here at the cemetery, which is a Cherokee cemetery. And the Whites, my great-grandmother that was the Whitely, that was the Indian princess, I guess after her they dropped the -ly off the name and they were Whites. And it's the Whites that are buried out here in the Cherokee cemetery. And he also it buried there.

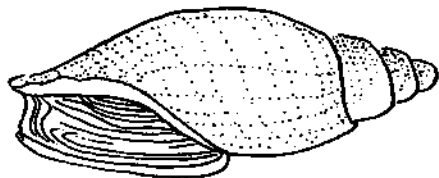
I got married very, very young. Not quite fifteen. I had my first child just before I was sixteen. She is now a speech pathologist in the Tulsa school system. We have a son who will be 43 tomorrow. And he lives in the Ft. Worth area. We have another daughter who is a senior at Northeastern this year. She has three children. I have six grandchildren. Our oldest is in the Marines. And our oldest

## Continued



granddaughter is a sophomore at Oklahoma University. And the next one is a senior in high school. And the younger daughter, her children are small. We have a two-year-old, a four-year-old, and a ten-year-old. Down through the years, as great-grandbabies come along, I think it'd be wonderful if they'd be scattered out like that (in age).

My mother and my husband's mother are both gone. And my husband's father passed away in 1950. My mother had a lot of strength. She grew up a spoiled brat. She was an only daughter with eight brothers. And they just carried her on their shoulders, and my grandpa just thought she was "it." I don't know how she made the transition. Her last two years of education, they sent her to New Orleans to a girl's school. And that's where she finished her education and was trying to teach school. She never did. She came back and married my dad. The depression was really under way then. I think they were married in 1924 or 1925. He left when I was three, and I was born in 1931. There were four of us girls, and I was the third. The youngest was three months old when my dad left. Mother never did talk about him. We never did really know what happened. I hated him for years and years and years. I just hated him. One of my sisters still does. After I became a Christian and got a grip on life, I realized that I couldn't continue to nurture that. He didn't care how I felt about him. Had he cared, he would have been around. It wasn't bothering him, but it was eating me up. I had to really work through it. I had to cast it out.



He came back one other time when my youngest daughter was seven or eight. My sister from California was here with her little girl who was about nine months younger. And he showed up again at the door and took both the girls to town and spent all this money on them. He was just having a good time with them. He was just letting them have the run of the store and bringing home all this stuff. It made me angry. It made me angry. I told him what I thought. I said, "You can't buy these children. You can't buy them." Delores, my older sister had six children. And she had one daughter, the oldest, and five sons. I said "You have those really fine grandsons that you don't even know! You have Caroline (the oldest of his grandchildren)." But he also left another family of four. He had married again and had four children and left that family. But I told him, I said, "I'm not trying to keep you and Regina (my daughter) from having a good time. But this doesn't really make it all okay." I guess he wanted to leave some good memories that time. Maybe. I don't know. He did. He had a real good time with the girls, and they had a good time with him. But we never did get close. But his last request when he died was that I come to California and bring his body back here for burial. I did that. My stepmother called and said that the pastor had come and talked to her and said that was his last request. And that she would make the arrangements if I would do that. She was crippled. So I went to California and we attended the services. And I did get to meet his oldest child from his second family. The other three would not come. But Eldon, the one that

did come, we had a really good time. We found out that he and Lola, my sister, were the same age. Quite an interesting group.

### Hannah

Our house is the oldest house in continuous use in the state of Oklahoma. It was built in 1824 when they was building the stockade here. It was used as officers' quarters. And since it was two rooms with an attic, which was bigger than most of them, it was considered the best house of the west. People that traveled this way, like Washington Irving and Zachary Taylor, spent some time here. And Thomas Jefferson. Any important official that came to the post would usually quarter over here. It was the only available space. The house is designed with closets, which was most unusual. It has double fireplaces, there's only two in the state of Oklahoma like it: they're huge and would accommodate about a five- or six-foot log on either side. They were of course used for heating and cooking and everything.

*Your dad used to take sweet potatoes and corn and wrap them up and put them on the coals in the fireplace?*

Yes, that was what we'd have—in season, when we'd come from school. That'd be the first thing. We'd all eat sweet potatoes and corn. Because we loved it like that to cook it. While they had the heat in the fireplace, we'd just cook a pot of beans over there in a big old black pot. And we'd eat sweet potatoes and the corn. That would usually be our supper for many a night.

We had an open house here at the 150th anniversary of the town. We had an open house, and there were about 400 people registered. We had even some people from Germany. Many people who had lived here as children came back and enjoyed seeing the house and recalling memories of their time here.

My dad bought it. He was the third owner of it since the government sold it. And there were two others. And it was the first house in this town to have a bathroom. But when he bought it, people moved their fixtures with them because it was so rare for people to have a tub and basin inside their house. So we were... of course, it has been remodeled about seven or eight times to its present state today. My sister and her husband remodeled it after they moved here. But the basic structure is still standing, made of walnut logs. This was a walnut grove in here. One tree's still standing, here at the back, was probably in the grove. It's probably about 200 years old. Still producing beautiful black walnuts. It has a great crop one year; the next year it's sparse. But they're beautiful, nice big nuts, you know, meat when you open and crack them. Everybody enjoys them—everybody that takes the time to pick them out.

*Why did the school count the number of Indian students?*

The school got money from the government for the Indian students. Unfortunately we did not question our...you have to get so old before you realize your heritage. So after, I don't know, the latter years, I started making a genealogy of the family. And of course trying to track down...My father had died by then. And so we were trying to track down his people, which were very scattered. And we saw very little of them growing up. My father came here from Missouri. And my mother came from Alabama,

by way of Texas. Of course, they met at the hotel. My grandparents ran a hotel, a railroad hotel. And so, my dad stopped there every year for harvest. And that's how he met my mother. And then they bought this house in 1914. And he was a prosperous potato farmer for years. This was all fields. He bought this house and four city lots for \$1500. And of course, today no price could be put on it. Of course, it's been cut down now. I remember this when it was open, there was nothing there. We'd just look up the hill...that was all the garden and the orchard. This was the corn fields, the watermelons, the cantaloupes. Yeah, this was all open.

We could find very little about my dad's people. And if you're on the Indian (Dawes) rolls, you're entitled to all they're entitled to. That's the reason. And it doesn't make any difference even if you're a full blood and didn't get on the roll, you don't get a thing. They were registered, and you registered your children when they're born to make sure they're on the roll and get a number. But we were not enough of the Indian, if any at all. And I have my doubts that my grandmother really was Cherokee. I think people really wanted to believe that. However, she easily could have been and not have gotten on the roll. But anyway, we looked in courthouses and everywhere for records and never found any. So we don't know whether it's true or not. So that's just a rumor. She died real young.

My dad's father lived here with him after he married. But his mother died very young, and he raised his brothers and sisters. My father loved children. He was crazy about children. They had seven of their own, and I guess he educated seven more besides his own. They lived with us. I mean, really, we were just bubbling over with kids nearly all the time. I guess this felt like home. You know, even after we had gotten grown...and my mother corresponded during her lifetime...it was not unusual for her to send 200 Christmas cards to people that she knew, and had passed through her door, lived with her in some form or other. Everybody in town knew her and loved her and kept in touch with her. She was very young when she came here. They came here as children. Her father ran a...well, they had all kinds of businesses. He really left Alabama because they were cotton farmers. And he had these four girls, and he said he wanted to get them off the farm. It was no place to raise girls. So he moved to Texas, hoping to better himself, got into farming again, didn't succeed. He came to Oklahoma and became a merchant. And the girls worked in the store and they ran a restaurant in connection with the store. Their hardware store. And they lived behind it. And then they bought this "American Hotel." So, they ran that for years and years, which was very successful. Even during the second world war they rented out...it was converted into apartments. And so that's where my mother grew up. She was young. She married young. At 16 or 17. You know, she had her first child when she was 18. And then just one every two or three years. Till she had seven. And my dad was 15 years older than my mother. In those days it was not unusual. He was a prosperous farmer at the time. Irish potatoes was really the crop here for years and years and years. So that's what my dad really harvested. Potatoes.

I do remember us going to the fields to pick up potatoes in harvest season. For two or three years in a row we did that. I always looked forward to noon because we was ready to eat. We'd get up real early and take big old buckets



of fried potatoes and biscuits with us. We could hardly wait till lunch time. We had a good time. It was fun as well as work. And we earned money. Which we needed. We bought our school clothes.

I finished school. I got married. I was a war bride. I was married in Missouri and then came back here because my husband was sent overseas. I lived with my parents until he came home, when the war was over. And then we moved to Tahlequa, Oklahoma and he finished college in Tahlequa. And then after that he taught in the public schools at Tahlequa as history classroom teacher for years and years. And then we moved to Missouri where he was a high school principal for two, three or four years. Then we moved back to Oklahoma where he was a

superintendent of schools. And then he took a leave of absence to finish his doctorate. And so we went to Stillwater, Oklahoma and he finished that and got a position in Southwestern State University in Weatherford, Oklahoma. Lived there for twenty years until he passed away in Weatherford in 1980. I lived there until 1989, came back here to resettle because my children had moved away and I was out there all by myself. So I am now in the process of trying to get settled back in Muskogee to be near my sisters.

I have two girls and three grandsons. My daughters are...one of them is a psychiatric social worker by profession and an English teacher. Unfortunately she's disabled right now with chronic fatigue syndrome. Has been

for the past six years, so she's really incapacitated. Which is a devastating effect on her life, so young. But...there's nothing we can do about that. And then the other one is a music teacher, has taught music and is a director of pageants, which she loves. And she lives in Oklahoma right now. My grandsons...one of them has finished college at Northeastern in Tahlequa last May and now is employed at the Muskogee Public Library and working toward his masters. And then I have one that's in Stillwater, who is a National Merit scholar. And he will graduate in May and hopes to finish his masters...well he's researching schools right now where he wants to go. And the other one is finishing high school. He's in Las Vegas right now with his father, will be home in a month. That's where my grandsons are.

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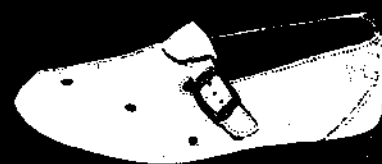
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# Native Voices: A Festival

In December of 1994 Illinois State University in Normal, Illinois hosted *Native Voices: A Festival of Native Playwrights*, the first festival of its kind in the United States. Playwrights, directors and dramaturges from all over the country gathered to perform five staged readings of plays by Native playwrights (see sidebar). The festival received national and international attention and promises to continue to be an important theatrical event in the years to come.

Followings are excerpts from an interview with festival co-director Randy Reinholz.

## The Birth Of A New Tradition

R: This is our [United States Native American drama] infancy. Again, this was the first festival of Native plays ever. So, that is why this is particularly exciting. There is a festival in Canada; this is their seventh year. The interesting thing is, and I guess it is because this is our first festival, Drew [Hayden Taylor, director of Canadian festival and Native playwright] usually gets about 25-35 plays to choose from; we had over 50 plays to choose from. My suspicion is that a lot of people are sitting in rooms writing and it is because they have to write. So, if we can tap into that group of people and figure out how to bring them together we are going to get some real powerful writing.

S: How did you choose the five plays?

R: The criteria is good stories, well told in the framework of the teller. If you tell me a story it might be good, it might be interesting. It might be a different way of telling stories than I am used to. And it's real important for me to be open to that, rather than think "Well, she doesn't tell stories like the other stories I like." So I rule the story out. If you look at Joseph's [Dandurand, *No Totem For My Story*] play; it's a very different way of telling a Native story than *Eddie Rose*.

## What Distinguishes Native Drama

S: Does Native Drama have specific characteristics that identify it, set it apart from other types of drama?

R: I would say themes. There was a lot of abuse on stage that weekend. . . That's what the plays have in common. You can throw the incest out. [Each of the five plays dealt with the issue of incest/sexual abuse.] Incest is really a device to physicalize the hurt and the violation. But really we are talking about hurt and violation on every level.

I compare these plays to Irish plays. We're talking about people who have a different language, who are occupied and have had their language beaten out of them. And their way of life was changed dramatically and there is a very passive resistance going on. So, the use of the language is subversive.

Our sense of language as a Native people revolves around a sense of "I don't know." This doesn't make sense on any level. But then if you win the wars everything makes sense. If you lose the wars nothing makes sense. Your gods, your spirituality, your way of life is all implicitly wrong. Your gods can't hear you.



There are elements from other languages mixed in. In Shakespeare you see "O" all the time. It is an expletive. We use "Ay". Now, people think that is Canadian, but it's also very Native.

There is a lot of interesting verb tense agreement or disagreement in the sentences, past and present occurring at the same time. In the beginning you tend to think that this is someone who doesn't know how to use the language. And that's obviously not true. It's very consciously used. It is about the time frame that a Native person lives with; we call it Indian Time. We will get there when we get there.

## They Look Like Blankets But They Are Full Of Smallpox

S: How did your interest in Native drama come about?

R: My mother is Choctaw and it was her family that tried so hard to become white. Which is very typical for Choctaws because we intermarried with the Irish a long time ago, before the Civil War. So the idea of full-blood in Choctaw is a non-concept. But we were working real hard to assimilate; that's what the government was helping us to do

We went through this evolution with the Civil War. Once the nation dissolved in 1907 there was this sort of draught and everyone hated to be Choctaw. All of a sudden when the oil money came into Oklahoma, in the middle of the depression, it was wonderful to be Indian again. WW2 brought the country together and ethnicity went out the window. Civil rights had nothing to do with Native Americans, especially in the south. Wounded Knee is this big rallying point and reservation Indians started pushing real hard for civil rights. But that had nothing to do with Oklahoma.

That's where my mom's family came from. My mom's family got out of there and they came to St. Louis where they could get a job. And my grandfather got rich. He worked at McDonald Douglass on the factory line. He had a house and it wasn't an Indian house; nobody gave it to him. My grandfather would not accept any government anything. It was part of the mentality: Do not accept government handouts. They look like blankets, but they are full of smallpox. It was just bred into him; we're not Indian, we're not Indian.

Two things happened. My cousin is Johnny Bench, the baseball player and it's on the Indian side. So there's this big celebration "Hey we're kin to Johnny Bench. He's a Hall of Famer." And all of a sudden it became important what our heritage was because we had somebody famous to identify with. This was when I was a little kid. And then with that, Johnny Bench being Indian, well I guess we are Indian. So that was an interesting way for that to come up.

And then my grandparents finally did accept some government money for retirement and my grandmother and grandfather moved into an Indian house back in Oklahoma. Because it was the only way they could afford to retire.

## 1994 Festival Plays

*The Baby Blues* by Drew Hayden Taylor  
directed by Elizabeth Theobald

*No Totem for My Story* by Joseph A. Dandurand  
Directed by Darrel Larson

*Now Look What You Made Me Do* by Marie Humber Clements  
directed by Cynthia White

*Evening at the Warbonnet* by Bruce King  
directed by Sheila Tousey  
(Watch for this play at ISU next season.)

*The Independence of Eddie Rose* by William S. Yellow Robe Jr.  
directed by Gary Griffin



# of Native Playwrights

Then we started talking about all of the stories. And this is in my teenage years. So that is how my personal evolution and awareness of that part of my culture came across.

## We're Bigger Than You Think

**S:** What is your analysis of the current popularity and commodification of Native culture?

**R:** I think a lot of people romanticize Native people because there's a hope somebody knows the answer. There's a hope that somebody knows where the world's headed, what the culture's going to do. I mean people love to hear stories where there was no word for crime, for theft, in Native language. Before white people got here there was no theft. There was no word for it; people love that kind of stuff. I think they think somewhere and again it's part of our racist mentality—"gosh these people have the genes to not have crime. Great, if we could just band together and they could teach us." And I don't think that's a horrible thing; I think it's predictable. It comes out of a New Age hope that we are going to go someplace different than where we have been.

And with Hollywood trying to revitalize the western all the time. I think there's a reason the western died. Who are these people? They are called the settlers. It's as though noone was there—the settlers. There's a reason it died and there's a reason it's come back too. And it's the same reason we're seeing the right wing being elected now and racist legislation being passed. I mean these are scary times and people can't pretend that how Indians are portrayed in most westerns isn't horrific. So they put money into other projects to justify replaying the old ones as well. That's why I think that everybody is afraid of where we are headed. Because there's this consciousness of civil rights, of things like that [the rights of diverse cultures in relation to the whole], the way things should be and how they have been wrong a long time. And it will be interesting to see where it goes.

**S:** What effect did the festival have on the participants?

**R:** Noone could have believed how vulnerable this group of white people [the non-native actors] were. When these people came in, there was finger pointing the first night. "You people think and you people believe," which was great because it marked off some boundaries. On the other hand it was adversarial. "You believe because I'm this way" without you ever getting a chance to say what you believe. And that was met with a lot of vulnerable openness rather than with "Well, Fuck you, too." That's where we start resolving our racial issue and we've got a lot of racial issues to resolve.

--Sherrin Fitzer

For a bibliography of Native plays send a SASE to the *Post Amerikan* at PO Box 3452, Bloomington, IL 61702-3452



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You say you want to help us  
And that you have just found us  
But for many years we've served  
your fighting armies

So you send us bits of clothing  
And you send us tons of starches  
But when we ask for work,  
you cannot hire us

So thank you for the welfare  
And thank you for the desert  
And thank you fro the common cold  
we cannot cure

My name is Flying Arrow  
And I live in Arizona  
Part of what is now  
A dying nation

"Flying Arrow" by Mason Profit

The Department of Theatre at Illinois State University announces **Native Voices: Back to Normal**, Nov. 13-19, 1995.

Building on the success of last year's Festival (the first of its kind in the country) and in our on-going commitment to produce non-traditional, multi-cultural drama at Illinois State University, the Department of Theatre will continue to search for the best native scripts in the U.S. and Canada to create the opportunity and arena for Native stories to be heard. Theatre faculty members Randy Reinholz (Choctaw) and Jean Bruce Scott are heading the Festival.

**Native Voices: Back to Normal** will present staged readings of three native scripts. Selected scripts for the Festival will be workshopped prior to public staged readings. The playwrights will be invited to attend the workshop, which will be directed by professional directors, in consultation with dramaturges, using student and faculty actors (possibly some visiting Native actors) at Illinois State University.

*Now Look What You Made Me Do* by Metis playwright Marie Humber Clements, will be produced during **Native Voices: Back to Normal**, as part of the Mainstage production season at Illinois State University. *Now Look What You Made Me Do* was chosen from **Native Voices: A Festival of Native Plays** in 1994.

To submit scripts or for more information, contact Randy Reinholz or Jean Bruce Scott, Department of Theatre, ISU, Normal, IL 61790-5700, 309-438-8783, pguithe@ilstu.edu

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## Native Spirituality Can Save the Earth

# View of Man (who happens to be Red)

The U.S. government has been quick to point a finger at the inhumanity seen in Iran and Bosnia. Yet, this same government is guilty of inhumane treatment toward the original inhabitants of this land. Look in the mirror U.S. officials and what do you see? Perhaps, the image of an ugly two-faced snake

As food supplies land overseas the beautiful children of Pine Ridge sit hungry. As U.S. officials draw treaties for those "other" nations, they have yet to honor the treaties made with the Red nation. As U.S. officials point the finger of accusation at policies of oppression and genocide remember one fact - U.S. officials were and continue to be the most proficient of all at oppression and genocide practices.

Wake up White people! The Red people are not the enemy. The enemy resides within the hearts and minds of government and those whom allow government to practice hypocrisy.

--BRG

The last issue of the Post-Amerikan included an article that I had written about my trip up to Wisconsin to see Miracle, the white buffalo calf that means so much to the Native People. I went up to see her because I believe I believe in what she represents. The spiritual understanding that inspires Native culture seems to me to be simply true.

It is based on the perception that Mother Earth is alive and that we live as part of Her. And even Western science is beginning to realize that the Earth must be alive in order for there to be life as we know it at all.

It means that we must treat the Earth with respect and to honor our connection to Her. That is the way the Native People lived and it is the way we must all learn to live if the human race is to be able to live out its natural life span.

It is the human future that is at stake here. It will take the accumulated wisdom of mankind throughout all cultures to help us through the crisis we face. One of the sources of that needed wisdom is the Native culture.

Remember that when the Europeans arrived here 500 years ago, North America and South America (or Turtle Island as the Native People called it) was a living paradise. And it has taken only 500 years, a mere heart beat on the earth's time scale, for Western civilization to almost wipe it out.

I am of European descent myself and I am ashamed of the damage inflicted by my culture on the Earth's living system. When will we Westerners come out of our denial of who we are and what we are a part of?

Only insanity would produce tens of thousands of nuclear weapons. Only insanity would produce endless tons of toxic wastes and dispose of them in the environment. Only insanity would be willing to wipe out the life around it that it is completely dependent upon.

Read *Black Elks Speaks* or *Lame Deer: Seeker of Visions* or anything by Sun Bear, or *Bury My Heart at Wounded Knee* by Dee Brown, or *Spirit Song* by Mary Summerrain.

See if anything doesn't click inside as if you were in contact with true sanity.

Miracle, the beautiful white buffalo, is a sigh of hope that we can learn and love enough in time to allow our living future to be.

Gregg Brown  
Gregg can be reached through the New Age Resource Center, P.O. Box 3161, Bloomington, IL 61702-3161.

## Call To Action

As 1995 begins, we face very dangerous situation, one which threatens the welfare and very lives of tens of millions of people in the United States. The forces of racism and reaction are seeking to turn back the clock, back to before the civil rights movement, before Stonewall, before the women's movement, before the CIO and NLRB, before the New Deal.

The "Contract With America" is really the program of corporate America. It will destroy already inadequate nutrition, housing, disability, for the unemployed poor, especially women. The "Contract" would mean millions more people in prison, and millions fewer in college. It would mean a further expansion of the already bloated Pentagon budget. The proposed legislation would take away the economic social and political rights won through years of great sacrifice. Gingrich's "Contract" is not designed to overcome the budget deficit, it is in reality the cold-blooded transfer of wealth from working and poor people to the rich. The Clinton administration has shown little sign of opposing this program and, in fact, has embraced key elements of the right-wing Republican platform.

The right-wing offensive can and must be challenged! We need a new movement which affirms that a job, good income, housing, education, and healthcare are basic human rights. One that rejects racism, sexism, homophobia, and anti-immigrant attacks.

The National People's Campaign aims to be a vigorous activist coalition, bringing together all those who want to oppose the "Contract." A coalition made up of working people, the poor, those excluded from society, and our youth. We will organize local, regional and national actions with the goal of giving voice to the majority sentiment in this country which rejects the right's program.

What is needed is mass action. It was the mobilization of the people that won the voting and civil rights, welfare, unemployment, insurance, social security, freedom to unionize, legalization of abortion, limited rights for homosexuals, and affirmative action.

We call upon all those who want to defend and expand these rights, to join with the National People's Campaign. Together we can win.

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# Gay, Lesbian and Bisexual Issues

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## Dying For A Balanced Budget?

Scrambled to provide the deficit reduction outlined in the "Contract With America," Congress is now prepared to slash projected spending on social programs, particularly Medicaid. Medicaid provides basic health and long term care coverage for over 33 million low-income Americans, including one in four children and two in three nursing home residents. Of the estimated 1 million HIV+ Americans, at least 40% of adults and 90% of children receive Medicaid support. At current funding levels, Medicaid will provide nearly \$2 billion in care for people with HIV/AIDS in fiscal year 1996, a sum which dwarfs every AIDS-specific health care funding program.

The House and Senate will decide the fate of America's poor over the next two months. Currently, the House is considering \$184 billion dollars in cuts while the Senate is proposing slashing \$175 billion. These large reductions will mean fewer health care services, lower payments to health care providers, and more uninsured people.

Because Medicaid serves America's poor, a group with little political clout on Capitol Hill, the balanced budget will be cut on their backs rather than on the middle class, the wealthy, veterans or defense, all areas considered politically difficult to attack.

**ACTION:** We must move quickly to let all Senators and House members know how devastating these budget cuts would be to poor people including those living with HIV/AIDS. Call the US Capitol Switchboard: (202) 224-3121 or Write: The Honorable, US House of Representatives, Washington, DC 20510 & The Honorable, US Senate, Washington, DC 20510

## NOT MY AMERICAN FAMILY

The Christian Coalition recently introduced its "Contract With the American Family," a repackaging of the group's conservative, anti-choice and anti-gay political agenda. Deeply indebted to Christian Coalition support for the "Contract With America," Newt Gingrich and other Republican leaders immediately endorsed the group's social agenda platform.

The new "Contract" calls for prayer in school and the curtailing of a woman's access to abortion among other items billed "family-friendly."

While gay-specific themes were dropped from the final version, the "Contract with the American Family" is often vaguely worded, allowing numerous possibilities for attacks especially on gay, lesbian, bisexual and transgender youth and on freedom of expression. In particular, monitor debate on the abolishment of cultural and educational agencies and on a loosely defined push to increase "parental Rights." The Christian Coalition has pledged \$2 million to push its politics of divisiveness, a theocracy aimed to exploit fear and homophobia. We can not let them to succeed on Capitol Hill.

**Action:** Call or write your US representatives and Senators. Demand a Congress respectful of ALL Families! (See contact information above.)

Be a voice for redefining the "American Family" to truly include all families. Write a letter to your local paper exposing the "contract With the American Family" for what it is: a political pay-off and a repackaging of the right wing social agenda.

Read it for yourself. For the full text of the "Contract With The American Family" call 1-800-325-4746. Also available on the Internet at <http://www.cc.org>

## Homophobia Gets In Our Way

"Lesbians in the sport hurt women's golf." "Women [golf players] are handicapped by having boobs. . .[they] get in the way." The world may never know whether these often repeated quotations were made by Ben Wright, CBS golf analyst, in a May interview published in the *Wilmington News Journal*. What is indisputable, however, is the weak, apologetic and often inappropriate response offered from the Ladies Professional Golf Association (LPGA). Officials denied seeing any "evidence of lesbian activity." One official had the nerve to ask why Wright hadn't also mentioned male players "who fool around on their wives," as if lesbianism and infidelity were somehow equitable "wrongs".

The LPGA missed an opportunity to publicly support women golfers and female athletes everywhere against the lesbian-baiting and sexism that pervade women's sports. Instead, the LPGA validated homophobia and sexism, further alienating women athletes and fans of all sexual orientations,

**Action:** Tell the LPGA to support its players and fans! Encourage the LPGA to instruct its employees in sensitivity to the issues of homophobia and sexism in women's sports. Ask the n to take a public stand against homophobia and lesbian-baiting. Contact: Charles Mechem, LPGA Commissioner. Write: 2570 West International Speedway BLVD., Daytona Beach, FL, 32114, call: (904)254-8800, or FAX: (904) 254-4755.

the *Bistro*

TUESDAY - \$1 DOMESTIC BEER  
WEDNESDAY - \$1 CALL DRINKS  
DJ - WED - SUNDAY

HOURS:  
MON-THUR 4PM-1AM / FRIDAY 4PM-2AM  
SATURDAY 8PM-2AM / SUNDAY 6PM-1AM

316 N. MAIN BLOOMINGTON  
(309) 829-2278





## Bottoms Decision Aftermath

Gay and lesbian parents and people of conscience from all across the country mourned the recent news that the Virginia Supreme Court had separated a lesbian mother from her 3-year-old son. Sharon Bottoms lost custody of her son Tyler on Friday, April 21, after a controversial 4-3 ruling by the state's highest court which cited the biological mother's sexual orientation as a significant motivating factor. According to a spokeswoman at the National Center for Lesbian Rights in San Francisco, Virginia now joins Mississippi, Missouri, North Dakota, South Dakota and Oklahoma in finding that a gay or lesbian sexual orientation makes a parent unfit.

Activists in Virginia remain hopeful that the VA Supreme Court may review the decision and agree to rehear the case if 1 of the 4 justices agree that a mistake has been made.

**Action:** Contact The Richmond chapter of the Gay & Lesbian Alliance Against Defamation (GLAAD) for information concerning writing campaigns and protests. Write GLAAD/Richmond 2333 Krouse St., Richmond, VA 23234.

## Congress: Day 101

Day 101 and beyond will likely bring trying and volatile times for progressive activists and lobbyists working for change in the nation's capitol. According to broadcasters, writings and mailings by Religious Right organizations, many hope to push a social agenda that includes: limiting access to and funding for abortion, cutting spending for AIDS research, prevention, and services, dismantling of welfare, defunding of pro-tolerance education, hearings on the "homosexual agenda," recession of the "Don't Ask, Don't Tell" military policy and ending of federal government diversity training and AIDS prevention education.

**Action:** get involved. For up-to-the-minute alerts, subscribe to the electronic list for g/l/b/t action alerts. A well timed letter or message can make a difference on Capitol Hill. Send email to: [majordomo@vector.casti.com](mailto:majordomo@vector.casti.com), in the body of the message write: subscribe action-alert.

*ARM Yourself With Information: NGLTF has created a new publication, Born On November 8?, (\$2) highlighting the anti-gay records of the top republicans in Congress. Also order Lobbying Tips, (\$1) a step-by-step guide to lobbying Congress. call the NGLTF*



New Times/CPE

## Sister Spirit Volunteers

At this writing, Brenda and Wanda Henson, co-founders of Camp Sister Spirit in Ovett, Mississippi, are in trial battling a nuisance suit brought against them by several neighbors. As they continue their struggle to establish a lesbian-feminist retreat and folk school, the Hensons are always in need of volunteers to assist in construction and security.

**Action:** Plan a working vacation to Camp Sister Spirit, call (601) 344-1411.

## From OJ To Pizza . . . Rush Is Back

Rush Limbaugh eats pizza while commenting on his knack for "always being right" in a new series of TV and radio commercials for Pizza Hut. According to *The Washington Feminist Faxnet*, Limbaugh recently commented on a rural meeting of lesbian organizers saying that they were "mating with pigs" to "perpetuate the species."

**Action:** register your distaste for homophobic and anti-woman radio. Call the Pizza Hut comment line: (800) 358-2222.

## Hate is Not A Job Skill

Students and staff at the Job Corps center, in Albuquerque, NM, have been outed, harassed and threatened by other students and staff according to a local paper. Despite public outcries and assistance and did not return numerous NGLTF phone calls. Job Corps, a federally funded vocational program sponsored by the US Department of Labor (DOL) and administered by the Teledyne Co., seems to have failed to implement its policies of "zero-tolerance" for violence and acceptance of homosexuality.

**Action:** Write or call to demand that the national non-discrimination and sexual harassment policies be strictly enforced; that DOL follow-up with an objective investigation of the Albuquerque Job Corps Center incidents immediately. Contact: Richard Trigg & Dan Cox, US DOL, 200 Constitution Avenue, NW, Washington DC 20210, (202) 219-5571 or (202) 219-5183; John Gaines, Teledyne Corp, 11340 West Olympic Blvd Ste 120, Los Angeles, CA 90064, (310) 478-0911; Barbara Calderon, center Director, Albuquerque Job Corp Center, 1500 Indian School Road NW, Albuquerque NM 87104 (505) 842-6500.

## Lesbian & Gay Health Conference

The 17th Annual National Lesbian and Gay health Conference and the 13th Annual AIDS/HIV Forum, co-sponsored by the National Lesbian and Gay health Association and the George Washington University Medical Center, will be held on June 17-21 in Minneapolis, MN. Approximately 1200 health care providers and advocates are expected to attend.

Openly gay and openly HIV-positive White House aide Bob Hattoy will be the keynote speaker. The 5-day conference includes 12 full-day institutes, four plenary sessions, three symposiums and over 150 workshops on a wide range of health-related topics, including Lesbian health, Substance abuse, Lesbian/Gay-related violence, Transgender health, Breast Cancer, STD Prevention, and HIV/AIDS Education, Prevention, Treatment and Research.

This year's conference will feature new lesbian-specific events, including a Lesbian Health Caucus to discuss Lesbian health organizing and a Lesbian Town Meeting for attendees to provide conference feedback. There will also be a meeting for those interested in, or planning to attend the Fourth Conference on Women in Beijing this summer as well as a Lesbians and HIV discussion for groups of researchers, service providers, HIV+ Lesbians and others interested in becoming more involved in advocacy and research regarding woman-to-woman transmission of HIV and other STDs.

Nationally-known jazz vocalist Suede will be performing on Monday, June 19 and a cabaret of Minnesota talent will be performing Tuesday evening, June 20. You may preregister for both events when you send in registration forms.

## McLEAN COUNTY AIDS TASK FORCE

Serving McLean and Livingston Counties

### Services Provided

Buddy System • Independant Living Support • Hospital Visitation • Transportation • Pastoral Care • Peer Support • Non-Therapeutic Support Groups • Emergency Financial Assistance

PHONELINE: MON-FRI 7-10pm  
**(309) 827-AIDS**



# April in Paris Reminisced

Allow me to set the scene for you. We are in Paris, the Eiffel Tower looming over us. Picture a park bench reminiscent of the Tuilleries Gardens. A woman of means has paused to rest on the bench, dressed flawlessly in designer fashion from hat to shoe. She coolly gazes over the scene from behind dark (read designer) glasses. It is "April In Paris" and you're at The Bistro in Downtown Bloomington.

The Bistro has a reputation in Central Illinois for the quality of its productions and super audiences. the April 22nd show at the Bistro held that reputation. The producer of this production, Davis Necessary, brought together a diversity of styles and talent to the stage. the always sophisticated MC wove the diverse numbers into the show's theme, as well as smooth over any technical snafus.



The show opened with a bevy of spring brides in "Going To The Chapel." Four virginesque (tongue firmly in cheek) brides floated down the grand staircase to the roar of the enthusiastic crowd, practically drowning the soundtrack. Everyone loves a bride, and when you multiply that by four, passions flair! the choreography was more open this show due to an enlarged stage. We can thank the show's stud technician, Chuck, for all his well-placed screws!

Our neighboring Champaign was well represented by several very talented performers. Devita Drake performed a jazzy number to a song from "The Color Purple," decked out "flapper" style in a divine black-fringed dress, complete with feather fan. Devita won Ms. Gay Central Illinois on the following night. Congratulations, Devita!

Selina Rogers returned to dazzle the Bloomington crowd with her talent, a consummate performer. We were also happy to have Maggie Deville return with an updated version of her popular Annie Lennox mix,

Christie Chaste was here from the Quad Cities. She is always a favorite and I have to say she never looked better.

The hometown girls brought out some new numbers and styles this show. Trish Holiday worked in some very humorous impromptu give and take with the audience and Kimber Layne took the Bistro stage for the first time.

Of course we can't forget Houston St. James, "queen of the torch song," backed by the Bistro Girls, doing their rendition of Reba's "Why Haven't I Heard From You." Houston ended her performance with the high-stepping number "I Am What I Am."

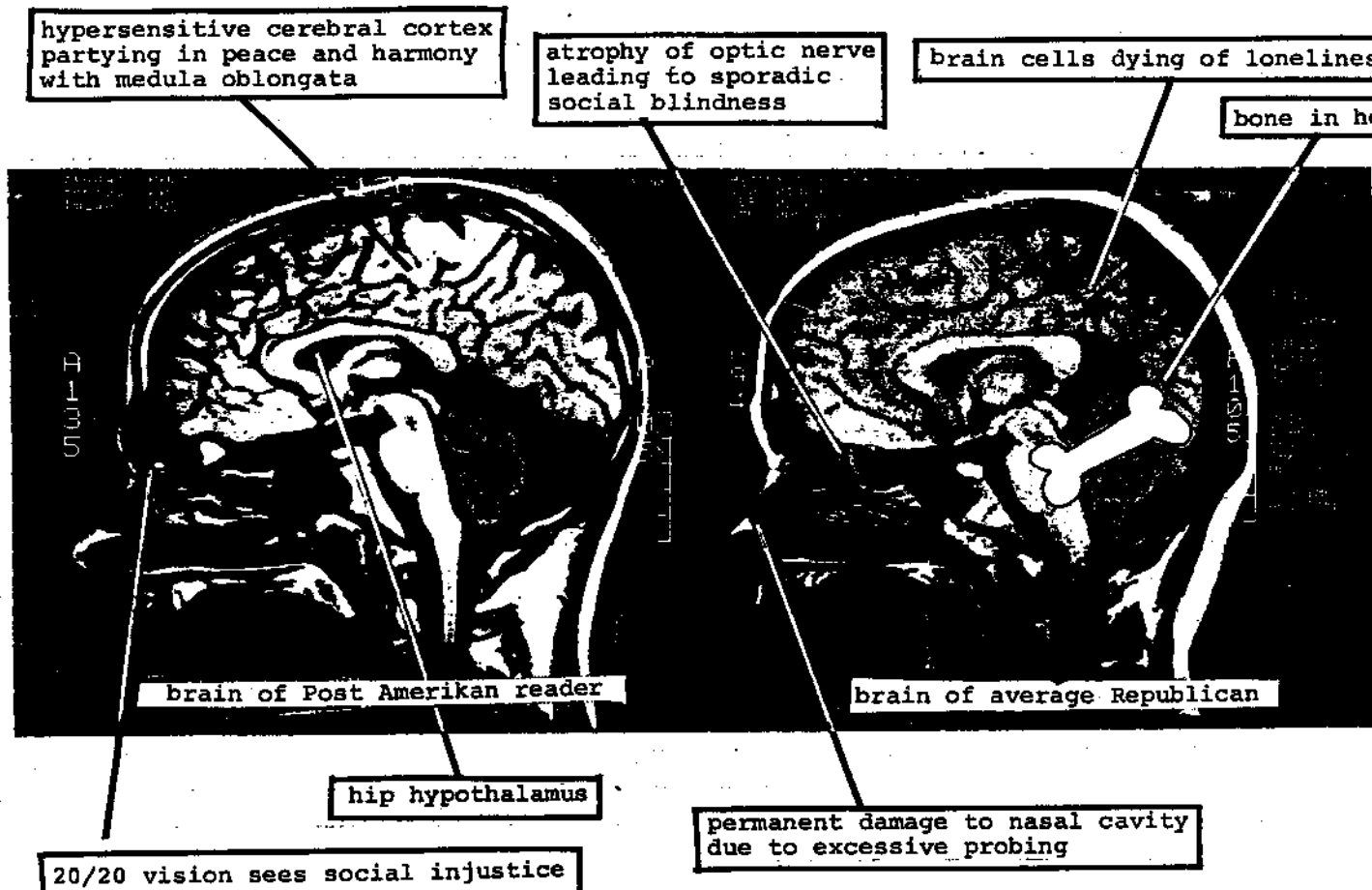
Then there is Lauren Alexander, with her wide range of style, from drop-dead comedy to tear-jerking torch song. Lauren performed a benefit number in which tips collected went to the

McLean County AIDS task Force. She looked stunning and always performs with the utmost sincerity. The audience dug deep into their pockets for this number. i don't recall any other performer at the shows doing a charity number before. I applaud Lauren Alexander for her style and sincerity.



The Bistro show as are probably the most eclectic entertainment in our towns. A person would be amiss to not venture out to one of their productions. the diversity of the audience alone is worth the price of admission.

Graciously submitted by RD Frazier



### SURGEON GENERAL'S WARNING:

READING THE POST AMERIKAN CAUSES:

- \* heightened awareness
- \* dissatisfaction with status quo
- \* allergic reaction to pigs
- \* increased appreciation of obscure humor

Yes, I want to enhance my motor skills and frontal lobe chemical/electrical impulses by 40%. I'm enclosing \$5. for a subscription (6 issues) to the Post Amerikan, P.O. Box 3452, Bloomington, IL 61702.

I understand individual results may vary.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_



# Once Upon A Time:

I'm walking down Main Street when I notice it, the Pink Triangle in the window. Not just a pink triangle, a pink, neon triangle. Ruth tells me it is the only real neon sign in downtown Bloomington.

Once Upon A Time Alternative Books & Gifts opened April 17, 1995, to the delight and appreciation of those of us who have long felt starved for something other than what the mainstream, chain bookstores offered us. Located across the street from the Bistro and just a couple of doors down from the McLean County AIDS Task Force the store, with its neon signs, serves as a point of light (I'm sure George Bush would agree with me on this) to the feminist, gay, lesbian and bi-sexual communities.

Upon entering the store one is struck by the diversity of merchandise. To your left, as you enter the store you'll notice the jewelry selection, including AIDS bracelets, the proceeds of which go to find a cure. To your right you'll notice the pride flags on the wall, the small discussion area furnished with small tables and chairs. Move forward (straight ahead didn't seem appropriate here) and you'll see the hats, windsocks, t-shirts, coffee mugs, music and video sections, magazines and of course books. Books on feminism, women's health, aging, self-help, gay and lesbian parenting, travel, poetry, fiction, biography, mystery, children's books, anthologies, comedy. If you can't find what you're looking for, regardless of the topic area, just ask, according to Ruth, the Assistant Manager, Once Upon A Time (O.U.T.) can and will order any book in print if a customer requests it.

The Post sent this cub reporter to the store to talk with Tana, the store's owner, and Ruth, the Assistant Manager. We wanted to know about the store, what led them to open it, their plans for it and where they see it fitting into the community.

The store is the realization of a long held dream. Both Tana and Ruth had originally thought that they would attempt such a venture after retirement. However, according to Ruth, "there were too many positive flows of energy," as everything just seemed to fall into place. After searching for 18 months the right location became available, something right in downtown, prominent, no back alley entrances. Financing was obtained with the help of the Small Business Administration (SBA).

Submitting the grant application to the SBA required a great deal of preparation. Market analysis information had to be obtained. According to Tana and Ruth, some of the information was hard to put together since there are only 166 gay and lesbian bookstores in the country. There just isn't much out there for comparison," Tana said, "NAIAD Press helped immensely. They

sent our first order unpaid and said that when they received a check from us we could use them as a reference. It is hard to get credit in this business. In this business it's all C.O.D."

Response to the store has been overwhelming and positive. Ruth said that the first week the store was open people were walking in off the street just to thank them for opening up. "We got flowers from people we didn't know," according to Ruth. Tana agreed, stating that "The women and men in this community have been very supportive and very helpful."

The business community too has been supportive. Mayor Smart has been supportive "since day one." Downtown business neighbors have been stopping in to welcome them. In fact, many of those stopping by have been purchasing AIDS ribbons, so many that the store is currently out of the ribbons.

Tana and Ruth hope that the store will become an integral part of the community, providing more than just reading material. "We're aren't here to just take money and support from this community, we want to give back to the community too. We want to help build a greater sense of community. We wanted a non-bar atmosphere for people to meet in, to read in," said Tana. To that end the store has already signed on with Voice for Choice and the Rape Crisis Center and the Post Amerikan, as a co-sponsor of the Peace March: "Violence Take a Hike," scheduled for Saturday, July 15.

Tana and Ruth have some long-range goals for the store. They would like to see their space used for reading groups, book groups, potlucks, discussion groups and more. In fact, Tana and Ruth stated that they had some other long-range goals that were under wraps for now (I begged, I really did, but their lips were sealed). As far as diversifying their merchandise and services, well Ruth says that they

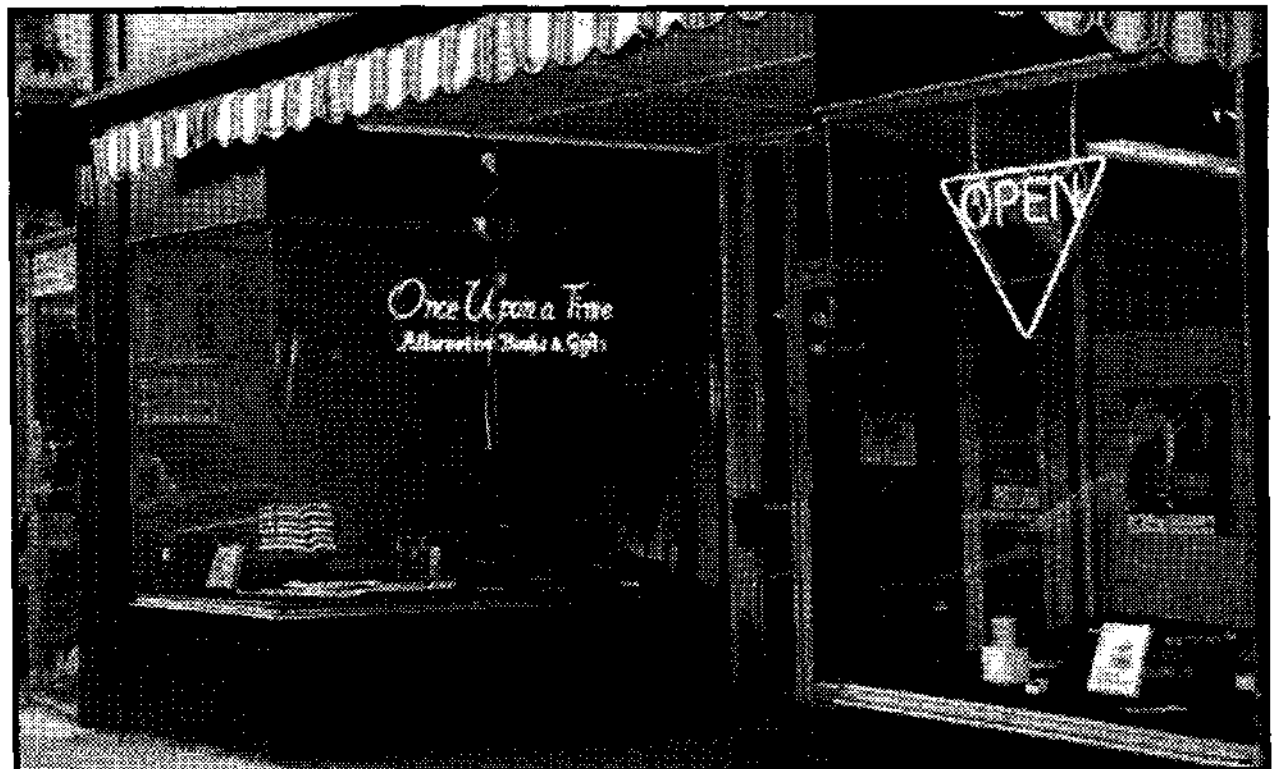
are already becoming an information line of sorts, receiving calls from local radio stations wanting information about the Indigo Girls, people trying to find out what the women's volleyball schedule is, and more. They are glad to meet this need. Tana hopes that the store can move into video rentals as well.

I asked Tana about competing against the big chains like Barnes and Noble, she doesn't see it as competition. Many of the books available at Once Upon A Time are not available at Barnes and Noble. "Without independently owned bookstores like this one, the mainstream publishers would be deciding what should be read." In fact, it is important to remember that stores like Once Upon A Time are crucial to small, independently owned publishers. Without that market the chain stores would be deciding what we read, what is published and what, to some degree is written. Translated, we need to support this store (my comments, Tana and Ruth are far too gracious to make such a demand).

Ruth told me that most of the suppliers for Once Upon A Time are gay and lesbian owned and operated.

Another reason to support this store. The computer software program the store uses for sales and ordering was written and marketed by a lesbian owned company. See, your dollars go to help other gay, lesbian, bi-sexual and woman friendly businesses.

Unlike the chain stores Once Upon A Time will order anything customers want to read. As Ruth explained it, "we sell whatever you'd like us to sell." The same is true of the video selection and the tape and C.D. selection. You won't find much of this merchandise in Blockbuster, Best Buy or Appletree. From Romanovsky and Phillips to Ann Reed and everything in-between. It is indeed an impressive collection of feminist, gay, lesbian and alternative music. Once again, if they don't have what you want, they can get it, just ask.





# Bloomington's Newest "Jewel"

Although the store opened on April 17, the Grand Opening will be July 14. As part of the celebration a lithograph of Melissa Ethridge will be raffled off as will a gold Ribbon bracelet. Mark this date on your calendar.

Tana hopes that Once Upon A Time will thrive and become an established part of downtown Bloomington so that she can "do this full-time and I can make a living at it." Until that day arrives both Tana and Ruth continue to work full-time in other positions. That is why the store hours might seem a little unusual: Monday, Wednesday and Friday, 4:00 p.m. to 8:00 p.m., Saturdays 10:00 a.m. to 8:00 p.m. and Sundays 12:00 p.m. to 5:00 p.m.

Once Upon A Time Alternative Books & Gifts offers a fresh change of pace to this community. Offering literature, music, videos and gifts it is the perfect place to shop for that hard to buy for friend. Tana and Ruth deserve our thanks for taking the risk in order to build a stronger, better informed community. Thanks.



# Animal Magnetism



As we go to print, People For The Ethical treatment Of Animals (PETA) is alerting the media, public, and government officials to a horrifying case of animal suffering caused by the chicken industry.

The case began when a former chicken grower in North Carolina called PETA for help. He told us that Wilson Fields, Inc., a chicken processing plant in Kentucky, had gone out of business and had stopped sending payment and chicken feed to the 25 farmers it had under contract. *As a result, tens of thousands of birds were starving to death.*

Our investigators discovered hell on earth the movement she set foot on the farms. As she reported:

"Everywhere I looked, there were chickens sitting on the piles of dead chickens, waiting to die. Live and dead birds were stuck inside the empty feeders; I carefully pulled the live ones out. There were birds walking around with half of their wings eaten off by other desperate birds... Chickens were running up to me in hopes that I had food for them. They began pecking at my shoes..."

As we roused the local media to pick up the story, industry groups began donating feed, but it was too little, too late for most of the suffering birds. As our investigator wrote, "Many of the chickens were confused and didn't seem to realize feed was in front of them."

At farm after farm, PETA's investigator videotaped the horrifying situation. Tens of thousands of chickens, covered in blood,

staggering in pain, or simply stunned in utter misery, waited for death. In the face of such an enormous catastrophe, little could be done to save the animals; our investigator took some to a local veterinarian who confirmed that they were suffering from severe emaciation. He stated that most who had died probably perished of infection and starvation.

PETA's investigator persuaded two of the farmers to file unprecedented cruelty to animals complaints against the owner of Wilson Fields. She also worked with industry groups and the state and federal departments of agriculture to ensure that the chickens were either fed or put out of their misery.

When the crisis ended, tens of thousands of gentle lives had been lost in pain, fear and agony. But the real tragedy is that those who survived will also suffer greatly - thanks to an industry which sees chickens as inanimate objects and is motivated by greed.

Please help PETA stop factory farming - and any abuse of sensitive, feeling animals. Thank You.

Source: People For the Ethical Treatment Of Animals

## Chicken Out!

PETA urges you to join their new Chicken Out! campaign, a vital part of PETA's work to stop the suffering of animals abused for food.

Six billion is a hard number to grasp. But if all the bodies were lined up, they would go around the world nearly 57 times!

### From Shell to Hell

But just because these innocent animals are killed in such appallingly large numbers, it doesn't negate the fact that each one is a sensitive individual. (Take, for an example, a chicken named Lucie who loved being with people, and who could sit for hours in her "mother's" lap, watching TV.)

And just because tens of thousands of chickens are slaughtered every second, it doesn't negate the fact that each one is capable of feeling pain, fear and terrible suffering. During a recent four-month PETA undercover investigation, we discovered the shocking extent of that suffering:

- today's chickens are a far cry from their ancestors. "Engineered" to produce the most meat, their bodies are so top heavy that their legs are often deformed, and simply moving causes the birds excruciating pain.

The sheer number of chickens involved is mind-boggling. Ever year, in the United States alone, more than six billion are slaughtered after a truly miserable life - and millions more die painfully in factory farm sheds and in trucks en route to slaughter.

**Continued**





to crack the chickens neck by swinging her, then leaving her to die on the filthy shed floor.

– unable to support their own weight, the chickens' legs often give out, and the birds starve to death inches from the food trough. With tens of thousands of chickens in a single broiler house, workers often can't even see the dying individuals -- if they do, they're likely

– to thwart the bird's natural instinct to establish a pecking order, factory farmers burn off their beaks with a searingly hot knife. Because the process is crude and reckless, the chickens' faces are often burned and their beaks are sometimes cut so severely they cannot eat.

– at slaughter time, workers grab as many birds by the feet as they can, stuffing them into boxes like old newspapers. Legs and wings are torn and broken -- it's of no concern to the broiler industry.

-- some chickens' feet actually rot away, they are so infected and diseased, but it doesn't matter to the industry as long as the chicken is still breathing and can turn a profit.

Does it matter? Are they just things? Our undercover agent wrote, "One of the stronger birds charged at me when I knelt to examine one of the fallen ones. I realized he was trying to protect his defenseless friend."

### The Health Risks

Even people who feel no sympathy for the plight of animals on factory farms might ban chicken from their tables if they knew the very real danger of this "food."

Last October, *Time* magazine reported that raw "chicken has become one of the most dangerous items in the American home." Sixty percent or more of chickens sold in supermarkets are contaminated with cancerous tumors, salmonella, campylobacter or other dangerous bacteria.

A major reason chicken flesh is crawling with bacteria is that factory farms have been allowed to merely rinse the bodies off to "clean" them. This just removes visible fecal matter and forces dangerous bacteria to "dig in" by going deeper into the chickens flesh.

During slaughter, birds can become further contaminated when washed in a "chill tank" to bring down their temperatures before they are packed. The chicken industry has no desire to do away with chill tanks -- described as "fecal

soup" by health advocates -- since this process waterlogs the chickens, increasing their weight!

Many people have reduced or stopped eating meat because of health concerns, switching to chicken because they believe it is a healthier alternative. It is not. It is loaded with cholesterol, contains no fiber, and even skinless chicken breast contains 23% fat, nearly as much as beef, which has 29%.

What's more, the *Time* article mentioned above stated that from 6.5 to 80 million people become ill every year from eating chicken, and that's at least 1,000 people die from it every year! A former U.S. Department of Agriculture microbiologist said that the chicken that people bring home from the supermarket today "is no different than if you stuck it in the toilet and ate it."

### The Toll on People and the Environment

The atmosphere of cruelty on factory farms not only afflicts billions of chickens every year, it also extends to those who "process" them. Uniformly low-paid, many of these workers are required to stand on the processing line for long hours, often without breaks. Some get repetitive motion stress syndrome, but when these workers can no longer do their jobs, they are simply fired.

Add to this litany of horrors -- the extreme cruelty, the health risks, and the exploration of workers -- the fact that waste runoff from the factory farms causes pollution of rivers and ground water, and you have more than enough reasons to want to stop supporting this unconscionable and destructive industry.

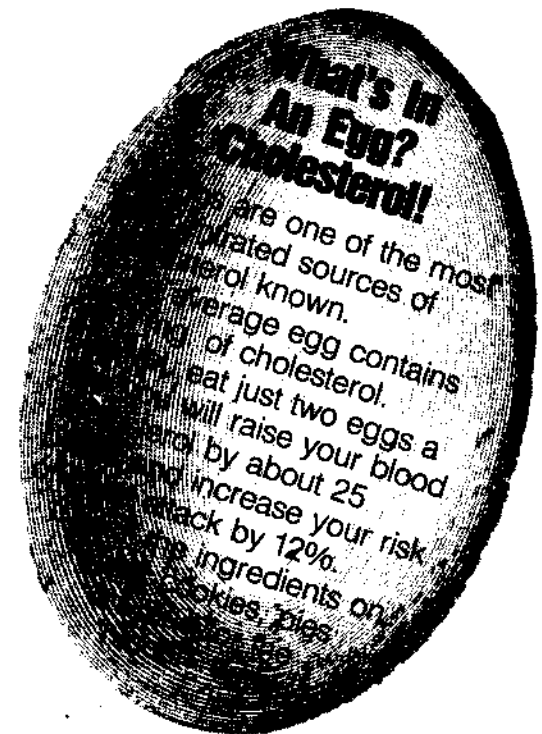
### It's Time to Chicken Out!

There is an old saying that if people knew how laws and sausage were made, they wouldn't want either. We know at least half of that statement is true. I believe that once people know the terrible cruelty behind factory farming, they'll want to act to end it.

That's why PETA has launched our new Chicken Out! campaign as part of our work to end the horror of factory farming. PETA's unique combination of undercover investigations, informative educational-grabbing materials, handy and practical suggestions, and media-grabbing ads and demonstrations are making a huge impact on consumers' choices, the operations of factory farms, and the lives of innocent animals.

### Something's you can do to help are:

1. Stop eating chicken, and urge your friends and family to do the same.
2. Ask your local restaurants to offer vegetarian meals.
3. Write to PETA for factsheets on factory farming and vegetarianism.



### AAVS Wins Victory: U of Pennsylvania Dog Lab Closed

Shortly after the American Anti-Vivisection Society (AAVS) launched its campaign to stop dog labs at the University of Pennsylvania medical School, the University agreed to discontinue them. On May 1, two days after the AAVS held a protest at the University and generated over 100 letters to administrators, the papers terminating the dog labs were signed.

traditionally, second year medical students at the University practice placing lines into the veins and arteries of live dogs, give the animals narcotics and other drugs to see what happens, and then kill them. Ten to Twenty percent of the students do not participate in the dog labs and are neither given alternatives to the classes nor penalized for failure to attend. The labs are not required for a medical degree, indicating that they are not considered necessary.

The AAVS called for an end to needless dog labs to medical students, and asked that the University of Pennsylvania join other prestigious medical schools like Yale, Stanford and the University of Chicago and stop killing dogs. through full page advertisements in Philadelphia newspaper and leafletting on campus, the AAVS drew attention to the suffering and death of dogs at Penn.

"We are ecstatic that Penn has finally done the right thing!" said Zoe Weil, education director at the AAVS. "We hope the Penn's decision indicates a more responsive and compassionate approach to issue of animal experimentation and look forward to working with the University to make this humane choice become a real trend."

