

The
**Stony
Brook**

PRESS

Vol III No. 4 • University Community's Weekly Feature Paper • Thursday October 15, 1981

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This Side of the Fence

In the wake of weaponry adventurism, the destruction of social programs, and the attempted enforcement of "American" values through proposed constitutional legislation, one thing stands clear. The Republican interpretation of democracy is polarizing citizens of this country at a dangerous rate. Something must--and can--be done.

On one side of the political fence resides a government inconsiderate of the people they supposedly represent, and on the other lie the citizens of this country who generally do not benefit from their government's policy making. If this seems unclear, witness the recent hypocrisies of Congress. Both houses jumped on the budget-cutting bandwagon, voting for measures which either eliminate or severely restrict the availability of social programs to the poor and elderly. But just last week, the House voted to raise the U.S. Senators' expense accounts from \$3,000 to an unlimited amount in a six-year term. Is that the Senate's "safety net?"

The continuity in American politics, both domestically and abroad, is rapidly deteriorating, and without a reliable and responsive government more and more citizens will become discouraged from political participation. But there are other forms of participation open to the people of this country.

Citizen organizations and social movements have historically provided the most effective catalyst in achieving legislative change in this country and abroad. Though not entirely effective by any means, the Freedom Marches led by Martin Luther King Jr. during the 1960's inspired a new consciousness in regarding racism in America, allowing for many reforms. Also, the Vietnam War was lost--not in Indonesia--but here, through resounding public disapproval. And, in West Germany, massive demonstrations resulting from local organizing there have brought to a standstill the country's construction of nuclear power plants.

Since American Democracy has been distorted to the extent that it effectively prevents any public partnership, a return to political participation at the local level has to be revived. Regretably, a representative government is everything and anything but representative of this country's majority, and citizen advocacy, the principle upon which this country was formed, has to given full consideration. That consideration can begin at Stony Brook.

Though many campus organizations have been and are effective, no other student group has been as instrumental in forcing social legislation, calling into question various institutions and practices, and organizing the surrounding community than the New York Public Interest Group. Since 1973, NYPIRG, a student-run and funded consumer group operating from college campuses, has won several decisive legislative battles in Albany. Nearly two years ago the organization successfully lobbied through the state legislature the Truth-in-Testing Law, which was based on NYPIRG research. This new law secured the right for students to obtain copies of their graduate school admissions tests from the extremely powerful--and until two years ago--highly secretive Educational Testing Services. Previously, test-takers were not permitted to challenge questions or evaluate their performance since exams were under no circumstances returned. As a result of NYPIRG's efforts, the entire standardized testing system has been brought under public scrutiny and students challenging the tests through channels opened by the law have gained national publicity disputing incorrect test answers--altering the scores for thousands of test-takers.

The expense of prescription drugs was also contested in court by NYPIRG and through relentless lobbying efforts, legislation was passed requiring pharmacists to substitute generic drugs for brand names when requested and when possible. The law is state-wide and substantially reduces the cost of medicine to consumers. Also along legislative lines through organizational efforts in local communities, NYPIRG was victorious in passing the so-called "Bottle Bill" in Suffolk County last year. The bill, effective January 1, 1982, will decrease litter, conserve important resources, and eventually drive down prices on bottled goods. The organization is currently working on state-wide legislation.

Environmentally, NYPIRG has been equally effective. Last spring the organization released one of the most important impact studies on chemical dumping and its effect on Long Island's drinking water. **Toxics on Tap** documented dumping activities by Hooker Chemical and other companies on Long Island. The study had been cited by President Carter's Council on Environmental Qualities and has been certified by several Congressional committees and

subcommittees.

Most recently, NYPIRG has formed a fuel-buyer's cooperative, extending membership to anyone connected with the University. After a credit check and a service contract is signed, co-op oil prices will average approximately 15 to 17 cents per gallon cheaper than outside prices.

Though organizations like NYPIRG will not immediately change American politics, they do offer a working alternative for those sitting on the majority's side of the fence, those without representation. NYPIRG has proven without a doubt that responsible citizen advocacy and community organizing work.

In addition to Polity elections today, a referendum is being run requesting that a portion of the undergraduate activity fee be earmarked for NYPIRG. When their accomplishments are evaluated and organizational qualities assessed, NYPIRG is worthy of continuation but it is only through student funding that the organization efforts can persist. In the past Stony Brook students have faithfully and wisely voted for healthy allocations to NYPIRG. But it is an on-going struggle which must be re-fought every election day.

Two dollars and ten cents can buy a six pack of Rolling Rock at the local deli, and today, for the same price, you can buy involvement and representation, education and community organizing. Keep NYPIRG alive and kicking at Stony Brook and in the legislative halls of Albany. Vote YES for NYPIRG's referendum.

We pardon your Chardon, but, due to insufficient funding, The Stony Brook Press will not appear next week. We will resume consistent weekly publication on October 29th. Thanks.

Cover photo of Peter Tosh by Eric Wessman.

The Stony Brook Press

Executive Editor Scott Higham
Arts Editor Jeff Zoldan
Assistant Editors Catherine Synan
Mike Kornfeld
Photo Editor Eric Wessman
Assistant Arts Editor Larry Feibel
Assistant Photo Editors Shirley Zrebiec
Bob Romer
Business Manager Sue Draper
Editor Emeritus Eric Brand

News and Feature: Joseph Caponi, Mark Catgewin, Rose Cianchetti, Abraham Colon, Paul DeLorenzo, Henry Ellis, Ned Goldreyer, Jesse London, Christine Manos, Barbara Marcos, Noreen McLaughlin, Gienevieve Mulkeen, Jeremy W. Oatis, Barry Reagin, Artie Rothchild, Corinne Schrul, P.A. Scully, Debbie Silver, Peter Smith, Chris Spinelli, Elaine Vasilopoulos, Lisa Stender.

Arts: Audrey Arbus, Nicole Bokar, Alysa Chadow, Ron Dionne, Laura Forman, David Gresalfi, R. Jonathan Kurtz, P.F. Sullivan

Photo: Linda Calcano, Steve Daly, Stu Davis, Chris Fairhall, Sam Glass

Graphics: Clare Dee

Miscellaneous: Melissa Spielman

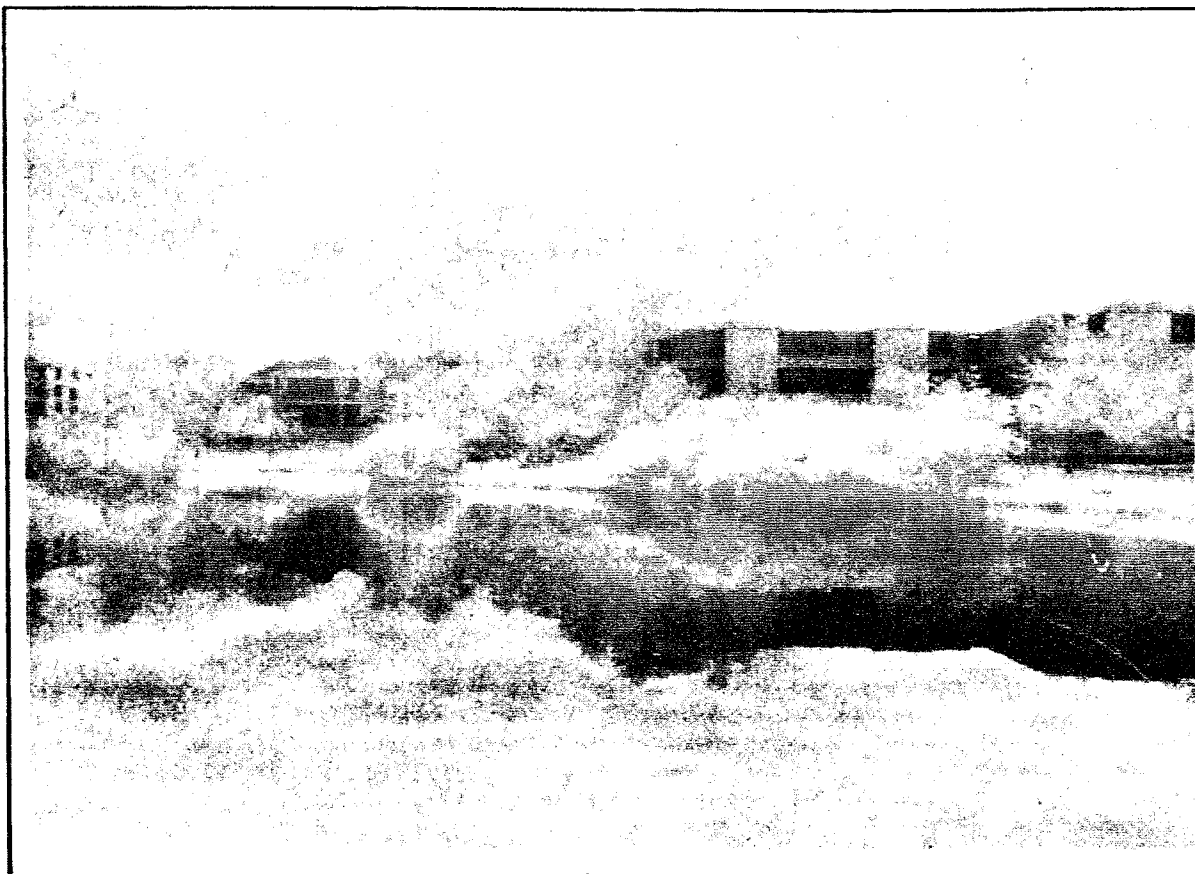
Advertisements: Mary Caulfield

Phone: 246-6832

Office: 020, Old Biology Building

Mailing Address:

P.O. Box 591, East Setauket, New York, 11793



Defying the Draft

400,000 young people protest registration

By P.A. Scully

"(Registration) is souring the country's attitude not only toward the draft, but toward government itself. Probably a quarter of a million have refused or neglected to register. They are thereby felons, liable to five years in prison and a \$10,000 fine. Not one of them has been prosecuted. In fact, the Selective Service does not even know who they are. Furthermore, half of those who ought to be eligible in some sense, American women, have been deliberately cut out of the registration." - Joseph A. Teltow, S.J., Associate Editor of America, a national Catholic tabloid.

This harsh statement by Joseph Teltow is a sad but realistic description of the ongoing Draft Registration Program begun in July, 1980 by order of then President Carter. Nearly a year and a half after its inception, the program appears to be unorganized and directionless, and its benefits to the country's security are being questioned more and more.

In January, 1980, a desperate Carter, faced with declining respect for American military power as evidenced by the holding of the 52 hostages in Iran and the invasion of Afghanistan by the Soviet Union, called the proposed registration program "necessary for rapid mobilization." In a review of military man power and the Selective Service System a few months earlier, however, Defense Secretary Harold Brown had told the Senate Armed Services Committee that the study did "not lead to the conclusion that peacetime registration is necessary."

Adding to the confusion was Bernard D. Rostker, then Director of the Selective Service, who one week before the call by Carter for registration reported that peacetime registration would save "a militarily insignificant amount of time" and cause resentment. The Selective Service, he said, would opt to begin registration only after a draft was legislated.

Presidential candidate Ronald Reagan also voiced his opposition to a peacetime draft registration back in 1980, but, after nine months in office as President, he has yet to issue an executive order cancelling registration. In his first press conference on Jan. 30, Reagan said he still felt that the advanced registration "would not materially speed up the process if an emergency required the draft." His first priority was the budget, he said, "and so I just have to tell you what we will...make a decision on what to do with it down the road some place." While we wait for Reagan to arrive down the road some place, the program, which was set up for \$13.3 million, is costing the United States \$23.8 million a year.

Reagan's contradictory stand may stem from the symbolic gesture that the registration actually constitutes. The program was called by Carter as a warning to the world that anti-American acts and Communist aggression would not be tolerated (an actual draft might have been much more convincing but certainly more dangerous). Reagan may feel that ordering an end to the program might be misinterpreted abroad as a sign of weakness, and that such an order would be inconsistent with the President's plan for a massive military build-up. It is obvious that when you want to add more guns, you need more people to pull the triggers. But Reagan has reiterated his faith in the volunteer army, which one aide says, "hasn't been given a chance."

Thus the registration program remains an ill-defined one. Initiated by a previously peace-minded President as a show of strength, it has been inherited by a militarily-oriented administration which is hesitant to dismiss it as worthless. On both counts, the decisions have fallen on public disfavor.

Not that registration has failed. While the Committee Against Registration's Barry Lynn had predicted that 20 to 25 percent of the 3.8 million men would not sign up, Selective Service figures show a consistent 87-94 percent registration rate. Of over 100 students of registration age polled by the Press, only one had failed to register, and another reported that he had received a warning notice threatening him with five years in jail and a \$10,000 fine for failing to enter his Social Security number on his registration card. "My Social Security number is for the use of the SSA (Social Security Administration) only, in compiling my earnings", said Peter Pavlonis, 20, of Setauket. "They can come and get me if they want, but I won't send it to them."



Students at Stony Brook display support for Draft Registration

One plan for locating those who fail to register would allow the government to locate violators by using social security numbers to obtain names and birthdates and then use IRS records to get addresses, despite the fact that IRS and SSA records are off limits to the Selective Service under the Privacy Act of 1974. Registrants are asked to provide SS numbers, but the American Civil Liberties Union filed a class action suit last year arguing that this violates the Privacy Act. The Selective Service lost the suit and plans to appeal.

When over the summer there was a noticeable dip in the registration trend, the Selective Service announced that they planned to track down and prosecute 134 of the estimated 400,000 registration resisters. The 134 had come to their attention largely due to tips from citizens. Anti-draft organizations said they planned to demonstrate if any of the chosen 134 were arrested, but as of yet there have been no publicized arrests.

Rolling Stone magazine, in its August 20, 1981, issue, identified four resisters in what seemed to be a challenge to the government. The article provided

information on the whereabouts of the four, and even provided convenient pictures. Their challenge has yet to be answered.

Opposition to the draft is nothing new. Though the draft did supply nearly two-thirds of the U.S. manpower in both world wars, it has not always been successful. On July 13, 1863, for instance, anti-draft rioting erupted in the North for four days in which stores were gutted, mansions burned and hundreds killed. The rioting stopped only when troops were ordered to stop it. The draft was successful for the world wars and to an extent for the Korean Conflict, but was done irreparable harm during the Vietnam war. An estimated 60,000 evaders fled to Canada and Europe, 200,000 failed to register and were referred to the justice department for prosecution as felons, and another quarter million failed to register but were not prosecuted.

Just how the Reagan Administration will deal with the issue remains to be seen, but it is obvious that something must be done soon, if any respect at all for the Selective Service is to be preserved in the youth of America.

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Photography
Business
Advertising
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Join Stony Brook's Feature Investigative weekly. The Stony Brook Press. Maybe it'll kill your little brother too.

The Democratic Process

Judiciary

Kaivan Rahbari

I would like to run as a Polity Judiciary during the Polity elections. I am a sophomore and live in Benedict College. Since I work in H-Quad office, I am familiar with the rules and regulations of the university. I have read and fully understand the constitution. I want to help create a fair student government that allows every student, regardless of race, sex, color, national origin or handicap, to grow and learn to their full potential.

Peter Weinberg

If elected, I will strive to uphold the position of one on the Polity Judiciary with the utmost care for Stony Brook students and esteem for fellow members. While serving on the Judiciary, decisions must be made by fully comprehending the issues and using all the experience one has gathered; by acting conscientiously and tempering personal judgments with those of one's colleagues.

Treasurer

Chris Fairhall

Having been previously elected Treasurer, I feel that I am knowledgeable of the numerous responsibilities that the Treasurer is given. Coupled with this working knowledge, I feel that my past accomplishments further enhance my qualifications to run for Treasurer.

Because of an organizational format that I developed, checks are ready to be disbursed within 48 hours of the time that vouchers are put in requesting the checks. Frequently, checks are also ready within 24 hours. Compared to many years gone past this is a great improvement of waiting only two days instead of waiting sometimes a week or more for checks.

I am also currently working on an idea to provide each of the dormitories with solar collectors. If this plan gets off the drawing board, and can get implemented, it will result in saving millions of dollars each year in room charges. With this savings coupled with the proper lobbying efforts, Polity should be able to prevent further room rent hikes from occurring.

I am also currently working on a plan in conjunction with the New York Public Interest Research Group to start a fuel oil cooperative. This has the potential of saving commuters hundreds if not thousands of dollars each year on buying fuel oil used to heat homes.

I have also worked on an extensive athletic proposal geared to stabilizing and revitalizing intercollegiate and other sports at the university. In addition, I also formulated the ideas which were used by the University Business Committee in determining the assessment of the utility tax that Governor Carey imposed on all student run businesses. Before I started working on this project, assumptions were made that costs in excess of \$250,000 would be passed directly on to students in the form of increased costs for services. Subsequent to my work, the amount of the tax will be cut by more than 50 percent.

Again, I reiterate, that I feel I know the organization well enough to be an effective treasurer.



Freshman Representative

Joy Ann Supio

Since my first day at Stony Brook, I've heard a great deal about the Polity Organization. I've realized that being in Polity means involvement. I am very concerned about the interests and problems of the Freshman class activities. I have become active in the Benedict College Legislature and the College Activities Committee. I have become familiar with the operations of the Polity Council, through these organizations. As part of Polity, I feel that I will not only become active in working with the Council to enact

The Freshman class is the largest part of the student body. Due to the inherent difficulties of being a Freshperson within this huge, often impersonal institution, we have many concerns that should be addressed. Tripling lower class sizes, increase quality of the meal service, and increased dorm activities threw student businesses. These businesses include Irvings Baby Joeys, Greys Munchies, O'Neills Golden Bear, James Pub, Benedicts Saloon and Langmuirs Snack Room.

I will be a strong articulate voice for our concerns in all areas of the university. I will also be a highly visible representative. I plan to keep in touch via weekly meetings, newsletters, etc.

We have the right to have a sizeable role in decisions that will affect our next four years here at Stony Brook. Vote on October 15. Don't give up your say!!

Lois Ramos

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Belina Anderson

I would like to be elected the freshman representative because I feel I could serve the interests of the freshmen class well.

in Action at Stony Brook

Referenda and Offices are on the ballot

In addition to candidates running for Polity offices, the election ballot today will contain three referenda. The first referenda under consideration will be: "Do you wish to increase the Activity Fee of each student \$2.10, effective the Spring 1982 semester, and to fund the New York Public Interest Research Group (NYPIRG) at the rate of \$2.10 per student per semester during the Spring, 1982; fall, 1982; spring, 1983; and Fall, 1984 semesters?"

The second referenda is: "Do you wish to increase the Activity fee of each student \$3.40, effective the spring, 1982 semester, and to allocate a total of \$3.40 per student as additional funding to the 17 Womans' and Mens' Intercollegiate (NCAA & AIAW) teams during the spring 1982 semester only?"

The third referenda under consideration is: "Contingent upon an increase of

the Activity Fee, effective the Spring 1982 semester, do you wish to allocate five dollars per student, per semester from your total activity fee to the 17 Womans' and Mens' Intercollegiate (NCAA & AIAW) teams during the Fall, 1981; Spring, 1982; Fall, 1982; Spring, 1983; Fall, 1983; and Spring, 1984 semesters?"

It is very important that you the students voice your feelings on these three referenda as well as make your choices known for whom you wish to represent you in the student government. A strong student government needs the support of all students it represents in order it may make proper and representative decisions about what direction students will pursue. Election areas are in convenient spots around campus. Vote!

-Paul DiLorenzo

Candidates

**Loretta
Capuano**

**Clifford
Raynes**

**Babak
Movahedi**

**Rory
Aylward**

**Susanne
Garbacz**

**Patrick
Drollinger**

**Gilbert
Ripp**

**Laurie
Friedberg**

**Kenneth
Crawbuck**

**Michael S.
Kornfeld**

**David M.
Durst**

**Dawn
DuBois**

**Michael
LaRoch**

**Olivia
Gallo**

**Candace
Drusiewitz**

**Jean
Partridge**

**Gerald
Dorvie**

**Douglas M.
Nuccio**

**Geoffrey
Jennon**

**Andrea
Georges**

**Mathew S.
Aboulafia**

**Tom
Kunyoch**

**Andrew
Gutman**

**David
Smith**

**Wendy
Stephenson**

**Damit
Bluerdon**

**S. Dominic
Seraphin**

**Ted
Wint**

SAB Concerts

VIOLENCE IN SPORTS

October 27th

Come and see the hit that paralyzed football!

presented by Rich Harrow

Chairman of the American Bar Association task force on sports violence.

Watch this space in Statesman for further notice.

THE TUBES

November 8th, 9:00 p.m. in the Gymnasium.

\$7.5 reserved, and \$5.50 for general admission.

TICKETS ON SALE NOW!!!

THE PRETENDERS Have been postponed due to injury. November 1st tickets will be honored. Watch this space in Statesman for more details.

GENERAL HOSPITAL POSTPONED

Due to "Wedding!"
Date to be announced.

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LOVE.

The **French Club**

is sponsoring a

pot luck dinner party,

Wednesday, October 14

at 7:00 PM in the Germanic &
Slavic room on the 3rd floor of
the library.

**Bring your favorite
dish to share.**

The Italian Club

will be holding its first

Craft Show

on Oct. 5-9. Italian art and
handcrafts will be displayed in the
library exhibition room. The show
promises to catch your eye with its
cultural beauty and brilliance. We
hope to see everyone attend! Ciao!

A Courtin' Amiri Will Go

Prison sentence looms for Professor Baraka

by Mike Kornfeld

Amiri Baraka, Assistant Professor in the Africana Studies Department and renowned black poet and playwright goes to court tomorrow. The occasion: a hearing on his appeal of a 90 day jail sentence imposed on him by Judge Stephen Zarkin on December 28, 1979. The charge--resisting arrest.

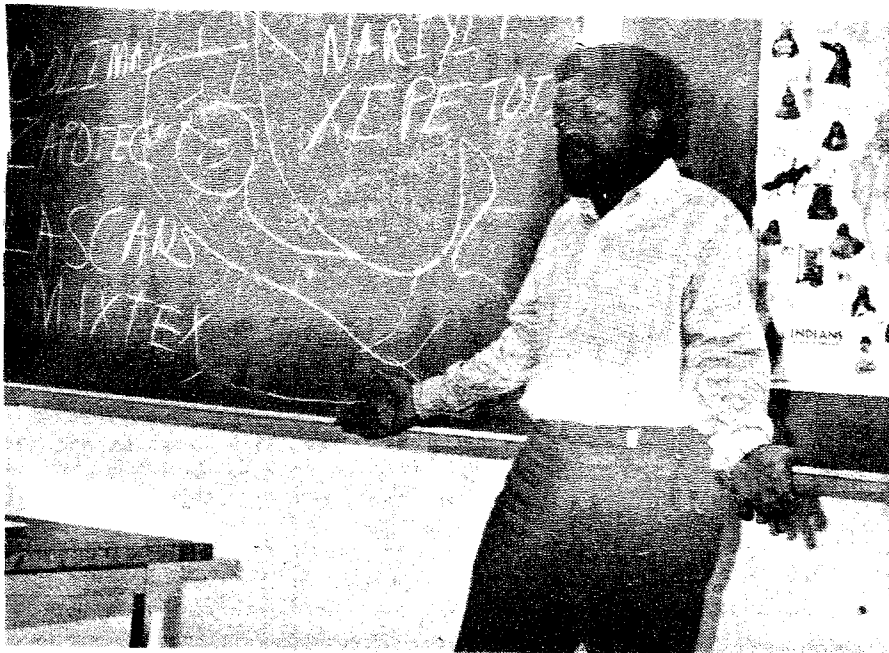
The conviction stems from an incident in Greenwich Village on June 8, 1979 during which Baraka was apprehended by the police and charged with beating his wife, assaulting a police officer, possession of a dangerous weapon, obstructing government processes, disorderly conduct and resisting arrest.

Baraka, known during the 60's as Leroy Jones, maintains that he and his wife merely had a verbal argument in their car and that at no point did he strike or even threaten to strike his wife. He counters that the police severely beat him without provocation, later fabricating the charges against him to justify their actions, after realizing who he was.

Baraka's attorneys--William Kunstler (the noted progressive civil rights lawyer who's defended H. Rap Brown, Stokely Carmichael and Joanne Little, among others), Conrad Lynn (who played an important role in legal cases relating to the black liberation movement) and Vernon Mason (of the Black Lawyers Guild) successfully refuted most of the charges, but the resisting arrest charge stuck.

"According to the grand jury (which, incidentally was composed of seven whites and one black), I wasn't guilty of anything (but) the DA's office insisted that I be charged with resisting arrest," said Baraka, noting that "resisting arrest is a standard harassment charge." Baraka sued the NYC police department, and in November 1979, two policemen involved in the incident were indicted for harassment. They have yet to be brought to trial.

Baraka, who spent several days at Riker's Island prison in December 1979 before being released on his own recognizance, is appealing the sentencing on the grounds that 90 days for resisting arrest, a misdemeanor, is "inordinately severe" (in his opinion), "...when (former U.S. Secretary of Agriculture) Earl Butz gets 30 days for tax evasion."



On Sunday, The People's Defense Committee, an organization launched to lend emotional support and financial aid to Baraka's defense, held a benefit poetry reading for him at Soundscape in Manhattan's Clinton Redevelopment Area. Similar fundraiser, mass rallies, petition and letter-writing campaigns have been conducted nationwide. Among the hundreds of people who've written letters asking that Baraka's jail sentence be vacated are journalist Nat Hentoff, Georgia State legislator Julian Bond, writers James Baldwin and Toni Morrison, poets Allen Ginsberg and June Jordan (an Associate Professor of English at SUSB), and fifty Stony Brook students who signed a statement reading in part: "(We) want to register our opposition to the imprisonment of Professor A. Baraka...We feel such an action is unjustified and would disrupt our education."

The People's Defense Committee maintains that Baraka, a self-avowed Marxist, is being "persecuted" because of his political beliefs. In its campaign brochure "Keep Amiri Baraka out of jail!," the PDC wrote:

"Historically, it's been the Nat Turner's, Denmark Vesey's, Marcus

Garvey's, Paul Robeson's, Malcolm X's, Martin Luther King's and countless others who were the victims of political assassinations, schemes, exiles, jailings and bribery for outspokenly demanding justice and liberation for Blacks. Today it's the Amiri Baraka's and Assata Shakur's who have been targeted as being dangerous to the bourgeoisie's plans to further increase their profits from the labor and suffering of black people."

According to a press release distributed during the National Writers Congress in New York City over the weekend, Baraka is being persecuted "to punish him for continuing to raise a voice, a powerful creative voice against injustice. A voice that has the power to touch thousand of people's lives, in all walks of life."

"There are two things the Government doesn't like about me," says Baraka. "My nationality and my opinions." Claiming he has been pursued for 28 years, Baraka maintains "when you're active in the struggle, you're arrested more for your politics than for anything you've actually done."

Baraka, who headed the Congress of African Peoples (a large and influential

nationalist and pan-Africanist organization) during the '60's, is now involved with the U.S. League of Revolutionary Struggle, a Marxist-Leninist group. In explaining his switch from black nationalism to Marxism, Baraka said "Marxism is a scientific ideology that takes in the workings of the real world. Nationalism can not solve the problems of the Afro-American." He maintains that Marxism is "the only ideology I know of that both can understand the world and layout a guide in helping to change it."

Baraka says there is no doubt in his mind that his arrest is part of the national movement to the right, an attempt at stifling the voices of dissent--and that the court wants to make an example of him to the community. During his trial in November 1979, the Assistant District Attorney prosecuting the case stated that she "wanted to convict and immediately incarcerate Amiri Baraka to make an example of him to the community that this type of conduct is not going to be tolerated." Baraka interprets "community" to mean Blacks and progressive activists. "It's really two communities that are being threatened," he remarked.

"They have already exacted a penalty," said Baraka. "I've been harassed for 28 months, had to spend thousand of dollars and I've been penalized for a lot of time that I could have spent writing."

Since the ordeal began, Baraka has managed to do some writing however. A play he wrote in '79 entitled *Boy and Tarzan Appear in a Clearing* opened last weekend at the Henry Street Settlement's New Federal Theater on Grand Street in Manhattan, and *Contact Editions* has recently published a pamphlet of his poems entitled "Reggae Or Not," which Baraka describes as "a long poem meant to be accompanied by Reggae music."

The hearing on Baraka's appeal is set for Friday at 9:30 a.m., State Supreme Court Part I, 100 Centre Street, Manhattan. Asked to speculate on the outcome, Baraka surmised "They'll just acknowledge that they've received our brief, seek time to 'judge' it...wait till after the November elections and come back and do whatever they think they can get away with."



One of Baraka's Attorney's, William Kunstler

Suffolk Solidarity Day Today in Hauppauge

The Suffolk Action Coalition and the Suffolk Civil Service Employees Association (CSEA) have called a rally for today, Thursday, at noon at the H. Lee Dennison Building of the County Center in Hauppauge to protest proposed budget cutbacks in the area of health and human services. Billed as "Suffolk Solidarity Day," the rally was inspired by last month's big march against Reaganomics in Washington.

According to Stony Brook Alumnus Richard Sass, Executive Director of the Suffolk Action Coalition (a not-for-profit coalition of citizens groups concerned with the provision of social services in Suffolk which seeks to serve as an advocacy group for the poor), Cohalan's proposed budget, which is to be formally presented to the county legislature this afternoon, will force the closure of the Bay Shore Health Center and all 14 day-care centers in Suffolk, while cutting back on patient centers elsewhere, eliminate homemaker services for the homebound elderly, compel cutbacks in senior citizen and youth programs, and put 600 county employees out of work.

Sass contends that Cohalan bases many of his cuts on the actions of the federal government. "He's using that as a rationale for his cutbacks at the county level," says Sass, adding "In so doing, he does ignore even what Reagan says that local and state governments would meet the needs of their local citizens."

-Mike Kornfeld

A Response to the 'Im' Moral Majority

by Dave

In the October 1 issue of the Stony Brook Press, Jerry Falwell, the president of the Moral Majority Inc., was graciously given half a page to air his views about how he feels that "our grand old flag is going down the drain." He then proceeds to place blame on certain aspects of our society that he feels are the reason for our great ship, America to be sinking. I am a concerned individual who would like to refute this reasoning.

Falwell points firstly to "known practicing homosexual teachers" that are invading classrooms. I am gay and I clearly recognize error in his reasoning. To be a "practicing homosexual," an individual is subject to certain behavior, that is, being attracted to members of the same sex. Any practicing of this behavior is done in the privacy of one's bedroom and not in the classroom. If the Moral Majority is so concerned with morality and its manifestations in the classroom, they they should be equally concerned about, if not more concerned about, heterosexual teachers in the schools. A heterosexual teacher can become attracted to a student of the opposite sex just as easily as a homosexual teacher can become attracted to students of the same sex. I think that since the heterosexual teachers are in the schools as the majority, morality questions should be raised with them.

The next issue raised in the article concerned the invasion of the pulpits of our churches. The same reasoning applies here as for the classroom. The heterosexual ministers are in the majority and have the major influence. If the Moral Majority is concerned with morality in this country, maybe they should be more concerned with what the majority is preaching. Openly homosexual ministers constitute the minority. If we are in the minority and this country's morality is "going down the drain," why are we to blame as homosexuals? X-rated and R-rated movies are alluded to as another cause of the decrease in morality. Sex and violence fill our television screen. I come from the city and the majority of pornographic movies there are heterosexual ones. The sex and violence on the television screen is all heterosexuality and sexist violence aimed at women. Again, we as Gay people are being attacked. Actions of sex and violence of our "moral majority" are being blamed on us. If the majority is at fault for the lack of morality in this country of ours, then the members of that majority who are responsible should be sought out, criticized, and even punished.

The innocent members of a minority, such as the Gay community, are merely being used as scapegoats. Right here on campus I have heard too many times the glee of drunkard heterosexuals, and in other places, to desire to beat up and harass an innocent Gay individual. They are of course using the innocent as a scapegoat for their tensions and anxieties over being insecure about their sexuality, which is threatened by the mere existence of Gay people.

The act of legalizing abortion in the late months of pregnancy is called an act of murder in Falwell's article. I call killing an innocent Gay man simply because he lives an alternative lifestyle, an act of murder.

I am sick and tired of being the scapegoat. For five thousand years, my people, the Jews were the scapegoats of whatever majority happened to be in power at the time. Finally, they stood up for their rights. The state of Israel was established. The existence and the needs of a minority group was from then on recognized by the majority. It is no different for Gay people as a minority. We have always deserved our rights, just as the Jews always deserved the State of Israel, but they fought for it and won, as we should but are not. Whether they lock us in closets or shock us with electricity, we must not be discouraged. We must fight for our rights. Gay people on this campus might react to this statement with apathy or doubt. This is Stony Brook. Nobody gets hurt here. I am safe here. I will always be free to do what I want. There will always be a Gay Student Union to throw parties that I can go to. Well let me inform you naive people of a little bit of information. A major figurehead in the Moral Majority lives right in Smithtown! This is right in your backyard!

Falwell wrote of how this nation's citizens are "losing their freedom by giving it to the Communists," how "the destruction of the family unit," and "the deterioration of the free enterprise system," have all resulted in the legalizing of abortion, wide-spread pornography, and a drug problem of epidemic proportion. He has certainly done his homework. When he goes to Washington, to stay in his rented office only a few blocks from the nation's capitol, he will certainly know what to say to the President over lunch. Their conversations will probably include not passing the Gay Rights Bill. This is only the first step. It will not touch so close to home. Gay rights and politics may not concern gay people. Jerry Falwell is certainly concerned with the. Don't worry, he'll take care of our rights for

us if we don't.

Future steps could include such wonders as closing down gay establishments such as the bars and the discos. That will certainly hit close to home. How about shutting The Gay Student Union? What about ceasing funding to such "amoral liberal" institutions as the National Gay Task Force?

At the end of the article there is a plea to the Moral Majority to speak up. This is the only way to save our grand old flag. I am writing this article not only as a rebuttal, but also as a plea. It is a plea to all gay people to speak up. The Moral Majority is a very powerful and rich organization. They can sway government in any direction they choose. It is upon us to act before it is too late. We must stand up for our rights! This may sound redundant, but the point should be emphasized.

The Gay Student Union is the only means that Gay people have on this campus for fighting back. Remember that Smithtown is only ten minutes away. If we don't stand up for our rights, no one will do it for us. G.S.U. can become an indispensable source of information as to what can be done to fight back. Wake up and become aware. Gay people need each other for support in this battle. We must win our rights now. This will happen only if we show our numbers and our strength. Hiding in the closet will accomplish only one thing: letting the Moral Majority and other anti-gay forces build stronger locks on those closets. I urge all gay people on this campus to get involved.

Anti-gay forces are at work everyday on this campus. The article in the Press and others like it instill anti-gay hostility right on this campus. As a member of the board of directors of the G.S.U., incidents of harassment are constantly being brought to my attention. Harassment of gay students occurs daily. This harassment is based on prejudice, hatred and fear. All of these things are instilled by articles such as Falwell's. Gay Brothers and Lesbian Sisters must stand united in the fight against forces that could not only force us back in the closet but force us all into our graves. On that note I suggest that you all consider how much time you've spent fighting for your rights on this campus. Home is where we should feel secure and Stony Brook is our home, at least for a little while.

(The writer, who has requested anonymity, is a Computer Science major, a member of Hillel, a junior, a male, and a board member of G.S.U.).

Progressive Womyn's News

By Noreen McLaughlin

As women's consciousness has been raised and feminism has become an important issue in the United States, and throughout the world, so it has on campus. And, with these new attitudes, many Stony Brook women felt a need for a forum in which feminist view points could be voiced and discussed. Last year, in response to that need, the Womyn's Center developed such a forum—a newspaper called The Progressive Womyn's News.

The Progressive Womyn's News, which operates out of the Womyn's Center located in the Union basement, appeared for the first time last semester in May. According to the statement of purpose which appeared in last semester's issue, "A newspaper which serves womyn is long overdue at Stony Brook."

The Progressive Womyn's News featured articles dealing with such issues as abortion, the rape survivor's hotline, oppression of citizen's in Iran and Guatemala, and the activities of the Womyn's Center and related groups during the year. The paper also featured creative works such as poems and short stories written by and about women. The writers expressed the belief that "as womyn, we have a great need to communicate with each other and to others

on issues of every sort and of every scope." They stressed the need to educate other women about women's movements, world struggles, and advances in gay and lesbian rights.

According to Lori Capute, one of the newspaper's main organizers, the turnout for the first meeting about the Womyn's newspaper was disappointing, but the Womyn's Center is hoping for a better turnout at the second meeting, to be held tonight Thursday, Oct. 15, at 5:00 PM at the Womyn's Center Office, Room 062, Union. Any and all women interested in becoming involved with the Womyn's newspaper, which will appear once a semester, are encouraged to attend. Especially needed are those with experience working on a paper.

As in any collective effort, there will be leaders, but staff members emphasize that the paper is strictly a group effort. The members emphasize that the paper is strictly a group effort. The members of the Center stressed that everyone involved so far is new to the idea of a newspaper, and are treated on equal terms. Anyone wishing to contribute an article, story, poem or any relevant item to the paper is requested to leave it in the Womyn's Center mailbox in the Polity office. The Center expects this semester's issue to be both interesting and informative.

ORIENTATION WANTS YOU

Applications can be obtained from the new student orientation office.

It is in Humanities Bldg. room 102. Deadline for applications is Friday October 23 at 4 PM. Apply if you are graduating after December 1982.

Demonstrators Sentenced for Blockade

by Ned Goldreyer

They came wielding the fires of protest, intent on overwhelming the fires of Shoreham, but succeeded only in obstructing traffic. For this the 157 activists who demonstrated in front of LILCO's nuclear power plant, 20 to 30 of whom were Stony Brook students, were arrested on Sept. 17, 1980. On October 1, 1981, 16 of them were sentenced to various brief terms of imprisonment, ranging from time already served to four days in the county jail at Riverhead.

The trial had been set for 9:30 AM, but by 11, Judge Angelo Maurceri had yet to take his bench. Outside the courtroom, defendants and their supporters spoke enthusiastically about similar movements around the country, particularly the effort in California to prevent the Diablo Canyon reactor from going on-line. Their conversation, however, was not limited to nuclear energy, and discussions ranging from the effects of acid rain and "super-human technology" to the socialist movement were heard. The sundry defendants, ranging broadly in age and economic status, seemed casual almost to the point of disconcert about the trial itself. One protester joked about the virtues of being a "quadruple felon" while others discussed

future demonstrations and posted anti-LILCO handbills around the courthouse.

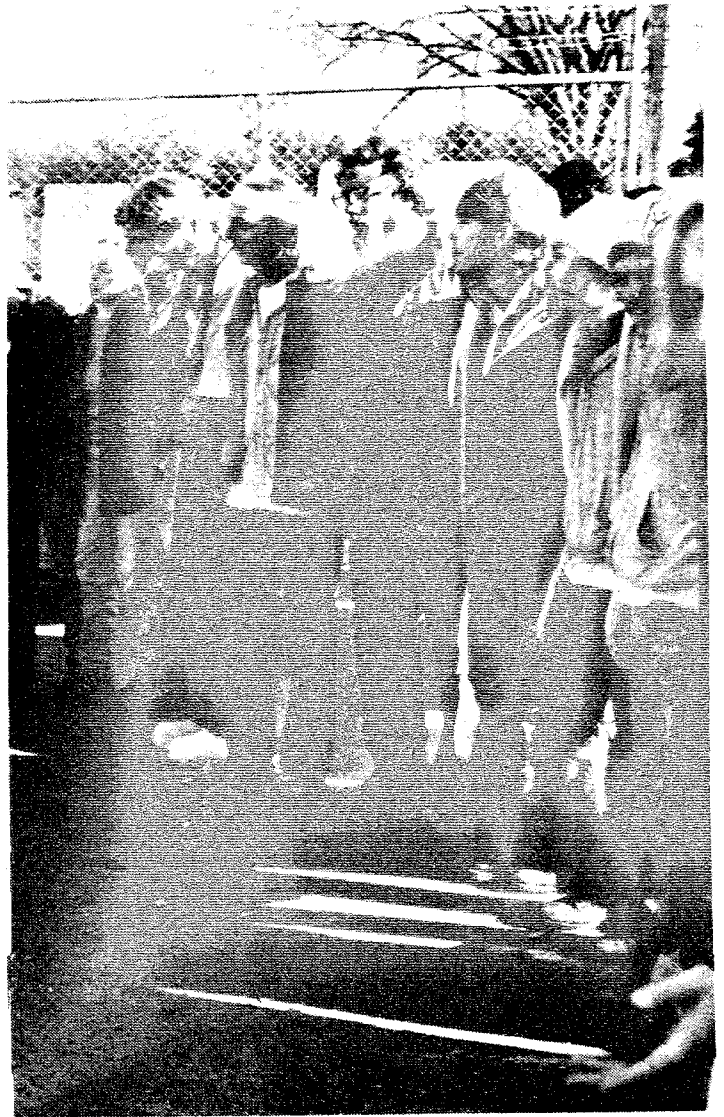
At 10 AM, the defendants, et al., filed into the small courtroom, filling it to capacity. Fifteen minutes later the bailiff walked over to the gallery where they sat and cautioned those wearing kerchiefs and headbands to remove them when Judge Maurceri entered the courtroom. One among them responded that "It's holding my head on," and others voiced similar dissent, although all obligingly doffed their headgear when His Honor arrived, more than ninety minutes late.

The trial itself lasted only twenty-five minutes, owing to the fact that all the defendants present had previously entered guilty pleas to the charge of disorderly conduct. The first group of four called before the bench were given the most rigorous sentence: five days each with credit for one day served. After sentencing, Judge Maurceri asked if any of the four wished to make a statement relevant to the sentence, precluding the possibility of the defendants making prolonged speeches about Shoreham. The first three said nothing, but the fourth, Cathy Berlin, asked if their time would not be better served if they were permitted to perform some service to the

community. The judge replied their actions did not merit such leniency.

The second group consisted of five defendants, among them William Botchner, an elderly gentleman who maintained that the protesters had done nothing illegal in exercising their constitutional right to demonstrate. The judge replied that they had not been arrested for protesting, but for creating an obstruction, and "the fact that you don't think you violated the law is not important. The fact that you did violate the law is." These five were sentenced to time already served.

Not all of the 157 protesters will be brought to trial, and according to defendant Vincent Mione, an engineering senior at Stony Brook, even some of those tried will eventually receive adjournments pending dismissal. Of the 16 demonstrators in court on October 1, seven were given no sentence at all on the grounds that it had been their first offense. Upon dismissing this final group of seven, Judge Maurceri commended attorney Matthew Chachere and his clients for conducting themselves with extreme decorum while in court. Chachere himself was on trial two years ago for taking part in a similar protest.



A local affinity group block access to Shoreham last September.

Stray of the Week



The Press takes a cheap shot at President Marburger by cleverly superimposing a photo of a couch onto an otherwise ordinary photo.

PAPARAZZ I:

The Press has a beautiful, fully-equipped darkroom, and a beautiful, fully-equipped photo staff. Take advantage of both. Come down or call the Press.

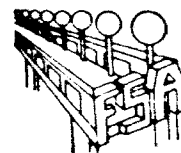
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outstanding food & spirits. For reservations or information, call 246-5139.

You're All Busy Dying

By Mitchel Cohen

Every day I sit at the literature table in the lobby of the Student Union talking with people. After a while, the responses seem as uniform as the jeans people wear. Oh, there are a couple of Sergio's, a couple of Sasson's, and a couple of Vanderbilt's along with the Levy's, Lee's, and Wrangler's, but they're all still jeans, and the arguments are all just slight variations on a common theme.

"What about human nature? People are simply greedy." That's the line I hear most, when people click off from being open-minded and, finding themselves unable to conceive of a world in which people would act differently than they do here, they click on their conditioning. "Everyone does it," they say, "so why shouldn't I?"

I used to argue with these sentiments. I'd show that this isn't what human nature's about. I'd point to societies where people acted very differently, from the American Indian tribes, to the patterns of collective production under feudalism, to utopian socialist communities. I'd also point to other societies that exist today, and show where many of the so-called "human nature" problems have been overcome, even as other problems exist. I'd try to prove that the way we think and act today are not verities carved in marble and handed down from some god to a modern-day Moses, but that they reflect the type of society in which we live, a society that is neither immortal nor very old. The ways in which we relate to each other and to our environment, and the ways of seeing that go along with them are transient historically, and inseparable from capitalist society. "the very categories in which capitalism thinks of itself will become absurd as the system disappears. They will then seem to the everyday consciousness as superstitious as the divine right of kings appears to the minds of modern capitalist human beings." (Michael Harrington)

But I no longer argue with peoples' superstitions -- oh, excuse me, "rational thoughts" -- because it seems that the words don't make a difference. You can prove a point; you can get people to admit that you've proved your point! --and they'll still go about their lives in the same way. People seem to resort to their programming as a safety valve; for to conceive of a world in which

people would act differently than they do here means to change one's own life to bring it about. This may not be realized consciously. But you can almost see the cringe that reels people back in from the exploration of their potential as human beings, the panic that flashes, for an instant, through the eyes of someone whose world has just been verbally turned topsy-turvy, and they have no answer except familiar-sounding slogans, into whose neurotic arms they willingly fall. Oh, the security! Oh, the relief! They no longer have to think, to challenge themselves, to change themselves, to change the world. "After all, doesn't the majority of people think they way I do?"

There is a strange and dangerous comfort here, brought to defend itself in the minds of most people simply by the logic of words portraying how things really are. Eric Fromm writes of people fleeing from freedom as justification for enslaving oneself as well as others. There is a fire that's dying; and there is a boredom and a sense of helplessness setting in. People are afraid to leap into the rainbow for fear they might wet their pants. My friend's mother used to warn her: "Don't get involved with those radicals. Our country is free. If they don't like it here, why don't they go back to Russia?" And when Marja made it clear to her mother that she was "one of the comrades", her mother squealed: "Be careful what lists you sign. The F.B.I. might get hold of it and then you'll never get a job!"

How can a person hold two diametrically opposite opinions and feelings -- We have a free country, and keep your mouth shut, don't say anything against the government, you'll get in trouble -- and feel consistent about herself? Every revolutionary I know worth their peanut butter & spaghetti feels the overwhelming need, the compulsion to make oneself consistent about herself? Every revolutionary I know worth their peanut butter & spaghetti feels the overwhelming need, the compulsion to make oneself consistent as they move to change the world. We confront ourselves on the brainwashing done to us and everyone else by the society we live in. It

is painful. It tears up relationships, even as it builds new ones. Learning to relate in new ways is wonderful; but first we've got to learn to overcome the intentional feelings of helplessness engendered in us, to put our money and our bodies where our mouths are, to act day in and day out to build that which our analysis tells us is necessary if we are to succeed in being free people.

I've given up trying to explain this to people. The words have only a negative effect when people are searching desperately for rationalizations to keep from changing themselves, and to keep from committing themselves to the movement for societal transformation -- which includes transforming how they view themselves and how they are. This problem exists even among some students who profess to hold revolutionary views, but who only add words, more words, to keep themselves from acting in a consistent manner. And it is rampant, a plague among "Marxist" professors, who turn students on to radical ideas, who bring students to challenge everything they've been taught since birth, but who then leave students to flounder on their own once the confusion, internal contradictions, and inconsistencies are exposed. "What can I do?", students ask the radical professors, looking for some way of taking this process to its next level. Did you ever ask a professor, even a radical one, for help of this sort? "Fine," they say, "just don't call after eleven."

Dylan said: "Those not busy being born are busy dying." Don't sell your life. Period. Don't sell it to the cop for more security. Don't sell it to your parents for approval of money. Don't sell it to the government to send you off to kill some other person just like you so that Exxon can make a couple of bucks more on a barrel of oil. Don't sell it to a boss to eat up eight hours a day. Use your life-energy to expand the realm of freedom, not to constrict it. The world does owe us, each of us, a living -- or else what's the point in being alive? And you can and must have your cake and eat it too -- or else why bake the cake?

Every day I sit at the table in the lobby of the union and hear students spouting the "truisms" of the day when their arguments run into trouble. And I think: "There go Marja's parents 25 years ago." In their jeans.



NYPIRG Asks Your Support

by Jim Leotta

I've just finished watching **60 Minutes** on T.V. and writing this article to meet an early deadline. Scott Higham, the Editor, will walk into my office smiling in anticipation and inquire, "Well, Jimbo?" By the time you read this it will be Thursday and I'll be out drumming up votes for today's student elections. You may be asking, and rightly so, what does **60 Minutes** deadlines and student elections have to do with this article?

60 minutes or at least the first 20, narrated the willful destruction of the Niagara River by many of the top chemical companies in the U.S. Hooker, Olin, Mobil et al. admittedly dumped hundreds of thousands of gallons of highly toxic, often carcinogenic, chemicals into the Niagara, a river which is used for fishing, swimming, and drinking by many of the inhabitants along its banks. Even more shocking is that the dumping continues with the full knowledge of State and Federal Agencies. While Walter Hang, staff scientist for the New York Public Interest Research Group, Inc. (NYPIRG) was being interviewed by Mike Wallace, the question of why vast quantities of known carcinogens; Dioxin, Vinyl Chloride, Benzene, PCB's ect. are dumped knowingly into a river which flows through the heart of many communities was raised. The

response by an official of the newly appointed EPA was it would be inconvenient to stop it.

The 'deadline' is not just approaching for me, it may very well be approaching for us all.

Two years ago students here at Stony Brook voted in a referendum to be part of NYPIRG for a two year period. NYPIRG is a statewide student directed organization which links the resources and theory of the University to an active role in solving the many social problems which exist in the surrounding community. NYPIRG has grown in a short time to become the Nation's largest consumer organization. Once again students are asked to support NYPIRG. This year we are asking for \$2.10 per student per semester up by 60¢ from the previous \$1.50 per student per semester we received for the past two years.

The importance of your voting in today's election can not be over emphasized enough. The emergence of NYPIRG on the national scene via **60 minutes**, launches a student directed organization against the corporate giants whose insatiable appetite for profits wreak havoc on the health and safety of communities and individuals, of present and future generations.

NYPIRG is not the only way to offset the growing of corporate crime but is surely one way. NYPIRG is a

vehicle for social change which any student or for that matter any one can use to challenge companies such as Hooker, who, like many others, are attempting to transpose our future into immediate gratification for the few at the expense of the many. With the advent of Ronald Reagan comes the gutting of the Environmental Protection Agency, the Consumer Product Safety Board, the Clean Air Act, the Freedom of Information Act and any other agency or laws designed to curb corporate crime. We need a strong NYPIRG and this can only be accomplished with your support.

Your support is not just receiving the \$2.10. It's knowing you took the time to make it to your local ballot box and let all those students and staff know that your behind us in your own way. Reach out towards your friends and ask them if they have voted today. Go together. If your tied up with classwork or previously committed to another activity but always wanted to get involved, now's the time. Commuter students can vote in the Library, Union, or north and South P lots while resident students can vote in their dorms or cafeterias. Vote Yes! on the NYPIRG referendum.

(The writer is Project Coordinator of NYPIRG at Stony Brook)

El Salvador's Disgraceful



A student lies dead on the grounds at San Salvador University

by Barry Ragin

Today, October 15 marks the second anniversary of the coup that toppled Gen. Humberto Romero's presidency in El Salvador and installed the U.S. backed "reform-minded" junta in power. The intervening two years have seen a tremendous change, an almost unprecedented sharpening of the Salvadoran conflict; and an equally striking change in United States policy towards the tiny war-ravaged nation. The fate of the Salvadoran people is inextricably bound with that of the people of this country, in ways that are not obvious and need to be understood.

In January, 1932, a popular uprising of the Salvadoran people against economic exploitation and electoral fraud was drowned in blood. (See Tom Anderson's book *La Matanza*, University of Nebraska Press, 1972). Over 30,000 were massacred as the army swept through the countryside in the aftermath of the failed revolution. For 40 years, through the birth of two generations of Salvadoran people, the memory of this massacre was enough to prevent Salvadorans from agitating for social justice. In 1968, in Medellin Colombia, the second Conference of Latin American Bishops announced and affirmed the practice of "liberation theology;" it would now be Church doctrine that it was a God-given right of the Latin American people to be free from the exploitation that had left them reeling under illiteracy rates as high as 85%, infant mortality rates of 30-50%, and a per capita income of \$50 a year.

In El Salvador, Church sanction inspired progressive forces to enter the electoral process: in 1972 the Christian Democratic and Social Democratic parties ran a joint slate in the Presidential race, the Organization of National Unity (UNO). Its candidates were Jose Napoleon Duarte, three-term Christian Democratic mayor of San Salvador, for President, and Guillermo Ungo, Social Democratic administrator at the Catholic University in San Salvador. By the account of all international observers they were victorious. On election night, all ballots were impounded by the army; the next day Col. Arturo Molina, the army's official candidate was declared the new president.

It was this case of blatant electoral fraud that led some organizations to

reject the peaceful search for change. Reasoning that military force had seized power from those who legitimately held it, the People's Liberation Forces-Farabundo Marti (FPL-FM; named after the leader of the 1932 uprising) came into being. Throughout the early seventies other political-military organizations (the National Resistance, the Unified Peoples Action Front, and the People's Revolutionary Bloc are a few others) came into existence, each

with its own style, and often its own territory, of organizing. (For a more extensive analysis of the history and genealogy of these groups see NACLA's Report on the Americas, Mar.-April, and July-Aug., 1980). By 1977, when a second electoral fraud in five years was perpetrated, the Salvadoran government faced a population that was arming itself in preparation for war.

Gen. Carlos Humberto Romero, who was named the winner of the 1977 elec-

tion, was a particularly vicious despot in the eyes of many. Death squads like Orden privately financed but composed of soldiers and officers, wandered freely through the country, killing "communists" and "trouble-makers." The entire Salvadoran Jesuit community was placed under threat of death by the White Hand, one of these death squads. When Father Rutilio Grande, a Jesuit who had organized a food buying cooperative in his village, was machine-

The Revolutionary's Organization Unified Revolutionary Directorate

1. FPL (Popular Forces of Liberation-Farabundo Marti) Military arm: FAPL (Armed Forces of Popular Liberation) Formed 1970 2. RN (National Resistance) Military arm: FARN (Armed Forces of National Resistance) Formed 1975 3. PRS (The Party of the Salvadorean Revolution) Military arm: ERP (Revolutionary Army of the People) Formed 1971 4. PCS (Communist Party of El Salvador) Formed 1930

Democratic Revolutionary Front (FDR)

1. BPR (People's Revolutionary Bloc) Formed 1975 FTC (Federation of Rural Workers) FECCAS (Christian Federation of Salvadorean Farmworkers) UTC (Farmworkers' Union) MERS (High School Students' Revolutionary Movement) FUR-30 (United Revolutionary Front of July 30) UR-19 (Revolutionary University Students of July 19) CCS (Jose Guillermo Rivas Coordinating Committee of Unions) MCP (Popular Culture Movement) ANDES (National Association of Salvadorean Educators of June 2) 2. FAPU (Unified Popular Action Front) Formed 1974 MRC (Revolutionary Campesino Movement) FUERSA (United Front of Revolutionary Students, Salvador Allende) ARDES (Revolutionary Association of High School Students) VP (Proletariat Vanguard) OMR (Organization of Revolutionary Teaching) 3. LP-28 (People's Leagues - 28th of February) Formed 1977 LPC (People's Campesino Leagues, Heroes of October 29) LPS (People's Leagues of High Schools, Edwin Arnaldo Contreras) LPO (People's Leagues of Workers, Marco Antonio Solis) LPU (People's Leagues of University Students, Mario Nelson Alfaro) ASUTRAMES (Association of Market Workers of El Salvador, Maristela Serrano) CB-LP-28 (Barrio Committee, Victor Orlando Quintanilla) 4. UDN (Nationalist Democratic Union) Formed 1969 AES (Association of High School Students) FAU (University Action Front) ATACES (Association of Farmworkers) CUT (Workers' Central) 5. MLP (Movement for Popular Liberation) Formed 1979 BTC (Brigade of Farmworkers) CBO (Workers' Bases Committee) BRES (Revolutionary Brigade of High School Students) LL (Leagues for Liberation)

Democratic Front

1. MNR (National Revolutionary Movement) 2. MPSC (Popular Social Christian Movement) 3. UES (National University of El Salvador) 4. AGEUS (Association of University Students) 5. MIPTES (Independent Movement of Professionals and Technicians) 6. AEAS (Association of Bus Companies of El Salvador) 7. FENASTRAS (Federation of Salvadorean Workers) 8. FESTIAVTSCES (Federation of Food, Clothing and Textile Workers) 9. FSR (Revolutionary Federation of Unions) 10. FUSS (United Federation of Unions of El Salvador) 11. STISS (Union of Social Security Workers) 12. STIUSA (Union of Workers of United Industries) Observers: 1. FENAPES (National Federation of Small Business) 2. UCA (Catholic University "Jose Simeon Canas")

Second Anniversary

gunned to death, Arch-Bishop Oscar Romero, (no relation to the General) publicly condemned the government's involvement in his murder. Progressive organizations that promoted non-violent methods of struggle (strikes, sit-ins, peaceful demonstrations) were finding more and more success amongst El Salvador's teachers, workers and trade unionists and peasants, and meeting with more and more repression from the Government. In July of 1979, when the Sandinista Front liberated Managua, Nicaragua from the Somoza dynasty, it was clear that unless something drastic was done, El Salvador and Gen. Romero would share Nicaragua's fate. On October 15, 1979, a group of progressive young military officers, acting with United States backing, ousted Gen. Romero and installed a civilian-military junta, "dedicated to reform." Most governmental Ministries, with the exception of Defense, were placed under the control of progressive civilians. Salvador Samayoa, a Christian Democrat, became Education Minister; Enrique Alvarez, an independent plantation owner who had resigned the same position eight years earlier, was named Agriculture Minister. The Agriculture Department was given responsibility for planning and carrying out an agrarian reform program that would address the issue of 8% of the population owning 90% of the arable land, with 50% of the population landless. The civilian junta members included Guillermo Ungo and Hector Dada, a progressive Christian Democrat. Colonel Adolfo Majano, a

Salvadoran Army and National Guard opening fire on the demonstration. Over 30 people were killed, hundreds wounded. In February 1980, Arch-Bishop Romero sent an urgent plea to U.S. President Jimmy Carter, requesting that military aid no longer be sent to El Salvador's junta. The Arch-Bishop states in an interview that when peaceful means of change are thwarted, the Church speaks of the right of armed insurrection. On March 23, in a nationally broadcast sermon, Romero tells the Salvadoran army that it is not bound to obey immoral orders. "Soldiers, I beg you, I pray you, I beseech you, I order you in the Name of God, stop the repression." On March 24, while saying Mass for a murdered friend, Monsignor Oscar Arnulfo Romero, Arch-Bishop Romero of San Salvador was assassinated by "unknown gunmen." His assailants were never found, and a judge investigating the case is forced to flee to Costa Rica.

On June 24 and 25 a general strike called by the FDR closed 90% of El Salvador's businesses. The Salvadoran army responded on June 26 by occupying the National University, killing over 50 students. Footage of this can be seen in Diego La Texera's film *The People Will Win*. In August of 1980, workers in El Salvador's 5 electric power plants occupied those plants in the name of the people. The government responded by militarizing the plants, drafting the workers and sending them to various parts of the country. On Thanksgiving Day, the six leaders of the Democratic

Insurgency in El Salvador," purporting to show how the Salvadoran struggle was the result of Soviet, Cuban and Nicaraguan intervention. James Petras, in *The Nation* and Alexander Cockburn in *The Village Voice* were among the first, but by the end of June, the *Wall Street Journal*, *The Washington Post*, *New York Times* and *Christian Science Monitor* had all published articles discrediting the report as undocumented guesswork and outright fabrication.

By the end of this summer, it was clear that the military situation in El Salvador was a standoff. Although the guerillas were able to avoid crushing defeats (*The New York Times* and *Newsday* both related several incidents this summer where Salvadoran Army units had surrounded guerrilla bands only to have them vanish into the countryside like fog) and inflict minor damage to the government forces (one week in August *The Times* reported that all

past two years, almost all of them by the army or the death squads. The United Nations High Commission on Refugees estimates that 500,000 Salvadorans, 10% of the population, have been left homeless by the conflict. Various estimates place the decline of the Salvadoran GNP at between 10 and 30% in 1981 alone.

United States policy in El Salvador, and the rest of Central America, is clear: the troubles are caused by Communist expansionism and the insatiable hunger on the part of Moscow and Havana for global domination. This can only be resisted by massive U.S. military aid to governments which may be a little repressive and "authoritarian" but which are nevertheless friendly to U.S. interests. (This aid will amount to over \$60 million to El Salvador in 1981. Combined with economic aid to the junta the 1981 total will be almost half a billion dollars, or the equivalent of El Salvador's entire GNP for the years 1970-75).

"...Soldiers and officers wandered freely...killing 'communists' and 'trouble makers.'"

leader of the progressive officers, represented the military, as did Col. Jose Garcia, a career officer with ties to U.S. corporations operating in El Salvador. Bob Armstrong reports in the North American Congress in Latin America (NACLA) that Col. Garcia's presence on the Junta was a precondition for U.S. recognition of the new government. Enrique Alvarez, in a later interview with freelance journalist Gene Palumbo, said it was his feeling that the government was doomed to failure, unless it had "popular support and popular participation." The junta had neither.

On Jan. 3rd, 1980, ten weeks after it had come into existence, the junta collapsed. Salvador Samayoa, the Education Minister, concluded a televised news conference by picking up a submachine gun and red bandana and joining the FPL.

Enrique Alvarez, Guillermo Ungo and Hector Dada, with other political, union and popular leaders formed the Democratic Revolutionary Front, a broad-based opposition coalition that, according to Murat Williams, former ambassador to

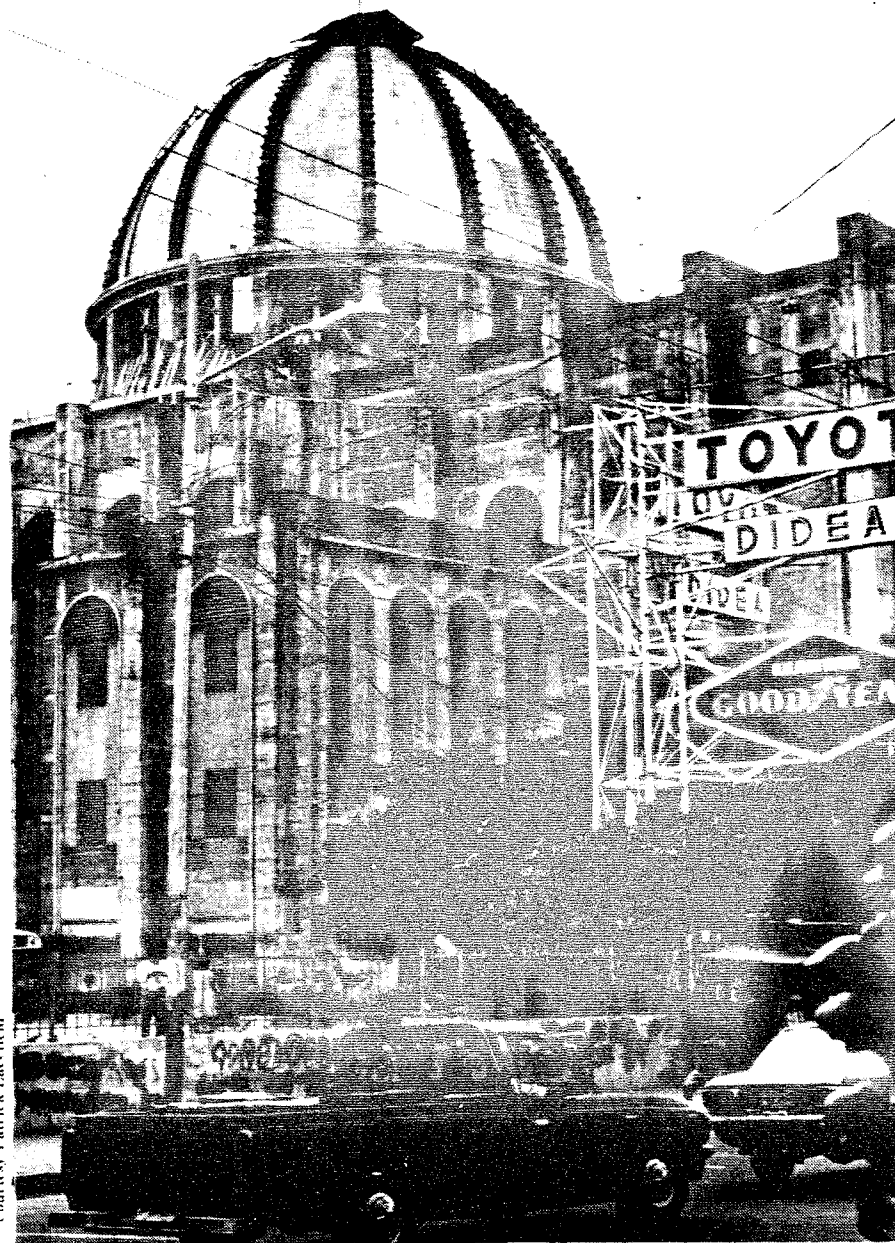
El Salvador, has the support of 85% of the Salvadoran people. Alvarez served as the Front's President until his assassination by government security forces in November 1980.

On Jan. 22, 1980, the 48th anniversary of the 1932 uprising, El Salvador's opposition united for the first time in a truly remarkable demonstration: nearly a quarter of a million people filled the streets of San Salvador for a peaceful march past the Presidential Palace. The World Council of Churches film "Revolution o Muerte" vividly captures the

Revolutionary Front were kidnapped from a press conference at the Jesuit high school two blocks from the U.S. embassy, by uniformed and plainclothes soldiers. They were found tortured and murdered the next day. Barely a week later, four American women missionaries were kidnapped, raped and tortured. Evidence in the possession of the U.S. State Department, including taped radio conversations suggests high ranking Salvadoran government involvement in this crime.

The December rape-murders left a bad taste in the mouth of most Americans. Lame duck president Carter announced a suspension on lethal military aid to El Salvador's junta. The suspension was lifted two weeks later when the junta, reorganized with Jose Duarte as its president, declared that it had no evidence of official involvement in the case. The military wing of the Salvadoran opposition, the Farabundo Mart Front for National Liberation (FMLN) announced plans for a January offensive, the first military operation undertaken by the newly united organizations. In announcing their intention to pose incoming U.S. President Reagan with "an irreversible situation," some guerrilla leaders used the term "final offensive" to describe the plan. The junta and its allies are quick to point out that they beat back "the leftist's final offensive." But Arnaldo Ramos, an FDR spokesperson in New York says, "We never called for a final offensive...Of course, we would have loved to have gone all the way (in January)...but we knew we did not have the military infrastructure or material."

In February 1981, the Reagan-Haig State Department issued "Communist



Downtown San Salvador

ten Huey Cobra helicopters that had been loaned to the junta were out of commission, as well as acknowledging that as much as 95% of the country had been without electricity for a week and that Col. Garcia and U.S. Ambassador Dean Hinton had been embarrassed by a power outage in the middle of a press conference) they have as yet been unable to occupy and hold any major population centers. The junta has moved away from any pretense of reforms, as the 100-300 mutilated bodies found throughout the country each week testify. Socorro Juridico, the Catholic Legal Aid Society, estimates that almost 30,000 Salvadorans have been murdered this way in the

Other writers and journalists have pointed out the analogies to American involvement in Vietnam. The recent Senate vote not to send aid to El Salvador unless President Reagan certifies to Congress that the junta is improving its human rights record may have an impact on U.S. policy. So may the recent French-Mexican recognition of the FDR-FMLN as a representative political body. But then again, it may not. What remains certain are the corpses which litter the streets and rural roads of El Salvador, their thumbs tied together, limbs hacked off and genitals stuffed in their mouths.

Tosh Tears Up Stony Brook



By David Gresalfi

Hand bills in the Student Union gave warning. PETER TOSH: WANTED DREAD AND ALIVE IN THE STONY BROOK GYM, OCTOBER 4.

Toughest of the tough, hardest of the hard, the stepping razor himself, Peter Tosh took the stage in a flash of blue sweatsuit and round, black shades. Karate chopping into the opening notes of 'Pick Myself Up,' Tosh immediately launched a musical shock attack on his wimpering audience.

There was question to whether the loss of his two main musicians would reduce his performance. Bassist Robbie Shakespeare and drummer Sly Dunbar, who are Tosh's usual players, decided to tour with Black Uhuru this year. But their highly proficient replacements made it easy to forget the loss. Lord Emperor George 'Fully' Fullwood booming away at the bass and Carlton 'Santa' Davis skillfully tapping the drums constituted a rhythm section of uncompromising intensity. These players, along with the keyboardists, the lead and rhythm guitarists and a percussionist backed Tosh loyally. Confidently strutting the stage with his dreadlocks flowing from his head, Tosh lead the band into 'African' singing: "Don't care where you come from, as long as you're a black man you're an African."

Tosh held command of every song; even ones like 'Mystic Man' which sounds weak on record and cuts from his newest release *Wanted Dread and Alive* sounded especially strong. At first, the near sellout crowd seemed a little intimidated by the stiff police troopers who were lined up near the wall. They were probably there in case Tosh played "Aparthied," his South African protest song. He didn't. But 'Legalize It,' his marijuana endorsement song saw every spliff lit in unison, and the reggae anthem 'Get Up, Stand Up', cowritten by the late Bob Marley, really had the

crowd on fire. "Stepping Razor," from the album *Equal Rights* and featured in the movie *Rockers* left on one sitting.

The Mystical Revelation of Rastafari is clearly Tosh's main inspirational force. His personality, thoughts and words revolve around his religion. Its doctrines recognise His Imperial Majesty Haile Selassie, Ras Tafari, Emperor of Ethiopia, to be the true and living god. The entire lifestyle of the Rastafarians is centered around Selassie, also called Jah, and the culture of Africa. This is where the 'dreadlocks' hairstyle, the strictly natural 'Ital' diet, and the continuous smoking of the sacred 'I-cense' herb come from.

A true Rasta reads a chapter a day from the Bible, where their religion is adapted from. They must resist any negative thoughts conjured by Babylon, the forces of evil, who try to rob the Rastas' culture. Rastafari today is a strong, unifying force for thousands of blacks internationally. But there is something in it for everyone because it has a universal message - love. Almost every Jamaican reggae singer, writer and musician has adopted Rastafari. It stresses African cultural awareness through the vehicle of reggae music.

Tosh's early partnerships with Neville 'Bunny' Livingstone and the late great Bob 'Nesta' Marley from the early 60's to 1974 produced an incredible amount of root minded reggae music. As the Wailers, their first hit came with a song called 'Simmer Down,' a jumpy, rocksteady tune that launched them into a career that would eventually lead them to international stardom. Every Wailers' song after that automatically made number one in Jamaica, but it took the classic *Catch A Fire* to give them attention outside the yard. The following release, *Burnin'*, which contained the song 'I Shot The Sheriff' catapulted them to international acclaim. Suddenly Tosh and Wailer quit. Tosh explains: "I leave the Wailers because the conditions in which we were

forced to travel were bullshit. No food, no sleep. You can't get real food in England and the States. Physical work need physical food. So I tour no more." Now, of course, Tosh brings his own cook with him on tours, but Bunny Wailer has yet to step out of Jamaica. "When the time comes..." says Tosh.

In 1975, Tosh recorded 'Legalize It' which, was banned by Jamaican radio stations but became an underground smash. "Everytime I smoke herb" says Tosh, "my imagination is burning and I'm writing my best music. Herb is for the ills of man...it's the healing of the nations. Herb is not for violence. Insult a drinker of rum and him kill you. Insult a smoker of herb and him go home and smoke the herb and meditate on you and sharpen the blade. That's worse than being killed." As the Wailers' song 'Small Axe' goes: "If you are the big tree, we are the small axe, sharpened to cut you down."

People began to realize that Tosh's deeply authoritative voice, his very dread lyrics and his chicken scratch reggae guitar played an invaluable part in the music of the early Wailers, music that many people consider to be their best of reggae.

In 1976 Peter Tosh was signed to Colombia and released his first solo album, *Legalize It*. The cover has a shot of him sitting and smoking in a field of marijuana. The following year's record, *Equal Rights*, was the first to be backed by Word, Sound And Power, a group featuring the legendary Robbie Shakespeare on bass and Sly Dunbar on drums. These two had become the bottom line in his music until this year when they decided to tour with Black Uhuru, a hot reggae group that they produce. The Political stand *EQUAL RIGHTS* has is clearly seen in songs like 'Aparthied,' 'Get Up, Stand Up' and 'Equal Rights' which warns, "I don't want no peace, I

want equal rights and justice." This record seems to be Tosh's definitive statement.

In 1978, Tosh's distinctive brand of reggae music was opened up to a new audience when he signed with Rolling Stones Records who released his third solo effort *Bush Doctor*. Keith Richards plays guitar on two songs and Mick Jagger and Peter Tosh sing together on the song 'Don't Look Back' which they performed together on *Saturday Night Live*. That year, Tosh and his band toured with the Stones.

Mystic Man, released in 1979, was again backed by Word, Sound and Power, but it had a watery disco mix and an over-produced sound, not to mention shallow lyrics. This disappointing record made his fans wonder whether Rolling Stones Records was draining him of his cultural vibrations or was he just in a creative slump.

However, his latest record, *Wanted Dread And Alive* is a marked improvement. He has definitely refined his music and refound his roots. The songs on this record all hold together very well, and there is the density of rhythm and clarity of vocals that make his early albums so successful. Tosh explains the title: "When you deal with the kind of music and the songs and the words that I speak and what I stand for, you are wanted...they know that what I deal with is truth and rights. Because of what I speak about, I know that I am wanted and always be wanted until man is free."

Tosh has obviously helped push reggae music into the mainstream of music in this country and especially Europe, and with tours set up in Brazil and possibly Africa and Japan, he will be spreading the message of Rastafari throughout the world. In the song 'Creation,' Tosh sings: "Jah is my guide throughout this creation, so whom shall I be afraid."



'Prince' is No Prize

PRINCE OF THE CITY Directed by Sidney Lumet. Written by Jay Presson Allen and Sidney Lumet. From the book by Robert Daley.

By P.F. Sullivan

Prince of the City is the latest of the current trend of American middle class social phenomenon pictures (The Godfather, Coming Home, The China Syndrome, The Deer Hunter, Kramer vs. Kramer, Ordinary People) which make the mistake of pretending to be real. This one's about New York City, police corruption, and all it wants you to really feel is that cops are human too—victims of a system whose pressures are inescapable and degrading.

Can we really argue with that? In case we can, we get Treat Williams (was de Niro unavailable?) playing Danny Ciello, a raw conscience seduced by Feds into betraying his fellow detectives in the Special Investigation Unit, Narcotics Division. What draws Danny to the Feds has something to do with general guilt feelings about being corrupt, as D.A. Polito (James Tolkan), the prosecuting attorney points out: "You're a cop. In your heart you need to confess your guilt. It's the only way out. You know that." But more immediately, Danny defects because the feds have something on him—evidence of graft and collusion. His agony arises from the clash between these threatening outside pressures, and the value he places on the chivalric code of friendship he believes exists between cops. This code prohibits him from turning in partners or friends. Partners or friends, in this film, seem to be those persons with whom you steal during the week, drink on weekends, and whom you periodically grab around the neck in teary-eyed embrace. "No one cares about me but my partners", is Danny's plaintive refrain. When the indiscriminate federal indictment machine inevitably cuts into his circle of

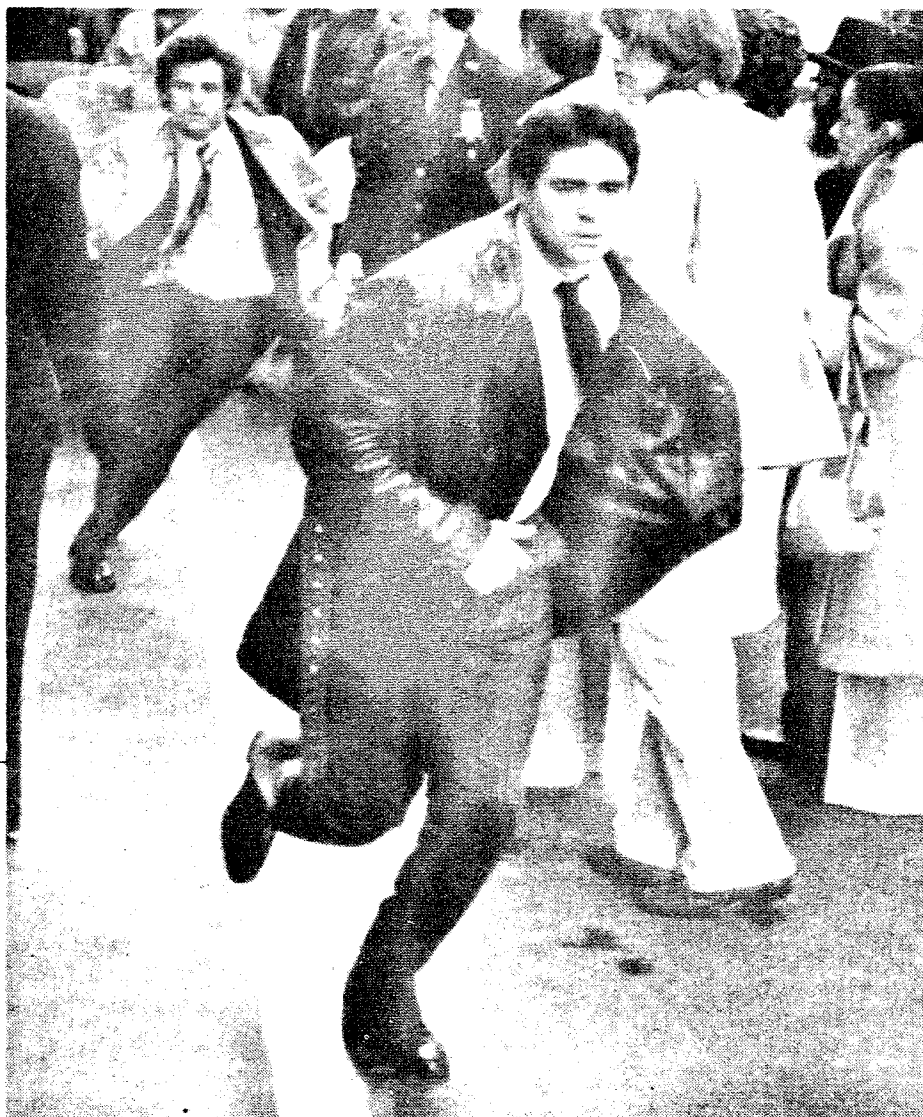


friends, it is probable that the two suicides that follow Danny's betrayals are at least partially committed in response to this breach of trust, as well as to the practical penalties—prison, loss of pension, loss of a world. Danny never argues that police aren't corrupt, but that "corrupt" is the wrong word for it, and that their "corruption" is intended for the greater good. Junkie informants are

kept high so that they keep informing in the quest for arrests of larger criminals. The cops are on the inside, and the bureaucracy on the outside, as Danny your guts when those assholes start singing "God Bless America" in The Deer Hunter, one, by implication, is hard-hearted, stuck-up, insensitive. Not so. By pretending to be real, by treating these issues in grey and sepia and occasional splashes of (how wasted color film is), and by intimidating their audiences through big name big-budget earnestness into swallowing their facile melodramas, the people who market these films are playing a very slick game. A conservative, Philistine game. What sort of gamble is it to make a picture about a Vietnam paraplegic who is articulate, resourceful, and able to make good love with his mouth? How can one lose by showing cops who love their buddies making sacrifices and suffering when their code of honor is squashed from outside? Since these films try to draw you in sentimentally, by your heartstrings, through your sense of morals (always basic and unsophisticated), the very act of critical assessment becomes rebellion.

But to dislike any of these films, or all of them, is not to be merely arch or perverse or dogmatic. True, they are all popular, they all bring tears to many eyes, and many dollars to a few pockets, they all feature excellent actors and production values, but at the same time they are all false and empty. They touch us because we happen to be alive, not because of any particular degree of quality they possess. How else, if one is not mentally deranged, or emotionally crippled, can one react to the scenes of Hoffmann's and Meryl Streep's parting at the end of Kramer vs. Kramer but with a lump in our throats? These films offer pretend to be real and demand our sympathies. Like cheap music, which can get your feet tapping and buzz around in your head for weeks without having any real substance, they take a lot out of you—they distract you—and

give nothing back. One learns nothing from The Deer Hunter, The Godfather, or The China Syndrome, that one doesn't already know if one is alive, and one sees nothing differently after seeing them. Prince of the City is important because of the extent of the critical praise it has won. It will probably win some awards, which will say something about the people who give out the awards.



Nepotistic Review

Oscar Brand, writer, composer, and considered the "Dean of American Folk Music," has done it again. Combining his sharp eye for imposture and his dry wit, he has written and recorded *The Preppy Song*. Sung to the ever-rousing tune of Julia Ward Howe's "Battle Hymn of the Republic," *The Preppy Song* throws a satiric light on the latest "cultural" phenomenon, Preppism.

Already the disc is getting raves. FSA President Rich Bentley said, "It's a riot! Can I have copy for my sister? She need it." A favorite is the verse's tag line, "Glory, glory, I'm a preppy/And nobody loves me more than me!" The single, just released by Farr Horizons, is unavailable in stores right now. But the curious are urged to call the local radio stations and demand air-play. Neo-Preppies and Preppy-phobes can order personal copies from Farr Horizons, 962 Lexington Avenue, New York, NY 10021.

by Eric Brand

(The reviewer claims no relation to his father, Oscar Brand).

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We are an information and peer support group, open to the Long Island community. During the school year, we hold meetings Thursday evenings, in Union room 231. Our office is located in the Union basement, across from the crafts center. Office hours are 11 a.m. - 5 p.m. Stop in anytime, or call 246-7943.

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The 1981 Yearbook will be mailed to those who purchased one in **Mid-October**. Anyone who wishes to order a copy can contact SPECULA 6-3673 or Rm. 258 Union (Polity)

We need people to work on the 1982 yearbook. Anyone who wishes to help may call 6-3673 or leave a message in room 258 of Union.

The Stones Roll On with 'Tattoo You'

by Jeff Zoldan

Once upon a time there was a group of boys called the Rolling Stones. The Stones were a bad lot, causing many eyes to raise in England during the early 60's. Yet it was all right for them to misbehave because they were musicians, rock n' roll musicians at that. And since they were good musicians, they came to America to raise a few eyes here by singing controversial songs like "Mother's Little Helper" and "Under My Thumb."

After playing in America and making a lot of albums and a lot of money, the Stones became known as the world's greatest rock n' roll band and instead of of raising eyes, people everywhere started to wonder and guess with whom Mick Jagger and Keith Richards were sleeping with. "Never any mind to that," thought Mick and Keith. Not letting curiosities stand in the way of their creative drives, they continued making more albums like *Some Girls* and *Emotional Rescue*, while making more money. But since they had been making albums for such a long time, people soon started to wonder if the boys were getting too old to make albums as good as their albums of the past. After all, fans thought, *Some Girls* was just allright and *Emotional Rescue* was pretty poor. Besides, everyone then knew who Mick was sleeping with because he had a steady girlfriend. So the Rolling Stones got together and traveled to Nassau and France to make a new album. They called it *Tattoo You* and after it was heard, everyone knew the Stones weren't too old to still make good music. And everyone lived happily ever after.

Wishful thinking, perhaps, everyone living happily ever after. If you've ever heard Jagger talk about the Stones you would think this fairy tale could be truth-
dom spoken. Yeah, the Stones are one of the world's greatest bands but I'll get back to that later. In the meantime, *Tattoo You* and The Stones' road tour are two of the hottest things around since Prince Charles married Lady Di. It is the Stones' most exacting album since *Beggars Banquet* (Exile On Main Street had too much throwaway material and *Some Girls* found the Stones in a restricted frame of mind). Its greatness lies not in any innovative aspect but rather in the Stones' greatest strength: pure, unadulterated, unabashed R&B, and fresh, snappy, jumpy rhythms that make you quickly forget you've heard them all before. And much to its credit, it has managed to shed the scepter of old age and idleness that have shrouded the Stones over the past several years. Not everyone was convinced that the Stones could roll with the punches into the 80's, even after the release of *Some Girls*. It took the test of time to convince some that "Miss You" (despite its 4/4 disco beat) and "Shattered" (among the LP's other cuts) were going to become Stones classics.

Failing where *Some Girls* successfully left off,

Emotional Rescue dropped like a megaton bomb. Loaded with trite, rehashed Chuck Berry rockers with standard 1-4-5 progressions, *Emotional Rescue* is their emptiest effort. "She's So Cold," the LP's hottest cut, is at its best only when you're bopping around the dance floor. So, *Tattoo You* comes to us as a most delightful and complete package. It is a grand score after a wayward shot and the Stones really roll, even on the LP's barest material. Finally, they have taken advantage of their vast experience in the studio with Bob Clearmountain engineering a clear, fuzzless sound that, unfortunately, has not been a staple of past works by the Stones.

A strong rhythm guitar dominates the LP, lending an extra punch. Richards opens with sharp, strong minor chords on "Start Me Up" which reach deep down into unprotected territory. He slides along so cool and nonchalant, hitting us with his unique sense of rhythm on "Slave."

The Glimmer Twins give *Tattoo* dimension by breaking it into fast and slow paced sides. Side one will have every latent Astaire or Nureyev hopping along with Wyman and Watts' perfectly incessant beats. "Hang Fire" and "Neighbors" are two lightweight party songs, carried along with familiar riffs and a simple beat. The rest of the side keeps up the same tempo of hard core R&B and also contains two of the three LP's Sonny Rollins sax solos. The combination of Rollins' sax, Billy Preston's piano and Richards' guitar makes "Slave" a mammoth powerhouse with one of the Stones' best and most complex arrangements in recent memory.

Side two is engrossed with multiple vocal and instrumental filters creating "Heaven," a hazy and dreamy serenade that contains Richards' most poignant solo

since *Sticky Fingers*. "Worried About You" tries to come across with the intensity of "Wild Horses," though it's still hard to conjure up feelings for the latter. The remainder of the side relies on the same format of "Heaven" and "Worried About You" slow ballads, punctuated by both slick guitar work and vocals. The album never becomes disappointing, especially with Rollins' final sax break on "Waiting On A Friend."

But whereas the Stones have shown that they are once again capable of producing a first rate, every-mood rock album, what else have they accomplished? It shouldn't come as any surprise that after 20 years together they can still make good or even great music, especially since *Tattoo*...is little in a departure from past style. Philosophically speaking, *Tattoo*...offers no food for thought. If "Start Me Up," "Slave," and "Little T&A" are to be taken as serious social statements, let it be a lesson to all that too much of anything (in the Stones' case, too much of a rich man's life) can be mentally and/or philosophically debilitating.

As far as being labeled as the world's greatest rock band, the Rolling Stones certainly are one of the greatest bands around. They boast an impressive catalogue of songs that have become classics, their talents as

and lovers belong to a brood of witches.

The Stones know better than anyone else the power they wield as superstars. They don't stage impressive press conferences or play on flat-bed trucks that roll down Fifth Avenue to announce road tours because they're just any other band. No, they're admired throughout the world and that's why they sell out 80,000 seats for one show in a matter of hours. So, what it comes down to is the Stones, namely Jagger, have failed to live up to any standards that one can and should expect or hope from a most admired and sought after artist/celebrity.

Even the songs they pen lack credibility. It's hard for one to imagine that Jagger, because of his hedonistic and narcissistic lifestyle, could ever feel the emotions of "Wild Horses." It's certainly a lot easier to swallow the emotions of "Bitch," "Stupid Girl," and "Little T&A" because their songs have always dealt with the degradation of women a playthings, something Jagger is obviously quite familiar with.

Rock is more than an outlet for hyperactive people. In their entire career, to this writer's knowledge, the Stones have performed only two benefit concerts. One was in compensation to the authorities in Toronto after



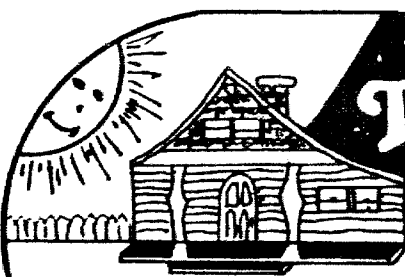
musicians are exceptional and, above all, they play great music. So why shouldn't they be thought as the world's greatest rock band? Because aside from adding a lot of spice to many dances and parties over the past 20 years, the Stones, despite their immense popularity and influence in the world, have contributed virtually nothing new or innovative to the world in respects to any grand musical concept and have not taken advantage of their lofty positions to make any mark on the world with social insight.

"What the hell is he talking about," you may be asking yourself. Listen up: Since its inception in the mid 50's, rock n' roll has been proven to be more than a musical medium that allows for dancing and just having a grand old time. It has become a social power whose influence ranges worldwide. The social revolutions and anti-war demonstrations of the 60's were propelled by the force of rock music. Musicians like John Lennon and Bob Dylan understood this and how their own music and personas affected the public. They (and many others since) used their influence to guide the populace (Lennon's Give Peace A Chance movement) and stage benefits to raise money for the worthy causes (Dylan's Bangladesh, No Nukes et al). The Stones, over the years have been totally negligent in this area. Their crusades that made the news dealt not with their angers, frustrations, hopes or ideas for making this world a better place. Instead, hear who Jagger's new girlfriend is or how Richards' friends

Richards got busted there on heroin charges. The other was in 1978 for the earthquake victims in Nicaragua but even that can be taken as specious in wholesome intent since Jagger's ex-wife, Bianca, in Nicaragua.

Now this entire piece could easily be invalidated if you subscribe to the premise that rock is purely fun and the only moral obligations an artist has is to himself. In that case, Jagger is absolved and I'm just bitching. But the Stones themselves do not wholly subscribe to this premise as is evident with the introspective look they take in their own production of *Gimme Shelter*, the film that examined the tragic events of Altamont.

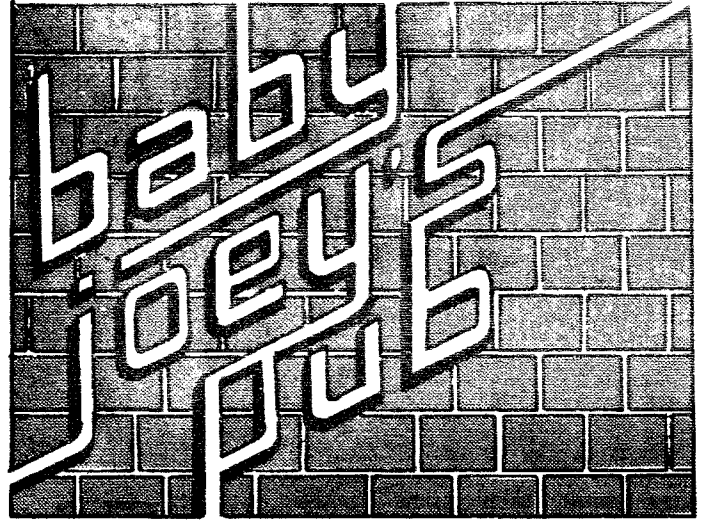
The Stones have come a long way from England of the early 60's (they're certainly not writing songs about the present climate there). They've made many people happy with their music and they've alienated others. It's impossible to label them (or any others) as the world's greatest rock n' roll band because there is no exact medium on which to judge such a claim. Certainly they can't be compared with the Beatles who grew with every album after *Rubber Soul*. The Stones have known only several musical approaches, and after 20 years, that's a pitiful track record. More than likely, if Jagger were to realize that you can't be a playboy your whole fucking life, there would be a correlative effect on the music he and the Stones play. In the meantime, we have *Tattoo You*. Things could be a lot worse.



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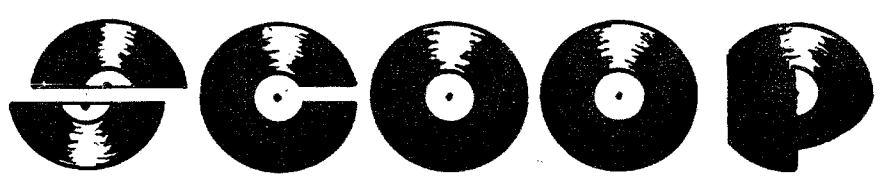
★ kegs for parties—6-5152
bagel breakfast-6-DOPE



Basement of **Toscanini**

bagels-munchies beverages-pinball-video

Hours Sat. 10-2 AM, Sun. 8-1 AM
M-F 5 PM to 1 AM



**New location in Union Basement
Across from Rainy Night House
(next to game area)
Hrs. 11-5, Mon. - Fri.**

Stevie Nicks: Belladonna...\$5.99
Billy Joel - Songs in the Attic only \$5.99
Devo - New Traditionalists only \$5.99
Grateful Dead-Dead Set only \$9.49...
Pretenders II...\$5.99

& more unadvertised in store specials!