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Montana Kaimin, January 17, 1975

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New Warm Springs dorm likely

By Peter Johnson

Montana Kaimin Legislative Bureau

A bill which would provide \$270,000 in supplemental funding for construction of a dormitory at Warm Springs State Hospital won tentative approval in the Senate by a vote of 42-5.

HB 40, which was approved by the House on Monday, probably will receive final consideration in the Senate today. Besides the supplemental funding for the Warm Springs dormitory, HB 40 provides \$150,000 in supplemental funding for two state office buildings.

If the bill is not approved by Monday, bids for the construction will have to be re-advertised. Sen. Larry Fasbender, D-Fort Shaw, said.

Fasbender said the 1974 legislature authorized a \$743,000 appropriation for the dormitory. But when plans for the building were being drawn up after the session, a study showed "a conventional facility would not meet the needs of the hospital," he said.

The study showed the hospital

needed a dormitory oriented more toward nursing care than had originally been envisioned. It also showed that a 60-bed dormitory would be more efficient than a 40-bed hospital.

When bids for the construction were taken in November, 1974, they exceeded the appropriation by \$270,000, Fasbender said.

Sen. Tom Towe, D-Billings, opposed the supplemental funding for Warm Springs, arguing that the state institutions need more employees and programs, not more buildings.

"We do not need more bricks and mortar at Boulder and Warm Springs; we need more people and programs," he said.

Towe said no decisions have been reached on proposals to provide decentralized community care for mentally retarded and mentally ill patients. "We don't even know how many patients we'll have left in the institutions," he said.

Towe offered an amendment striking

the dormitory supplement from the bill.

"No contracts have been let yet," he said. "We can stop it now."

Sen. Larry Aber, R-Columbus, said he supported Towe's amendment because the institutional employees he had talked to listed additional buildings as the third priority for the institutions behind more employees with better pay and more equipment.

Sen. Pat Regan, D-Billings, said she opposed the amendment because last year's legislature had already authorized spending \$743,000 for the dormitory.

"The authorization is there and the building will be built regardless of whether the supplement is approved," she said. "If they don't get it they will just have to cut corners. It's a question of whether we are going to allow them to do an adequate job."

Towe's amendment was defeated 34-13.



RECENT SNOWFALL LEAVES REFLECTING POOLS AS A SLOW WARMING TREND MOVES INTO WESTERN MONTANA. Scattered snow showers are expected today, with a high of 35 and a low tonight of 25. (Montana Kaimin photo by Ed LaCasse)

Prostitution might be legal if bill rejected, senator says

By Peter Johnson

Montana Kaimin Legislative Bureau

Sen. Pat Regan, D-Billings, told a Senate committee yesterday that if the legislature fails to pass a bill making it illegal to solicit a prostitute, "the net effect would be to legalize prostitution."

Speaking to the Senate Judiciary Committee, Regan said several states which have laws prohibiting discrimination because of sex have been forced by court rulings to either make soliciting illegal or legalize prostitution.

Twelve states now have laws making soliciting prostitutes illegal she said, adding, "The movement is in this direction."

The bill is one of 13 proposed by an interim subcommittee which last summer studied Montana's laws to find those which conflicted with the section of Montana's new Constitution prohibiting discrimination on account of sex.

Rosemary Zion, subcommittee counsel, said the present prostitution law represents de facto discrimination against women by punishing only the prostitute, since most prostitutes are women.

Betsy Scanlin of the University of Montana Women's Law Caucus said that prostitution is a dual crime.

"Without two people to the offense, you do not have an offense," she said.

Another University law student, John Hollow, agreed, saying "A law which classifies must do so reasonably and not arbitrarily. If the purpose of the statute is to control prostitution, why is just the prostitute penalized?"

Sen. Mike Greely, D-Great Falls, said the prosecution would "never be able to get a witness" against the patron of a prostitute. He said patrons are now the principle witnesses against prostitutes in court cases.

"Are you attempting to legalize prostitution in this way?" he asked the bill's supporters.

The committee also discussed two other bills recommended by the subcommittee:

- SB 3, which would repeal the statute pertaining to the apprenticing of minors.

- SB 5, which would revise Montana's marriage and divorce laws through adoption of the Uniform Marriage and Divorce Act.

Under the bill, a divorce could be granted solely on a finding of "irretrievable breakdown of a marriage." Neither fault nor sexual distinction would be used for determining alimony or property division.

Students who wish to graduate at the end of Spring Quarter (June 1975) must complete application with the Office of Admissions and Records by Jan. 20.

UNIVERSITY OF MONTANA

STUDENT NEWSPAPER

montana Kaimin

Friday, Jan. 17, 1975

• Missoula, Mont. •

Vol. 77, No. 56

Pub Board head named New mine speculated

Kay Hardin, sophomore in journalism, was appointed chairperson of Publications Board at Central Board's Wednesday night meeting.

Hardin will take the place of Jeannie Young, junior in journalism, who resigned as chairperson last week.

In other business, CB allocated \$1,550 for the publication of *Cut-Bank 4*, a literary magazine published by University of Montana students.

The Montana chapter of the National Organization for the Reform of Marijuana Laws (NORML) was given \$750 to bring Dr. Lester Grinspoon to Montana to speak on the issue of marijuana laws. Grinspoon, an associate clinical professor of psychiatry at the Harvard Medical School and advisory board member

of NORML, is expected to speak in Missoula and appear before the state legislature in February.

CB allocated \$344 to the UM Women's Resource Center to help send two persons to a three-day conference on rape at the University of Alabama Jan. 20.

A budget request was made by the Montana Repertory Theater for \$1,000 to rent a bus for the group's spring tour. The group received \$200.

Steve Gaub, senior in history and speech communications, was appointed by ASUM Vice President Lynne Huffman to a vacant CB seat.

Montana student lobbyist Bruce Nelson reported on the work the lobby is doing in Helena and stressed the need for UM student input.

An open-pit mine similar to the one in Butte, but larger, may be started in the Beartooth mountains, near the Montana-Wyoming border, a prominent environmentalist said at this month's Sierra Club meeting.

Ed Dobson, the Northern Great Plains representative of Friends of the Earth, was guest speaker at the Sierra Club program-meeting Wednesday night.

About 100 people gathered in the meeting room of the Missoula City-County Library to hear Dobson discuss mining explorations being conducted in the upper Stillwater River area and the Boulder River drainages of the Beartooths.

Dobson said the Johns Manville mining company has drilled a 3,000-foot deep exploration tunnel in the Beartooths. He said he knows the company is searching for platinum, but that this is impossible to verify because the company's records are confidential.

Hundreds more acres have been purchased as potential tailings ponds, which are useless lakes of mining waste water, Dobson said.

After his short speech Dobson presented a 1970 movie, "A Legal Crime," which argued the case for reform of an 1872 Montana territorial hard rock mining law, still in force.

Under the law, mining companies were permitted to stake a claim and use as much timber and water as they needed. The movie showed the environmental results of mining companies' operations under the law.

After the film, Dobson said that although the law has been improved, he did not know how effective it would be in preventing a disaster in the Beartooths.

Several proponents of additional mining said at the meeting that strict environmental controls on mining already exist to prevent mistakes made in the past.

Crowd waits in food-stamp line

By Ginny Getz

Montana Kaimin Reporter

First in a series of three

6:45 a.m. Twelve persons stand outside the front door of the Missoula County Courthouse Annex. Several others wait in their cars. It is still dark. A light snow is falling.

6:55 a.m. A courthouse employe opens the door and the people standing outside go in. Those waiting in their cars get out and follow the crowd.

news analysis

7:05 a.m. On the third floor of the courthouse annex, the sign on the wall says, "Food stamp applicants please take a number from the hook and wait in line in numerical order."

The number 24 is up now. Numbers one through 23 sit on three wooden benches facing the hook of numbers and the door to Room 304, the food stamp office.

The crowd this particular morning is quite young. Some of the people are

obviously students. They have textbooks open on their laps while they talk to the person next to them, watch the people around them or stare at the dull-colored walls and floors.

A toddler babbles away in a language only its young mother pretends to understand.

A few middle-aged and elderly people are scattered along the benches. They smoke cigarettes or go through the statements and cancelled checks they brought with them for verification of their financial situation.

At 7:15 a.m., a food stamp office employe enters the scene. She goes quickly and quietly into the office and soon the purr of an electric typewriter can be heard by those waiting in the hall.

At 7:40 a.m. the number on the hook is 43. The waiting continues.

This will probably be a relatively slow day at the food stamp office. It is in the middle of the month and is in strong contrast to the first of the

month when people get their paychecks and have money to pay for their food stamps. Then, the more ambitious applicants start lining up outside the office at 6 a.m. Those arriving much later may not get a number. On these days, the proportion of elderly and middle-age people increases.

At 8 a.m. the receptionist opens the door to Room 304 and begins to call out numbers.

Each person, in turn, comes up to the receptionist's desk, makes an appointment for an interview that day with one of the office's technicians and then, depending on the time of the appointment, either sits down to wait longer or goes home and comes back later in the day.

Once an appointment for an interview is made, the applicant usually keeps it. To fail to do so would mean another two hour early morning wait some other day this month.

When an applicant's number is called for an interview, the applicant meets

HIRE THE STUDENT

Some 70 people are hired each quarter to work during registration for various University offices. Director of Admissions and Records Phil Bain hired about 40 students and 10 or 12 non-students to do the work. The business office hired four or five students and about 25 non-students to work the three days.

It's difficult for many students to find jobs, even part-time work. Loans, scholarships and work-study funds are scarce.

We urge the rest of the University to follow the fine example of the office of admissions and records next quarter. Some students will always be willing to skip classes for a day or two in order to work. If some of the jobs require special knowledge, students in some of the higher-division classes may be able to do them. It would help students tremendously.

Carey Matovich Yunker

BE HONEST

How much honesty is enough?

As it is, many of us are less than completely honest with others. We say not what we think, often, but what we think others want to hear.

Part of the problem is that we sometimes don't know how we feel about something. When this happens we might, rather than admit that we don't have the perception to have an opinion, give an opinion anyway. What the opinion will be will then depend on whether we want to be conformists or nonconformists or whether we want to be "nice" or "mean" to someone who might be affected by what we say.

Are white lies maladaptive behavior? Should people lie to each other in order to help them get along with each other?

A newspaper questionnaire a few years ago on *How Mature Are You?* had an item that read something like this: You and a group of friends have just finished dinner together and one friend suggests that you all go out to a movie. It turns out that everybody has not seen and wants to see a film that you have already seen. You should: a) not go. b) tell your friends that you've already seen the film but go anyway. c) go and not mention that you've already gone. d) suggest your friends not go.

The answer was c.

In other words, the "mature" thing to do is lie to your friends and make sure that everyone has a good time. Keep them from thinking you are doing something you'd rather not, just to be a pal.

Fine. But what happens when someone else you know comes up to you at the bar where you and your friends have gathered after the movie and says, "How did you like *The Neptune Factor*? I saw you coming out as I was going in *last week*." Your friends who went with you the second time are going to look at you funny and ask each other, "Why didn't he say anything? Why did he find it necessary to lie to us by omission? He must not have liked *The Neptune Factor*, and we made him sit through it again. Now we feel terrible. Boo-hoo-hoo."

The truth is that deceiving others, and finally one's self, is maladaptive behavior. We should say what we think, and if we don't have an opinion we should admit it.

We should be perfectly honest with each other, from what we thought of *Kojak* last night to what we think of the color of our lovers' teeth.

Steven Forbis

toward concinnity

By Michael Sol

A quiet catastrophe has occurred, almost unmentioned on the American landscape. "Higher education," the great concept of civilization, is collapsing. The American University is dying.

Increasingly, it is apparent that students are being graduated with no grasp of a "universal" education that emphasizes the traditional thorough education of the sciences, philosophy, the arts and Western culture. The average university graduate now represents a partially articulate, semi-literate person whose view of the world is narrow and whose training is specialized. The University is becoming, in short, a glorified trade school.

In 1963, the mean scores of the Scholastic Aptitude tests administered by the College Entrance Examination Board were 478 in verbal and 502 in mathematical skills. By 1973, the scores had dropped to 445 and 481, respectively.

The meaning of the drop in scores is probably debatable, but it does confirm the general awareness that the great changes of the '60s, the moves toward "relevance," and "awareness"—the cant descriptions of attitudes which sought to institutionalize what had always been viewed as an individuals personal prerogative or even obligation to pursue on his or her own—have gained nothing.

Graduates are less capable of performing the intellectual tasks that they presumably came to school to learn, and there is little retrospective evidence that anyone benefited by the lowered academic standards.

Harvard's Adam Ulam has written that "the politicization and bureaucratization of the American University have grown . . . with the corresponding shrinking of the university's proper function, that of teaching and research." Politicization ruined Chinese universities a few years back, and it has affected the University of Montana.

This writer suffered through an ecology class once in which three lectures were devoted to the evils of Christianity because it causes pollution. Such things seem to occur frequently: outright opinion and demonstrably moot argument is presented in classes where facts once were. We can't form our own opinion about the facts, but are presented ready-made opinions to choose among.

Another educator charges that it is our concept of universities that has caused the decline. "Now the university is conceived, both by the public and by a seeming majority of educationists, as a place for everybody, as an institution illustrating democracy in action, as a place where miracles can be wrought that will convert the hitherto inert and unintellectual elements of society into useful elements, the emphasis being placed upon their utility to society."

The same writer concluded that "ours is an age dominated by half truths, and for this situation many causes can be found, not a few of which are attributable to the processes of higher education."

Our own half truth is that we are calling ourselves educated upon graduation from this University.

It is entirely possible for graduates of this institution to leave without any historical, social or scientific perspective; science majors need not be bothered with the development of civilization to get out of here, and liberal arts grads generally have no comprehension of the science that dominates their lives.

Recently, in recognition of that fact that "illiterate people are graduating from the University of Montana," a member of the mathematics faculty, Stanley Grossman, proposed that the University establish entrance exams, a written English examination required for graduation and reinstatement of a core of required courses.

The suggestions met with some opposition at the Faculty Senate meeting where they were proposed, and at least one argument against them is convincing: that entrance examinations would be unfair since they could very well keep out those who would benefit from a university education, but whose academic achievement, due to the complete failure of high schools to do any educating at all, might not guarantee the passing of entrance exams.

But the rest of the suggestions have merit. Intellectual rigor has been nearly destroyed by the grade inflation on this campus which has only served to spare professors the embarrassment of flunking people who deserve it, and allowing most students the illusion of being better educated than they really are.

The sad fact of it all is that graduation from the University of Montana, in the large, does not mean a great deal anymore.

montana KAIMIN

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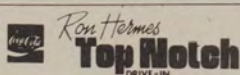
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FOREIGN FILM SERIES

~ WINTER, 1975 ~

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 - JANUARY 21
'ZERO FOR CONDUCT' - VIGO (FRANCE)
 - JANUARY 28
'WEEKEND' - GODARD (FRANCE)
 - FEBRUARY 14
'END OF AUGUST AT THE HOTEL OZONE' - SCHMIDT (CZECHOSLOVAKIA)
 - FEBRUARY 21
'WEDDING IN BLOOD' - CHABROL (FRANCE)
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M.D. explains hazards of IUD

DOONESBURY
by Garry Trudeau

Editor's note: This is the first of a two-part story on opinions concerning the controversial IUD. Opinions were gathered from the UM Women's Resource Center, the Student Health Service and from Planned Parenthood of Missoula, Inc.

By Diana Hinze
Montana Kaimin Reporter

The Student Health Service staff believes that women considering an intra-uterine device should realize possible complications IUDs can cause.

There are cases in which the intra-uterine device is an effective method of birth control, but the method does have complications. Dr. John Browne, specialist in obstetrics and gynecology, said this week.

Browne, a consultant for the Student Health Service, takes appointments for women on Friday mornings. He is the only one who inserts IUDs at the service.

"Women hear about how neat the

IUD is, but they don't hear about the complications," he said.

Browne said the complications which can happen are:

- pregnancy—A three per cent chance of becoming pregnant exists when the IUD is in place. The chances of pregnancy are much greater if the body expels the device. He said it is common for the IUD to fall out of place. Tubal pregnancies occur more frequently in IUD users than in non-users.

- infection—Browne said this is very common in IUD users. A tubal infection can occur, and it can lead to sterility in some cases.

A more serious case would be that in which a pregnant woman contracts an infection. The infection could cause an abortion and threaten her life.

- bleeding—The IUD can cause varying degrees of bleeding.

- perforated uterus—This would usually come at the time of insertion, although it is possible at other times.

Browne said he has seen only one case of a perforated uterus in the four or five years that the IUD has come into wide use. This was in a woman who was involved in a car accident. She was wearing an older type of device, he said.

The IUD has a complication rate that people, in the past, have ignored, Browne said. It has a higher complication rate in proportion to the people who use them than the diaphragm or the pill does, he said.

"I usually don't recommend the IUD for people who have never been pregnant," Browne said, "and that is the category that most of the women who come to the Student Health Service are in."

There are several theories on how the IUD works, Browne said. The most recent theory, he said, attributes the device's birth control to stimulation that it causes in the uterus, which brings in more white blood cells that immobilize sperm cells.

When a woman comes to the Student Health Service and wants an IUD, Judy Irving, registered nurse at the health service, talks to the woman and tries to find out what the woman is like.

She said she likes to know whether it is really important that the woman does not become pregnant.

Sometimes, she explained, the woman would rather not get pregnant right away, but would not care very much if she did.

She said she also looks at a woman's physical features to determine whether that woman can carry an IUD.

Irving said she gives the woman a pelvic examination to determine if the uterus is large enough to hold the device.

"There is no way to predict problems for sure," she said.

"Once that is ascertained, I talk to the woman about the problems with the IUD."

The pill is more effective than the IUD, she said. People think there is less chance for human error with the IUD, Irving said, but they don't realize that a woman should check the device once a week to make sure it is still in place. "IUDs can be expelled without a woman's knowing it," Irving said.

"Diaphragms and contraceptive foams used with condoms are very effective if they are used carefully, consistently and correctly," she said.

Infection is the biggest problem Irving said she has seen in IUD users.

Infection can occur if the doctor does not use sterile equipment when he inserts the device, she said. "I haven't seen any of that at the health service," she said.

The IUD can flare up a previous infection, Irving said, or it can make the woman more prone to infection.

She said she thought the Dalkon Shield, a device manufactured by A. H. Robins, was taken off of the market a year or two ago mainly because of infection.

This device was taken off the market by the Food and Drug Administration, she said, because there were reports of numerous infections and deaths from uterus perforation.

"I personally think that the shape of the Dalkon shield is less likely to cause it to perforate the uterus than any of the other IUDs," she said.

"It seems more logical to me that the infections were more the reason for this," she added. She explained that the Dalkon shield string was coarse and could harbor a lot of bacteria.

Irving said this device has since been returned to market with a smooth nylon string.

She said she personally has never seen anyone using an IUD who had the device perforate the uterus.

Irving said a woman should be sure she needs an IUD before she spends the time and money (\$10 at the Student Health Service) to get one.

"Many times there is bleeding or cramping and the woman has to have it removed," she said.

There are cases in which a woman should have something besides the birth control pill; possibly an IUD, she said.

She cited:

- diabetic women—The birth control pill can change the glucose level of the blood.

- women with high blood pressure—The pill may increase blood pressure.

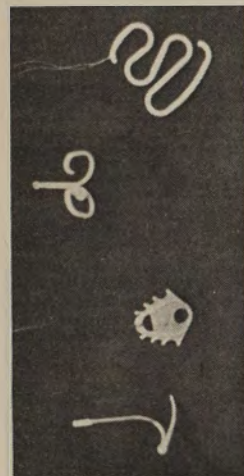
- women with varicose veins—Women with varicose veins have a tendency to get blood clots. A serious side effect of the pill is blood clotting.

Dr. Robert Curry, Student Health Service director, said the health service formerly would not insert IUDs because its doctors believed, because they were not gynecology or obstetric specialists, that they were not qualified to do the job. Since last fall, he said, Browne had been inserting IUDs.

"I want to make it clear," Curry said, "that we never treat all patients the same." He said they have to make several considerations before offering any medical advice.

Irving said that in the past, when the health service would not insert IUDs, the only patients who came to see the doctors about IUDs were the ones that had problems with them.

"We only saw the problems, and we wanted to save people from these problems unless they were the smaller of two risks," she said. "Maybe we didn't get the true picture because of this."



ABOVE ARE FOUR different brands of intra-uterine devices. They are, from top, the Lippe Loop, manufactured by the Ortho Pharmaceutical Corp.; the Safety Coil; the Julius Schmid Co., the Dalkon shield, the A. H. Robbins Co. and the Cu-7, the G. D. Searle Co. (Montana Kaimin Photo)

AP in brief

Egyptian President Anwar Sadat was quoted yesterday as saying that unless Israel withdraws within three months from some of the Egyptian, Syrian and Jordanian territory it occupies, he will abandon Secretary of State Henry Kissinger's step-by-step peace plan. He said if there is no progress with Kissinger's plan, he would seek resumption of the stalled Geneva peace talks.

W. Virginia book dispute: behind the image

Conservatives, for their part, were stunned by the militant tactics of the protesting parents who closed mine after mine, in county after county during September and part of October.

The protesters, who are primarily ordinary, hard-working, level-headed parents, feel the values portrayed in the books violate their belief in the sanctity of the home and family, the existence of God and patriotism.

They argue that authors such as Eldridge Cleaver, Allen Ginsberg, Gwendolyn Brooks, e.e. cummings, Germaine Greer and Sigmund Freud represent an alien and threatening system of values.

Their perceptions are accurate in many ways. The new language arts series were chosen in accord with a 1970 state board of education resolution requiring "inter-ethnic" textbooks in all W. Va. schools. The new books must "accurately portray minority and ethnic group contributions to American growth and culture and . . . depict and illustrate the intercultural character of our pluralistic society."

school board administrators in Charleston gave a peculiar interpretation to the 1970 resolution. Although the literature of blacks, European ethnics and alienated urbanites found its way into the textbooks, many protesters felt it came at their expense.

Few selections relate to Appalachian people (either white or black), working people, coal miners or fundamentalist protestants. If there had been parity, the protest probably would not have tapped the well of emotional intensity which fueled the movement for four months.

At times, much of Kanawha County experienced a general strike. Fear and intimidation—from both sides—escalated. Picket lines were set up. People were arrested and jailed. Schools were firebombed. Many students—about 25 per cent of the total enrollment—stayed away for weeks on end.

Lay preachers and right-wing circuit-riders—Robert Dornan, Rev. Carl McIntire and James McKenna—shaped the protest strategy as events unfolded.

In mid-September, the protesters won temporary removal of all the books and the establishment of a

board-appointed citizen review committee to evaluate the controversial texts. Predictably, the review committee split into opposing factions. The board sided with the majority faction and by a 4-1 vote reinstated nearly all the disputed texts at a dramatic public meeting in early November.

Rather than continue the school boycott, the leaders of the protests chose to establish an alternative school system in the county. About a dozen schools were set up in churches and community centers, but the long-run survival of this system is doubtful.

There has even been some political talk about the eastern end of the county—where the protest sentiment runs deepest—seceding from the "imperious rule of the Charleston establishment."

The sense of exclusion and mistreatment felt by the protesters when they read through their children's books was heightened when they watched nightly network television broadcasts and read the daily coverage in the local media.

The national media saw the protest as a second Scopes trial, complete with "women in hair rollers and men

in bib overalls" who have "old wringer washers on the front porch and drive battered pickup trucks." They portrayed the protesters as half-literate mutants of the Angles and the Saxons, able to read the Bible but stumped by two syllable traffic signs.

This image of the protesters is as inaccurate as the stereotypes of lazy blacks, dumb poles, greasy Mexicans, effete WASPS and domesticated women. Appalachian people, however, have failed to use the pressure politics with which other minorities have policed the media.

The anti-book protest is now going the same route traveled by black community-control groups and free-school whites who pieced together parallel school systems in the late 1960s. Attention will undoubtedly turn to the public school system once again this spring when new Kanawha social studies texts are up for adoption.

"If you think this was something," one county school administrator said, referring to the language arts books, "wait until we get into social studies. That will be a humdinger." If nothing is learned from the last four months, he will, of course, be right.

Book editors in New York City and

Animal film more than puppy love

By Dennis Morin
Montana Kaimin Reviewer
Studio I, Jan. 12-21.

If the film *Animal Lovers* does nothing else, it gives a new dimension to the old art of puppy love.

Animal Lovers is a painfully vivid account of a strapping young lass from Denmark who prefers to fulfill her amatorial desires with the likes of dogs, swine and horses, instead of humans.

Anybody could come up with a list of legitimate reasons for not going to see this film. The quality of photography is abominable; the bits of half-baked commentary inserted between the scenes of rutting are trite and innocuous; the human female in general is reduced to the rock-bottom in subservient roles; and on and on.

Another excuse many would use to avoid viewing this film is the desire to remain innocent from seemingly wicked and sinful behavior. Such an excuse is not legitimate.

A sense of unembarrassed, haughty

innocence has served as the moral code of this country since its founding.

At the same time, however, our religions have become so rational and dialectic that every ounce of spiritual juice has been drained out of them.

Our judges and lawyers have abused our laws to the point of no recourse except revolution. The media's contempt for our language and minds has turned us into intellectual peasants.

In other words, our traditional concept of innocence has become a flimsy veil which camouflages a nation with many moral and intellectual blemishes.

So how does this relate to a celluloid session of braying, grunting and squealing? Simple.

The good American citizen, who, in a crunch, might do a bit of knee-bending to a suburban Jehovah, has no right to waggle his or her finger of contempt at a film which depicts bestiality.

A good deal of the moral, ethical and intellectual standards, which the average American regards as innocent today, are no more innocent than the filming of a young miss wooing the beasts of the field.

Animal Lovers is no less evil than watching day-time television, obediently paying taxes to corrupt state and national governments, or having a few drinks before driving home after work.

Animal Lovers was not entertaining, although unfortunately, the film was probably designed for that purpose.

Bestiality, like anything else, is not totally evil. Ideally, the activity could signify an honest, uninhibited desire for a human to abandon his ability to reason and depend on natural instinct and return to nature.

In order for bestiality to be as innocent as the film depicts it to be, a person would have to sacrifice many human relationships, both physical and intellectual. Most of us are not willing to do that.

Don't bother to see the film. Just be careful before pointing the finger of scorn. The veil of innocence might possibly be covering the face of hypocrisy and evil.



ICE FORMATIONS CLING TO THEIR DWINDLING, once-solid structures in the Clark Fork River, reflecting winter's chill and beauty. (Montana Kaimin photo by Tom Levno)

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kiddie korner

By Pat Tidrick

Some of you, out there, have apathetically complained that the entertainment section of the paper is dull.

You're right.

To counter with "trite personages deserve trite stories" does not hack it, at all.

So, in order to put your long-nosed, but supposedly creative brains to work, some changes are going to be made.

Poetry. Something you feel. Something that rages inside your guts or puts your head on a different level. Do it. Write it and bring it in to the Kaimin office. If you are a recluse, shunning the mediocrity inherent in the University system, mail it. But do it.

Fiction or non-fiction. Write a story about this place which so dominates your lives. Is it sad, exciting or just maddeningly existing? Keep it fairly short, around three pages or less. Remember to try and stay away from terribly meaningless essays so cherished by University mentors.

Photography. If you are rich enough to have a camera, snap some flicks. Bums clutching their overcoats against the weather, the iciness of the city, students going quietly insane, professors who have trouble putting a sentence together after two beers. Whatever. People's faces and surroundings can tell a lot about what's going on inside their heads. Do it.

Art. Draw, scribble or mutilate your visions of life on paper. Graphics too. What happens to the artist after one too many doobies? Show us. Cartoons of student life, the absurdist atmosphere of the classroom setting, anything that grabs you. Do it.

Movies, shows, concerts, etc. Write about them if you pay for them. These people want your money. You should have something to say about that. If the performance is a piece of overrated crap, spit it out with your poisoned pen. When ecstasy overwhelms you, float rose-petalled images with your prose. Do it.

Book reviews. Reading can change your world. In the rare occurrence that it happens with a textbook, so much the better. Comic books, too. Any literature which is a valid part of your culture. Hit it and hit it hard. Do it.

Any other suggestions are welcome.

This place is boring and one can make an easy extension of that statement to include students.

What bullshit. Students can change the world if they destroy the deadening inhibitions with which their lives have been saturated. Break out and look up. Do it.

Bring in your stuff to the Kaimin office in the journalism building. Ask for the entertainment editor or leave it on the messy desk in the far corner. If you are naturally shy about your art, get ripped before you breeze in. No problem. No sweat. But do it.

Program Council begins film series

Program Council's free-film series for the current quarter include:

- *It Happened One Night*, a 1934 film with Clark Gable and Claudette Colbert, Jan. 22.
- *The Pawnbroker*, starring Rod Steiger, Jan. 29.
- *To Kill a Mockingbird*, which won three Academy Awards including Best Actor for Gregory Peck, Feb. 5.
- *The Great McGinty*, a 1940 film which won an Academy Award for best original screenplay, Mar. 12.

All the films will be shown at 9 p.m. in the UC Ballroom.

The Laurel and Hardy Film Classics series will also be shown free on Friday nights at 9 in the Copper Commons.

Films included in the series are *Two Tars* and *Another Fine Mess* on Jan. 24, *Music Box* and *Busy Bodies* on Feb. 7, and *Way Out West* and *Saps at Sea* on March 7.

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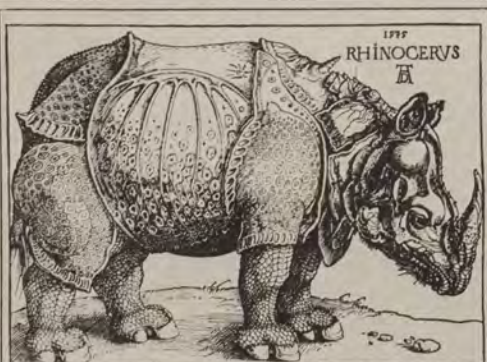
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Big Sky seeks major-college status

The Big Sky Conference will seek major-college status in football, it was announced this week by Idaho State University athletic director Milton Holt.

The University of Idaho is the only Big Sky school currently classified in Division I (major college) football. The other schools, with the exception of Gonzaga, are in the small college, Division II, of the National Collegiate Athletic Association (NCAA). Gonzaga has no intercollegiate football program.

Conference presidents discussed seeking Division I status at the Big Sky Conference December meeting. Conference President Joseph Bishop said if the league joined Division I in football, there would be no increase in the number of scholarships granted or athletic funding.

The NCAA decreed last year that schools which have played sports in both Division I and II must decide within a year the division in which they choose to participate.

This year the UM swimming team will compete in the North Coast Championships, which will include Division II and National Association of Intercollegiate Athletics (NAIA) teams. The Big Sky Conference no longer sponsors swimming competition.

UM football coach Jack Swarthout said he believes that football teams, if granted the new status, would provide more money for the athletic budget.

Major college standing would be good for UM, Swarthout said, and he noted that UM is in Division I in all sports other than football. He claimed new status would not in-

crease athletic costs or the number of scholarships offered, but that it would provide UM with other benefits comparable to what larger schools receive.

Gold, osmium, platinum and tungsten are the four heaviest metals.

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Three Shows Nightly at 6, 8, & 10 P.M.

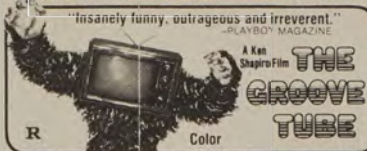
Weather

By Larry Elkin

It should be a pretty good weekend for skiing, if you can find a decent road leading to a ski area. With no arctic air in sight, temperatures should be about fifteen degrees warmer than last week; afternoon temperatures at middle elevations will be in the 20s.

Periods of snow will end later today, followed by variably cloudy skies and cooler weather tonight. Some morning fog will be followed by partly cloudy skies early tomorrow, but clouds will increase later in the day, with periods of snow tomorrow night and Sunday.

NOW THROUGH TUESDAY!



"The Groove Tube" at
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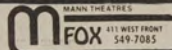
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—Vincent Canby, New York Times

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—Roger Greenspun, New York Times



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classified ads

1. LOST OR FOUND

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REWARD for the return of a tan, blue striped hat. Marked inside Quivut. 549-7762. 55-2p

FOUND: Red and brown knitted scarf. Claim at Kaimin Business Office. 55-4f

ENGAGEMENT RING! One diamond antique style. Lost in bleachers of Grizzly Pool Building, or on walkway leading into building. Reward offered! Obviously important! Contact Debi Dobbe, Rexford, Montana 89930 or call collect 889-3580. 55-3p

FOUND: One pair black gloves in J306 on Monday. Claim at Kaimin Business Office. 54-3f

FOUND: 1 pr. women's leather gloves, 1 pr. men's leather gloves, two stocking hats, one gold, one blue and red, and one red scarf. Claim in Music 101. 54-3f

FOUND: Brown knit cap behind Forestry Bldg., Monday morning. Claim at Kaimin office. 54-3f

2. PERSONALS

FIVE BOTTLES OF BLACK VELVET are waiting for you. 56-1c

ARTISTS: Don't forget to sign up for the Art Fair, Jan. 23, 24. Table reservations \$1.00/UM Students. \$3.00 all others. Sign up Scheduling Office. 56-1c

MENASTY likes Brunhild's Brownies. 55-1p

IT TAKES LEATHER BALLS to play rugby, but what about our meat? Rugby Club 2nd annual BEEF give-away. 56-2p

THOSE PEOPLE WHO couldn't get in the Yoga (Meditation) Center Course, please call 728-8875. 55-3p

SHORT ON CASH? Sell Rummage, Arts and Crafts, Bared Goods, What-Have-You at Ali Baba Flea Market, 1001 N. Russell. Call 728-6503 or 728-9024

for information. 54-3p

NEED RIDE to school M.W.F. at 9:00 a.m. & home 3:00 p.m. daily. 408 Stephens—will pay. 721-2334. 54-3p

THE PICTURES from the FORESTER'S BALL may be picked up inside the Forestry school. 54-7p

CANT GET YOUR CAR STARTED? We will loan you a set of jumper cables at your Bookstore. 54-3c

PLEASE NOTE, the Bookstore will not be open Saturday after Jan. 18th. Thank you. 54-3c

LEAD SLIDE GUITARIST looking for rock, blues, or country band. Call Larry—243-2770. 53-4p

WOULD LIKE TO FORM CAR POOL between Stevensville and U of M. 8 a.m.-5 p.m. Call Lucy Lucas—243-2451. 53-4p

MALE STUDENTS, FACULTY, STAFF—Have you ever tried BARBERSHOP? Sing along with the professionals. 4 P.M. Fridays—M105. 52-5p

POTTERY CLASSES 728-8508. 50-7p

WOMEN'S PLACE, health education/counseling, abortion, birth control, pregnancy, V.D., crisis. Rape relief. M.F. 2-5 & 7-10 p.m. 543-7806. 22-1fc

4. HELP WANTED

MALES NEEDED to learn massage for part time job—Kurt 3-4820. 55-4p

NEWSPAPER STUFFERS needed now for the Montana Kaimin. Inquire for job at Kaimin Business Office. 55-2f

WORK STUDY STUDENTS NEEDED. Apply at IMS. 54-3c

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WORK-STUDY student to compile air pollution emissions inventory for the Missoula area. \$3.00/hr. Contact Bob Bohac. 243-6021, SERC. 243-2831 or Dr. Kit Johnson 728-4510. 52-5c

7. SERVICES

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11. FOR SALE

8 MOS. AFGAN—Call 549-0040 after 5. 55-3p

9 INCH G.E. PORTA-COLOR T.V. Panasonic stereo AM-FM cassette, FM stereo with two speakers and external outlets. Call 243-4809 after 5:30 p.m. Ask for Rick. 55-4p

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OLIN MARK III skiis with Geisse plate bindings, 200 cm. Hanson expedition ski boots, large, for men. Call 728-4886. 56-5p

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WHITE LOGGERS' boots for sale, size 10 1/2, vibram soles, excellent condition—call 243-5249 before 8 a.m. or evenings. 55-2p

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MULTI-PURPOSE CARTOP CARRIER for sale. New. Attachments available for skis, canoe, bikes, luggage, etc. Leave message for Rich at Eirod desk, 243-2732. Will return call. 55-6f

1964 BUICK, runs—needs some work. \$25.00. 721-2135 after 3 p.m. on weekdays. 55-4p

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NORTHFACE RUTHSACK, internal frame, padded shoulder & hip belt. Never used. \$35.00. Call 728-8716. 54-3p

VOLKL SKIIS 200 cm. Excellent condition. \$235.00 value for \$85.00. Call 728-8716. 54-3p

ONE PAIR FRITZMEYER fiberglass skis, 200 cm. Marker bindings. Call John Cleary—543-3373 or 243-2141. 54-3p

AM DELCO CAR RADIO, 1974, brand new. 728-9036. Jan Doggett. 53-4p

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CRAIG 4506 calculator. Used only Fall Quarter, on warranty. 243-4636. 52-5p

GIBSON ELECTRIC and Acoustic Guitars, Banjos, Mandolins. Lessons available. The Guitar Shop next to Team Electronics, 1212 W. Kent. 543-5787. 51-6p

12. AUTOMOTIVE

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BUYING OR SELLING a used car?—First check the Blue Book Value Trade Book counter of your Bookstore. 54-3c

15. WANTED TO BUY
PAIR OF 170 or 175 cm. skis with bindings and poles. Call Diane at 243-5219. 56-1p

COPIES OF BULTMANN'S THEOLOGY OF THE NEW TESTAMENT. Call 243-5482 or stop by FA304. 56-3c

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LOVELY TWO BEDROOM unfurn. trailer, carpeted, refrig., stove, oven. \$130 & \$50 deposit. Call 728-5496 or 258-6146. 56-3p

TWO BASEMENT bedrooms, close to U. \$35.00. 549-7806, 545 E. Kent. 55-2p

HAVING PROBLEMS? Rent a calculator, \$8.25 and \$10.25 per month at your Bookstore. 54-3c

ROOM: Cooking and laundry facilities. \$50.00. 543-6087. 510 North Orange. 54-3p

18. ROOMMATES NEEDED

FEMALE ROOMMATE, prefer grad student, not into drugs. 1/2 block from Law School. 728-6075 after 4:30. 54-3p

20. MISCELLANEOUS

BA5F BLANK TAPE All Types. One free with ten assorted. Electronic Parts Co. 1030 So. Ave. W. 55-10p

CALENDARS ARE NOW 50% OFF. Freddy's, 1221 Helen Ave. 728-9964. 55-2p

12-STRING GUITARS by Guild, Martin, Yamaki, etc. on sale thru Jan. 20% discount on all stringed instruments to UM students and faculty. Bitterroot Music, 200 South 3rd W. 728-1957. 51-6p

going on

• International folk dancing, tonight, Men's Gym. Instruction from 7:30 to 8:30, request dancing from 8:30 to 11. No charge.

• Narnia, the coffee house at the back door of the Ark, reopens tonight at 9, with Karen Callen performing. Live entertainment starts at 9 tomorrow night, also.

• Warm Springs visitation, 9 a.m. tomorrow. Meet at the Ark, 538 University Ave. Cost for transportation and sandwiches is 75 cents.

• Wesley Foundation's "Celebration of Life," 5:30 p.m. Sunday, Jan. 19, Wesley House, 1327 Arthur (across from Miller Hall). Food, fun, conversation and singing. Cost: 50 cents.

• Sunday night supper and discussion, 5:30 p.m., at the Ark, 538 University Ave. Topic: "For Christ's Sake, What Do You Expect?" Cost: 50 cents.

• Seats on the UM Vet's Club's bus to Bozeman for the January 25th

Bobcat-Grizzly game will go on sale at 9 a.m. Sunday, Jan. 19, at Shearer's Service, 2407 Brooks. Call Wayne Knapp, 549-7650, or Jim Larson, 273-6148, for more information.

• The U.S. Marines will be on campus to interview Monday through

Thursday, Jan. 20-23. Check with Placement Services, Main Hall, room 8, for more information.

• Organizing a 400-piece Kazoo band for Whitefish Carnival. Need interested parties before Friday, Feb. 7. Contact Rich Grayson, 728-3575.

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montana REVIEW

Alcohol Has No Place In Traditional Indian Culture

Indians seek involvement to upgrade alcoholism treatment programs

by Daryl Gadbow

"I hope you come back with your hair," a friend told me only half jokingly as I prepared to leave for the North American Indian Days celebration in Browning last summer.

As a seasonal employe in Glacier National Park, near the Blackfeet Reservation, I had for several years heard terrifying (and surely exaggerated) accounts of the annual celebration. The reports came from many sources—all non-Indian. The most common phrase recurring throughout the stories was "those drunken Indians;" and "Indian Days is just an excuse for them to all get together and get drunk and raise hell," was the general message expressed.

The account conjured up scenes of crazed howling savages engaged in a mass orgiastic riot, firewater seething through their veins, and bent on some wild and senseless destruction.

I don't know if any of these story tellers had been to Indian Days personally, but I didn't doubt the veracity of their statements. Didn't I know that historically, (as portrayed in western movies) when some greedy skunk sold watered-down whiskey to Indians, they would immediately go off on a terrible spree—murdering, pillaging and thieving? Hadn't I noticed that Indians' cars were usually mobile wrecks, obviously showing the effects of their drivers' inebriated tendencies? Wasn't it a fact that Indians couldn't hold their liquor?

Even if I didn't really believe all these old axioms, they had been casually repeated so often that I didn't consciously dispute them.

So, I was more than a little uneasy as U.S. Highway 2 abruptly widened to become the main street of that little reservation town, and presented the prospect of confronting more than 5,000 Indians gathered from all over the United States—to do I didn't know what.

I was the editor of the Cut Bank *Pioneer Press*, a weekly newspaper that serves most of Glacier County including Browning, in a limited and haphazard fashion. One shortcoming of the *Pioneer Press* had been its lack of coverage of Indian activities, and when I became its editor, I wanted to correct that situation. So I felt it was my duty to report the events of the 25th annual North American Indian Days Celebration.

A parade was scheduled to begin the festivities soon after I arrived in Browning.

After nervously driving around town for awhile, not sure if I should stop, I noticed more and more non-Indians gathering to view the parade. My apprehension was somewhat alleviated by this. I got out of the car to join the spectators.

The parade passed with no unruly incidents. It was, in fact, a delightful spectacle. It was similar to parades anywhere in America with floats, color guards, and marching bands. But the main theme was the traditional culture of the Native Americans: painted ponies, intricately beaded deerskin clothing, brightly colored headdresses, travois and papooses were the highlights.

The celebration activities that followed the mid-day parade and lasted far into the night were equally fascinating. Thousands of Indians gathered at the nearby "dancing lodge" to watch and participate in traditional dances, singing and drumming, stick-game gambling, and give-aways (money, blankets, food and other items are presented by one individual or tribe to another, symbolizing the Indians' traditional communal existence). The atmosphere was exuberant and cheerful but not disorderly. There was no drinking—no alcoholic beverages to be seen anywhere near the celebration grounds.

I decided that the stories my friends had told me about Browning Indian Days were completely fabricated. But Mary Reeves, a young Blackfeet who attends the University of Montana, said the character of the celebration has changed in the last couple of years.

"Everyone in town used to get drunk and stay drunk during Indian Days," she said. "But lately there has been an emphasis on traditional culture and heritage among the Indians, especially at the Indian Days Celebration. Alcohol doesn't have any part in that heritage, and Indians are beginning to realize it and keep it out of the celebration."

The Flatheads, the Crees, and other tribes now prohibit alcohol on the grounds of their annual powwows during the celebrations.

Although there is no scientific evidence that Indians have a physiological intolerance for alcohol, there is considerable basis for the stigmas and stereotypes associated with Indians and alcohol. As a race they definitely have a "drinking problem" and, unlike the alcoholic housewife, who drinks in secrecy, their problem has been openly observed.

Bonnors Ferry.—*Drunken Indians are a common thing in town, and there is work for the town marshal in bringing up the liquor sellers with a round turn. The advent of the whites and the attendance of evil, the saloon, has wrought a sad change in a once proud and industrious tribe. Instead of devoting their energies to trapping, hunting and agriculture, they lay about town begging, and nearly every dollar obtained goes toward buying whiskey.*

This article from the March 30, 1894 issue of the (Missoula) *Montana Silverite* newspaper illustrates that historically alcohol has been almost as great a problem for Indians as have the white men who first introduced it to them.

Indians return for treatments more often than other patients

Three per cent of the population of Montana is Indian, yet of approximately 5,000 patients admitted to the state alcohol treatment center at Galen since 1957, 1,188 have been Indians, (23.7 per cent). In 1972, 24.3 per cent of Galen's patients were Indians.

Cont. on p. 8



Cont. from p. 7

Willie Wineberger, an Indian who is an alcohol counselor in Missoula, said he thought the percentage of recovery was lower for Indians. Records show that Indians are much more likely to return to Galen for second, third and fourth treatments than are other patients.

When an Indian completes the treatment at Galen and returns to the reservation, it is likely he will soon lapse into drinking, Gendel said.

"When they have to go back to the reservation, they usually receive no help. They are ridiculed by their own people for not drinking and many return to Galen."

The treatment at Galen consists primarily of educational films and lectures about the effects of alcohol on the body and mind. There is also individual counseling and group therapy.

Prisoners are aided by community alcohol programs

In 1971, the National Institute of Alcohol and Alcohol Abuse (NIAAA) of the Dept. of HEW, began to make funds available for community alcohol counseling centers. The department acknowledged the failure of the Galen treatment to cure a significant

percentage of Indians, and recognized the need for a follow-up to the state's program.

Indians have recently established extensive alcohol treatment programs on all the reservations in Montana, but more importantly, all the larger urban centers of the state now have new programs.

Many Indians admit there is pressure to drink on the reservation, but they say there is a different kind of pressure off

the reservation that causes them to drink. The pressure comes from outside the Indian group—from the white society.

"Indians in urban areas are caught between two cultures," said Owen Cury, a counselor for the North American Indian Alliance (NAIA) alcohol center in Butte.

"They aren't accepted by the white community and they are separated from

Cont. on p. 9

Bonnors Ferry, March 30, 1894—Drunken Indians are a common thing in town, and there is work for the town marshal in bringing up the liquor sellers with a a round turn. The advent of the whites and the attendance of evil, the saloon, has wrought a sad change in a once proud and industrious tribe. Instead of devoting their energies to trapping, hunting and agriculture, they lay about town begging, and nearly every dollar obtained goes toward buying whiskey.



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Con. from p. 8
 their own people on the reservation. They aren't used to the rat-race and they get depressed. If they're not keeping up with the white Jones's they're not accepted. On the reservation, people are pretty happy to have an old car that gets around."
 Della Lehrncpi, another NAI A employe in the Butte center, said, "In urban areas, Indians give up too easily. Many people coming right off the reservation don't know simple things that other people take for granted. Some aren't used to banking and maybe they don't even know how to cash a check, so they get discouraged. It's better now in Butte with the center."

Group ties are strong in the Indian culture. When an Indian is in an urban area, he seeks out other Indians to whom he can relate. Most often the gathering place is a bar. Group drinking is seen as a form of recreation by Indians on a reservation, but in an urban area it becomes an escape from an alienating society.

One goal of the newly emerging Indian alcohol counseling centers is to become the central gathering place for Indians in the community—a place they can go to maintain their identity as part of a group and escape the pressures of white society without drinking.

As in most alcoholism treatment programs, education about alcohol plays a part in these new Indian programs. It is important because Indians had prohibition enforced upon them for so long (it was illegal to sell whiskey to Indians anywhere in the United States until 1954) that few taboos or social rules governing drinking have been incorporated naturally into their culture. Even today alcohol is prohibited on the Northern Cheyenne reservation in Eastern Montana.

Horse Capture hopeful for future programs in Missoula

Drunkenness accounted for 9,506 arrests in Montana in 1972, according to the state Crime Control Commission. The Commission reports that:

—Of that number, 6,345 were Indians (66.74 per cent).

—Indians constituted one-fourth of the arrests for drunk driving and illegal

importance to the community Indian programs.

Gary Horse Capture, the director of the Missoula Indian Alcohol and Drug Abuse walk-in center, has spent considerable time appearing before sentence review boards at the state prison trying to get reduced sentences for his clients. He also meets with judges and parole boards to explain his program.

The NAI A of Butte has a prison inmate self-help chapter. It applies alcohol education and counseling toward rehabilitation of its members.

The centers are also trying to reach people before alcohol becomes a problem in their lives. Horse Capture, whose program started in October, said he plans to institute a special education and information unit as part of his program.

"We are going to try to reach young people in high schools, colleges, the job corps or anywhere and talk to them about alcohol," he said.

Programs such as this may already be having an effect. Lehrncpi said her 16-year-old son came home from a job corps school and told her "When I get married and have kids, I'm going to keep booze in the house all the time so my kids will know that it isn't just something you go get just to get drunk. That's what you and dad did."

Indian alcohol centers work closely with the Galen treatment facility—recommending that Indians go there and as a follow-up program. Although they are encouraging more clients to seek help at Galen, most are not happy with the treatment it offers.

Horse Capture said "We have to recommend Galen. I don't like to do it but there's no other facility in the state. There are no Indian counselors at Galen and my theory is that Indians respond to Indian counselors."

Charlie Head, 25, a Blackfeet from Browning, visited the Galen treatment center with me in November. We walked through the main entrance into a spacious, sterile-looking lobby, where the 53 patients then undergoing treatment were seated in a row of chairs

lined up against the wall. Most sat silently, vacantly gazing out the window or at the ceiling, bored to death. Nine of the patients were Indians.

Ray Redfern, a counselor at Galen, explained to Charlie and me his theory on why so many Indians become alcoholics: "In Mediterranean countries, where people have been drinking alcohol for thousands of years, there is a low alcoholism rate. Those who become alcoholics aren't afflicted until late in life. In northern European countries the people have had alcohol for a shorter time and there are more middle-aged alcoholics. But the Eskimos and Indians have been exposed to alcohol for only a couple hundred years and they can develop alcoholism when they're 12 or 14 years old."

Many Indians go to Galen by court order as an alternative to serving a jail sentence and are unmotivated by the program. "The coercion causes resentment on their part," Eslick said.

The feeling of alienation and resentment of some Indians toward Galen may be reciprocal to a certain extent. The cost of treatment to the patient at Galen is "according to the ability to pay," Gendle said.

"We call this per diem expenses. It costs the state \$12.80 a day for each patient in the center. Usually about 60 per cent of the patients are employed and have insurance which pays the \$480 cost of the five week treatment. But we get no pay from Indians," Gendle said.

In spite of this criticism, Gendle and other members of the Galen staff lauded

the Indians' recent alcohol programs. "They have a lot of promise," Eslick said.

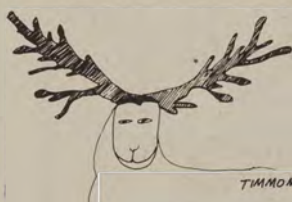
The MIADA center is the only community alcohol program in Missoula. Horse Capture secured a \$67,000 grant from NIAAA to establish and operate the walk-in center for one year. From that money he pays a staff of five plus his own salary, rents office space and pays for traveling expenses and other operating costs. He has an agreement with the Missoula County Commissioners to transport any persons—Indian or non-Indian—to

Cont. on p. 10

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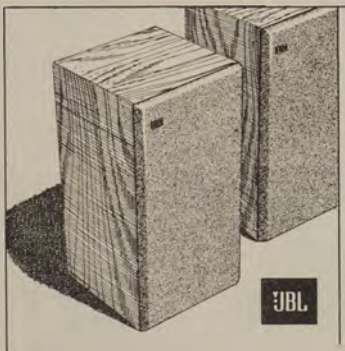
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 OF MISSOULA

The basic philosophy and strength of Indian programs is reliance on traditional Indian culture, its heritage of pride.

Cont. from p. 9

Galen who have been ordered by a court to undergo treatment there. He brings them back to Missoula when they have been released. The county pays him \$5 for taking them and nothing for bringing them back.

Promising as the present Indian programs seem to be, many deficiencies exist. Missoula has no half-way house, which would be a temporary home for recovering alcoholics. Few exclusively Indian half-way houses exist in the state as yet. This means that a client may have to be sent to Roman or as far away as Dillon to enter a half-way house. More funds could solve many of the deficiencies and the money may be made available by the government if the fledgling programs are successful.

Horse Capture and other directors from urban Indian alcohol counseling centers expect their walk-in centers eventually will include a half-way-house and even detoxification wards, where alcoholics "dry out" under hospital care. Eventually they hope to replace Galen with their community facilities.

"I feel that we're more effective than Galen already," Horse Capture said.

However, there are frustrations. One 41-

year-old Indian man staggered into the Missoula center before noon. It was cold out, but he had only thin socks on his feet. He had sold his boots to buy wine. The man left Browning at the age of 17 to join the Marines. He became a sergeant and drill instructor in paratrooper school.

"I started drinking heavily in Korea and then in Viet Nam," he said.

After being severely wounded in Viet Nam, the man was discharged with a purple heart and a 50 per cent disability pension. Between odd jobs he has been to Galen three times since 1970. The institution will not accept him as a patient again. Horse Capture has sent the man to two half-way houses and placed him in a medical detoxification center. Horse Capture will continue his efforts to help the man; but he admits he doesn't really know what to do.

Willie Wineberger, a counselor at the MIADA center, has more of a wait-and-see attitude about the success of the program in Missoula. He said time and money can be wasted on cases like the one above. He said he is afraid that Indians may be uncomfortable in the offices of the Missoula Center.

"It might remind them of a parole office, or the cops or something," he said. Wineberger also mentioned that the success of the program depends on unity among all Indians in the urban centers with no selfish competition for grants.

Indian community alcohol centers use a variety of approaches in dealing with clients' problems. Most offer a combination of individual counseling, group therapy, educational movies, literature and job location.

Horse Capture said, "We'll do anything we deem necessary to help the alcoholic—buy him a bus ticket, refer him to some other institution, take him to a half-way-house, help find him a job, anything that will help.

But the basic philosophy and the strength of all the Indian programs is a reliance on traditional Indian culture and its heritage of pride.

Sande Patrick, a 23-year-old Cree, and a counselor at the MIADA center, explained this approach:

"We try to get the clients interested in traditional Indian arts and crafts to keep their hands and minds busy as an alternative to going to a bar. We also encourage them to learn old stories and

legends, especially the religious stories like the legends of creation and the great spirit, and to relearn Indian languages in an attempt to bring back the old culture. Along with that we work with clients in learning the meaning of the traditional ceremonies performed at powwows—the reasons for the dances and songs and how to perform them."

She added "Indians who live in urban areas sometimes lose their traditions. If we can help them relearn their history and heritage we hope to restore their identity and their pride in themselves."

Wineberger said that "within the last few years most Indians, myself included, became Indians for the first time. Before that most of us were ashamed to admit we were Indians. I'd say the attitude on and off the reservations has been one of despair and it still is now to a certain extent. But that is changing since the American Indian Movement started some hassles around the country and began instilling pride in Indians."

It is this rejuvenated pride that has sparked action among Indians in various political, legal and economic areas. The press has lately focused attention on the Flathead Tribe's attempt to assert its claim to water rights on its reservation, including a large portion of the privately

owned shoreline of Flathead Lake in Western Montana. A controversy raged in North Central Montana last summer when the Blackfeet Tribe produced a radically changed constitution that stressed the sovereignty of the Blackfeet Nation.

The tribe claimed stronger water rights and additional federally owned land as part of the reservation. In Eastern Montana, the Northern Cheyenne, Sioux and Crow tribes have all made national news because they have the potential to become tremendously powerful economic blocks. There are vast coal beds beneath their reservation lands.

These developments have created a sizable wave of activity in the press and considerable uproar in surrounding communities.

Meanwhile, Indians have been quietly coming to terms with alcohol as evidenced by a change in the North American Indian Days Celebration in Browning. Taking the initiative to fight alcoholism is one way in which these "once proud and industrious" people are making great strides toward regaining control over their lives and destinies.



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