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Montana Kaimin, November 23, 1983

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Pedraza's jobs raise question over conflict of interest

By Barbara Tucker
Kaimin Staff Reporter

It is not only "unethical" for a member of Central Board to also hold another paid ASUM position, but it may not comply with student-government by-laws, former ASUM President Steve Spaulding charged during a recent interview.

A copy of the 1979 bylaws states: "No salaried director or coordinator of an ASUM-funded group may at the same time be a member of Central Board."

The 1981-82 bylaws contain no such provision.

Brenda Perry, ASUM administrative aide, said she was given a set of revised bylaws to type in 1981, which did not include that particular bylaw.

"Obviously, some previous Central Board has dealt with

this bylaw and decided it wasn't pertinent," ASUM Vice President Paula Jellison said.

Spaulding, student-body president during 1981-82, said, as far as he knew, the provision had never been stricken from the bylaws.

Economics Professor John Wicks, who was CB faculty adviser until last March, said he remembers no vote to remove the provision.

David Curtis, whose administration preceded Spaulding's, said during a recent telephone interview that he remembered no such change either.

Spaulding, who brought the matter to the attention of the Montana Kaimin, said he believes that any CB member also having a paid ASUM posi-

See "Conflict," page 12.

Bolinger enters race

David Bolinger, ASUM president, announced yesterday he is running for mayor of Missoula.

Bolinger, who has been ASUM president since April, said he was "running as a fiscal conservative who is quite independent." He said he would hold a press conference on Tuesday to discuss his reasons for running.

"I find myself in a unique position that if I were appointed to this job, my education could wait," Bolinger, a junior in political science and pre-law said.

Bolinger said he announced

his candidacy early so that he could meet with city government employees and the public in order to discuss various issues facing the city with them.

The position opened Nov. 16 when Mayor Bill Cregg died. Applications for the job are due by Dec. 5, and a new mayor will be chosen by Dec. 16.

Paula Jellison, ASUM vice president, said that if Bolinger is elected, he plans on remaining ASUM president.

Bolinger, 35, worked for a year and a half prior to becoming ASUM president as a clerk commissioner in Missoula Municipal Court.

Fund drive nears goal

By Bethany R. Redlin
Kaimin Reporter

The University of Montana's Excellence Fund drive in Missoula has already topped last year's goal and is expected to reach the 1983 goal by Dec. 1, according to Paul Chumrau, chairman of the drive.

The goal last year was \$66,500 and the goal this year is \$84,000.

"If those people who have not responded yet come through, we are assured of going over the top," Chumrau said. "Those who have given have given generously."

Businesses that have contributed to the fund drive in previous years were asked to add 12 percent of their individual donations last year to their gifts this year, according to Chumrau, in order to raise the additional funds.

"They've generally done so," he said. "And some have even exceeded that amount."

According to Sandy Burruss, of the UM Foundation, the drive had netted "roughly around \$70,000" as of Tuesday.

Chumrau said a few businesses remain to be contacted, but that he is "optimistic" that the fund drive will reach its goal by Dec. 1.

Money from the Excellence Fund provides scholarships for UM students and supports UM programs not funded by the Legislature.

Much of the money collected this year will be used for two new programs, the UM Night School and the Mansfield Center for Asian Studies and Ethics in Public Affairs.

THE MONTANA KAIMIN

Vol. 86, No. 32

Wednesday, November 23, 1983

Missoula, Montana



JAY TRUITT, a Poverello Center worker, prepares boxes of food that will be given to needy families in Missoula for Thanksgiving. More than 80 boxes have been given out already and 40 more could be given out before Thanksgiving. (Staff photo by Martin Horejsi.)

The beginning of a tradition

By Barbara Tucker
Kaimin Staff Reporter

The tradition of celebrating Thanksgiving probably began with the Iroquois Indians, according to University of Montana religious studies professor Joseph Brown.

The Iroquois put a lot of "sacred meaning" on food, Brown said.

The pilgrims had close contacts with native peoples — particularly the Iroquois and the Northern Algonquins — who already had "special seasons for thanksgiving," he said.

"The Iroquois were the dominant group in New England," Brown said, and therefore, influential. Many of their traditions were incorporated into the lives of the early settlers.

For example, Brown said that Ben Franklin "assiduously studied" the Iroquois system of representative government and much of Iroquois law was used in formulating the U.S. Constitution.

Brown added that the early settlers also duplicated many Iroquois agricultural methods.

"The Iroquois planted corn, beans and squash in hills," Brown said. By using this method, Brown noted, plants grow in "symbiotic relationship."

The corn provides a pole for the beans to climb and the corn stalk provides shade for the squash and beans beneath it.

The three plants also provide different nutrients to soil so it is not depleted with continual use.

The Iroquois also buried a fish in each earth mound. They wisely understood that there was no better fertilizer," Brown said.

The Iroquois were also responsible for using horticultural methods in developing the first corn. Brown said the first corn seeds were the size of grass seeds, but over thousands of years the Iroquois increased the size of the seed until its present "kernel size."

Brown called this an amazing feat and added that it is not known why the Iroquois knew to put such energy into developing corn or maize into a food.

"I think they and other na-

tive peoples had ways of knowing that we don't really understand."

Some of the Iroquois' success resulted from trial and error, but they also had an affinity and awareness about the "spirits in all living forms of nature" and a "mysterious knowledge" about plants that "we shall never understand," Brown said.

"They harvested in a mood of thankfulness — a spirit of reciprocity — if I take something from the earth, I must give something back."

This appreciation of the earth probably had something to do with the Iroquois and other Native Peoples' success as growers of food, Brown added.

The corn, beans and squash the Iroquois raised were combined together to make a succotash, a dish that figured prominently in thanksgiving feasts, Brown said.

But, he added, "the turkey which is indigenous to North America and nowhere else"

See "Tradition," page 12.

Opinions

Organized Chaos

by Pam Newbern

Thank Squanto

Without his help, they would have starved to death.

He taught them how to plant the corn that they depended on for life. He acted as their guide in a strange new land and helped arrange a peace treaty for them with their neighbors.

Yet the life of Squanto, the Native American who helped the Pilgrims during their first hard years in the New World, is all but unknown.

Squanto, or Tisquantum as he was also known, was a member of the Pawtuxet tribe, which had lived where Plymouth, Mass. now stands. His birth date is unknown, and little is known about his early life.

Most accounts agree Squanto was one of 24 Indians captured in 1615 by Capt. Thomas Hunt and sold as slaves in Spain. Apparently, Squanto was able to escape and make his way to England, where he entered the service of a London merchant. In 1619, he was brought back to Plymouth by an English ship.

Tragedy awaited him when he stepped off the boat to seek the Pawtuxets. During his absence, the entire tribe had been wiped out by disease, probably smallpox, brought over by the Europeans.

Six months later, the Pilgrims landed at Plymouth and began to build a colony. Members of the Church of England and the Separatist Church of Holland, they had come to the New World seeking religious freedom after living in Holland for more than 10 years.

The saga of the Pilgrims is well known to most grade school students. One hundred and two people left Plymouth, England on Sept. 6, 1620 for the New World. The captain of the Mayflower was paid by the Dutch to steer clear of Manhattan,

where the Dutch intended to build a colony for themselves, and so he brought them to Cape Cod. The Pilgrims landed on Nov. 11, 1620.

By February 1621, less than 60 of the Pilgrims were left alive. Hard toil, poor fare and cold took their toll. It was in this state that the Indians came to their aid, especially Squanto.

Early in March 1621, Squanto came to the Pilgrims and told them that Massasoit, the sachem of the confederated tribes of Pokanoket, wished to speak to them. Squanto later acted as an interpreter between the two groups, as they drew up a treaty promising to render aid to one another in times of trouble.

Squanto remained with the Pilgrims, showing them, as most school children know, how to bury fish around the roots of the maize to get the best yield when harvest came. He also aided them with hunting and fishing, and as a guide in the strange new land.

But the aid he gave them did not give him immunity from the strange new diseases of the Englishmen. In the autumn of 1622, Squanto died of smallpox while acting as a guide for the Pilgrims around Cape Cod.

Without his aid, the Pilgrims would probably have died of famine or given up and gone back to England in defeat. Instead, his teachings enabled them to survive in the New World and to carve out a home for themselves.

So, when you sit down to turkey and dressing on Thanksgiving, remember the Native American who gave the Pilgrims something to be thankful for.

And remember too, what it cost the Native Americans to do so.

Letter

Twomey rebuttal

Editor: Let's consider the statement by Mr. Twomey for a moment: (Nov. 11) "Nobody has the right to classify anyone else." Sure he may say he doesn't classify fine-arts majors as "queers and tree-huggers." Maybe that is because you are one Mr. Twomey. Getting back to the point of classifying people, what gives you the right to classify anyone as a "pre-teen jock who wears his plaid shirt and Nike shoes to bed and has wet dreams about Pat Benter." It appears to me from this statement you may be slightly prejudiced against "jocks."

Just so I don't give dear Mike all the press time, I have a few comments to direct to the others who happen to be giving Paul C. his ration of doggy doo. It seems to me everyone is entitled to his opinion, and Paul is entitled to his. Yes, I agree he may have overdone it a bit, but if you failed to see the humor in Mr. Clark's article you are just as narrow minded as he is (or extremely paranoid).

Next time you find yourself saying, "Here comes the granola patrol" or "Look at that table of brainless jocks," think of what you have said about Paul. Aren't you just as bad?

would say maybe you are even worse. At least Paul has the nerve to voice his opinion about something he obviously is very concerned about. You

may be saying things behind people's backs.

Tracy Clinch

Senior, athletic training

P.S. Mr. Twomey, if jocks wear their tennies to bed, what do you take to bed, your tuba?

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Published every Tuesday, Wednesday, Thursday and Friday of the school year by the Associated Students of the University of Montana. The UM School of Journalism uses the Montana Kaimin for practice courses but assumes no control over policy or content. The opinions expressed on the editorial page do not necessarily reflect the view of ASUM, the state or the university administration. Subscription rates: \$6 a quarter, \$21 per school year. Entered as second class material at Missoula, Montana 59812. (USPS 360-180).

BLOOM COUNTY

by Berke Breathed



WEATHER OR NOT by Thiel



Op-Ed

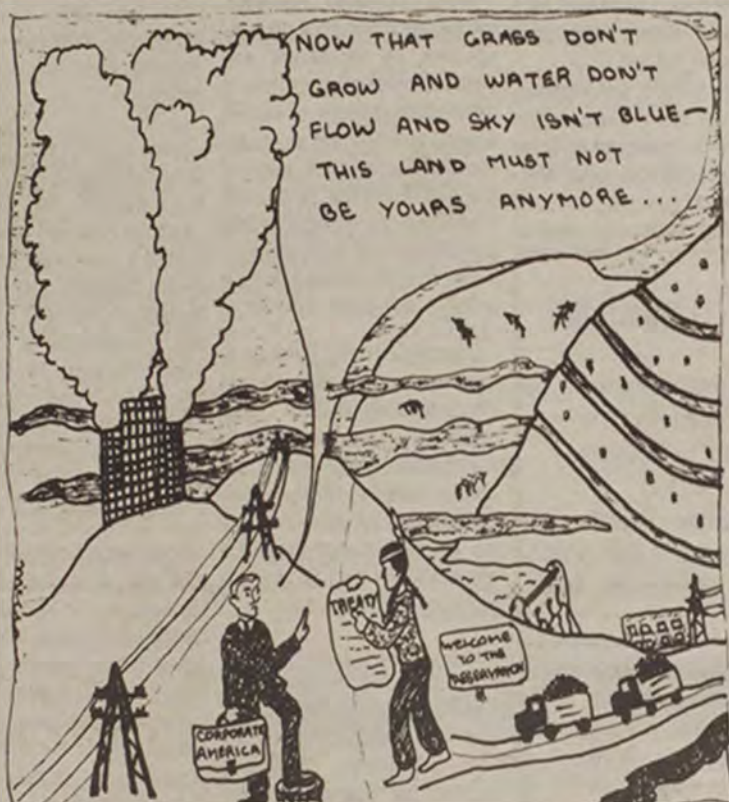
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Fine Arts

'The Elephant Man': Possibly we will reach heaven

Review



By John Kappes
Kaimin Contributing Reviewer

Every high school has a class like this. The teacher is "neat," an avid consumer of "serious" magazines and nonfiction best-sellers about nuclear war. You read books like *To Kill A Mockingbird* and *Butterflies Are Free*. You learn about prejudice, "man's inhumanity

to man" and the right way to treat the handicapped. That is to say, you learn **manners**, all that's really left of old-time liberalism.

Bernard Pomerance, who wrote "The Elephant Man" (opening again November 30 at 8 p.m. in the Masquer Theatre), has unpleasant things to say about manners. Now I'm sorry to disappoint fans of Format Journalism ("Wake me when it's 'South Pacific'"), but I'm gonna talk about 'em too.

Deformed ("horribly") at

birth, Joseph Merrick is an unhappy (if profitable) attraction at a freak show when Frederick Treves discovers him. Treves is a humanist and a surgeon, a man of Victorian carriage and principle, a gentleman. He rescues Merrick, gives him treatment and a home.

Except: Dr. Treves is a fraud, a failure, or worse. The more normal, the more refined, Merrick becomes, the worse his physical condition gets. Deceit kills him. People never see Merrick, because he's damned **hideous**; they see themselves instead.

It's so uplifting, this morality. Merrick is still a freak, except that now he's misused by those who say they know better. Merrick himself accuses Treves: "If your mercy is so cruel, what do

you have for justice?"

The danger in all this is that the audience will tell themselves, "Merrick is not an animal; he's a human being!" The danger is that they will react to an attack on simplistic liberal clichés by making them more simplistic. **Poor** old Merrick. So sad about Merrick. Pass the cream and sugar, darling.

Gregory Wurster does a good job with those ambiguities. He plays Merrick as a fascinating, confused Romantic. He suggests Merrick's physical ugliness by movement and gesture, rarely slipping up in a demanding regimen of slurred speech and hesitant stumbles. Wurster lets you know that, just like a **REAL PERSON**, Merrick deserves to be wrong or stupid if that's all he can manage. Merrick is more likeable than pathetic: an accomplishment.

Director Rolland Meinholz captures the prevailing atmosphere of fate-with-dignity concisely. Only this doesn't work: the music, which should be played more—hmm—**accurately** to be effective; and the pinhead "Congo Queens," who are funny the first time but ludicrous in the last scene.

Don't blame that on Jane Fellsows Paul, who plays one of the pinheads (and the Flower Lady and Miss Sandwich and Princess Alexandra). She gives each of her characters a distinctive and convincing inflection. And her comic timing is as hot as Bernie O'Connor's, whether he suaves in as the jocular Lord John or slimes out as the hospital's leering orderly.

Claude David File, as Carr Gomm, is a near-perfect representative of smug scientific complacency. His hearty laughs are actually hearty, not forced-haha-hearty. Just as R. Eric Prim's mealy-mouthed bitching (as Ross, Merrick's circus "manager") makes your skin crawl, when it could simply annoy. I've known for some time that Prim can play comic roles well—he's a great doddering bishop here—but this dread sleaze king is **dread**.

"Elephant Man" starts at a

crawl, despite the fine work of Prim and the others. Frederick Treves is at the center of the story—it's through his (mis) perceptions that the audience meets Merrick. Veteran actor J. D. Ackman gives the role a strangely subdued, introspective reading. His Treves seems paralyzed by self-doubt and apprehension at the same time the script has him radically reshaping Merrick's life. The second act is much better, with Ackman taking charge of events—even as Treves' convictions collapse—finally showing some sustained concentration.

Much of the credit there certainly belongs to Polly Meeks. Mrs. Kendal, her principal character (she has other walk-ons), is a famous actress whom Treves badgers into meeting Merrick. He needs to be socialized and all. What Mrs. Kendal does, however, exceeds the Doctor's puritan notions of good breeding: she falls for the goof. She doesn't like him in order to be gallant, or liberal, or anything. She likes him.

Now, what with Merrick's cosmetic difficulties, that's a big deal. And Meeks carries it off. You don't think, "Oh, she's gonna fall in love with him. Uh huh. Right." You watch her do it. During the scene where Mrs. Kendal proves her affection (I promised not to tell), Meeks shows a remarkable (intuitive?) control.

There is one moment in the second act that measures the (considerable) success of the play. Merrick has argued religion with Treves. Treves has dismissed him as hopelessly naive—God as Santa Claus etc. Merrick is sitting, thinking, and then suddenly says, "Well, I believe in heaven."

That's when you know Treves is wrong, whether "heaven" exists or not. You know that he's caught in his own ego, that he understands Merrick least of all, even less than the crass Ross. As the great Modernist poet H.D. put it, "we are . . . discoverers / of the not-known, / the unrecorded; / we have no map; / possibly we will reach heaven, / heaven."

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MACH III

Downtown Missoula—Next to The Bon

Wrestlers watch weight in spite of Thanksgiving feasting

By Julie Sullivan
Kaimin Contributing Reporter

Steaming platters of turkey, mountains of mashed potatoes flooded in gravy, homemade pumpkin pie...Thanksgiving is not a good time to watch your weight.

That is, unless you're a mem-

Provision may halt mayoral bid

By Barbara Tucker
Kaimin Staff Reporter

A provision exists in the state constitution that calls into question whether Dan Kemmis, speaker of the Montana House of Representatives, would be eligible to be mayor.

The provision states:

"No member of the legislature shall, during the term for which he shall have been elected, be appointed to any civil office under the state. . . ."

Kemmis who has one year left of his current term, said the provision has "always been the subject of considerable discussion as to what it means."

"The prevailing interpretation of it seems to be that you cannot take another office while you're holding legislative office," he said.

"There have been so many cases now of legislators resigning and running for other offices while they're still holding a position that if that were to be the interpretation, then there would be literally dozens of people who have violated it."

Kemmis added that while the wording of the provision is "ambiguous," how it has been interpreted in practice has been "pretty clear" — that the legislator must resign his legislative position after being appointed to another office.

Two Helena spokeswomen — one for the Attorney General's office and another for the Secretary of State — said that Kemmis would be allowed to resign from his legislative position after being appointed mayor, if that were to occur.

Another Helena official who did not want to be identified said the provision means Kemmis is not to be appointed but that it is not enforced.

"If someone wanted to do something about it, he would have to bring a big lawsuit," he added.

Kemmis still has not decided whether he will apply for the position of mayor.

Today

Meetings

Guidance and counseling, in the Montana Room 360 F at noon.

Forestry Club in the Forestry Building, room 206, at 7 p.m. Call 549-2673 for more information.

Friday Old Time Music Show: Songs and games for children in the Missoula City-County Library at 2 p.m.

ber of the University of Montana wrestling team.

Even though the team doesn't have a match until Dec. 7, Thanksgiving Day falls right in the middle of a crucial training period, said Bill Nugent, UM wrestling coach.

Wrestlers concentrating on reducing their weight and building their strength go home for the holiday and find it difficult to eat moderately and get enough exercise.

Gaining weight over the holiday could cost a wrestler a place on the team.

Certain spots on the team are up for grabs in challenge matches Monday, Nugent said. Wrestlers cannot participate in

the challenge matches if they are more than eight pounds overweight.

To help the UM wrestlers make it through Thanksgiving, Nugent told them to eat a good Thanksgiving meal but stop there. He said the "holiday-effect" (consuming massive quantities of calories for one day) is not as detrimental as a "three day munch-out." In addition, the wrestlers were advised to take five-to-eight mile "calorie-burning runs."

Steve Resch, a freshman in business administration, admits that "dieting at home is always twice as hard as it is at school." Resch, who has wrestled for 12 years, said that holi-

days are tough, but you learn to be disciplined.

"The best thing to do if you're hungry is to work out, the worst is to study" said Resch. He said he will eat well on Thanksgiving Day, but will compensate by lots of exercise. At 5-foot-6, Resch hopes to pare his medium-build body down to a wrestling weight of 134 pounds. Whenever Resch is tempted, he reaches for suckers, hard candy or gum.

Rob Bazant, a sophomore in business administration, said he also plans to eat well on Thanksgiving Day, but will make up for it by running 10 miles a day and eating little the rest of the weekend.

Bazant, a slender 5-foot-8, said he still had about 13 pounds to lose by the next match. He added that by the end of the season he really appreciates food and even water.

Michael Vandiver, a freshman in physical therapy, said most wrestlers binge once in awhile, but between feeling guilty and feeling a little sick, binging is not worth it. He said

he fights off hunger by sucking on hard candy. Vandiver, who at 5-foot-6 plans to wrestle

at 118 pounds, said that discipline during a holiday is all psychological, just as it is any other time.



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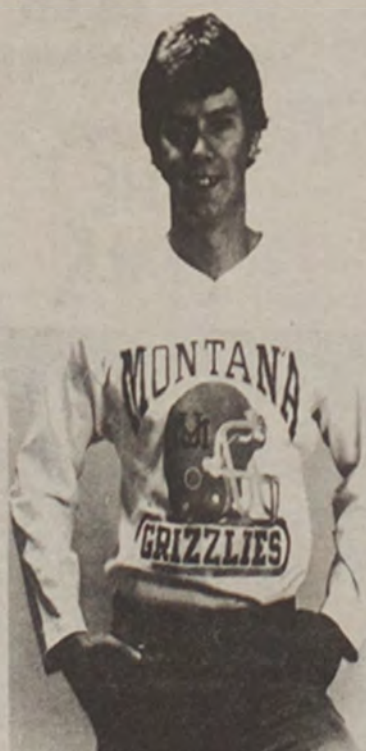


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Montana Review

Hard work, perseverance characteristic of Hutterite life



HUTTERITE CHILDREN, dressed in traditional clothing, smile for the camera recently at the Hutterite colony of Milford, located about 20 miles south of Augusta. (Staff photo by Karol Bossler.)

By Karol Bossler
Kaimin Contributing Reporter

Hutterites don't give up easily — perseverance has been forged into their hearts and minds through 450 years of religious persecution.

On this day, their struggle falls short of earthshaking; the colony conveyor belt is rebelling. Iron-willed, and cold hearted, it is implacable. First the men threaten and they coax, then they regroup and consult — their black button-up jackets already stained with oil and spotted with mud. Without the belt, the men must find some other way to hoist the truckload of potatoes into the cement truck used for delivering. They decide to try loading with the colony's small scoop-tractor. Success.

Fourteen families work Milford's 8,000-acre farm, found 20 miles south of Augusta. The colony is typical of the 31 Hutterite colonies scattered across central Montana.

Distinguished by their Old World dreams and German dialect, the Hutterites are one of three surviving Anabaptist groups that took root in 16th century Europe during the Protestant Reformation. The two others are the Old Order Amish and the Mennonites.

"We try to follow Christ, live communally, peaceably and simply as He and His disciples did," said Elias Wipf, one of Milford's elders. "But it isn't always easy."

Elias was born in South Dakota, where some 400 Hutterite immigrants, fleeing persecution in Central Europe and Russia, founded America's original three Hutterite colonies

during the 1870s. President Grant had promised the pacifist settlers exemption from military service, but then came World War I and the Hutterites found themselves victims of anti-German venom.

In 1918, two Hutterite brothers, who, as conscientious objectors were serving alternative service at Fort Leavenworth, Kan., refused to wear the army uniform and died of beating, malnutrition and pneumonia. Between 1914 and 1937, all but three of the then numerous Dakota colonies moved to Canada, where a majority of them still live. Elias Wipf was among them.

In relative peace, the Canadian colonies multiplied and were soon competing with neighboring farmers for land. Anti-Hutterite sentiment smoldered. Then in 1942, patriotism joined prejudice and forced the passage of anti-Hutterite land laws in the Alberta Legislature. Thwarted, some colonies looked south and saw space to breathe in Montana's wide, empty prairies.

Some Montanans welcomed their peaceable neighbors with ridicule and threats of barn-burning, even as they added their voices to the worldwide condemnation of the Nazi atrocities. Merchants groaned because the Hutterites' self-sufficiency and simple lifestyle meant fewer purchases from their shelves. Other Montanans saw red in the Hutterites' communal way of life or patriotically condemned their pacifism and their refusal to vote or run for office. And others despised them simply because they were different.

Nevertheless, Montana's Hutterite population grew steadily, fueled by one of the highest birth rates in the world and a belief that their future rests with their children, for Hutterites don't seek converts.

In 1945, Elias helped raise the walls of Milford. The colony has already fostered two daughter colonies.

"I've enjoyed colony life for all of my 72 years," Elias said. "The way I see it, anybody that has a religion and lives up to that religion is doing the same thing I'm doing."

"Some leave the colony to see what's going on outside, but most come back. Life is more secure here. I'm taken care of when I'm sick, and I know my children are taken care of when I die. Our ways are different from yours, but then yours are different from ours."

It was a Saturday, and one of the Elias' daughters, in the traditional long flowered dress, checkered apron, and polka-dot scarf, was visiting from a neighboring colony, a babe in her arms.

As a Hutterite bride, she joined her husband's colony. Their courtship, restrained and formal, had been limited to weekend visits and intercolony celebrations. When they decided to wed, the proposal was first brought before both parents, then both colonies' preachers and councils of baptized males. As usual, all approved. The marriage was celebrated with food, drink and song — and other young couples had their chance to court.

Contrary to rumor, Hutterites neither marry first cousins nor

hire outside men to bring in new seed. But because members of each colony are closely related, marriages usually stretch between colonies.

"We don't hurry them into marrying either," Elias said. "Divorce is not allowed so we want them to be sure. They're usually around 25 when they finally do marry."

For a Hutterite, there is a proper sequence to each task, to each day, to each age of one's life. Order pervades the colony, where God rules over man, man over woman, woman over child.

Predictably, the Hutterite hierarchy is led by the minister. He is elected at a meeting of all the neighboring colonies' councils. The gathered men choose five from among themselves who they feel are worthy for the post, none of whom has requested it. The final selection is drawn by lot, thereby left in the hands of God. The chosen man then begins training with the colony minister, as secondary minister, assisting at services each evening as well as Sunday morning service.

Order is even proclaimed physically by their surroundings. Squared north to south, the plain barracks-type living quarters, church and communal and dining hall are connected by neat walks over the grassy commons. Inside, the few furnishings are carefully crafted, plain, straight and polished to a shine. The white walls remain bare, and the floor is scrubbed spotless daily.

"We rise around 6:00, wash up and straighten our rooms before the breakfast bell rings

at 6:30," said a young Hutterite woman. "We rotate chores every few weeks — cooking, washing, baking, sewing, gardening or watching after the little ones."

The colony "boss" assigns the men to the fields or to various jobs where they are directed by sub-bosses — "the cowman, the sheepman, the pigman, the chickenman or the gooseman." The colony also has a carpenter, blacksmith and a mechanic, their skills learned from their predecessors to be passed on again.

The Hutterites embrace technology wherever practical or productive, but abstain from using any frivolous devices of diversion for luxury. They read newspapers but forbid radios and television. They will budget air-conditioning for their root cellars and pig barns, but for themselves there is none. In this respect, they differ from the Amish who shun all technology.

High-quality farming machinery combined with an absence of wages and Hutterite diligence and thrift lead to high profits. But to avoid the corrosive temptations of wealth, a colony splits when its numbers swell to about 150.

Milford's profits were laid aside for 14 seasons before members set out in search of land on which to raise a daughter colony. They chose a patch of the Northern Cheyenne Valley, at the hem of the Big Belt Mountains just south of White Sulphur Springs.

And then, Milford's members were divided by skill, age and

See "Hutterite," page 8.

Hutterite

Continued from page 7.

sex and two lists were drawn. But none were to know who was to go and who to stay until the chosen day when, with everyone's bags packed, a lot was drawn. Again, the final choice was left to God.

All the members joined in the building of the new colony, christened Springdale, but only half would come to call it home.

The roots of the Hutterites' communal way of life are said to be found back in a moment in 1528 when a cloak was spread before a group of Anabaptist refugees, fleeing persecution in Zurich, on which each laid his belongings.

The refugees settled in Moravia, now Czechoslovakia, where they were welcomed as diligent farmers and craftsmen. The group was held together through the strong leadership of Jacob Hutter, a hatmaker

from Tyrolia, from whom the Hutterites took their name. But the welcome soon soured and in 1536 Hutter was burned at the stake and the group was driven into the Moravian woods. There they flourished in peace for some 40 years.

With the outbreak of war between Austria and Turkey, persecution was renewed. During the next two centuries, Hutterite blood was drawn by first the Turks and then by Catholics and Protestants. Then in 1770, the Hutterites were invited to work the estate of a Russian field marshal in the Ukraine, where they were guaranteed religious freedom and exemption from military service.

But one hundred years later, the privileges were withdrawn by Tsar Alexander. The Hutterites turned west and crossed the wide stretch of ocean to North America. Today, the descendants of the original 400

settlers number 30,000.

"And all that believed and were together, had all things common." Acts, 2:44.

Communal living requires that each respect authority and order and place the needs of the whole above his own. These are the goals of the Hutterite child-rearing.

"They have a very strong 'we-feeling,'" said Gertrude Lackschewitz, a German professor at the University of Montana. "In every respect each is a member of the larger community. Self-will is suppressed from childhood on. At age three, the Hutterite child begins kindergarten, and a gradual weaning away from the parents and into the larger community is begun."

Kindergarteners learn to obey, to respect others and to function within their peer group. They memorize prayers, hymns and passages from

scripture, with little or no regard for their meanings. Punishment teaches that exclusion is unpleasant and that danger lurks beyond boundaries. The Hutterites believe the self-will must be broken to preserve their communal, orderly way of life.

At age six, Hutterite children begin "English school" and learn arithmetic and the natural and social science as well as to speak, read and write English. The teacher is hired by the colony yet supervised by the county superintendent of schools. Keeping the school at the colony is a Hutterite priority.

"They are always very concerned about having the right kind of teacher who understands their ways," Lackschewitz said. "They are the ones in the Ark and all others are outsiders. They learn all their religious mission requires of them

and believe everything else leads them to the bad ways of the world."

The children's learning unfolds within the walls of the colony church, which doubles as schoolhouse. Behind the children's small school desks, upright wooden pews stand sentinel, weighted with the demands of their God and elders.

The children also attend an hour of German school every morning and evening where they learn the high German used in scripture and to write German Gothic script. The German teacher, a Hutterite member, also teaches them work roles and table manners.

As a general rule, the young drop out of school upon fulfilling state requirements — through the eighth grade or on one's 16th birthday — although correspondence courses in higher learning are available.

At 15, the Hutterite young stand at the brink of adulthood. They move from children's groups to adult work crews, from the children's dining room to that of the adults'. And while the day isn't marked with celebration, each is presented with a new set of handmade clothing and a glossy cedar chest from the carpenter. Fifteen also begins a time of exploring boundaries, when a limited disregard for colony rules is expected.

"The Hutterites are very wise," Lackschewitz said. "The young adults are not yet baptized, and they understand that each must have some feeling for what they are rejecting."

At Springdale colony, ten young women rise from their knees and rinse out their scrub buckets. The full fragrance of mutton still elbows the dining-hall air. Before strangers, the young women draw together, one great wide-eyed giggle. Maybe, unseen by their elders, they have dabbed on perfume or make-up or have listened to a transistor radio tucked somewhere safe. But they are nearing twenty and will soon request baptism when all flirtations with the outside world will cease.

Do they ever think of leaving the colony?

"Never! Why should we — we like the way we live!" Their voices come in one indignant burst.

But some prophesy the Hutterites end will come in their prosperity and protection. Persecution, they argue, has been the glue for centuries, and without a common struggle to bond them, to focus their vision, restless human greed and desire will worm into their children's hearts, and lure them away, one by one, forever.

But then, Hutterites don't give up easily.



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lost and found

FOUND: BROWN and black gloves, 3rd floor Social Science Building, outside room 356. Claim at Kaimin office. 32-4

FOUND: A winner for the Forester's Ball Poster Contest. Ed Jenne, Jr., Biology, was the winner. Looks great Ed! 32-4

FOUND: THAT I don't like hot sauce on my lichen. Mexico isn't the place for me. Forester's Ball is where I want to be! Bertha THE MOOSE 32-4

LOST: GREY down coat with black collar. Lost at the bottom of Pattee Canyon Road on 11/21/83. Reward. Call 721-7838. 32-4

FOUND: FOLDING knife in Library. Call 549-6771 to identify. Keep trying. 32-4

GERMAN 101 book lost from LA337. Call 2522 or 728-0676, ask for Gary, if found. 31-4

FOUND: LIGHT brown knit and leather glove on Maurice St. Claim at Kaimin office. 31-4

LOST: LIFE, sometime in the 20th Century. 31-2

LOST: SET of keys on silver and green keychain near lodge/food service. Call Marit, 5347. 31-2

LOST: IN vicinity of 500 blk. "ORCA", older male black and white cat w/distinctive white stripe on back. Please call 728-6058. Reward! 30-4

LOST: One gold-colored earring, woven-strand look. Gypsy lover will keep if not found. Call Donna, 542-2297 evenings or morning. 29-4

LOST: Dorm room key and car key on a chain with a square piece of black leather. Call 243-2536. 29-4

LOST: Pieces of I.D. in plastic holder. If found call 251-4206. 29-4

RED AND WHITE HACKY SACK lost at Pat Metheny Concert. Extreme front left. Experiencing detox. Call John at 542-2963 or 243-4720. 29-4

LOST: Student Business Analysis Calculator or TI-35. Name, address, phone inside booklet w/calculator. Call 549-4385, let ring. 29-4

LOST: between library and fieldhouse, heavy light blue mitten. Call 549-5862. 29-4

personals

OVEREATERS ANONYMOUS. No dues, fees or weigh-ins. Call 728-4710 extension 15 for meeting information. 32-1

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ADVISING FOR Winter Quarter '84 begins Monday, November 28. Take advantage of the opportunity to see your advisor before Christmas break! 32-1

ERIK RAY FOR MAYOR

LEGAL SECY will type whatever. \$1.00 page. 721-7340 after 6:00. 32-1

BE THANKFUL for religious freedom — the Union of Pagans and Pantheists. 32-1

WORK FOR the Kaimin! Staff applications for Winter Quarter are available on the door of J-206. They are due Mon., Dec. 5 at 5 p.m. Be sure to sign up for an interview! The new staff will be selected by Dec. 9th. 31-8

JUST CHRISTIANS worshipping as the New Testament directs. The Lord's church, using the Center Room of the YWCA (1130 W. Broadway). Sunday: 10:00 a.m. & 3:00 p.m. Thursday: 7:00 p.m. Transportation or information: 728-1054. (Free 10-lesson private Bible study available.) Come and be with us! 31-2

TROUBLED? LONELY? For private, confidential listening come to the Student Walk-In, Southeast Entrance Student Health Service Building. Weekdays 8 a.m.-5 p.m., also open every evening: 7-11 p.m. as staffing is available. 9-32

help wanted

CAMPUS REPS wanted. Earn up to \$5000/yr. by placing posters on campus bulletin boards. Call 1-800-638-7640. 28-5

OVERSEAS JOBS Summer/year round. Europe, S. Amer., Australia, Asia. All fields. \$500-\$1200 monthly. Sightseeing. Free info. Write IJC, Box 52-MT2, Corona Del Mar, California 92625. 24-10

typing

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COMPUTER-TYPE Word Processing and Typing Service. 251-4646. 32-1

TYPING — 90¢ page. Mary — 549-8804. 27-6

TYPING \$1.00 page. 721-5928. 19-16

THESIS TYPING SERVICE. 549-7958. 5-35

SHAMROCK SECRETARIAL SERVICES

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RESUMES, APPS, LETTERS, term/professional papers, selected theses. LYNN, 549-8074. 1-40

services

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PORTRAITS, SPECIAL Events, Groups, Holiday Gifts. Professional photography at students' prices. Call evenings for appointment, 542-2683. J. C. Bridges. 32-1

transportation

SEATTLE: ROUND trip passenger needed. Leave Wednesday morning 11/23, return Sunday. Share 1/4 gas. 542-2395. 31-2

NEED ONE way ride to Portland Tues. or Wed. before Thanksgiving. Call Laurie at 543-8658. 31-2

NEED RIDE to San Diego — leaving before Christmas and returning after. Will share expenses from Missoula. Call Rick Seely, 862-3170 or write 6715 Farm to Market Road, Whitefish, MT 59937. 31-4

RIDE TO Billings needed for Thanksgiving holiday. Share gas and driving. Leaving after 3 p.m. Tuesday or anytime Wednesday. Call Sue at 549-8831. 31-2

NEED RIDE to Sun Valley, ID. Leave Wednesday or Tuesday. Cash reward for ride plus 1/2 gas. Call Tom, 243-4785. 31-2

"THINK I'll go out to Alberta" if I can get a ride there this week. Ride needed to Calgary for this weekend, and back again. Please call M.K., 721-3425 soon! Thanks. 31-2

RIDERS WANTED one way to Seattle on Wed., Nov. 23. Call Denise at 543-8658. 30-3

"THERE AINT no place else to be like Massachusetts." Wanna go home for Christmas. Need ride or will transport somebody's car there and/or back, or rent one. Please call M.K., 721-3425 before 10 p.m. any night or day. "And by the grace of God we will be in Massachusetts." Thanks. 31-4

RIDERS NEEDED to Anaconda and points in between (possibly to Dillon), leaving Nov. 25, return Nov. 27. Call Laura at 721-7546 before 6 p.m. and after 9:30 p.m. 30-3

RIDE NEEDED to Spokane Nov. 23rd, return Nov. 27th. Will share gas expenses. Call Susan, 728-7652 before 11 a.m., after 5 p.m. 30-3

WANTED: RIDERS to share expenses to Great Falls on Wed., Nov. 23. Will return Sun., Nov. 27. Call Penny at 243-4545. 30-3

RIDE NEEDED one way to Bozeman (Three Forks) for Thanksgiving. Can leave Wednesday at 5:00 p.m. Call Karen, 243-4900. 29-4

RIDES AVAILABLE, leaving Nov. 23 afternoon to destinations between Miss. and Gt. Falls via Lincoln. Lots of room. Call 243-5247. 29-4

RIDE for 2 needed to Billings. Leave Wed., Nov. 23 and return Sunday, Nov. 27. Will share driving and expenses. Call 721-8513 after 5:30 p.m. 29-4

NEED RIDERS to N.E. Oregon (Enterprise) via Lewiston, Idaho. Leave 11/23 back 11/27. Call Annie, 549-0243. 29-4

PORTLAND BOUND? Need ride for one. Will share driving and expenses. Leave 22nd or 23rd, return 27th. Call Ken, 243-4200. 29-4

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RIDE NEEDED to Southern Idaho for Christmas break. Pref. Twin Falls. Call Sheila, 728-9140. Can leave Dec. 15 and return Jan. 2. 29-4

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SMALL CARPET remnants up to 60% off. Carpet samples 35c, 85c, \$1.50. Gerhardt Floors, 1358 W. Broadway. 18-20

for rent

1 BDRM. APT. Close to Univ. \$225/month. Heat/garbage paid. 243-5277, 243-0203. 32-1

ROOMS FOR rent — \$120.00. Call 549-7360. 31-4

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Public education a heated topic among panelists

By Bethany R. Redlin
Kaimin Reporter

Numerous reports claiming a "rising tide of mediocrity" in the nation's schools provided the impetus for a lot of finger pointing between panelists participating in a Saturday discussion on public education.

Panelists representing parents, teachers, school administrators and the state and federal government, placed the blame on one another plus the Montana High Schools Association and Ed Argenbright, Montana superintendent of schools.

The discussion, entitled The Montana Summit on Education, was sponsored by the Missoula Elementary Education

Association in conjunction with American Education Week, Nov. 13-19.

Rep. Pat Williams, D-Mont., began the discussion by saying criticism of the nation's schools is often "misdirected." People need to first focus on what is right with the schools, he said.

Citing high literacy rates and an increased percentage of high school graduates, Williams said, "In short, with all its faults, this nation has literally wrought an educational miracle in the last 200 years."

However, Mark Katkov, moderator of the event, asked the panelists to describe what they thought was wrong with public education.

Panelist Carol Walters, president of the Montana Parent-Teachers Association, said she did not think "we know truly what is right or wrong about our schools" but did advocate more parental involvement in the schools.

Other panelists were less hesitant to voice their opinions.

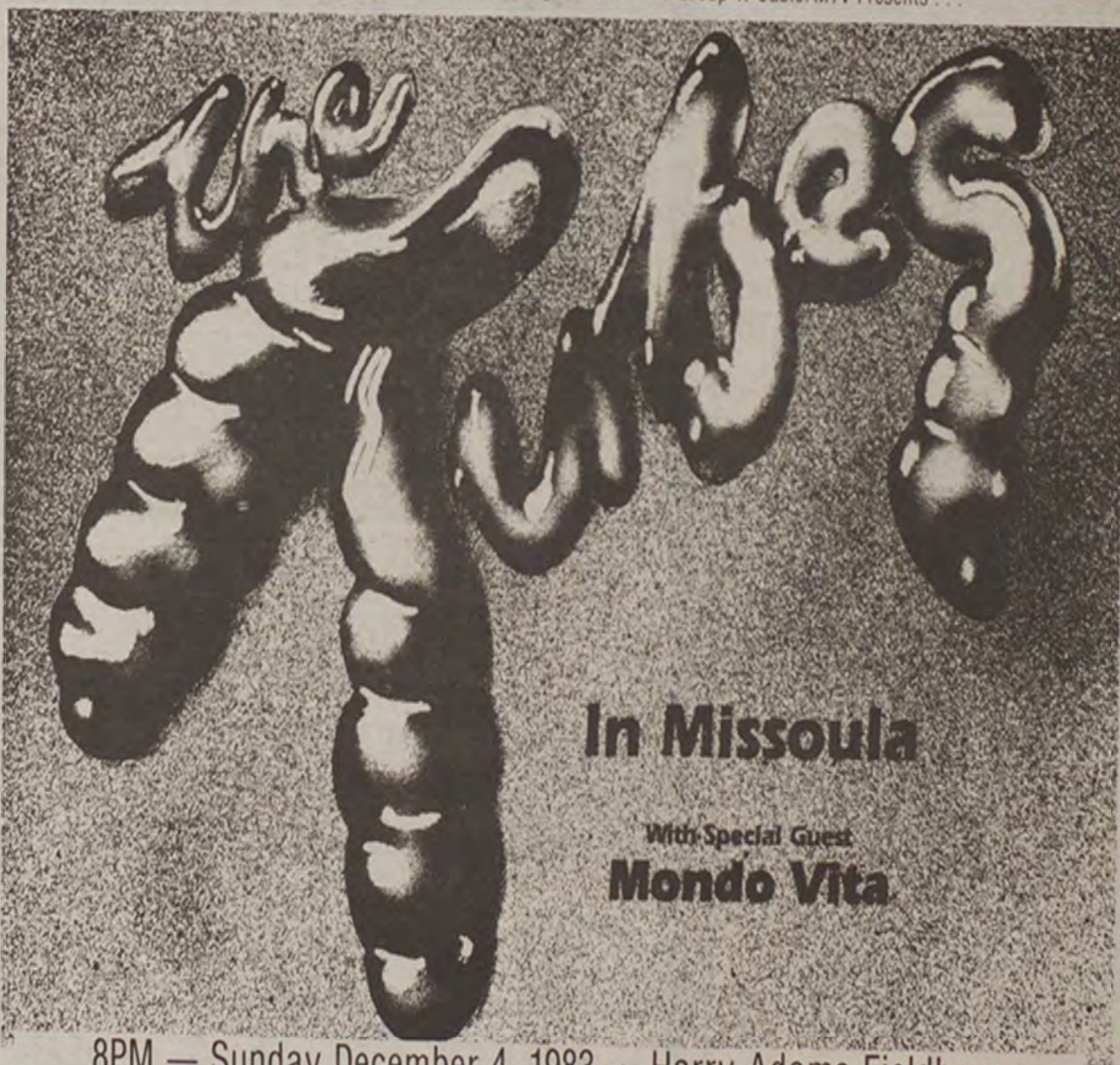
Herbert York, recipient of Montana's Outstanding Science Teacher Award, said increased extracurricular activities are interfering with academic programs. He said several of his students had missed two days of class time per week during the quarter in order to participate in sports events.

"Any day of the week, one-third of my students in all my classes have an extracurricular activity," he said. "They don't have any time for academics. Now if we want to get our academics back on track we have to get those students back in class."

Several panelists joined York in criticizing the Montana High Schools Association for the increased emphasis on extracurricular activities, particularly sports.

John Pulliam, dean of the School of Education at the University of Montana, said many students are not properly prepared to enter college but that the situation is "not always the fault of our schools."

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Kalispell — Budget Tapes & Records; Butte — Budget Tapes & Records; Hamilton — Robbins Book Store

German activist says future of humanity threatened

By Bethany R. Redlin
Kaimin Reporter

The "future of humanity is jeopardized, not just the future of Europe" if the United States government goes ahead with its Dec. 12 plan to deploy Pershing II and cruise missiles in Western Europe, according to a West German peace activist.

Irene Eckert, president of the West German Peace Movement and a member of the Women's International League for Peace and Freedom, spoke in Missoula Friday as part of a

nationwide tour against the deployment of the new missiles.

She said the missiles are not defensive weapons as U.S. President Reagan claims, but rather "first-strike" weapons that "will contribute to nuclear war through error."

Speaking to an audience of about 60 people at the University Congregationalist Church, Eckert said the use of speedy Pershing II missiles capable of penetrating deep into the earth to destroy underground missile silos "makes sense only if the

missiles are still in the silos."

Eckert called on Americans to oppose the re-election of Reagan who is pushing for the deployment.

"If you don't defeat Reagan, I will see black as the German expression goes," she said. (Reagan has not yet announced that he will seek a second term.)

Reagan's re-election would "amount to a major defeat" of the international peace movement and further increase the chances of a nuclear catastrophe, she added.

Referring to the controversial ABC movie, "The Day After," Eckert said, "People here (the United States) can prevent the day after if they organize the day before."

In West Germany, Eckert said peace activists plan another day of national protest Monday when that country's parliament is scheduled to vote on the final approval for deployment of 204 of the American missiles on West German soil. (It was under then Social Democratic Chancellor Helmut Schmidt that NATO reached a 1979 agreement to begin deploying the missiles by the end of 1983.)

The current Christian Democratic government has so far supported the decision and is expected to approve the deployment despite massive peace demonstrations and the expected "major shift" to op-

position of the deployment by the Social Democrats, according to Eckert. (Her Friday prediction was proved correct the next day when the Social Democrats voted unanimously in their party congress to oppose the installations.)

However, even if the missiles are deployed, the West German peace movement will continue to work for the removal of the missiles, Eckert said.

"The peace movement and especially a considerable number of lawyers...and scientists have declared already...that they consider this (the deployment) not to be compatible with our constitution and they will immediately take the case in front of the Federal Law

Court," she said.

Eckert disputed claims that the West German peace movement did not represent the sentiments of the majority of the West German people.

"It is by no means a marginal movement," she said. "It is a people's movement."

Eckert cited the following figures to support her claim:

• Five million West Germans, representing 10 percent of the electorate, have signed a petition opposing the NATO deployment.

—Three million West Germans marched in opposition to the deployment during the Oct. 15-22 Peace Week.

ASUM Day Care program receives new coordinator

By Parmelia Newbern
Kaimin Reporter

The ASUM Day Care program, plagued by a \$7,000 deficit, has undergone a staff reorganization and a been given a new coordinator.

Named to the post was Marcia Mayes, the acting coordinator of the program since the Oct. 19 resignation of former coordinator Rosemary Rafael, who quit effective Nov. 4 to take a job at St. Patrick Hospital.

The deficit, resulting from an accounting error by the University of Montana controller's office, was discovered last June by Carl Burgdorfer, ASUM accountant. The staff was reorganized in order to cut costs.

David Bolinger, ASUM president, said that instead of hiring someone to take Rafael's place, a new job was created. The position was downgraded from a grade 12 to a grade 11

on the state pay scale, and reduced from a 12 month position to 10 months. He estimated that would save the program about \$3,500 this year.

Contacted last night, Mayes said she was pleased to get the job, but has few plans for any immediate changes in the program. She said her main concern is the deficit.

Bolinger said Mayes was selected over two other candidates because of her experience in the program.

"She started out as a teacher, became a day care home operator and teacher and has also been working as the assistant to Rosemary," Bolinger said.

Dana Lund and Theresa Hickey will serve as teacher's aides in the program, which serves 65-75 children per quarter.

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Conflict

Continued from page 1.

tion should resign from his paid position "before becoming a CB member."

If a person is already a CB delegate, he should not apply for a paid ASUM position or should resign from Central Board if he accepts a paid ASUM position, according to Spaulding.

Carlos Pedraza, who was appointed to Central Board last month, is also employed as performing-arts coordinator for ASUM Programming, a paid position.

He earns \$175 a month as coordinator.

CB delegates are not paid but ASUM executive officers are.

ASUM President David Bolinger, who appointed Pedraza to Central Board last month, said he was operating under the set of bylaws he had available to him.

Pedraza is the only CB member to have regular employment with an ASUM organization.

Another CB member, Peter Loftus said he works for ASUM Programming about twice a quarter at concerts.

Some CB members currently hold unpaid positions with organizations, as well as being

delegates to student government.

Each CB member is required to serve on at least two committees of student organizations.

As a committee member of an organization a CB member could be involved in some aspect of developing a budget for a particular group, Bolinger said. Therefore, Bolinger said, potential conflicts of interest exist with both paid and non-

paid positions.

Spaulding disagreed, adding that he believes more potential for a conflict of interest exists with a paid position.

CB has the "final word" on budgets and salaries of ASUM groups and organizations, he said.

For a paid director or coordinator to be a CB member is similar to "having a city employee on City Council — he's, in effect, being his own boss."

Spaulding said.

Spaulding said he made certain that the persons he appointed to Central Board did not hold other paid ASUM positions.

"I've always felt very strongly about this," Spaulding said. "I think you must avoid even the appearance of a conflict of interest."

Pedraza said he does not think it's wrong for CB dele-

gates to be "members of ASUM organizations or, for that matter, necessarily even paid members of ASUM organizations as long as they don't abuse that."

"You could abuse your position even if you weren't a paid employee," he said. "And there have been abuses in the past obviously. All you have to do is sit through budgeting and you'll find that out."

Tradition

Continued from page 1.

became the "centerpiece of the feast."

Franklin wanted the turkey as the national bird but it "lost out" to the eagle, Brown commented.

President Lincoln made Thanksgiving an official holiday in 1864. "As we sit down to enjoy our Thanksgiving dinners, I hope we'll think about the sacred origin of food," Brown said before he began to quote a Navajo "harvest song."

"The corn is ripe," Brown said "The corn is ready to be gathered. In piles we sort the colored corn. Blue corn, white corn, yellow corn, red corn. Food for the people. . ."

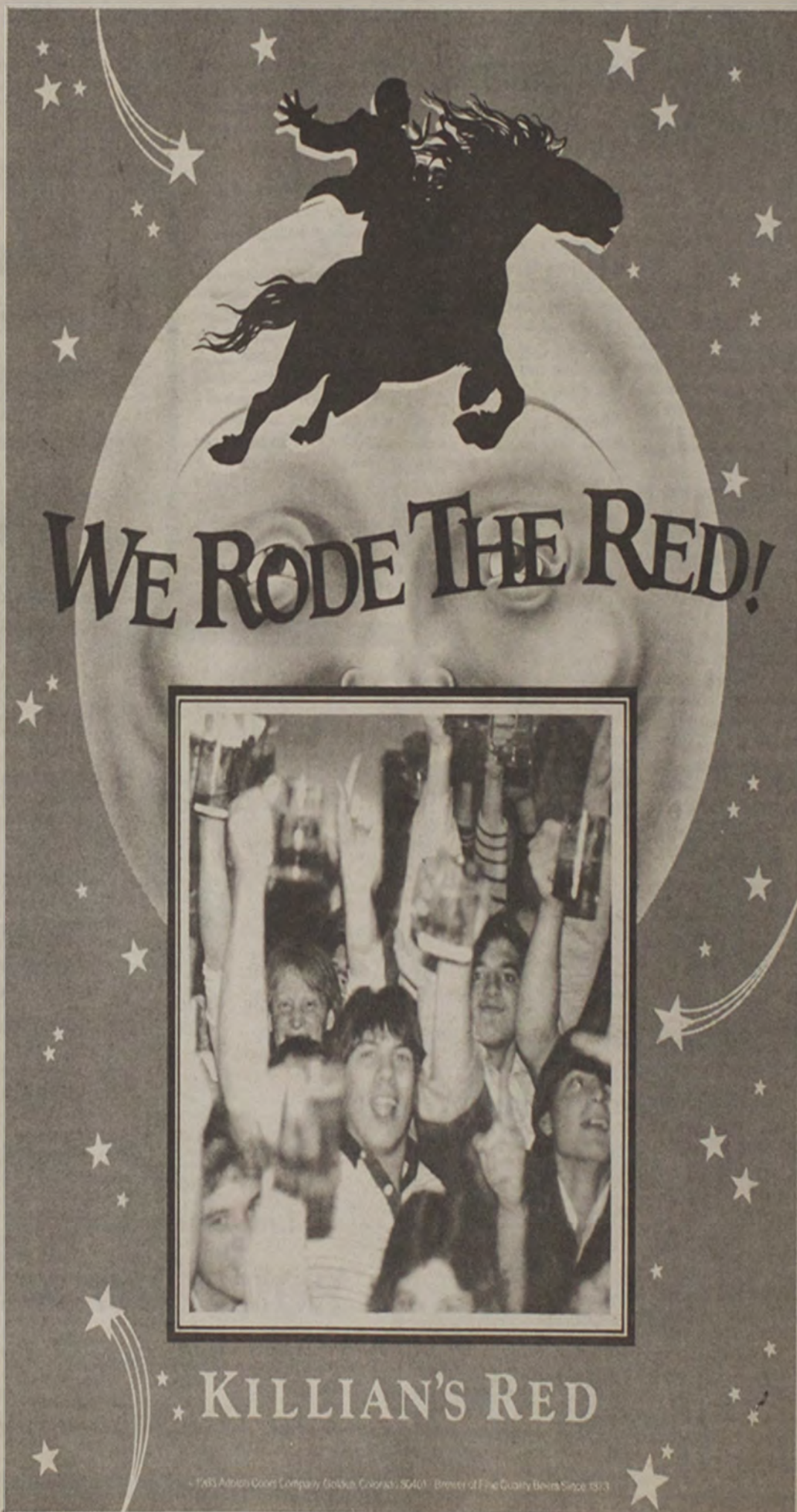
Holiday hours

The University Center will be closed during the Thanksgiving holiday.

The Mansfield Library will be open today from 8 a.m. to 5 p.m. The library will be closed Thursday and Friday, but will open Saturday from 10 a.m. to 6 p.m. and Sunday from 1 p.m. to 11 p.m.

No Kaimin

The Montana Kaimin will not be published for the rest of the week because of the Thanksgiving holiday. Publication will resume Tuesday. Have a great holiday!



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