

## Weyerhaeuser won't export local timber

It took a federal law for Weyerhaeuser Co. to do it, but the corporation will stop exporting logs from state and federal lands in Oregon.

The new law bars companies that export logs from buying federal timber within the same geographical area. So Weyerhaeuser had a choice: Either continue to export logs from Coos Bay or continue to buy federal logs for their Springfield mills.

Unfortunately, workers at Weyerhaeuser's Coos Bay export mill might have to start looking for other jobs. But Weyerhaeuser made the right move based on principles. Too bad it had to be forced.

Tacoma-based Weyerhaeuser owns nearly 3 million acres of timberlands in Washington and Oregon. Since it does not buy federal timber in Oregon, it can legally continue to export logs from Washington.

Weyerhaeuser ran out of old growth timber on its own land in the mid-1980s, so it started buying federal timber. Apparently the "tree-growing people" aren't growing them fast enough.

Federal legislation was introduced by Peter DeFazio (D-Oregon) in Congress last year to ban log exporters from buying federal timber, but a watered-down version from Bob Packwood passed instead.

About 50 million board feet of federal timber that Weyerhaeuser would have exported will now be sent to local mills or, if Weyerhaeuser chooses, not logged at all.

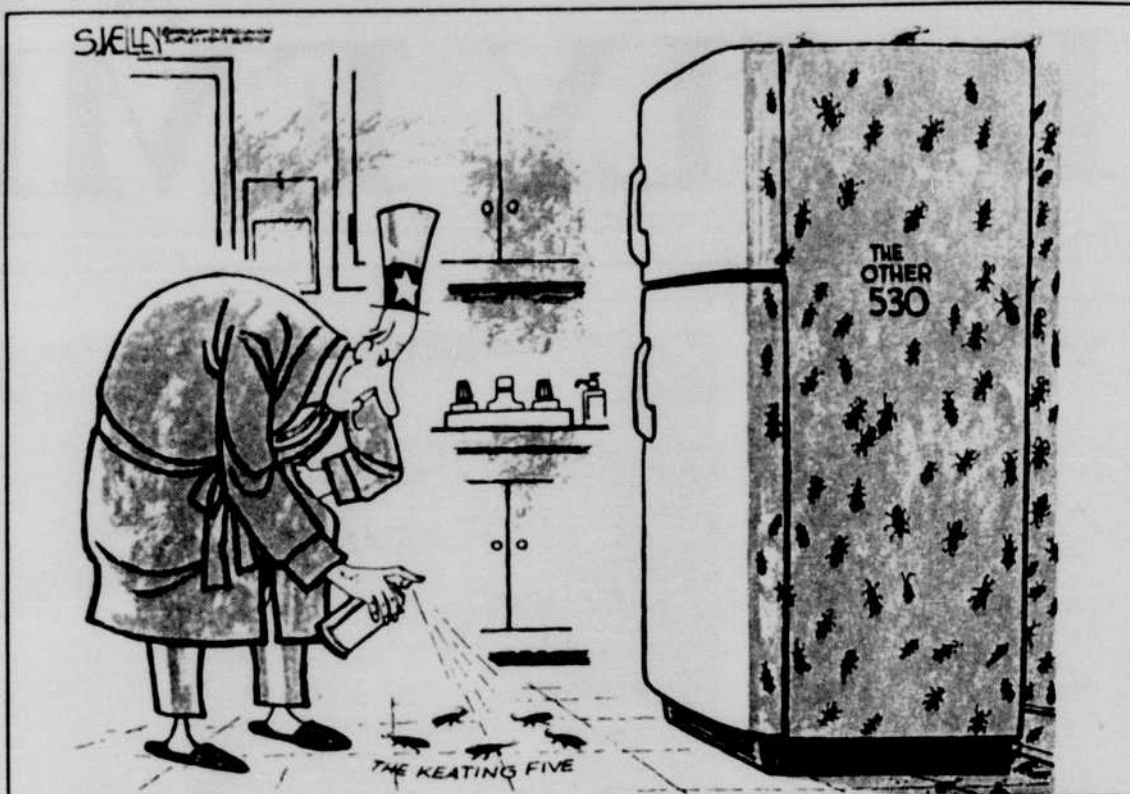
It's the quick buck that timber companies make by exporting logs that is responsible for Northwest millworkers' troubles.

It is more profitable for timber companies such as Weyerhaeuser to simply export logs. It cuts out the middlemen, who unfortunately happen to be Oregon millworkers.

It is not environmentalists who are to blame for any shortage of logs available to mills. Contrary to popular rhetoric, trees are not growing back as fast as they are cut. And unless federal legislation is passed forbidding the export of raw logs, it won't be long before every mill in Oregon closes.

It's hard to believe that Weyerhaeuser really cares about Oregon workers. Their actions sure don't show it.

Until Weyerhaeuser takes positive steps on its own to provide local mills with lumber, instead of being forced to by federal legislation, what other conclusion can we draw?



## Tavern language policy racially motivated

An incident that happened over a year ago has led to the filing of a lawsuit against the Howdy Pardner Tavern and the Eugene Police Department.

Four women, three Mexican-Americans and one Native American, were playing pool in the tavern. Two of them were speaking Spanish. The other two, who were playing at another table, were speaking English.

The suit alleges that the two English-speaking women were approached by the bartender and told that their friends would have to leave. It seems the tavern has a policy against swearing, and the management maintains that if people speak Spanish there is no way for the bartender to tell if they are using profanity or not.

The suit against the EPD alleges that when police officers arrived on the scene, they told the women they should just leave.

The tavern's policy of not allowing non-English languages to be used is a thin veil for racism. Five white members of Citizens

in Solidarity with Central American People decided they would test the tavern's language policy by going to the tavern and speaking only Spanish. They said they received some odd looks from the bartenders and customers, but were not asked to leave.

Why were the people of color asked to leave for speaking Spanish, when white people who spoke Spanish were allowed to stay? There are two possibilities: the management of the bar decided to drop the language policy, or the policy was only an excuse to keep people of color out. Given the inconsistent enforcement of the policy, and the flimsy excuse for the policy's existence in the first place, it is most likely a cover up for a discrimination-motivated, restricted-access tavern.

MEChA is sponsoring a rally at the Howdy Pardner Tavern Friday. People interested in standing up to discrimination should go to the rally at **Howdy Pardner Tavern, 295 Highway 99 N., at Four-Corners and Roosevelt Street.**

## LETTERS

### CIA facts

Regarding Michael Sears' letters (*ODE*, Nov. 16), I have several responses.

First, the CIA's illegal activities are not just "alleged." They are facts. The CIA violates the Neutrality Act by launching military operations in countries with which we are supposedly at peace. Its covert operations are a violation of the War Powers Clause of the Constitution — keeping congress and the U.S. public in the dark while deciding what wars we will engage in. The CIA also violates the Nuremberg Charters for Crimes Against Humanity and Peace through its promotion of war, murder and torture. These are all laws that the United States has agreed to abide by and that the CIA consistently violates.

Second, regarding abortion, the women of this state have the same legal right to decide about abortion. The CIA has no legal rights regarding its actions. By protesting the CIA I'm merely trying to uphold the Constitution of the United States, as well as international

law.

Finally, by protesting the CIA I clearly support the right of people to choose. Not the right of people to choose to overthrow democracy and kill others, but the right of people to choose what kind of government they want.

People have the right of self-determination which the CIA denies through terror and murder. As a journalism major you should have the ability to find these truths for yourself.

By stopping the CIA recruiting, a step was taken for choice and democracy.

**John McMillan**  
Co-director, Student campaign  
for Disarmament

### Manipulation

In her Nov. 8 lecture, Starhawk, "witch-goddess"/ecofeminist, relied upon ancient texts to substantiate her version of land-based religion, some aspects of which are known as witchcraft.

A couple of points must be

mentioned: Starhawk interprets history to serve power politics; she appeals to the romance of history — old being good, ancient better, pre-historic best — with little attempt to evaluate each period on its own merits.

Starhawk's use of history was certainly creative interpretation. In describing a shift from a peaceful, earth-based goddess culture to a higher density, male-dominated, warlike population, she said women "lost control of their own sexuality, their own reproduction."

This would follow from her reference to rape of women by invaders, but she implied that women previously had that "control."

However, it is highly unlikely that "control" of reproduction had much place in ancient culture, other than in attempts to increase fertility, much less serve to focus feminist power.

Further, she implied that this "control" was conducive to peace in earlier goddess cultures where there were fewer babies to become warriors.

Do I discern a neatly turned

rationale for women's reproductive "control" (euphemism for abortion) to promote peace? could this be an innovative glaze over historical record to empower contemporary ecofeminist agenda — that of reclaiming lost female power?

Since Starhawk uses history to legitimize her arguments, how can she justify her cross-over between history telling and myth making?

The combination of altering history by interpretation and consciously creating myths to support political goals has alarming implications for all students of history.

**Carla Moser**  
History  
Art History Alumna

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Thank you in advance for your cooperation.

**Paul D. Blankenship**  
Clerk-in-Charge  
University Station  
Thursday, November 29, 1990