



Citizens' Utility Board

### CUB LAUNCHES MEMBERSHIP DRIVE TO FIGHT FOR RATEPAYERS

The Citizens' Utility Board (CUB) of Oregon has declared three issues as critical for utility ratepayers in the next decade: the cost of closing Trojan, new sources of energy to replace Trojan and access to the "information age" in telecommunications.

CUB was created by voters in the 1984 election to represent ratepayers before the state's Public Utility Commission. Since its creation CUB has participated in dozens of utility cases and saved Oregon ratepayers \$300 million.

"We can't be comfortable with the successes we've had," said Bob Jenks, CUB's program director. "We now have three issues, which are each as large as any fight we've ever had, heading straight towards ratepayers. We've set a goal of doubling our membership, which is currently at 14,000 in order to support these cases."

The three issues are:

\*The cost of closing Trojan. PGE has estimated this cost at \$861 million (\$1000/customer) and said it is a responsibility of ratepayers to pay these costs. When other Oregon companies make bad investments, they cut earnings and reduce expenses. CUB will be working to insure that PGE and its stockholders pay their fair share of the costs of Trojan.

\*New source of energy. With Trojan closing down and Portland's population growing, the region needs to develop new sources of power. The cheapest source, and the one that will reduce monthly bills, is conservation. PGE - whose profits are tied to the amount of electricity they sell - is proposing a series of expensive new natural gas power plants. CUB will be working to ensure that the region first taps into the cheap potential of weatherization and other conservation resources.

\*Access to the Information Age. The PUC, the FCC and Congress will soon be making decisions which will shape the future of the information age. The large phone companies want to ensure that they have a monopoly on the information services which are sent over the phone lines. CUB advocates that local phone companies be common carriers of many different services. In addition CUB is proposing that access to information services be introduced as part of the universal service package which is offered at low cost to all telephone consumers.

CUB's work is supported by membership dues. To join CUB, send a contribution of between \$15 and \$100 to: Membership Campaign, CUB, 921 SW Morrison #550, Portland, OR 97205. To find out more information, call Bob Jenks at 227-1984.

Yes! I want to continue supporting CUB with my gift of:

\$35 FRIEND       \$60 CONTRIBUTOR  
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\*There are a maximum \$5.00 and may be waived in the case of General hardship.  
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### FREE LEONARD PELTIER!

The fight for Leonard is a fight for everyone's Constitutional rights!

The case of Leonard Peltier is just one example of the injustices perpetrated against Native Americans by a system that would rather imprison its most vocal opponents than deal in the consequences of government neglect and oppression. His illegal conviction and imprisonment have sparked a growing awareness of the improprieties evident in the investigating and subsequent court proceedings in this case. Please educate yourself by reading Peter Matthiessen's *In the Spirit of Crazy Horse* or by renting Robert Radford's documentary *Incident at Ogilala*. Join the millions of world citizens and Amnesty International in the call for FREEDOM FOR LEONARD PELTIER!

**WHAT YOU CAN DO TO HELP**

contact: Leonard Peltier, Defense Committee, PO Box 583, Lawrence, KS 66044, (913) 842-5774, fax (913) 842-5796

write: Free, Bill Clinton, The White House, 1600 Pennsylvania Ave NW, Washington, DC 20500

(Paid for by Leonard Peltier Support Group, PO Box 36, Cannon Beach, OR 97110)



## 436

Is a phone number to call to confess your sins. You may also listen to the sins of others.

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The good thing about owning a television is that you get the chance to see what the Powers that Be are feeding to the folks at the moment. The bad thing is that the "Powers that Be" are such good cooks that they make feces smell like fettucini. Even as you sit there fully in control of your sense, you feel your buttons being pushed, your mind being "made up" for you, your senses responding, your eyes on the moving light never still, never at rest. "In your face" is a popular style of advertising. One thing I have found that helps is to go back to black and white. The COLOR on color television is so intimidating, it is better, brighter, cleaner, newer, fresher... than "real" life. But, with black and white the sunlight coming through the window can catch your eye. Besides, most of the movies worth watching were made in black and white.

### THE DANN SISTERS AND THE WESTERN SHOSHONE RESISTING GENOCIDE



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The Dann Sisters and the Western Shoshone are joining the U.S. government's attempt to take their land back. Making money for profit-oriented corporations, Pacific Mining, etc., and military training grounds. The Dann Sisters are facing confiscation of their ancestral land, threatened by the state. Without their ancestral land returned to them, they have opened a new chapter in the resistance and continue to fight. For more info: 236-6485, or 236-3582

### Respecting salmon culture

A statement to encourage discussion and help move towards a vision of recovery for our watersheds and the life and livelihoods dependent on them

The salmon, its waterways, and the ways of life which continue to depend on it, represent the inseparable connection between nature and culture, as well as the dangerous path we have taken with our exploitation of natural resources, invasive technologies, and irresponsible pursuit of economic profit.

Any process which tries to resolve the ongoing crisis of salmon run depletion and habitat destruction needs to look at the continuing conflict between the dominant Euro-american institutions and ways of life and the surviving Indian fishing communities. And it needs to directly involve these indigenous salmon-based societies of the N'chi-wana (the Columbia) and other river basins of the Northwest. These societies were clearly successful in "managing" the resource and "regulating" its use, and should be able to provide helpful leadership in restoring balance to the relationship between human society and the natural environment. Out of this can hopefully come a truly inclusive and realistic vision for dealing with this cultural and ecological crisis.

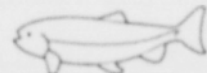
The salmon is one part of a complex web of ecological and cultural relationships. Like the first salmon feasts celebrating the abundant return of this region's indigenous people's primary food source, and praying for its continued abundance, there are also root and berry feasts still celebrated by the original cultures of the Pacific Northwest. The entire landscape was a cultural resource area for fishing, food and medicine gathering, hunting, and also for continuing ceremonial traditions. Just as certain ritual and accustomed places were re-

spectfully used for obtaining subsistence food and medicines, and protected for future generations, so also certain places had traditional ceremonial uses.

The coming of Euro-American cultural ways and attitudes unfortunately conflicted with and came to dominate these older connections between humans and our environment. We now see the results of this historical process: the destruction of the salmon runs, the reckless cutting of our ancient forests, and the general degradation of our natural heritage.

It is perhaps the breaking of a spiritual link between ourselves and the rest of nature, of an attitude of reverence and respect, that is both a cause and a result of this situation. In order to restore a healthy relationship, and to begin healing damaged ecosystems, we must respect and protect the places held as special or sacred to the people whose ancestors and cultures have dwelled in this land for thousands of years.

As we look back on the 200 years since Captain Gray entered the mouth of N'chi-wana, the river he called Columbia, and, the 150 years since the mass migration of Euro-american immigrants began over the Oregon Trail, it is a good time to assess the legacy of both our Euro- and Native American cultural heritage. And perhaps we can begin a process of reconciliation and renewal that is so needed in these times of increasing strife and conflict over the once-bounteous natural heritage of forests, rivers, fish and wildlife found here by Lewis and Clark and the first Euro-american traders and settlers last century.



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