



Washington Hot Line

by Congressman Ron Wyden

New Bonneville Dam lock needed for revenue, jobs

The first bill I introduced when I came to Congress in 1981 was one to authorize the construction of a new lock at Bonneville Dam.

I made that bill my first because I believed then — as I do now — that creation of jobs is the top priority for Oregon and the Pacific Northwest. According to the most reliable statistics, a new lock at Bonneville would create thousands of jobs in the Portland area and lead to millions of dollars of new investment.

Unfortunately, construction of a new lock, which is an obvious need to me and other Northwest representatives, was met with a cold shoulder by the Reagan administration.

I am now happy to report that after a seven-year drought in the construction of new water projects, the logjam appears to have broken.

Just before the August break, Water Resources Subcommittee Chairman Bob Roe (D-N.J.) introduced a bill which places the Bonneville Lock at the top of seven high priority water projects in the U.S. I am a co-sponsor of this bill which represents a giant step toward the construction of the new Bonneville lock.

I feel as strongly as ever that the construction of this new lock is an economic necessity for Oregon and the Northwest. Its construction would help get workers out of the unemployment line and back on the job, as well as provide long term benefits.

Estimates are the new lock would leverage some \$500 million in new private investment along the Columbia River. That money would mean many permanent jobs and a sharp boost to the economy of the entire

Columbia River Basin — from the docks of North Portland to the wheatfields of Eastern Oregon.

The lock construction also would help rehabilitate one of the nation's most important inland waterway transportation systems. At present, the lock at Bonneville is the oldest lock in the seven-dam system on the Columbia River.

It was built in 1938 and, incredibly, has received no maintenance since 1963. This is even more incredible when one considers the value of the traffic which moves through the lock.

In 1981, some 9.1 million tons of cargo passed through the lock. The value of exports shipped through Bonneville that year was an estimated \$3.88 billion.

This is an impressive performance, but with a new lock, the per-

formance on the entire Columbia-Snake River transportation system will be improved. A large, modern lock would allow for more efficient movement of barges up and down the entire Columbia-Snake River system.

Currently, barge traffic experiences costly delays from having to break up and reassemble their large tows at the lock. Shippers estimate that they could save some \$2.50 per ton of cargo shipped if the new lock were built.

Considering those benefits, the construction of a new Bonneville lock is a necessity. It is exactly the type of investment the government needs to make as the money put into the project would return itself several times over in increased employment and exports for Oregon and the entire Northwest.



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Bishop Tutu: A brave S. African who knows what must be done

by Eric Robinson

Robinson is a retired United Methodist pastor.

Last week Tutu came to town — that is, he came to Portland.

No. Tutu is not a circus clown; neither is he a cartoon character. His full name is Desmond Tutu. Brotherly man that he is, when I met him last Friday, although I wanted to embrace him and call him "Brother Desmond," I felt compelled, out of respect, to address him as "Bishop Tutu."

This man, with the unlikely but memorable name that sounds so strange to us, comes from South Africa, where the government regards him as subversive. His comment on this is that Christianity is subversive of injustice and tyranny, and the most subversive book of all is the Bible — and they should ban it if they wish to stamp out subversion.

It was touch and go as to whether the government of South Africa would allow Tutu to attend the Assembly of the World Council of Churches in Vancouver, B.C. Ten times previously he has been refused exit visas, and it looked as if this was to be number 11. But, at the last moment occurred what the Bishop terms "a miracle." The government changed its mind and granted him — no, not a passport, but an exit visa valid for one month. Brother Desmond credits this to the prayers of thousands of people.

Desmond Tutu is a short man — I estimate that he is not more than five-feet, four inches tall — but he is truly a giant in spirit, morale and love for those whom he feels God has called him to oppose. Have I yet written that he is Black? If not, by now you have probably guessed as much. He has a wife and four children. Long ago it was his ambition to become a doctor of medicine, but circumstances drove him into the teaching profession. However, the pitifully inadequate Bantu schools didn't suit him, so, as he put it with a smile, "I looked for a soft option from teaching and trained for the ministry of the Anglican Church at the Community of the Resurrection." Having served in several parishes, Tutu was made a Bishop, and since 1978 he has served on the cutting edge of life in South Africa as the General Secretary of the South Africa Council of Churches, which is presently being investigated by the government.

At a news conference in Vancouver, B.C., and again in Portland last week, the Bishop described vividly some of the consequences of "apartheid" (Afrikaans for apartness or separation).

Asked about the effect of investing in South African businesses, Tutu explained that it would be a crime punishable by five years in prison if he were to suggest that foreigners should not thus invest. "I leave you to make your own decisions about that. It is far more a moral than an economic problem," he stressed.

In Vancouver a reporter asked him: "But will it not cause Black suffering if we divest?" Tutu smiled and enquired, "When did you become so altruistic? What do you think we are suffering now?"

Another correspondent questioned Tutu as to how effective the use of Gandhian non-violent tactics might prove in South Africa. The bishop replied, "Remember that it is already a violent situation. Apartheid has dumped 3½ million Blacks in arid lands as if they were rubbish. The men are separated from their families and live in one-sex hostels, where they are the prey of prostitution and drink. THIS IS THE BASIC VIOLENCE. You in the West are pacifists where we are concerned, but what about the plot against Hitler? You approved that, and Dietrich Bonhoeffer is honored — and rightly so. We certainly are not for violence. We want apartheid dismantled. In the summer of 1982 the South Africa Council of Churches declared apartheid a heresy. Many other churches supported this statement. How could they support a system like Nazism? Quite a number in the Reformed Church say, 'Apartheid is at loggerheads with what we profess as Christians, but the white Dutch Reformed Church has not in any obvious way demonstrated support to us in the S.A. Council of Churches.'

"I have told the S.A. leaders, the S.A. Council of Churches may be closed and Tutu finished, but God's will for a free South Africa will win. You cannot stop God, and, as always happens, you will finish as the flotsam and jetsam of history."

This brave man of heroic stature is sure of God, just as was our own Martin Luther King of blessed memory. When asked who had most inspired him in the U.S. he said that when he was a boy and read in *Ebony* magazine about "the Brown

Bomber," Joe Louis, and Jackie Robinson, "I grew inches! Now," he added, "we carry a deep hurt in our hearts. You Americans are so inconsistent. We have thought of you as being champions of freedom and justice, but you allow your government to support tyrants."

When asked why he did not defect, Bishop Tutu explained, "It is far easier to be Christian in South Africa. The issues are clear cut. You are either for or against apartheid. If I left, I would be unauthentic." Then he smiled and added dryly, "As for the authorities, they want me back. It seems that what they don't want is my going out!"

Perhaps Bishop Tutu best expressed his faith and his theology when he told us that whether we were Black, white, or brown, we are all made in the image of a God who doesn't wait, but who already loves us. "We know the white South Africans are not devils with horns or tails. They, too, are made in his image. We don't hate them. I almost said, 'Some of my best friends are white!' (Laughter.) We are waiting as patiently as we can for them to realize who they are in God's sight."

"When at last they do, I hope our people will choose a form of society that is best for them. Personally, I find capitalism abhorrent. I myself am a socialist. But I am not an economist. What I most desire is a compassionate, caring and sharing society."

Having listened to Desmond Tutu some of us, like him, know what we must do to help him and his colleagues in his land, while we live in our own.

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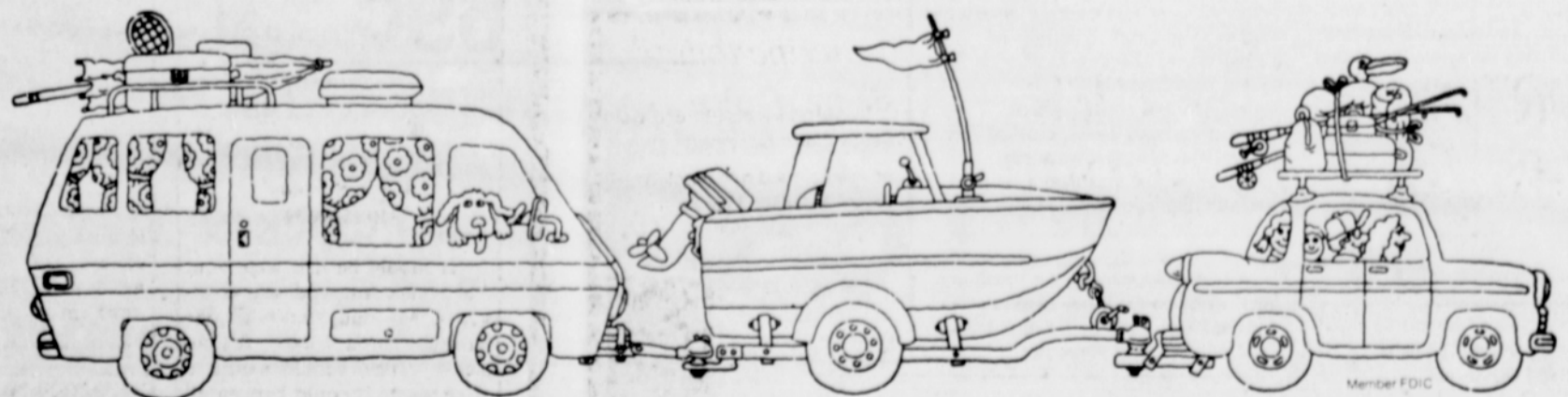
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