

There will be no READER next week
4th Annual Guide to San Diego out Thursday, October 7

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SAN DIEGO'S WEEKLY

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SAN DIEGO, CALIFORNIA



Richard Lewis

The statue in front of Christ the King Church in Logan Heights is becoming legendary. During the 6th vigil, broke the hands from Jesus' outstretched arms and painted his face black. Then one morning the priests found a sign under the statue that read: I HAVE NO HANDS BUT YOURS.

The statue remains that way today. During that same decade, there bloomed a whole flock of churches where show business took the altar. Cello grew up around especially popular ministers who would perform at outdoor Masses and basements, equipped with closed circuit television, were used for overflow crowds. But

something would eventually happen to reveal the cut-throat nature of the church, not only enough, and the extra rooms would begin to empty and the hip pastor services would echo an empty pew. Something important was missing. Somehow the energy found from the altar to the crowd. What is different about Christ the King Church is that the current is reversed. The strength comes from the community. The priests, although highly altered by the congregation, are almost incidental.

The parish held its first Mass on Christmas Eve, 1938. At that time, it was housed in a storefront on Imperial Avenue. In 1948, the present structure was built and staffed by the Jesus order.

There now exists a serious

separation of races in the four Masses held each day, due more to culture and age than to race. At 7:30 the traditional Catholics, mostly older Black parishioners, celebrate a traditional Mass. The next Mass is something akin to southern Baptist witnessing, sung and spoken and ready hand clapping. Church members and visitors speak from an open microphone, requesting special prayers from the congregation.

There are mostly younger Blacks and a few whites. Following this is a Mass that emphasizes a liturgy for liberal whites, a rock or folk Mass. This Mass is attended by only a few Blacks.

There is a generous supply of hugging, holding, squeezing, laughing, and some crying, especially in the modern Masses.

Children run up and down the aisles without detracting from the service. No question as to what individuals who wish to take communion. At times, the lack of concern about marital or denominational status has brought some protest from the Bishop. Today at the second Mass, Father Jim Galles, 44, a monk-looking man, is talking from the pulpit with measured, loaded phrases. He seems to be speaking not only to his congregation but also to the Catholic hierarchy. No one can serve two masters. He is saying: Father he will serve God or Mammon, and in some cases, it is dangerous to follow the will of God.

"It's hard to speak the gospel to someone who has you on his payroll. The great prophets were never beholden to the king. Jesus wasn't economically dependent on those to whom he was speaking. He was free."

After Galles talks about the recent Episcopal decision to accept women into the ministry, he praises the decision and brings up another sensitive Church issue: the King Church has continually treated the Bishop by encouraging the participation of women in the service. Women are included as "extraordinary ministers" who stand beside and assist the priest during the service, and they are allowed to handle the bread and wine. These activities are in defiance of established Catholic procedure.

Galles, a parishioner who organized a parishioner-led congregation calling for the entrance of women into the priesthood. "If we don't move on this," said the parishioner, "we're going to lose all the Catholic women to the Episcopalians."

After Galles talks about the religious studies he admires, like Mother Teresa, who works for the poor in Calcutta, and Bishop Casanova, who risked his life opposing the repressive government in Brazil.

"The other day I read a statement by Father Augustine Taylor and David Tachet of Portbury about the massacre of Black protesters in South Africa. Catholics are interested in life, made the search as they should be. But would that they were as interested in the 200 protesters moved down by South African police. Had these deaths been caused by riotous, there would have been a massive protest, but where is the anger over protest against Black people already here?"

Three priests were willing to stand up against a church that has been for the most part silent about the racism and murder in South Africa.

Then the microphone is handed out to the parishioners for "prayer of the community."

One woman stands and says, "May the church be a place where we can develop the vision to our church as it is being changed."

The microphone goes around the room as people begin to ask their friends for special prayers, prayers for family, prayers for Jesus, prayers of thanks for a miraculous healing. This segment of the service is far less Protestant than it is Catholic.

Two unrelated men are sitting in the front pew. They walk each

Sunday from a private home nearby. According to one parishioner, the two men have a symbiotic relationship; one, a Mexican, is a cold, copied, career case, and a more articulate than the other man, who is physically strong and kind, he lived everywhere in the land. The more articulate man asks a prayer for the city, so that it might speak to the fact that "there needs a clear place to live."

A woman with three children stands and asks the congregation for a prayer of thanks that she has finally, after months of searching, found a full-time job.

After the "prayer of peace," when all the parishioners lay each other in shade hands, the priest starts to clap and then a black spiritual runs up and up, and the congregation is jumping and waving.

Behind him a woman with a face painted and crushed in an auto accident begins to cry.

Martha Fells, a white woman from Chatsworth, will later say that she comes here because it reminds her of her Southern Baptist upbringing in Alabama. It feels like coming home, she says. Rita Blawie, a black woman from Logan Heights, will say that there's something in the air. "It's got spirit. As the other churches I go to, my friends, but somehow would walk up to me and say, 'Rita, how are you?' Here, if I'm sick, the pastor notices I'm not at Mass. The church is my family."

And I love it, an engineer who works at the way from San Diego State and says that although the power is coming from the people, the priests have led the way. "The Bishop overlooks the women in the service and the serving of communion to non-Catholics, because he doesn't want a confrontation with the blacks. But there's always a sense of pressure from the Bishop and the national church structure. The parish is just much further ahead of most other Catholic churches."

Right now, though, the two unrelated men are walking out in front of the rocking chair. The other, crippled man is jumping in the heat, up and down, his cane planted firmly on the ground, his body, taking flight. He just can't contain himself. He's been the quiet one so far, but this move, it just gets him going, and he has to show his friends how he feels. His partner turns to hold his hands and lead him out to the parishioners get up to go. But he just keeps clapping, and the church is clapping, and there's this feeling in the place that the statue out front must be smiling and enjoying a little with the heat.

Father Bernice Cassidy, 58, is one of the white Jesuits at Christ the King Church. A native of San Diego, Father Cassidy was an electrical engineer for 15 years before becoming a priest. He came to Logan Heights after serving as a Holy Cross parish.

"Something is alive here," he said quietly. "The sense of community here is intertwined with social action."

As the intensity of this church has spread, television crews have been on occasion, said the building. Reporters have gathered past the lobby, mostly of Hispanic Blacks.

Continued on page 10

IT CAN'T HAPPEN HERE

Shirley Wood has done her share. She is not better than no one else cares. In fact, she still hopes that some San Diegians will take an interest in what she's doing and lend their support. But it's evident that the concerns she has voiced have so far gone unheeded. And last week, this middle-aged elementary school teacher began a daily commute from her La Jolla home to her San Ysidro classroom, leaving little time for the project that dominated a good many summer days.

Genetic research makes Shirley Wood uneasy. Her interest in this field was first sparked by an article she ran across in *PSYCHOLOGY TODAY* two years ago. So when a story this July in the *San Diego Union* pointed out the similarities between genetic research being conducted at Harvard University and the work being done right under her nose at UCSD, her interest flared up anew.

is being done with recombinant DNA. DNA is the basis of all life. Found in every living cell, it is a complex organic molecule composed of smaller segments called genes, which carry hereditary information from generation to generation. Through experiments lasting back to 1944, scientists have learned that several miniature copies of DNA molecules, called plasmids, are present in cells. Recently, researchers learned how to split open the DNA chain in a plasmid, insert genes from another organism, and reassemble the chain. The new plasmid, which is now a combination of two forms of life, is put back in the cell and the cell can multiply itself identically and endlessly. The genes that are joined together do not have to be from the same form of life. A bacterium can be wedded to a normal bacterium. The DNA of a plant can be combined with that of an animal. In effect, scientists now have the skill to create new forms of life. As the English researcher Sydney Brenner said, "Biological systems since the dawn of time have not had an opportunity to explore the complete range of combinations now suddenly possible. We can put duck and orange DNA together—with a probability of one (a scientific term for certainty).

But at this stage of the research, the new combinations cannot advance beyond the single-cell stage. An "orange-duck" is still only a concept. Many scientists see unlimited potential in these experiments. Bacteria can be wedded to cancer cells to unlock secrets of that disease now unknown. New plasmids might be possible, eliminating the need for fertilizers. And when work in transplanting genes between mice is refined, scientists hope to correct genetic diseases like sickle cell anemia and birth defects.

But DNA researchers were also the first to voice the perils of their work. These new forms of life, they asked, will they have properties we won't understand? Could what we're creating be biologically hazardous? And our ability to reverse these effects is unlimited numbers, can it be controlled?

Specifically, they were worried about *E. coli*, the bacteria used in experiments. Chosen because more is known about its behavior than any other cell, *E. coli* also found in huge quantities throughout our bodies. The danger exists that a lab worker could

pick up a new, and possibly deadly, strain of *E. coli* and carry it outside the building where it could spread among the population.

After wrestling with questions like these, 11 leading researchers led by Paul Berg of Stanford University called for a moratorium on gene transplant work in July, 1974. They also brought together 146 leading geneticists to discuss the hazards of DNA research and the institution of safety guidelines at a conference in Asilomar, California, in February, 1975. After the conference, 26 scientists were assigned the task of working out research guidelines.

The separate efforts of the two subcommittees were then coordinated at a conference in La Jolla last week. The National Institutes of Health (NIH) On as rule and ended the voluntary moratorium. Research began once again.

The guidelines have two basic features. First, they set standards for the safety of research labs. A special apparatus that minimizes the chance of a worker being infected by the organism must be equipped with special air filters and ventilating fans to keep even the smallest micro-organisms from escaping. The NIH also worked out categories of experiments based on their potential danger, matching the danger with a set of precautions that must be used before research can begin. Experiments raised P-1 (least dangerous) require less stringent lab conditions than those in the P-2 category (most dangerous). The guidelines also require that any *E. coli* used in DNA work be biologically "crippled," so it cannot live outside the laboratory. Even if a dangerous cell somehow escaped, it would be unable to pass on its deadly characteristics.

The NIH convinced scientists to follow the new guidelines by promising to give research grants only to those universities meeting the requirements. But the controversy over gene transplanting has not been quieted. Scientists still disagree about many aspects of DNA research. Are the guidelines strict enough? Was there too much input from non-scientists? Are which most DNA research is conducted, the right one to use? Do the outweigh its potential benefits?

Highly respected scientists, including Dr. Robert Sinsheimer of the Ernest Chargaff of Columbia University, have claimed the guidelines aren't strict enough. Sinsheimer says that total containment of *E. coli* is impossible and that safety. He wants to see DNA research limited to several tightly controlled centers around the country and has pleaded for an end to experiments using sympathizers take a gradual approach.

asking that all doubts be removed before work proceeds.

Debate on these questions has not been limited to academic journals. Three weeks ago the New York Times Sunday magazine carried a lengthy piece pointing out the dangers of DNA research. Closer to home, the *LA Times* filed a page of its August 29th opinion section with a debate between three scientists. In that forum, Sinsheimer argued for a policy of caution and limited research, while Dr. Clifford Grobstein, professor of biology and vice-chancellor of universities relations at UCSD, praised the new

guidelines and pointed out the possible benefits of DNA work.

Back in Cambridge, Mass., the public took an active part in the issue. There, a group of activist scientists who have taken the name Science for the People opposed the construction of a research lab in an old, vermin-infested building on Harvard Square, Cambridge. Mayor Alfred Velasco read about the dispute and brought spokesmen from both sides before the city council to answer questions about the possible dangers of the research. The two sides distributed literature in the city's public marketplace. On weekends, Mayor Velasco went there and talked over the controversy with interested citizens. In July, after a series of meetings and compromises, the city council asked researchers at Harvard and MIT to halt any new research being done in the "moderate risk" category. But this three-month moratorium does not effect any ongoing research, and officials at the school seem convinced the council's action presents little problem.

It was Andrew Pollack, a young reporter at the San Diego Union, who found that researchers at UCSD are doing the same kind of work as their colleagues at Cambridge. Pollack's article of July 2 caught the attention of Mayor Pete Wilson. Realizing the size the research issue caused in Cambridge, Wilson met with James Givanson, head of the city Environmental Quality Division. Givanson and Wilson decided to pass the issue on to the Quality of Life Board, an advisory panel that helps the city with scientific problems.

The seven-member board, which has wrestled with the Japanese nerve gas, herbicide sprays, and the effect of residential lighting on the Mt. Palomar observatory, put together a task force to work with the University and handle citizen concerns about the UCSD experiments. Officially the Mayor and City Council have no say in what goes on with research at UCSD. Relations between the University and city administration have been smooth, and the City prides itself on the national attention UCSD and its medical school have received. But Mike Madigan, one of the Mayor's advisors, pointed out that any questions raised by the Quality of Life Board about the safety of

research at La Jolla would be brought to the town debate every time Mayor Wood made contact with a scientist or community group around the country who asked for names of UCSD researchers who could help her—who were sympathetic to what members of Science for the People had done in Cambridge. "I just can't find anyone," she said. "At all the people I wrote, not one of them could recommend anyone here."

Wood is aware that Dr. Sinsheimer, the most outspoken critic of ongoing DNA research, teaches at Cal Tech in Pasadena. Wood convinced the Quality

of Life task force to hear Sinsheimer last week. The meeting attracted little public attention and no coverage in the press. Sinsheimer explained in further detail his reservations about DNA work and argued that any work done at UCSD, regardless of risk, should be conducted under the most stringent precautions. Even DNA work with the P-2 (high risk) category should be done under P-4 (high risk) conditions, he said.

Sinsheimer's visit brought another opponent of the research into the ring. A. G. Carstens, a fiery retired businessman, used the session to attack UCSD's plans to expand its facilities. "I've dealt with issues like this one before," said Carstens, who has lashed out extensively against the construction of nuclear power plants. "The possibility of disaster in nuclear power is zero compared to this," he claimed.

Wood has combed Southern California in vain for researchers who share Sinsheimer's view. "As far as I know he's the only one who feels this way," she said.

Dr. Don Helms, a UCSD researcher who attended the 1975 Asilomar conference and sat on both subcommittees responsible for drafting the NIH guidelines, confirmed Wood's guess. "I don't think anyone here goes as far as Sinsheimer," said Helms. "And I must say, he is somewhat in the minority. Most of us here feel the guidelines are a very conservative document and we are quite content."

Helms was asked why no group along the lines of Science for the People has sprung up here. "I guess it's simply a matter of numbers," he offered. "There are a lot more scientists on the East Coast, and maybe a minority point of view are more likely to emerge in a crowd."

Another leading researcher and member of the University's Bioethics Committee, Dr. John Arlison, expanded on Helms's opinion. "I wouldn't say there aren't any activist scientists here. When the protests against the Vietnam war were going on, back east the scientists joined other scientists to oppose the war, but here we have a much more muted response. The groups that get together in the east, Arlison explained, placing a United representative on the protests to the south from where war was being fought. "Because of that, there's still a stronger collection of organized scientists there," he added.

Chancellor McFroy officially examined the Bioethics Committee to deal with all phases of DNA work at the university. An unofficial committee has been meeting since 1972 when scientists began meeting regularly to discuss their projects and the newly emerging concerns about the safety of their work. The official committee now includes 11 members, chosen from the research and medical arms of the La Jolla campus as well as Mike Madigan, Mayor Wilson's advisor. A thirteenth member, this one an attorney with a knowledge of environmental law, will be added next week.

"The work we're doing is roughly the same as that at Cambridge," said Dr. Grobstein. Both schools, Grobstein explained, are doing work with "not just recombinant (gene transplants) but with cancer-related issues" as well. Work like this places UCSD in the P-1 to "moderate risk" category of the NIH guidelines. Grobstein said he'd be able to speak "much clearer about what's being done here when the inventory is completed."

Research assistants noted that DNA work at UCSD is being done in the fields of nitrogen fixation, the mass production of antibiotics, and the development of a safe bacteria to use in DNA transplants. In John Arlison's work on DNA "sequencing," "By isolating a specific gene, we can find out what turns it on and turns it off, what makes it work," Arlison explained. Noting that his work is on the "solid ground of understanding the basics of life," Arlison argued for its necessity. "Some of the more gimmicky research that has immediately practical results, like nitrogen fixation, can put scientists in a doubtful bind. Because while a scientist can point out the benefits of his research, critics can always argue how it can be misused," Arlison said. His work in "sequencing" has no immediate practical applications and is not open to those criticisms.

Shirley Wood spent a lot of time preparing for Dr. Sinsheimer's appearance here last week. She had hoped coverage of it might generate more public interest, though she was not surprised to see that the *San Diego Tribune* had no mention of the session. "I sent mailgrams to the editors of both papers but I don't know who they were," Wood said this week. "It just isn't here."

Wood's parting remark was said only after several minutes of discussion. "Because of that, there's still a stronger collection of organized scientists there," he added.

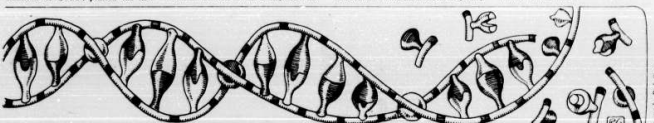


Illustration by Bill Gaudy

Movies

Duncan Shepherd

rose. Directed by Richard Hailston. 1978.

(Center 3 Cinema 1, Fox Parkway 1, Frontier Drive-In).

The Great Spider Invasion — The

early stages of this spider uprising in

total Western — has hairy

bugs crawling around kitchen and

bedroom — are unnecessary, but

then when the spiders attack the

size and agility of parade float, you

can't help but think to think about

The spiders are of 500 survivors

(Steve Drake, Barbara Hale, Leslie

Parsons, Alan Hale Jr., and scores

for their little tags of flesh, the only

thing to put this movie into a

historical context is the line, "Have

you seen that movie JARVIS?"

Well, this makes that there was

like a goddamn!" Directed by Bill

Rebane.

(Pacific Drive-In)

Go Far It — Documentary about

hurling, skateboarding, hang-gliding,

and other extreme sports. By Paul

Repp, directed by Paul Repp and

Executive Producer, Bill

Chamberlain.

(Century Two 2)

Game with the Wind — The most

delicious movie ever produced by

David O. Selznick from a book by

Margaret Mitchell, covering the fall

of the Old South from inner scenes

of plantation life to the burning of

a NATION. It is not Southern

but it is a great war movie.

It's a war movie that's been

called a "war movie" for years.

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HARRY AND WALTER GO TO NEW YORK

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is, it is that the only driving

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people who go to New York and

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During his reminiscence about Bobby

Kennedy, or U. George Cole, a

POW returning with his ideas read

and returned, an hour in front of

hundreds of kids, school children,

and America's mothers, especially

unhappy, this was up for Class —

even TV documentary work to an

Academy Award — is set to be

seen by far fewer people than it

would have been on the home

screen, 1974.

(Knox 2/25)

High Velocity — A political thriller

of nebulous sympathies, set

in the third world and

populated by tyrants, terrorists,

foreign military interests, and a

pair of mercenaries formerly of the

U.S. Marine. There is nothing in

this male-camaraderie, pulp-

magazine action film ("You live as

much as I do," choruses one of

the "bond-brothers" mercenaries.

"Yes," admits the other, "I don't

like the living 'I' to prepare you for

the hell-to-the-gods. (Cine) Ben

Gazzera, Paul Williams, directed by

Paul Williams. 1978.

(Piazza)

Little Big Man — Dustin Hoffman

in a Western, schematic account

of a young man's life, a "man of

the West" (Hoffman) who, in the

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CHURCH

Continued from page 17

history-makers like Mary McLeod Bethune, a member of FDR's Black cabinet; Granville T. Woods, a pioneer in railroad technology; Sojourner Truth, who was born a slave and became a lightning

with the Black Panthers, who served breakfast to children in this church, and the Angela Davis trial. We stopped the broadcast after several Black Panthers were shot to death a few blocks from here. We found out later that our meeting was infiltrated by FBI informants, who later went to the Bishop. The Bishop called one of our priests a communist dupe."

In 1971, Bishop Leo T. Maher of the San Diego Diocese, began a lengthy effort to remove the active priests from Christ the King Church. The Jesuit Order provided some immunity to the priests. Even arbitrary decisions by the diocese, and the outraged congregation stood up to protect its priests. Bishop Maher, who had personally known the judge killed in the Marin County shooting in which Angela Davis was implicated and later cleared, backed down.

During this period, Christ the King Church served as a center of communication for the black community and helped to calm the growing anger and confusion erupting out of the FBI's misadventure in Southeast San Diego. Released in April, the Senate Staff report on the activities of the FBI describes the FBI's role in the mounting violence "As the tempo of violence quickened, the FBI's field office in San Diego developed tactics calculated to heighten tensions between the hostile factions" within the black movement. J. Edgar Hoover himself had noted the existing hostility between the Panthers and the United States, a low-known black activist group in San Diego. A memorandum from Hoover to 14 field offices pointed to the state of "gang warfare" that existed with "atrocious claims of murder and reprisals" between Black Panthers

and United States, and called for "imaginative and hard-hitting counter-intelligence" measures aimed at exploiting the violence and destroying the Black Panthers. Four Black Panthers were killed by United States members in San Diego. The Senate report notes the series of FBI dirty tricks that led to the explosion between the two groups.

Christ the King Church provided a link to the white power structure in San Diego, stopped rumors, and helped hold back the series of FBI dirty tricks that led to the explosion between the two groups.

Between the Bishop and J. Edgar Hoover, Christ the King Church was finding its own form of Christian witness somewhat uncomfortable, if not dangerous. Surviving that controversy, it became the first Catholic church in America to give sanctuary to men fleeing the military.

In September 1971, the station deserted the U.S. Constitution. Stating that they were Conscientious Objectors, they sought refuge in several churches and were refused. Christ the King Church accepted them.

"The Navy was really uptight about the situation and wanted to handle it quietly," said Father Cassidy. "Our staff made the decision with the Bishop's public support, though he did support it privately. We got violent letters and phone calls calling us communists, but we kept the young men here for three days before they were picked up by Federal Marshals."

The action had no civil or canon law to support it and was based only on historical precedent dating back to the fifth century in Europe. The custom never has prevailed in United States civil law, nor had any churches claimed this as a right. The closest vestiges in the U.S. were the exemptions clergyman had in retaining "privileged confidences," as in confessional matters. In searching for the Bertrams brothers, for instance, the FBI did not hesitate to raid church property, neither of the Bertrams brothers, sought sanctuary in church.

St. Christ the King Church had done it again, in direct confrontation with the FBI.

Continued from preceding page

tion to church and state. During this same period another Christ the King priest, Father Galia, went to jail in Washington D.C. with 130 other anti-war protesters.

Today, the church is still involved in social action.

"But times are different," Father Cassidy said. "And different times call for different tactics. We're now more community-oriented than we've ever been. We're now more community-oriented than we've ever been. We're now more community-oriented than we've ever been."

On a Monday morning, Mrs. Peon, 34, was sitting all alone in Peon's Market at the corner of 7th and Imperial. She was behind the counter eating lunch. She had just finished her lunch from the latest lot.

Everyone at Christ the King Church said, go see Mrs. Jilly. Point if you want to know where this church came from, a church with this kind of power doesn't just hang from the latest lot.

Today a parishioner's board directs the church and is only slightly more conservative than the priests have been, but then again, times and tactics are changing.

"Martin Luther King said that non-violence is a truly redemptive. That is the source of strength of these people," Father Cassidy said.

Irving and Joan Mahone, middle class, black parishioners, who maintain a conservative lifestyle, believe that there is still unfair pressure from the Bishop, and that the FBI is still shadowing and

active activities in Southeast San Diego.

"We had a committee formed and working on the conditions of the city jail," Irving Mahone said. "Suddenly it just fell apart. Now, activities like that just don't fall apart, not in our church. And there's been a good deal of economic trading going on by leading agencies, pitting the Chicanos against the blacks. I wonder where that stimulus is coming from."

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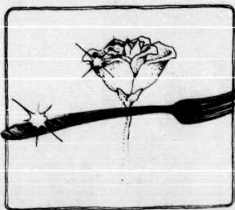
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Drawing by Jeff Korman

NATURAL WONDER

Americans are simultaneously rooted in mass activities and in privacy. Thousands will attend sporting events, and hundreds will participate in company parties and not have a sense of discomfort. Yet they will be squeamish about dining with strangers.

Francis Walden

The Restaurant: Haystack
Type of food: American Continental
Price Range: Moderate: \$17
dinner \$3.95
Location: 428 W. Pl. 1, one block
Open: "dine" a week for diners
only. Mon. Thurs. from 6:30 p.m.
week-ends, 6-10 p.m.

When I discover a new restaurant that serves good food at moderate prices, I frequently feel like a naturalist who has found some shaded bird overhanging the sea that few have been to before. On the one hand, I want those who appreciate such a vista to share my joy; on the other, I don't want the place despoiled. Haystack is a rare place in the world of eating: proven and undisturbed food. I trust that despite this review for me, because of it it remains in natural state.

First off, I was a bit dismayed by the low fixed price of \$3.95, especially since it advertised a haughty family style dinner. I have had haughty dinners in other cities (Los Angeles in San Francisco comes to mind immediately), but never here. The concept of the haughty dinner seems from the country of its origin, namely France, where extended families sit at one table and have their food served from large tureens for platters. In some

The Haystack has created the problem of serving check by seat with people you have never met before. One long table does exist for that purpose, and it's filled last, but there are many large booths to choose from where you will have as much privacy as in any restaurant. We did arrive as soon as the doors opened, 5:40 p.m., on Saturday. Word had already trickled down to me that I was not more than an hour after opening the wait would prove excessive. Because of several courses and the opportunity to replenish one's plate often, dinner is both lengthy and long. Should you arrive when all the tables are filled, being 45-55, 1987 math books are covered in plastic. Better than that, plan to get there at an off-hour, either at opening week-ends at 5:30, weekdays at 6:30 or after the rush at 8:30 p.m.

Physically the Haystack is quite dark and a bit musty despite its many plans and the fresh roses on the tables. But there are small matters because the seats are comfortable and the service both friendly and attentive (evening me dressed in casual shirts do the service). Each night you have a choice of two entrees only, but these change every night. The sensible thing is to call and find out what's on for the evening although you can go wrong at that price, with any of the selections.

We had a choice of entree: game hen and red snapper and we ordered one of each. But the main dish is secondary to all the goodies that precede it. We were served a tureen of chicken vegetable soup that puts to shame the various soup kitchens in town. It really did taste "just like mother used to make" with its golden, but not greasy, oil. Plenty

was served. Caution don't overdo on the soup, as much must follow. Salad, the next course, is brought to the table in a large bowl with crisp, cold assorted greens. Each person receives an individual dish of dressing, and with the salad comes two "suppers": a creek of delicious pickled herring and a rather large one of homemade baked beans. The garlic bread, genuine rose dough rather than the common word which often passes by that name, is accompanied by a creek of blue cheese which I loved and ate too dessert. You may keep

the salad as long as you like for those who prefer a different style, namely after the main course. As for the entrees, I am assuming to get a whole, tender piece, some for more. The game hen was better than I expected, stuffed with rice and vegetables and the hen slightly dry. The snapper was quite dry. But neither are one of the most delicious and ate too dessert. You may keep

(continued from preceding page)

On the night of Tuesday, September 28, at a boxing ring constructed inside New York City's newly renovated Yankee Stadium, a heavyweight championship bout will be held between the aging, invincible Muhammad Ali, and if ambitious, upstart Ken S. Elton.

Heavyweight champion Mu-

hammad Ali, also known to some as Cassius Marcellus Clay, is the world's most famous Black man. Whether or not he was against the challenges, Ali will remain the world's most famous Black man.

Number two ranked contender Ken Norton, also known to some as "Mandrill" or "Drum," is the world's worst Black star.

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