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San Diego Reader August 20, 1998



An archive of City Lights stories can now be searched on the Internet at [www.sfgate.com](http://www.sfgate.com)

**Pete's friends** As the hour drew near for Bill Clinton's Monday night tea, a steadily dressed crowd from Governor Pete Wilson's Jewish birthday fundraiser made its way to the bar at the downtown Hyatt Regency to watch the historic spectacle on big-screen TV. Among the well-connected Wilson supporters were Tom Shepard, one-time Hedgecock aide now making big money from the pro-baseball stadium campaign; Padres co-owner Larry Lucchino, wealthy port commissioner David Malachuk and wife Annie; Congressman Brian Bilbray and two aides; city councilman Bryan Wear; and Mike Alonzo, whose late father John is brother of fallen hunter and Nixon crony C. Arnschmidt Smith. Smith was convicted of income tax evasion and spent two years in federal prison. As might be expected of Republican partisans, the Wilson crowd booed and yelled at each Clinton utterance, and when the president invoked "Our God," someone at the bar screamed out, "Yah, the God of Love!" Wilson Tribune editor in chief Herb Klein, a top Wilson aide once regarded as San Diego's political godfather, attended the fundraiser on the fourth floor but didn't come down to watch the president.

**Coke law** San Diego lawyer Philip DeMussa made headlines back in November 1985 when he pleaded guilty to harboring Robert Kent Laundrey, a suspect wanted in connection with the infamous Circuloso Canyon drug-smuggling caper. DeMussa, a prominent member of the city's drug dealer defense bar, had initially been charged with conspiracy in the case against the sophisticated smuggling operation, which ultimately convicted 60 people. The charges against DeMussa became a national case emblem among defense lawyers when federal agents raided DeMussa's office and took more than a thousand credit files an appellate court later ruled the government had violated the clients' privacy rights. Because of his guilty plea to a felony, DeMussa was barred from practicing in federal court, but an effort to have him disbarred from practice in California on grounds of moral turpitude ultimately failed. These days he's back practicing law, leading the charge against the Los Angeles Police Department, which he accuses of abusing wiretap laws and violating the Fourth Amendment protection against illegal search and seizure. One of DeMussa's clients is an alleged L.A. drug dealer busted two years ago by LAPD for coke possession. DeMussa discovered the bust was the result of what he maintains was an illegal "handoff" from one cop to another of wiretap data collected during a separate investigation. A superior court judge agreed and ordered the district attorney to file up by turning over the transcripts of the previously undisclosed wiretap to DeMussa; he told the *New York Times* they will clear his client.

**Silence city** You can tell when campaign season is getting serious when the *Union Tribune* takes off the verbal gloves against a candidate it considers less of progress. This time around the enemy is apparently opposed to the \$400 million plus, taxpayer-funded Padres ballpark. Case in point: former city councilman Fred Schneider, a lifelong Republican who was a faithful donor to Susan Golding's failed U.S. Senate campaign bid. In a story appearing last Friday under the byline of U-T reporter Ray Howard, Schneider, who sells real estate for a living, was called a "Libertarian right activist." With its parallel connotation of "nutt" and "shut," the word Libertarian is apparently one of the worst appellations the U-T can pull out of its somewhat limited political lexicon. U-T editors frequently attribute any sort of municipal dissent to "Libertarian activists." Howard declined comment. Meanwhile, the U-T is also showing its support for the stadium cause by sticking Padres posters on its outdoor news racks. There's a case of fallen mayor Roger Hedgecock. The radio talks show host showed up beaming among ballpark supporters on the speakers stand at last Saturday's rally featuring *Three Men and a Crutch* and Ted Lerner, once a critic of the Chargers' stadium deal. It's shaping up to be a very long campaign. U-T sportswriters are being harassed this month in the *San Antonio Express-News*, "Clack Corner" for the following: "See does matter, as the Gazette ash tell us, and the size of McGowan's home runs is what truly sets him apart from anyone else in the game today."

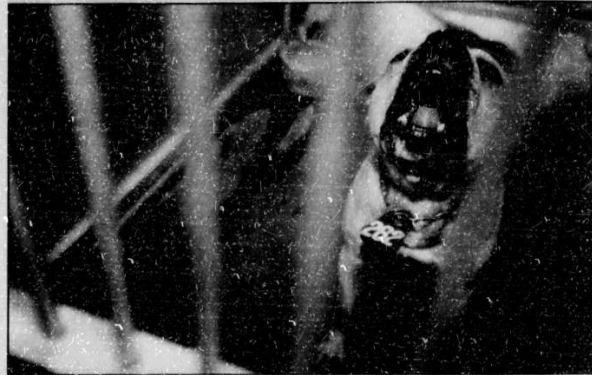
**Contributor:** Matt Potter

The Reader offers \$25 for news tips published in this column. Call our voice mail at 619-235-3000, ext. 440, or fax your tip to 619-235-3996.

**These Guys Are the Pits** By Bill Manson

Gang members have a new weapon against the cops in City Heights. Pit bulls. According to police, the teenage owners walk their dogs on long leashes down such main thoroughfares as University Avenue. It's not just exercise, say police; it's meant to intimidate citizens, rival gang members—even the cops themselves.

"I've seen a dozen times where they tie up their dog on a six- to eight-foot leash in the middle of a busy sidewalk," says Mid-City officer Jerry Hara, who has taken an interest in the area's dog problems. "And they just sit there. So people are forced to go out into traffic and put themselves in danger while the dog is sitting on the sidewalk barking at it."



Impounded pit bull at San Diego County Animal shelter.

## These Guys Are the Pits

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From yard signs in City Heights.

"Word among gang members is that police will not contact them while walking the dogs. Gang detectives acknowledge that some gang members are transporting concealed weapons and narcotics while walking these dogs. Based upon Mid-City sergeants' observations, [when] gang members are walking

dogs... officers are reluctant to initiate field interviews." Officer James Stevens, a canine handler with the SDDPD, says the report is correct. "When [gang members] hang out at known narcotic street-dealing locations," he says, "a lot of officers are going to think twice about going up and contacting somebody who's got an 80-pound pit bull on a leash. It's just an extra hassle that some officers aren't willing to risk."

Not only do you have to worry about getting up there and talking to them, and getting a feel for them, and determining [if] those guys down for weapons? Now you have to worry about dealing with their dogs. If you start to infringe upon the dog's handler—who is basically God to the dog—then the dog's going to become defensive, and you could have quite a problem."

Stevens, who suffered a bone-crushing bite on the leg from a pit bull, says things can get complicated when dog owners carry weapons or drugs. "They see you coming and they try to get rid of what ever they have, and you want to make an arrest. Now you're going to have to go hands-on, and you've got to deal with this guy's dog in your hand. Things could get nasty."

Things got nasty earlier this month when officers were searching a producer's home for drugs and weapons, according to Jerry Hara. "When the officers walked in, the dog came at them. They fired once. They missed. Then the dog ran to the backyard and then came through another doggy door. That's when [an officer] shot him and he died."

Hara tries to stick with ba-

ttams or pepper spray. But his colleague Stevens says such methods don't always work. "If you've got a rushing pit bull, you pull out your pepper spray," says Stevens. "By the time the spray starts to neutralize him, he's already on you, and if he's on you and biting, he's just going to close his eyes and lock on."

"Gang members are not committing any crimes. If the dog has been bitten anybody, there's really not much we can do about it."

The result is more work for police. "Officers from the Mid-City command notice a growing increase in the number of dog-bite calls for service, citizen complaints of vicious dogs, and gang members using pit bulls to intimidate officers and residents," continues the memorandum. "In the first 60 months of 1998, officers city-wide responded to 436 calls for service. Mid-City [had] 234 animal calls during Fiscal Year '98. Counting neither radio calls of fights, showings, stabbings are a direct relationship with pit bull fights where weapons are placed. This figure includes officers having to kill three dogs in Mid-City alone. Citywide the figure jumps to 20 dog shootings. 11 of which were fatal. Most of the shootings were done during the execution of search warrants or probation searches."

And it's not just on the (continued on page 6)

## Submission with Grace

By Abe Oppen

Viewers tuned to the June 12 broadcast of CNN's *Larry King Live* were treated to an exercise in confusion. King's guests

were at such opposite odds, spoke at such broad cross purposes, that the program seemed subconsciously geared to self-destruct, or failing that, at least to demolish the "free market of ideas" as a reasonable expectation for a democratic society at the end of the 20th Century.

On hand that evening were the Reverend Jerry Falwell, NOW president Patricia Ireland, Vanity Fair contributing editor and former White House press secretary Dee Dee Myers, CNN legal analyst Greta Van Susteren, Crystal Cathedral reverend Robert Schuller, and Southern Baptist Theological Seminary president Reverend Albert Mohler. Their venerable topic was an amendment made on June 9 by the Southern Baptist Convention to the *Baptist Faith and Message*, the closest thing Southern Baptists have to a creed. The amendment, known as Article XVIII, in part stated, "A wife is to submit graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ."

With great speed the discussion turned peculiar. Greta Van Susteren worried if it wasn't "rude" for people to criticize Southern Baptists for their amendment. Dee Dee Myers perceived in recent events "a sort of coming together of, sort of, Christianity and politics." Reverend Mohler announced that the Bible was God's perfect

faculty at Southern Baptist seminaries, the voluntary withdrawal of at least six seminaries from the SBC, and the departure of 1500 liberal and moderate churches who are considering forming their own denomination. The SBC's change is a bit in small, odd ways, too. When calling around before writing this story, I contacted the local Southern Baptist Association office, which had been helpful in the past with suggestions and information about local Southern Baptists. When I asked for names of local churches that might be considered moderate or liberal, I was told "No." When I pressed further—how could the Southern Baptist Association office not know of any liberal or moderate congregation—I was coolly informed that there weren't any.

None? The reluctance was unusual. During the conservative takeover, Southern Baptists have tried more than ever to make their message heard. They declare themselves patriotic, Bible-believing citizens who want nothing more than a prosperous, happy, and moral America. But try as they might, the message is met with studied resistance. The message, as Larry King illustrated, is often misunderstood. The America that conservative Southern Baptists speak from is not always the America that listens.

Pastor Tony Crisp of First Southern Baptist Church on Park Boulevard comes from a conservative Southern Baptist America that's trying hard to make itself understood. He, 42, and his wife Karen, 38, were born and raised in Knoxville, Tennessee, a small rural town near the foothills of the Great Smoky Mountains. On the last late afternoon I met them in Pastor Crisp's cool, orderly office. Karen had endured a hectic day. The air-condition-



First Southern Baptist Church, Pastor Tony Crisp and wife Karen.

ing had gone out in their El Paso home. She'd had to scramble to make our appointment. But sitting next to her husband on a small leather couch, a pork arm draped discreetly behind his shoulders, she was poised, calm, lovely. When I asked her what she made at the feminist push that Article XVIII might encourage husbands to bear their wives, Karen made a helpless gesture and rolled her eyes in despair.

"I just don't know," she sighed, "where they came up with that."

Everything in the amendment was what the Southern Baptist Church has taught as far back as I can remember. It's what the Southern Baptist Church has always taught. It's the way I was raised. The principles are ones that were practiced in my family. My father was a deacon in the Southern Baptist Church. My mother was church organist. Our lives revolved around church.

"But mine didn't," said Pastor Crisp. "I came from what you might call the 'wrong side of the bible.' Karen was a member of the National Honor Society. [for family owned the general store, were middle-class. I came from

what you call nowadays a dysfunctional family. I divorce. Abandonment. We were very, very poor. We had nothing. Karen's family helped us out. We lived from season to season."

"He was raised by his grand mother, who was a godly woman," said Karen. "But he grew up without supervision. He must have been 14 years old. He was 18 I think he had of had a crush on me last time I think I had a crush on him the first time I met him. He was this older fellow. He had a car. He'd drive me and on Friday to our church's youth group."

"I really came to the Lord through Karen. God used her as an instrument in my life," Pastor Crisp said. "I grew up, as he said, without much supervision, and my conversion did not go unmarked upon in our little town."

"It was quite a dramatic change," Karen said, lightly touching the pastor's cheek. "But her parents kept an eye on me," he continued. "At first Karen and I started out as friends. Karen was a member of the National Honor Society. [for family owned the general store, were middle-class. I came from

to be around a normal Christian family. They were a loving family. I don't think we ever dated. I didn't have any money to take her on a date. We spent most of our time with her parents."

"The fact that we started out as good friends," said Karen, "is one of the reasons our marriage has been so strong. We had a lot of respect for each other as people before the romance began. Our commitment to each other really grew out of our friendship. We developed trust. When he went away to Dallas for two years to go to seminary, we saw each other only four times."

"But," said Pastor Crisp, "she wrote me every day. Every day. Our relationship was able to endure that kind of separation because we had a very strong bond before the romance began. And it was the same for our marriage. Before we married we both, as believing Christians, made a mutual decision that we were going to do what the Bible taught."

"What the secular world... what so many people really did not understand about the amendment is that our views (continued on page 9)













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## STRAIGHT FROM THE HIP

BY MATTHEW ALICE



Dear Matthew Alice:  
Recently my mom took my son to the Plunge for swimming lessons, and he came home telling me there were "Nazi signs" in the pool. Sure enough, I took him the following week, and every third or fourth decorative tile along the edge is a swastika. What's up with that?

—Cindy, Pacific Beach

Before Hitler got hold of it, the swastika was as lucky as a rabbit's foot. An ancient symbol of good stuff, Mission Beach is not home to the Thursday Evening Society of Dogpaddling Nazis, and it wasn't in the 1920s when those tiles were installed. It's just another thing ruined for interest decorators and the rest of us by the usual accumulation of latter-day boneheads. The symbol—sometimes the left-turning version, sometimes the right—has appeared in drawings of the footprint of Buddha (in India, China, and Japan), Mesopotamian coins, old Navajo baskets and blankets, and on doorways and ledger books in Hindu and Jain societies. Hindus considered the clockwise cross a sun sign, the counterclockwise a symbol for night, magic, and the short-temper god Kala. To Scandinavians, it was the hammer of Thor. Attention *Jeopardy!* wise guys: Another name for the swastika is the "gammanian cross" (a cross made of four Greek gamma's), a Byzantine grave symbol. Many of those meanings still persist in non-Western countries, where the swastika hasn't taken as bad a hit as it has in Europe and the Americas. Ironically, the word is from a Sanskrit root and means something like "bringing good things" or "conducive to well-being."

The swastika started its downhill slide in Germany in 1910, when it was suggested by an eager anti-Semite as the perfect symbol for groups of like-minded friends. The National Socialist Party adopted it formally in 1920, and it went on the German flag in 1935. When John Spreckels's Mission Beach Amusement Center opened in 1925, the Plunge featured the "swastika" tiles, which had been hand-made for the project in Mexico, where the symbol appears on ancient Mayan temples. Maybe the best we can do now is consider a dip in the Plunge to be an activity "conducive to well-being."

Matthew:  
How in God's name did the tune "Turkey in the Straw" become the perennial favorite for ice cream trucks?

—Summertime Dreamer, La Mesa

Hey, make that Summertime Screamer. "Turkey in the Straw" has been the subject of more than one lawsuit around the country for its loud, intrusive, monotonous presence every afternoon. To be fair, "The Entertainer" by Scott Joplin and "Pop Goes the Weasel" are equally ubiquitous, nationwide. What have we come to in this country, using the Good Humor man... Anyway, the elves flagged down an engineer with Mags Box in Jacksonville, Florida, who offered them some Monkey Bars left over from 1963 and the answer to your question.

Once upon a time, Reals Music Inc. was the only manufacturer of loudspeaker systems for ice cream trucks. For many years, if you wanted one, you had to buy them. They started out with mechanical chimes, then graduated to a loudspeaker system using guitar pickups, then took to digitizing analog recordings of attractive tunes. Attractive and cheap. "Turkey in the Straw" et al. are in the public domain, so Reals didn't have to pay royalties every time a truck rolled down the street. Reals is now out of biz, replaced by two companies that make the "music boxes," as they're known in the trade, plus temperature control and safety systems. Magic Box offers about 60 different songs in the form of a digital chip and can customize your system if you'd like to broadcast good howling, the Notre Dame fight song or your kid playing "Danke Schoen" on the accordion. But "Turkey in the Straw" is still the best seller. Tradition, inertia, cheapness. Standard output power used to be 16 watts, but Magic Box has reduced theirs to 8 watts to appease the irritated multitudes.

The man who started it all in 1920 was the original Good Humor man, ice-cream parlor owner Harry Hart of Youngstown, Ohio. He took the then new Eskimo Pie, shoved a stick into it, and sent an employee out in a white suit and a white truck to knock them on the street. He attacked his suit's sled bells to the truck to attract more attention. By the early '70s, G. G. Hart was out of the direct distribution biz, and independent fleets took over the routes. "Turkey in the Straw" took over our brains.

To: Marmalade:  
A Mustang is a horse, a Javelin is a spear, a Corvette is a warship. What the heck is a Camaro?

—Joe in E-mville

I haven't a clue what Camaro means, but Chevrolet thinks it means something like "nice guy." In French, they claim. Hopalong, say we. Anyone who can identify the obscure French dialect in which you could call somebody a camaro and not get punched in the face, give us a call. When Chevy built the Camaro to compete with the Mustang, they planned to call it the Panther. But bigger corporate titans prevailed, noting that all other Chevy products began with a "C," and they weren't about to change now. After developing a huge list of C-words from dictionaries and other sources, they picked Camaro. They liked the sound. And it means "nice guy" in French... (No, it doesn't.)

Got a question you need answered? Get it straight from the hip. Write to Matthew Alice, c/o the Standard, P.O. Box 85803, San Diego, CA 92186-5803, or fax your questions to 619-231-0489, or e-mail to marmalade@aol.com via the Internet.

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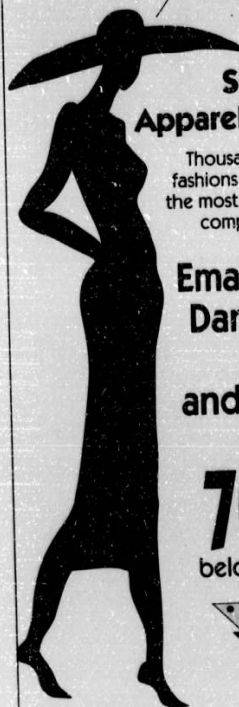
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## SHEEP AND GOATS PLACES OF WORSHIP REVIEWED

**Denomination:** Episcopal  
**Address:** 743 Prospect Street, La Jolla  
619-459-3421  
**Year founded locally:** 1905  
**Congregation size:** 1500  
**Services:** Sunday Holy Eucharist, 7:30 a.m., 9:30 a.m., 11:00 a.m., 6:00 p.m.  
**Senior pastor:** Reverend Dennis Maynard  
**Church school enrollment:** 200  
**Weekly giving:** \$21,000  
**Annual budget:** \$1.2 million  
**Staff:** 11 full-time  
**Diversity:** predominantly white  
**Singles program:** yes  
**Dress:** very casual to dressy

You see fewer churches as you travel north through San Diego. Along certain streets in the south and southeast, on Market or Imperial, for example, you encounter a storefront church, or a more prosperous congregation, on almost every block. But north of Interstate 8, the places of worship start thinning out. People north of Interstate 8 may not be less religious than people to the south, but fewer of them seem called to the ministry.

St. James-by-the-Sea is the largest religious presence in relatively secular La Jolla. Its compound, including Bishop's School, seems to run for blocks along Prospect Street. Unlike some Episcopal churches in the city whose architecture leans toward the Gothic, St. James is all white plaster, red tiles, bell towers, and palm trees. It could pass for a Roman Catholic mission.

Its western patio faces John Cole Books, the Museum of Contemporary Art, and a partial view of the Pacific, which before last Sunday's fire, ran. Mass, where like platinum. The patio was crowded. More than 30 men and women milled around, waiting for the door to Blessed Sacrament.

Chapel to open. A woman wearing a blouse decorated with dog appliques walked with a man wearing shorts who clutched a white pet peeing named Rigatoni with brilliant red ribbons on its ears. An older woman, a visitor, quizzed another older woman about what she could expect from an Episcopal service. Another woman joined in the conversation to add how the denomination had changed over the years. "When I was a little girl there was no such thing as a paid choir. Choir directors were sometimes paid, but not choirs. Now paid choirs are quite common."

Two bronze plaques near the chapel's door explain that the bell tower above you and the chapel itself were gifts to the parish from the Scripps family. The chapel is small, homey. Straight-backed wooden pews. A crucifix hangs above the altar, which is built flush against the wall. High windows let in little gusts of air that smell strongly of the sea.

Reverend Dennis Maynard, the parish's new rector, was surprised by how many people showed up for the evening service. The pews were packed. "It's like," he said, "a whole other congregation!"

Last December, Reverend Maynard came to St. James from St. Martin's in west Houston, whose most famous parishioners were Mr. and Mrs. George Bush. The former president and his family joined the church in 1960. Bush served as a vestryman there, and during their many years in Washington, D.C., the family never transferred their membership to another parish.

Reverend Maynard and Nancy, his very pretty wife, described St. Martin's as rather low-church. "People used to joke and call it *Mister Martin's*," Nancy said. "They'd never dream of using incense or bells in their liturgy."

"It's all they know," said Reverend Maynard. "No incense. Evangelical hymns. That's the tradition of the Houston diocese. But if you go to Dallas-Ft. Worth, it's very Anglo-Catholic. But Houston's very low-church. Very conservative. Very Republican."

For Reverend Maynard, St. James may be more a change of style than substance. While its liturgy is fairly high-church, folks say the congregation is no hotbed of liberalism, although there may be hankering for something different. Maynard's arrival caused one "longtime parishioner" to burble in Neil Morgan's *Union-Tribune* column that, "Reverend Maynard's going to wake up this place in ways you won't believe."

Last Sunday evening he celebrated a sober, if informal, Mass. Reverend Maynard asked for volunteers to do the readings and the prayers. Rigatoni's master read to us from Hebrews while Rigatoni peered over the back of the pew with bright, inquisitive eyes.

—Abe Olinick



St. James-by-the-Sea La Jolla

Sermon	content	***
delivery	***	***
Liturg.	***	***
Music	congregational	no music
	choir	no music
	Snacks	no snacks
	Flowers	***
	Architecture	***
	Friendliness	***
Poor to satisfactory	(none)	
Good	***	
Very good	***	
Excellent	***	
Extraordinary	****	

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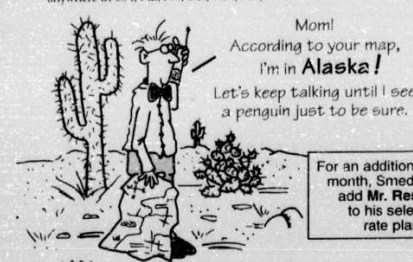
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# Unforgettable

LONG-AGO SAN DIEGO

"THE LIFE AND TIMES OF CAVE JOHNSON COURTS, SAN DIEGO COUNTY PIONEER"

LYLE C. ANNABLE, MASTER'S THESIS, SDSU, 1965

by Jeff Smith

Born in Maryland in 1821, a West Point graduate in 1843, Cave Johnson Courts was one of San Diego's most prosperous cattle barons in the 1840s and, for the next three decades, one of its largest landowners. He lived like a California Don and became known as "Don Cuevas, Ranchero."

When he died of an aneurysm in 1874, the 52-year-old Courts owned Rancho Guajome (San Luis Rey), Rancho San Marcos, Buena Vista, and La Jolla. Along with holdings in Old Town and "new" San Diego (downtown) and 8000 acres he purchased from the government, Courts owned over 20,000 acres

of prime San Diego County land. Courts came to San Diego as a soldier. After the Mexican War, he became commanding officer of Company A, First United States Dragoons. Courts provided the military escort for the survey team that drew up the United States/Mexico border. The line began three nautical miles south of San Diego Bay and went to the mouth of the Gila River, at its junction with the Colorado.

When he returned to San Diego, Courts fell in love. Ysidora Bandini didn't speak English. Courts knew no Spanish. They married in Old Town, April 5, 1851. The wedding/fiesta lasted a week, their marriage a lifetime. They had ten children, eight of whom reached maturity. As a wedding gift, Ysidora's brother-in-law, Don Abel Stearns, gave her the Guajome land grant: all the country surrounding Mission San Luis Rey. Courts resigned his commission with the Army and built a thriving ranch on land that "had neither running water nor a tree in sight." His home, "built with the labor of 300 Indians," had the first piano and the first iron safe in California. Legend also claims that two of his paintings "had hung on the walls of Columbus's ships." Visitors to Guajome included Ulysses S. Grant, General Lew Wallace (who wrote Ben-Hur), and Helen Hunt Jackson (author of Ramona).

Courts was judge of San Diego County. He served on the first grand jury in 1850, on the County Board of Supervisors six times. Between 1854 and 1859 he was justice of the peace for San Luis Rey Township. He also drew up the first subdivision map of Old Town's pueblo lands. "Used as the basis for San Diego's first incorporation under American occupation," the map included street names, chosen by Courts. The first streets, Scott and Jackson, were Courts' "two great heroes." Taylor and Twigg were generals; Robert Stockton was a commodore.

When the Land Act of 1851 passed, along with the "no fence law"—there were lawful and unlawful fences for livestock—settlers began moving into San Diego. Courts and Don Juan Forster "fought against the surrounding settlers as best they could. Not merely on the basis of gentlemen vs. settlers, but as men interested in maintaining the old land grants." In 1871, the settlers won their claims, but the cattle barons continued fighting. "In the true role of the 'Old West,' guns were strapped on, haystacks set on fire, dams and irrigation ditches constructed by settlers were cut, and survey stakes pulled and thrown away, as cattlemen expressed their disgust for this court decision." There were two murders. The author doesn't say if Courts, a strong-willed individual with a tendency to "shoot first and ex-



Cave Johnson Courts, c. 1850

amine the target afterwards," harassed the settlers. Courts is credited with several San Diego "firsts." He owned the first "American-built house that sat on San Diego Bay." He was one of the first to see beyond the cattle boom of the late 1840s. He diversified his ranch to include sheep and was "one of the earliest pioneers to recognize the full potential of San Diego County, particularly in horticulture." He planted the first large orange grove and in 1856 planted 400 grape vines and became among the first to make California wine.

## MASTER'S THESIS EXCERPTS:

- "The emigrants! Oh! Still they come. I never was in my life so annoyed...begging for sugar, flour, and God only knows how they have the face to push such entreaties as they do...their stories of Indian depredations on the Colorado, stealing their animals, etc. They up and, almost under my own eyes, steal my mules." — Courts's journal
- "Our gorgeous little harbour is now seen riding four, five, and six of the ocean's pride daily...The place promises to be of much importance. I have been busily engaged surveying it for the Council for some time. Nothing but their avariciousness will keep it from growing like a weed." — Courts's journal
- In February 1859, Andres Pico of Los Angeles introduced a joint resolution in the state assembly, calling for the withdrawal of the southern section from the state. Pico's proposal [which sought to retain land-grant ownership] called for the separation of San Luis Obispo, Santa Barbara, Los Angeles, San Bernardino, and San Diego Counties...This proposed division was to be known as the "Territory of Colorado." However, owing to the tremendous responsibility under which the federal legislature labored at that time [the threat of Civil War], the bill died in Congress.
- When attending Mass at the mission in San Luis Rey, it was necessary to provide one's own pillows and chairs (there being no pews or kneeling boards), so the Courts family sent their household help before them, and they in turn set up the chairs...Mrs. [Helen Hunt] Jackson told the Indians that they were just as good as their white bosses and, as such, were entitled to use the chairs and pillows as well. Thus, as Dona Ysidora and her family arrived at Mass one Sunday, they found their chairs occupied by the household help, who refused to move. When asked why, they told her what the Reina Blanca [the "white queen," i.e., Jackson] had said.

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CONTINUED FROM PAGE 1

# THE MEMORY WARS

For a brief period, though, which began in the late 1970s and may not yet be over, theories of memory were responsible for breaking up families, prompting lawsuits, instigating investigations at every level from small church groups to the FBI, driving people from their communities and towns, putting innocent people in jail, forcing children to undergo months and even years of interrogation, costing taxpayers millions upon millions of dollars, and leaving everyone involved shattered and angry. Even in San Diego. Especially in San Diego.

Carol Hopkins, executive director of the National Justice Committee, has lively blue eyes, hair tinted copper, a healthy but slightly worn-looking face, painted nails, and silver bracelet bands. Her office, a ten-by-ten room overlooking Broadway, is decorated with front-page newspaper clippings ("No More Witch Hunts," "A Case of Sex and Satan," "Akiki Is Cleared Completely"), various awards (Francis Parker Varsity Football Team Mom, Red Light Triathlon Ironman), books such as *Satanic Panic*, *Victims of Memory*, and *The Crucible*, and a cartoon of a large dragon burping flame, surrounded by pieces of a suit of armor, with a caption that reads "No matter how hard you work, no matter how right you are, the dragon sometimes wins."

This is how Carol Hopkins remembers what the author Frederick Crews has called "the memory wars," or more accurately, this is how she remembers them between 2:00 and 3:00 p.m. on Saturday, January 3, 1998.

She, like most, had no idea she was going to stumble into this cauldron. She grew up in San Diego, earned a bachelor's in philosophy and history, went to grad school in history, taught and was a school administrator, wrote math textbooks, was director of programs for the gifted, then adopted a very demanding child (after bringing up two of her own), and for several years devoted herself to raising him. "My career came to a screeching halt."

Having never run a step in her life, at 38 (at her daughter's suggestion) she began exercising and a year later, in 1984, was a national triathlon champion. "In the same way, when I was teaching I was working 16 or 17 hours a day on curriculum and lesson plans. I'm driven." By late 1990 she had cut back on her exercise and was doing a lot of volunteer work and was asked by a judge to volunteer for a grand jury, starting in July 1991.

"The first day we were handed a letter from a congressman saying there were terrible problems with Child Protective Services in San Diego County."

Grand juries are obligated to investigate county abuses if all previous remedies have been exhausted. "From what I'd seen in school and from being a founding member of Voices for Children [a court-appointed special advocacy program, the arm of the juvenile court that advocates for children], I tended to be very sympathetic to the child-abuse issue in general, and because I was a feminist I was very concerned with child molestation."

"But I also raised children, and I taught school for many years, and I knew how easy it is to distort memory. For example, I was a parent-effectiveness-training instructor for many years, and I was trained in doing active listening. The key to active listening is to feed things back. But as you feed things back, a child wants to give you more and more information, and as they give you more and more information they begin to create things that didn't happen at all."

As soon as the grand jury began asking questions in the social-services community, though, Hopkins was accused of being a protector of child molesters and by implication a child molester herself.

"It became immediately apparent that I had stepped into the middle of a war."

## A Brief History of Memory

The connection between child protective services and the memory wars is not obvious. To make sense of the extreme positions of the time, we need to step back a century or more and explore the history of memory.

The memory wars began in the late 1970s, but they had their roots in the late 19th-century theories of Charcot and his students Janet and Freud and the almanac known then as hysteria. All three believed that hysteria occurred when a child suffered so awful a trauma that the mind dissociated the event into another psychic compartment, where it lay unseen, unremembered but not forgotten. At the end of the 19th century Freud (who in many respects diverged from both Charcot and Janet) named this hidden realm the "unconscious" and termed this phenomenon "repression." Repressed trauma, he believed, then expressed itself in the paralytic, blinding, and fits that led his patients to seek treatment. The cure for hysteria was to bring the trauma into conscious recollection, preferably through psychoanalysis or hypnosis.

As it happens, Freud was not much good at hypnosis: he lacked the patience for it. Instead, his method largely consisted of deciding what was wrong with the patients well ahead of any evidence and then bolstering them with suggestions and interpretations until they started to take the great man's word for what was wrong with them. His efforts to bring unknown or forgotten memories to the surface were so over-the-top that he pressured individual patients, for hours, compelling them to collude with him as he grew almost hoarse in the process.

"The work keeps on coming to a stop and they keep on saying that this time nothing has occurred to them," he wrote. "We must not believe what they say, we must always assume, and tell them, too, that they have kept something back. We must insist on this, we must repeat the pressure and represent ourselves as infallible, till at last we are really told something.... There are cases, too, in which the patient tries to disown [the memory] even after its return. Something has occurred to me now, but you obviously put it into my head.... In all such cases, I remain unshakably firm. I explain to the patient that [these distinctions] are only forms of his resistance and pretends raised by it against reproducing this particular memory, which we must recognize in spite of all this."

In 1909 Freud visited America on a lecture tour, and the nation received him with open arms. In doing so, the United States also adopted the habit of psychologizing social problems—that is, blaming them on individuals rather than looking for social and economic causes—to such a degree that the first major national survey of child abuse in the 1960s, which linked it (and battering) firmly to poverty, was ignored. (It still is largely ignored, as is the research that shows sex abuse is also linked to poverty.) No, abuse must arise from the psychological makeup of the abuser—which in most cases meant the father.

In the 1970s federal money started to flow into programs that tried to address the clearly underreported issues of child abuse, wife beating, and sexual abuse from a psychological perspective. The advent of successful programs in family therapy (some of them compulsory) shifted the problem out of the criminal realm and into the therapeutic. The entire investigation of a troubled family often fell not to the police but to a social worker or therapist, now in the joint role of detective and healer.

Attitudes toward child sexual abuse also took on a distinct gender perspective. A feminist interpretation of traditional family roles saw incest as an exercise in paternal power that fathers played out in their homes. Susan Johnson, in *Coming Out of Our Minds*, wrote, "Like rape... incest is not only encouraged, it is insisted upon; not just condoned, but blessed.... It is an institution of patriarchy—like the church, like the law, absolutely necessary to maintaining male privilege and power."

Sadly, in the 1960s child abuse and child sexual abuse were extremely hard to prove and prosecute. At best, the evidence is often one person's word against another's, and though the 1970s courts were very reluctant to take a child's word against a parent's. As the courts and the police were still overwhelmingly male, it was all too easy for child abuse to become a gender issue—especially as these new investigator healers were, to an unprecedented degree, women.

The memory debate might never have been so heated if it hadn't been fanned by the growing movement in women's consciousness. The late 1960s and early 1970s saw the baby boom children passing through college, providing a new cohort of educated and often idealistic young women. The burst of feminism and nonfiction addressing women's issues followed through the 1970s and early 1980s, reaching and developing a reading

# THE MEMORY WARS

public eager for social analysis from a woman's viewpoint and suggestions for improvement and creating as a byproduct a self-help genre and a talk-show circuit that had virtually no costed before.

But social problems are notoriously complex and abstract, and blaming "the patriarchy" for a host of undeniable problems and injustices must have felt like punching the air. Everything changed with the invention of a therapy that became a therapeutic technique, a means of criminal investigation, and a rallying cry against a wide range of social and personal injustices. The therapy was called "recovered memory."

"Recovered" memory can be said to have been created (or perhaps resurrected) by a psychiatrist named Lawrence Pipher, whose book *Michelle Remembers* appeared in 1980. In it he told the story of a patient named Michelle who, after lengthy treatment, began to "remember" incidents of grotesque and horrific abuse. Why hadn't she remembered them before? After all, the Holocaust was grotesque and horrific, but survivors remember it all too clearly. Because they had been so traumatic, Pipher argued, following Freud, she had repressed them, burying them deep in her unconscious so she didn't have to look at them. But nothing is ever forgotten, he claimed; if only a therapist could re-create the original circumstances, either through hypnosis, or in dramatic reenactment, or by having the patient imaginatively reenter the past as a means of jump-starting the memory, then it could all come flooding back.

And sure enough, it did. The next decade saw a torrent of recoveries (and the term "recovered memory" closely allied this phenomenon with the recovery movement that was also gaining momentum) in therapists' offices, in print, and on the new TV talk shows.

At the very least, tens of thousands of women believed or were encouraged to believe that they had been sexually abused



"I tended to be very sympathetic to the child-abuse issue."

Carol Hopkins







erate more and more concern. It's a social-hysterical phenomenon, like some of the things that happened in the Middle Ages, the Children's Crusade, and so on. It's because people don't seek verification, because the need of discovery is its own verification. It's like the old witch trials," he chuckled. "If they sink and drown they're innocent, but they're guilty, and if they float, they're guilty, as you kill them."

Michael Yapko, a clinical psychologist and national expert in hypnosis practicing in Solana Beach and author of *Essentials of Hypnosis and Suggestions of Altered States*, among other books, discovered what was going wrong when running clinical supervision sessions for therapists and watching videotapes of therapy sessions for supervision. "I would recall in horror watching the methods that qualified and experienced clinicians who should have known better were using to elicit memories of trauma in their patients. They seemed oblivious to the recognition that they were using the very methods known to produce confabulations."

The problem was what is now called contamination — namely, that the technique and

perhaps even the very presence of the therapist affects what the client says and believes. Freud's old habit of hearing his patients was far more dangerous than people realized. To study even simply matters, the therapist's casual and even unintended suggestion acts like the stage hypnotist's suggestion: it becomes a seed that can all too easily flourish into an image, a memory, or an action. Such contamination was hard to admit as the techniques of recovered memory seemed to produce the evidence that justified their use. Yes, the client said, I can remember my father fondling me in my crib. Time and again the client started to create the very material that the therapist was looking for. Ironically, whereas the Freudian psychoanalyst would in theory be listening in silence, taking notes but not agreeing or disagreeing with the patient (and perhaps also looking for a way to blame the child or the mother for the problem), the new therapy was far more activist. The therapist's role, wrote Bass and Davis (neither of whom was a trained therapist), was to be a "somewhat of the client, to believe her and validate her anger. "Believing"



the client, in fact, went beyond what the client said and ventured into the realm of what the therapist believed she might say. "Many women don't have memories and don't get memories," it wrote. "This doesn't mean they weren't abused."

If client didn't have memories of abuse, she was encouraged to imagine abusive situations, to re-create possible traumas. Some therapists used

hypnosis, some used "truth drugs," some carried out dramatic re-creations of rape or incest with the aim of eliciting "repressed" memories, some used age regression, some used dream analysis. The images that the mind threw up were to be treated as important and essentially actual. Rehearse your memories, advised Bass and Davis. Repeat them, write them down. Join survivors' groups:

education did not make it widely known that "memories" could be "created." Above all, the sheer fluidity of some of the images that floated up to the mind's eye, and the strength of emotion that accompanied such "recollections," had a devastating rhetorical power all their own — a power to convince both the therapist and the client. I'd forgotten about that power until I started researching this article, and then suddenly I was back at a party in Burlington, Vermont, in about 1991. I found myself talking to a woman of middle age, the wife of a respected therapist, who told me that she had recently recovered memories of being sexually abused as a child. I expressed interest and curiosity — not in the details, but in the principle. I wondered, I'd better, how could I know for sure? It was often impossible for me to know whether I had been somewhere or just dreamed I'd been there, how could she qualitatively know whether what she had was a memory, or the memory of a dream, or an imagined thought? Her eyes narrowed, and her face went hard as rock. "I know it in my bones," she hissed.

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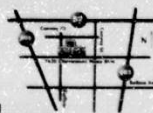
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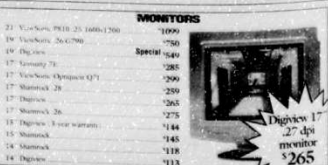
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Which was, in fact, a common belief: that "body memory" was stored in muscles and bones, which would store a trauma that the brain could not bear; some therapists went so far as to try to re-create the posture or physical experience of rape so the body would remember what the mind could not.

Michael Yapko found that if he implied that hypnosis might be heightening patients' suggestibility rather than recovering clear and factual memories, this aroused intense fury.

"When traveling around the country running workshops and training sessions in clinical hypnosis, I was accused of crying wolf, of inventing a problem [i.e., the issue of contamination] that didn't exist. I'd be the presenter, talking about human suggestibility, and when I'd use false memory as an example, I'd be openly accused of being supportive of perpetrators, or I must be a perpetrator myself, or I was making it easy for perpetrators to get off with a false-memory defense." Critics like his, he was told, were a backlash against feminism: men couldn't stand the idea of strong women speaking out, so they were trying to dis-

credit the means of retrieving these memories.

Knowing virtually nothing of this background and bones, which would store a trauma that the brain could not bear; some therapists went so far as to try to re-create the posture or physical experience of rape so the body would remember what the mind could not.

"We read everything we could on memory, we examined hundreds of court files, we attended hundreds of trials, and then we started calling witnesses—450 people from within the child-protection system, including psychologists, lawyers, judges, and experts on memory. Through the grand jury we had access to anyone we wanted to talk to in the world. In January 1992 several of the grand jury went to the American Professional Society for the Abuse of Children conference in San Diego and attended several sessions on memory, and the professionals there were being taught that memory was like a camcorder. We were stunned, because there was no scientific evidence of this."

"We did phone interviews, we traveled, we went to conferences, and we produced our



Mary Avery

first report in February 1992, "Families in Crisis." With due modesty, it was really a shot heard around the world. It said that Child Protective Services was out of control and that children were being ripped from their families with no investi-

gation whatsoever. No due process. And that the county itself was in the throes of hysteria over satanic ritual abuse. What we hadn't realized was that it was a very accurate reflection of the country at that time."

But we're getting ahead

of ourselves. The grand jury's first practical education in the relationship between child protection and theories of memory came almost at once, in the case of Alicia Wade.

#### We Know the Father Did It

The Alicia Wade case was the perfect illustration of some of the odd prevailing beliefs of memory: how the fresh memory of an event might be seen as less reliable than one 14 months old and how the same child's recollection could on one hand be entirely disbelieved but later used as all the legal evidence necessary to break apart a family and indict an adult.

The facts of the case are familiar to many San Diegans, though at the time they were anything but clear and readily available.

In 1989, eight-year-old Alicia Wade was abducted through her bedroom window in the middle of the night, taken to a car, raped, and sodomized. She lived in Navy housing; her father was a chief petty officer, with 19 years in the Navy. "She was put back in through the window," Hopkins explained. "Next morning, after her father had left for

work, the girl complained to her mother that it hurt to urinate. The mother, who didn't drive, called the father, who came home and drove them all to a local emergency center. The doctor saw at once that the child was raped, literally, from stem to stern and asked the girl, "Who did this to you?" The child didn't answer. The doctor said that he was mandated to call Child Protective Services and the police. The parents begged the girl to tell them, but the doctor refused to let them insist or even talk to her for an hour or more as they waited for the police to come; the girl sat on her father's lap holding and hugging him. She was taken to the Center for Child Protection [at Children's Hospital], where she refused to answer questions until she was told that unless she answered, the man who did it, the car that he drove. "She even described a pumpkin on the assault's chin. This is worth noting because recovered-memory believers claimed that there were intrinsic differences between fantas-

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San Diego Kraier August 20, 1998 21



## ZERIT<sup>®</sup> (stavudine)

ZERIT<sup>®</sup> (stavudine) Capsules  
ZERIT<sup>®</sup> (stavudine) for Oral Solution

Read Summary of Product Information, SRI, for complete prescribing information, please consult official package insert

**WARNING: LACTIC ACIDOSIS AND SEVERE HEPATOTOXICITY WITH ZERIT<sup>®</sup> (stavudine) CAPSULES, ZERIT<sup>®</sup> (stavudine) FOR ORAL SOLUTION, AND ALL FORMS OF ZERIT<sup>®</sup> (stavudine) CAPSULES AND ZERIT<sup>®</sup> (stavudine) FOR ORAL SOLUTION, INCLUDING STAVUDINE (SRI "WARNINGS" SECTION)**

**INDICATIONS AND USAGE**

ZERIT<sup>®</sup> (stavudine) is indicated for the treatment of HIV infection in patients who have received previous antiretroviral therapy.

**CLINICAL STUDIES**

In two Phase III studies, ZERIT<sup>®</sup> (stavudine) was compared to ZDV (zidovudine) in patients who had received previous antiretroviral therapy.

In the first study, patients were randomized to receive either ZERIT<sup>®</sup> (stavudine) or ZDV (zidovudine) for 24 weeks.

In the second study, patients were randomized to receive either ZERIT<sup>®</sup> (stavudine) or ZDV (zidovudine) for 24 weeks.

In both studies, ZERIT<sup>®</sup> (stavudine) was found to be superior to ZDV (zidovudine) in terms of viral load reduction and clinical response.

In the first study, patients who received ZERIT<sup>®</sup> (stavudine) had significantly lower viral loads than those who received ZDV (zidovudine).

In the second study, patients who received ZERIT<sup>®</sup> (stavudine) had significantly higher CD4 counts than those who received ZDV (zidovudine).

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Table 1 Peripheral neuropathy leading to dose modification

	Study A45-019 ZDV	Study A45-019 ZDV	Study A45-019 ZDV	Study A45-019 ZDV
	100 mg BID	100 mg BID	100 mg BID	100 mg BID
Patients	11	5	20	17
Grade 1-2	11	5	20	17
Grade 3-4	0	0	0	0
Total	11	5	20	17

Patients treated with ZDV (zidovudine) who experienced peripheral neuropathy were discontinued from the study.

Patients treated with ZERIT<sup>®</sup> (stavudine) who experienced peripheral neuropathy were discontinued from the study.

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professor of psychiatry and neurosciences at the University of California San Diego. Stephen Ceci (of Cornell University) in which he does this with pre-school age children. He asks them about a series of episodes that potentially could have happened to them. Some of them are real episodes that actually did happen. The knows this because he's collaborated with the parents of the child and others are episodes that never happened. The classic example is the story of catching your thumb in a mousetrap and having to go to the hospital to have the mousetrap removed. Initially the child says, 'No, that never happened,' but the questioner says, 'Well, just imagine what it would be like,' and asks for more details. I don't know what questions Ceci actually asked, but I can imagine you could ask questions like 'Do you think you'd be scared if you did get your thumb stuck, who would take you to the hospital? Your mom? What car

other girls in the Wade's neighborhood — a man named Albert Carder, who had a history of child molestation and methamphetamine addiction — seemed to have no impact on either the prosecution of the Wade case or the very Alicia was being treated. San Diego went ahead with the prosecution, and Good friend continued with her counseling, even though she, along with a county counselor, knew of Carder's activities.

"Eventually," Hopkins continues, "Alicia gave one last account of the abduction, then told the therapist that her father had been the molester. The father was arrested. At the arraignment [Alicia] gave a detailed description of her father coming into her room and molesting her, though certain salient details were missing; she couldn't describe how he pulled down her pants; she really didn't want to give details. The first day videotape she was sitting up talking clearly... Fourteen months later she literally is lying on the floor in the fetal position talking about it giving monosyllabic answers, clearly doesn't want to talk about it, but naming her father. The father was bound over for trial."

Jim Wade faced 16 years in prison. The family's legal bills had risen to more than \$100,000. At one point the child-protection authorities threatened to seize Joshua, Alicia's brother. Denise Wade, Alicia's mother, under intense pressure to testify against her husband, attempted suicide.

"Meanwhile, the girl was

still seeing the therapist twice a week and was still living with the foster family, who was taking her repeatedly that they knew her father did it. An adoption process was under way."

The family — which chose to believe the father, in such cases the father has often been re-imagined by other family members as the guilty party and abandoned — had a cynical defense lawyer, who demanded the nightmarish girl had been wearing the night of the abduction, which the police had had in custody all along but claimed contained no DNA. The DA's office was forced either to reject the night shirt or hand over the potentially valuable evidence to the defense.







See Winston Reader August 26, 1998

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av. per cigarette by FTC method.  
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**Do blondes have more fun?  
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Winston Straight up.  


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See Winston Reader August 26, 1998







to redo the term "time," and neuroscientists want to redo the term "memory." In ordinary, everyday usage, he explains, "memory" refers to what is called "declarative memory," but there are other forms of brain activity that allow us to change our behavior based on experience, and as such they, too, deserve to be called "memory," at least in inverted commas.

Declarative memory (which depends especially on the hippocampus and related brain structures on the inner surface of the temporal lobe) is our capacity for conscious recollection of events and facts; its name comes from the fact that it can be declared in statements that can be termed true or false. It trained yesterday. True/false. We can also forget or lose our declarative memories, and we do so all the time—but we'll get back to forgetting in a moment.

We also use a collection of other nonconscious forms of memory, though Larry warns me to be very clear that this is not the same as what Freud meant by "the unconscious." These humble and functional forms of memory, which neurobiology can now show to use different pathways and differ-

ent areas of the brain from declarative memory, turn up in skills and habits, and in unconsidered likes and dislikes. All animals need to be able to adapt their nervous systems as a result of experience so that they will later behave more successfully. A Californian who wintered in Vermont, rather than summering there, would learn how to walk safely and efficiently on ice, a "memory" that doesn't need conscious recall of the skills involved. Someone born on ice wouldn't even think of it as a learned skill—it would just be part of "who he is" and what he can do.

First category: procedural memory. Motor skills, perceptual skills, and cognitive skills are called "procedural learning" because they involve learning about procedures. Habit learning is an example of procedural learning. When someone offers a hand, we reach out and shake it. "We don't say, 'I have to remember to do that.' It's part of the procedure." Moving on: emotional memory. There are aspects of emotional memory that don't pass through our conscious scrutiny. I know that I hate peanut butter. I don't need to have to do with learning to detect and identify sensory

are genetic, but some are learned by experience, such as phobias. If there's an aggressive dog next door while I'm growing up, I may find myself uneasy around all dogs as an adult, even though I may not remember the brute next door. Again, he says: this doesn't mean I've repressed the ghastly memory of the dog, that memory is probably still there and can be easily jogged. It's just that the nonconscious branch of the memory, the "instinctive" wariness, is using

## Alicia Wade was abducted through her bedroom window in the middle of the night.

a different brain system, one that bypasses the hippocampus and instead uses an area of the brain called the amygdala. Then there's conditioning, coordinated responses to stimuli in the Pavlovian sense: I open the pages of *Gourmet* magazine and begin to salivate. Even here, though, there are two forms of conditioning, which use different brain bases.

There's also a phenomenon called "priming," which has to do with learning to detect and identify sensory

data based on a recent exposure. The first time I see a particular hazard in a video game it takes me a little time to identify it and react to it. Each time after that I "remember," though not in a conscious sense, to recognize the brute creature more quickly and dodge it—a phenomenon, Squire says, that has its locus very early in the visual system.

Finally, there's habituation, the weakening of a response through repetition, a primitive

ever, and [he believed that] through certain procedures, and over time, the unconscious could be made conscious. [The idea of the unconscious] [provided by neurobiology] is a very different idea. It has nothing to do with sex and conflict. Second, it doesn't become conscious. If you have a fear of a dog, you have a fear of a dog. The amygdala part of it has nothing to do with consciousness. You might independently and in parallel have a memory of the dog incident, but that can come and go; it has no effect on the fact that you have this feeling about dogs.

If a child has a bad experience with a stove at the age of 11, at 25 the child may have a memory of what happened with the stove, and that's declarative memory. That's what's lost in amnesia, and that depends on the hippocampus and related brain structures. Secondly, the adult may just feel a little differently about stoves than you or me. It may be very subtle; he may not like to cook so much, or he may give them a slightly wider berth. That is a different brain system that is speaking, operating in parallel with the declarative memory of what happened, to produce

a feeling-based change in your behavior."

Okay. But even the declarative memory, the conscious stuff, is not nearly as simple as it seems. I tell him about my recollection of the French Open.

"That's a perceptive and, of course, an account of what memory really is," he says. "It's reconstruction from pieces." Much of visual memory consists of plausible reconstructions around pieces of data. Remembering, one researcher has suggested, is like reading a novel, it's like writing a novel. I may recall an especially remarkable painting, or the visual image of Chang's calves being twice as wide as his knees, but most of what I "remember," when I look hard at it, is a clumsy shift and lacking in detail—it's like a hologram, there but not there. I've sketched it in my mind, so the whole thing will make what I think of as sense.

The act of remembering, then, is not about truth and falsehood. We're not making a mosaic out of a series of pieces of available data; we're doing something that involves the overlapping of what are actually thought of as different faculties—memory and

imagination.

This may sound radical, but it's rooted in the way we perceive the world. Because we can't focus our attention on everything around us, we have the ability to take small amounts of sensory information and quickly form a mental picture of what they probably mean.

Out of the corner of my eye I see a shape that I take to be a cat; if I turn my head and look more closely, it becomes my daughter's black cat that she dropped on the floor. Even if we look at something quite hard—a bicycle, say—we often can't remember it accurately enough to draw it, unless we've taken one apart and know how it works. Nevertheless, I have seen enough to be able to say "bicycle," even if I glimpse it for half a second.

So memory and imagination

are intimately linked; in fact, one of the most interesting recent discoveries in neurological research is that the two seem to take place in the same regions of the brain.

"Functional imaging studies," says Larry Squire's colleague Dr. Stuart Zola, "are beginning to show that certain regions of the brain—it's not true of all areas of the brain—activate in much the same way whether the person is actually carrying out the behavior or is simply asked to imagine the behavior." No wonder we have difficulty distinguishing between memory and imagination; we may be retrieving virtually the same brain activity.

Finally, another strange feature of memory that adds to the complications of the retrieval process: memories are not all stored in one place. One

of the puzzling features of early neuroscience was that no one area of the brain seemed to be set aside for memory; no matter what bits of a rat's brain were cut out, one scientist discovered it didn't lose its memory. Memory, it seems, draws

ful, humorous, Zola chooses his words carefully, laughs when he feels safe. His office in the Basic Science building on the UCSD campus is even smaller and more cluttered than Carol Hopkins's. "You're pulling all these disparate pieces of infor-

strong sense of foodness, but not be able to recall his name. It's also common to confuse data from different origins: there are many documented cases of a witness "remembering" as a suspect someone whom they saw not at the scene of the crime but on television around the same time.

"What's more, each time it's going to be different. Let's say you remember it here, now, as we talk, and tomorrow, you talk to somebody else and think of this same example—you'll have a little more information. Your memory will be changed. It won't be the way it was the previous day. That's the point. Every time these areas are reactivated, they in principle are changed, because the reactivation itself produces some changes. It's happening in a different context, so some other infor-

mation is infiltrated—it's getting stored back now with another link that it didn't have before. So each time it changes." So how do we forget, then? In a very literal sense, Squire says, remembering and forgetting work on the use-it-or-lose-it principle. "Psychologists beginning with Freud have liked to believe that there is no such thing as forgetting, that forgetting is just a temporary inaccessibility that can be overcome by the right techniques. That's very unlikely to be true. The evidence in biology is overwhelming that forgetting is a [true] loss, as in a tree losing some of its branches."

There's been a revolution in the last 20 years or so in neuroscience in that the understanding of the brain, the brain grows and forms its connections according to a genetic pro-

## "What we saw was that it was amazing that the child held out for 14 months under essentially brainwashing conditions."

on virtually every part of the brain.

"Certain regions of the brain are specialized for processing and storing certain components of the event, and at the time you recall things you essentially have to reconstruct," Stuart Zola says. Solid, thoughtful

mation back together." No wonder we make mistakes. A person's name, face, and how you feel about him may be stored in three different areas of the brain, not surprisingly, then, we may meet someone after a period of time and recognize his face, have a

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gram, and it's quite fixed. How, then, do we learn and remember? We learn by changing the weights of these synaptic connections. How do we do that? By actually growing more connections and strengthening existing ones. So it's not that some little chemical thing happens; the brain actually architecturally changes. The biology of the brain of each individual is actually different because of the experiences they've had.

And just as there's the possibility for growth, there's the possibility for regression. You can gain, and you can lose. The connections are always competing with each other for target space, the target space being the next neuron in line.

You have two sets of connections coming in, these are trying to find a spot [two hands closing in, fingers outstretched like duddies], and the strong ones make it and the weak ones don't. We lose, and gain. The biology is right there in front of us for thinking about forgetting. Memory and forgetting are gains and losses in synaptic connections.

"The connections don't lie in straight lines, though. If they did, the withering of one connection, like a muscle wasting away through disuse, would mean that a memory would be irretrievably lost. Instead, a network of connections exists, so an individual neuron can be reached by a wide variety of different paths. If a number of

these paths atrophy, some connections will remain, though they'll be fewer and less direct, and the overall accessibility will grow weaker. It's called "graceful degradation." The event is

### San Diego taxpayers ended up paying the Wades \$783,000, as part of a multiparty settlement totaling \$3.7 million.

becoming harder and harder to access and to reconstruct. Is there any possibility, then, that the nature of the memory itself could cause it to be hidden, which is the premise of "repressed" traumatic

memory? "Well, we have to not make this black-and-white. I like to say that 'repression' is non-behavioral. Rather than think of some magical event that someone

her the stuff that you want to remember, because you're going to release and celebrate it. The stuff you don't want to remember you're not going to release, and of course rehearsal is one of the most powerful mechanisms for strengthening your memory. If you and I were to have an extensive conversation about first grade, the chances are we'd come up with all sorts of memories we hadn't thought about since third grade. Some of them would be trivial, maybe some of them were unpleasant, and we'd say, 'My God! Remember that?' But they hadn't been repressed."

Linking up the phrase "body memory," and he frowns. "It's just a distortion of the biology.

None of the body remembers. It's the brain that remembers. In a folkish kind of way it's capturing what we were talking about — nondeclarative memory. Athletes and musicians talk of 'muscle memory.' It's been ingrained through practice into circuits that don't need declarative memory anymore. That's what these people may have in mind — the amygdala contribution. Rats that are completely forgetful or humans who have amnesia because of damage to the hippocampal system are nonetheless completely able to acquire all these kinds of nondeclarative memory. They're from completely different brain bases.

"What is not known is if

there's a potential for interaction between the amygdala system and the hippocampal system. If you have a dog phobia, for example, and let's say it happened around the age of four so there's a possibility that you might remember the event, and declaratively you say, 'I don't remember the event.' The question is, does the fact that it exists in the amygdala — is that ever going to help you get it back declaratively? The amygdala never does anything consciously, but could having it in the amygdala trigger the little fragment of connection that's left in the neocortex and hippocampal system to get you to remember it? The answer is, I guess, potentially, yes. The real issue, though,

is testing the validity of what you come up with. When you come up with an idea, how are you going to know if it's the truth or simply a plausible scenario?"

Some recent research at Princeton, he says, suggests that close analysis of the details may suggest a difference between real and imagined memories in terms of the amount of sensory detail — but then if a therapist has specifically asked for such details, or suggested them, then surely the distinction would be easily blurred. And in a remote memory most of the sensory details may be lost anyway. There's just no getting away from it: at the moment there's no way to tell the difference between memories

of real and imagined events.

**Telling Stories: Bearing Witness**  
And if there's no way to tell if

**All animals need to be able to adapt their nervous systems as a result of experience so that they will later behave more successfully.**

our memories are accurate, what does that do for legal testimony in general? The research of Dr. Elizabeth Loftus, a psychology professor at the University of Washington, has shown that

eyewitness memory, far from being the clincher in a courtroom, is notoriously unreliable and subject to change. And as with "recovered" memory, the

University of their memories of the Challenger disaster.

1: "I was in my religion class and some people walked in and started talking about it. I didn't know any details except that it had exploded and the schoolteacher's students had all been watching, which I thought was so sad. Then after class I went to my room and watched the TV program talking about it, and I got all the details from that."

2: "When I first heard about the explosion I was sitting in my freshman dorm room with my roommate and we were watching TV. It came on a news flash, and we were both totally shocked. I was really upset and I went upstairs to talk to a friend

of mine and then I called my parents."

Forty-four students were interviewed the morning after the event, and then two and a half years later. These two descriptions were given by the same student, Number two, which is in many ways more dramatic, was the long-range recollection. Not only did many of the recollections vary over time, but perhaps more importantly the students didn't realize that fact: often, the students who expressed confidence in the accuracy of their memories made the most mistakes.

The very act of telling stories, let alone the probing of a "recovered memory" therapist or the coaching of a prosecu-

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for preparing a witness for trial, makes us tailor and reconceive memory.

"Stories are a chance for us to tell others about events the way we want to hear them, not necessarily about what actually happened," explains Dr. Wayne Beach, professor of communications at San Diego State University. The relationship between the teller and the listener, or between the two people exchanging stories, may be at least as important as the facts of the event.

"We use stories to reconstruct reality in such a way that we have more influence over who and what we are in it, as a central character — rather than accepting life as it is dealt to us and dealing with that."

Nobody wants to be a meaningless bit character in someone else's drama, and stories are a way of making us the key players in what seem to be our own dramas — as long as we tell them skillfully. "You rarely present a story that makes yourself out to be an ogre. Typically it's about hero- or heroine-building, putting ourselves into the light

fact, if you think about what you're doing... it'll become [a worse story]."

These are such early-kind and well-learned skills that we're largely unaware of other than we embellish on, that we have reasons for doing so. We're not necessarily talking about lying or even self-dramatization. We're talking about something everyone does, all the time, simply as part of being social beings. "Most of it is nonstrategic, unthinking — it's just the way we live our lives," Wayne shows in the transcript of an offhand conversation between two young guys about a date, and it's fascinating to notice how the (often nonverbal) responses of the listener completely change the nature of the story and the direction of the conversation.

It's the strength and the weakness of memory that we use these interactive skills so instinctively and so unconsciously because it means that while we're using our social storytelling skills, we're turning our attention away from an accurate version of fact, and we're often completely unaware that we're making that

**The first time I see a particular hazard in a video game it takes me a little time to identify it and react to it.**

where we are coming off pretty good, and often at other's expense, or at the world's expense. "If we can't be the hero of the story, we can at least be a blameless victim. And if we tell our stories effectively enough, often enough, they become memories.

There's now a large body of research on stories and interaction, he says, and it's clear that in many respects and in many instances the listener may drive the story rather than the teller. "Without an audience, what's a storyteller to do? So they're building [the story] for particular people's hearings, and the way they do that allows recipients to do things like ask questions, show more interest here and less interest there, so the way the story emerges is not just the reconstruction of the memory, it's about the moment-by-moment contingencies of the conversation. In many key ways, the dominant figure in the story is not the storyteller, it's the recipient."

The memory itself, then, is pliable; what is more important are the questions "How am I going to use it? What good is it going to do me?"

"Then [some of the details] that are necessary for shared mutual understanding... have to be more poetically [than literally] described, or more dramatic... rather than mundane. It's incumbent on a storyteller to make the story interesting and relevant... Stories become these things that I think are verbal art. They're amazingly complex, requiring amazingly delicate competencies, but come off — he snaps his fingers — "off the cuff, just without a thought. In

shift of focus. "Thought moves quicker than voice," he says. "Spontaneous improvisation on the cusp of real time."

Moreover, he says, we want to believe the stories we tell because we watch the way our listener reacts to what we say, and when they believe us, we start to believe ourselves, "which can really warp what happened." Even if a therapist is not inclined to use the dramatic techniques of the recovered-memory era, her dilemma becomes like the anthropologist's dilemma: how do you study a culture without changing people's behavior simply because they know they're being studied? How do you tell the truth when simply asking may begin to change it? It's like trying to pick up wet clay without leaving fingerprints.

If we rehearse memories and tell stories to amend our sense of ourselves and our place in the world, then the more a memory is amended, the harder it is to face a challenge to that memory, as it challenges our new, acceptable view of our self. Emotion is more important than fact; inner life takes precedence over outer. A pitcher can't look at a view of himself that says, "Jeez, I didn't mean to hit that poor guy." It would be a lot harder to spend the rest of his life thinking, "Yeah, I know what I was doing, I threw at him, I hit him, I knocked him out of baseball, and I nearly killed him." Not that we know that's what I hit him actually thought.

It's reassuring to know that solid research into memory is under way — but that there was no such clarity in San Diego in 1991, and the Alicia Wade case

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The first book of the recovered-memory genre, *Michelle Remembers*, was not just a book about child sexual abuse — it was a book about satanism. The longer Pazder treated Michelle the more she began to “remember” satanic ritual abuse by everyone in the small town in which she lived. What was remarkable about such claims was not so much that she made them, but that, within half a dozen years, thousands of Americans would

Our protective anxieties about our children make them prime targets for urban legends. Nineteen seventy-three saw the end of what had seemed the inevitable rise of American stan-

**A person's name  
you feel about  
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of the brain.**

continued to climb. Rumors began that Procter and Gamble's man-in-the-moon sur-revived by 13-stars logo was a satanist symbol, and the company came under such pressure that in 1985 it removed the moon and stars from its products.

could be blamed on candy tampering, and those were both by a member of the child's own family. Likewise, while many urban legends seem to be passed on more or less as gossip, the satanic-ritual myths were presented as gospel, at the highest levels—by state, county, and local agencies, at professional trainings and conferences for psychologists and social workers, even in law-enforcement training.

A panel of child-abuse specialists who spoke in 1988 at the

What was astonishing about satanic ritual abuse was the number of preschool and day-care facilities involved and the network of cultists working in the facilities, said Dr. Catherine Gould, a supervising psychologist at UCLA who claimed to have documented about 20 cases in the Los Angeles area. The *San Diego Union* wrote Gould, "Has documented... subsequently, its coverage would become more hard-nosed and its reporting, notably Mark Sauter and Tim

Other "critics" noted that signs of ritual abuse in children's artwork included trains, Christmas trees, or scribbles. Like the girl who showed a dislike for ketchup, cranberry tea, these "signs" of horror of blood and ritual abuse.

One therapist, an expert in sexual abuse, brought in to run a program for a community, claimed that


erts" warned of abuse in child-included mountain, wavy lines, rise, if a child tomato juice, juice, or raspberries signs of a developed dur-

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The satanic movement uses dual victims to kidnap adult children, sometimes making up the kidnapping, so the victim thinks he was the actual perpetrator, Sexton said.

"There are victims who do nothing but give birth to children, who are later used ritually," he said. "Some of the missing kids we are dealing with don't going to show up again," he added, explaining that problem children who are thought to be runaways sometimes die at the hands of satanic cults.

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mentalist Christian backgrounds. MPT, then, was interpreted as a memory issue: when the memory of satanic abuse was too horrifying to bear, the theory ran, the child split it off and hid it away in a distinct "personality." Using the techniques of recovered memory, therapists elicited stories that seemed to prove their own hypothesis. By 1990 some "experts" on MPT were claiming that as many as three-quarters of all MPT patients were the victims of satanic ritual abuse.

It's important to note that by the late '90s, not only are the recovered "memories" suspect, but so is the very notion of the MPT disintegration of personality. A commonly held view nowadays is that a fragile patient may develop distinct "personalities" at the unconscious invitation of the psychologist; a substantial body of expert opinion sees mind, if not all so-called MPT as iatrogenic — that is, created by the physician.

All three of these issues — MPT's saturation and day care — arose from the same origins and were pursued by the same "experts": mental health workers, so in retrospect it's hardly surprising that all three appeared in clusters, most famously in the 1983 McMartin day-care case in Manhattan Beach, California, which lasted seven years and was the longest and costliest criminal trial in U.S. history. What is surprising is that, instead of convincing the public that satanic abuse was largely the invention of anxious parents and therapists, McMartin achieved the opposite effect: it spawned more than a hundred similar day-care case abuse cases in North America. Although the court found that no molesting had taken place, and the only abusers were, in effect, the therapists who had repeatedly led or even coerced the children into making graphic revelations that had no basis in fact, what the general public remembered of the trial, apparently, was not its outcome, or its possibility that our children were horribly vulnerable.

The day-care cases took practitioners to a new level. "Very few (supposed perpetrators) were being prosecuted for the 'Satanic memory cases,'" Carol Hopkin recalls. "They were being freed, and their lives were being torn to shreds, but [with the day-care cases] people were being put behind bars."

Meanwhile, the grand jury had also found that in late 1990 the group had adopted a protocol for removing children in cases that seemed to involve satanic ritual abuse, which said that ritual abuse in San Diego County was epidemic. All these women were going to these therapies of having been ritually abused as children, and if it happened to them, it was happening to her. So where was it happening? It was happening in the day cares. It was happening in the churches.

It was these fears that had led to the foundation, in 1968,

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of the San Diego Ritual Abuse Task Force.

### Enter the Task Force

One of the first acts of the San Diego Ritual Abuse Task Force was to prepare a 56-page booklet, released by the task force's parent body, the county Commission on Children and Youth in September 1991, warning of the satanic conspiracy and how to deal with it.

The booklet, entitled "Ritual Abuse — Treatment, Intervention and Safety Guidelines," defined ritual abuse as a brutal, repetitive physical abuse or painful, sadistic, humiliating sexual abuse of children and adolescents coupled with emotional abuse that "brainwashing at least as severe as wartime mind control," according to Linda Walker, a licensed clinical social worker and executive officer of H.I. commission.

According to the booklet, secret satanic cults were common. They had their own means of supplying small children to sacrifice, either by kidnapping or by using "breeders" — namely, women who bore children solely for sexual abuse and sacrifice. "Doctors, attorneys, politicians, and wealthy individuals often form a powerful shield and are principals in many established abusive cults," it said. The fact that nobody had ever exposed such a cult was proof of how deeply entrenched and well-protected they were. "The ability to carry off rituals, meetings and/or ceremonies, to include tortures, sexual abuses and sacrifices, requires a facility and/or space. The larger organizations can provide these requirements." As for the fact that the large numbers of children involved seemed not to be reporting their abuse, the pamphlet said that satanists hypnotized children or told them that bombs had been planted inside their bodies and would go off if they ever revealed the truth. In September 1991 the County of San Diego adopted a Ritual Abuse Protocol for dealing with the epidemic of satanism in San Diego.

If these bizarre details — which were taken very seriously at the time — have a surreal, nightmare quality it's because of the curious, circular route by which they emerged. They were reported as facts by a select group of the region's mental health professionals, who had become known in the mental health field precisely because they treated "survivors" of satanic abuse, and treated them seriously. Pamela Bradley, a marriage and family counselor, for example, worked with a group called the Survivors Network at a La Mesa mental health clinic — the same clinic where Kathleen Goodfriend, the therapist to whom Alicia Wade was sent, practiced. For this reason, anyone who suspected that she or he, in fewer cases, he, had been ritually abused would go to this group of therapists, who would be on the lookout for symptoms that proved ritual abuse. (Many patients who went into counseling believing that they were suffering only from anxiety or depression also came

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to believe they had been sexually or satanically abused. Lists of one-crime fits all symptoms were common in those days.) From there it was a relatively short step to use hypnosis or body work to call up "memories" of abuse, which were so grotesquely vivid that they in turn served as proof that satanism existed.

The booklet was only one "educational" tool. The county commission also carried out rifle drills at schools, sent out workers and mental health professionals and offered instructional videotapes, the most confident and alarming of which were produced by the Los Angeles County Sheriff's Office and Vicki Graham Costain for Cascade Productions of Ukiah. Gould and Graham Costain were members of the Los Angeles County Board of Supervisors until 1987, the year in which the San Diego body was mislabeled, and it's a measure of the intensity of their beliefs that they would so carelessly achieve nothing without assuming that the Los Angeles County Board had been poisoned by a conspiracy of satanists who were trying to silence them; and their "wisdom" was secretly leaking diabolical information about the bug spray, into their offices, homes, and cars, even into the air-conditioning system of the County Hall of Administration, where they worked. I don't believe I'm sounding here too strong, if you're told by Dr. Paul Paparek, chief of the Los Angeles County toxic substances

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to county Child Protective Services that the sister—"we'll call her Loretta"—was hearing voices and having flashbacks. Loretta was 16 years old, including molestation by her mother in her crib before age one. (Neurological conditions can be hereditary, but certainly, flatly deny that any of us can remember anything from that age.) In September, after a year of therapy, Loretta was referred into intensive therapy with Young, Loretta said the remembering began with a "satanic cult that practiced sex and physical torture and baby sacrifices. Young wrote, 'Loretta was a child who was being groomed to sacrifice her nephews, their son, on September 11, 2001, and she was to die and then cover up the deed by saying that it had happened in a car accident.' Satanic abuse was a major factor in the way we weren't seeing thousands of grotesquely mutilated bodies in the streets after 9/11." Young claimed that car accidents were convenient coverups.

Young, apparently taking issue at the direction of the San Diego County Child Protective Services, said that the

**Dr. Elizabeth Loftus's research has shown that eyewitness memory, far from being the clincher in a courtroom, is notoriously unreliable and subject to change.**

### The Scopes Trial for Memory

Dale Akiki, a Navy supply clerk volunteered to mind children from April 1988 to April 1989 as a small day care attached to Faith Chapel in Spring Valley, where children were dropped off while their parents attended services. He met his wife, Sharon, who also tended children, at the church. No misbehavior was reported until August 1989 (four months after Akiki stopped his volunteer work), when a Faith Chapel mother was told by her daughter, who had been placed in a "tune-out" chair for calling another child "pee-pee and poo-poo face," that Sharon Akiki had snatched her. After nine questioning, the mother reported the girl told her, "He showed me him's penis."

1 May 1991, Akiki was arrested and charged with up to 43 counts of abuse and 2 counts of kidnapping. In therapy sessions, nine of the children had accused him (and his wife and another child minder, though these two women were never indicted) of such ghastly and heinous acts that it must have seemed to many, with so much smoke, as if such dark, evil-smelling smoke at that, that there must have been fire. Nobody was of that opinion more strongly than the Roman Abuse Task Force.

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**16** San Diego Reader August 20, 1998



According to testimony during the trial, District Attorney Miller originally appointed a prosecutor named Sally Press, who investigated the Akiki case and decided there was insufficient evidence to bring charges. At that point Miller had a private meeting with Jack and Mary Goodall. Jack Goodall, in addition to being CEO of Foodmaker, Inc., the parent company of Jack in the Box, and part owner of the San Diego Padres, was board chairman of the Child Abuse Prevention Foundation and its biggest contributor. Miller served as an honorary board member of the foundation. Mary Goodall was a member of the Ritual Abuse Task Force and the grandmother of one of the "involved" children. Both the Goodalls were members of the Faith Chapel congregation. After meeting the Goodalls, Miller gave the case to Mary Avery, another prosecutor who was also the cofounder of the Child Abuse Prevention Foundation — and a member of

the Ritual Abuse Task Force. Avery recommended prosecution, and under her leadership the case went to trial in 1993. "From the outset, the trial was about memory," Carol Hopkiss recalls. The trial became a trial of experts about memory and about how children could be made to say — and believe — these ghastly things. In its way, she says, the Akiki trial was for memory what the Scopes "Monkey" Trial was for evolution. The case for the prosecution consisted almost entirely of recovered (or perhaps coaxed) memories (originally, virtually all the children denied that anything untoward had happened at the Faith Chapel day care) along with therapists and expert witnesses testifying that the children's behavior (especially in such specialized settings as art therapy and play with anatomically correct dolls) was consistent with severe physical and sexual abuse.

Mary says the "recovered"

retrieved in therapy were so bizarre it's hard to imagine how they could have been believed by anyone not predisposed to believe that children never lie and that satanism flourished under every rock. One boy said Akiki kept children's heads under water in a toilet, hit children "on their private parts" with a baseball bat, and sprayed children's

**"Much of it is nonstrategic, unthinking — it's just the way we live our lives."**

genitals with what "felt like acid." He said Akiki threatened to kill his parents if he told anyone. Some children, he said, were hit with the bat until they fied or until their arms broke and that they later had casts on their arms. (No parents ever reported their children being hurt while in Akiki's care.) He told the court that Akiki threatened a "real baby" who was kicking and crying in

the toilet, touched children on their private parts with a knife, and cut some children until they fied. Two children died, he said. One mother testified that she believed a live chicken was slaughtered in Akiki's class several children testified that Akiki killed rabbits, and one boy described Akiki killing an elephant and grating and drinking

the grotesque activity supposedly going on in the day care, doctors found no signs of harm on any of the children. On the eve of the trial, though, following an irate call to a radio show by one of the children's mothers (who claimed her child had extensive physical damage), Avery contacted the examining physician, a personal friend, and asked her to reexamine the child. According to testimony during the trial, the doctor did so and announced that she had been wrong in 1990, three years previously: there was indeed a small tear in the girl's hymen.

On the witness stand, the doctor was asked if she believed the children's tales of being sexually abused — raped, in effect — by swords and large branches. "Yes," she replied. How could this not leave physical evidence? The organs were very elastic, she said, and might be able to take such penetration without any tearing or scarring. What about the fact that the parents were in the

adjoining building and yet no one had heard a sound out of these children? Wouldn't they have screamed out in pain when penetrated by these large and sharp items? She answered as if the child was relaxed it might not be that uncomfortable. Kenneth Lanning, the special agent in the FBI's behavioral science unit and the agency's expert on ritual abuse, was called by the prosecution but testified that in ten years of investigation he had yet to find evidence of a single case of satanic ritual abuse. All the same, he was sympathetic to the prosecution in one respect: "I defy any D.A. with his kicking they were sexually abused," he said, "to send them home and say it didn't happen."

Curiously, after 1992, the prosecution denied that this was a satanic abuse case — possibly because one of its expert witnesses, Newport Beach psychiatrist Park Dietz, acknowledged under cross-examination by the defense that he did not

believe that satanic ritual abuse existed, and he had agreed to testify only if the prosecution dropped the phrase from the proceedings. But if satanic abuse was not supposed to be up for discussion in court — the prosecution in fact tried to prevent the defense even mentioning the issue — it transpired that plenty of discussion about satanism had been happening elsewhere. Witnesses called by the defense suggested that the uproar and bizarre behavior happened not during Faith Chapel services while the children were being supervised by Akiki and others but in homes and therapists' offices after Akiki was first accused.

There is no evidence of what went on in the children's therapy sessions, because the recovered-memory specialists (most learned from McMartin) not to videotape sessions in case they found themselves accused of asking leading questions and essentially planting the memories they were now using as evidence.

We do know, however, that despite its claim that satanic abuse was not a factor, the DA's office referred the children to therapists who believed in satanic abuse and were looking for signs of it — such as Pamela Badger, a former task force member, co-author of the task force's satanic abuse handbook, and firm believer both in multiple personality disorder and in the disorder's origins in satanic or diabolic abuse.

Even outside the therapy sessions, the children were being pressed hard to "remember" abuse. One father drove his son around Spring Valley so he could point out buildings where Akiki had taken children by bus or by car during the 90-minute classes. Another father, believing (understandably) that he had been doing the right thing, testified that he sat his son down after the boy was uncooperative during a therapy session in June 1990 and told the child that he could not avoid talking about the abuse allegations. The boy then responded, "First, I saw a boy killed." The child then went on to describe how Akiki brought a four-year-old boy named Matt into the classroom at Faith Chapel and shot him in the head with a pistol. The father wrote in his notes that because the boy's account was "so concise and factual... there was little question that it was true." The father had kept notes and tapes of his questioning sessions with his son, and the court heard the child describing such things as Akiki throwing a classroom out a window, urinating in another boy's mouth, stuffing a toy animal down a boy's throat, and taking "like a key or something" and putting it in a child's rectum. The boy had initially denied being abused by Akiki. A sheriff's detective subsequently testified that the boy later denied all of the allegations he made to his parents.

The parents had been warned not to discuss the alle-

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gations with each other, but quite the reverse happened: a panic gripped many of the congregation, fueled apparently by Mary Avery and Mary Goodall. A pastor who had been employed at Faith Chapel when Akiki worked there testified that it was Avery who chose Goodall to be the liaison between the DA's office and parents in Faith Chapel. The former pastor said he did not recall the term "ritual abuse" being mentioned in connection with the Akiki case until about March 1991, the month after Avery replaced the original prosecutor. That month, several church staff members and parents attended an HLCAM conference on ritual abuse. One therapist testified that Avery

urged her to attend, while a church official testified that Mary Goodall told him about it. The pastor said Goodall gave him copies of literature about ritual abuse, including five copies of a book about a controversial ritual abuse case in Florida. He also said that Goodall suggested that the church arrange for Catherine Goodall, of the Los Angeles Ritual Abuse Task Force, to come to speak to the parents of the children Akiki was suspected of abusing. He also learned of demands by Jack Goodall, he said, that "he wanted [Akiki] out of the church." Within the first few weeks of the initial allegations, the former pastor said, he and other church officials were inundated with reports

from parents "about what might have happened to children," and fear and anger began to mount. More families became involved, and reports of disclosures by children began circulating among them. The pastor testified that church member Sandy Knit, who was related to one of Akiki's young accusers, called him and "said to ask the children if there were any animals brought into the room, and what did they do to the animals." A short time later, the former pastor testified, allegations of animal killings and other strange happenings began emerging and "a conspiracy mental

"demon hunt" to exorcise the classroom where Akiki had worked and had "prayed away" a spirit. The fear grew so intense, the former pastor said, that he was told that the parents of one of the "abused" children had their home swept for electronic listening devices they suspected had been planted by child abuse investigators working with Akiki. "To me, it almost sounds psychotic, the kind of fear and conspiracy that was rampant here, that they would have people come in their home and have their home searched," the former pastor said. He said he called Avery to share his concerns, but "She told me, 'Well, we have even had our own phones here,' in the

district attorney's office or her office, 'we have even had those phones checked because there's information that's been getting out.'"

The trial caught the attention of Stuart Zola (then Stuart Zola Morgan), who realized that the questions involved were no longer academic. "That was the epiphany for me, in terms of the fact that these things really can have an impact on people's lives. I had heard about it — and in truth I can't reconstruct this accurately. I'm not sure if Kate [Coyne] called me or if I began to read about it and then called her — but somehow Kate Coyne, the defense attorney, and I got hooked up. I never did testify

but I served behind the scenes unofficially as a consultant....

"As I first came to the trial to hear what was going on, it became clear to me that this was just a classic case of this phenomenon wherein people were beginning to generate memories of events that obviously couldn't have happened. The kids were describing things that were impossible that I had brought questions at the back of the book that they were asked to ask their children. 'Has this ever happened to you?' I mean, it was unbelievable."

The book in question was *Don't Make Me or Jack, Mommy: A Child's Book About Satan's Ritual Abuse* by Doris Sanford, pub-

lished by Multnomah Press. It begins with worried parents saying, "Look, she didn't eat again — she used to love chicken," and "She acts afraid all the time." These symptoms turn out to be the tip of the iceberg: a picture shows a

child with hooded figures, a pentagram, and a mask-chift altar; the children in the day care are indeed being used in satanic rituals. The book goes on to make the veiled implication that the judge investigating the case is "one of them"

and concludes that "Children who are survivors of ritual abuse need a therapist with experience in working with these children...."

"These mothers would be reading this to their kids at bedtime," Zola said, "with the

best of intentions but unknowingly making all these suggestions. Now the kids dream about this — who knows what happened? So of course the kids begin to generate these stories. As I understand it, all the kids initially denied that Duke had ever

done anything to them, but in the course of therapy, over several weeks, with a particular therapist to whom many of the kids were assigned, many of the children began to develop stories."

Meanwhile, memory was turning out to be its usual unreliable self. On the stand, Mary Goodall said she could not recall giving a talk to a county commission in March 1989 on the subject of ritual abuse, even though the minutes showed she had done so. Not a memorable meeting, apparently, for in his testimony, Jack Goodall testified that his wife had ever talked to him about satanic ritual child abuse. When shown the minutes of the meeting that indicated his wife had given a talk about satanic abuse

and that he was present, Goodall said, "I have no recollection about that."

The girl whose single allegation started the punk nearly four years previously testified that Akiki "touched us in the privates" and "was hurting the bottoms" but made no mention of the original charge — that Akiki had once exposed himself in the classroom — and she could not remember several other allegations that her former therapists said she had made. When questioned by Avery she also said that she was taken to "the shower room" by Duke and Sharon Akiki, but under questioning by defense attorney Sue Clements, the girl could not describe what the shower looked like or where it was

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and said "no" when asked if anything had happened there.

In the end, it was an open-and-shut case. After a trial that lasted seven months and cost San Diego taxpayers more than \$2 million, the jury was out for less than seven hours before finding Akiki innocent and issuing a strong reprimand to the prosecution for bringing the case to trial with so little evidence. Akiki left the courthouse in a limo paid for by sheriff's deputies.

Subsequently, he successfully sued San Diego County, Ed Miller, Mary Avery, the Goodkinds, Pamela Badger and Linda Walker in the case, and employees of Children's Hospital and Faith Chapel, for professional negligence and spreading rumors, slander, libel, and hysteria that led to his arrest and two and a half years of false imprisonment. The county's share was \$82,500; the total settlement was "in the low seven figures."

I've used published sources for the vast majority of the account of the Akiki case rather than Hopkins's recollections because by the time it came to trial her grand jury term had ended and she was anything but a disinterested observer. She became active in the case, leading demonstrations, holding candlelight vigils, trying to educate the public about the myths of satanic ritual abuse. For that reason, you'd expect that her memories of the events would be partisan but also vivid and accurate. Once more, memory shows itself to be all too fallible.

"I never met Daie until the day he was acquitted," she tells me. When was that? I ask. "Nineteen ninety-three," she says. "Nineteen Ninety-three." She checks a framed page from the *Union-Tribune*, hanging on the office wall. "Nineteen-thirteen."

Old news? If Akiki was the Scopes Trial, it

no more ended the memory wars than Scopes ended creationism. When Wenatchee, the next hope of day-care accusations, occurred in Washington State, Hopkins recalls, "I couldn't believe it was happening after Akiki. I contacted them and offered to tell them what we now know about memory. You're

### Akiki was arrested and charged with up to 43 counts of abuse and 2 counts of kidnapping.

putting all these children with a therapist, and you're getting the same telephone effect. This is really dangerous, and that's not the way memory works in any case: you cannot possibly recover infantile amnesia memories. Of course, they didn't pay any attention to me."

It would take another year or two before the tide would turn

hard against "recovered" memory. The peak years of accusation based on memory were 1989 to 1994, likewise lawsuits against "recovered" sexual abusers rose sharply in 1989 but in 1994 began to drop almost as sharply as they had risen. In 1994, the year District Attorney Ed Miller was voted out of office, the first

maxim has fallen from favor. "Give me a break," says Geri Reine, manager of the Center for Child Protection. "My own kids lie!" Kathleen Goodfriend, Aliso Viejo's pediatric therapist, was accused by government regulators of being "grossly negligent or incompetent" in her treatment, and in 1996 she surrendered her license on the eve of public disciplinary hearings on the state's formal accusation, filed more than three years after the family asked regulators to investigate. Goodfriend admitted no wrongdoing, but she is no longer allowed to practice as a marriage, family, and child counselor in California.

At least one major insurer announced in 1996 that it will no longer provide malpractice coverage for anyone who uses "hypnototherapy to assist clients in recovering failed or repressed memories of possible abuse." Insurance, which had underwritten "recovered" memory, was backing out.

In 1993 Hopkins and Rosemary Ruyter, a Republican legislator, founded the Justice Committee, an information resource for lawyers, families, and media involved in cases in which adults are accused on the basis of "recovered" memories. In her frequent public appearances she has discovered that talk show hosts have changed "dramatically," she says. The press, she believes, is now more informed, much less eager to create hysteria, and more balanced. "If they were using the same ethics in journalism 15 years ago that they're using now, none of this could have happened."

"When I go into an office of a legislator or on a talk show, I'm always being called into a corner by a staffer to talk about his or her personal experience of this. It's very rare to spend an hour listening to people telling me about a family member who's been falsely accused. That's among ordinary people. Among the professionals this has become a war."

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and the war is far from over."

The peak of animosity, Michael Vayko believes, may be behind us, though. "A therapist would have had to be in a coma for the last seven years not to have been exposed to the possibility for contamination." People still believe in recovered memory, he says, but then again, people believe they've been abducted by spacehips. "There will always be those who are immune to common sense."

Stuart Zola, though, has seen a different professional landscape, especially among clinicians—therapists, social workers, psychologists. "There is a remarkable, remarkable amount of ignorance about how the brain works" in clinical practice, and a lot of hostility. When I give talks (about memory research) to clinicians, I often get a lot of hostile response. (People say) "You don't understand. These patients are really telling on the truth. You just have to serve these patients and you know they're

telling us the truth. They're not lying." In some ways, [these clinicians] are missing the point, but even when I try to make the point that this is how the brain may operate, Not "Very strong resistance. Similarly, in some legal areas, particularly in this field of child protection, I've heard lawyers tell me, "Look, kids don't lie." But that's one of the things we do know that isn't the case. And again, it's not a question of the kid lying, it's a case of the kid coming to believe a thing that may not have happened, but [he] can't tell the difference."

He still faces considerable hostility from some clinicians. Some argue that Zola, by doubting this particular form of "evidence," is dismissing the possibility that children really are abused—he vehemently denies this—and that his views put him in the same camp as those promoting child pornography. Children's rights that is undermining the "recovery" movement and discrediting all that has been

gained by women working to prevent battering—presumably by implying that their claims are false as well. Above all, though, he's been told that "if I don't work with patients directly, it would be clear that they are not lying or pretending, that instead they are really suffering because they have

**One boy said Akiki held children's heads underwater in a toilet, hit children "on their private parts" with a baseball bat, and sprayed children's genitals with what "felt like acid."**

had real experiences. This response, of course, misses the important point that it is possible that the patients can feel that the memory is a very real part of their lives, even when it is not. The experience of emerging from the professional detachment of

his lab into the fray of public life has been a solitary and sobering one: he has become far more aware of the importance of what is not known.

Even if the Akiki trial had clearly established in everyone's mind how memory works, it wouldn't have touched a deeper

science," Badger said. "...I think there's—there are different types of science. There's research science and—

"What type of science do you practice?" Carney asked. "Artful science," Badger replied.

"So you're saying it's an art, it's not a science?" "A little of both...I think there's a lot of counseling therapy that has not necessarily been proven in scientific research." What nobody wanted to admit, during this time, is that although recovered memory and ritual-abuse therapy techniques were now starting to look extreme, dangerous, invasive, and ill considered, the uncomfortable fact was that they had risen rapidly to popularity because all psychotherapeutic techniques do to some degree based on theory rather than hard proof. One psychologist and researcher who was following the trial observed that, "for the large part, the whole field of ther-

apy is not validated. We are far from understanding what works, how it works, and why it works," she said. "Any therapist can practically do anything they want in the therapy room. The fact is, people are far more concerned about what we put in our mouths, about whether it has passed food and Drug Administration scrutiny, than we are about what we put in our minds."

Consequently, even the professional bodies are curiously ambivalent about recovered memory and its attendant therapies. In October 1997, Britain's Royal College of Psychiatrists issued guidelines discouraging any method used to recover memories of childhood abuse or sexual abuse because "no empirical evidence exists to support either repression or dissociation," and because of concerns that the techniques employed can give rise to "strongly held false memories and lead to false allegations." Hypnosis, the paper says, "increases the confi-

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dence with which the memory is held while reducing its reliability" and dream interpretation "usually reflects the training and personal convictions of the therapist." Any practitioner who continues may be reported to the General Medical Council for professional misconduct. Even this, though, is a compromise, reached after the initial report raised outcry within the college: instead of being published under the college's name, it will appear under

the names of the four authors in the *British Journal of Psychiatry*. On the popular level, nobody knows much more about memory than they did before, I suspect. "People still believe that can be reported to the General Medical Council for professional misconduct. Even this, though, is a compromise, reached after the initial report raised outcry within the college: instead of being published under the college's name, it will appear under

What chance does it stand, this new research-driven view of memory as a complex and fallible system of multiple systems? Complex and fallible is un-American, especially un-Californian: we want simple and perfectible. Memory as a canker is far more graphic and appealing than this new, elusive model without a metaphor. I can't help thinking that sooner or later this issue of how memory works will bite back — perhaps in recovered

memories of alien abductions, perhaps of secret CIA experiments — and then the complex lessons of Wade and Alibi will be forgotten, just as McMartin was forgotten. We remember what fits, and we imagine what we need to imagine.

**Living with Ambiguity**  
Nobody won the memory wars. Of the recovered-memory camp, Roland Summitt has retired, other major players — Lenore Ten

and Kee MacFarlane of the McMartin trials, and Catherine Gould — are no longer being called as expert witnesses, but all are unrepentant.

"When I think of the people who were involved in these cases," Hopkins says, her voice mounting in frustration, "and could not and would not acknowledge that they had played a role in prosecuting innocent people and that they had created these memories" in the children — I

think that if I had to look in the mirror and realize that my questioning had led children to say the things that came out [during the recovered-memory trials], I'd put a gun to my head."

It occurs to me that these people probably remember the whole incident entirely differently. It's probably only a failure in the ability to recall memory that leaves people with guns to their heads. Jack Hamilton, the pitcher, remembers the

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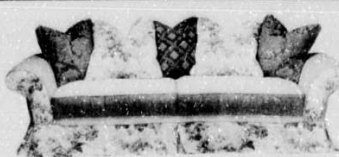
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# Calendar

## America's Finest Temptation

The Hopeful Gospel Quartet

Fans of Garrison Keillor's radio show, *A Prairie Home Companion*, know that he sings bass for the Hopeful Gospel Quartet. Now, for probably the last time this century, he's taking the Quartet on tour.

"Gospel music is what I grew up singing," says Keillor. "As you get older, you realize that some music is simply true to you, and that's the music that you know before you were ten years old, that you sang as a child. This is the music that I am at home in. It's what I have to offer. It's like if you're raising tomatoes, then that's what you've got. You're not an interior designer, you're not a philosopher, you're not offering pasta. You have tomatoes, you know how they're supposed to taste, you know what they should look like. I love the music, I feel I know how it must sound... To me, [gospel] is the most beautiful music there is."

Gospel, of course, is inherently religious, and Keillor's interest in it is not merely nostalgic or aesthetic. "We don't sing [our songs] in an evangelical spirit, but they are songs that proposing a universe that has guiding principles—one which is kindness, or grace—and in which love is the basis of matter. That is a message that I do believe in offering to people."

Evangelist or not, the theology of gospel music has stayed with Keillor. "Gospel songs take a very clear view of metaphysics. It's a worldview, fundamentalist theology, that a child finds enormously appealing. You can grasp everything. I grew up in that theology, and I believe that I still cling to it, though not always using the same terms that were used then."

One such term is "being born again." "I think of the soul as being offered enlightenment over a lifetime, and not in one magical moment, although I do accept the idea that people choose a direction, and having chosen it, they find it very hard to change direction."

Keillor has gained fame as a humorist, but he doesn't see gospel as much of a departure. "It's moral music," he says, "and it shares that with satire. Satire is absolutely moral; it has a moral basis. There are clear lines in the world, and one cannot move them to suit oneself. Though you may see them alone together, comedy and gospel music, they are absolutely two sides of one coin, in my humble estimation."

The music of his youth reveals the underpinnings of his humor, the worldview that spawns it. The Hopeful Gospel Quartet, consisting of Keillor, Kate MacKenzie, and Robin and Linda Williams, got started "in the spring of '88, I believe. We were doing *A Prairie Home Companion* [in New York], and Radio City Music Hall has a vast backstage. It's like a city back there; there are hundreds of stage hands... So, I think just for the comfort of it, we hung around and started singing four-part

harmonies. One might even say, 'legalsistic.' It was interesting for me, I was [at the time], to observe, this girl who had been shamed, or who other people were trying to shame, but who insisted on holding her head up. And to see how different people in my family came down on the side of law or the side of mercy."

In Keillor's book *Leaving Home*, we learn that Donna Busen, daughter of Lake Wobegon residents Clarence and

Arlene Busen, also moved here and married a man Arlene considers a terrible hot because it's on the ocean, and a city of gentle rains and, of course, no winter that we would consider winter. So it's a place that one might aspire to. It's a place that young people would be tempted by."

But Keillor also believes that "cold is good for people. It's psychologically beneficial. You need cold in order to be warm. If you're in a warm place, you become so easily chilled that you become

bit wild, and we were a strict people. One might even say, 'legalsistic.' It was interesting for me, I was [at the time], to observe, this girl who had been shamed, or who other people were trying to shame, but who insisted on holding her head up. And to see how different people in my family came down on the side of law or the side of mercy."



The Hopeful Gospel Quartet (Garrison Keillor, second from left)

gospel harmony. We found this stannell package that had such a great acoustic, and whenever there was a break, we would go back there and stand in it and sing. It was not reverent, but it was a beautiful reverent; it wasn't 'unatural'."

This evening, Keillor says he will "sing on my own a little bit, and I think I'll tell a story about a revival service that I remember from my youth, and how thrilling and terrifying it was. We may sing some of the songs that we sang at that service. I'm not sure that everybody would have attended a revival service. It's sort of like the *National Geographic*—a piece on Bernice. It's a piece of cultural anthropology, I suppose, for a lot of people. To me, it was just something I lived through."

Also, "I do want to tell a story about a cousin who got into trouble and wound up in San Diego. She was a little

Arlene Busen, also moved here and married a man Arlene considers a terrible hot because it's on the ocean, and a city of gentle rains and, of course, no winter that we would consider winter. So it's a place that one might aspire to. It's a place that young people would be tempted by."

Place matters to Keillor, a native Minnesotan, enough to make him write that he imagines God answering the question, "What is your country?" by saying, "Well, I don't like to single out one place over another because, of course, there are good people everywhere, but if I had to pick one place, based on what I know, which is everything, I guess I have to say Minnesota." So I asked Keillor to characterize our place, our city, San Diego, to a Minnesotan, is a paradise place. It's a place where the

intolerant of any even slight variations in temperature. Your range is narrowed because you're lacking the extremes that we use in trademarks." The effect he describes is physical, but if cold is "psychologically beneficial," then its absence might have similar psychological repercussions. This temperate climate can take its toll on the soul.

Nevertheless, when I asked him what the Hopeful Gospel Quartet was hoping for, his first response was, "We're hoping to make it to San Diego."

—Matthew Lickona

**The Hopeful Gospel Quartet**  
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### Calendar LOCAL EVENTS

#### EVENTS LISTINGS

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#### BAJA

**Kata, Kumble, singles, and team categories** will all be part of the Tijuana Classic Karate Tournament taking place on Saturday, August 22, at 10 a.m. For details, call 619-52-66-82, 51-17, (JALISCO).

**A Night Run** starts at 7:30 p.m. on Saturday, August 22. For information and reservations, call 619-52-66-86-54-23, (PLAYAS DE TAUANA).

**Motorcycles Only** will be racing the two-mile circuit during the La Playa 10 Motocross Grand Prix, scheduled for Sunday, August 23. For information, call 619-52-66-12-15-25, 008 469016, (MOTORCYCLES).

**A Semi Track Run** is planned on Sunday, August 23, beginning at 10 a.m. at the Tecate Airport. Call 619-52-66-23-15-31 for information. (TECATE).

**The Bullfight Returns** to the Monumental Bullring by the Sea at 8:30 p.m. on Sunday, August 23. For tickets and additional information, call 619-232-3040, (PLAYAS DE TAUANA).

**The Papantla Flyers**, presenting a traditional ceremony with dance and music from the state of Veracruz, return to the Tijuana Cultural Center with performances through August. Shows begin at 3 and 6 p.m. on Thursday and Friday, and at 2, 4, and 8 p.m. on Saturday and Sunday. Find the center at Paseo de los Heroes and Mina Street in the Zona Rio. For more information, call 619-52-66-88-27-42. Watch the Flyers for free. (TAUANA).

**"Alaska"** is the new film at the Orson Welles Theater in the Tijuana Cultural Center. Screenings are Tuesday through Friday at 3, 5, 7, and 9 p.m., with additional shows on Saturday and Sunday at 11 a.m. and 1 p.m. Verger shows daily in the theater Tuesday through Friday at 4, 6, and 8 p.m., with additional shows at noon and 2 p.m. on Saturday and Sunday. The center is located at Paseo de los Heroes and Mina Street in the Zona Rio. For more information, call 619-52-66-84-11-11, (WELLES).

#### OUTDOORS

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## Calendar LOCAL EVENTS

**Learn About Birds, Butterflies, Native Americans, Wildlife, Insects, and more** when the San Diego Natural History Museum opens its new exhibit, "The World of the San Diego Natural History Museum," on Sunday, August 23, at 10 a.m. to 4 p.m. at the San Diego Natural History Museum, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Free** To reach the top of the world, take a 50-minute hike to the summit of Mount San Jacinto. The hike is 5.5 miles long and takes about 3 hours. The trail starts at the San Jacinto Recreation Area, 1500 S. El Centro Ave., San Jacinto. The trail is open to the public. (951) 253-5881.

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**Field Walk**, a scenic field walk is planned at the Tierrasanta Regional Botanical Reserve on Sunday, August 23, starting at 10 a.m. at the reserve center (301 Camino Vista). Free admission and reservations. (619) 594-1234.

**Explore Insects** with William Perlmutter on Sunday, August 23, at 10 a.m. to 4 p.m. at the San Diego Natural History Museum, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Summer Beach Night** is the focus when the Birch Aquarium Museum hosts an exhibit on Sunday, August 23, from 10:30 a.m. to 12:30 p.m. to observe the nocturnal habits of marine life on the beaches of La Jolla Shores. The evening begins with a presentation featuring bioluminescence and the feeding and sleeping habits, migrations, and mating rituals of a variety of beach-dwelling marine animals, and then moves to a light show. (619) 594-1234.

**The for 10 for adults, \$5 for children 7 to 13.** The aquarium is located at 2300 La Jolla Village Way, San Diego. (619) 594-1234.

**The Crescent Moon** returns to the evening sky at a tiny silver sliver, August 23, looking like a thin crescent in the west. It is visible from 7 p.m. to 10 p.m. at the San Diego Natural History Museum, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Join the Trail Improvement Team** on Sunday, August 23, at 10 a.m. to 4 p.m. at the San Diego Natural History Museum, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Shows begin at 8 p.m. on Friday and at 7:30 p.m. on Saturday.** Tickets are \$5, \$10, and \$15. For information, call (619) 444-7528 or (619) 544-1000. (619) 594-1234.

**The "Summer in San Diego"** workshop hosted by Michaela Dwyer & Company celebrates a performance of a variety of local artists. The show will feature students in company recitals and in works by John Wimmer and Susan Hahn. Admission is free. (619) 594-1234.

**Dance to the Music of the Voice** in the Heart of the San Diego Valley. The New England style contra and square dance at Trinity Methodist Church on Friday, August 23. Newcomers are welcome. An introductory session begins at 7:45 p.m., and all dances throughout the evening are taught. (619) 594-1234.

**Philippine Independence Center** will celebrate the 40th anniversary of the Philippines' independence on Sunday, August 23, at 10 a.m. to 4 p.m. at the Philippine Independence Center, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Shows begin at 8 p.m. on Friday and at 7:30 p.m. on Saturday.** Tickets are \$5, \$10, and \$15. For information, call (619) 444-7528 or (619) 544-1000. (619) 594-1234.

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**Admission is \$5.** "Mesa Night in the Garden" is on Thursday, August 23, at 10 a.m. to 4 p.m. at the San Diego Natural History Museum, 1615 Camino del Rio South, San Diego. Free admission. (619) 594-1234.

**Shows begin at 8 p.m. on Friday and at 7:30 p.m. on Saturday.** Tickets are \$5, \$10, and \$15. For information, call (619) 444-7528 or (619) 544-1000. (619) 594-1234.

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Argentine

Tango is a SOUL ND with an ECHO! Saturday, Aug. 29 8:30-10:30 pm

workshops for beginners, intermediates, and advanced

• Duet & single dance parties • Argentine tango • Argentine tango • Argentine tango

Thursday, Aug. 30 8:30-10:30 pm

workshops for beginners, intermediates, and advanced

• Duet & single dance parties • Argentine tango • Argentine tango

Friday, Sept. 1 8:30-10:30 pm

workshops for beginners, intermediates, and advanced

• Duet & single dance parties • Argentine tango • Argentine tango

**MODEL UPDATE**

Short NW can currently be seen in all of the top fashion magazines representing **NINA WEST**. Her accompanying apparel can be seen in the top fashion magazines in the US, Canada, and Europe.

★ **Scott Copeland** ★

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NO FLIGHT OR EXPERIENCE REQUIRED BY APPOINTMENT

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SATURDAY & SUNDAY • AUGUST 29 & 30 • 10 AM-5 PM

Spice up your weekend as Hot Licks sizzles your taste buds with 2 fun-filled days of hot sauce and fiery food tasting, cooking demonstrations, live entertainment by The Tabasco Brothers, face painting, a salsa competition and prize raffles. Then, cool down at the beer garden! Festival admission is free!

**Artist HowCase**

local artists on the move

August 22-August 31

sculpture • pottery • impressionist paintings • contemporary mixed media • 3-D construction • watercolors

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about the artists: (Sat. Aug. 22) 10 am-5 pm (Sun. Aug. 23) 10 am-5 pm

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TAKE TELEGRAPH CANYON EXIT OFF ROL EAST 10 MILES TO NICHOLS AIRFIELD  
photo by Marlin Wells

## Calendar LOCAL EVENTS

Hear the lecture at the County of San Diego offices, at 5201 Ruffin Road (entrance is located on Ruffin Plaza, one block south of Cleveland Mesa Boulevard). For more information, call 619-874-4056. Free. (604) 707-0868.

**Focus on Bromeliads.** George Adams from South Bay Bromeliad Association will speak for the San Diego Bromeliad Society at 7:30 p.m. on Wednesday, August 26, in room 104 of the Casa del Prado. For information, call 619-461-2590. Free. (604) 707-0868.

**"Dividing Humanity"** is the focus of the ongoing "Dialogue: Racism" series hosted by the Baha'i Center — providing an opportunity for "healing racism" — on Wednesday, August 26, at 5:45 p.m. at the Malcolm X Library (1548 Market Street). Call 619-483-5354 or 619-268-3999 for information. Free. (EAST SAN DIEGO)

**Why Has the World's Leatherback Sea Turtle population declined by 95 percent in the last ten years?** Find out when Hubbs-Sea World Research Institute biologist Scott Eckert speaks at 7 p.m. on Wednesday, August 26, at the San Diego Natural History Museum. Admission for non-members is \$8. To register, call 619-232-3821 x203. (BALBOA PARK)

**Why and How** are recent popular music monitored in the country? Yes, ecologist James Long will discuss his findings from his Santa Virens surveillance activities at the San Diego Natural History Museum at 7 p.m. next Thursday, August 27. Non-members pay \$8 to learn about "Santa Virens and Lyme Disease in San Diego County." To register, call 619-232-3821 x203. (BALBOA PARK)

**IN PERSON**  
**Summerize and the Music Is Easy**, in this time of year, the concert is rife with free outdoor concerts. The House of Scotland Pipe Band and the Rabbin Park Chorale will perform at Trolley Barn Park (where Florida Street meets Adams Avenue) at 6 p.m. on Friday, August 21. For more information, call 619-297-3166. UNIVERSITY HEIGHTS

The 18th annual TROP Jaz in the Parks series continues on Friday, August 21, with "smooth contemporary songs" by Fatburger at Calaverita Hills Park (Off Glamis Freeway). All concerts in the series begin at 6 and end at 8 p.m. For more information, call 708-704-2764. Bring blankets, chairs, and picnic. (CARLSBAD)

The Summer Sounds '98 series at Chula Vista Community Park (1060 Eastlake Parkway) gets underway with music by the Heroes at 5:30 p.m. on Saturday, August 22. 619-421-3111. (CHULA VISTA)

The Summer Concert by the Sea at Moonlight Beach starts at 3 p.m. on Sunday, August 23, with music by Desert Moon. For information, call 760-753-6041. (JONATHAN)

The La Jolla Concerts by the Sea series promises Old-time music — and a dance floor — when the South Market Street Band performs on Sunday, August 23, from 7 to 9 p.m. The concert may be heard in Scripps Park by the La Jolla Cove. Find the park at the foot of Grand Avenue. Dial 619-445-8115 for more details. (LA JOLLA)

## Do Something Different This Week!

**Gentle Romantic BIPLANE AIR TOUR**

Scenic tour for two with a pilot in each plane

**SPECIAL! COAST TOURS FROM \$45 each. Sign for two**

**Extreme Thrilling TOP DOG AIR COMBAT**

Two fly the plane for hours against each other

**SPECIAL! DISCOUNTED \$179 EACH**

Flights daily 11am until dark. Reservation required. All certificates include fuel, ground crew, and pilot. Ask about the limited package.

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Sunday-Thursday, weekends higher. Certain restrictions may apply. In Room Jacuzzi & Fireplace. 2 story, 4 home Cabins, AC, HBO, microwave, refrigerator. Overnight prices for two people.

**\$59 includes champagne brunch**  
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- Dinner for two
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Amazing shows and spectacular musical events to revel in. Nocturnal animals showing off in the moonlight. They're all here waiting for you and your family to join the evening's festivities. (Sleepwear and slippers are optional!)

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Buy one Adult Deluxe Admission, after 5pm, and receive one Adult or Child Deluxe Admission free.

Present this coupon at any San Diego Zoo ticket window and receive one free Deluxe Ticket Package of equal or lesser value with purchase of one full price Adult Deluxe Ticket Package. Includes general admission, 35-minute guided bus tour, Skyfari Aerial Tram ride both ways, Children's Zoo and all shows and exhibits. Not valid in conjunction with any other offer, discounts, special ticketed events or Zoological Society Membership. Limit (6) six tickets per coupon. Valid through September 7, 1998.

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San Diego Reader August 26, 1998



















## Calendar LOCAL EVENTS

3525 Seventh Avenue, 619-296-3142.  
(JULY/AUG)

**House of Pacific Relations.** International Cottages are open every Sunday from noon to 4 p.m. to present the history and traditions of 30 ethnic groups. Select cottages are also open on the fourth Tuesday of every month, from 11 a.m. to 3 p.m., and Children Around the World videos are shown in the Hall of Nations on the fourth Tuesday of every month. 619-534-4040. (JULY/AUG)

**Museum of San Diego History.** trace the history and evolution of the bicycle in "Bicycles: History, Beauty, and Fantasy." Featuring over 100 pieces from the collection of Fryer Dodge, including photographs, plans, posters, games and toys, books, medals, stamps, china, and glassware. "Bicycleland," a video, profiles rotary tricycles, and high-wheel bicycles will be among the 35 bicycles in the exhibition, which continues through Sunday, August 30. "San Diego: All in a Day's Work," a photographic exhibit taken from the over 2 million images in the San Diego Historical Society's photographic archives, continues through Thursday, April 15, 1998, with San Diego at work throughout the past 100 years. Continuing exhibits include "Eden in the Desert: San Diego's Quaint Past for Water" and "Out of Our Valley: Rarely Seen Treasures of the San Diego Historical Society." The museum is located in the Casa de Balboa building. 619-232-6200. (JULY/AUG)

**Breakey II, Fleet Science Center.** "Brain Games" explores the "inner" of concepts such as probability, strategy, physics and mental skills, and math and physics principles, and continues through Sunday, September 6. Continuing exhibitions include "Heartlight," "Structures," and "Tig-nals." The permanent exhibitions present a variety of hands-on exhibits illustrating scientific principles. Explore the various methods of transmission and storage and retrieval of information, such as lasers, flashing lights, waveforms, and more. For further information, call 619-236-1233. (JULY/AUG)

**San Diego Automotive Museum.** "Sports Car Revolutions" features a collection of post-World War II sports cars and grand touring cars, on exhibit at the museum through Wednesday, September 30. Look for models of vehicles by Lotus, Ferrari, Porsche, BMW, Mercedes, Lamborghini, and more. More than 30 automobiles and motorcycles from horseless carriages to future prototypes are included in the museum's permanent collection. Find the museum near the Starlight Round 619-231-2826. (JULY/AUG)

**San Diego Maritime Museum.** Dennis Carter's personal model sail-

## Roam-O-Rama

A Guide to Unexpected San Diego • By Jerry Schach

With two steep ravines spanned by quaint footbridges, scores of walkways, historically significant homes, and mature landscaping, Banker's Hill is a monument to the elegance of the past. The work of early-century architects Irving Gill, William Hebbard, Richard Requa, and Frank Mead is represented throughout the area. Much can be seen on the following 1.5-mile walk, which begins on Spruce Street at First or Second Avenue, just west of Balboa Park.

Start by walking east on Spruce Street, Past Third Avenue, on the right, is a low building designed by William Hebbard in 1913 and apparently styled after the long-gone San Diego Cable Railway powerhouses. The cable-car line went into operation in 1889, carrying passengers from downtown through Hillcrest to La Jolla Avenue. Walk south on Fourth Avenue (there's a sidewalk on the east side only) until you reach the Quince Street footbridge (1900), built across one of the deep ravines penetrating the Banker's Hill neighborhood. Walk on the wooden planks and catch sight of San Diego Bay and Point Loma.

From Quince, turn right at Second Avenue. At the northeast corner of Second and Quince, and again at the northeast corner of Second and Redwood, compare classic revival styles. The residence across Second Avenue at 136 Redwood is one of the earliest (1898) results of a partnership between William Hebbard and Irving Gill. The canyon view on the corner is one of the largest in San Diego.

A left on Redwood to First brings you opposite Irving Gill's Bishop's Day School (1908), now the Self Realization Fellowship. The Gill-designed wing wraps around an older Tudor structure and epitomizes Gill's philosophy of simplicity and—built on his own phrase—"monastic severity." Now head north on First, go left on Spruce, and go left again on Front Street, a dead-end. The fine old houses here, some designed by Richard Requa, have a view across the canyon edge, but that view is screened at street level by tall trees.

Go back to Spruce and head west to walk across the suspension footbridge, built in 1927 to give access to the streetwork on Fourth Avenue. Stand in the middle of the swaying bridge, 70 feet above the canyon floor, and feel the breeze sweeping over canyon from the bay.

On solid ground again, turn left on Brant Street, another dead-end. The house at the end (3100 Brant) was designed by Hebbard in 1907, after his partnership with Gill ended, but it retains some of Gill's influence. Back on Spruce, at the northeast corner of Spruce and Curlew, is a 1914 design by Requa and Frank Mead influenced by Mediterranean and North African imagery. To the north a tall block, at 3226 Curlew, you'll find a 1912 Edwardian house designed by Hebbard.

Across the street, at the southeast corner of Curlew and Thorne, is an interesting Paladian-style mansion, dating from 1927. To poke fun at passersby, the plaque here reads "On this site in 1897 nothing happened." Zigzag east on Thorne, north on Brant, east on Upas, and north on Alcatraz. On the east side of Alcatraz are some of the Gill "canyon houses," dating from 1912 to 1913 and designed to blend harmoniously with the natural landscape.

Around the corner, at the west end of Walnut Avenue, is a seemingly out-of-place Queen Anne Victorian house. Built in 1902 at Fourth and Walnut, it was moved to this site in 1911. To conclude your walk, go east on Walnut to either First or Second and head south back to your starting point. Second Avenue is preferred, as it is the center of the two streets.

Ylla Meistrich, born in 1887 in Vienna, Austria, moved to San Diego in 1907 and became a naturalized citizen. She was a devoted housewife and mother, and a talented artist. Her work is displayed at the museum. Find the museum at 925 K Street at 20th Street. Call 619-239-2211 for more information. (JULY/AUG)

**William Hearst Davis House Museum.** San Diego is the oldest surviving structure in the new town area of downtown San Diego. It is a well-preserved example of a grand home built by "salt box" family home shipped from the East Coast to California by boat around Cape Horn in 1850. Find the museum at 410 Island Avenue (at Fourth Avenue). 619-233-6992. (JULY/AUG)

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From Real Life to Hollywood, continuing the museum through this class. Ten authentic pieces of period clothing, including four from first class, are on hand, along with uniforms worn by officers, stewards, and sailors. Certain original artifacts from the actual Titanic taken by survivors into lifeboats will also be on display, along with many other period pieces. Visitors are issued boarding passes replicated from the Titanic's original boarding passes.

The museum features original non-colonial, documenting the history of San Diego's waterfront and the building of the West Coast by sea, including exhibits concerning the old San Diego cannery, the tuna fishing industry, and the military. The museum's first exhibit is the 1863 bank box of the 1908 San Francisco fireboat, the 1904 Santa Lucia steam yacht, and the 1904 Santa Lucia steam yacht. There are also nautical exhibits, ship carpenters, model building, ships in bottles, modelers, and complete research library.

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From Real Life to Hollywood, continuing the museum through this class. Ten authentic pieces of period clothing, including four from first class, are on hand, along with uniforms worn by officers, stewards, and sailors. Certain original artifacts from the actual Titanic taken by survivors into lifeboats will also be on display, along with many other period pieces. Visitors are issued boarding passes replicated from the Titanic's original boarding passes.

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The museum is located at 1906 North Harbor Drive, along the San Diego waterfront at the corner of North Harbor Drive and Ash Street. 619-234-8111. (JULY/AUG)

**San Diego Museum of Man.** unravel the mysteries surrounding the age-old art of mummification in the exhibit "Mysteries of the Mummies." Among the treasures featured in the exhibit are a multitude of mummified bodies and hundreds of related artifacts such as caskets, tools, sacred symbols, and shrunken heads. Egyptian, Peruvian, and Mexican mummies are part of the exhibition, which includes animal and human relics, as well as two life-sized tableaux. See this show through Saturday, May 16, 1998.

Life in Egypt 3500 years ago is depicted in the museum's new "Child of the Desert" exhibit. "Time Travel to Ancient Egypt" features a walk through recreation of a nobleman's home, and organizes music a specific theme each month. For more information, please call 619-239-2001. (JULY/AUG)

**San Pasqual Battlefield State Historic Park.** commemorates the battle (on December 8, 1846) during the Mexican War between the U.S. Dragoons, led by General Stephen W. Kearny, and the Mexican army. The park is located on the corner of San Diego and California. A self-guided tour recounts the events of the battle and profiles the leaders of the forces and also describes the lives of the Indian inhabitants of the valley. The museum is located at 1808 San Pasqual Valley Road. Call 619-239-3300 for additional details. (JULY/AUG)

**Ylla Meistrich, born in 1887 in Vienna, Austria, moved to San Diego in 1907 and became a naturalized citizen. She was a devoted housewife and mother, and a talented artist. Her work is displayed at the museum. Find the museum at 925 K Street at 20th Street. Call 619-239-2211 for more information. (JULY/AUG)**

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## Who Would Like a Modernism Sandwich?

A joke that has to be prefaced with praise for its humor is probably not a very funny joke.

After the opening of 1998's SummerFest, a subsequent concert established some clearly the policy — initiated by musical director David Finkel and Wu Han — of mixing standard chamber music repertoire with pieces by contemporary composers. In fact, in a talk to the audience — friendly, explanatory, condescending addresses from the stage apparently being de rigueur at this summer's festival — pianist Gilbert Kalish congratulated the directors on refusing to confine their programs to "dead" composers, and revealed that various participating musicians had been explicitly asked to perform a favorite piece by a living composer, to be selected by them. This does not seem to be a very rational means of programming, resulting (as at this concert) in incoherent hodgepodes. It also brings up the question whether SummerFest audiences want to hear music by living composers, as well as by dead composers, and whether they really want to hear music by living composers, as well as by dead composers, and whether they really want to hear music by living composers, as well as by dead composers.

### REVIEW JONATHAN SAVILLE

Kalish's opinion, which he expressed before his performance of Mario Davidovsky's *Synchronism No. 6 for Piano and Tape*, was that "you can't have music, without living composers." The truth is that you can — as so many previous SummerFest concerts have splendidly demonstrated, to scarcely anyone's dissatisfaction. What he really meant, no doubt, is that you can't have a performance of an avant-garde work like Davidovsky's without strong verbal encouragement to the audience, telling them they ought to like it. So we heard that Davidovsky is a wonderful and big-hearted man, that we need not be afraid of his compositions, that we should even allow ourselves to smile at the wit of his interaction between electronically distorted piano sounds on tape and live pianist playing from score.

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Although musical creativity in the late 20th Century has been relatively and (as is the case with all the arts, except film), there is quite sufficient "new" music from our age to fill many concert programs, provided that the programming exercises discernment. There are even a few (rare) electronic compositions of value, such as Stockhausen's deeply moving *Gesang der Jungfrau* (which, however, does not need a living pianist). Among the truly admirable achievements of contemporary music, one must surely count the large-scale orchestral and choral works of Krzysztof Penderecki, in which the exploration of various modernist ideas is regularly infused with a profound humanity, and in which traditional expressive devices are transformed but not eliminated (as opposed to the cold cerebral tricks of a Davidovsky).

Penderecki's oeuvre includes masterpieces such as the *Auschwitz Orchestra*, the *Threnody for the Victims of Hiroshima*, the *Sant' Ivo Passion*, the opera *Deus of London*, the oratorio *Utrielus*, and — in the realm of "pure" music — the Second Symphony, the Cello Concerto, the Violin Concerto, and (15 years ago) the *Viola Concerto*. Penderecki has always been at his best when the length of the work and the size of the performing forces have given sufficient scope for his comprehensive vision. It would be wonderful to hear more of these demanding works in live concert (although don't hold your breath); but I'm not at all sure that SummerFest's programming of the solo viola *alcantara* that the composer appended to his *Viola Concerto* could serve to give

the audience a real idea of what this great composer is like. The always impressive Paul Neubauer (who also gave an address from the stage — a mercifully short one) played the brief, impassioned *alcantara* with searing drama and blazing virtuosity, but without the more broadly developed context of the whole concerto, what we mainly heard was a series of heated emotional gestures, momentarily exciting but deprived of their deeper meanings.

Heated emotional gestures were also characteristic of another Polish work on the program, Karol Szymanowski's *Violin Sonata*. This constituted a programming error, although it did not belong in the category of works by living composers. Szymanowski died in 1937, and the *Sonata* came very early in his career, dating from 1904. This great — and unaccountably neglected — composer was to create much more fascinating works later on, as his extremely ripe late-Romantic style assumed its mature forms, but his *Opus 9* is already something stunning, even though its over-the-top emotionalism, with its climaxes growing from the performers do not succeed in convincing us of the dramatic, personal truth of all that agitated anguish.

There was no such problem in the SummerFest performance, however. Violinist Kyoko Takezawa, with her brilliant technique, piercing, throbbing tone,

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Gilbert Kalish

**SummerFest: "Classics and Newness"**  
Ancient, String Quartet in F-flat, K. 428; Davidovsky, *Synchronism No. 6 for Piano and Tape*; Szymanowski, *Sonata for Violin and Piano in D Minor, Opus 9*; Penderecki, *Alcantara for Solo Viola*; Schumann, *Quintet for Piano and Strings in E-flat, Opus 44*

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### Room lost

Lamb's Players is restaging its crowd-pleaser for the second time. Sarah Goldsman's "bezo," Chris, is a gentle, Fiddler her Jewish parents will object. Sarah hires Bob Schroeder from the Heaven Sent Tactician Agency to play her boyfriend, David. He plays her, at a family dinner, to sounds simple. But Bob, an aspiring actor, finds himself in the Actor's Nightmare. He must play the doctor without a script, figuring out his role as he goes along. James Sherman's comedy has a *deja vu*, "speak for yourself," John Alden "quality (the motif of the play) is a little bit like a modest assertion-training seminar for the skittish Sarah, who begins to fall for Bob and learns that standing up for oneself doesn't necessitate stepping on someone else. The play is light summer fare, but Lamb's director Kerry Meads stage it as if it's all worth. She keeps the pace brisk, and the actors play for best effect. And the cast, especially the originals (Cynthia Garber, Mike Buckley, Steve Gallion, Trina

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## Calendar THEATER

tight harmonies of "So 'gin groups" aren't your particular bliss (I needed a quick fix of Otis and Blondie after hearing them), you've got to admit the Plads follow their own vision. They dare to be square. They cross in love of having a life but put life into the greatest hits of *Your Hit Parade* (which crowned the most popular songs of the '60s until Elvis drove it off the airwaves). Stuart, Jones, who conceived, directed, and choreographed the original New York version, directed the Old Town production with the aim of endearing everything to everyone. The four performers — Les Daigman, Steve Gundersen, Rick Mende, and Buddy Smith — sing as well as any collection of Plads (inner gripper the opening night was crisp but made no distinction between where the rehearsal songs hit off and the "spontaneous" sections began everything felt rehearsed by the numbers). Terry O'Donnell plays an indefinable piano and permits himself the occasional piece of always funny business. The set, which is either the Theater in Old Town or a parody where the Plads got stuck, is wfully dark with such a pretty show, though Jane Reinman's savvy lighting knows when to tweak the brightness.

**Worth a try:**  
THEATRE IN OLD TOWN, OPENED/OLD TOWN, THURSDAY THROUGH SUNDAY AT 8:00 P.M. SATURDAY AT 5:00 P.M. AND 8:00 P.M. SUNDAY AT 3:00 P.M. AND 7:00 P.M.

**Fifth Annual Fritz Blitz of New Plays**  
The Fritz Theater's "blitz" presents

new works each week. The first week featured short one-acts. These fell into two groups: those that went somewhere unexpected and those that didn't. Once an audience gets ahead of your play, it's gone. Festivals of new works are an absolute must and will always be a mixed bag. What sets the Fritz's apart is the quality of the performance. On opening night, for Judy Montague's *Tom Muck* (Lain Thomas Vagh played a dominant Southern woman — a mother only the gifted writer Bailey White could love — in drag. His acting brimmed with surprise and music splendor. The outcome was fairly obvious in Andrea Stolowitz's *Aspenite*, but when you've got Bill Dunsmuir grunting on the floor like a beached whale, Issa Watson unleashing love and hate at once, and Julie Jacobs (wonder of wonders) making an impressive directorial debut, the show roared at attention. Probably it's most important feature of a new play festival, aside from the works themselves, is feedback, especially if it doesn't go with superlatives. For information regarding specific plays and playing times, call the theater at (619) 233-7505.

**Worth a try:**  
FRITZ THEATRE, THURSDAY AUGUST 30, THURSDAY THROUGH SUNDAY AT 8:00 P.M. SUNDAY AT 8:00 P.M. SUNDAY AT 7:00 P.M.

**Five Women Wearing the Same Dress**  
Little Jewel Productions offers the San Diego premiere of Alan Ball's comedy drama about five reluctant bridesmaids hiding in an upstairs bedroom. Annette Spaldore directed.

**FAULT LINE THEATRE, 3512 FIFTH AVENUE, SAN DIEGO, THROUGH AUGUST 30, THURSDAY THROUGH SUNDAY AT 8:00 P.M. MAINESE SUNDAY AT 7:00 P.M.**



Getting and Spending

2:00 P.M. FOR INFORMATION CALL (619) 226-3537.

**The Gods of Love**  
Discretionary concludes its 1997-98 season with Claudia Allen's value of soap opera that is "far too twisted for color TV." Wayne Tibbitts directed.

**Getting and Spending**  
Playwright Michael J. Chappas calls this chunky "drama-edy," though a "com-edy" is more apt. *Getting and Spending* has an intriguing premise: Richard and Victoria, two extremely poor, join to combat injustice. But the play never gets beyond the schematic: *me the character*. One is an ex-lover, building mock. The other, a female Robin Hood who made \$10 million on insider trading and gave it to the poor. It takes all of act one to get

them together. In act two, the central question is will they, um, get together. If you get my drift (insight, insight). The play flips the traditional mode of courting the female: the male the male the chaser (and chase to boot). The play also uses reversals as in central gaudy. Stereotypes associated with women (can't make up their mind, don't know what they want) get used against men. Big deal. They're still stereotypes, and still stupid. You know a script's in trouble when the most interesting characters are peripheral. Debra Mooney has fun as Victoria's duplicitous mother. And Derek Smith works comic wonders as a goofy mock to chase in his Maker he barely exists in this world (that the obvious often takes him by surprise). In the leads, Linda Purl's emphatic readings create a pulsating drama. James Morrison, statue stiff, hasn't figured out how to

stare. Hannah traveled the world and still receives postcards from her ex-husband. Hannah's in the house after hip surgery, and all she wants is to "take one look at Rachel, and then die." But Rachel's upright family won't let her. If the responses of the theater critics to opening night are an indication, Claudia Allen's *Hannah* isn't as heart as two-Kleins show. The play seems up two interrelated lines, concentrates on last things, and sears for one final last thing to happen. The production, co-directed excellently by Dora Arnold and Garie Feldman, sports fine ensemble acting (a wry Sally Stockton as Rachel's floating spirit). Devin as the reactionary relative. Mendenhall in a variety of support roles, including a de-facto-for singing minister), but has often. Those King Wade's Hannah tugged behind the others, a half-but-aren't Wade got the gruffness of the character but not above the line. That everyone else was so polished makes her stand out even more. Nonetheless, the Kleins came out, and when critics cry, the play has to go.

**Worth a try:**  
ENGLAND ARTS STUDIO THEATRE, THURSDAY AUGUST 30, THURSDAY THROUGH SUNDAY AT 8:00 P.M. SUNDAY AT 7:00 P.M. MAINESE SUNDAY AT 2:00 P.M. FOR INFORMATION CALL (619) 483-7573.

**Improbable Theatre's 70 Bill Lane**  
This is one of those *my this* of home shows — and it's not on as well. Phelan McEnroe, Guy Darnell, and Steve Tylgall lead phantoms, puppets, and on two houses from unexpected and thick cellphones tape. It's hard to imagine a more misanthropic theater. They rebuked McEnroe's child

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South Pacific

hood house, on 70 Hill Lane. Deborah Moore. When he was 15, McDermott met "Polly," a doublet poltergeist that lashed objects around the room and could read McDermott's mind, whenever he forgot about its existence. Polly'd ship him an airborne memo. The two also recreate McDermott's current residence (including a couch he hates), where he practices avoidance behavior (this section's far less interesting than when he returns to childhood and women if he is actually hunting him self). Both houses are merely lines of South tape, offered to poles. When the group straggles down the house, it sticks to their hands the way recollections, read or embellished, adhere to the mind. It also becomes "Polly."

**Worth a try:**  
LA JOLLA PLAYHOUSE, THURSDAY AUGUST 23, THURSDAY THROUGH SUNDAY AT 8:00 P.M. SUNDAY AT 7:00 P.M. MAINESE SUNDAY AND SUNDAY AT 2:00 P.M.

**Joey and Maria's Italian Wedding**  
IMBStar Productions presents an interactive wedding ceremony in which everything that can go wrong, will. The Grooms and Carraschi families, both dysfunctional, celebrate the marriage of Joey and Maria.

**RAMADA INN NORTH, 5500 KENNEDY BLVD., SAN DIEGO, OPENED/OLD TOWN, THURSDAY AUGUST 30, THURSDAY THROUGH SUNDAY AT 7:30 P.M. FOR INFORMATION CALL (619) 544-5639.**

**Man of La Mancha**  
Christian Community Theater stages the musical based on Miguel de Cervantes' novel. Tom Schmidt directed.

**MT. HELIX AMPHITHEATRE, THURSDAY, AUGUST 20, THURSDAY THROUGH SUNDAY AT 8:00 P.M.**

**Melinda & Steve Present Steve & Melinda**  
Back by popular demand, Melinda Gibb and Steve Gundersen are performing their cabaret revue "Live and on a Diet" Mondays at Theater in Old Town.

**THEATRE IN OLD TOWN, THROUGH AUGUST 24, MONDAY AT 8:00 P.M. FOR INFORMATION CALL (619) 637-6678.**

**Miss Saigon**  
It's become a cliché for critics to beat up on *Miss Saigon*. I'd love not to, but *Miss Saigon* leads with its chin. The book's such a jumble, you often don't know where you are (the big scene, which should happen in act two, happens in act two, for example). This is a show to watch more than to hear — especially since the City Theatre's second season's so tiny, many words got lost amid the din. The sights are impressive: a 15-foot statue of Ho Chi Minh (Van looks a lot like V.I. Lenin with a long goatee), the descending helicopter, and a Cadillac that floats down and has a sexual tryst with the Engineer. The performances are polished, if undifferentiated. Krastor Remigio does to the heart what the show's incessant physical pounding does to the body. Her Kim is so valiant, so put upon, so wronged, you see the war within the war, what makes in all ideologies do to women in a war zone (and where). I won't give away the ending. I will say that Miss

Butterfly/Madame Saigon does her boyfriend — and the musical — a huge favor. She lets everyone off the hook and solves a myriad of untidy complications *Miss Saigon* wouldn't dare confront.

**SAN DIEGO CIVIC THEATRE, THURSDAY, AUGUST 22, THURSDAY THROUGH SUNDAY AT 8:00 P.M. MAINESE SUNDAY AT 2:00 P.M.**

**Murder at the Cafe Noir**  
Rick Archer has a problem. The hard-boiled private detective came in the Caribbean Island of Mur-

der (it's in the Grenadine chain) to find the runaway daughter of a wealthy mainland — only to find himself ensnared in intrigue, murder, and a very entertaining evening of dinner theater at the Cafe Noir, "where anything and everything is for sale." Somebody lost the enigmatic (albeit inscrutable) Andre Laurens. Was it the runaway, a saucy mixt mixt calling herself Sheila Wonderly (Yvonne Fisher)? Or the nefarious Anthony Cairo (John Garcia), the scar of whose recent fatal opera-

tion having yet to heal? Or Maria Larue (Jennifer Lewis), voodoo priestess? Or Madame Tournon (Diane Thrasher), owner of the cafe and one-time lover of Giovanni (Bryan Bevell), an unwittingly glib? Or was it the under Simon Gutterman (Rick Stevens), erstwhile lawyer? All had motives aplenty. And Rick Archer — he says call him "just plain Rick" — wants to know. So he elicits the aid of the audience in this interactive murder mystery, written by David

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VH-1 Rock Across America Stage:  
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Berlin  
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Corey Glover  
Kenny Smith  
WAR  
The Four Tops  
Traffic co-founders Dave Mason and Jim Capaldi  
Boxing Champs  
Train

**Rhino Tent**  
Taj Mahal and the Phantom Blues Band

**Blues Tent**  
Splitter Group featuring Peter Green

**Blues Tent**  
Lionie Brooks  
Earl Thomas and the Blues Ambassadors

Mardi Gras Stage  
George Clinton and the P-Funk All Stars  
The Jesus and Mary Chain  
Grant Lee Buffalo  
Jazz Cabaret

**Rhino Tent**  
Herbie Hancock and the Headhunters  
David Murray's Fo Deuk Reue  
Nova Mexico  
Fatburger

**Louisiana Heritage Stage**  
Rockin' Dopsie Jr. and the Zydeco Twisters

**Louisiana Heritage Stage**  
The Ghostly Ones  
Dave Allan and the Arrows

Roy Rogers and the Delta Rhythm Kings  
Binoto  
New Orleans Klezmer Allstars  
Horton Grand Theatre  
Alejandro Escovedo  
Sally Nyoko

**Zombie A-Go-Go**  
Los Straitjackets  
The Ghostly Ones  
Dave Allan and the Arrows

**Zombie A-Go-Go**  
Brian Setzer Orchestra  
The New Morty Show  
Mr. Fabulous and Castro Royale

**And don't miss...**  
10 Elvies  
Vegas Showgirls  
15 Scotland Bagpipers  
Hollis Geary

**SATURDAY** 4pm-Midnight

**Sept 12 • 21 & Up Only**

15th Anniversary Stage  
Lon Lobos  
X  
The Blasters  
Beat Farmers Reunion  
The Palatins

VH-1 Rock Across America Stage  
Chop Trick  
BeDums  
The Tories  
Jazz Cabaret  
The Yellowjackets  
Warren Hill

**Rhino Tent**  
Frita James and the Roots Band  
Eric Burdon's Band  
Billy Thompson and Friends

**Blues Tent**  
Angela Strehli  
Frita James, BeDums, Willie Colon, and Lon Lobos

**Blues Tent**  
Steve Lucky and the Rhumba Bums  
Lee Press On and the Nails  
Wayne "the Train" Hancock  
Big Time Operator  
Allen Fashion Show

**Blues Tent**  
Susana Baca  
Henri Dikongue  
Tish Hinojosa  
Zombie A-Go-Go  
The Ghostly Ones  
The Phantom Surfers with Vegas Showgirls and Go go Dancers

Joe Louis Walker and the Bossalkers  
Louisiana Heritage Stage  
The Wild Magnolias  
Rockin' Dopsie Jr. and the Zydeco Twisters  
Mama Digidown's Brass Junction  
Bob Malone

**And don't miss...**  
"Elvis Presley" Susana Baca and Chop Trick  
Los Straitjackets  
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**SUNDAY** Sept 13 • All Ages

1pm-7pm

VH-1 Rock Across America Stage  
Edwin McCain  
Third World  
Dishwalla  
Food's Progress

**Festival Stage**  
The Spinners  
Dr. Didj  
Bookman  
Eksperyans

**Blues Tent**  
John Lee Hooker  
Boney James  
and Orchestra

**Louisiana Heritage Stage**  
Beau Joque and the Zydeco H. Rollers  
Steve Riley and the Mamou Playboys  
Mama Digidown's Brass Junction  
The Wild Magnolias

**Horton Grand Theatre**  
Dr. Didj  
Leon Parker  
Kartik Seshadri

**And don't miss...**  
Rites of Passage  
Tall Spirits  
Circus of Cycles  
Peter Spague

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Circus of Cycles  
Peter Spague

Mardi Gras Stage  
Save Ferris  
They Might Be Giants  
Home Grown  
The Surfers featuring Kelly Slater, Rob Machado, and Peter King  
Hogging Molly  
Jazz Cabaret

**Rhino Tent**  
Fat Possum  
Mississippi  
Juke  
Caravan  
Hasil Adkins  
T-Model Ford  
Robert Cage

**Blues Tent**  
Elmo Williams and Hezekiah Early

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**Kids Quarter**  
Fern Street Circus  
Jaime Bartels  
Wise Fool  
Poppers

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Wise Fool  
Poppers

## SUNDAY KIDS SCENE

presented by Target  
Workshops  
Entertainment  
Circus  
Parades  
Art



**TICKET INFORMATION**  
FRIDAY, SEPT 11 5pm-Midnight (21 & Up)  
SATURDAY, SEPT 12 4pm-Midnight (21 & Up)  
SUNDAY, SEPT 13 1pm-7pm (All Ages)

**TICKET PRICES**  
Fri & Sat: \$27 Advance • \$30 Day of Show  
Sun: \$15 Advance • \$20 Day of Show  
Sunday Only: \$15 Advance • \$20 Day of Show  
2-15 — \$2 • 2 & under FREE

**VIP PACKAGE** includes one admission and unlimited access to heated VIP cocktail area.  
Fri & Sat: \$200 Advance • \$250 Day of Show  
Sun: \$100 Advance • \$150 Day of Show

**And don't miss...**  
Rites of Passage  
Tall Spirits  
Circus of Cycles  
Peter Spague

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Calendar  
MUSIC SCENE

blurt  
continued

could stand to tone the harmonies down a bit and move one singer out from

"I like this song," says Nancy, out of nowhere. "It's like a horseback-riding song. I say, 'I know England and Ireland have their disputes. Is there any rivalry between Scotland and England?'"

The music is so loud that I have a hard time hearing what Paul is saying, but I understand when he tells me that the Scottish are cheap. "It's a thing that the Scottish are supposed to be tight with their money, and the English give us plenty of crap for that. What's ironic is that [Snagles] is the cheapest person you'd ever meet."

(Speaking of cheap, I'm wondering why I didn't get a copy of their CD.) "We joke around about it, but there's a big rivalry. Especially with the World's Cup and soccer. If England and Scotland ever played each other, there would be big riots."

Nancy: "Well, the Irish and the English are probably much more rivals. In fact, I

don't think I ever told you this," she says, addressing Paul. "Without mentioning names, we lost a gig once because Scott [Snagles] was English. It was an Irish pub [in San Diego], and the guy would've taken you guys, but he wouldn't take Scott." —P.S.

When your band

wears hockey masks and jerseys, uses puppets and Styrofoam motorcycles for props, and writes mini-rock operas about expatriate Russian butchers, you'd expect to play some odd gigs every so often. Barefoot Hockey Goulsie have done their share. Their brief residency at the Pacific Beach Starbucks last year was fun and lucrative. "We'd just got around for an hour or so and got paid \$150," laughs guitarist Tony Acquarelli.

The quartet — Acquarelli, drummer Matt Novak, bassist Matthew Pray, vocalist/stuntman Blair Hatch — recently surprised shoppers with a performance at Clarendon Square where Pray works. They've even played at the Patrick Henry school where Hatch teaches.

But who in the Normal Heights and Kensington communities expected to see them at a police station? "National Night Out" — a neighborhood event held August 4 at the Police

OVERHEARD IN SAN DIEGO: SOMA 8/14

JAY ALLEN SANFORD, JOE PARADISE



Community Relations Office at 39th and Adams — was their most recent odd gig.

Hatch, a five-year Normal Heights resident who volunteered his band's time, says, "[My wife and I] have gone to a few Neighborhood Watch meetings, and our neighbor, who's more involved, asked [the band] if we'd play."

Kids seemed to get the most out of the band's performance, dancing and playing with the toy props and marveling at Hatch's calligraphic portrayals of Evil Knievel ("in the song 'Still the Best') and as an ostracized, narcoleptic would-be hockey player (the subject of the band's self-titled debut on the local Accretions label). Older

members of the audience looked perplexed, nibbled their free ice cream, and chatted with neighbors. —M.W.

CD Review: Mixed

Emotions, FlowerLife Records. Are you ready for boy-girl music? It's the next big thing. I need you I need you I need you and you're a boy and I'm a girl and let's know make it or something. Or I should say man and a woman. It's man-woman music. Very hot and very new.

What — you're telling me it's not the next big thing? We've had it, and not only once but several times before! You're shittin' me. I wouldn't be guessed. It sounds so new to me...hmm, maybe I should give another listen.

Let's see, the song "Heaven" goes: "And when we love 'Our love is passionate, immaculate' — would you say that again? Admittedly I'm no expert in all that heavy hawker biz — heck, I've only been carried away once — in 1998 — but I do remember making a big mess at the time. Immaculate! No way. It was kind of, how you say, squishy. So I guess you're right. I'm beginning to soar on this band. I really am..."

And hey now — albums that thank "God" in the credits really should specify. Which God, god, or goddess are we talkin' about? Is it Jahweh, Elohim, Allah, Ahura, Ezzalie, Thor, Thoht, Krishna, Ganesh, Elvis, Satan, Venus, Zeus, or even

Dr. Squid? Here in America, it says somewhere, we're allowed to worship anybody. Or any thing: wealth, underwear, colorful crystals, a football stadium, the ground Madonna walks on, the office of the Presidency, all of nature, our own wienie. I hope you can do worship all weird variety of stuff. So specify — please, if you're gonna use proper nouns, even photos, to identify YOURself... etcetera. —R.M.

Contributors: Richard Melzer, Allan Peterson, Pat Sherman, Mark Woodlief

Blurt is out at 619-235-3008, ext. 456, or send it to chickens@ix.netcom.com

720 PRESENTS...  
the crystal method  
JOSH WINK  
DOC MARTIN  
SIMPLY JEFF  
LUNATIC CALM  
SATURDAY, SEPTEMBER 26  
SHRINE EXPOSITION HALL • LOS ANGELES  
9PM - 5AM

UPSTAIRS AT THE BLUE AND THE AMERICAN LUNG ASSOCIATION PRESENT  
A SMOKE-FREE, ARSENIC-FREE  
Tribute to Bar Employees and  
the New Smoke-Free Bar Law  
FRIDAY, AUGUST 28 • 7-9 PM  
FEATURING SLAM! RECORDS  
www.slammusic.com  
Leslie Nuchow  
Recently featured on Dateline NBC,  
CBS Evening News with Din Rather,  
Good Morning America and MTV News  
Her voice "stands alone in (R&B) own category"  
—Ariane Larocque  
BAR EMPLOYEES: BRING IN YOUR PAY STUB  
FIRST 25 RECEIVE A FREE T-SHIRT  
Upstairs at the Blue  
855 5TH AVENUE • DOWNTOWN SAN DIEGO

CAMEL  
LA JOLLA  
The Shack  
3042 La Jolla Village Drive • 454-9280  
OCEAN BEACH  
G Lounge  
2224 Camino del Rio South • 522-4477  
Star Bar  
1611 La Jolla Village Drive • 522-3353  
MIDTOWN  
Casbah  
2501 Mission Blvd. • 232-1111  
Flicks  
100 University Ave. • 232-1005  
Crow Bar  
2812 Mission Blvd. • 492-1080  
Cafe Sevilla  
161 La Jolla Village Drive • 522-3353  
DOWNTOWN  
Papa Jack's  
1001 La Jolla Village Drive • 522-3353  
West End Pub  
1001 La Jolla Village Drive • 522-3353  
Club Montage's Tommy sees his top five:  
1. The cops  
2. The baseball game  
3. Fish world  
4. Surfing  
5. Rosetta  
SURGEON GENERAL'S WARNING: Smoking Causes Lung Cancer, Heart Disease, Emphysema, And May Complicate Pregnancy.  
CAMEL LIGHTS  
11 mg. "tar", 0.9 mg. nicotine av. per cigarette by FTC method



















# Calendar

## MUSIC SCENE

### UNDERGROUND DANCE CLUBS

If you wish your underground dance club to be included, call 619-235-3000, ext. 301, night or day by 5:00 p.m. Friday, the week prior to publication. Please leave a phone number at which you can be reached. The listing are free.

**Buckham 101** (101 Main, San Diego, 1000) and Jon, Fridays, 10:00-1:00 a.m. North Park, 619-237-4343.

**Blue-Time Contaminated** Mondays, 10 p.m. to 1:00 a.m., 2229 Bacon Street, Ocean Beach. Live performance by Planet Ape and Chakra Dance Experiences. 619-227-8131.

**Blue Night One** Tuesdays, the Flame, 3700 Park Boulevard, Hillcrest. 619-295-4163.

**Bottom Sugar** Fridays, the Brain Bar, 3700 Park Boulevard, Hillcrest. 619-298-2233.

**Club Breeze** Saturdays, Seville, 555 Fourth Avenue, downtown. 619-233-9979.

**Club 555** (101 Main, San Diego, 1000) and Jon, Fridays, 10:00-1:00 a.m. North Park, 619-237-4343.

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University Avenue, Hillcrest. 619-497-4568.

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# NOTE

By Richard Meltzer

So I'm playing **Buddy Guy**'s new CD, *Heavy Love*, and the little song, a fairly awful trip down down-metastasis lane, turns out to be worth it — can it be? — JON TIVEN.

A flurry of calls to determine if it can actually be a former friend, colleague, or stranger I don't spoke to in years, this is hard work but the payoff is YES!

It is indeed THE Jon Tiven, one of the earliest "zookeepers," New Haven Rock Press, that was his baby. Probably the worst "zoo" of all time, at least up to 1972, but still one of the best. Just off to THE Jon Tiven!

THE SAME Jon who me and Nick Tiven used to play back when he was 16 and the drinking age in New York was 18 and they never asked for I.D. We'd tell him, "Jon, this bar has a two-drink minimum!"

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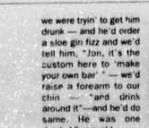
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BUDDY GUY

**Jonny Lang and Big Head Todd and the Monsters** also perform.

To hear a sample of *Buddy Guy*, call 619-233-9197, wait for the prompt, then punch in ext. 49403.

**BUDDY GUY, Open Air Theatre, Friday, August 21, 7:30 p.m. 619-235-8497, 620-540.**

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**BUDDY GUY, Open Air Theatre, Friday, August 21, 7:30 p.m. 619-23**







# Calendar MUSIC SCENE

**Hanneman's Tavern**, 2777 Roosevelt Street, Carlsbad, 760-729-4951. Friday, Ron's Garage, acoustic. Saturday, the Bad Habits, blues rock.

**Kamohai Park Sports Bar and Grill**, 12775 Pomeroy Road, Poway, 619-748-7286. Friday and Saturday, Scrambled, classic rock.

**The Kraken**, 2511 Old Highway 101, Carlsbad, 760-436-6483. Thursday, Jeff Moore and the Woodchuck Blues. Friday, 9 pm to 1 am, Steve Lynn and Foundations, blues. Saturday, 9 pm, 1000 Volts, rock. Sunday, Beach concert by David Johnson, Tuesday, Mark Lee, rock. Wednesday, P.O. Boys, blues.

**1-Ampage Old Man Bar and Spa**, 1540 Camino Del Mar, Del Mar, 619-761-4400. Friday, Saturday and Sunday, Robert's, pop/rock.

**La Costa Resort and Spa**, Costa Del Mar Road, Carlsbad, 760-438-9111. Friday, House Club, Saturday, Pacific Blues and Electric, pop.

**Leo's Little Bit of Country**, 800 West San Marcos Boulevard, San Marcos, 760-744-1120. Thursday and Saturday, the Rockin' Rebels, country. Friday, Jay Boy Blues.

**Miracle Cafe**, 1903 San Elijo Avenue, Carlsbad, 760-943-7924. Friday, 7:30 pm to 10:30 pm, Willie Dixie, rhythm and blues. Saturday, 10 pm to 1 am, Tom Yermack, two-handed guitar. Sunday, 10 pm to 1 am, Gerald Rando, acoustic.

**Molly Mahone's Sports Bar**, 1275 Main Street, Ramona, 760-789-5594. Friday and Saturday, Dan Froppe, classic rock and blues.

**Neonman Bar and Grill**, 300 Carlsbad Village Drive, Carlsbad, 760-729-4111. Thursday, Liquid Sunshine, reggae. Friday, San Pablo

Blues, blues swing. Saturday, Dequerra to Contreras, Latin rock. Sunday, merengue, salsa, and rock music.

**The Oaks Lodge at Lake Wildwood**, 1200 Wildwood Road, Escondido, 760-751-0806. Friday and Saturday, 9 pm to 1 am, Hifi Country, classic rock.

**Rory Restaurant**, 517 First Street, Escondido, 760-438-5801. Friday, the Peter Popping Guitar Quartet.

**San Luis Rey Diner**, 3141 La Gail Court Drive, Ramona, 760-768-7262. Friday, Nino Espino, country.

**The Sander Cafe**, 38-8 Carlsbad Boulevard, Carlsbad, 760-729-4564. Thursday, 3 Bad Boys, reggae. Friday, 9 pm, Ace Madon, rock. Saturday, 9 pm, 1000 Volts, rock. Sunday, 9 pm to 11 pm, Tiki Shadocks and the Fat Tones, blues. Monday, 7 pm to 11 pm, Tomcat Journey and the Blues

Blues, blues, Tuesday, 7 pm to 11 pm, the Justin Brothers featuring Dave Hunter and Chris Machado, pop/rock. Wednesday, 7 pm to 11:30 pm, Duke Ranch and the Blues, country.

**Shady's**, 405 First Street, Encinitas, 760-436-7297. Friday, the Bad Boys Blues Band, Saturday, live music, call club for information.

**Surf 'n' Sables**, 123 West Plaza Street (Lomas Santa Fe and Highway 101), Solana Beach, 619-758-9474. Monday, 9 pm to 1 am, Friday, the Great Readers, rock and blues. Saturday, Musical Wines, classic rock. Wednesday, the Tinker Truck Trio, rock.

**The Leo's**, 500 Valley Center Drive, Del Mar, 619-450-7444. Thursday, Rockin' unpluged, Friday, the Swinger Kings, blues.

## OF NOTE By William Crain

In the 1984 book *Signed, Sealed and Delivered*, Sheryl Garratt contributes a fascinating essay about bubblegum pop bands and the teenage girls who worship them. She fondly recalls being on a bus in 1975 with dozens of girls like herself, all giddy with the excitement of an upcoming performance by the Bay City Rollers. But, nine years later, she reexamines the fad and realizes the songs were "sacred" and the Rollers themselves "sacred" even that pretty. After examining the convoluted sexual social mechanisms and marketing strategies behind the creation of teen pop phenomena, Garratt concludes, "For us, in 1975, the real excitement had little to do with the Bay City Rollers; it was about ourselves."



SPICE GIRLS

pop thunder. Once again, it's all about the boys. (To hear a sample of the *Spice Girls*, call 619-233-0797, wait for the prompt, then punch in ext. 4036.)

**SPICE GIRLS**, Coors Amphitheatre, Friday, August 21, 7:30 p.m. 619-233-0697, \$50-\$95.

**Terrysona Grille** (inside the Sheraton Grande Torrey Pines Hotel), 10900 North Torrey Pines Road, Del Mar, 619-436-0771. Friday, Blues jazz. Saturday, the Fat Boy Band, soul.

**25 East**, 25 East Street, Encinitas, 760-436-5400. Friday, M-Jazz Indigo, jazz.

**Beaches**  
**The Barefoot Bar and Grill**, the San Diego Princess Hotel, 1610 West Vacation Road, Pacific Beach, 619-274-4076. Live music, night call club for information.

**Blind Melons**, 701 Garnet Avenue, Pacific Beach, 619-493-7444. Thursday, Rockin' unpluged, Friday, the Swinger Kings, blues.

**Bohdy**, 1300 Via de la Valle, Del Mar, 619-239-9944. Thursday through Saturday, 7 pm to 11 pm, Jon Sandness, contemporary classics and originals.

**Shady's**, 405 First Street, Encinitas, 760-436-7297. Friday, the Bad Boys Blues Band, Saturday, live music, call club for information.

**Surf 'n' Sables**, 123 West Plaza Street (Lomas Santa Fe and Highway 101), Solana Beach, 619-758-9474. Monday, 9 pm to 1 am, Friday, the Great Readers, rock and blues. Saturday, Musical Wines, classic rock. Wednesday, the Tinker Truck Trio, rock.

**The Leo's**, 500 Valley Center Drive, Del Mar, 619-450-7444. Thursday, Rockin' unpluged, Friday, the Swinger Kings, blues.

**the Blue Monkey Orchestra**, 4041 Saturday, 4 pm to 7 pm, live band, 8 pm, 1000 Volts, reggae. Wednesday, 4 pm to 7 pm, 1000 Volts, reggae. Monday, the Fat Boy Band, soul.

**Chavez Orleans**, 976 Torrey Pines Road, Carlsbad, 760-436-7444. Thursday, Tamar Country and the Blues Brothers.

**Club Cafe**, 1500 Campus, La Jolla, 619-534-2111. Friday, Pines, N'Jude, and Western Express, alternative.

**Hilda's**, 2760 Shelter Island Drive, Point Loma, 619-522-1216. Friday and Saturday, 7 pm to 9 pm, San Juan Set, soul and reggae.

**The G Lounge**, 2128 Bacon Street, La Jolla, 619-522-4070.

**Thursday**, 11 pm, the Cleveland Animals, and Southern alternative rock. Sunday, the Best Reggae Monday, Peter Apr and the Cleveland Express, reggae. Tuesday, special guest, call club for information.

**Harbor Nights**, 500 Nimble Boulevard, Point Loma, 619-522-1216. Thursday, Harbor Nights, tribute. Friday, Ray, Sips and the Old Love Band, reggae.

**Hanneman's Tavern**, 2777 Roosevelt Street, Carlsbad, 760-729-4951. Friday, 9 pm to 1 am, Thursday, the Bad Habits, blues rock. Friday, Freddie A and the Song Machine, Saturday, the O'Brien Brothers, Irish folk.

20 August • GOLDEN RAGE, SAN DIEGO, SOLO OUT

## bauhaus

CRACKLE

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fri. 21  
**san pedro slim**  
(blues & swing: 10 pm - 2 am)  
in the cafe 5-8 pm  
tom yermack  
(2-handed guitar)  
sat. 22  
**orquesta la conciencia**  
(latin rock: 10 pm - 2 am)  
in the cafe 5-8 pm  
mark augustine  
(jazz guitar)  
sun. 23  
el jardin presents  
**dancing**  
(salsa, merengue & rock beats)  
9:30 pm - 1:30 am  
mon. 24  
7:30 pm  
**tom & maura**  
(swing dance band)  
tues. 25  
**rockin' aces**  
rockabilly (rockabilly swing)  
wed. 26  
**den**  
ladies' night  
rockabilly (rockabilly swing)  
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# Calendar MUSIC SCENE

**Hilton Hotel**, 1175 East Mission Bay Drive, Mission Bay, 619-276-4010. Funky fun and coffee Friday and Saturday, 9 pm. Joe Ralston, acoustic. Sunday, 10 am to 2 pm. Ralston, contemporary.

**The Hyatt Islandia**, 1441 Quivira Road, Mission Bay, 619-274-1234. Islander Lounge, Friday and Saturday.

7 pm to 10 pm, Jim Bianchi, piano/variety.

**Joe Joe's Caffehouse**, 4994 Newport Avenue, Ocean Beach, 619-523-0206. All performances start at 9 pm. Thursday, Don Everett Price, acoustic. Friday, Woody Angel, acoustic folk. Saturday, The Gregory Page Band and the Fiddle Holes, Sunday, Mark IV Cerbo and the Incredible Mass Levy, Monday, Woody's open mike night. Tuesday, Uncle Javi and the Pro Tones, Wednesday, Ray Brando, the Pyromaniacs, and Stage Fright.

**Jenavien**, 4354 Casa Street, Pacific Beach, 619-483-8035. Sunday, Taylor

Black, original acoustic, Tuesday, open stage.

**Jenavien Caffehouse**, 3719 Mission Boulevard, Mission Beach, 619-488-8065. Monday, open stage.

**La Valencia Hotel**, 1332 Prospect Street, La Jolla, 619-494-0771. Sunday, and Monday, 6 pm to 10 pm, also, Friday, 4 pm to 7 pm. Barry Lorch, piano. Friday and Saturday, Levine, contemporary. Tuesday and Wednesday, Rob MacLeod, contemporary.

**Milligan's Bar and Grill**, 5786 La Jolla Boulevard, La Jolla, 619-429-7311. Thursday, live jazz and blues.

Friday, Don Laughlin and Hugh Friedman, jazz. Saturday, special guest, call club for information.

**Moonlighting**, 832 Garnet Avenue, Pacific Beach, 619-481-6590. Thursday, The Carter Brothers, Friday, Blue Rockin' blues rock. Saturday, call club for information.

**Pasadena Cafe**, 3145 Rancocas Street, Point Loma, 619-224-2891. Saturday, Bill Sherman, folk.

**Pasadena Caffe and Tea**, 7407 Grand Avenue, La Jolla, 619-494-5433. Saturday, Grove Yard, jazz.

**Rebelle**, 5600 La Jolla Boulevard, La Jolla, 619-429-1977. Thursday, Robin

Hinkel, blues, Friday, Lori Bell and Ron Satterfield, jazz. Friday, Wendy Lee Sander, Bobby Gordon, jazz. Monday, Lee Rainey and the Midnight Players, blues, Wednesday, Kristin Kuch, jazz.

**Rack Bottom**, 8900 Via La Jolla Drive, La Jolla, 619-490-9277. Thursday, Barbara Jansen and Top Deep, pop. Saturday, Todd Soudman and the Far Tones, blues.

**Schmooze Bar and Grill**, 999 Hardscrabble Street, Pacific Beach, 619-272-2780. Tuesday, Lucy's Far Coast, alternative.

**THH House**, 1352 Garnet Avenue, Pacific Beach, 619-273-9734. Thursday, Todd Soudman and the Far Tones, blues. Friday, 8 pm, the Warner Pipe & 50 pm, the Mississippi Mudhens, blues. Saturday, the Hooper Men.

**Winter's Beach Club**, 1911 Bacon Street, Ocean Beach, 619-222-6812. Thursday, the Gervin Band, reggae. Friday, C&B and Sigbee's Sings! alternative. Saturday, the Travel Agents, alternative. Sunday, 5 pm to 8 pm, Earl Thomas and the Blues Ambassadors, 9:30 pm, Soulcrust Monday, the Electric Wave Band, rock. Tuesday, Prozac, Wednesday,

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Thus, as it happens, may not be the best week to bemoan the state of the independent cinema. On the other hand, this week may be as good as any. Better, perhaps, to do it on a week when a couple of semi-contented jays can supply counterpoint to the moans. *Your Friends and Neighbors*, the new Neil LaBute film that arrives on Friday, and *First Love, Last Rites*, the Jesse Peretz debut film that departs tonight after one week (timely evidence of overcrowding), are marked improvements over the recent run.

Although *Your Friends and Neighbors* looks unlikely to be as infuriating as the same director's *In the Company of Men*, it should prove provoking nevertheless. Provoking of calmer discussion, that is, in place of fury. This response would be entirely appropriate, since the principal subject under

One of the nicer complaints payable to *First Love*, *Last Loves* is that the director's background in TV commercials and music videos is nowhere evident on screen. Even the interesting selection of pop songs on the soundtrack (with heavy representation by a group calling itself Shudder to Think) are for the most part tightly tethered to the photograph or radio from which they emanate — a precisely located and limited sound source inside the scene — rather than flooding the screen like a sonic tidal wave. The understated resonance of a bayou beauty (Natalie Portman) and a surfer unyielding thump-cup of (Giovanni Ribisi), the mother-fucking medic of *Saving Private Ryan* (is not puffed up into anything more at all).

hair, fire-spotted rindles, swiracroning  
group of deep-core drillers, familiarly called  
"roughnecks," easily distinguishable from  
the stiff-necked, by-the-book, puppish  
"smooths," past Dirty Harry, past  
TAMM into the modern House of  
Pain. Talk about the Wrong Stuff: someone  
miffs, though the boys are unethically  
littered with a slow-motion group portrait  
strut straight from *The Right Stuff*, walking  
shoulder-to-shoulder toward the camera in  
a cool space-regime, and then—  
"You think you're the best? Well, you are  
the best. You are the best in the world at what  
you do. If one of them, in the course of plant-  
ing a bomb in the core of the meteoroid,  
begins to suffer the symptoms of "space  
sickness"—sitting around the nuke like *Star-  
80* in *Dr. Strangelove*, and then, if  
it will be so kind, to vomit—  
and, *concoct*, and, *concoct*, merely in  
use to exorcise the comely material be-  
hind those pedestrian pilings as "This place  
is Dr. Stern's worst nightmare." Every

**HOW HER G**

**R** LOS ANGELES TIMES

NAME	LOCATION	DATE
ANDERSON, JAMES	1000 N. GARDEN ST.	11/11/77
ANDERSON, JAMES	1000 N. GARDEN ST.	11/11/77
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THE L.A. TIMES LOS ANGELES TIMES

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<b>WEDNESDAYS</b> <b>10-11 PM</b> <b>W</b> <b>13</b>	<b>ACQUISITION STRATEGIES</b> <b>THURSDAYS 10-11 PM</b> <b>W</b> <b>14</b>	<b>MARKET NEWS</b> 100 Cents to 100 Shares 1 PM EST
<b>WEDNESDAYS</b> <b>11-12 PM</b> <b>W</b> <b>15</b>	<b>REAL ESTATE INVESTING</b> Part 1: Capital Gains (1st & 2nd Session 10-11 PM)	<b>SPENDING PLANS</b> 100 Cents to 100 Shares 1 PM EST
<b>THURSDAYS 11-12 PM</b> <b>W</b> <b>16</b>	<b>REAL ESTATE INVESTING</b> Part 2: Capital Gains (1st & 2nd Session 10-11 PM)	<b>NEW COUNTRIES</b> 100 Cents to 100 Shares 1 PM EST

Programs are broadcast live and are a recording.  

(first Tatiana Trich, then Sylvie Testud) though they look nothing alike. ★★★★★  
★ With Hovav Segev, Emmanuel Salinger, and  
Berni Sella (Columbia, directed by  
★ ★ ★ ★ ★ Link, 1997)  
★ ★ ★ ★ ★ LA JOLLA VILLAGE

**The Big Sleep** — The Bogart-Bacall  
team's playful, patrician exchange  
quips dated now, although at times  
quite salacious, and the adaptation  
byRaymond Chandler  
is not as fulfilling as it is reputed.  
However, there is also a grand core  
in the allure of film noir: atmosphere  
and narrative conventions — night  
clubs, neon lights, trench coats, clax-  
ons, and goings and doings — which  
director Howard Hawks  
chalmers knock. And there are enfi-  
mations, by Marjia White

Don't think  
it's definitely  
over-rated.

**SLURP**  
of  
Beverly Hills



San Diego Northridge 80, 108 524



Bob Steele respectively, of a debauched sex bomb and a humorless gunsle. 1946.  
★★★ (RPN 8/20)

Bob Steele respectively, of a debauched sex bomb and a humorless gunsle. 1946.  
★★★ (RPN 8/20)

**Billy's Hollywood Screen Kiss** — "A Tommy O'Haver Title," truthfully self-described. Good-looking, colorful, bright romantic comedy about the lust of a homosexual photographer for his newly discovered strait hit model — Pysyylon, if you will, and his Gaylatex. The stretch out before the end, even with long stretches of low-speed coasting. Sean P. Hayes, a new, mildly fishy face, is the engagingly eager yet unaggressive suitor. With Brad Rowe, Meredith Scott Lynn, Paul Bartel, 1998.

◆ (CHILDREST CEN MASS)

**Bleed** — Wesley Snipes at an immortal vampire-slaver, with Stephen Dorff and Kris Kristofferson, directed by Stephen Norrington.  
(CARMEL MOUNTAIN, CAROUSEL CINEMA 6: CINEMA STAR GALAXY, CINEMA STAR 10: CINEMA STAR 13: DEL MAR HIGHLANDS, GASLAMP 15: GROSSMONT CENTER, GROVE 3: HAZARD CENTER 7, LA COSTA 6, LA KOLA 12: MIRA MESA 7: OCEANSIDE 8, POWAY 10, SAN MARCOS 6: SAN MARCOS 18: SANTEE DRIVE IN, SANTEE

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VILLAGE 8: SOUTH BAY DRIVE IN: SPORTS  
ARENA 6: SWEETWATER 9: TOWN SQUARE 14:  
VALLEY DRIVE IN: WIEGAND PLAZA: FROM R. 21

**Dance with Me** — Romance between Latin dance partners Vanessa L. Williams and Chayanne, directed by Randa Haines. (CARMEL MOUNTAIN CAROUSEL CINEMA 6: 28; ELM STAR 10; CINEMA STAR 13; EL CAJON 8; FASHION VALLEY 15; FLOWER HILL CINEMAS; GROSSMONT TROLLEY; GROVE 8; AMBA MC 54; 7; MISSION VALLEY 20; POWAY 10; SAN MARCOS 6; SAN MARCOS 18; SOUTH BAY DRIVE 6; SWEETWATER 9; TOWN AND COUNTRY TOWN SQUARE 14; VIA GLASSBORO 6; LA MORTY PLAZA 14; UNIVERSITY TOWNE CENTRE; WE GAND PLAZA; FROM 8-7:21)

**Dead Man on Campus** — Youth comedy with Tom Everett Scott and Mark-Paul Gosselaar, directed by Alan Cohen.

(CARMEL MOUNTAIN: CINEMA STAR 6; CINEMA STAR 13; DEL MAR HIGHLANDS: EL CAJON 8; GROSSMONT: TITEXLEY; GROVE 5; HAZARD CENTER 7; LA COSTA 6; MIRA MESA 4; OCEANSIDE 8; SAN MARCOS 1R; TOWNS ARENA 6; SWEETWATER 9; TOWN SQUARE 14; VALENCIA 9; VILLAGE HARBOR 14; VILLAGE SQUARE 14; WEST VALLEY PLAZA 14; UNIVERSITY TOWNE CENTRE VALLEY PLAZA 14; FRIM 8, 21.)

**Deep Impact** — Contemplation of the end of the world seems to be just about enough to compel seriousness from a Hollywood filmmaker. And certainly the bigger-than-Everest comet herein hurtling to

---

towards Earth compels more seriousness from Mini Lieder than the prospect of a more nuclear detonation in the heart of Manhattan in her previous film, *The Power Makers*. Seriousness, in this case, although it comes up shy of the level of contemplation *per se* in such pertinent predecessors as *The Day the Earth Caught Fire* and *On the Beach*, means a fair amount of religious references (the nuclear-armed spaceship sent to head off the comet is called the Messiah; the underground shelter built to ensure the survival of the few is called the Ark), together with a fair amount of brave little trumpet on the soundtrack. And it means, at least some moderately patient attention to Human Interiors, centered around a cable

beverage astronaut's balls of opposite sexes (and their families), the rescue team of gung-ho astronaut plus their older generation manual control pilot (and their families), and the furrowed browed President of the United States (no family apparent). Only Morgan Freeman's race, in this last role, places the events in the science-fictional future; otherwise, our lives are no more in the grips of computers, television, telephones, and automobiles than they are in the present. And neither *Armageddon*

big wallop of special effects (a speed-of-sound tidal wave rolling over the Statue of Liberty, etc.) must be put off until near the end. And it does not, to be cold-blooded about it, disappoint. With *Tea From*, Robert Duval, Elijah Wood, Maximilian

★★ (SILVER CINÉMAS)

animals, than Rex Harrison talked. And they more coarsely in return: "Why do they call me a guinea pig, anyway? I'm not Italian, and I'm not pork." And no less believably, in just more than half the time. With Kristen Wilson, Oliver Platt, Uzo Davis, and the voices of Chris Rock, Norm Macdonald, Albert Brooks, Ellen DeGeneres, among others, directed by Betty Thomas. 1995.

◆ **THE PRINCE OF EMBASSY** (R) 18, MISSOURI VALLEY 20. UA ESCONDIDO R. UA HORTON PLAZA 24.

**Ever After** — Director Andy Tennant's application for membership in the Peter Pan Club. It purports to be the True Story of Cinderella, as told to the Berciares. Grinnif applies publication of their own (and a full account, to "set the record straight." The title (the imperious Jeanne Moreau) proclaims herself a direct descendant, with the legacy of a glass slipper to prove it, of the folkloric heroine, whose real name is revealed to have been Danielle, a French woman, *made one*, of the early 16th Century.

initially misty, some boring background information (how the subject came to have a stepmother and two stepdaughters, how she lost her father), but it soon enough makes way for the imposition of modern attitudes and modern idioms in an opulent period setting ("Just breathe," the heroine reminds herself before her gossamer-winged entrance at the masked ball, to go along with the infinitely modern actress, Drew Barrymore, and her corner of the movie mar-

Vinco, lugging around the rolled-up *canova* of his freshly painted *Mona Lisa*, is a major player in the events, but only because "Michelangelo was trapped under a ceiling in Rome" (more or less chronologically accurate); and his scientific acumen, taking the place of the Fairy Godmother's magic, comes in handy in freeing the heroine (from a padlocked cellar on the night of the ball). The wacko stepmother (Amelia Furst) is permitted some soft feelings for her second husband, and Prince Charming (Douglas Scott), Prince Henry to Rome.

closest to him, is saddled with some politically incorrect feelings as regards the servant classes (nothing that a well-read headstrong Renaissance feminist can't cure him of) and before the end, he is envisioning a new university with an open-admissions policy). None, however, of the historical, philosophical, or psychological padding, disguises or change, as it would or should the stick-figure simplicity of the tale. It end strains the metaphor. 1998.


★ CARMEL MOLTAN; CINEMA STAR 6; CE 'M STAR 13; DEL MAR HIGHLANDS GASLAMP 15.

**First Love, Last Rites** — Reviewed this issue. With Giovanni Ribisi and Natasha Lyonne. Grepon Wagner, directed by Jesse Peretz. ★★ LA SOLA VILLAGE. A/20.

THE POWER OF AN IMMORTAL.  
THE SOUL OF A HUMAN. THE HEART OF A HERO.


WESLEY SNIPES  
**BLADE**  
STEPHEN DORFF

**Dr. Dolittle** — Eddie Murphy talks to the animals. *ABC* (Sept. 10, 1983, 8-9 p.m.)



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copters through the maze of downtown Manhattan, but then later, and without any noticeable limp, she experiences much greater difficulty catching up to the taxi cab in which our nominal heroes are riding. Size, as the ad campaign drilled into us, does indeed matter. But so does logic. And this animated monster has a long way to go to match either the unbalanced sense of scale or the internal consistency of Tex Avery's *Kiss-Size Canary*. With Matthew

Broderick, Maria Pitillo, Jean Reno, Kevin  
Dunn, Harry Shearer. 1998.

**The Governess**—Heavily politicized Gothic romance about an undercover Jew in the employ of upper-crust Scots. The intrepid heroine breaches the inner sanctum of the lord of the castle, shows him the undiscovered way to preserve his pioneering photographs, and even gets a one-century jump on *Playgirl* magazine with a full-frontal pin-up of the chap. A handsome film, in handsome surroundings on the Isle of Skye, but obvious and overstated in its dramatic agenda. And slow, very, very slow. And the piano-vire personality of Minnie Driver is a constant strain. With Tom

● (FLOWER HILL CINEMAS, FROM 6/21; HILL CREST CINEMAS, LA JOLLA VILLAGE, FROM 8/21)

**Halloween: Twenty Years Later**—Seventh entry in the holiday horror series, although the third had nothing to do with the intermittent killing spree of Michael Myers. The whole idea of a resurrection is so tiresome beforehand that the thing could easily be ignored if not for some idle curiosity over the return of Jamie Lee Curtis. (Absent since number two.) But hasn't she been through enough already? Hasn't she earned the chance to show whether she can play an ordinary human being with ordinary problems? The series in which she is

layer of dist antimagicality. The opening sequence, in which the heroine gets snatched on a Ricki Lake-like talk show with the news of her husband's and her best friend's mutual infidelity, while the couple's bobbing little lock of love on from the live audience, is so poorly conceived, written, played, and timed that you would assume it was a dream scene if it were not referred to repeatedly by outsiders. On the rebound, our heroine laments all the way back to the Texas small town where she was Queen of Corn three years in her co-edition, and after rolling through an anthology of country tunes on the soundtrack, several sticky stretches of slow-motion, a shower of fireworks, and a *Leontopodium alpinum* cornucopia, she comes to a down-on-their-knees husbandman with hidden talent as an architect (badass choice), she has exact right to reclaim her crown. (With Mac Whitman, Gena Rowlands, Harry Connick, Jr., directed by Forrest Whitaker, 1998.

**The Horse Whisperer** — Robert Redford's almost three-hour re-rendering of the Nicholas Evans best-seller, a gussied-up grade-A version of the staple triumph-over-adversity made-for-TV movie, with Nature Company greeting-card photography and a high-class cast (Kristin Scott Thomas, Sam Neill, Diane Wiest, Chris Cooper, in addition to Redford). The adversity arrives in a hurry: a more horrible horse-and-truck collision than the one at the close of *Lonely Are the Brave*, shot in slow-motion to prolong the agony, intercut with nostalgic flash-

backs to remind us of a happier time (a few minutes earlier) when the two pubescent girlfriends were just setting out on their morning ride, and the carnage finally capped off with a clichéd amplified heart beat on an otherwise silent soundtrack. Subsequent to the film, the director, David I. Levine, explains the film's title: "The word *ard* is equine poetry, supplanting *The Godfather*. What equestrian therapist is a horse story for big girls, a slick-*manqué* romantic Casbahcore about the fleeting flirtation of a type A career girl with a kinder and gentler kind of cowpoke, a pastoral postcard of a woman's first love, a love story of the porch and the snail in a puncher, of purple mountains' majesty and fruited plains, a women's Western in which a curious cultural shift has transformed the once Wild West into the place of permanence, taste and tranquility, nurturing and healing (but with the necessary conveniences of a shower and pants and a car at the same time), while the realized East has become

When he can trouble himself to lift his face from the canned corn chowder, he can do some respectable directing, too, as witness the sequence of shots that records, inch by inch, the tightening clutch on the dance floor during a slow number. Scarlett Johansson, of the independent *Mammy* and *Lo*, is agreeably sweet as the one-legged girl who needs as much mending as her horse.

one. It's a measure of the decline in contemporary action films that the viewers are expected to root not so much for the heroes as for the stunt men. It's a measure of the decline in the viewing audience that they agree to do so. Danny Glover, Rene Russo, Joe Pesci, directed by Richard Donner.

● FASHION VALLEY 18; GROSSMONT CENTER:  
MISSION VALLEY 20; SAN MARCOS 18; LA HOR  
NOR 19; S. CAROLINA 19; ALABAMA 19

**Mafia!** — The original title, *Jane Austen's Mafia!*, was shortened for the publicity campaign, although the whole of it still appears on screen in the final print. We may presume that this joke did not "score" particularly well with the test-screening audiences, or market-survey groups (giving those false expectations, perhaps, of a

wicked exposé of the lanette cult), and that by then it was either too late or too costly to censor the offending words. Film-makers like

**The Mask of Zorro** — The difference of one letter — "s" rather than "r" — marks rather than masks the difference between a remake and a sequel. In the cumbersome quarter-hour prologue, the original Zorro (Anthony Hopkins — and what's the use of a mask when you're the only man in Old California who speaks with a Welsh ac-

cent?) sees his wife shot dead, his baby daughter abducted and adopted by his arch-enemy, and himself locked away in a

ERAMA 6; EL CAJON 8; FASHION VALLEY 15;  
GASLAMP 15; GROSSMONT CENTER;  
LA JOLLA 12; MISSION VALLEY 20; OCEANSIDE 8;  
PLAZA CONITA; POWAY 10; SAN MARCOS 18;  
SOUTH BAY DRIVE IN; STRAND; TOWN  
SQUARE 14; VIA ESCONDIDO 8; VIA

**Mulan** — The legend of a Chinese warrior of  
 Azn who conceals her sex in order to take  
 her father's place in the Imperial army per-

mop-up operation when, under the command of the ball-breaking ironing, they are obliged to cross-dress as concubines. A general canipissibility again prevails: a bawling ruffian is voiced by Harvey Fierstein (tee-hee), and the obligatory comical animal sidekick — a miniature dragon with a can-do spirit — talks in an ana-hronistic homeboy patois courtesy of Eddie Murphy: "Jump back! I'm pretty hot, huh?" and "Let's go kick some Huey buns!" With the

voices of Ming-Na Wen and Miguel Ferrer; directed by Harry Cook and Tony Bancroft. 1998.

● (FASHION VALLEY 18; GROSSMONT CENTER, LA HORTON PLAZA 14; VOGUE)

**The Negotiator** — The title character is a Chicago cop (Samuel L. Jackson), renowned for his diplomacy in hostage situations, who is forced by unimaginative scripting to do an about-face and take a few hostages of his own in order to clear himself of his partner's murder. The problem for director F. Gary Gray is how to deliver the expected, the demanded, the required fireworks (majority rules) even in a static standoff and even though we know perfectly well that the lerrr is not actually going to kill any innocent partner. The attempted solutions to the problem only in short cut the implausibility. The whole thing is shot in that big, bold, modern manner

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Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains.

**Now Stella Got Her Groove Back** — Film's feminine dream-weaver, backed by choruses of full-throated cheerleading, from the Terry McMillan novel. Angela Bassett, who starred also in the screen adaptation of the author's *Waiting to Exhale*, looks strong enough to have endured something more than the *Whoopee* break-away of stiches thrown in her path as a Type A investment counselor and single mom who snags a Jamaican boy (exactly half her age) on a Caribbean lark; a would-be, but wimped-out, African American *Mr. Heaven Allows*. With Taye Diggs and Whoopi Goldberg; directed by Kevin Rodney Sullivan. 1998.

● (CARMEL MOUNTAIN CINEMA STAR 10, CINEMA STAR 13, FASHION VALLEY 18, GASLAMP 15, GROSSMONT TRILLEY GROVE 9.

**Lethal Weapon 4** — Any rising above expectations, any improvement over the past two squads, is not because new recruit Chris Rock has upped the level of comedy, which was already on overkill, but rather because Hong Kong action star Jet Li has upped the level of melodrama. His stare-down of Mel Gibson on their initial encounter reminds us of the formidable opposition put up by Gary Bussey in the first, and the one really serious, entry in the series. Unhappily, even as Li perseveres in playing it straight, the melodrama degenerates

ales into martial-arts dance routines in which the Kicked Asses are only too willing to follow the Ass Kicker's lead. And we lose

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*You can't judge the stability of the restaurant industry by a handful of defectors.*

REVIEW  
ELEANOR WIDMER

Across the street from Belgian Lion is Thee Bungalow, in operation for 26 years but under the present management for 12 years; Maître D' in La Jolla has been going strong since 1982; Sorrentino's in Clairemont began in 1980 (the new dining room was added in 1985). In 1979, Raci opened its doors on Morena Boulevard. Raci provides the ultimate definition of what owner Tony D'Amato calls "very loyal customers." Tourists hardly venture to Bay Park, but many locals disregard all the Italian hoopla downtown and eat only at Raci. It started with one room, plus one chef (the owner), one waiter (the owner), one busboy (the owner). It now boasts four rooms, four waiters, eight buspersons, and two chefs.

This brings us to California Cuisine in Hillcrest, operated by Stella and Dean Kalamarias. The

This is a restaurant where you can make a meal from one of 12 appetizers plus 6 salads. Although it's noted for its warm chicken salad (many have it for their entire meal), I went for items I had never tried before: wild mushroom timbale with three-herb pesto and tomato fondue (\$6.00) and a quesadilla of smoked salmon and dill-Havarti cheese (\$5.75). The timbale looks like a house of many colors. A fresh tomato coulis is at the bottom of the plate, followed by a three-herb pesto

**The Restaurant:** *California Cuisine*  
**The Location:** 1027 University Avenue, Hillcrest, 619-543-0790  
**Type of Food:** *California cuisine with global influence*  
**Price Range:** Appetizers and salads, \$4.00 to \$7.75; entrées, \$12.75 to \$19.75  
**Hours:** Closed Monday. Lunch, Tuesday through Friday, 11:00

California Cuisine prizes itself for its fish, and well it should. We had the Alaskan halibut, folded over into a square and then wrapped with applewood smoked bacon. The bacon imparts a smoky flavor. Let the bacon aside, because I only like bacon very crisp. But crisp bacon is not a supple enough to wrap around the fish, served on a bed of arugula. The side dish of vegetables holds one roasted potato, one asparagus, a few buds each of cauliflower and broccoli, and carrots. This may sound sparse, but by the time you've consumed the fish—surrounded by a honey Dijon mustard sauce, and waves of red plum sauce—the meal

If you indulge in only one dessert a week, be sure to try the chocolate phyllo turnover. Bananas are baked and placed in phyllo dough along with soft chocolate ganache and chocolate pound cake. Don't think about the calories, just enjoy yourself (\$6.00). May California Cuisine survive to 2015 and beyond?

*Like so many other farmers, he is at the mercy of the weather.*

# Crush

MATT LICKONA

The gradual rise of the ABC (Anything But Cabernet, Anything But Chardonnay) trend among consumers has eased the transition from growing what is popular to growing what is suitable. Hart now grows two acres of Syrah, two acres of Viognier, a little over an acre of Barbera, two acres of Sauvignon Blanc, and a half-acre of Cabernet Franc. The latter two, while not strictly Mediterranean, are versatile grapes that succeed despite the heat.

"Heat drops the natural acid way below the useful level and doesn't give you the flavors you're looking for," explains Hart. "You can't keep the

proper acid level in a wine, it'll taste too soft, too flabby. It'll seem unbalanced. I think even a relatively inex-

Hart's effect on acid did doesn't explain everything. Even with acid adjustment, a San Diego Pinot Noir "is just not going to make good wine. It won't have the flavors of a Pinot Noir from a cooler region," such as Sonoma County. The grape's preference for cold is a fact; the argument is made on the palate. Hart feels much the same way about Chardonnay, though several Temecula vintners might disagree.

Other temperature hazards, more mundane in that they do not affect flavor so much as crop size, include spring frost, extreme heat or cold at bud break, and for white wines, high heat

at harvest. Hart counters the first hazard by planting late-budding varieties at the bottom of his sloping vineyard. Cold air settles and so misses his early budding vines higher up. There's not much he can do about the other two. Like so many other farmers, he is at the mercy of the weather.

Next month: water and soil. ■

Next month: water and soil. ■

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**Available at:** The Wine Press in La Mesa, Beverages and More, Barron's, the WineSellar, and Iowa Meat Farms.  
**Suggested retail price:** \$9  
**Notes:** The Hart Grenache Rosé is pink wine as it's supposed to be. The nose is full of strawberry. The wine is sweet when it hits the tip of the tongue, but as it moves back, the flavor and tartness of cranberry come forward. Joe Hart says it reminds everyone of a "pink bubble gum" or a "pink lemonade".

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## CALL HOME PHONE OR FAX FOR PRIVATE PARTIES. USE FORM ON PAGE 138.

**ROOM TABLE**, beautiful white-set with mixed glass, 6 oak/laurel, excellent condition, paid \$1000. 760-598-6693.

**IT**, light pine table with 2 leaves, white with glass, very good condition. Refrigerator, \$500. 5-year-old, 6 months old. \$200. 619-

**TABLE**, 6 x 5, white, with maple and white top, 4 matching

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**CONDITIONS:** portable, full

**ers!**

Replace clicking axles before they break. Includes parts & labor.

MC/Visa accepted • Offers expire 9/3/98

## Service Specialists

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**SPORT UTILITY VEHICLE SPECIALIST!** **Timing Belt**  Monday-Friday

**STRUTS and get the fourth FREE!** Recommended from \$10.00 Min. to \$100.00 Cost  
Regular Price Plus \$1.00 Min. Cost

**\$139<sup>95</sup>** **\$49<sup>95</sup>** **Alignment** **SPECIAL** **AS**

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<ul style="list-style-type: none"> <li>• Check Supplies</li> <li>• Typers &amp; Paper Bells</li> <li>• Check sponsor Tissues</li> <li>• Toning</li> </ul>	<ul style="list-style-type: none"> <li>• Check Visual</li> <li>• Transcription Fund</li> <li>• Adjust Life &amp; Future Types</li> <li>• Business Vehicle</li> </ul>	<p>AS LOW AS</p> <p><b>\$24.95</b></p>	<p>Instant New Plans. Adjust Life Spent! Set Toning! Check Plans. Check Underbody Components.</p> <p><b>\$24.95</b></p>	<p>AS LOW AS</p> <p><b>\$199.95</b></p>
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**JAPANESE CAR SPECIALIST**

6690 MIRAMAR RD.  
**552-7860**

**5% OFF!** Summer Super Special  
**COMPLETE YIELDS/HALF**

**\$23<sup>95</sup>** With this ad  
**\$17<sup>95</sup>** With this ad  
**\$89<sup>95</sup>** With this ad

**FREE TOWING** 10-mile radius with major roads

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OUR PHONE OR FAX FOR PRIVATE PARTIES. USE FORM ON PAGE 138

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