

Mustang Daily

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Colonial contradiction



"This work, called "Peaceable Kingdom" by Edward Hicks, portrays correctly what the early settlers of America found—a land that was

empty but also was inhabited by savages, some friendly, some otherwise. Painting is from Abby Alrich Rockefeller Folk Art collection

Editor's Note: This is the third of 18 articles exploring the theme, In Search of the American Dream. This article discusses the settling of America and the surprises encountered by colonists. The author is a professor of history at the University of California, Berkeley.

By WINTHROP D. JORDAN

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When Englishmen first began to scent opportunity in America, they were told two contradictory "facts" about the new land.

They were told, on the one hand, that it was a "desert," a "waste firmament."

They were told, at the same time, that "savages" lived there.

For Englishmen and Anglo-Americans both statements remained correct for centuries: America was both empty (an opportunity) and filled (with problems).

America's apparent emptiness can be explained by considering English perspectives at that time.

The native Indians were not numerous by European standards, especially not in comparison to the enormous expanse of territory they lived in.

What we would call a relatively low density of population, Englishmen were then perfectly justified in perceiving as "few". More importantly, Englishmen thought the Indians had no "settled habitations."

What we now know to have been eastern woodland Indian cultures which rested on a combination of agriculture and hunting.

They were perceived by Englishmen as a thoroughly uncouth (i.e., un-English) sort of people who neither occupied the land (properly) nor would stay put.

Initially, therefore, Englishmen had no notion of exterminating the native peoples, nor even of sweeping them aside; even though people already lived in America, Englishmen thought, such an immense land had plenty of room for more.

The warped perception that caused the English to see Indians as unsettled wanderers was in large measure a function of how they saw society at home.

The severe, almost catastrophic dislocations which accompanied the English Reformation and Henry VIII's fluctuating tempers had resulted in large numbers of displaced persons.

Thrown off the land onto English countryside and villages, they became the "wandering beggars" to whom Hakluyt, the "trumpet" of American

colonization, had referred in his "Discourse Concerning Western Planting."

Social dislocation and what we would call "underemployment problems" persuaded many Englishmen that England was overpopulated in general and especially overpopulated by "undesirables."

Given the assumptions of the day, America was seen not as a dumping ground for these undesirables (as Australia was to seem much later).

But as an empty and fertile ground for the settlement, employment, and hence moral and social reformation of the offscourings of English society.

At the same time, as the Protestant Reformation took increasing hold on English society, certain religious fringe groups came to think of America as a refuge from a mounting threat of persecution.

They were not immune, any more than Englishmen generally, to the scent of opportunity which by the early 1600's was so very much in the air.

The various streams of attraction to America and propulsion from England were thoroughly mixed.

In retrospect, the early "great migration" (1630-1680) of the English to America is particularly striking in terms of the number and variety of people and motivations involved.

(continued on page 4)

Grass Roots II calls for help

Volunteers needed

by LINDA GENTRY

The director of San Luis Obispo's Grass Roots II has issued a plea for volunteers to work on existing projects and to help implement new ones.

Maxine Lewis, who was instrumental in establishing Grass Roots II three years ago, said that the program needs volunteers who have a knowledge of community problems and a strong desire to help other people.

Norman Stone, a member of Grass Roots II's board of directors, described the organization as a non-profit corporation that "works on a broad spectrum of problems; mainly dealing with low income people and minority groups."

Ms. Lewis added that the goal of the program is to get people involved in helping themselves and in helping each other. "It just means being a neighbor and being a friend," she said.

Grass Roots II offers a wide variety of services, Ms. Lewis said, adding that these services are "mostly direct services."

The Grass Roots II program offers counseling, employment

information, home visits, transportation for senior citizens, and acts as a resource center to let people know what is available to them and who to contact for additional information, Ms. Lewis said.

Stone said that many of the people who take advantage of Grass Roots II's services do so because they are unable to deal with city, county, and state agencies without help.

"In the past many agencies have denied these people their rights," he said. Grass Roots II workers try to see that this does not happen anymore.

The counselors at Grass Roots II are ministers, attorneys and members of the community at large who volunteer to help those in need of their services, Stone said. "A lot of the counseling is just someone taking the time to sit down and listen to the problem."

Because of limited facilities, funds and personnel, the Grass Roots II staff is unable to offer an extensive training program for volunteers, Ms. Lewis said. "We can give a little training, but most of the volunteers just work

at the things they already know how to do."

Grass Roots II was organized three years ago when the original Grass Roots program was phased out due to lack of funds.

Today, Grass Roots II is funded by the city of San Luis Obispo and is under the Human Relations Commission, Ms. Lewis said, but we do not exclude anyone from the outreach areas."

Ms. Lewis said that Grass Roots II was given \$16,340 for the 1974-75 fiscal year to pay the salaries of the director and the secretary-bookkeeper, the rent and utilities and to purchase office supplies.

Grass Roots II also receives donations from church groups and private citizens, Ms. Lewis said, but this still is not enough to meet expenses and implement needed programs.

To raise additional money, Grass Roots II is holding a drawing for an Audi Fox on May 18, Ms. Lewis said. Tickets may be purchased for \$1 each at the Grass Roots II office at 341-A Higuera St. Monday through Friday between 8 a.m. and 5 p.m.

Ms. Lewis, who became a Grass Roots worker in 1968, said that she has always been involved with people and that she became involved in Grass Roots II because "I am black and have seen a lot of suffering among my people." As a Grass Roots worker she thought that she could help make things better.

Ms. Lewis asks that persons interested in making contributions to Grass Roots II or wishing to volunteer to help with any of Grass Roots II's programs contact her at 844-2333 or stop by the Grass Roots II office during business hours.



Crime does pay for comedy flick

by DENNIS McLELLAN

A dirty old man in a trench coat exposes himself to a group of women, a man in an elevator is literally left stitchless by two muggers and a band of enterprising thieves completely strip a parked Cadillac in two minutes flat.

These are just a few of the urban vignettes that set the scene for "Law and Disorder" (Fremont Theatre), a sometimes hilarious, sometimes tragic look at life in decaying New York City.

The helpless victims of these crimes, demanding action from an equally helpless police department, join a volunteer auxiliary police force based on

the premise that if the police can't protect them, it's their Constitutional right to protect themselves.

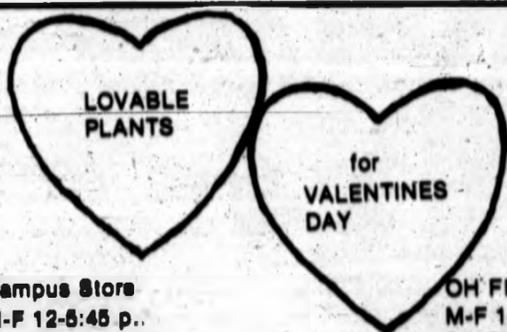
The currently popular vigilante theme portrayed in such films as "Joe" and more recently "Death Wish," is played for laughs in "Law and Disorder" as a team of inept over-grown Boy Scouts take to the streets to do their part in combating society's evils.

But despite its broad and generally crude humor, "Law and Disorder" portrays the sometimes tragic and frustrating life in the gray jungle. Director Ivan Passer's vision definitely is not a picture postcard rendition of Fun City.

Carroll O'Connor and Ernest Borgnine are teamed as two frustrated middle-aged family men who remember New York before it became overrun by all the "perverts, thieves, muggers and unwashed freaks."

O'Connor as a veteran cab driver plays a subdued version of his Archie Bunker character. He comes off as more sympathetic and at times quite touching as he attempts to cross the generation gap that separates him and his unmanageable teen-age daughter.

Borgnine, as a hairdresser of all things, comes off as having the redder neck of the two, as he delights in his new-found authority behind his blue auxiliary patrol uniform.



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Letters

Political plug Tragic year

Editor:

Re: Alison Harvey's political plug for Mr. T. Keith Gurnee. It never ceases to amaze me how easily fooled students are when it comes to an issue that has more than one side. Maybe Ms. Harvey just knows more about President Kennedy and his "power" than she has ever bothered to look into with Mr. Gurnee.

Let's look at the question of growth and Cal Poly. Ms. Harvey said, "San Luis Obispo is Cal Poly." Maybe everyone had better stop and read the sign at any entrance to the campus...it clearly reads "State University". This is to say that students from all over the state are going to be served, not just San Luis High School graduates. It is Mr. Gurnee's shortsighted refusals to allow apartment development, along with others of the no-growth persuasion, that has resulted in a vacancy factor of less than one per cent. I would submit that Mr. Gurnee has helped to remove the element of choice from student housing.

A good example of Mr. Gurnee's recent support of student rights and representation came about two weeks ago when the matter of an Area Planning Council and a Community Development Committee were being discussed. SAC sent a resolution with Kevin O'Connor asking for a student representative to be put on the two committees. During the recess, Gurnee snapped, "I suppose we should have nursery schools represented there, too!" On one hand, he demanded an EIR from the college and on the other, he is reluctant to give equal representation.

BE CAREFUL my dear Cal Poly students. Don't follow the apathetic approach of Ms. Harvey's and take her word for it. Do a little bit of research on your candidates. A "champion of student rights" is a big responsibility. Mr. Gurnee may have a voice of power...but is that the same as mature, responsible judgment? Please don't confuse the two.

Adrian Cantrell

Editor:

I will be on Poly's beautiful campus only this one year, and so far the experience has been a happy one. But it is very disturbing to read of tragic deaths occurring here—two by suicide, I believe.

Poly shouldn't expect to be immune from this kind of tragedy, because such are a part of a trend on our nation's campuses. But while we cannot become immune, perhaps collectively we can reduce such events to a minimum if we take a close look at our individual selves, and how we have been relating to our fellows.

I have no knowledge of the circumstances behind these tragedies; have never met either person. But if a root cause can be simply put, I believe it would be this: too much time and energy expended dwelling on self and one's own needs. Common sense should tell us that whatever time and energy we spend thinking of someone else's problems necessarily reduces the time we can spend thinking of our own.

We have found out at Cal Poly that suicides can happen among faculty as well as students—of course! Faculty members can be hung-up just as students can!

I suggest the simplest way we at Poly can combat the national trend is for us all; students, staff and faculty to re-orient our thoughts from ourselves to the needs of others. This means deliberately going against our human natures, so a conscious effort will be necessary.

If you are a member of the faculty, be aware and concerned about the needs of your colleagues and each student in your classes.

If you are a student, realize that your fellow students have needs, and that faculty have, too!

If you are staff (including administrators) your responsibility is to be of service to both students and faculty, and that means to help them!

Just as surely as I am writing this letter, if we make an effort to meet the needs of others, there will be an improved social environment which we will all feel. Maybe, just maybe, we could save someone's life!

Charles E. Irwin

Bike rip-off

Editor:

I am a motorcycle enthusiast and have a beef.

Sometime ago I parked my cycle in the pedal bike lot near the library. This was at night. When I was ready to go home I found a parking ticket on my bike.

Well, the next time I parked my bike in a legal motorcycle lot it was ripped off. What's a person to do? Security is so busy giving tickets they can't protect a damn thing.

I have talked to officials and all they say is "Sorry I can't help you." I would like to propose a special motorcycle lot next to the library where students who use the library at night can park their motorcycles and feel they are a little safer. We wouldn't have to walk so far and hopefully there would be a little light nearby to deter crimes. I don't think this is asking too much of the authorities to put a lot like this in.

Heward Pope

Memory fund

Editor:

Many of Al Kretzmann's friends have been asking how they can honor Al's memory. After consultation with my colleagues in the Economics Department, we have decided on the following. A special fund will be set up in Financial Aids at Cal Poly for the benefit of students. The disposition of the fund will depend on the amount given as alternatives are provided depending on the size of the total contributions.

If you wish to donate, please send a check of any amount, payable to Dr. Alfred M. Kretzmann, Jr. Memorial Fund.

Mary Eyer, Associate Director
Financial Aids
Administration Rm. 107

Black use of art as communication is shown in senior project program

A program showing how the black people have used the arts as a means of communication throughout the ages was presented as part of Black Heritage Week Feb. 8.

illustrated the pride of the black people

At the close, the audience joined members of Jaula La Chungas in dancing to up-to-date soul music.

The program, entitled "An Evening of Black Communications--Voice of Darkness," is a part of the senior project being completed by Alyce Dotts, a speech communication major.

The show began with a colorful representation of the black culture as it was. Jaula La Chungas, a troupe composed of Cal Poly students, employed a wide variety of talents in depicting the native African culture to the capacity crowd.

The troupe then proceeded to portray the impact of slavery on the black culture. This situation was characterized by a white man, seeking out a black girl from a field of cotton pickers.

Turning to "Civil Rights Development", the troupe began with humorous skits and ended with emotional songs and somber poems.

The final segment of the program entitled "Coming Back Home," combined humor and contemporary dance with a sprinkling of black philosophy.

The show bared black attitudes toward whites, slavery and other injustices, but in doing so,



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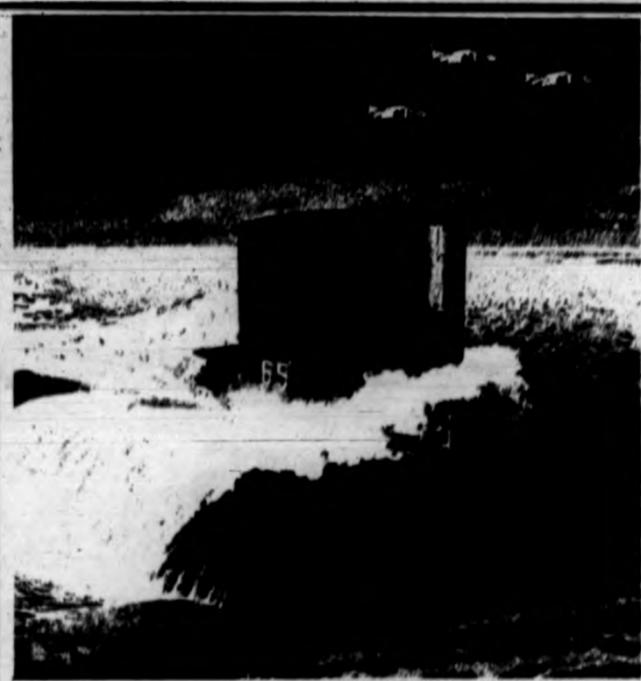


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The Navy Officer Information team will be in the Student Cafeteria and Placement Center 11-13 February from 10 a.m. to 2 p.m.

Scent of opportunity

(continued from page 1)

Relative to the population of Europe, probably more persons left Europe for the New World during those decades than at any time before or since.

The English went principally to three areas: The eastern Caribbean (Barbados and the few small Leeward Islands), the Chesapeake Bay (Virginia and Maryland) and eastern New England (The Massachusetts Bay and the Plymouth Colony).

Some went against their will, especially the Scots and Irish, victim-prisoners of the English Civil Wars, who migrated to the West Indies.

Many went for better fortunes and better times:

Such people probably predominated in the Chesapeake area and were certainly prevalent everywhere else.

Some went in the hope of fulfilling the faith we describe as religious.

While it would be right to ascribe "religion" as the predominating motive of those who came to New England, it would be radically incorrect to assign thereby a lack of other-worldly faiths to those not fortunate enough to have joined God's special project there.

However, sure various breeds of Englishmen were about God's intentions, the various English communities in America turned out to be different sorts of places.

In the islands, sugar and the slave labor it seemed to require took over almost totally.

The Chesapeake settlements, with a diffuse population, spilled all over the eastern, watered portions of the area.

After almost being wiped out by the native inhabitants, the colonists eventually succeeded in establishing a populous but sparsely settled community in Virginia.

It was devoid of real villages and devoted mainly to staple agriculture.

They hunted but mainly they farmed; ironically they went, unintentionally, part way toward reproducing the Indian woodland cultures their forebears had disliked.

Only in New England (and this development was to persist for a very long time) did the English manage to reproduce in the New World what they thought valuable, as a social mode, in the Old.

The Pilgrims in Plymouth and the Puritans in Massachusetts have long attracted attention because they were so articulate about their own goals.

Though the Puritans were a much larger, wealthier, and better educated group, they shared with the Pilgrims a powerful sense of mission.

In England, their own low-church, modified-Calvinist Protestantism seemed to be on the defensive against the forces of the Crown, the closely allied Church of England and the numerous legions of ungodliness.

Determined that their "true religion" and the Lord's will should prevail in the wilderness, they set about to establish "Bible Commonwealths."

This was where families, society, the polity and the

churches would all be harmoniously ordered according to God's Word.

All this required inner discipline and inevitably (given their view of the essential nature of man) outer discipline as well.

They sternly punished lying, drunkenness, fornication and all the myriad other sins to which men and women, and even children, seemed so wickedly inclined.

They enforced orthodoxy and discipline in the churches; they harried out religious dissenters and went so far as to hang two Quakers.

The Puritans were indeed pious, intolerant moralists, but they were not pruders. They punished sexual offenses but they were not in the least surprised by them.

They wore colorful clothing, suitable, of course, to their social stations.

When Harvard College thought it necessary to limit drinking at commencement, the authorities restricted degree-takers to three gallons of wine per man.

Whether the Puritans succeeded or failed in their mission is a matter of definition and they were themselves ambivalent on the matter.

Even as they railed at the prevalence of wickedness among them and at the decline of true

piety, they remained acutely conscious that their society and churches were superior to England's.

While they were keenly aware of men's tendency to disperse to new, empty lands, they prided themselves on their regulated pattern of settlement, ordered town by ordered town.

They were the most realist of utopians.

They expected to establish a New Israel in the wilderness. They demanded godly thoughts and behavior of its members; at the same time they knew that Adam's fall from grace meant

that men were inherently and perversely wicked.

People who demand perfection yet do not expect to achieve it are inevitably condemned to ambivalence about the results.

There were other such experiments in America, but with major differences. The most notable and undeniably successful was Pennsylvania.

There, William Penn and his fellow Quakers (whom the Puritans hated, partly because they had so much in common) founded a colony that would welcome all varieties of Protestants.

Classifieds

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