Dear Ivan:

Thank you— from me and many others— for your letter of March opposing the censorship legislation in Montana. We are pleased with the results of our work and grateful to you for your help. It was immensely reassuring to receive such a quick and passionate letter from you to submit to the House Committee. I have to admit I got some tears when I first read your letter. I had no idea until this issue came up here how deeply I care about the First Amendment. The experience of fighting such awful legislation gave me an opportunity to realize more fully than ever the importance of free speech and discover how very many people feel the same way.

I am sending you a copy of the law which passed with amendments that weaken current law to a point which angered the censorship proponents. This copy shows the language deleted and added. I am also sending you a copy of the letter we all received from our lobbyist, Mark Staples, explaining his rationale for the amendments. We are glad the worst of the two bills was killed.

The most frightening thing about all this is that it is not over, ever. There are rumors that censorship proponents are moving to get a referendum on the next state-wide ballot, and we're sure they'll pull out all the Ted Bundy stops. It amazes me— the fervor of their convictions which, it seems to me, belies a great fear. On a psychological level, I suppose we could call it a problem of needing to control others. I'd rather just call it fascism. I would like to believe that given enough accurate information most people (i.e., a majority) do not want others telling them what to read or not read, but the climate is still ripe for irrational appeals through compelling ad campaigns. I understand through book trade newsletters that Washington State has been besieged by the same measures. It's everywhere...

In the meantime, I do hope you're busily writing and not engaged in self-censorship!

Thanks again,

Mindy Quivik
SENATE BILL NO. 342
INTRODUCED BY HOFMAN, HANNAH, LEE, WALLIN, CLARK, KEATING,
HARDING, DEBRUYCKE, KELLER, HOFFMAN, ELLISON, ZOOK, RICE,
ANDERSON, SPRING, HIMSL, AAFEDT, VAUGHN, OWENS, THOMAS,
PINSONEAULT, CRIPPEN, HARP, RASMUSSEN, GAGE

A BILL FOR AN ACT ENTITLED: "AN ACT TO PROHIBIT THE DISPLAY
AND DISSEMINATION OF OBSCENE MATERIAL HARMFUL TO MINORS;
AMENDING SECTIONS 45-8-201 AND 45-8-203, MCA; AND REPEALING
SECTION 45-8-202, MCA."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF MONTANA:

NEW SECTION. Section 1. Definitions. As used in [this
act], the following definitions apply:

(1) "Harmful DISPLAY OR DISSEMINATION OF OBSCENE
MATERIAL to minors" means that quality of a description,
exhibition, presentation, or representation, in whatever
form, of nudity, sexual conduct, sexual excitement, or
sadomasochistic abuse when the material or performance,
taken as a whole, has the following characteristics:

(a) it--has--a--predominant--tendency--to--appeal ITS
DOMINANT THEME APPEALS to a minor's prurient interest in
sex;

(b) it depicts or describes nudity, sexual conduct, sexual excitement, or sadomasochistic abuse in a manner that is patently offensive to prevailing CONTEMPORARY standards in the adult community with respect to what is suitable for minors; and

(c) it lacks serious literary, scientific, artistic, or political value for minors. IF THE COURT FINDS THAT THE MATERIAL OR PERFORMANCE HAS SERIOUS LITERARY, SCIENTIFIC, ARTISTIC, OR POLITICAL VALUE FOR A SIGNIFICANT PERCENTAGE OF NORMAL OLDER MINORS, THE MATERIAL OR PERFORMANCE MAY NOT BE FOUND TO LACK SUCH VALUE FOR THE ENTIRE CLASS OF MINORS.

(2) "Material" means a book, magazine, newspaper,
pamphlet, poster, print, picture, figure, image,
description, motion picture film, record, recording tape, or videotape (EXCEPT A MOTION PICTURE OR VIDEOTAPE RATED G, PG, PG-13, OR BY THE MOTION PICTURE ASSOCIATION OF AMERICA).

(3) "Minor" means an unmarried person under 18 years
of age.

(4) "Negligently"--means--consciously--disregarding--a
risk-or-existence-of-circumstances-of-which-a-person--should
be--aware--to--the--degree--that--the-risk-deviates-from-the
conduct-of-a-reasonable-person-concerning;

(a)--the-character--and--content--of--any--material--or
performance--that--is--reasonably-susceptible-to-examination;

and

(b)--the-age-of-the-minor; However, an--honest--mistake
will--constitute--an--excuse-from-liability-if-the-defendant
made-a-reasonable-bona-fide-attempt-to-ascertain-the-true-age-of-the-minor;

(5)(4) "Newsstand" means a stand that distributes or sells newspapers or magazines.

(6) "Nudity" means the showing of the human male or female genitalia, pubic area, or buttocks with less than a full opaque covering; the showing of any portion of the female breast below the top of the nipple with less than a full opaque covering; or the depiction of covered male genitalia in a discernibly turgid state.

(7)(5) "Performance" means any motion picture, film, or videotape (except a motion picture or videotape rated G, PG, PG-13, or R by the motion picture association of America) phonograph record, compact disk, tape recording, preview, trailer, play, show, skit, dance, or other exhibition played or performed before an audience of one or more, with or without consideration.

(8)(6) "Person" means any individual, partnership, association, corporation, or other legal entity of any kind.

(9)(7) "Reasonable-bona-fide-attempt" means an attempt to ascertain the true age of the minor by requiring production of a driver's license, marriage license, birth certificate, or a governmental or educational identification card or paper relative to the oral or apparent age of the minor "prurient interest".

---

IN SEX" MEANS A SHAMEFUL OR MORbid INTEREST IN SEX OR EXCITATION.

(8) "Sexual conduct" includes:

(a) vaginal, anal, or oral intercourse, whether actual or simulated, normal or perverted; A SEXUAL ACT IS SIMULATED WHEN IT GIVES THE APPEARANCE OF DEPICTING ACTUAL SEXUAL ACTIVITY OR THE CONSUMMATION OF AN ULTIMATE SEXUAL ACT.

(b) masturbation, excretory functions, or lewd exhibition of uncovered genitals or female breasts;

(c) sadomasochistic abuse, meaning an act or condition that depicts torture, physical restraint by being fettered or bound, or flagellation of or by a nude person or a person clad in undergarments or in a revealing or bizarre costume.

(9) "Sexual excitement" means the condition of human male or female genitalia when in a state of sexual stimulation or arousal.

(9) "ULTIMATE SEXUAL ACT" MEANS VAGINAL OR ANAL INTERCOURSE, FELLATIO, CUNNINGULUS, OR BESTIALITY.

NEW SECTION. Section 2. Public display or dissemination of obscene material harmful to minors. (1) A person having custody, control, or supervision of any commercial establishment or newsstand may not negligently or purposely:

(A) display obscene material that is harmful to
minors in such a way that minors, as a part of the invited public, will be able to view the material; provided, however, that a person is considered not to have displayed OBSCENE material harmful to minors if the material is kept behind devices commonly known as blinders racks so that the lower two-thirds of the material is not exposed to view or other reasonable efforts were made to prevent view of the material by a minor;

(B) sell, furnish, present, distribute, or otherwise disseminate to a minor or allow a minor to view, with or without consideration, any OBSCENE material that is harmful to minors;

(C) present to a minor or participate in presenting to a minor, with or without consideration, any performance that is harmful OBSCENE to minors.

(2) A PERSON DOES NOT VIOLATE THIS SECTION IF:

(A) HE HAD REASONABLE CAUSE TO BELIEVE THE MINOR WAS 18 YEARS OF AGE. "REASONABLE CAUSE" INCLUDES BUT IS NOT LIMITED TO BEING SHOWN A DRAFT CARD, DRIVER'S LICENSE, MARRIAGE LICENSE, BIRTH CERTIFICATE, EDUCATIONAL IDENTIFICATION CARD, GOVERNMENTAL IDENTIFICATION CARD, OR OTHER OFFICIAL OR APPARENTLY OFFICIAL CARD OR DOCUMENT PURPORTING TO ESTABLISH THAT THE PERSON IS 18 YEARS OF AGE;

(B) THE PERSON IS, OR IS ACTING AS, AN EMPLOYEE OF A BONA FIDE PUBLIC SCHOOL, COLLEGE, OR UNIVERSITY OR A RETAIL OUTLET AFFILIATED WITH AND SERVING THE EDUCATIONAL PURPOSES OF A SCHOOL, COLLEGE, OR UNIVERSITY AND THE MATERIAL OR PERFORMANCE WAS DISSEMINATED IN ACCORDANCE WITH POLICIES APPROVED BY THE GOVERNING BODY OF THE INSTITUTION;

(C) THE PERSON IS AN OFFICER, DIRECTOR, TRUSTEE, OR EMPLOYEE OF A PUBLIC LIBRARY OR MUSEUM AND THE MATERIAL OR PERFORMANCE WAS ACQUIRED BY THE LIBRARY OR MUSEUM AND DISSEMINATED IN ACCORDANCE WITH POLICIES APPROVED BY THE GOVERNING BODY OF THE LIBRARY OR MUSEUM;

(D) AN EXHIBITION IN A STATE OF NUDITY IS FOR A BONA FIDE SCIENTIFIC OR MEDICAL PURPOSE FOR A BONA FIDE SCHOOL, LIBRARY, OR MUSEUM;

(E) THE PERSON IS A RETAIL SALES CLERK WITH NO FINANCIAL INTEREST IN THE MATERIAL OR PERFORMANCE OR IN THE ESTABLISHMENT DISPLAYING OR SELLING THE MATERIAL OR PERFORMANCE.

NEW SECTION. Section 3. NOTICE OF VIOLATION. BEFORE A COUNTY ATTORNEY MAY PROSECUTE A PERSON FOR A CONTINUING VIOLATION OF [SECTION 2], HE SHALL DETERMINE THAT THE MATERIAL OR PERFORMANCE IS OBSCENE TO MINORS, GIVE THE ALLEGED VIOLATOR ACTUAL NOTICE OF THE DETERMINATION AND NOTICE, "AT HE WILL BE PROSECUTED IF HE DOES NOT DESIST, AND DETERMINE THAT THE VIOLATION CONTINUED FOR AT LEAST 3 DAYS AFTER NOTICE WAS received, THE PERSON MAY SEEK A DECLARATORY JUDGMENT ON THE QUESTION WHETHER THE MATERIAL OR PERFORMANCE
IS OBSCENE TO MINORS. THE STATUTE OF LIMITATIONS FOR THE
OFFENSE IS TOLLED WHILE THE DECLARATORY JUDGMENT OR AN
APPEAL FROM IT IS PENDING.

NEW SECTION. Section 4. Penalties. (1) A person who
is convicted of violating [section 2] is guilty of a
misdemeanor and may be fined an amount not less than TO
EXCEED $5000 or BE imprisoned for A TERM not more--than--1
month TO EXCEED 6 MONTHS, or both.

(2) Each--day--that--a--violation--of--[section--2]--occurs--or
continues--constitutes--a--separate--offense--and--is--punishable
as--a--separate--violation.

(3) Every act--thing--or--transaction--prohibited--by
[section--2]--constitutes--a--separate--offense--to--each--item,
issue--or--title--involved--and--is--punishable--as--a--separate
offense.

(2) For purposes of [section 2], multiple copies of
the same title, monthly issue, volume and number issue, or
other identical material constitutes a single offense.

Section 5. Section 45-8-201, MCA, is amended to read:

45-8-201. Obscenity. (1) A person commits the offense
of obscenity when, with knowledge of the obscene nature
thereof, he purposely or knowingly:

(a) sells, delivers, or provides or offers or agrees
to sell, deliver, or provide any obscene writing, picture,
record, or other representation or embodiment of the obscene
to anyone under the age of 18;

(b) presents or directs an obscene play, dance, or
other performance, or participates in that portion thereof
which makes it obscene, to anyone under the age of 18;

(c) publishes, exhibits, or otherwise makes available
anything obscene to anyone under the age of 18;

(d) performs an obscene act or otherwise presents an
obscene exhibition of his body to anyone under the age of
18;

(e) creates, buys, procures, or possesses obscene
matter or material with the purpose to disseminate it to
anyone under the age of 18; or

(f) advertises or otherwise promotes the sale of
obscene material or materials represented or held out by him
to be obscene.

(2) A thing is obscene if:

(a) (i) it is a representation or description of
perverted ultimate sexual acts, actual or simulated;

(ii) it is a patently offensive representation or
description of normal ultimate sexual acts, actual or
simulated; or

(iii) it is a patently offensive representation or
description of masturbation, excretory functions, or lewd
exhibition of the genitals; and

(b) taken as a whole the material:
(1) applying contemporary community standards, appeals to the prurient interest in sex;
(ii) portrays conduct described in subsection (2)(a)(i), (ii), or (iii) of--this--section in a patently offensive way; and
(iii) lacks serious literary, artistic, political, or scientific value.
(3) In any prosecution for an offense under this section, evidence shall be admissible to show:
(a) the predominant appeal of the material and what effect, if any, it would probably have on the behavior of people;
(b) the artistic, literary, scientific, educational, or other merits of the material;
(c) the degree of public acceptance of the material in the community;
(d) appeal to prurient interest or absence thereof in advertising or other promotion of the material; or
(e) purpose of the author, creator, publisher, or disseminator.
(4) A person convicted of obscenity shall be fined at least $500 but not more than $1,000 or imprisoned in the county jail for a term not to exceed 6 months, or both.
(5) Cities, towns, or counties may adopt ordinances or resolutions which are more restrictive as to obscenity than the provisions of this section and 45-8-202 [section 2]."

Section 6. Section 45-8-203, MCA, is amended to read:
"45-8-203. Certain motion picture theater employees not liable for prosecution. (1) As used in this section, "employee" means any person regularly employed by the owner or operator of a motion picture theater if he has no financial interest other than salary or wages in the ownership or operation of the motion picture theater, has no financial interest in or control over the selection of the motion pictures shown in the theater, and is working within the motion picture theater where he is regularly employed. "Employee" does not include a manager of the motion picture theater.
(2) No employee is liable to prosecution under 45-8-201 and 45-8-202 [section 2] or under any city or county ordinance for exhibiting or possessing with intent to exhibit any obscene motion picture provided the employee is acting within the scope of his regular employment at a showing open to the public."

NEW SECTION. Section 7. Repealer. Section 45-8-202, MCA, is repealed.

NEW SECTION. Section 8. Codification instruction. [Sections 1 through 34] are intended to be codified as an integral part of Title 45, chapter 8, part 2, and the provisions of Title 45, chapter 8, part 2, apply to
[sections 1 through 3 4].

-End-
May 9, 1989

Mary Lou Woodcock
Village Bookshop
Gateway West Mall
Kalispell, Montana 59901

Dear Mary Lou,

Thank you for your April 3rd letter and partial payment of $1000. I feel we were as successful as the times would allow us to be in our efforts to thwart the proponents of Senate Bills 342 and 307, introduced by Senator Hoffman in the 1989 Montana Legislature.

As you are aware, SB307, the most draconian of the measures, was tabled in committee and put to death. This was, however, not until it had been thoroughly amended in subcommittee to at least give the proponents a forum in which to state their "righteous" case. SB342 was also debated and thoroughly amended in the same subcommittee hearing, which, by the way, was a six hour ordeal that started at 8:30 in the evening. The amendments that were placed on SB342 by the subcommittee were later approved by the committee as a whole and the bill then went on to be passed in that form.

I have been asked by some why we allowed SB342 to be amended rather than seeking to kill it outright. As you'll recall, I led the opponents' delegation on the floor before the committee in denouncing all of SB342 and SB307. I do believe that display of opposition was effective in putting questions in the minds of the committee members. However, the political reality of the situation was that in the wake of the defeat of a bill which sought to require notification to the parents of minors seeking abortion, the outrage from the more conservative Eastern Montana constituents of many of the committee members and House Representatives at large forced those members to give at least some support to anti-pornography legislation. Thus, behind the scenes maneuvers were waged to take the most onerous and unconstitutional provisions from the bill via subcommittee. Indeed, SB342, as amended, was stated by Senator Hoffman to have been so watered down that he tried futilely to pull it from the
floor. After it had become law, he decried it for being so weak that the law that was presently on the books was more stringent. In that analysis, he is absolutely correct, and therein lies the true victory of the opponents of SB342, who in amending it to reasonable proportions, actually took some of the more oppressive measures out of the existing law.

This is not to say that the matter is put to rest forever. Senator Hoffman and the forces behind the defeated or depleted legislation are very bitter at their defeat and have openly criticized the legislative process which they feel cheated them. They have vowed to seek the defeat of those committee and sub-committee members that voted against them and are gearing up already to bring even more fervent proposals before the 1991 assembly. They will also use, as they already have, every tragedy involving murder, rape, child abuse, sexual abuse, or any other incident remotely involving sexual motive, as an example of the effects of those materials they seek to ban. The bottom line is that the fight isn't over, by any means, and some thought should be given to answering their off-season attributions when they are originally made.

Enclosed you will find a copy of SB342 in its enrolled form. Also enclosed is a copy of SB342 with amendments so you can note what was stricken from the bill. Finally, you'll find my statement for the balance of our agreed fee for my lobbying services, plus expenses. Remuneration in the near future would be greatly appreciated.

Please let me know if I can be of further help in the future.

Sincerely,

Mark Staple

enclosures

cc: Mindy Quivick
Art & Pat Blade
Mark Watkins
March 9, 1989

Dear Ivan:

I am writing to call your attention to censorship bills in the Montana House whose defeat, I believe, would be aided by a letter from you to the Judiciary Committee.

I am enclosing copies of the bills and the summary sheet I have been passing out to customers.

You are a much-beloved and esteemed writer, well-known in Montana. I am assuming that most legislators have either read your work or know of your books. I think a statement from you would be heard.

These bills passed almost unanimously in the Montana Senate. (Only one NO vote from Chet Blylock of Laurel, bless his heart and mind.) Montana Booksellers have hired a lobbyist and been working hard to make our arguments and bring the issue to public attention. We have a chance of defeating the legislation in committee, but the pressure from Montanans for Decency Through Law (based in Libby) has been heavy on the legislators to approve the bills.

I believe that Dancing at the Rascal Fair would be jeopardized by both bills. Because it has a sexual encounter between unmarried persons, it could be considered obscene. It would be a felony for me, as a bookseller, to display or sell anything obscene to anyone. Under the law, I would not be able to sell your book.

Literary merit has not kept classics we know and love from being attacked and banned, so we cannot assume merit would prevail in defense of books the Libby-type folks consider obscene. We continue to try to make that point, but we could use all the help available.

The House Judiciary Committee (see list also enclosed) will hold the hearing March 21. If you could help us, we would either read your letter into the testimony or hand it to the Committee chair: Dave Brown (Democrat from Butte who’s been very helpful). If you would send it to me, I will take care of that.

Thank you for your consideration.

Sincerely,

Mindy Quivik

BLACK ORCHID GALLERY
Dear Mindy--

Am mailing this hurriedly, as Carol and I are about to go out of town for the next ten days. I hope the enclosed letter will help—all good luck at the hearing, God bless, and do let me know how this episode comes out, okay?

best,
March 13, 1989

To the Montana House of Representatives Judiciary Committee

My friends:

I have read with care and a certain chill in my heart Senate Bills 307 and 312.

The history of mischief and worse that has been caused by censorship attempts such as these bills is too long to recite here; I trust that your committee is fully aware of the American Library Association’s continuous and alarming compilation of book-bannings and other incursions on the freedom to read. Let me simply point out, as a person in the book business—for that is what a writer is—and as a native Montanan who has spent most of his adult life trying to write lovingly and insightfully about my home state, two of the crippling consequences of legislation such as this.

First, it puts an intolerable burden on booksellers. Theirs is already one of the most difficult of small businesses, and to lay them open to prosecution, by way of what never have been and never will be precisely definable terms such as "community standards" and "obscenity" and "literary significance," is as unfair as prosecuting grocery stores because the boxes of matches they sell could conceivably be used for arson. In Montana’s current economic climate, it would be particularly unfortunate to impose legislation that may cause valuable community enterprises—bookstores and newsstands—to abandon or be driven out of business.

Second, bills such as these are loose cannon on the deck; they are loaded with unintended consequences waiting to happen. It is stunning to me that books I have written about Montana may end up banned in my home state, but that is clearly possible under bills such as these. In nearly all my books there are sexual incidents—as there have been in the story of humanity ever since the biblical Song of Solomon, and indeed as there are in the majority of modern literature. Someone, somewhere, is always going to be offended by efforts to portray the sexual side of life, necessary as it is to our understanding of these mysterious beings that are ourselves, and these bills in the hands of such zealots are deadly weapons against writers, booksellers, and
ultimately against readers and a free society. I beg you not to be taken in by the argument, however well-intentioned, that Montana's young people need to have their eyes shielded from the sins of the world; I must tell you frankly that in my own growing up in Montana I read works such as those singled out by this legislation—for I read everything I could put my eyes on—and if those books and magazines had any effect on me, it was to help make me the author of *This House of Sky*.

As a son of Montana, as a friend of its people, I urge you not to pass these so-called "cures" that are worse than the ailment.

respectfully yours,

Ivan Doig
Montana House of Representatives Judiciary Committee

Dave Brown, Chair—D, Butte
Kelly Addy, Vice Chair—D, Billings
Ole Aafedt—R, Great Falls
William Boharski—R, Kalispell
Vivian Brooke—D, Missoula
Fritz Daily—D, Butte
Paula Darko—D, Libby
Ralph Eudaily—R, Missoula
Budd Gould—R, Missoula
Tom Hannah—R, Billings
Roger Knapp—R, Hysham
Mary McDonough—D, Billings
John Mercer—R, Polson
Linda Nelson—D, Medicine Lake
Jim Rice—R, East Helena
Jessica Stickney—D, Miles City
Bill Strizich—D, Great Falls
Diana Wyatt—D, Great Falls

address:
Montana House of Rep.
Capitol Station
Helena, MT 59620

phone: 444-4800
SENATE BILL NO. 342
INTRODUCED BY HOFMAN, HANNAH, LEE, WALLIN, CLARK, KEATING, HARDING, DEBRUYCKER, KELLER, HOFFMAN, ELLISON, ZOOK, RICE, ANDERSON, SPRING, HIMSL, AAFEDT, VAUGHN, OWENS, THOMAS, PINSONEAULT, CRIPPEN, HARP, RASMUSSEN, GAGE

A BILL FOR AN ACT ENTITLED: "AN ACT TO PROHIBIT THE DISPLAY AND DISSEMINATION OF MATERIAL HARMFUL TO MINORS; AMENDING SECTIONS 45-8-201 AND 45-8-203, MCA; AND REPEALING SECTION 45-8-202, MCA."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF MONTANA:

NEW SECTION. Section 1. Definitions. As used in [this act], the following definitions apply:
(1) "Harmful to minors" means that quality of a description, exhibition, presentation, or representation, in whatever form, of nudity, sexual conduct, sexual excitement, or sadomasochistic abuse when the material or performance, taken as a whole, has the following characteristics:
(a) it has a predominant tendency to appeal to a minor's prurient interest in sex;
(b) it depicts or describes nudity, sexual conduct, sexual excitement, or sadomasochistic abuse in a manner that is patently offensive to prevailing standards in the adult community with respect to what is suitable for minors; and
(c) it lacks serious literary, scientific, artistic, or political value for minors.
(2) "Material" means a book, magazine, newspaper, pamphlet, poster, print, picture, figure, image, description, motion picture film, record, recording tape, or videotape.
(3) "Minor" means an unmarried person under 18 years of age.
(4) "Negligently" means consciously disregarding a risk or existence of circumstances of which a person should be aware to the degree that the risk deviates from the conduct of a reasonable person concerning:
(a) the character and content of any material or performance that is reasonably susceptible to examination; and
(b) the age of the minor. However, an honest mistake will constitute an excuse from liability if the defendant made a reasonable bona fide attempt to ascertain the true age of the minor.
(5) "Newsstand" means a stand that distributes or sells newspapers or magazines.
(6) "Nudity" means the showing of the human male or female genitals, pubic area, or buttocks with less than a full opaque covering, the showing of any portion of the female breast below the top of the nipple with less than a
full opaque covering, or the depiction of covered male
genitals in a discernibly turgid state.

(7) "Performance" means any motion picture, film, videotape, phonograph record, compact disk, tape recording, preview, trailer, play, show, skit, dance, or other exhibition played or performed before an audience of one or more, with or without consideration.

(8) "Person" means any individual, partnership, association, corporation, or other legal entity of any kind.

(9) "Reasonable bona fide attempt" means an attempt to ascertain the true age of the minor by requiring production of a driver's license, marriage license, birth certificate, or a governmental or educational identification card or paper rather than relying solely on the oral allegations or apparent age of the minor.

(10) "Sexual conduct" includes:

(a) vaginal, anal, or oral intercourse, whether actual or simulated, normal or perverted;

(b) masturbation, excretory functions, or lewd exhibition of uncovered genitals;

(c) sadomasochistic abuse, meaning an act or condition that depicts torture, physical restraint by being fettered or bound, or flagellation of or by a nude person or a person clad in undergarments or in a revealing or bizarre costume.

(11) "Sexual excitement" means the condition of human

male or female genitals when in a state of sexual stimulation or arousal.

NEW SECTION. Section 2. Public display or dissemination of material harmful to minors. A person having custody, control, or supervision of any commercial establishment or newsstand may not negligently:

(1) display material that is harmful to minors in such a way that minors, as a part of the invited public, will be able to view the material; provided, however, that a person is considered not to have displayed material harmful to minors if the material is kept behind devices commonly known as blinder racks so that the lower two-thirds of the material is not exposed to view;

(2) sell, furnish, present, distribute, or otherwise disseminate to a minor or allow a minor to view, with or without consideration, any material that is harmful to minors; or

(3) present to a minor or participate in presenting to a minor, with or without consideration, any performance that is harmful to minors.

NEW SECTION. Section 3. Penalties. (1) A person who is convicted of violating [section 2] is guilty of a misdemeanor and may be fined an amount not less than $500 or be imprisoned for a term not more than 6 months.
(2) Each day that a violation of section 2 occurs or continues constitutes a separate offense and is punishable as a separate violation.

(3) Every act, thing, or transaction prohibited by section 2 constitutes a separate offense to each item, issue, or title involved and is punishable as a separate offense.

(4)(2) For purposes of section 2, multiple copies of the same title, monthly issue, volume and number issue, or other identical material constitutes a single offense.

Section 4. Section 45-8-201, MCA, is amended to read:

"45-8-201. Obscenity. (1) A person commits the offense of obscenity when, with knowledge of the obscene nature thereof, he purposely or knowingly:

(a) sells, delivers, or provides or offers or agrees to sell, deliver, or provide any obscene writing, picture, record, or other representation or embodiment of the obscene to anyone under the age of 18;

(b) presents or directs an obscene play, dance, or other performance, or participates in that portion thereof which makes it obscene, to anyone under the age of 18;

(c) publishes, exhibits, or otherwise makes available anything obscene to anyone under the age of 18;

(d) performs an obscene act or otherwise presents an obscene exhibition of his body to anyone under the age of 18;

(e) creates, buys, procures, or possesses obscene matter or material with the purpose to disseminate it to anyone under the age of 18; or

(f) advertises or otherwise promotes the sale of obscene material or materials represented or held out by him to be obscene.

(2) A thing is obscene if:

(a) (i) it is a representation or description of perverted ultimate sexual acts, actual or simulated;

(ii) it is a patently offensive representation or description of normal ultimate sexual acts, actual or simulated; or

(iii) it is a patently offensive representation or description of masturbation, excretory functions, or lewd exhibition of the genitals; and

(b) taken as a whole the material:

(i) applying contemporary community standards, appeals to the prurient interest in sex;

(ii) portrays conduct described in subsection (2)(a)(i), (ii), or (iii) of this section in a patently offensive way; and

(iii) lacks serious literary, artistic, political, or scientific value.

(3) In any prosecution for an offense under this
section, evidence shall be admissible to show:
(a) the predominant appeal of the material and what effect, if any, it would probably have on the behavior of people;
(b) the artistic, literary, scientific, educational, or other merits of the material;
(c) the degree of public acceptance of the material in the community;
(d) appeal to prurient interest or absence thereof in advertising or other promotion of the material; or
(e) purpose of the author, creator, publisher, or disseminator.
(4) A person convicted of obscenity shall be fined at least $500 but not more than $1,000 or imprisoned in the county jail for a term not to exceed 6 months, or both.
(5) Cities, towns, or counties may adopt ordinances or resolutions which are more restrictive as to obscenity than the provisions of this section and 45-8-202 [section 2]."

Section 5. Section 45-8-203, MCA, is amended to read:
"45-8-203. Certain motion picture theater employees not liable for prosecution. (1) As used in this section, "employee" means any person regularly employed by the owner or operator of a motion picture theater if he has no financial interest other than salary or wages in the ownership or operation of the motion picture theater, has no financial interest in or control over the selection of the motion pictures shown in the theater, and is working within the motion picture theater where he is regularly employed. "Employee" does not include a manager of the motion picture theater.
(2) No employee is liable to prosecution under 45-8-201 and 45-8-202 [section 2] or under any city or county ordinance for exhibiting or possessing with intent to exhibit any obscene motion picture provided the employee is acting within the scope of his regular employment at a showing open to the public."

NEW SECTION. Section 6. Repealer. Section 45-8-202, MCA, is repealed.

NEW SECTION. Section 7. Codification instruction. [Sections 1 through 3] are intended to be codified as an integral part of Title 45, chapter 8, part 2, and the provisions of Title 45, chapter 8, part 2, apply to [sections 1 through 3].

-End-
INTRODUCED BILL NO. 307

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF MONTANA:

NEW SECTION. Section 1. Definitions. As used in this act, the following definitions apply:

1. "Material" means any magazine or other printed or written matter, picture, photograph, motion picture film, videotape, sound record, object, representation, or description.

2. "Obscenity" means material or a performance which, if taken as a whole:
   (a) the average person applying contemporary community standards would consider a patently offensive depiction or description of sexual conduct;
   (b) the average person applying contemporary community standards relating to the depiction or description of sexual conduct would find appealing to the prurient interest in sex; and
   (c) a reasonable person would find lacking in serious literary, artistic, political, or scientific value.

3. "Performance" means any play, dance, or other live exhibition performed before an audience.

4. "Person" means an individual, partnership, corporation, association, or other entity.

5. "Sexual conduct" includes:
   (a) vaginal, anal, or oral intercourse, whether actual or simulated, normal or perverted;
   (b) masturbation, excretory functions, or lewd exhibition or uncovered genitals;
   (c) sadomasochistic abuse, meaning an act or condition that depicts torture, physical restraint by being fettered or bound, or flagellation of or by a nude person or a person clad in undergarments or in a revealing or bizarre costume.

NEW SECTION. Section 2. Exhibition or dissemination of obscenity — penalty. (1) A person commits the offense of obscenity if he knowingly or purposely:

(a) sells, rents, delivers, provides, or offers or agrees to sell, rent, deliver, or provide any obscene material or performance;
(b) presents, participates in, or directs an obscene play, dance, or other performance;
(c) publishes, exhibits, or otherwise makes available any obscene material or performance; or
(d) exhibits, presents, rents, sells, delivers, or
provides for curses or agrees to exhibit, rent, sell, or sell any obscene material or performance.

(7) Cities, towns, or counties may adopt ordinances that are not more restrictive as to obscenity than the provisions of this section except 458-202.

NEW SECTION. Section 45-8-201, MCA, is amended to read:

"45-8-201. Certain motion picture theater employees not liable for prosecution. (1) As used in this section, "employee" means any person regularly employed by the owner of the motion picture theater where he is regularly engaged in the financial interests in or control of the motion picture theater and is working within the scope of his regular employment provided that employee shall be employed within the scope of his regular employment by the "owner" of the motion picture theater where he is regularly employed.

(2) No employee is not liable to prosecution under section 45-8-202 or under any city or county ordinance or section of any city or county ordinance for exhibiting or possessing with intent to exhibit any obscene motion picture provided that employee does not include a manager of the motion picture theater where he is regularly employed, the motion picture theater where he is regularly employed, or the cinematographer or operator of a motion picture theater where he is regularly employed.

45-8-201. Violation be fined a minimum of $500 but not more than $5,000, imprisoned in the county jail for a term not to exceed 10 years, or both. Upon a second conviction, a person is guilty of a felony and may be fined an amount not to exceed $50,000, imprisoned for a term not to exceed 10 years, or both.
NO CENSORSHIP IN MONTANA

Two censorship bills passed the Montana Senate and now will be debated in the House. The press has called them "anti-pornography" bills. Don't be misled. Your right to read and review what you choose will be jeopardized if these bills become law.

Write or call our Representatives. Ask them to VOTE NO on SB307 and SB342.

Address: Montana House of Representatives
Capitol Station
Helena, MT 59601

Phone: 1-980-800 to leave a message for up to 3 reps. in one phone call.

SB307: "An act prohibiting a person from exhibiting or disseminating obscenity to any person regardless of age."

SB342: "An act to prohibit the display and dissemination of material harmful to minors."

"Obscenity" is defined as "material or a performance which, if taken as a whole: a) the average person applying contemporary community standards would consider a patently offensive depiction or description of sexual conduct; b) the average person applying contemporary community standards relating to the depiction or description of sexual conduct would find appealing to the prurient interest in sex; and c) a reasonable person would find lacking in serious literary, artistic, political, or scientific value."

"Harmful to minors" is material defined with language very similar to the wording used to define obscenity. You may read the bills at any local bookstore for more information.

The following books have, in the past, been censored for being "obscene" or "pornographic":

AMERICAN HERITAGE DICTIONARY
ANOTHER COUNTRY by James Baldwin
DROLL STORIES by Blazac
DEENIE by Judy Blume
THE DECAMERON by Boccaccio
NAKED LUNCH by William Burroughs
TOBACCO ROAD by Erskine Caldwell
THE AWAKENING by Kate Chopin
THE DIVINE COMEDY by Dante
MOLL FLANDERS by Daniel Defoe
AN AMERICAN TRAGEDY by Theodore Dreiser
SANCTUARY by William Faulkner
THE GREAT GATSBY by Fitzgerald
CATCH 22 by Joseph Heller
FOR WHOM THE BELL TOLLS by Ernest Hemingway
FROM HERE TO ETERNITY by James Jones
THE JUNGLE by Upton Sinclair
GRAPES OF WRATH by Steinbeck
GULLIVER'S TRAVELS by Swift
BLACK BOY by Richard Wright

Defining obscenity as a work lacking in literary significance does not necessarily protect books like these from being banned.
February 28, 1989

Dear Friends:

Thank you for agreeing to participate in the read-out of *The Satanic Verses* on this Friday, March 3, at the Fifth Avenue side of the Seattle Public Library. Please be sure to arrive by 11:50 a.m. so we can get organized.

Enclosed is the press notice and a selection from the book for you to read. We expect the entire event to take place within the noon hour. The schedule is as follows:

1. Welcome - Barb Dority - Washington Coalition Against Censorship.
2. Master of Ceremonies - Walter Carr, Elliott Bay Book Company - "Why We Are Here."
3. Readings: Tom Robbins (author of *Even Cowgirls Get the Blues, Jitterbug Perfume, etc.*)
   Carol Doig, reading a statement for Ivan Doig (author of *This House of Sky, Dancing at the Rascal Fair, etc.*)
   John Gilbert (actor, former bookstore owner).
   Andrew Ward (commentator for National Public Radio's "All Things Considered").
4. Conclusion - Kathleen Taylor, ACLU.

See you Friday!

Sincerely,

Kathleen Taylor
Executive Director

KT: no enclosures
Dear Kathleen—

Here's the statement Carol will read for me on March 3. Of course feel free to edit out the phrase "here today at this gathering" if you have some use for the statement not specifically timely to the day.

Those who would ban this book, whether by blackmailing its author with threats to his life or by turning their abuse against publishers and booksellers, would have us believe that the words between the covers of Salman Rushdie's novel are what is at issue. But the issue is entirely one word: free. To keep tyranny from infecting it, a society must declare that its people are free to read a book such as this, or free not to read it—but above all, free to have that choice. As Salman Rushdie's words go free here today at this gathering, so does the message that freedom is stronger than those who try to bully it.

best wishes
PRESS ADVISORY


BY: Tom Robbins (author of Even Cowgirls Get the Blues, Jitterbug Perfume, and others); John Gilbert (actor, former bookstore owner); Andrew Ward (commentator, NPR's "All Things Considered"), and a statement by Carol Doig for Ivan Doig (author of This House of Sky, Dancing at the Rascal Fair, and others).


WHERE: On the steps of the Seattle Public Library, Fifth Avenue side between Madison and Spring. (Rain location: library auditorium, enter through Fifth Avenue entrance.)

WHO: Sponsored by the Washington Coalition Against Censorship. The WCAC is a coalition of the ACLU, the Washington Library Association, the Pacific Northwest Booksellers Association and more than a dozen other media, book and library groups dedicated to the support of the freedom to read.

SPECIAL NOTE: There will be another separate event, a read-out in support of Salman Rushdie at 7 p.m. on March 9, 1989 at the Scottish Rite Temple on Capitol Hill. Numerous writers, media workers and actors will read, including Murray Morgan, John Gilbert, Marilyn Stablein, Charles R. Johnson and Roger Sale. For additional information on the March 9th read-out, please call Sue Davidson, 363-0260.

KT: no
pressrel.nd3
ANNOUNCEMENT OF NEW PUBLICATION:
SCHOOL CENSORSHIP: AN EMERGENCY RESPONSE MANUAL

WCAC's latest publication is ready for shipping. School Censorship: An Emergency Response Manual is designed to help parents, students, and other concerned citizens protect the intellectual freedom rights of students in public schools. The manual represents several years of work undertaken by numerous individuals and organizational members of WCAC.

Our publication defines censorship in its various forms and provides specific guidance on what parents and other citizens can do to ensure that their public schools are prepared before the censors arrive. Three of the most common censorship scenarios are addressed, with specific action recommendations.

Other chapters address the following topics:
- Who are these opponents of intellectual freedom and what do they want?
- Who are our allies?
- Political and legal realities.
- Media -- friend or foe?
- Common questions and answers.

Over 40 pages of references and appendices provide the documentation needed to support the never-ending defense of intellectual freedom. Also included are many anti-censorship cartoons, camera-ready graphics, and sample letters to the editor.

Every parent, student, or group concerned about preventing and countering censorship in their public schools will find this manual invaluable. Postpaid price (in U.S.) is $15.00.

ORDER FORM

Please mail with check or money order to:
WCAC, 5503 - 17th NW, #640
Seattle, WA 98107

Enclosed is $______

For ____ copies of School Censorship: An Emergency Response Manual

Please Ship To: Name:__________________________

Address:__________________________ City:_______ State:_______ Zip:_______
HELENA (AP) — Two anti-pornography bills have been tabled by a House committee, and sponsor Sen. Sam Hofman says he may withdraw a third measure because of amendments that weakened it.

"I’m obviously disappointed," the Manhattan Republican said after the House Judiciary Committee voted on the bills Thursday. "Maybe voters will take a good look at what happened today and send some different people to the House next session."

The committee voted 11-7 to table a measure to outlaw distribution of hard-core pornography, and 12-6 to kill a bill banning nude dancing in bars. A third bill sponsored by Hofman to restrict the display of soft-core pornographic material was approved unanimously by the committee.

Hofman said he may try to resurrect the first two measures on the House floor, where he needs 60 votes to do so.

Hofman’s bills sailed through the Senate, but faced a rocky ride in the House committee.

Representatives of booksellers, video stores, arts councils, libraries and civil-liberty groups told the committee that the Hofman bills were too broad, threatened constitutional rights and would not hold up in court.

Rep. Dave Brown, D-Butte, chairman of the committee, also said he opposed some elements of the bills. "If a person wants to rent an X-rated video or go to a place where there’s nude dancing, that’s his business," he said. "There are things in Soldier of Fortune magazine that are a hell of a lot more harmful to kids than anything in the magazines these bills would apply to. Everyone has their own poison."

A subcommittee of the full panel labored over the bills for five hours until 1 a.m. Thursday, and adopted 25 amendments for the bills dealing with display and distribution of pornography — much to the disappointment of Hofman.

"Every word in these bills is important," he told the subcommittee.

But Brown said Hofman was "sold a bill of goods" by national and state anti-pornography groups.

Hofman said he planned to examine the amended version of Senate Bill 342, which expands controls over display and sale of pornography to minors. He said the changes may make the bill weaker than existing laws.
future '89

defense of sales tax

- Pornography bills tabled .......... 2B
- Congress eyes rural health ....... 3B
- Work-comp fees tallied ........... 3B
The American novelist Marianne Wiggins, her career abruptly halted, is sharing the fate of her husband.

The American novelist Marianne Wiggins, her career abruptly halted, is sharing the fate of her husband.

*The Ayatollah’s Forgotten Victim*

By CARL JAMES

After a bout-in Washington sold out several thousand copies of the new novel, "Die Baldaun," which is about a middle-aged man who refuses to read the husband’s book," said a sign above the display, "read more.

Under normal circumstances, such a controversy over this particular book would have seemed trivial and insignificant. But this book is different. It has struck a nerve, and the controversy is real and serious.

Mr. Wiggins is a respected author and a notable figure in the literary world. His recent novel, "The Baldaun," has been widely praised for its vivid portrayal of a Middle Eastern society and its complex portrayal of Islamic culture. However, the book has also been criticized for its portrayal of women and its depiction of religion.

The controversy began when a group of religious leaders in the Middle East accused the author of promoting secular values and denying the importance of religion. The controversy has spread to the United States, where it has sparked a debate about the role of religion in society and the responsibilities of authors in portraying religious themes.

The author, who is a prominent figure in the literary world, has been a vocal critic of religious extremism and has spoken out against the censorship of literature. He has defended his right to free expression and has called for a more open and inclusive dialogue about religion.

The controversy has raised important questions about the role of literature in society and the responsibilities of authors in portraying religious themes. It has also highlighted the need for a more nuanced and balanced portrayal of religion in literature.

Too Soon to Tell

It is too soon to know how well "Die Baldaun" will sell. Though Mr. Wiggins's name, in the news, early sales have not been overwhelming. Reviews have offered restrained praise, noted the kind of wild enthusiasm that, with sales figures, may be the only way to measure the success of a new novel. Mr. Wiggins declined to be interviewed by phone.

The death threat against his husband has already cast a shadow over the book's promotion. In a collection of stories called "Learning Urdu," scheduled to appear next year, the story of a woman who decided to become a nun to escape a life of poverty and hardship reads: "Her choice of a religious vocation was not without its drawbacks. She knew that she would have to live a life of strict discipline and sacrifice, but she also knew that it was the only way to escape the cycle of poverty and desperation that had defined her life.

The author, who is a prominent figure in the literary world, has been a vocal critic of religious extremism and has spoken out against the censorship of literature. He has defended his right to free expression and has called for a more open and inclusive dialogue about religion.

The controversy has raised important questions about the role of literature in society and the responsibilities of authors in portraying religious themes. It has also highlighted the need for a more nuanced and balanced portrayal of religion in literature.

Too Soon to Tell

It is too soon to know how well "Die Baldaun" will sell. Though Mr. Wiggins's name, in the news, early sales have not been overwhelming. Reviews have offered restrained praise, noted the kind of wild enthusiasm that, with sales figures, may be the only way to measure the success of a new novel. Mr. Wiggins declined to be interviewed by phone.

The death threat against his husband has already cast a shadow over the book's promotion. In a collection of stories called "Learning Urdu," scheduled to appear next year, the story of a woman who decided to become a nun to escape a life of poverty and hardship reads: "Her choice of a religious vocation was not without its drawbacks. She knew that she would have to live a life of strict discipline and sacrifice, but she also knew that it was the only way to escape the cycle of poverty and desperation that had defined her life.
‘Satanic Verses’: Rushdie’s Words

BY MICHIKO KAKUTANI

The book deals with cultural exile and personal development.

Born in Bombay to a Muslim family (which later moved to Karachi, Pakistan), Salman Rushdie has spent the last two decades living in England, and in all his fiction, he has used his multi-cultural perspective — what he calls his “stereoscopic vision” — to look at the subcontinent both from within and without.

Although the novelist has written of the responsibility of writers to deal with public, as opposed to private, issues, his new book, “The Satanic Verses” (Viking Penguin), which has prompted Ayatollah Ruhollah Khomeini to call on Muslims to kill him, remains the most autobiographical of Mr. Rushdie’s novels and the least overtly political.

“Midnight’s Children,” which won England’s prestigious Booker Prize and brought Mr. Rushdie to the forefront of a new generation of British writers, stands as a dark parable of Indian history since independence: the decline of the book’s hero — from a brilliant childhood into adult cynicism and despair — became a metaphor for the country’s own fate, its high hopes of democracy crumbling in the tumultuous period of emergent Indian rule declared by Prime Minister Indira Gandhi in 1975. After the book’s publication in 1981, Mrs. Gandhi threatened to sue for libel over a passage that implied she bore responsibility for her husband’s death.

“Shame,” published in 1983, focused even more closely on political issues, using Mohammad Zia ul-Haq’s brutal rise to power and the presidency of Pakistan as a springboard for creating a fantasmagorical portrait of a country that was “not quite Pakistan.” Peopled with a cast of petty, self-righteous fools, “Shame” offered a portrait of a country teetering precariously on the edge of absurdity like one of the fictional countries in Evelyn Waugh’s black comedies. Although the book received some positive reviews in Pakistan, that country later banned it.

“The Satanic Verses,” in contrast, concerns itself more with political events than with the consequences of cultural exile and the more personal matters of identity and metamorphosis. Although there are chapters set in Bombay, much of the novel takes place in London, Mr. Rushdie’s current home. Like the author’s earlier books, it is written in rolling, street-smart prose, but much of the anger that animated those other volumes (particularly “Shame”) has dissipated here, replaced by a lyricism that nearly passes for nostalgia.

In fact, the central (and most persuasively written) sections of “The Satanic Verses” deal with what appears to be thinly disguised autobiographical material — a man named Saladin Chamcha, who has moved to England and become an Anglophile, returns home to Bombay to visit his aging father, and is forced to come to terms with his own past and his anomalous condition as a spiritual and cultural exile.

Counterpointing Saladin’s story is the story of Gibreel Farishta, one of India’s biggest movie stars, who, like Saladin, has miraculously survived a 29,002-foot fall from an airplane. Whereas Saladin’s quest for identity takes him to India and back, and is told in terms of his own past and his anomalous condition as a spiritual and cultural exile.

Salman Rushdie looks at the subcontinent from within and without.

The Satanic Verses. The title of Mr. Rushdie’s book refers to an incident in Mohammed’s life, recorded by early Arab historians and discredited by later experts on the Koran. In contrast, the fictional Mahound is victimized, in one dream, by an untrustworthy scribe named Salman (Mr. Rushdie’s own name) who changes words and meanings as a kind of test of the prophet’s omniscience.

The wives of the Prophet. Muslims regard the wives of the Prophet Mohammed as the “mothers of all believers,” and have violently objected to what they see as Mr. Rushdie’s characterization of Mahound’s wives.
**Erudite Simplification Of Art’s Complexities**

**By GRACE GLUECK**

Although he’s a vastly erudite grappler with the complexities of art history, Sir Ernst Gombrich has managed to write what is perhaps the most readable survey of his thorny field. Called simply “The Story of Art,” it was first published in 1950, and is about to go into its 15th printing. Published in this country by Prentice-Hall, it has been translated into 18 languages and has sold more than two million copies.

Sir Ernst’s skill at imparting his insights — not just in “Story” but in nearly a dozen other books and a lifetime of teaching and lecturing — was celebrated yesterday by the Encyclopaedia Britannica, which gave him its 1989 award for “excellence in the dissemination of knowledge for the benefit of mankind.” In receiving the award, he was as usual part of a distinguished company. The four other honorees were the theoretical physicist Stephen W. Hawking, the economist Paul A. Samuelson, the animal behavior researcher Jane Goodall, and the diplomat and author George F. Kennan. The honorees shared $25,000.

Now approaching his 80th birthday (on March 30), and retired from the directorship of the Warburg Institute in London, a post he held from 1959 to 1976, Sir Ernst is characterized by his younger colleagues as “the grand old man of art history.” But he’s a most untraditional art historian, with a mind of extraordinary range. Not for him such routine practices as making attributions or “connoisseur” pronouncements on individual works of art.

“I have never been able to join in such conversations as, ‘Do you think this picture is really by Luca di Giordano and if it is how much do you think it will fetch at Christie’s?’” he told an audience at Rutgers University two years ago. He has always been involved not just with the history of art but also with the history of ideas, and the influence of science pervades his work. One of his major books, “Art and Illusion,” published in 1960, for instance, deals with his profound interest in the psychology of pictorial representation. It pondered how and why artists of different periods develop their “codes” for depicting the visual world, and how the viewer comes to respond to them.

“I’m not a chronicler or a critic; I don’t make lists,” said Sir Ernst the other day. “I’m interested in explanations — or hypotheses that may result in explanations — of phenomena. I reflect on the course of art history.”

He cites as deep influences on his thinking the Austrian philosopher Karl Popper, whose field is the logic of science; the Freudian psychoanalyst Ernst Kris, and the art historian Julius von Schlosser, his teacher at the University of Vienna and the author of a famous survey of writings about art from antiquity to the 18th century.

“Gombrich is certainly one of the giants in our field,” said Donald Posner, deputy director of the Institute of Fine Arts at New York University, and professor of fine arts there. “He and his works have demonstrated that art history is part of the intellectual history of Western civilization, and in a way that has really inspired the research of two generations of scholars. And at the same time,” added Professor Posner, “he did it in a way that has been comprehensible to a large public audience. His studies of visual perception, whether they’re right or wrong, are really the starting point for all our discussions, whether Structuralist, semiotic or post-modern — of what art and seeing art mean.”

One of Sir Ernst’s more provocative theses is that art is not necessarily related to other developments of a particular era, not a product of a Zeitgeist, or spirit of the times. “We search for one common denominator, which says, for example, that Cubism relates to relativism, or that Mannerism was the result of the deep spiritual crisis of the age,” he said. “But I don’t like those intellectual shortcuts. Culture has no such monolithic character. Art is the product of individual artists, and sometimes it’s even they who influence history.”

He has little patience for the ideas of some of the so-called Marxist art historians, who would tie the creation of art to the class structure and conditions of the society in which it is produced. “Of course social context plays a part,” he said. “No one would deny that the palace at Versailles has a lot to do with the politics and sociology of the 18th century. But I can’t believe in a mechanical interrelationship between various types of society and various types of art. If Velázquez was a product of social conditions in Spain, one would be surprised if there were only one Velázquez.”

Born in Vienna in 1909, Sir Ernst grew up in a household where cultural pursuits were encouraged. His father was a lawyer with a well-stocked library, and his mother was a pianist. Nearby was the great Kunsthistorisches Museum of Vienna, and the boy and his two sisters were taken there often. As part of the graduation requirement from his high school, the Theresianum, young Gombrich had to write an extended essay. As his topic, he chose nothing less than the study of art from the 18th-century archeologist and historian Johann Joachim Winckelmann to the present day.

He continued his studies in art history at the University of Vienna. “But there was no such thing as a survey course,” he said. “It was assumed that you had a mental map of art history, and you knew languages, such as Italian. You didn’t have to be told who Raphael was. You were treated like an adult.”

**Honors go to Sir Ernst Gombrich for his work.**

Sir Ernst Gombrich, who was honored yesterday by the Encyclopaedia Britannica for his dissemination of knowledge.

A wide-ranging survey was done from memory.

**A wide-ranging survey was done from memory.**

The New York Times/Stephen Castagneto

Sir Ernst Gombrich has been married for more than 50 years to the former Ilse Heller, a pianist he met while she was studying with his mother. The couple’s only child, Richard, is a professor of Sanskrit at Oxford University, and has written several books on Buddhism in Sri Lanka. Having turned out nearly a dozen books himself, Sir Ernst is of course working on another, the development of a series of lectures on Primitivism he once gave at Princeton. “It will be on the preference for the primitive, a history of taste,” he said, “in which I’ll consider among other things the change in the meaning of the application of ‘primitive’ over the centuries.”

And what does he do for recreation? “My recreation on the whole is work,” he said. “I feel very fit when I have nothing to think about.”

**What Rushdie Wrote**

The author of a book that was a run
Continued From Page 15

as prostitutes. What in fact happens in Gibreel’s dream is that the whores of a local brothel “had each assumed the identity of one of Mahound’s wives,” as a sort of business gimmick.

Irreverent as these episodes may be, there seems to be little actual malice on the part of Mr. Rushdie (who is no longer a practicing Muslim) toward Islam or religion in general. In the first place, the portrait that emerges of Mahound is that of a very human figure, afflicted by the usual human problems — a portrait not unlike that of Jesus in Martin Scorsese’s recent film version of “The Last Temptation of Christ.” In the second place, that portrait comes to the reader through the intermediary figure of Gibreel, a character suffering a crisis of faith and later diagnosed as being mentally ill.

Mahound, to use one of Mr. Rushdie’s favorite expressions, “is and is not” Mohammed, just as the character Raza Hyder “is and is not” Mohammad Zia ul-Haq in “Shame,” just as the character Saladin Chamcha “is and is not” Mr. Rushdie. That is one of the liberties of fiction.

Saladin, for instance, obviously shares certain characteristics with his creator: both were born in Bombay, both are humiliated as schoolboys in England, both marry British women (Mr. Rushdie’s first wife was British; his second wife is the American novelist Marianne Wiggins), both struggle to come to terms with their two homelands. On the other hand, Mr. Rushdie is not a radio celebrity like Saladin, does not survive a 29,002-foot fall from a plane, and contrary to what his critics believe, he has not sprouted horns and a tail (as Saladin does in the book).

Saladin’s temporary transformation into a devil is meant by Mr. Rushdie to indicate not only the constant possibility of metamorphosis — by changing names, addresses, hairdos — but also the consequences of such transformations. Indeed Saladin’s physical change signifies, in some sense, the horror with which he is now regarded by others: his family and former neighbors in Bombay look upon him as a traitor, someone who has abandoned his home for the glittery enticements of England; his English acquaintances see him as some sort of pushy arriviste, a foreigner who will never fit in.

It’s a predicament now shared by Mr. Rushdie, who finds himself caught between two cultures, two ways of looking at the world. Though he has lived for years in the West, with its tradition of freedom of expression, his family roots are in the Islamic faith — a fact that fundamentalists, who revile apostasy, hold against him.

“What is being expressed is a discomfort with a plural identity,” Mr. Rushdie said last autumn. “And what I am saying to you — and saying in the novel — is that we have got to come to terms with this. We are increasingly becoming a world of migrants, made up of bits and fragments from here, there. We are here. And we have never really left anywhere we have been.”
Jukeboxes Are Big Hits Again

At 100, the machine holds fond memories for nostalgia buffs.

in his Trump Tower apartment.

This weekend, to mark the 100th anniversary of coin-operated phonographs, the Fifth Annual Manhattan Antiques and Collectibles Triple Pier Expo will have a special exhibit of old jukeboxes at Pier 88 in the Passenger Ship Terminal, at 48th Street and 12th Avenue.

The glittery music machines that will be on display, though, are going to be on the malt shop and diner scene.
Literary World Lashes Out After a Week of Hesitation

By MICHAEL T. KAUFMAN

After an initial period of sputter and stall, the public indignation of writers, librarians and civil libertarians grew yesterday in response to the death threats against the author Salman Rushdie and the removal of his novel from many bookstores.

While the executives of major bookstore chains continued to defend their withdrawal of the novel, "The Satanic Verses," independent booksellers in many parts of the country were reordering stocks of the novel. On the basis of sales last week the book gained second place in the hardcover fiction category of Best Sellers that will appear in the March 5 issue of The New York Times Book Review.

Author Remains in Hiding

As the protests increased, the United Nations Secretary General, Javier Pérez de Cuéllar, issued a statement appealing for "the threats to the life and human rights of Salman Rushdie" to be lifted.

Through all this, Mr. Rushdie has not been heard from since the weekend, when he expressed "profound regret" for the distress that his book had caused to "sincere Muslims." The statement was not accepted as an apology by the Iranian leaders who called for his killing, including Ayatollah Ruhollah Khomeini. Since the threat was issued, Mr. Rushdie has been in hiding under the protection of British security forces.

Mr. Rushdie's American-born wife, Marianne Wiggins, was reported today to have canceled a seven city publicity tour for her own novel, "John Dollar."

Continued on Page 6, Column 1

High Court Rules In Obscenity Case

The Supreme Court ruled unanimously that First Amendment guarantees bar officials from seizing the inventory of adult bookstores before any of the publications have been found obscene at trial. It was the first time the Court examined First Amendment implications of racketeering laws being increasingly used by law-enforcement agencies to seize a defendant's assets before trial.

Article, page 12.
Vibram Sole

Reg. Price $99.00

"RANGER" "ASPEN" FINAL PRICE ONLY $69.

SALE ENDS FEBRUARY 28th

WHILE STOCKS LAST

"TIRANO"

HAND-MADE IN ITALY

"VARESE"

"LUCCA"

50% OFF Reg. Price $239.50

FINES BURNISHED ITALIAN CALFSKIN SLIP-ON CLASSICS

★ Black, Brown or Burgundy Calfskin ★ Widths: Nar. (B), Med. (D), Wide (EE)

CALL FOR FREE SALE BROCHURE. ALL MERCHANDISE SUBJECT TO PRIOR SALE. ALL SALES FINAL.

Naturally All Leather... Naturally From The World's Best...

CHURCH'S ENGLISH SHOES

428 Madison Avenue (at 49th Street)
New York, NY 10017 (212) 755-4313
Toll Free 1-800-221-4540 Hrs.: Mon.-Sat.: 9-6

ALL MAJOR CARDS
that was to begin this week. Her publisher, Harper & Row, said she would remain in seclusion with her husband. Her book has been described as a woman's version of the fantasy that shaped "The Lord of the Flies.

The number of writers and publishers who are Cyranoing out in their own names on behalf of Mr. Rushdie has increased steadily since last week when one editor asked not to be quoted by name on the matter in a climate of intimidation.

From the beginning, some writers including Norman Mailer, Gay Talese, Elmore Leonard, and Robert K. Massie, president of the Authors Guild, declared their outrage both at the Iranian threat and the decision by such chains as Waldenbooks, B. Dalton and Barnes & Noble to withdraw the book from their shelves.

Organizations like the Writers Guild of America, East, which represents 3,200 writers for film, television and radio book chains, backed Rushdie's stance to restore "The Satanic Verses" to their shelves. "We believe that your action serves a dangerous precedent under which any type of literary material could be forced out of circulation if threats are made against the distributors, booksellers or exhibitors of that material," the guild said.

Protest to the Cardinal

Over the weekend in London, Harold Pinter, the playwright, led a group of British writers to Prime Minister Margaret Thatcher's residence to protest a petition and demanding action against "an intolerable and barbaric state of affairs.

In the United States, 17 Roman Catholic writers, including William Kennedy, Maureen Howard, Garry Wills and the Rev. Andrew Greeley, wrote a joint letter critical of statements by John Cardinal O'Connor of the Archdiocese of New York. The letter noted the statement Sunday by the Cardinal in which he said he would not read the book but that he proclaimed "his sympathy for the aggrieved position of the Muslim community.

The Catholic writers said they "deplore the moral insensitivity to the plight of Mr. Rushdie and an ecumenical zeal that would appear to support repression.

Gara LaMarch, the head of the free-world program of PEN, an international writers group, acknowledged "that for a short period of time immediately after the death threat there was a great deal of discussion about what was the best way to help Salman Rushdie." He said that might have given an impression of "lack of concern," but he added that in recent days writers have been calling from all over the world to offer their help with proofs reading and editing.

After the British moved to recall their diplomats from Teheran, discussions among British writers yesterday centered on whether Mr. Rushdie should have issued his comments of regret in response to the Iranian demand for an apology. "He did them more credit than they deserve," said Maruna Warner, the author of "The Last Father." She added that in retrospect, after the comments were brushed aside, she felt Mr. Rushdie should not have apologized.

But Ludovic Kennedy, a novelist whose book, "The My Country, the Club," is on British best seller lists, said: "I ask myself what I would have done if this had happened to me. I would have apologized, simply to save my life. I don't think he could have done much else.

Reading of Rushdie Planned

A coalition of the Authors Guild, American PEN and Article 19, an international anti-censorship organization, are sponsoring a reading in Manhattan tonight at The Columns, 584 Broadway, between Prince and Houston Streets. It is free and open to the public.

They have looked to read excerpts from Mr. Rushdie's writings, including "The Satanic Verses," are Joan Didion, John Gregory Dunne, Robert Stone, Lionel Tiger, Claire Bloom, Don Delillo and Mary Gordon.

Scheduled to make statements are Frances FitzGerald, Mr. Mailer, Larry McMurtry, Robert K. Massie, Edward Said, Mr. Talese, Diana Trilling, Leon Festinger, Robert Caro, Susan Sontag, Christopher Hitchens.

At 10 A.M. today, National Writers Union is sponsoring a demonstration outside the Iranian Mission to the United Nations, 622 Third Avenue, between 40th and 41st Street. Philip Caputo, author of "A Rumor of War," and David Garrow, author of "Bearing the Cross: Martin Luther King Jr. and the Southern Christian Leadership Conference," will try to meet with Iranian representatives to seek an end to threats against Mr. Rushdie and Viking Penguin, the book's publisher.

Demonstrators will then proceed to midtown branches of major book chains that have removed "The Satanic Verses" from their shelves.

Mr. Gara's group has also appealed to Waldenbooks, Dalton and the Canadian chain, Coles, which withdrew "The Satanic Verses" from their stores. The statement declared: "During this extraordinary and ugly episode it is essential and reviving to recall the sharp truth to which PEN is devoted: that writing about the human condition is vital to that condition. So is the public right to read. Book writers, booksellers, libraries and the leaders who want to know how another person sees the world. Regrettably some of the most prominent book sellers have recently failed their friends and colleagues-the writers and readers who contribute formidably to their prosperity and influence. In so doing they place an additional burden on other more committed sellers of books and undermine the freedom of expression which distinguishes and nourishes our national life."

Joseph Spier, a literary agent, said that all his conversations this week involved the Rushdie affair. He said that while the issues raised heightened "everyone's sense of impotence," there was much fury directed at the book chains. "I guess the question really has to boil down to how many of these Muslims are there in Kansas City who are going to be sufficiently enraged to bomb bookstores," he said.

BUSH, BREAKING SILENCE, ASSAILS TH...
Apartments.
Free Amenities.
Price Of Hotels.

WOOD

King Hotel.

an Oakwood Corporate Apartments.
For stays of thirty days or longer.
Registered trademarks of R&B Enterprises.
KHOMINEI ASSAILS WESTERN RESPONSE TO RUSHDIE AFFAIR

REITERATES DEATH THREAT
Ayatollah Says the Reaction Proves Futility of Attempt to Satisfy 'Liberals'

By YOUSSEF M. IBRAHIM
Special to The New York Times

PARIS, Feb. 22 — Ayatollah Ruhollah Khomeini, the Iranian revolutionary leader, said today that the dispute over the Salman Rushdie novel "The Satanic Verses" proved that it was pointless to pursue moderate policies in an attempt to satisfy the Islamic Republic abroad.

In several references to what he described as "liberals," the Ayatollah strongly suggested such policies were doomed. He also reiterated his call for the death of Mr. Rushdie, whom he accused of slandering Islam.

The remarks were made in a speech to senior religious leaders that was carried by the Teheran radio and monitored in Nicosia, Cyprus. Excerpts were also provided by the official Iranian press agency.

An End to Move Toward Openness

Mr. Rushdie's novel, which has been denounced by many Muslims as blasphemous, has prompted violent demonstrations in India and Pakistan, and Ayatollah Khomeini and other Iranian leaders have called on Muslims to seek out and kill Mr. Rushdie and his publishers. The threats to Mr. Rushdie, a British citizen who is now in hiding in England, have reversed what appeared to be a trend toward moderation in Iran's policies and prompted a new diplomatic rupture with Western Europe.

The Ayatollah, the supreme religious authority in Iran, seemed to close the door on the recent moves to seek normal diplomatic, economic and political ties with the West and the Soviet bloc.

"When expressing our opinions and views, we should not act wrongly just to satisfy some so-called liberals," the Ayatollah said. He said compromises on what he described as the firm principles of the Islamic Republic of Iran might lead true followers of Islam to "feel the Islamic Republic is retreating from its principal stands."

Iranian Leaders Criticized

He indicated that the revolutionary aims that had guided Iran for the last decade remained its guidelines.

"The Iranian people succeeded in fulfilling most of their slogans," he said. "We sacrificed our blood with the slogan of freedom and independence. We observed the slogan of 'Death to America' in the action of enthusiastic, heroic, and Muslim youths when capturing America's den of corruption and espionage." He was referring to the Continued on Page 7, Column 1
Navy linen distinguished by the Brooks Golden Fleece

This exclusive new navy double-breasted coat dress combines the texture and coolness of fine linen with the distinction of our Golden Fleece buttons. We think it makes an ideal dress for the Brooks Woman to usher in the season. Sizes 4 to 16. $235 (Fourth Floor)
Khomeini Insists Moderation Is Pointless

Continued From Page 1

We should not act wrongly just to satisfy several sold-out liberals.'

The New York Times

Iran's Leaders: Differing Voices

Ayatollah Rohullah Khomeini

The undisputed political and religious authority and commander of the armed forces.

President Rohullah Khomeini, a moderate leader, who is the center of attention for the nation, has repeatedly emphasized the need for a return to Islamic principles.

Ayatollah Khomeini has been inconsistent in his stance on the issue of women's rights, and his recent statements have been criticized by some

Ayatollah Khomeini's latest statement has sparked controversy among religious scholars and political figures.

The New York Times

Saudi Muslim Weighs Rushdie Trial

BY Youssef M. Ibrahim

Special to The New York Times

PARIS, Feb. 22 - After a long official silence, the highest religious authority in Saudi Arabia is expected to recommend that Salman Rushdie, the British author of "The Satanic Verses," be put on trial in absentia in an Islamic country for heretic conduct.

In a front-page article today, a major Saudi daily, As-Sirah Al-Awsat, said that Sheikh Abdulaziz bin Abdulrahman bin Bayat, the chief of Saudi Arabia's religious affairs, had been called to examine the issue in the last few days.

Arab diplomats here said the trial, if it takes place, is not likely to result in a pronouncement of a specific punishment for Mr. Rushdie. Rather, it would result in the judgment of his book to decide if it is indeed blasphemy against Islam.

The New York Times

Blasphemy: Islam's View

In Islam, the term blasphemy covers a multitude of sins, including any kind of public insult to the faith, to its prophet or to its practices. Blasphemy is not distinguished from heresy: it has been used to condemn both learned intellectual challenges to Islamic doctrine as well as dramatic statements that outrage the devout.

In the last century, English and American courts began to examine these charges in a series of cases, with some resulting in fines and imprisonment. One of these cases involved a man who was sentenced to death for blasphemy.

The New York Times

Police officers looking at a letter that was left by a protester on the floor of the entrance to the Islamic Mission to the United States. Staff members of the mission refused to accept it.

The New York Times

The book will be found blasphemy.

POLITICAL REPORT ON THE ISLAMIC WORLD

LIKE A YOUNG Khomeini, Arab leaders have avoided making any pronouncements on Mr. Rushdie or his book. Among religious Sunni Muslim authorities there appears to be a growing tendency to draw attention to its implications.

The Times of London

'Let Religious Authorities Handle'

Unlike Ayatollah Khomeini, Arab leaders have avoided making any pronouncements on Mr. Rushdie or his book. Among religious Sunni Muslim authorities there appears to be a growing tendency to draw attention to its implications.

The Times of London

'The clear choice in the Sunni countries has been to let religious authorities handle this issue,' a Saudi expert who asked not to be identified said in an interview today.

The Saudi newspaper did not say what Islamic country might be the site of the trial.

In Europe the repercussions of the Rushdie affair continued today. A spokesman for Brian Lenihan, the Irish Foreign Minister, said the minister's proposed visit to Iran has been "put on ice but not canceled."

In France, President Francois Mitterrand assailed the Iranian attempt to suppress Mr. Rushdie's book and threats against the author. A spokesman for the French President at the Elysee Palace said, "All dogmatism which through violence undermines freedom of thought and the right of free expression is, in my view, absolute evil."

The New York Times

The New York Times
Tokyo Goes Into Gear, Blimps and All

By DAVID E. SANGER
Special to The New York Times

TOKYO, Feb. 22 — Tokyo was transformed today into a massive pageant of precisely timed motorcades and an endless series of diplomatic meetings, as President Bush arrived for Japan's first Imperial funeral, a ceremony staged to mark the 52nd anniversary of the death of Emperor Hirohito, whose funeral was attended by 62-year-old Showa era.

The focus of this time was somewhat vague statement in Parliament Premier Noboru Takeshita, who said that World War II was a “sad event” but that it would be “the task of historians, in later ages, to form a conclusion over the event or not it was a war of aggression.”

Mr. Takeshita’s comments, which came in response to a question last weekend, caused editorial outcries in China and anti-Japanese protests in Korea.

Nostalgic for “Vanished Glories”

A column today in the official English-language China Daily claimed that the Chinese are nostalgic for their vanished glories, and editorial in Dong-A Ilbo, South Korea’s largest newspaper, said that Japan had “lost the spirit of the past,” that the remarks cast doubt on “the sincerity of Japan’s efforts to achieve peace.”

While Mr. Takeshita said nothing that other Japanese officials had said before, the timing of his comments caused some to speculate that it was a Japanese diplomacy to underline the need for the Government to focus on a more modern, economic, and practical diplomacy.

A Focus on the Future

“Memories of World War II are unbreathable at all,” the official text said. “But the want the focus to be on the future. As the ask for the agreement, with the cooperation of both sides.”

As the Government sought to explain Mr. Takeshita’s comments to officials at a press conference, Mr. Takeshita examined two crucified mortars, two guns, and the main approach to Narita Airport. The mortars, loaded with non-explosive shells and triggered by timing devices and apparent failure to fire. The police said they suspected some local radical groups, who have waged a small-scale guerrilla war against the expansion of the airport. Another radical group may have also been involved in the incident.

On Friday morning, the heads of the police and other public officers will be sitting in the imperial palace for the first time in 50 years. The event will be attended by 1,000 guests, including many ambassadors, aides, and journalists who will pour into the city.

On the eve of the rites, another tempest over Japan’s war past.

Mr. Takeshita met today with Anatoly I. Lukyanov, the Soviet First Vice President, in a session that made little headway on the question of the islands. The proposals the US has held since the end of World War II have refused to have close relations with the Soviet Union since the four islands are returned. But according to Japanese officials, Mr. Lukyanov said today that “it is too early to take this decision yet, the US must not take this opportunity.”

The government is planning to build an image of a modern, economic, and appropriate diplomacy in its own image of a more modern, economic, and practical diplomacy.

The cost of the funeral has been estimated at $250 million.

By sunset, Hirohito’s body will be taken to a morgue at the grounds of the imperial palace, where the Emperor will be transferred to the Imperial Palace, where the body is expected to be transferred to the Imperial Palace.

Funeral’s Shinto Rite: Specter of the Past

By SUSAN CHIRA
Special to The New York Times

TOKYO, Feb. 22 — Like the country that spawned it, the Shinto religion by whose rites Emperor Hirohito will be buried has been subjected to many forms over the centuries. Shinto has evolved from agricultural rituals at the dawn of Japanese history to a vehicle for militarist propaganda in the First World War. More recently, it has been the foundation of a new religious movement.

It is the past, virulent form of this anemic faith that is at the heart of a controversy swirling around Hirohito’s funeral.

Shinto is Japan’s indigenous religion, a faith without explicit creed or major religious texts. It has its origins in the ceremonies, Nipponese tradition, and remains a religion simply stayed off the streets. Taxi rides across town that ordinarily take more were reduced to 15 minutes.

Mr. Takeshita met today with Anatoly I. Lukyanov, the Soviet First Vice President, in a session that made little headway on the question of the islands. The proposals the US has held since the end of World War II have refused to have close relations with the Soviet Union since the four islands are returned. But according to Japanese officials, Mr. Lukyanov said today that “it is too early to take this decision yet, the US must not take this opportunity.”

The government is planning to build an image of a modern, economic, and appropriate diplomacy in its own image of a more modern, economic, and practical diplomacy.

A solid majority of Americans (65 percent) said it is appropriate for President Bush today reasserted the determination of the United States to remain a Pacific power, calling for a “new and expanded role” in the region.


In the poll, found 77 percent of the support the emperor is today, with 73 percent saying they now like the emperor in the court. The poll also found 2 percent still seeing him as a human god. A plurality of Japanese (46 percent) said that the Emperor’s death Jan. 7, was too distant, and a majority, 59 percent, said that the new Emperor, Akihito, to be closer to the people.

Bush Restates U.S. Determination To Remain a Power in the Pacific

By GERALD M. BOYD
Special to The New York Times

ANCHORAGE, Feb. 22 — President Bush today reasserted the determination of the United States to remain a Pacific power, calling for a “new and expanded role” in the region, to “of great and growing importance in international affairs.”

An administration on route to Tokyo for the funeral of Emperor Hirohito, Mr. Bush said he be planned to strengthen relations with friends and allies in a five-day journey that will take him to Japan, Beijing and Seoul, South Korea.

Mr. Bush then turned to the trip, his first abroad as President, in a refereeing stop at Elmendorf Air Force Base, halfway to the 14-hour flight. Speaking to American members of the armed forces in a hangar, he said the trip played a strategic role and a symbolic role.

Bush’s three-day stay in Tokyo is to include private meetings with Japan’s new Emperor, Akihito, and Prime Minister Noboru Takeshita.

The White House also made public the President’s written comments by questions submitted by the New York Times, in which Mr. Bush minimized several potential disputes, including trade friction between the world’s two largest economies, Japan’s military spending and Japanese investment.

Poll Finds U.S. and Japanese Perceive Ties Growing Closer

Continued From Page 1

the Emperor, from 39 percent under age 30 down to 21 percent for those over 64. Among Americans, age did not affect their belief about the Emperor’s war responsibility andView generational views from 2 nations
Religious Unrest and Political Restlessness

The Depth of the Anger In Pakistan Tests Bhutto

BY BARBARA CROSSETTE

ISLAMABAD, PAKISTAN

PAKISTAN’S Prime Minister, Benazir Bhutto, should have come back from her first official visit abroad last week to a welcoming crowd. Instead, arriving from China in the middle of the night, she walked into a barrage of questions from reporters about the most violent demonstration Islamabad, the capital, has known in a decade.

Five protesters killed and the American Center was damaged by a crowd whose ostensible purpose was to persuade the United States Government to stop publication of Salman Rushdie’s “The Satanic Verses.”

The center, within view of the Pakistani Parliament, sits forlorn now under bleak winter skies, its windows broken and its satellite dish pitted. The flag torn down and burned in anger has not been replaced.

There is much speculation here why this outburst happened when it did. Was it aimed to embarrass the Prime Minister in China, or to damage her relations with the United States? Was it encouraged by agents from Iran or Libya or the Soviet Union?

Would Pakistan pay a high price for its support of Afghan guerrillas?

The protesters said it was part of the wave of revolution sweeping the Muslim world over what they see as Mr. Rushdie’s blasphemy of Islam, and was timed to coincide with plans to release the book in the United States. Most people in Pakistan — a country of about 150 million people, 98 percent of whom are Muslim — share a deep dislike for the very idea of the Rushdie book, excerpts of which are circulating here in photocopy form. There is a genuine religious element in this movement in Pakistan, a pious but not fundamentalist strain.

But is it also political? Most Pakistanis say no — not yet, or not in any organized way. But should the movement grow, and political parties decide to tap the force, the Prime Minister’s position could become extremely difficult.

Ms. Bhutto has not had an easy first 10 weeks in office.

She has faced defeats in two of the country’s four provinces — by-election losses in Punjab, where her rivals are already in control, and the installation of an opposition-led government in Baluchistan.

Pakistanis outside the American Center in Lahore last week. Were protests against Salman Rushdie (inset) and “The Satanic Verses” politically as well as religiously motivated?

She is under pressure from ethnic nationalists in her home province of Sind who want a greater share of national development. She is locked in confrontation with the old order over her plans to repeal an amendment made in the Pakistan Constitution by the late Gen. Mohammad Zia ul-Haq that increased the powers of the President over the Prime Minister.

She is under attack in the National Assembly and the press for running a highly personalized Government, with 42 special advisers who have all but usurped the powers of Cabinet members.

More than anything, the Prime Minister is under the scrutiny of people whose expectations were wildly fanned by the campaign rhetoric of her Pakistan People’s Party last November, whose candidates promised better social programs and public services.

Many poor Pakistanis expected a new world, and soon. It hasn’t come, and there is already restlessness, including strikes and the appearance of knots of angry people at the gates of Parliament.

Rocks in the Name of Islam

Until last Sunday, Ms. Bhutto, who made a point of going to Mecca on a short Islamic pilgrimage within six weeks of taking office, was facing no serious problems with religious leaders, who have a strong moral influence over Pakistanis though they do not hold a large amount of political power.

That changed suddenly when the first rocks hit the American Center in the name of Islam last weekend. In the next few days, rubble-rousers dared to raise publicity the issue of a woman in power in a Muslim state — and in some cases did so in the language of personal offense.

Ms. Bhutto’s good relations with the United States were also turned against her by some critics, who said her Western education has cost her a spiritual understanding of Islamic Pakistan. She has also been accused of being a friend of Salman Rushdie, whom she met in London.

Therefore, while the crusade against the Rushdie book now sweeping the Islamic world may bring a sense of purpose or a reaffirmation of faith or even a sense of importance to many Muslims, in Pakistan the prospect of an Islamic revival is very different.

An Islamic crusade here and now would sooner or later call into question Ms. Bhutto’s rule, an issue that she hoped was put to rest in November by Prime Minister Ghulam Ishaq Khan, who said publicly that a prime minister was chosen under constitutional, religious, laws.

It could pull followers from her own party while stiffening resistance to her in an opposition already populated by Islamic fundamentalists who were successful in introducing an Islamization campaign under the Zia regime. As long as their views were not fashionable in this new democracy, there was political space for Ms. Bhutto.

An Islamic revival in Pakistan would also affect relations with India, which fears any agitation among its millions of Muslims, many of them living in the heart of New Delhi and other important cities and towns.

Muslims also dominate parts of Indian Kashmir, a state bordering on Pakistan that is teetering on the verge of disorder. Kashmiri Muslims in Pakistan say they are ready to cross over to help their brothers.

None of these things may happen, of course. But if Western diplomats here are wary, it is because they remember 1979, when an unfoiled report of American involvement in violence in Mecca ignited a mob and led to the sacking of the United States Embassy here.

And, of course, they remember Iran.

Of Belief, Blasphemy And Fury

Continued from page 1

have narrowed. But Mr. Sachedina, who has read the book, concludes that it “crosses all boundaries of defensible religious discourse.”

For Muslims, to revile the Koran or Mohammed is “an attack on the very foundations of their religion,” said Carl W. Ernst, a professor of religion at Pomona College in Claremont, Calif. As God’s holy word transmitted directly to earth, the Koran occupies a place in Islam comparable to that of Jesus Christ himself in Christianity.

Mohammed, however, is not divine, is the special instrument of this revealed word, and Virgin Mary is for Christians. Mr. Rushdie’s novel contains a satirical dream sequence about a Mohammed-like prophet whose human weaknesses call into question his reliability as a messenger from God.

Mr. Rushdie’s is the most dramatic but not the only case of a prominent writer accused of blasphemy by Islamic authorities. “The Children of Our Alley,” a 1969 novel by Naguib Mahfouz, the Egyptian novelist who won the Nobel Prize for Literature last year, was condemned for treating Muslims disrespectfully; the book remains banned in Egypt.

Mr. Rushdie, born into a Muslim family, is subject to the Islamic death penalty for blasphemy or a capital crime under Islamic law. And because he lives and writes in London, he influences the widespread conviction of Muslims that Islamic society is under attack from the West.

Westerners astonished by the developments of the last week should consult their own history. “Whoever blasphemes the name of the Lord shall be put to death,” declares the Book of Leviticus. “The whole community shall stone him.” The Hebrew Scriptures use the term blasphemy for a variety of challenges to God’s power or promises, but Jewish law tended to restrict its definition over time. Christianity, by contrast, expanded its coverage almost any sect, divisive or not, of orthodox doctrine. The logic of the Ayatollah is similar to that of St. Augustine: better a heretic should die than false teachings or ridicule to lead others to eternal damnation.

In 1611 the first code of law for the colony of Virginia prescribed death for the Bishop of Rome or the Trinity, and to this day many states retain anti-blasphemy statutes. No one, in fact, was ever sentenced to death for the crime in the colonies or the United States, although some individuals did suffer bannings, fines or imprisonment. Although the Supreme Court has never heard a blasphemy case, its other rulings on free speech and freedom of religion have rendered the remaining statutes meaningless, said Leonard W. Levy, a professor of humanities and history at the Claremont Graduate School and the leading expert on the law of blasphemy.

“Islamic society has not gone through a critical Enlightenment that questioned all traditions,” Mr. Ernst said. For many Westerners, imaginative assaults on conventional, like those in Mr. Rushdie’s book, have become just another convention.

Some scholars of Islam suggested that to find parallels to “The Satanic Verses” a Westerner would have to think of things that are not strictly religious: it would be blasphemous to many to joke about the Holocaust or the assassination of the Rev. Martin Luther King Jr., for example. Other experts argue that the West’s own history of religious conflict has made it doubt the value of suppressing even shocking ideas as blasphemous. “All of us who’ve lived under democracy and pluralism know that it is better to allow a vast measure of criticism than to take harsh and irremediable action against the critic,” said Dr. Eugene B. Borowitz, who teaches at Hebrew Union College-Jewish Institute of Religion.

But pluralism does not always prevail. Fearing for the safety of its employees, Waldenbooks, the nation’s largest chain of bookstores, pulled the novel from the shelves of its 1,200 stores last week, and B. Dalton and Barnes & Noble said they would no longer carry it.
Friends and Ethics
Bush Finds Old Money Can Be Hard To Handle

By MAUREEN DOWD

WASHINGTON

GEORGE BUSH never cheats at tennis. Unlike many highly competitive players, the President does not even give himself the benefit of the doubt on marginal line calls. His parents instilled in him such strict standards of personal behavior that some of his Texas friends have come to complain that he is "too ethical."

As politicians go, he has set a high standard for himself on the re-election trail. But in a twist that makes his ethics more difficult to observe, Bush himself has come to be seen as an ethical dilemna. The president has been heavily criticized for his role in the Iran-Contra affair, which has led to questions about his loyalty to the President.

But in a twist that makes his ethics more difficult to observe, Bush himself has come to be seen as an ethical dilemna. The president has been heavily criticized for his role in the Iran-Contra affair, which has led to questions about his loyalty to the President.

"It's more about arrogance than a lack," said a longtime Bush associate about the troubles of the White House counsel, C. Boyden Gray, and Secretary of State James A. Baker 3d. "There's a sense that they put themselves above the rules because they are old-money.

"But the fact of the matter is, old money and new money spend just the same," the friend continued. "In the view, the Reagan years were guilty of "alcohol" excess, the Bush years are guilty of "nostalgia" excess.

"There's a sense that they are entitled to special treatment because they are the Establishment," the friend said. "And that's what's wrong with the Bush Administration. They think they are above the rules."
Of Blasphemy, Belief and Fury

By PETER STEINFELS

The gap in understanding between a resurgent, faith-filled Islam and a secular, pluralist West became a yawning chasm last week when accusations that a novel called “The Satanic Verses” was blasphemous led to riots and deaths in Pakistan and India, huge demonstrations in Iran and a death sentence pronounced on its author, Salman Rushdie.

Accusations of blasphemy are not unknown in the United States and Europe. Last August, fundamentalist and evangelical Christians demanded that “The Last Temptation of Christ” be withdrawn from distribution. A theater showing the film was burned in Paris. But the movie met no legal obstacles in the United States. For every believer who automatically sprang to attack it, there were others, including believers, who defended it. Unlike Mr. Rushdie, the director Martin Scorsese did not have to go into hiding.

Some Muslim leaders have opposed the death sentence handed down by Ayatollah Ruhollah Khomeini. Last week, after Iran’s President, Ali Khamenei, said that Mr. Rushdie might be pardoned if he apologized, the author said he regretted causing so much distress. Although Muslims disagree on how to respond to Mr. Rushdie’s book, no one doubts that the outrage they feel is genuine or limited to the extremists.

Mr. Rushdie has complained that “the people who are fulminating against this book” have not read it. But few experts on Islam, believers or Western scholars, are convinced that a closer acquaintance with the novel would alter opinions. Abduloziz Sachedina, a Shiite theologian who teaches Islamic studies at the University of Virginia, has argued that the Koran supports a concept of freedom of conscience that later Islamic law may

Continued on page 3
Even so, Mr. Webster’s statements fanned Mexican nervousness that was originally prompted by the appointment of Mr. Negroponte as Ambassador. Mr. Negroponte specialized in Southeast Asian affairs during much of the 70’s, working for the National Security Council and the State Department. He then turned to Latin America in the 80’s as Ambassador to Honduras and in another position on the National Security Council. In those capacities he supervised the contras and maintained close ties with United States intelligence agencies, activities that have made him anathema to some in Latin America.

Taken together, the actions suggested to many here that the Bush Administration views Mexico as a growing security problem, one that requires closer attention and a more active role by the United States.

“Mr. Negroponte is a specialist in putting out fires,” said Jorge Bustamante, director of the College of the Northern Border, a Mexican research institute based in Tijuana. “What worries us in Mexico is that they think in the United States that Mexico is a fire that needs putting out.”

Within the Mexican Government itself, the Negroponte appointment appears to have caused little conflict. In fact, Mexican diplomats argue that Mr. Negroponte’s experience and access to Mr. Bush will ultimately work in their favor.

Earlier this month Mr. Bush said the American relationship with Mexico is “as complex and certainly as diverse as we have with any country in the world.” In the new book, “Limits to Friendship: the United States and Mexico,” Robert A. Pastor and Jorge Castañeda are much more direct and to the point. “It sometimes seems,” writes Mr. Pastor, “that the United States and Mexico cannot help but convert even their most routine dealings “into a moral allegory.”

John D. Negroponte

Picture Group/William F. Gentile
Ideas & Trends Continued

**After a Pause, Writers Stood Up for Rushdie and Themselves**

**By Richard Bernstein**

From the start, it was clear that the 1989 Writers Workshop festival — which had received substantial criticism in previous years for its lack of diversity and representation — was moving in a different direction. The event, which had been organized to celebrate the diversity and creativity of the literary arts, had expanded its scope to include not only writers but also artists, filmmakers, and activists. The festival featured a range of events, including readings, workshops, and panel discussions, all aimed at fostering a more inclusive and collaborative community. The goal was to create a space where writers could come together to share their work, learn from each other, and engage in meaningful discussion. The festival was a testament to the power of literature to bring people together and to spark meaningful change. 

**SAVE LIVES**

Send This Letter to the President

Court's Decision Limits the Duty to Refuse

**LIMITS TO THE DUTY TO REFUSE**

Magazine in support of<br>
Rahel Firci<br>David Leb<br>Photo: Jane Barlow


**FREE RAP**

Marching in support of<br>Rahel Firci<br>New York City

By Richard Bernstein

For a decade in a row, the Writers Workshop festival had been a highlight of the literary calendar, providing a platform for writers from diverse backgrounds to share their work and ideas. But this year, the festival took a turn for the better, as organizers worked to create a more inclusive and representative event. The festival featured a range of events, including readings, workshops, and panel discussions, all aimed at fostering a more inclusive and collaborative community. The goal was to create a space where writers could come together to share their work, learn from each other, and engage in meaningful discussion. The festival was a testament to the power of literature to bring people together and to spark meaningful change.

The festival began with a reading by Alice Walker, who spoke about her experiences as a writer and activist. She emphasized the importance of literature in creating a more just and equitable world, and called on writers to use their voices to speak out against injustice and oppression. The reading was followed by a panel discussion on the role of literature in social justice, featuring a diverse group of writers and activists. The panelists shared their own experiences and insights, and discussed the ways in which literature could be used to effect change.

Later in the day, the festival continued with a workshop on the writing of speculative fiction. The workshop featured a range of sessions, including writing exercises, guest lectures, and group discussions, all aimed at helping writers develop their skills and creativity. The workshop was attended by a diverse group of writers, including both seasoned professionals and emerging talents.

As the day drew to a close, the festival concluded with a closing ceremony, featuring a performance by a local band and a speech by a prominent writer. The ceremony was a fitting end to a day that had been characterized by the power of literature to bring people together and to spark meaningful change.

The festival was a testament to the importance of literature in our society, and a reminder of the role that writers can play in creating a more just and equitable world. It was a success in every sense, and a model for how literary events can be organized and executed in the future.
Yes, We Do Need A 'Methadone Clone'

By Daniel Patrick Moynihan

The New York Times

A methadone-like program can help those who are addicted to opioids.

But We Are Free?

By Ele Wiesel

The Sun Rises for Soviet Jews

November 1986

I hear the sun is rising for the Soviet Union. I mean, it’s not like we’re being told to throw away our nuclear weapons or anything, but it’s nice to see that people can still have hope.

ABROAD AT HOME

Anthony Lewis

But We Are Free?

By Ele Wiesel

The sun rises for Soviet Jews

November 1986

I hear the sun is rising for the Soviet Union. I mean, it’s not like we’re being told to throw away our nuclear weapons or anything, but it’s nice to see that people can still have hope.

ABROAD AT HOME

Anthony Lewis

But We Are Free?

By Ele Wiesel

The sun rises for Soviet Jews

November 1986

I hear the sun is rising for the Soviet Union. I mean, it’s not like we’re being told to throw away our nuclear weapons or anything, but it’s nice to see that people can still have hope.

ABROAD AT HOME

Anthony Lewis

But We Are Free?

By Ele Wiesel

The sun rises for Soviet Jews

November 1986

I hear the sun is rising for the Soviet Union. I mean, it’s not like we’re being told to throw away our nuclear weapons or anything, but it’s nice to see that people can still have hope.
Edward W. Said
"We cannot accept that the democratic freedoms need to be abrogated to protect Islam."

Norman Mailer
"If he is ever killed for a folly, we must be killed for the same folly, and we may need be, since we will then vow to do our best to open all literary meetings with a reading of the critical pages of 'The Satanic Verses.'"

Susan Sontag
"We want to express a little civic fortitude in the face of this threat. We want to show our refusal to be intimidated."

E. L. Doctorow
"Why murder? Why not serene spiritual counsel or excommunication? The great religions endure because of their magnanimity."

(Writers support Salman Rushdie. Page 6.)

B. Dalton to Resume Its Sales of 'Satanic Verses'

By EDWIN McDOWELL

Five days after ordering the removal of "The Satanic Verses" from the shelves of its 1,250 stores, the B. Dalton Company said yesterday it would resume sales of the book "as soon as it is available from the publisher, in approximately 10 days."

A spokesman for B. Dalton said the decision, which also affects the Barnes & Noble bookstores, was made at "the urging of an overwhelming majority of store managers and employees with whom the company has now fulfilled its obligation to consult, and in light of the statement yesterday by the President of the United States."

Shortly before the B. Dalton announcement late yesterday afternoon, the Authors Guild adopted a resolution calling on all authors to request their publishers not to distribute their books to the chain stores that will not sell the Salman Rushdie book. "The resolution also called on the public not to patronize those stores until the ban is lifted," said Robert K. Massie, president of the 6,500-member organization.

There was no indication that B. Dalton was aware of the Authors Guild resolution when it announced its decision.

A spokeswoman from B. Dalton would not say whether the company intended to display the book. But she added that the decision to consult employees was made "in view of the recent Pan Am incident," apparently a reference to the lawsuits filed against the airline after a terrorist bomb blew up Flight 103 on its scheduled flight from Frankfurt to New York. Some relatives of the victims have sued the

Continued on Page 6, Column 4
Stainless steel with matching bracelet. Rolex Oyster calendar watch, $925.

*Open Sundays
1 Madison Ave. & 52nd St.
1 Seventh Ave. & 34th St.
1 Bal Harbour Shops/Florida*
Major credit cards welcome
Inquiries & Orders (212) 758-3265
Outside NY 1-800-223-1288
1 Corporate Gift Div. (212) 888-2955

TOURNEAU
NEW YORK • BAL HARBOUR • GENEVA

EX LIBRIS.

Hoya artist, Toshio Sugasawa, will autograph his "Crystal Books," Friday and Saturday, February 24 and 25, from 12 to 4 pm. Meet Sugasawa and view his collection of commissioned corporate awards on loan from the Hoya Museum in Japan. "Books," shown from $325. Call 212/223-6335 or outside NY 800/654-0016. The Hoya Crystal Gallery/450 Park at 57th/NY, NY 10022.

MUSEUM CRYSTAL
HOYA

The Saint Warehouse

Clean up while
5000 hand-tailored men's suits
$325-$495, now only

SAINT LAU

On the Fifth floor, 897 Broadway at
Mon.-Sat. 9:30 to 6:00 (Thur. til 7:30)
No mail orders, shipping or refunds. Alter
Elegies for a Troubled Colleague: 21 Writers Speak Out for Rushdie

BY RICHARD BERSTEIN

There is the sense that danger had awakened deeply held principles.

In the wake of the editorial page column, the New York Times announced a series of events to honor Rushdie, including a public reading of the book and a set of lectures. Rushdie himself, however, has been unable to attend due to security concerns.

"Let us be dogmatists about tolerance. It was blasphemy that made us free."

Writers who took part in the PEN American Center program yesterday in support of Salman Rushdie include, from left, Sasan Akhtari, Dany Tiberius, E. L. Doctorow, and Norman Mailer.

F.B.I. Investigating Threats to Rushdie Publisher and Stores

BY MICHAEL WINES

Many warnings are reported, but few are taken seriously.

In Washington, Senator Patrick J. Leahy, Democrats of the Senate Subcommittee on Crime, and Attorney General Janet Reno have announced a Senate hearing on the threat against Rushdie. The hearing is scheduled for Wednesday, and will feature testimony from the Homeland Security Department.

A Writer's Realism, A Basis for Outreach

In the latest Salon, Rushdie is awarded a special prize for "realist" fiction. The prize is given to authors who "write about real life, often in a way that is not "realistic.""

"There are five very clear left, I've read them," Rushdie said. "I've read a lot, and I'm not very impressed," he added.

Rushdie is not the only author who has faced criticism for his work. Many writers have been targeted for their political views, including those who have written about religion or culture.

For a company that has been a work of art, the book has been a challenge. The publisher, Hachette Livre, has been criticized for its handling of the situation, and for its decision to continue publishing the book.

Store managers and employees are calling for change policy.

The F.B.I. has received threats against Rushdie and his publisher, Viking, and has increased security measures around the publisher's offices and stores.

"There are some very clear left, and I've read them," Rushdie said. "I've read a lot, and I'm not very impressed," he added.

Rushdie is not the only author who has faced criticism for his work. Many writers have been targeted for their political views, including those who have written about religion or culture.

For a company that has been a work of art, the book has been a challenge. The publisher, Hachette Livre, has been criticized for its handling of the situation, and for its decision to continue publishing the book.

Store managers and employees are calling for change policy.
Impasse in Cambodia Peace Talks: Ultimate Patrons of the War Are Absent

By STEVEN ERBANGER

JAKARTA, Indonesia, Feb. 22 - Efforts to end four years of bloodshed and searing neglect in Cambodia are in a morass of a solution to be found three times between the Cambodian parties that the United Nations had hoped would emerge from a three-day conference here.

Senior heads of state will hold another meeting here on March 1, but their role is limited because the Cambodian leaders have not even agreed on a framework for a negotiation.

The happening five of the region's leaders - Indonesia's President Suharto, the United States' President George Bush, the European Community's President Jacques Delors, the Soviet Union's President Mikhail S. Gorbachev and China's, the ultimate patrons of the war, have all insisted that a political solution to the Cambodian conflict be found in the next five years.

But the leaders are in Jakarta on a fact-finding mission and are scheduled to discuss only the possibility of a political solution in the next five years.

So far all that has been agreed is that the Cambodian parties are to set up a national unity government, but how and when is still up in the air.

The United Nations hoped that the conference here, which started Tuesday and ends Friday, would start a new round of negotiations.

But a senior United Nations official who has participated in the talks said the Cambodian parties were still in the planning stages of a national unity government.

"It's like a car with no engine," the official said.

Cambodia's boundaries are still in dispute, and the leaders of the parties do not have the political will to end the war.

The Cambodian parties are supposed to meet on March 1 to discuss the formation of a national unity government.

But the United Nations will be watching to see if the war is about to resume.

"This is a new beginning," the official said.

No talk of Rights Return

Another majorCambodian official, the leader of the Khmer Rouge,_manual, said the "national unity" was not the right approach.

"It's just a cover-up," he said that the war must be stopped immediately.

"The Khmer Rouge want to appear as a legitimate political party," the official said.

"They have to appear as a legitimate political party, but they are not political parties.

"They cannot be political parties because they have not won any elections,

"They cannot be political parties because they have not won any elections.

"They cannot be political parties because they have not won any elections."

An Afghan Rebel Sub-Group Also Unable to Gain Accord

By STEVE LOW

RAWALPINDI, Pakistan, Feb. 22 - Afghan rebel leaders said today that talks aimed at ending four years of fighting in Afghanistan were in "deep trouble" over differences in the terms of a cease-fire agreement.

The officials said that the Afghan government had rejected most of the rebel leaders' proposals.

"The government rejected most of our proposals," the rebel leaders said.

"We will continue to fight until we get our rights," the rebel leaders said.

"We will continue to fight until we get our rights."
Thousands of students marched toward Tehran University in Iran's capital to protest the publication of "The Satanic Verses."

**Artists often enflame emotions of the masses**

By GRAHAM HEATHCOTE
Associated Press Writer

LONDON — In the Middle Ages, artists were called blasphemers for making pictures of God's works. Music has incited brawls, plays have caused riots, and now a Moslem patriarch has put a price on a writer's head.

Today, Salman Rushdie is in hiding, condemned by Ayatollah Ruhollah Khomeini for allegedly blaspheming Islam in his novel "The Satanic Verses." Khomeini commanded his followers to kill Rushdie, and millions of dollars have been offered to the one who does.

"It has no parallel in this century, and it hasn't happened in Europe for a very long time," said Andrew Causey, an art historian at Manchester University. "We have had horrific anti-Semitism in our time, but not since the Inquisition, or the French religious wars or the Counter-Reformation 400 years ago, has a religion threatened anyone across national boundaries and on another continent."

As passion drives artists, their works often arouse passions in those touched by them.

Last year, Roman Catholic extremists in France threw fire bombs or tear gas canisters into several movie theaters showing Martin Scorsese's "The Last Temptation of Christ." In Greece, religious fundamentalists and priests vandalized theaters. Israel invoked the flap, saying it would offend Christians in the Holy Land.

Pakistan's late president, Gen. Mohammed Zia ul-Haq, banned a biography of the Moslem country's founder, Mohammad Ali Jinnah, in 1986 because it said he liked pork sausage and beer. Pork and alcohol are forbidden to Moslems.

In southern India that same year, 16 people were killed in riots inspired by a newspaper story. Like the novel by Rushdie, who was born in Bombay to Moslem parents, the story was considered insulting to the prophet Mohammad.

Marital songs by the poet Sandor Petofi fired the emotions of Hungarians in the uprising of 1848 against Austria.

The ritualized rhythms and hummed discords of Igor Stravinsky's "The Rite of Spring," depicting a pagan ceremony of the Stone Age, started a brawl at its Paris premiere in 1913.

John Millington Synge's "The Playboy of the Western World" provoked Irish patriots to riot at Dublin's Abbey Theater in 1907. They did not like its bitter humor and portrayal of the Irish as buffoons and bumpkins.

Irish nationalists demonstrated again at the play's New York premiere in 1911. In Philadelphia, the entire cast was imprisoned on an obscenity charge.

"Wherever books are burned, men also, in the end, are burned." — Heinrich Heine

Richard Wagner, a virulent anti-Semite, was one of Hitler's favorite composers. The Israeli Philharmonic Orchestra performed music by Wagner at a Tel Aviv concert in 1981 and the audience erupted into shouting and fistfights.

J. Selby Whittingham, an independent art historian, told The Associated Press: "From time to time, there is an intense focus on one incident ... and everything gets out of proportion."

"In the case of the arts, it's partly due to people not understanding what annoys them. They cannot comprehend the standpoint of the artist, and feel threatened by the unknown or the unexplained or the startlingly new."
Abe, What do you think of these bargains?

2 - 1988 Buick LeSabre $11,995 $8,995
2 - 1986 Buick Park Avenue $11,995 $4,995
1985 Olds 98 Regency Fully equipped - nice $9,995
1985 Buick Century Custom, 4-dr, air, tilt, auto, cruise, nice $4,995
1981 Chevy Caprice Classic 4-dr, auto, air, V-8, low miles $3,995

2 - 1988 Chrysler LeBaron 2-dr, fully equipped, low miles $2,995
1982 Chevy S-10 Pickup V-6, 4-sp, topper, nice $3,995
1982 Cadillac DeVille Sedan, loaded, a real find $5,995
1985 Buick Somerset Regal 4-cly, auto, tilt, cruise, cassette - sharp $5,995
1988 Pontiac Grand Prix LE $11,995

A GOOD SELECTION OF NEW BUICKS WITH REBATES UP TO $1,000!

INDOOR SALE!!
FOR YOUR SHOPPING CONVENIENCE INSIDE THE TOYOTA SERVICE CENTER ALL VEHICLES SPECIALLY PRICED!

$1,000 REBATE CAN BE APPLIED ON DOWN PAYMENT ON TOYOTA VANS
$1,000 REBATE CAN BE APPLIED ON DOWN PAYMENT
TOYOTA VAN $17,460
Less Rebate $16,460
'86 Model Savings of $1,000
$2,060