

# Friday Magazine



With this week's April showers bringing in May flowers we have now come into the full celebration of spring. In commemoration of the May Day holiday, this week's Friday Magazine is focusing on the rituals and rites of spring. We will take a time traveled journey to the year 1587 at the Elizabethan Renaissance Pleasure Faire held in Southern California. Three cheers for the Queen! Hip, Hip, Hazar! This year's annual event is greater than ever with their 25th Silver Anniversary celebration.

However, there is another element in the May Day spirit that is too often overlooked in America. Traditionally we think of May Day in terms of the ushering in of spring. Yet to the workers of the

world the first of May signifies the grand scale labor movement begun in the late 19th century. Friday Magazine would like to honor the true meaning of May Day with a historical article about the incidents surrounding this worldwide worker's holiday.

This week has also been the celebration of Asian Culture week at UCSB. Throughout the week there have been presentations of traditional Asian dances and songs, as well as lectures and exchanges between Asian Americans and Native Asians. This issue will examine the Asian contribution to the American work force in a further look at today's worker's holiday.

Happy May Day!



## Ye Renaissance Pleasure Faire

Laurie McCullough

editor, Friday Magazine

Have you ever been entranced by the possibility of time travel? What was it really like to be wooed by a chivalrous knight in armour? To be a bawdy Elizabethan? Did Hamlet really wear tights?

Last weekend I had the chance for my closest H.G. Wells experience yet at the 25th Silver Anniversary of the Renaissance Pleasure Faire. Set in the imaginary English village of Chipping-Under-Oakwood in the year 1587, the Renaissance Pleasure Faire is the most authentic large scale reproduction of an English county faire. More than 3000 actors, actresses and participants create a frolicking Elizabethan environment on 35 acres of rolling hills in Agoura.

The setting of the Renaissance Faire is remote, surrounded by barren hills that remove all sense of modern life. You can drive to the site, but from there you leave your car behind and walk a dusty path to another world. Signs of

enthusiasm of the time you'll soon be entering greet you along the path until you pass through the multi-coloured bannered entrance of the faire. From there the all-encompassing sensory delights of Elizabethan life begin.

I was first struck by the amazing detail of the authentic costumes. Though all the Renaissance Faire's workers wear traditional clothing, many of the public visitors also dress in inspiring costumes. But beyond just the clothing, there is a complete adaption of the 16th century person inside the costume. Faire participants attempt not only to speak in the Elizabethan tongue, but to create a character of the time. In the true spirit of an English faire, there is a mix of peasantry and royalty.

At a time where there was little if no mixing of social classes, English faires involved all aspects of the community. According to the instructional press manual, "The time of the Faire was so hallowed, in fact, that royal protection was extended to travelers to the festivities, and the condemned were allowed stays of execution. Schools closed, servants given leave, and pleasure was proclaimed law of the land." Traditionally faires occur during festive seasonal times of the calendar year. This Renaissance Faire celebrates the dying of Winter and the birth of the new Spring. Throughout the faire are songs and skits of springtime delights and the spirit of the new birth of revelry is high. Wine, pageantry, and song are intended to be enjoyed by all participants.

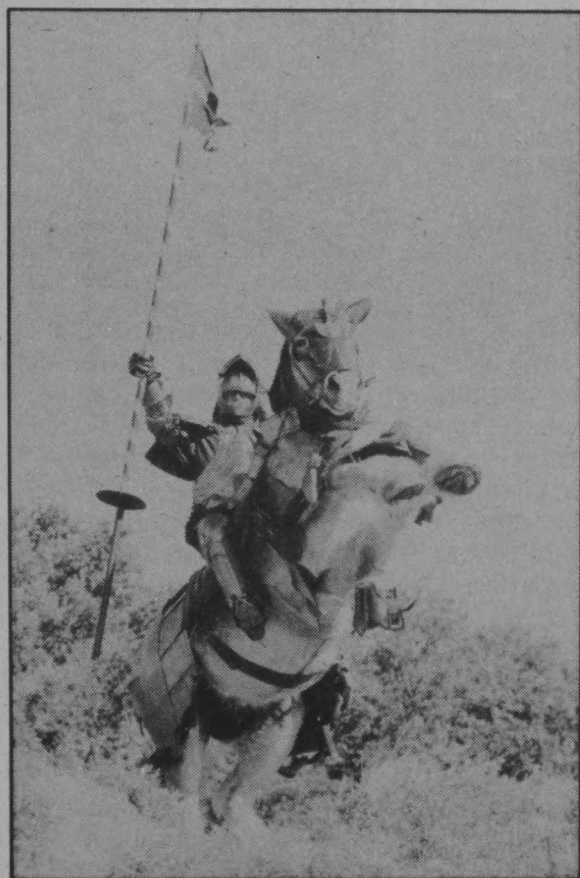
The element of participation is a high priority of the Living History Centre. Phyllis Patterson, the Renaissance Pleasure Faire's founder in 1963 follows Shakespeare's advice of "trick into learning with a laugh." She says, "Visitors of



the Faire can wear the same clothes our forebearers wore. They can smell and taste the same foods, feel the same handmade crafts, hear the same language and music — unamplified — and see the same sights and entertainment."

"After all," she continued, "What is history except the everyday lives of those who lived before us?"

(See FAIRE, p.2A)



Long may she reign  
Long may she reign in maj-es-ty glo-ri-ous,  
ev-er vic-tor-i-ous God save the Queen!





# The Origins and True Meaning of May Day

Dave Brotherton

To many of you May Day probably means a dance around a multi-colored pole, signifying spring's arrival. Doubtlessly, as children you were inculcated with the belief that this day should be one of gay abandon with human beings everywhere celebrating Nature's bounty. What you were never told, perhaps, is that this country, along with Canada and South Africa, are the only nation states that do not celebrate the first of May in the same way as millions of workers and youths across the globe. You see, what you were never told was that May Day is International Labor Day ... and, believe it or not, it originated in this country.

Like most historical truths which are hidden from the masses, the American ruling class had some very good reasons to suppress the origins of one of the most significant dates in the calendar of the world labor movement. In fact, the ruling class in this country was so desperate to erase this occasion from collective memory they even dreamed up another day in the year (the first Monday in September) on which Labor might be remembered. So what indeed are they so eager to forget?

In many ways we might trace the affair back to the year 1848. During this tumultuous period in European history, in which national revolutions were sweeping the continent, a pamphlet appeared at meeting halls of workers and intellectuals penned by the now renowned fathers of communism, Karl Marx and Friedrich Engels. On the final page of their manifesto was the sentence:

"Workers of the World Unite

You Have Nothing To Lose But Your Chains!"

These words expressed with extraordinary clarity how capitalism had created an international labor force whose members had more in common with each other than with the owners of the land and factories of their respective countries. Also contained within the "Communist Manifesto" were a series of demands workers of all countries should make, from universal suffrage to abolition of child labor to the eight-hour day. In so doing, Marx and Engels reasoned, the working class would exert its independent strength and begin to recognize its own revolutionary potential. These reforms demanded of the capitalist system would constitute the first stage in the struggle of the working class to emancipate itself from the fetters of class society. What happened in the years following was testimony to the authors' vision. As we shall see, the American working class was no historical exception.

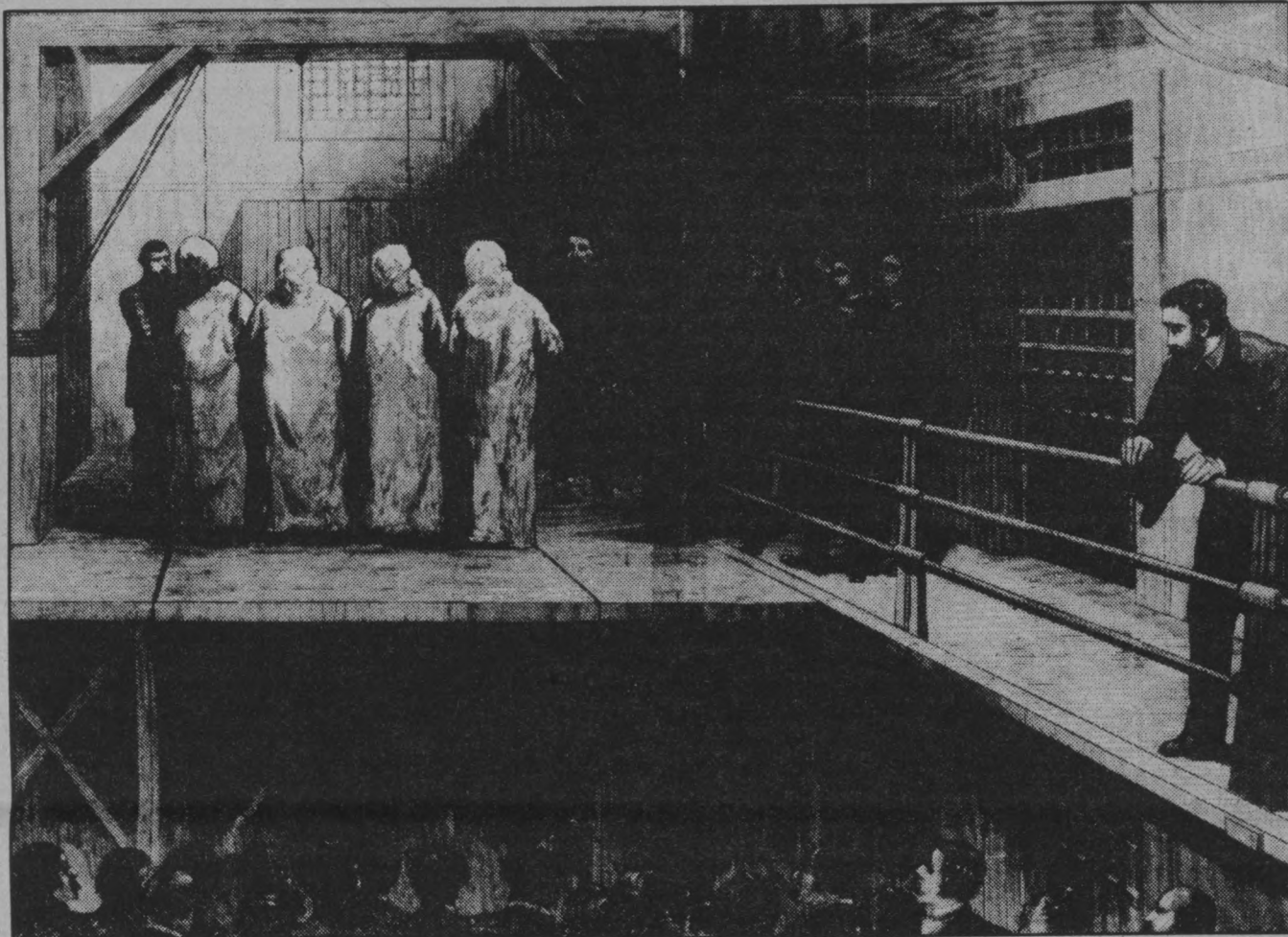
By the second half of the 19th century American industrial capital had begun to transform this young nation into an international producer of goods and raw materials. Of course, the people doing all the producing were not the bankers and industrialists but the many hundreds of thousands of impoverished immigrants, small farmers and ex-slaves. By the 1880s there had developed in this country a fully fledged proletariat or

working class: a social class of human beings that has nothing to sell but its capacity to labor.

With the intense growth of the working class came a series of demands that Marx and Engels had articulated some decades before. As the owners of capital sought to extract the maximum level of profit from their work force, either through lengthening the working day, raising the level of productivity or replacing workers with machines (sound familiar?), so workers responded by defining their own class interests. Inspired by Chartism in England and the heroism of the Paris Commune, American workers began to join together in societies

(later called unions) and demanded that a limit be placed on the amount of hours they would have to spend producing in order to live. The essence of this struggle between worker and capitalist was contained in the demand for an "eight-hour day."

In 1886, the struggle between these two social forces reached a climax in the United States. On May 1, rank-and-file workers in the major industrial centers of the nation staged a general strike for the eight-hour day. Up to 190,000 workers withdrew their labor, with 340,000 taking part in marches and demonstrations. In Chicago alone 80,000 stayed away from work. By May 4 the



"The Law Vindicated" — Four of the Haymarket Eight are prepared for hanging, from Frank Leslie's Illustrated News, Nov. 19, 1887.

## FAIRE

(Continued from cover)

In 1963 Patterson was a drama and history teacher in the Southland. She began the history of the faire as a children's summer theatrical production organizing a 16th century market place with authentic foods, drink, and crafts. This authenticity, combined with her enthusiasm for making history fun has made the original faire grow into the momentous spectacle it is today. More than a quarter of a million now visit the Renaissance Pleasure Faire annually.

The genuineness of the Renaissance Pleasure Faire's organizers extends to the detailing of the site layout and decoration. Intricate woven straw flowers and bright colored banners adorn the grounds enmass. The site is truly beautiful and each craft, food, or game stand is

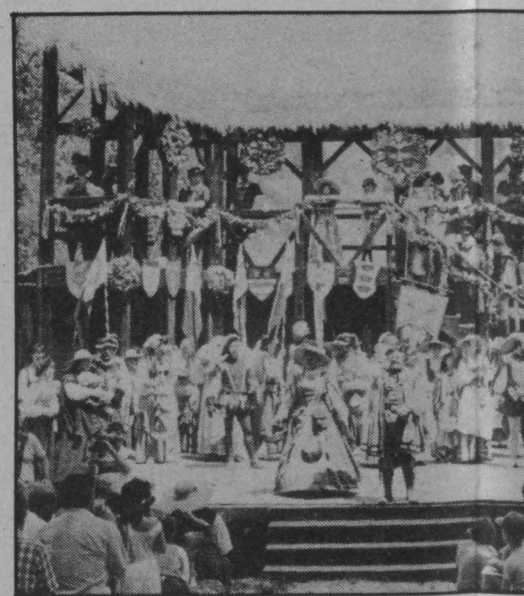


individual decorated. You can travel down "Pot Wobblers Way" to sample the well known succulent turkey legs or waffles and ice cream; pass through "Print-makers Row" and watch the Elizabethan paper making process; or try on some dried flower wreaths at "Straw Weavers Way."

Along the way you're bound to meet some Elizabethans celebrating the rites of spring on one of the many festival stages. Perhaps you'll meet the town's washer women; they're the ones gossiping and telling tall tales always ending in a country brawl in the dirt. There is also a spectacular full armoured jousting event and equestrian contest. It's amazing to see how they really moved in those museum pieces of metal. The Renaissance music, however, was my favorite part of the faire. Hammered dulcimers, tambourines, and harps filled the air with traditional folk songs of spring.

If you attend the Renaissance faire in costume, Chriss Zaida, the faire's period costume coordinator, suggests keeping it simple. Elizabethan clothes were hand woven and dyed so the textures were heavier and the colors were subtler. If you're a peasant, avoid true purples, reds, and blacks because those were royal colors. You don't necessarily have to be English either. The Faire was an event that attracted many international visitors; you could be a highland Scot, or a German mercenary. Most of all keep to the 16th century — vikings and jeannies were long gone by 1587. But participation is what the spirit of the Renaissance Pleasure Faire is all about. As Phyllis Patterson stated, "The real magic takes place not on the stages, but in the country lanes and byways, where visitors encounter the regular folk of Renaissance England, face-to-face and heart-to-heart."

The Living History Centre, a non-profit educational organization Patterson founded and presides over, also sponsors other re-creational events. Old California Days is a summer celebration of California's gold rush days



at the centre's permanent home in County. It will run weekends from June to October. During the winter, November 21 to December 1, the Dickens Christmas Fair on Fisherman's Wharf in San Francisco will re-create Dickens' Victorian London. The Renaissance Pleasure Faire also has a winter festival, for an autumn harvest festival, week-end from September 5 to October 11, 1987.

Time travel is easily accessible from the freeway and the Cheeseboro exit. The journey only takes about an hour and costs \$12.50 for adults, \$7.50 for children and students with identification. If you are interested in the Renaissance, you can become a member of Renaissance Delights at the Faire and enjoy happy spring time traveling.

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y demonstrations were still raging and in Haymarket Square, Chicago, a meeting was called to express labor's demands. The slogan of the demonstrators was: "Eight hours for work/eight hours for rest/eight hours for what we will." The workers not only wanted less exploitation but more work for all, since a reduction in hours would require the capitalists to expand their work force.

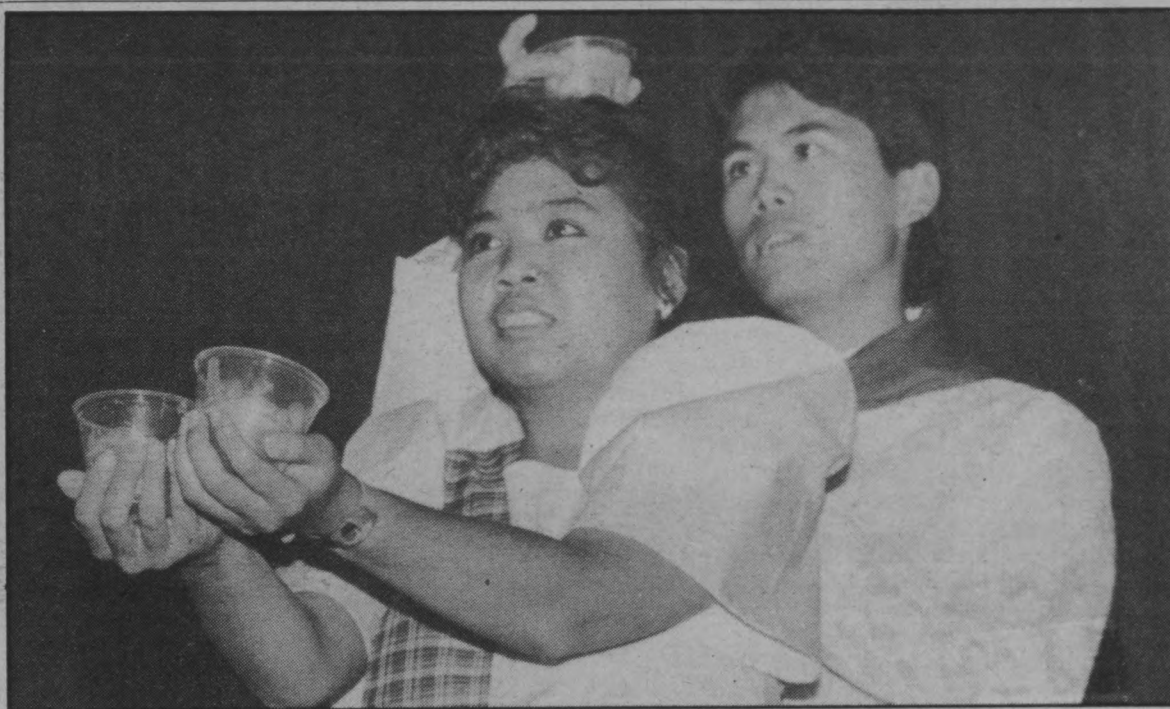
Needless to say, the capitalist class and their hirelings in the police and judiciary did not take kindly to such aspirations. Their response, with hindsight, was predictable and has since been played out on countless occasions.

As 3,000 workers and their families met to listen to several anarchist and social speakers, a bomb exploded in the midst of surrounding squadrons of police. The police fired into the crowd with several people dying on both sides. This was, of course, the classic act of an *agent provocateur* and it was enough to have eight workers' leaders put on trial and charged with inciting a murder. A year later, in the words of Governor Altgeld, "the most rigged trial ever seen in the United States" came to an end. Four men were hanged: Albert Parsons, a printer, August Spies, an upholsterer, Adolph Fischer, and George Engel. Louis Lingg, a 21-year-old carpenter, allegedly blew himself up by exploding a dynamite tube in his mouth (although later evidence suggests that it may have been an exploding cigar provided by a prison guard). The three others remained in prison, only to be pardoned in 1893 by a judge who posthumously cleared all the accused.

The incident echoed around the world as protests were held in France, Holland, Russia, Italy and Spain. In London, at a meeting sponsored by George Bernard Shaw, William Morris and Peter Kropotkin, Shaw chided the executioners of the Illinois Supreme Court: "If the world must lose eight of its people, it can better afford to lose the eight members of the Illinois Supreme Court." In 1893, a meeting of the Second International carried a resolution proclaiming May 1 International Workers' Day and called upon workers throughout the world to cease work in solidarity with each other's struggles.

Today, as the workers, peasants and youth of France, England, South Africa, Poland, South Korea, the Philippines, Nicaragua, El Salvador, Haiti and Palestine lead the struggle of the oppressed towards national self-determination and the abolition of social relations of production based on exploitation, we should remember well our history. With U.S. and world capitalism staggering from crisis to crisis, there is no better time to understand the real meaning of internationalism, class struggle and socialism. Only by coming to terms with our past can we lay claim to our future. This is the meaning of May Day.

Dave Brotherton is a graduate student in Sociology and a member of the Socialist Society.



JOHNNY CUERVA/Nexus

## Asian Celebration

Al Ichikawa

Asia is a land with many different countries and diverse cultures. The majority of the people in these countries were tied to the land and farming. Spring and the coming of the harvest were very important to these communities and they were welcomed with village festivals and celebrations. In Japan there are the Flower Festival (Hana Matsuri) and the Cherry Blossom Festival (Sakura Matsuri) as well as Children's Day (Kodomoohi). Pista Sa Nasyon (Philippines) is a village celebration during Easter. Towns and villages celebrated together and honored the dead.

In this country we look at spring as a time for new growth and new beginnings. When we think of spring, we think of spring fever and "love in the air." May Day has given spring another meaning. It is a day for solidarity and for labor. Asians and Asian-Americans have a place here too. We have heard the words, Asia and "a cheap labor force" since the 1800s.

Expansion and industrialization in the United States created a need for a cheap labor force. Once that labor force begins to prosper, historically, legislation is enacted to restrict that group of people. In the 1800s Chinese were brought into this country as a cheap labor force for the railroad. The term "Chinaman's chance" came from that period. The railroad had to go through the Rockies. To blast through the mountains a Chinese worker was lowered in a large basket, chipped holes into the rock and ordered to light the explosives. Hopefully the people holding the rope were family or friends. As the term implies, job security was not good.

When the railroad was completed (the Chinese were never allowed in the photographs), the Chinese did other things and a new labor force was needed. The Japanese were brought in for the farming and fishing industries. As these groups began to prosper, resentment and anti-Asian groups began to grow. Organized groups began to clamor for more control to hamper Asian competition and

they were joined by newspapers and politicians. In 1913, California passed the Alien Land Law, which prevented Asians from owning land. In 1924, Congress passed the Oriental Exclusion Act, which halted immigration from the Pacific Rim. On February 19, 1942 Executive Order No. 9066 raped the Constitution and forced 120,000 people of Japanese ancestry into concentration camps without due process and with no regard for their inalienable rights. It was not until 1943 that the Chinese were granted naturalization. Japanese alien residents were not allowed to become citizens until 1952.

You might say that was then and that racism is no longer an issue or that you do not see racism in this country or this campus anymore. You might also say that racism no longer impedes the social mobility of minorities. But it does and it's still here. In the media, Asians are still stereotyped as martial art killers with no emotions, the Vietnamese are always the "bad guys" and Asians are gold and aloof. And God forbid, will Mr. Sulu get romantic? In "Kung Fu" and in "Remo Williams," Anglos played Asians (I guess we don't look Asian enough).

I still hear stereotypes of Asian men being engineering nerds and Asian women being exotic and submissive. Racism is not limited to verbal abuse or open hostility. It is also found in the forms of ignorance and cultural insensitivity. Spring is the time for new growth and new beginnings. Let's nurture an environment hostile to racism and sexism. Let's end the ignorance. Do not depend on a stereotype created by the mass media to determine the quality of your relationships and do not let those stereotypes cheat you of a life of deeper understanding about the people, cultures and opportunities around you.

Al Ichikawa is a counselor for the Asian American/Pacific Islander division of UCSB's Educational Opportunity Program.

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home in Novato, Marin from July 11 to 26, 1987. 1 to December 20, 1987, a Sherman's Wharf in San Francisco's Victorian England. We also travel to Novato, weekends and Labor Day, 1987.

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## FRIDAY MAGAZINE

### annual prose contest

Manuscripts must be typed, double spaced, with author's name and phone number included.

Entries must not exceed 1,500 words, and may be submitted with related illustrations or graphics.

Submissions of merit will be published and winners will receive awards of \$25 for first place, \$15 for second place, and \$10 for third place.

Deadline for submissions is Monday May 4, by 6 p.m. in the *Daily Nexus* office under Storke Tower.



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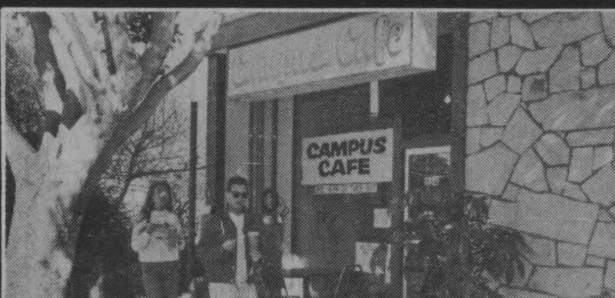
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## Campus Cafe

Campus Cafe is now not only the hamburger place to go in Isla Vista, but the breakfast place as well. UCSB student Dave Burkhart knows what the student body wants to eat, and is now serving it — breakfast, lunch and dinner. Starting at 8 am, choose from among delicious selections like omelettes, french toast, pancakes, home fries, and eggs cooked YOUR way. If you can't decide whether it's too late for breakfast or too early for lunch, Campus Cafe has the perfect solution in their breakfast sandwiches.

If it really is too late for your breakfast, it's never too late to lunch and munch on Campus Cafe's thick, juicy hamburgers. Their five-inch jumbo hamburgers are made fresh to each order, with only the toppings the customer wants. From double burgers to Bacon Cheeseburgers, the price is fair and the taste is superb.

But what if you just want to satisfy the later afternoon munchies? The Campus Cafe has a full range of appetizers like breaded mushrooms, mozerella sticks and french fries. But it doesn't stop there. Deli sandwiches served on an Italian roll are another feature of the Cafe's menu. How about a delicious steak sandwich with fried onions and butter, or a turkey club with mayo, lettuce, tomato and bacon for dining in or carry out?

And if a hamburger or sandwich doesn't whet your appetite, then why not try some fish and chips or a shrimp basket? The Campus Cafe is the campus place, so check it out. Located at 966 Embarcadero del Norte, next to the park and across from Spinnaker's. Carry out orders can be placed at 968-4567 after 5 pm.

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