



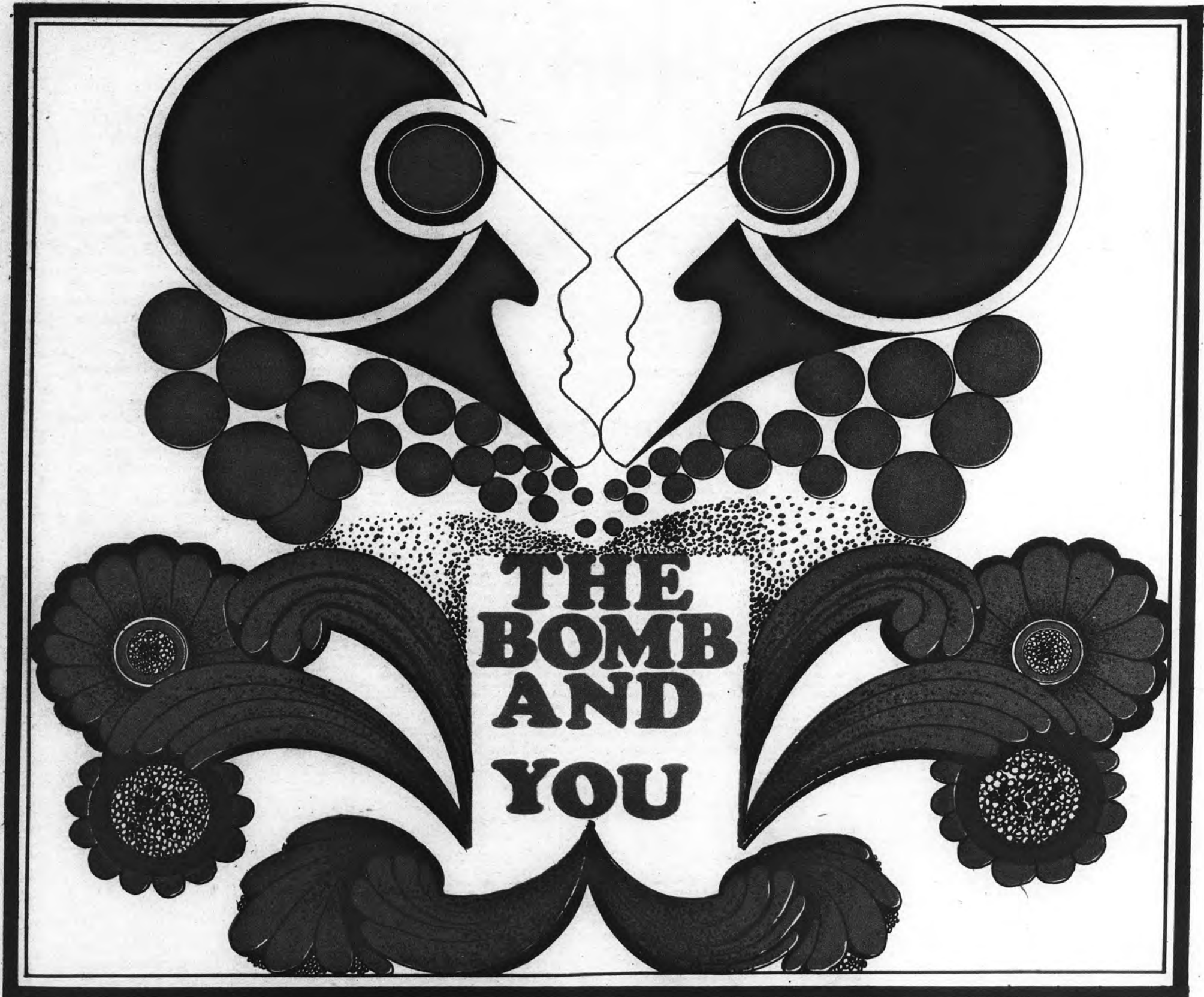
# NORTHWEST ASPECT



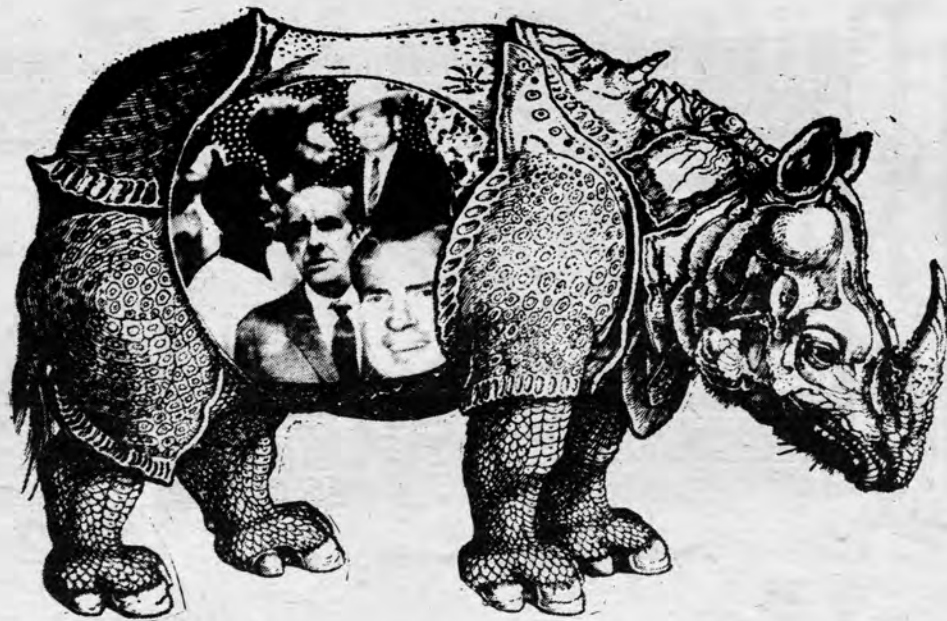
VOLUME 1  
NO. 12

*"In the beginning was the word . . ."*

BELLINGHAM - SEATTLE  
OCT. 7, 1969



# NEWS



# FRONT

## The Amchitka Blast

donald o. capstick  
Geologist & Seismograph Technician at WWSC

"Amchitka", another contemporary synonym for controversy. Why is everyone so uptight? To start with, it's nuclear. Then it's in a wildlife refuge for rare animals. Then it might leak and contaminate a wide area. Then it's liable to cause a major earthquake resulting in tidal waves. Then the A.E.C. just doesn't seem to want to listen to experts in several major areas involved, or to general public opinion. Then... anyway, that should do for now.

Lets get a better perspective on the forces involved in the Amchitka Island shot and the resulting implications, both overt and covert. Probably the best way is to compare it to previous nuclear blasts and to naturally occurring earthquakes. nuclear blasts and to naturally occurring earthquakes.

First some pertinent information on the Amchitka blast itself. The nuclear device is generally assumed to be a new anti-missile warhead. Its power is in the megaton range -- about 1.2, and is calculated to produce an earthshock in the range of 6.5 on the Richter scale (which it did).

Now stack this up to the seismic energy release capability of the familiar Hiroshima-type bomb. This device produces a reading of about 5.5 on the Richter scale. While this is only 1.0 units difference, the 6.5 reading of the Amchitka bomb is about 60 times (using the California base standard the seismic energy release is on an exponential scale- each whole unit increase is roughly 60 times more powerful than the previous unit reading) greater than the Hiroshima type. The fact is, the Amchitka bomb is 60 times more powerful than the Hiroshima bomb- or 1.2 megatons (1.2 million tons) of TNT, as against 20 kilotons (20,000 tons) of TNT. The

A.E.C. plans future detonations of much larger bombs, with correspondingly higher readings on the Richter scale to be expected.

Here we have a need for a natural earthquake for comparison. California conveniently (for comparison's sake only) came up with a tremor which occurred 17 hours before the nuclear

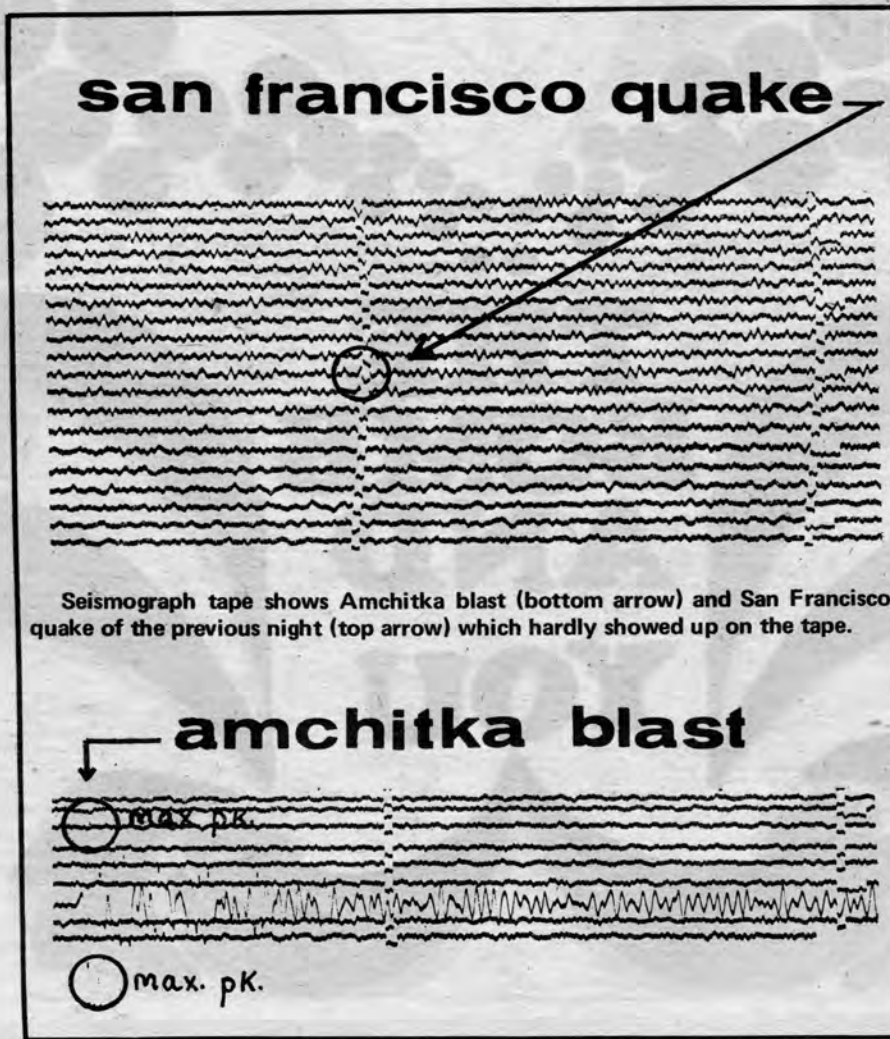
blast, in the shakey San Francisco area. The quake registered at about 5.0 or less. With the aid of the photographic records from the WWSC seismograph station in Bellingham, we have a rather interesting visible comparison of the relative earth movement. The California tremor was located about 1000 miles from Bellingham and could

not be picked out of the background (continuous minor earthquakes or microseisms, wave action on the beaches, wind noise in the trees, trucks, etc.). The Amchitka blast, on the other hand, was located 2500 miles from Bellingham, but showed up very strongly, about 24 times the normal background level.

The real or imagined dangers involved in the Amchitka shot have been kicked around and stomped on by just about everybody. One of the potential problems is the leakage of radioactive material, either into the water or into the air, and affecting all types of animal life. According to some experts, the probability of this occurrence is quite slim. Even the simple shock could cause problems with the ecology. Here, again, there are claims and counter claims.

The most talked about potential hazard is that of a major earthquake being triggered resulting in a Tsunami, or seismic sea wave. These have been clocked at about 500 mph. and are quite dangerous. Actually, a triggered earthquake could be helpful if it wasn't too large. It would release some of the strains built up in the Alaskan fault chain and might delay a powerful earthquake of the 1964 Alaskan variety (much research is being done along this line to prevent major tremors from occurring in populated areas, not necessarily by nuclear means, however.).

The basis for the fear of a large quake is quite substantial since 80% of the total energy released by the world's earthquakes occurs in the Circum-Pacific Belt, or the "ring-of-fire" as it is sometimes called because of the abundance of active volcanos along the land-sea border of the Pacific Ocean. There it is. Food for thought, however you think.



# Canadians Protest American Warhead

scott finley

Last Thursday afternoon the U.S. Government exploded a 1.2 megaton underground nuclear test in the Aleutian Islands, six minutes later than scheduled. This act violated the rights and ignored the expressed sentiments of virtually all of Canada. Students, politicians, laborers and housewives got together in expressing their opposition to this needless act of rape in a series of events which culminated in a nation-wide mobilization Wednesday.

The longest unguarded border in the world was closed at various points Wednesday by Canadian demonstrators. Government offices, including the capitol in Ottawa, various U.S. Consulates and the American Embassy were picketed.

The largest such protest occurred at the Blaine border crossing, 20 miles north of here, where 5000 gathered to stop northbound traffic and express their concern. Professors, student leaders, a minister and labor leader addressed the crowd from a podium erected on the Peace Arch, lambasting the American Government for continuing its policy of land rape, "all for the fun and profit of a few power-tripping greedy American militarists and corporation bosses," and the Canadian Government for ineffectively pussy-footing with the U.S.. They were asking in vain for a postponement of the blast until thorough research could be done on its effects.

There was an aura strangely reminiscent of the "ban the bomb" days. That cliché seems to have gotten stale here, but has taken on new

meaning and immediate relevance to Canadians. Some original placards, like "one small explosion for Man, one giant holocaust for Mankind" and spontaneous folk music were further reminiscent of those early marches.

Other local activity included 600 picketers outside the Victoria legislature and a 2000 strong demonstration blocking entry at the ferry terminal. Several showed up at Victoria National Airport and temporarily halted the unloading of passengers from Seattle, while nine young people lay on the road at the Sumas border crossing. Two girls exploded a molotov cocktail in the second story of the U.S. Consulate in Vancouver.

## WHY THE TEST?

This test was just like the 200 previous Nevada underground blasts -- there seems to be nothing unique about it, and nothing exceptional, but to prove that we can set off a blast 30 times more powerful than the bombs required to level Hiroshima. Against weighty scientific testimony, the American Government proved willing to run the risk of earthquake, tidal wave or radiation leakage. Why?

It seems clear whose interests such tests serve. The Major advocates and sole beneficiaries of this incredible expenditure are the military brass and their allies, the defense contractors. With people like Defense Secretary Mel Laird and his second-in-command, who made their massive fortunes mainly from defense contracts, and the gung-ho Nixon cabinet (eight of the eleven are millionaires) making the decisions, the answer seems obvious.

## DIRE CONSEQUENCES

Ecologists and geologists have been warning us for years of the possible effects of underground nuclear testing. In the 200 previous Nevada tests, eleven cases were reported in which radiation in "large amounts" had escaped. The Atomic Energy Commission (AEC) has been seeking another site since a concerned Nevada citizen named Howard Hughes began getting nervous from radiation reports.

Ironically, the site they chose, Amchitka Island, is a former wildlife sanctuary where, for the protection of game, guns were once prohibited. In a response to a watery protest from the Department of Interior (remember ex-Alaska Gov. Hickel?), the AEC referred to a 1915 order signed by President Wilson which permits the "use of wildlife and wilderness areas for military purposes, without intervention from the Interior Dep't." The matter was dropped.

To assuage the mild protest being received from within the U.S., the AEC released the expert opinion of scientists (hand-picked by the AEC) like Dr. Bierly, U.C. geologist who would "consider it a miracle" if the

test produced an earthquake.

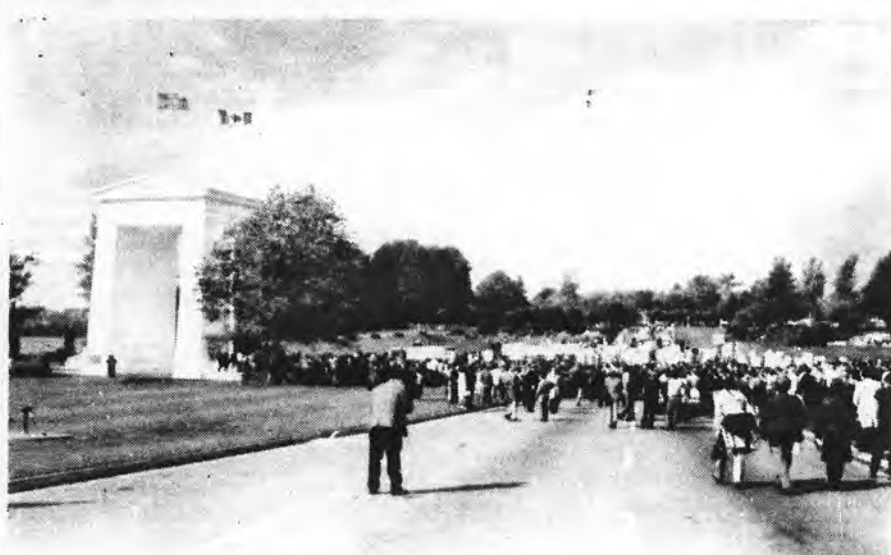
But some of the other scientific evidence points to a different conclusion. This particular site is next to a major earth fault. According to U.B.C. ecologist Robin Harger, speaking at the border close rally Tuesday, the fault is of the slip-slide type, one which lets off pressure gradually. A blast of such a magnitude could cause a sudden release in pressure and result in an earthquake. "The resultant tidal waves of such a quake would probably be similar to those that devastated Port Alberni and other B.C. coastal communities following the 1964 Alaska earthquake."

However slim such possibilities may have been from Thursday's blast, there is no way to assess the damage done to the local ecology, and the effects that has on the delicate balance of nature for miles around. There is no way of knowing the long range effect on our ecology.

## GETTING TOGETHER

This issue has been a terrific boost to Canadian resistance. For the first time all of Canada seemed united in a common cause. Housewives kept radio talk-show lines buzzing with the topic; several politicians, including Prime Minister Trudeau, sent letters or telegrams to Washington; External Affairs Minister Sharpe vowed to hold the U.S. responsible for any damage; several members of Parliament, mayors and citizens groups sent telegrams to Nixon asking postponement; Burnaby M.P. Ray Pareaut sent a protest letter to the U.N. Even the federal police, RCMP, chose not to interfere with demonstrations. TV stations spent prime time collecting names for telegrams, giving information and following the progress of the demonstrations. (Incidentally, when U.B.C. student newspaper Ubyssy contacted the White House Tuesday night, a Nixon Aide said the President had "no comment on the proposed

cont. on pg. 4



## OF TENTS AND HIGH RENTS

Bellingham's housing problem, which for a long time has held the same political status as the weather (i.e., everyone talks about it, but...) has now reached crisis proportions. Due to an unexpected vast increase in WWSC enrollment for Fall, 1969, approximately 200 students have no housing at all, and another 1200 are forced to live in poor housing and pay high rents for it. Racial and other minority discrimination also continues to exist.

To meet this crisis, the WWSC AS Housing Commission, under Commissioner Jerry Field, has spearheaded the formation of a tenants union to deal with the substantive issues of Bellingham housing, and the temporary erection of a tent city to dramatize and publicize the crisis itself. Tent city went up as planned on the

first day of classes, when a score of volunteers put up about 25 tents and some information booths on the lawn in front of the WWSC administration building.

The group plans to hold a meeting sometime to decide how long the city will stay up, and what sort of action the tenants union will take. As of Friday afternoon, no meeting had occurred, the area was quiet, but the city remained.

The housing problem is a total community problem, not just a students' problem. It involves our local and state governments, and it has as its victims all people who for any reason can only afford low rents. It can be expected that the influx of new workers into the area will have somewhat the same effect as the over-enrollment at Western.

What is being done through the local government at this time? Basically, nothing. Racial discrimination and poor housing conditions are hard to fight, since there is no municipal fair housing code, and what statutes are on the books are not enforced properly, partially because the city staff is not big enough to do so. And the city Housing Advisory and Appeals Board is composed entirely of businessmen and professional people. No low rent tenants are represented.

At the state level, the scene is no better. The Legislature is incapable of dealing with the immediate problem, since it meets only sixty days every two years. The Governor did not help Western last year when there was a fund shortage, and apparently no funds from the executive reserve will

be available this year either.

In sum, there are not enough financial and administrative resources available at either local or state level, at the present time, to handle either the present crisis facing WWSC, or the Bellingham housing situation in general. The basic problem here is lack of public problem-solving processes that a society like ours has. Not enough money is available for any project of any sort, especially the building of low rent housing. Private landlords, public agencies staffed with private businessmen, and a State Legislature that offers a low salary part time job that almost necessitates a substantial outside income all add up to bad living conditions for the disadvantaged, the poor, and little recourse for them to take within the present system.

when god decided to begin  
everything he took one  
breath bigger than a circustent  
and everything began .

e. e. cummings



### SEATTLE CO-OP

The Puget Consumers Co-Op in Seattle has recently reorganized under the "Ottawa Plan", a non-profit food retailing service designed to distribute groceries to consumers at the lowest possible prices. PCC is specializing in organically grown or otherwise healthy and pure foods. At this time, PCC is

not handling fresh meat or produce, but deals in just about everything else.

All foods are sold at wholesale prices. Operating costs are gotten through a service fee of \$3 per month for one person and one additional dollar for every other member of a communal or biological family.

To join this money saving plan, one must pay a \$1 membership fee and buy one \$5 share of stock, the sum of these fees being devoted to capital investment to increase the stock of foods and for expansion of the Co-Op.

Interested? Go or write to Puget Consumers Co-Op, 3423 E. Denny Way, Seattle.

### Warhead

cont. from pg. 3

test"...that he "knew of no opposition to it in Canada", and that "If he did, he would have no comment on that either"!).

Those oldsters who weren't ready

to go to the streets watched the protests on TV with a new feeling of admiration and pride in outspoken radical Canadian students.

And the aftermath looks promising. The striking PSA dep't. at Simon Fraser U. who was instrumental in organizing the demonstrations is working on research for the Vancouver Tenants Assoc., striking longshoremen and other groups. It seems Canada is getting together. What will it take for that to happen here?

## MIME TROUPE COMING



The San Francisco Mime Troupe, one of America's oldest independent theatre companies, will perform Bertolt Brecht's "Congress of the Whitewashers or Turandot" on campus at Western Washington State College at 3pm Thursday, October 9, in Red Square. If weather will not permit a dry open air performance, the production will be staged in the auditorium of the music building. Also, R. G. Davis, of the Troupe, will lecture on "Radical Theatre" at 3pm Friday in the Viking Union lounge.

The Mime Troupe began in 1959 when a group of San Francisco actors became interested in the commedia dell'arte, a popular entertainment of the Italian Renaissance in which actors impersonating stock characters -- the jealous husband, the impudent servant, the young lawyer, the senile merchant improvised dialogue within the broad limits of an agreed-upon plot, or scenario. The group worked under the sponsorship of the San Francisco Actors Workshop until 1962, when it became completely autonomous and assumed its present name.

In choosing to be an alternative to commercial theater, the Troupe receives no foundation or other institutional funding, and the majority of their performances are given outdoors, free in the parks, after which donations are requested. (In 1962: 2 park shows. This year: 125 shows.) The park shows and touring colleges and universities, provide enough income to rent studio space, to pay the actors \$30 a week (usually six

### FIVE-DAY OUTLOOK

Due to expected increases in condensation, small groups warnings have been posted at the welfare office, the VU, the Kulshan and all other ports of possible entry thought to be used by home hunters, house followers, bomb watchers, groundhogs, and all hibernating fledglings.

If you can't find a place to park, hitch or else stay overnight in Tent City, which is now being considered as a possible solution to housing shortages. This method of residence and element protection has been proven workable by extensive studies on Romany Gypsies.

Fairhaven Unified Citizens for Cool (FUCC) reports that the outlook for vascillating illegal substances is highly dubious, since the operation stash, at last report, was only slightly ahead of interception. Local conditions being inexplicably superior to more

twelve-hour days), and to survive as a full time professional company.

Bertolt Brecht's CONGRESS OF THE WHITEWASHERS OR TURANDOT, the Troupe's 1969 major production, was begun in the early 1930's, abandoned, and then taken up again in 1952, shortly before the great playwright's death. The Mime Troupe's production is the play's first in this country. The theme is the complicity of the state and its paid intellectuals and their responsibility in using twisted truths, apologies, and lies to further their own ends. The Emperor of China, faced by civil unrest caused by the actions of his government, offers his daughter Turandot to the intellectual who can find the most widely acceptable substitute for truth. Lacking television, moonrocks, and illustrated magazines, and offering only a beautiful princess instead of a foundation grant, the emperor's efforts are, of course, futile.

Astute members of the audience may detect striking similarities between the situation in our own country and the Mime Troupe's mythical Chinese government's hilarious attempts to cover up its mistakes.

In addition to CONGRESS, the Troupe will be touring with their Gutter Puppet Shows and Gorilla Marching Band -- a colorful conglomeration of people, puppets, and music which spreads information on radical survival.

publicized areas, local merchants have been quoted as indicating a necessary trend toward diffusion of concentrations coupled with re-evaluations of priorities in line with recent reactionary tremors set off by Ripple and Bali Hai.

## ATLANTIS PUT OFF

The Atlantis Peace Shop- Shim Hogan Greater Northwest Save Our Morals Campaign and Obscenity Faire has been re-scheduled for 1:30 p.m., Thursday, October 16, in the Municipal Court of Bellingham. All brothers and sisters should be on hand to show our solidarity with the vanguard struggle of Thomas Jefferson and the American ideal.

## YAF MAKES

## LEFT TURN ?

andy marx

For the last few years, William Buckley and his right-wing friends have been brandishing the emergence of organized opposition to "commie-anarchist" SDS ready to swoop down under the banner of the Young Americans for Freedom (YAF) and save dear old alma mater from an untimely rape.

During the same few years, we have often commented among ourselves that a lot of people on the right, the kind of people who support YAF and Wallace, were actually enraged about many of the same things that we were-like big business, liberal games and phony government programs.

So it was really a lift (a let down for Buckley) to read a month or so ago that one of the leaders of YAF felt the thing to do would be for SDS and the YAF to get their heads together and go after the common enemy, spelled s-y-s-t-e-m. And now comes the story of the YAF Convention, St. Louis, Mo., 1969, complete with draft card burnings, dope and black flags. Ivy League smile and wondering JUST WHAT THE HELL IS GOING ON HERE? while 'his' organization is flooded with leaflets saying, "To really love this land you must first learn to loathe this nation and the system for which it stands." I mean, just what the hell IS going on here??

It's not actually such a complicated question. What has happened is that a large number of people in YAF (around 30 or 40% of the convention) are beginning to take seriously just those things that always make them reachable. They are facing up to a crucial fact: the freedom of communities and individuals that they have always advocated in the name of good old-fashioned federalism is threatened far more by law 'n order than by SDS. And a growing number of them feel that the right to smoke dope and the right to burn your draft card ought to be defended against big government repression more vigorously than the "right" to go to school only with people of your own race, and the "right" of free enterprise.

So here is this convention, with Buckley as the featured speaker, and a sizable faction, clearly the fastest growing force in the organization, nominates its candidates as "an enemy of the state." The candidate bristles at "the slavery of conscription...the tyranny of political repression in the holy name of defense against distant conspiracies and threats. Its police, today, in every city, are becoming armed forces training not to defend the people and their property, but to defend the politicians, their perogatives, and state-capitalism! ...ALL POWER TO THE PEOPLE. This we believe, and this we shall accomplish."

And then, to cap it off, the convention, which has denounced violence as a means of political expression, ends up in a wild brawl.

In the midst of debate on

resolutions on the draft (one of which favored the complete elimination of the military), one delegate stands up and holds high his flaming draft card.

All hell breaks loose.

Buckley must be gassing in his pants by this time, and a lot of the old-line right wingers try to vamp on the kid while his friends fight to defend him. The whole convention breaks down, with hysterical chants of "Sock it to the left!" (the intended theme of the convention) trying to pull things back together. Only a lot of people have had enough, and some of them walk out and others hold a meeting and decide that they have to stay and fight it out with the law'n order people--to move against the state instead of the new left.

YAF will never be the same. It'll be a long time before a lot of them make the final step and recognize that Power to the People MEANS attacking that other right that they hold so dear--PROPERTY. But they have at least stilled any fears that Buckley's promised reactionary fighting group will be able to pull itself together in YAF. And they have reinforced our faith that frustration against the system from the right is not an unpardonable sin.

(Note: The above article was based on a report on the YAF Convention published in the Los Angeles Free Press.)



# An Open Letter To Georgia Pacific

Christopher B. Condon  
3201 18th Street  
Bellingham, Washington 98225

Vice President Lawson Turcotte  
Georgia Pacific Corporation  
300 W. Laurel Street  
Bellingham, Washington 98225

Dear Sir,

As the co-author of the article on mercury emission as the result of chlorine plant operations which appeared in the Northwest Passage of Sept. 23, I feel that it is incumbent upon you, or your representative, to make public certain items relevant to public health and safety.

These items include: where and at what levels mercury eventually lodges itself in the local marine and terrestrial environment; at what levels mercury is toxic to plant, animal, and human life; what measures, if any, are being undertaken to halt this flow of toxic materials into the local environment; and lastly, what other toxic materials we are not aware of are being emitted into the local environment.

Furthermore, we feel that it is incumbent upon Georgia Pacific to conduct a public biological and chemical assay of Bellingham Bay to determine to what extent life in the area has been destroyed or altered and to determine what prospects are for the future of Bellingham Bay.

Replies can be made either to myself or to the Northwest Passage, or we will be happy to meet with you at any time upon your request.

Sincerely,  
Christopher B. Condon

## FREE U LOVES U

The Northwest Free University is experimenting with two innovations this Fall in its second debt-ridden year of existence.

One involves children's classes--in sewing, creative dance, art, story-telling, etc. --which, it is hoped, will turn on some kids, parents, teachers and future-teachers to less-restrictive ideas of what children's education can be like.

Classes began this week, but if you're interested--either for your child, or in helping out--come to a meeting Monday night, Oct. 13, 7:30pm, at 711 E. Maple St. Julie Humling and Melissa Queen are coordinating this effort.

The other new feature in the Free U offerings involves, in addition to the regular weekly Group Dynamics classes, three Accelerated Group Experiences or Marathons.

They are being coordinated by Dr. Jacqueline Weiner (no relation to Dr. Bernard Weiner, Free U Coordinator who will also be working with the marathons), and are designed for three specific groups:

The first (Nov. 1) will be a training group, designed for people who wish to use sensitivity training techniques in their teaching or other group-settings.

The second (Nov. 22) will be for couples only, designed to help couples increase or begin more effective communication, and, says the description, to help couples "learn to fight more constructively."

The third (Dec. 6) is for single persons, though some couples may be accepted, and is designed, as are all the

Free U group dynamics classes, to facilitate honest communication and interaction, to give and receive feedback about yourself and others.

There are fees associated with these marathons--some of which are full-day and some which involve a Sunday as well--and those with economic difficulties who are interested should call Dr. Weiner at 733-7023. The groups are restricted in number, so if you are interested, and if there are still openings, you are urged to check it out now.

The Free U is also offering more traditional type Free U classes including: Karate, Mountaineering, Japanese Conversation, Firearm & Hunting Techniques, French Conversation, Yoga, Wine & Beer-Making, Community-Singing, Liberation: Personal & Social, Non-Violence, Photography & Film-Making, Low-Budget Cooking,

Creative Writing Workshop, Ceramics, Prospects for the Left in America, Turned-on Psychology.

Some of the classes still have openings. Those interested should call the instructors listed in the Free U catalog, or the Free U at 733-7499. Catalogs are available at the Viking Union at WWSC, or at the Aardvark Book Store, 1222 N. State St.

*"McGuffey's Fifth Electric Reader"* --the low-budget cookbook published by the Northwest Free University -- is now on sale at the Viking Union, the Aardvark Book Shop, etc.

Edited by B.J. Bowman, class leader for Low-Budget Cooking at the Free U, the book (selling for fifty cents) contains more than 100 low-cost recipes.

Those having more recipes to submit for future editions can send them to B.J. Bowman, c/o the Free U, P.O. Box 1255, Bellingham.

## A Community Plant

*She was friends with pain  
but took her tea alone  
blue eyes watching sugar  
melt off of a spoon  
pulled her robe for comfort closer  
the chair holding tightly to her bones*

*Mid-match she heard the sound  
but first sucked up the smoke  
then pad to slip the lock  
peering a little out  
dark, quiet, empty, lone  
She shut the door  
on that mirror to her home*

*A noise again  
it sounded like her name  
They rang no bell  
no knock on wood  
left no calling card  
and tonight there is no rain*

*Sitting back down with tea  
and smoke and fright  
There is something  
out there in that night  
"Someone for me?"*

*"Well there's nothing to steal  
and I have the key  
to the highest shelf  
where my heart is stored  
in a light-proof box"  
So she left the warm cup  
the smoking ash  
and the door unlatched*

*Next morning was found  
one pure white rose, trembling  
on the doorstep of her home  
It came from a friendly rosebush  
of a neighbor down the road  
with a little tag, the writing all askant  
carefully detailed instructions  
on where and when to plant  
and this special warning:  
"It cannot bloom alone"*

Rev. Goose Mother



Nothing could have been more obvious to the people of the early twentieth century than the rapidity with which war was becoming impossible. And as certainly they did not see it. They did not see it until the atomic bombs burst in their fumbling hands.

H.G. Wells  
The World Set Free, 1914



In the aftermath of the nuclear testing in the Aleutian Islands last week, the newswires have been buzzing with soothing messages of comfort about the matter. How comforting to know that no earthquake occurred, no tidal wave flooded the coastal areas, and that life still exists on Amchitka Island! The government and its communications counterpart, the national media, it seems, have again performed an effective lobotomy on the American conscience.

Clearly, all of the concern about our monkeying with the balances of nature are quite valid. But, in all the fury, most people seem to have forgotten the most fundamental of all possible objections to such testing—The Bomb itself. The Bomb still goes unquestioned for the most part.

One who observes the news closely might have been lucky to find mention of the fact that last week's bombing was only a pre-test for a much bigger blast in the future. The recent blast was of a 1.2 megaton magnitude, as measurements for such atrocities go. It prepared the way for a 5 megaton blast in the coming months.

While a "Liberal's" day might have been brightened upon hearing of recent cutbacks in military manpower and spending ("It's a step in the right direction, you know."), the facts are that Minister of War Melvin Laird's cutback of 70,000 men in the armed forces still leaves us with only 3.26 million in frocks of forest green, navy blue, and air force flannel.

Of course this is to say nothing of the reasons given for such cutbacks. These usually consist of such things as saving money, efficiency, and discouraging dissent at home. How often are we told that there is real hope for peace in the world or that efforts are being made for the sake of faith in humanity. No, our government prefers to bring the dogs in only because a hard rain's fallin'.

While Congress was busy approving the ABM Deployment and Military Spending bills last week, many congressmen were still to be heard criticizing student radicals for not following the "proper channels" of dissent. Proper channels? The same channels which have gotten us out of Vietnam and changed the foreign policies which put us there? Such advice do they give to a generation which is not even sure that it has a future.





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# CHRISTIANITY AND MARX

## TogetherTogetherTogether

The world is growing into one world, in a technical sense, or, to put it the Marxist way, in terms of productive power. At the time of young Karl Marx it took a longer time to cross a European state from border to border than it takes today to circle the globe by rocket. Today, trends in communication, commerce, industry, and science are toward unification of the world in terms of productive power. But if the world grows more international in a technical sense, it grows more nationalistic in an ideological sense. The new nationalism in the third world is prompted by the fight against white domination, be it American, European, or Russian. The new nationalism in the fourth world, i.e. Europe, is prompted by the fight against domination by the two giants, the Soviet Union in Eastern Europe, the United States in Western Europe. This stage of new nationalism can be neither avoided nor decreed away.

A national society needs a national consciousness. No social structure can attain a reasonably steady state without a set of values capable of producing human action in favor of this society. In Marxist terms: no society without ideology. These social values are required to call the social structure into existence, to keep it in existence, and to change it if it no longer corresponds to the basic values. In turn, if a national society needs a national consciousness, an international society needs an international consciousness. As yet, however, there seems to be no ideology, no set of values, capable of serving as a motivating force for creating that one world.

History shows that the development of a new set of social values must precede the erection of a new social structure. Between bourgeois ideas and bourgeois society there was a time lag of more than 150 years. The lag may be less today, but it will take time before ideas outgrow their minority position or, to put it the Marxian way, before theory becomes a material force.

History also shows that a new set of values capable of building a new social structure can develop through the merger of different sets of values, sometimes very different ones, e.g., Christian faith and Greek philosophy as basic values of medieval feudal society, or the combination of German philosophy, French socialism, and English capitalist theory as the basic values of a Marxist or Communist society.

Sets of values that might be capable of merging in order to form the social structure of the one world must probably meet the following requirements:

reasonably strong spiritual force, to be measured by the number, type, and standing of committed intellectuals, by the heat of the arguments presented, by the tons of papers written, etc.

reasonably strong social force, to be measured by the number, type, and standing of the people committed to the particular value system as compared to the total number of people in a national society.

reasonably strong international force, to be judged by the number and strength of the national societies in which the particular set of values is of obvious importance, and by the importance of those values in international relations.

reasonably strong dynamic force, to be judged by the number, type, and standing of people who are moved by the particular set of values from words to deeds, even to sacrificing their lives.

reasonably strong flexibility, so that the value system can be permitted to change and be brought into a shape that would make merger possible.

reasonably strong optimism about its own future.

It is clear that there is no great choice among the modern value systems that would meet all these requirements. I believe that today just two sets of values are left with sufficient strength to approximate the requirements. They are Christianity and Marxism. At a time when the trends in productive power are driving the world toward more and more unification it does not seem illogical that unifying trends should be noticeable on the spiritual level, too. If value systems are to merge, they must be alike in each having basic unity first and pluralistic ramifications second. Today, for an instance, there is no such thing as *the* Christian theology. If there is growing unity among all denominations as to the essence of faith, there is growing diversity in everything else. Equally, there is no such thing as *the* Marxism. Except in a few diminishing essentials there is more and more diversity in Marxist thought. Thus, both Christianity and Marxism are changing. As they become more alike in this respect they are becoming more capable of eventual merger.

Essentially, Christian faith is a spiritual commitment to Jesus Christ in words and deeds. Essentially, Marxism is a spiritual commitment, in words and deeds, toward a more human man and, therefore, toward a more human society. In these essentials Christianity and Marxism are not contrary to each other.

If, in its essence, Christianity is a commitment to Jesus Christ, in its historic existence it was also a commitment to a variety of temporal social structures. The choice between those structures was made by measuring them in the light of the principles of Christian faith. Christians are bound to undertake this measuring with regard to every social system. The results are by no means as sure and unchangeable as the principles of faith. The measuring can be repeated, and it can lead to a different result. There is

no obligatory link between Christian faith and any particular social structure.

If, in its essence, Marxism is a commitment to a more human man and, consequently, to a more human society, in its historic existence Marxism was also a commitment to an obligatory atheist humanism that claimed all religion to be the opium of the people and a power that alienates man from his true self. In its historic existence Marxism was also a commitment to metaphysics in its belief that matter is prior to spirit. Marxism was also a commitment to the inhuman social structure of Stalinism which claimed that today's man must be totally subdued and sacrificed in favor of tomorrow's man. Marxism today has to measure these atheist, materialist, and totalitarian historic appearances against its basic concept of a more human man in a more human society. The result of this measuring process can be, and in some modern forms of Marxism has been, that there is no obligatory link between Marxist humanism and Marxist atheist or materialist metaphysics or between Marxist humanism and Marxist totalitarian dictatorship.

If, in its essence, Christianity is a commitment to Jesus Christ and not to any particular social system -- for example, to a conservative, or reactionary, or anti-Marxist system -- it can be combined with a Marxist or Communist social system that excluded obligatory links with atheist metaphysics and with totalitarian dictatorship and became a fully humanist system. If, again, in its essence, Christianity is a commitment to Jesus and not the opium of the people, it can be a motivating force directed toward social change or social revolution. Jesus is asking what we have done with His brother man. If this is to be taken radically, it means not only individual charity but, whenever possible, social fraternity. Christians must examine any social structure in the light of fraternal love. If the structure proves to be contrary to fraternal love, Christians must then ask themselves whether remaining with this structure is not more fatal to fraternal love than overturning it by revolution, using force if necessary. Social revolution can be an act of Christian love.

If, in its essence, Marxism is a commitment to man's unfolding his humanity in a society suitable to this purpose, Marxism can be combined with Christianity positively, although neither exclusively nor totally. The combination can be achieved positively because full humanism is in perfect keeping with Christianity. The combination cannot be achieved exclusively because there is no exclusive link between Christian faith and one particular social theory or practice. Christians, bound to fraternity not only individually but

socially, cannot escape choosing between different social systems. But there can be other social systems that measure up to Christian standards of fraternity, and there can be Christians who, using the same principles of measurement as their fellows, arrive at these other choices. The combination of Christianity and Marxism cannot be achieved totally because Christian faith transcends Marxist humanism. A Christian can stand for Marxist humanism but he will always stand for more than humanism.

Christianity can learn from Marxist humanism that all theology is anthropology as well. Christians need a theology that does not forget man. This means nothing more and nothing less than taking incarnation seriously. The mystery of incarnation comprises all humanist social structure but also transcends it. In turn, if Christian theology needs more anthropology, Marxist anthropology needs more transcendence. It was right for nineteenth-century Marxism to concentrate on the basic needs of what was called a Christian society, such as food, clothing, and shelter. These basic needs were human and should have been the concern of Christian love. But by this necessary preoccupation European Marxism lost sight of what the young Karl Marx had sensed very well, namely, that man infinitely transcends man.

Christian theology can learn from Marxism about society. Nineteenth-century Christianity thought of man mostly in terms of the individual. Christian fraternity was considered to be a relation from individual to individual. It was Marxism that made Christians aware of the importance of social structure, in a secular way, but perhaps also in helping the Church to re-discover that it was not an amorphous aggregation of individualists but a community of all Christians with their Lord. On the other hand, if nineteenth-century Christianity needed more emphasis on society, nineteenth-century Marxism needed more emphasis on the individual, for, once the standard of living rose in Europe, it became clear that man's problems could not be solved merely by solving his social problems.

Christianity can learn from Marxism about the future. Nineteenth-century Christianity thought of the world chiefly as a waiting place for eternity. Notions like development, progress, man's future, were considered to be irreligious. Today much of the optimism about these ideas which we now consider to be perfectly Christian was borrowed from the Marxists. In turn, Marxism has learned from Christians some humanist realism about the present. European Marxism no longer believes in sacrificing present man to future man.

*continued on page 21*

# YOGA & ORGASM

allan coults

(continued from last issue)

The breathing practices of Yoga must be pursued with care. The individual is cautioned to proceed slowly and to never strain himself. With the induction of proper respiration the tensions in the muscles begin to dissolve, energy is freed, and plasmatic waves begin to flow over the organism. But for reasons already described the organism is likely to react to these pre-orgastic sensations with anxiety and redouble his armoring. This produces clonisms described both by Reich and in the literature on Yoga.

"In the armored human organism, the orgone energy is bound up in the chronic muscular spasms. After the loosening of the armor ring, the body orgone does not immediately begin to stream freely. What appears at first is clonisms, together with prickling and crawling sensations. This indicates that the armoring is loosened and that energy becomes free. Genuine sensations of waves of plasmatic excitation do not appear until a number of armor segments have been dissolved, such as blocks in the musculature of the eyes, mouth, neck, and diaphragm.

"Then we can clearly see wave-like contractions in the loosened parts of the body, moving up towards the head and down toward the genitals. Very often, the organism reacts to these first streamings and convulsions with renewed armoring. Spasms of the deep throat musculature, reverse peristalsis of the esophagus, diaphragmic tics and other phenomena clearly show the struggle going on between streaming impulse and armor block. Since more energy was liberated than the patient is

able to discharge, and since there are still numerous spasms which prevent plasmatic streaming, acute anxiety develops. These manifestations confirm the orgone-biophysical concept of the antithesis of pleasure and anxiety." (Reich).

"In the early stage, perspiration is produced; in the middle stage the tremor of the body; and in the last stage, levitation in the air." (Sivananda)

"When what is called 'forced breathing' results in tremors, dizziness, numbness, tingling, etc., it is time to stop...." (Wood)

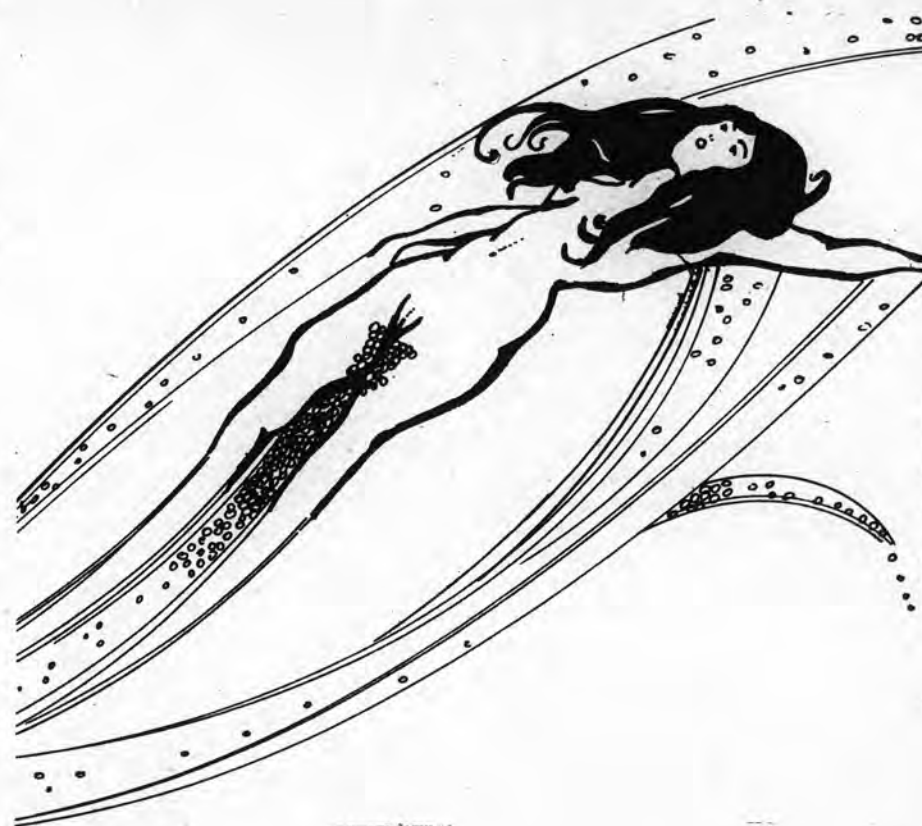
"In Adhara perspiration is produced, in Madhyama tremor, and Uttama done for 100 times is said to result in levitation...." (Woodruffe)

"Through the practice of Pranayama and meditation, the cells and tissues are vivified. They are charged with new Prana. New Pranic currents are generated. These give rise to jerks in the beginning. They will disappear soon." (Sivananda)

One of the main purposes of posture exercises in Yoga is to develop a sitting position in which one is perfectly relaxed, the spine straight, so that one can maintain equilibrium when the body begins to experience spasms in the initial stages of pranayama.

The yogi concentrates his life force, his PRANA, and controls it by yogic breathing. Reich devised a physical device called an orgone box to concentrate the orgone energy. The patient was to sit in that box and so absorb the concentrated orgone energy.

The major resistance to dissolution



of tensions is centered in the muscular tensions of the solar plexus. This is recognized both in Reichian therapy and in Yoga.

"So important has the treatment of the abdominal tensions become in our work that today it seems incomprehensible to me how it was possible to bring about even partial cures in neuroses without knowing the symptomatology of the solar plexus." (Reich)

The emphasis in Yoga on the solar plexus is similar to that given by Reich.

"Solar plexus is often called the ABDOMINAL BRAIN. It is an important centre of the nerves, connected with the sympathetic nervous system... It plays a much more important part than is generally recognized. It takes an important part in the control of emotions and of various bodily functions ... It is one of the most vital parts of the body ... It is the storehouse of Prana. It is the power-house. It is the most important of all the ADHARAS (supports) of the body that are sixteen in number ... The solar plexus is literally the sun of the nervous system. When this sun is shining harmoniously, the whole of the physical system is harmonious." (Sivananda)

It is through abdominal tensions that people control their emotions. By tensing the muscles in the abdomen, the breath is held. When the breath is held emotions are suppressed.

"The way in which our children accomplish this 'blocking off of sensations in the belly' by way of respiration and abdominal pressure is typical and universal. This technique of emotional control, a kind of universal Yoga method, is something which vegetotherapy has difficulty in combatting. How can the mechanism of holding the breath suppress or eliminate affects? That was a question of decisive importance. For it had become clear that the inhibition of respiration was THE physiological mechanism of the suppression and regression of emotion, and consequently, THE BASIC

MECHANISM OF THE NEUROSIS in general. Simple consideration said: The biological function of respiration is that of introducing oxygen and of eliminating carbon dioxide from the organism. The oxygen of the introduced air accomplishes the combustion of the digested food in the organism. Chemically speaking, combustion is everything that consists in the formation of compounds of body substance with oxygen. In combustion, energy is created. Without oxygen, there is no combustion and consequently no production of energy. In the organism, energy is created through the combustion of food-stuffs. In this process, heat and kinetic energy are created. Bio-electricity, also, is created in this process of combustion. If respiration is reduced, less oxygen is introduced; only as much as is needed for the maintenance of life. If a smaller amount of energy is created in the organism, the vegetated impulses are less intense and consequently easier to master. The inhibition of respiration, as it is found regularly in neurotics, has biologically speaking, the function of reducing the production of energy in the organism and thus of reducing the production of anxiety." (Reich)

Through holding the breath it is possible to control the emotions. But when this practice has been continued over a long period, then respiration is seriously affected and frequently cannot be returned to normal. Then it is no longer possible to feel deeply.

When due to the necessities of the incest taboo children's affectionate responses toward their parents are rejected the child experiences a sinking feeling in the center of the solar plexus. He feels completely alienated, helpless, and alone in the world. It is as if he were again ejected from the womb. In order to combat these terrible sinking feelings the child holds his breath, suppressing the emotion, which is after all "the motion of his body, the motion of life. Through constant practice he succeeds in arresting his normal respiration and

# the domino theory of SWALLOWS

rev. goose mother

I'm hoping you'll try, at least once, the touching art of swallow watching. It is free and can be pursued almost anywhere in the great outdoors. Swallows are one of the original masters of flight. If you find yourself enjoying this pastime the following may be expected to occur:

- 1) On every parabola the swallow makes an insect disappear. Good, you say, as this makes for less population density in the insect world.
- 2) Where there are swarms of air-borne insects there are usually swallows. Consider, if a winged bit of protein lures swallows to your vision, they are serving an end.
- 3) If there were no bugs would there be any swallows?
- 4) If you care that there would be no swallows were there no bugs, read the labels on insecticide cans, thoughtfully.
- 5) Soon you may find yourself beginning to tolerate insects, feeling that the swallows are apt justification for the minor inconvenience.
- 6) One day you will find yourself unarmed against the approach of a bug. Closer inspection will reveal that the bug is quite fascinating and seems to be lacking in evil intentions.
- 7) Now you like swallows and this one particular bug. You are anxious to discover other bugs, other birds. Your world is enlarging.
- 8) You no longer purchase bug "bombs", insecticides, pesticides. Your grandmother has recommended citronella and you like the smell. You've been told by a hip ecologist how ladybugs will eat rose-loving aphids and you're ordering a colony for the lady next door.
- 9) You've read somewhere that penguin livers show high concentrations of DDT and you're wondering "How"? The birds and the bees have become meaningful of life itself. You are understanding balance, tolerance, and the ay of the world. You have a special filter on your eyes now.
- 10) You're studying birds now, and are disappointed to find that "Birds of Vietnam", published 1968 is not adequate due to the exclusion of species collected north of the 170. Napalm is a chemical manufactured by Dow. You know it kills people, and defoliates jungles; it also kills birds and has been known to have the same deleterious effects on human life as DDT to insects; it also causes hardening of the soul.
- 11) You are beginning to understand. Having grown to love swallows, you have learned to tolerate bugs. You may soon learn to appreciate life in all its forms, and colors.
- 12) Swallows are good for the growth of pleasure. Caring about anything other than power, money, and war is.



If after giving swallows a fair try (there are 75 species) you do not like them, do not despair. The same principles may be applied to any one of the 8,500 species of living birds in living color. Anyone wishing a swallow guide, phone 734-9419. If all attempts fail there is always the Tibetan Kite Society.

### Tapioca Cream Pudding

- 1 egg, separated
- 2 cups milk
- 2 tbs. rose hip syrup
- 1/4 cup candied rose hips
- 1/4 tsp. salt
- 3 tbs. tapioca
- 2 tbs. sugar

In saucepan, mix egg yolk with some of milk. Add remaining milk, rose hip syrup, salt, & tapioca. Bring to full boil over direct heat until thick. Beat egg white until stiff. Gradually add egg white. Cool. When cool stir in candied rose hips. Chill and serve.

### Modern Livin'

the other afternoon, the M.J. visited Simon, a local home-owner, his fine home in S. Bellingham boasts a funky old victrola which played "Whispering" while Simon alternately sipped & chugged scotch. the house also boasts no door on the bathroom and a potted plant that the cats shit in. (anyone who wants a fine kitten contact M.J.)

as we glugged our scotch, we sounded Simon on:

- home owning: "Home ownership gives student or local freak a platform to stand on. And don't forget to get that voters registration card."
- suggestions for winter: "Keep those pipes wrapped."
- how he feels about his ditch being filled in: "A college plot to citify S. Bellingham"
- plans for the future: "Making farout places for people to live in."

while interviewed, Simon held on his lap what he claimed was his child bride, a 6-yr-old girl.

"I can't find one so I'm gonna raise one."

### Rose Hip Tips

Borrowed a fine little book the other day on a most helpful subject -- all the vitamin C you need from bushes that grow everywhere in this area -- wild Rose Hips. Six to eight rose hips can provide the daily vitamin C requirement of an average fellow. The jams & jellies made from rose hips retain enough Vitamin C to provide rather than oranges or tomatoes or other more costly foods. Wash and remove the "tails" cover with water, bring to a boil and cook slowly for 15 minutes. The juice can be extracted, bottled, pasteurized, and stored in a cool, dark place.

In England, during the war, 2000 tons of rose hips were gathered from the road sides and put up to replace the scarce oranges. Today in Norway, they are dried and powdered and sold in stores. It is sold under the name of C-N, meaning enough Vitamin C.

Rose hip puree is the basis for many of the dishes:

Simmer 1 lb. rose hips in 3 cups boiling water for 30 minutes. Press through a sieve to make a puree. Add enough water to make 4 cups. Equal parts of puree and water, with sugar, makes a breakfast juice equivalent to tomato juice.



# OUT OF THE JUG



### Candied Hips

Candied rose hips can be used in cereal, cookies, etc. in place of fruits and nuts. Remove seeds from 1/2 cups rose hips. Boil 10 minutes in a syrup of 1/2 cup sugar and 1/4 cup water. Dust with sugar and dry slowly in slow oven, adding more sugar if the fruit seems sticky. Store between sheets of waxed paper in a closely covered metal container until used.



### Hip Syrup

- 4 cups rose hips
- 2 cups water

Boil 20 minutes in covered Saucepan. Strain through a jelly bag or with 1 cup cellulose pulp to clear sediments from mixture. Return clear juice to the kettle. Add 2 cups sugar and boil for 5 minutes. Store in refrigerator. - keeps indefinitely.

### Ratwipe Mollys Grandfather Tales

in the last war year, a band of yankees came into my great-great aunt susan's farm, they were starving and raggedy-ass, and headed straight for the barn. inside it, my great-great aunt susan was sitting on the two-hundred-weight flour sacks with a gun. there were 12 soldiers. "I can't get all'd ye, but one of ye'll leave here feet first." she had 2 sacks of flour, and a steady draw on them, and 4 starving and raggedy-ass children hiding in the hollow, so they left. susan ann deatheridge somebody, i dont know who she married. her sister was mahaly elizabeth deatheridge mabe, my great-grandmother.

my great-uncle Plex (his name was Pleasant Mabe) was on a hill with some other soldiers when a minute-ball landed next him. he picked it up QUICK & jerked the fuse out of it with his teeth. just a few powder burns.

on the other hand, my grandma's daddy on my mama's side was a Civil War Draft Dodger. this is, you understand, a bitterly kept family secret. he spent a good part of the war hiding in a cave, & his sisters took food to him. he was about 15, and didnt particularly want to get killed. people in my family now all seem to regard this as a crime.

on their way home from the war, 2 of my daddy's second cousins ate sassafra buds sprinkled with salt. one had a 10-pound bag of salt, the other picked the buds.

in her 42nd year in the seventh & eighth months of her eleventh pregnancy, my grandmother visited her oldest daughter every day. my aunt ida was pregnant herself for the first time, and was kind of chickenshit about it. there was a creek-sized creek between them. my uncle dan climbed a sapling on one bank & let his weight bend it over to the other bank, where he tied it. then he started a bridge, but while it was being worked on, my grandmother swung hand-over-hand by the sapling for her visits. once she swum my uncle carl and my uncle dewey across a flooded river. they hung onto her like water rats. water-seemed to bring out the best in her. she & her parents were trapped by a flooded creek when she was 14. my grandfather rescued them one at a time on his white horse, yes his white horse, and married her.



### Bean Soup

This Bean Soup is Rich, High in Protein, Cheap, Meatless, and Made in 1 Hour

Take:

- 1 cup dried split peas
  - 1 cup lentils
  - 1 cup baby limas
  - 1 cup black-eyed peas
  - 1 clove garlic chopped..... fine
- Cover with plenty of salted water & boil 45 minutes. While beans are boiling Dice:
- 1 large potato
  - 1 large white onion
  - 2 stalks celery
  - 3 carrots

After the beans have boiled 45 min. Add vegetables, also soy sauce, and/or Teriyaki sauce to taste. Bring back to Boil. Boil for 10 minutes.

Play around with it!

# BAAL

laurence kee

There's not much left to say if you're a groundhog residing in a nuclear test site. You might crawl very rapidly for a split second or maybe take a fast shit or two, but for the most part it is all over. All your tunnels caved in -- BLAM -- the man (the Bambi man) has moved in on you.

We are all groundhogs, sometimes blind to the social drill that bores a hole, places the load, seals with fear and waits. (Our virgin heads plus conditioning plus massive reinforced guilt syndromes and twelve compulsory years of Countdown?) But that is a matter for Educators and Fools to ponder. What really intrigues me is in knowing the reality of 6.5 on the Richter scale as it applies to social karma, groundhogs, Freud and the ever-popular "all is one" concept.

The Freudian interpretation of the systems involved in the recent bomb test is rather interesting, in view of the anal-retentive nature of our society as a whole. A group of men leave the sanctioned pleasures of their beds and go away to some island where they dig a 4000 foot anus in which they deposit one large, gurgling and otherwise potent bowel movement. Then they stick a societal finger up the asshole and set it on a nuclear toilet, where the furious BM backs up to the firmly clasped teeth of technology. There it sits, the Great American Atomic Alimentary Canal. And all these men are really digging on the fact that their shit has no place to go and must consume itself by its own stench (atom bombs cannot even fart in theory of underground testing). So everyone is really happy: We did it, boy, we had the biggest gas pain in the world and we didn't even stain our shorts! We did it and we kept it in. (Look, Mama, I held my potty in all the way to the bathroom so NOW YOU CAN'T SPANK ME.)

And we all have dirty fingers, with only a slight variance in color, depth and tone. This is Aquarian reality.

So pity the poor groundhog.

Pine Tree  
Mr. Rubber Fable No. 2

The red juicy berry looked down at the ground.

"Hey, dirt. Can you hear me?" said the red juicy ball.

"Sure!" said the ground.

"Well, ground, I'm about ready to come on down and give it a try. Are you ready?"

"Listen little berry" said the ground

"if you come down here you won't have a chance so close to the big mother bush." So, the impatient juicy red berry waited and waited.

Finally, one bright sunny day a big mother bird pushed a little baby bird out of the nest.

The little weak bird was hungry so when he saw the red juicy berry he decided it would be real tasty on such a hot afternoon and anyway his wings were real sore.

The little berry saw the hungry bird beak closing around his shiny red head. He yelled to the ground:

"Help! Help!"

The old solid soil just laughed "Sorry, little juicy red berry but you've got to go through a lot of shit if you want to make it in a big berry bush way."



# Pine tree

bill savage

# HIP POCRATES

"Dear Dr. Hip Pocrates,

"I seldom read your column, it usually actually makes me sick to my stomach to know there are such vulgar, uncivilized people.

"Today my husband showed me your column about the man who liked to wake up his wife by making love to her in the morning. He's an early riser and I'm not (he relaxes in the evenings while I take care of dinner, children, and chores). He remarked that he might try that sometime. I told him and I'll tell you, if he ever does, in that manner, I'll probably kill him and blame you for contributing to the cause.

"People live happily enough until they read all these perverted sex things -- and get ideas, or think they are missing something. It's turning the world into a cesspool -- it'll end up like the Roman Empire -- in decadence.

"Why don't you try and make things better instead of worse -- a better world, instead of an animal jungle? I also wish your laboratory assistant and her kind would mate with their own kind. That might help a lot.

"Let's hope computers help out in this respect.

Sincerely,"

"Dear Dr. Hip Pocrates

"Referring to sex early in the morning. I'm with your laboratory assistant--what better way to start the day. But the inconsiderate chap goes about it all wrong.

"Generally, loving foreplay is the key and I swear the inconsiderate one would not have an irate wife for a moment if he were not just thinking of himself.

"When dear wife is in deep slumber, loving foreplay just takes that much longer. After awhile there is a faint smile on her lips. Lover keeps on until the purring commences. When the purring changes to that low, sensuous moan at the end of each breath, a sound more beautiful than any other sound in this world, then there lies a willing partner, so communicate.

"When she opens her eyes for the first time, her first words should be,

"You know -- I love you."

QUESTION: Last weekend, a gourmet chef visited our house and prepared a delicious cold rice salad. Amongst the spices in the salad dressing was a generous dash of marijuana.

He told no one about his recipe until the dozen of us were on our third helpings. By that time, it was obvious that our non-smoking household had been affected very pleasantly.

When I told other people about the meal, many of them said that pot can only affect one through smoking. Who is right?

ANSWER: You are. But the gourmet chef was wrong.

Marijuana is certainly effective when taken by mouth and more active when heated. That's why cookie and brownie (Alice B. Toklas' variety) baking has become so popular recently. Effects of ingested marijuana don't become apparent for an hour or so and then last four or five hours.

Secretly adding any drug to food or drink is dangerous. Even though marijuana is relatively non-toxic, an innocent brownie muncher might become frightened and panicky if he didn't know the cause of his trip.

Some physicians believe smoking marijuana is preferable to eating it because inhaled marijuana is effective within minutes, allowing the smoker to control his high. If the drug is ingested, more of it may be taken than desired. On the other hand, marijuana smoke is irritating to the lungs, though probably less so than an equivalent amount of tobacco.

Underground sources indicate that the Great Grass Famine of 1969 was caused not so much by a decreased supply, but by the millions of new users.

Dr. Schoenfeld welcomes your letters. Write to him c/o P.O. Box 9002, Berkeley, California 94709.

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MEMBER, U.P.S. L.N.S.

## BASKET BAY: AT ANCHOR NEAR MIDNIGHT

The galley is cleaned up.  
Near midnight again, the crew asleep an hour ago,  
I go out on deck for the cool air.  
At the head of Basket Bay  
The Big Dipper seems cradled in the dark spruce ridges,  
There is one small place where my body is.  
Silence passes through me like light wind over water.  
On the calm bay the boat scarcely moves.  
Fish are milling out in the dark.  
The taste of fresh water has maddened them, they are like  
creatures of a joy which few ever see.  
Restless, I step back into the galley.  
My cup of tea is still warm.  
I feel weary but don't want to sleep.  
Like a fish my life is endless;  
like a mountain range, huge powers shaped me.  
I came out of the earth like dust,  
I am blown on the wind like dust,  
I rise up at the foot of prairie flowers  
not like the dust which settles on people's faces and fills them  
with grief,  
I come like dust which has never been held in the hand.  
I will be wrapped in the grey paper of a hornet's nest.  
I will darken water  
and leave it clear again.  
Morning to morning, night to night,  
to the faithful,  
to those with wide black eyes of the haunted,  
and to those who sing quiet songs,  
to the forest termite,  
to mountainsides in melting snow,  
to cities in terrible chaos,  
I will be visible, I will open my hands  
and birds will fly out in all directions,  
the dust falling from their wings like the air  
of a winter morning.



Robert Sime  
August 23, 1968

# reviews

## records

rob klein

I Got Dem Ol' Kozmic Blues Again  
Mama!  
Janis Joplin, Columbia KCS 9913

For those of us who have seen at one time or another Big Brother & The Holding Company, or Janis herself in ANY capacity, I think we suffer from the same syndrome -- The Not Being Able To Take Her Home With Us Down & Out Blues -- we didn't even have a decent record that we could sneak away to the closet with. Not until now, anyway. Well, Janis Joplin closet-groovers arise: at last we've something worth spending our good old teenage money on. 'Cause Kozmic Blues is where it's at.

We waited with baited breath for the first, which was on Mainstream and it wasn't as bad as Big Brother would have you believe; they said that some of the material was so old they couldn't remember when it had been performed last. Well, we dug it and grooved with it and finally ended up loving it for the lack of something better. Then came Albert Grossman, new blood for a new hype, wild rumors of a great new record on Columbia etc., etc., and it turned out to be the biggest disappointment of a record that I can remember....Cheap thrills, indeed.

Then they broke up, Janis retaining only Sam Andrews for a lead guitar and adding horns and brass ala Otis Redding...well, I ain't much behind Soul Music and I personally thought she'd blown it: Big Brother were certainly good enough for me. And how did it come out? You have to hear it to believe it -- try to imagine hearing Janis on one of her best nights, add Cass Dailey's voice fed back and amplified, a lot of Brass Soul Backing in the best Wilson Pickett tradition and you uust know it has to be a god-awful goodie.

In all fairness, I must say that I didn't hear the last cuts on each side all the way through, either the record was a poor pressing or the turntable has had it, I'm still trying to figure that one out. But here's the rundown anyway: The best cuts are without a doubt "Try" and "Maybe" on Side One; "To Love Somebody" and "Little Girl Blue" on Side Two. I didn't hear "As Good As You've Been To The World" as noted above, but if it's anything like the beginning it's a gasser -- great Bill Doggett Honkey Tonk Tenor Saxophone and Organ, Trumpet and Janis wailing for all those Southern Comfort Tonsils are worth. "Maybe" has grits to match Aretha Franklin's stuff, "One Good Man" -- heavy runs on lead guitar (Andrews), a righteous ballad in the old-timey torch singers' tradition. But the farthest-out cut of them all is "To Love Somebody", a ballad with great brassy soul, Janis building and climbing, reaching for all she's worth, almost

driving off the top, a plea to every balling freak that ever was.... all this and more.

And here I thought booze was supposed to be bad for you.  
See you in the closet.

## tim buckley

jack hansen

(All quotes Tim Buckley.)

I had to carry Gnosnos half-way across the field 'cause she's a little too young yet. Sunday night was very nice. Seattle got to see Tim Buckley in what seemed to be the middle of a pretty rough tour with N. W. Releasing.

The Opera House was Miraculously transformed into a gigantic television screen revealing "The Times Square Two". If you aren't familiar with them, they are two young, multi-talented fellows, one, with stuffy British tones and a false goatee, and the other with his wetted hair parted so dramatically in the center who wear orange flight-suits and transform themselves into the full-color, blackandwhite world of the 19th Century in song and motion. That soon disappears.

Honesty. You know? He chooses songs and "Dolphins" from Neil and does them with Lee Underwood playing Telecaster lead, Carter C. C. Collins on congas and a bass. Tim Buckley pretty consistently open with "Dolphins" to let everyone in, himself out and the group get loose. He does a good thing. The sound of his Guild 12-string, his voice and friends really goes right to your head. If you are into his albums at all, the tunes off the first album have been forgotten. Tim is on his own thing and "Happy Sad" is a nice indication of the way he sounds on stage. He did "Strange Feelin'", and incredibly beautiful things with "Buzzin' Fly". Underwoods sound was somehow muffled in the Opera House and muddy at times. He plays some very tasteful things.

"Comics just don't make it anymore." There was in the latter part of the evening an extension of "Strange Feelin'" with the same chord progression called "the Jim Crow section of the Merry-go-round." That was the deepest I got into Buckley during the evening. It was very personal. Buckley is personal. He's not putting on an act. The sound is so damn full.

Relaxed. Layed-back. Some noises from the pit. More clangs. "Hey. That kinda pisses me off." I don't think he can alienate anyone no matter how hard he tries. He's good. A pre-mature request for "Gypsy Woman." "We'll get to that. That's the big finish, where we really sock it towards ya." A sole a-rythmical "The Hobo". He's liquid on stage. Honesty. You know?

"I love you, I hate you, you never change."



## film flam

bernard weiner

Once more into the breach...Summer memories fade like tans...The world is once again too much with us. (Or against us, if that's your mood.)

Thanks to George Hartwell and Nat Dickinson at WWSC, Fall Quarter's twin art-film series --undergrounds and supernaturals-- promises a rich yield. By and large, the supernaturals are excellent --especially Bergman's "The Virgin Spring," the beautiful Japanese color-film "Kwaidan," the classic scary "Dr. Caligari"-- as well as the accompanying shorts: Resnais' "Night & Fog," an excruciating revisit to Dachau, Cocteau's surrealist "Blood of a Poet," Bunuel & Dali's dadaist "Andalusian Dog," and Grant Munro's "Toys."

With undergrounds, of course, one never knows. Most times they are little more than wretchedly amateur exercises in self-indulgence; at other times, works of exciting genius are produced. I've seen some of the films due later --many of them brilliant-- and will comment on them as they arrive. Right now I'd like to talk about the first pair --which I highly recommend-- due Friday night, Jonas Mekas' "The Brig" and Gunvar Nelson's "Schmeerguntz."

Mekas' film, though shot like a documentary, is actually twice-removed from reality, since it is a film made of Kenneth Brown's play as performed by The Living Theatre in the good old days when they were still in New York and relatively straight. (Since then, the Malina-Beck troupe has visited the acid outer-reaches and is now in the vanguard--with such theatre works as "Paradise Now"-- of the mind-bending, take-it-all-off phantasmagoric rites which somehow are meant to energize, revitalize, and symbolize The Revolution.)

"The Brig" is an important film not just because it displays the military mentality at its most sadistic and inhuman stage, not just because it reaffirms our horror that such cruelty

could be exacted by men upon other men in the name of national patriotism, not just because it verifies reports we've all read in the underground press about military stockades and makes the Presidio "mutiny" (!) a necessary action -- all this it does as it documents the brutality visited upon prisoners in a Marine stockade.

But "The Brig" is important, too, for what it tells us about how films can be made, how films can be creative statements of their own above and beyond whatever political message is implied. ("The Triumph of the Will," Leni Riefenstahl's massive documentary of the Nuremburg Nazi rally, and her "Olympia," would also fall into the same class.)

"The Brig" is a tough film -- at times you literally suck in your stomach-muscles in anticipation of another punch in the gut by one of the Marine guards -- and, allied with Nelson's "Schmeerguntz," about which more in a moment, it makes for a pretty heavy evening. But, if you can take it, it's an important film to see -- for humanistic reasons as well as for the cinematic ones.

For what we are permitted to witness in this microcosmic stockade is the end result of social, psychological (perhaps even sexual) perversion: the calculated sadism of the guards, the authoritarian personality in extremes, and, what is perhaps even sadder, the degradation of the prisoners into terrified robots.

If "the brig" is the microcosm, authoritarian institutions are the macrocosm -- any institution, be it the welfare system, the police, the college educational process, or whatever -- which robs people of their dignity, their sense of personhood, their soul. This is the implied message of Mekas' film, and thus provides an aesthetic catalyst to the concept of Resistance. Resistance against those institutions (be they capitalist or socialist) which carry out their war against humanity in the name of.

Mekas photographed the play superbly, using hand-held cameras to capture the excitement, the tension, the screaming anxiety of this Marine Corps hell. The editing, too, is superb, quick-cutting adding, to the frenetic, insane effect.

As suggested, it takes a strong stomach to sit through "The Brig," but

"Schmeerguntz" is even moreso. It is, in brief summary, a collage of ugliness, of nausea, of filth. Eventually, it creates a reverse-aesthetic: beauty out of ugliness, or, if not that, at least a thorough negative which allows the positive to shine forth even brighter.

On second thought, seen in another perspective, "Schmeerguntz" is a great

American comedy.

Don't know when "Alice's Restaurant" will be popping into Bellingham, but it's an interesting film, and one we'll want to examine at length soon. "Midnight Cowboy" too.

# littlemags

jerry burns

The name of this column is a proper noun; "little" does not modify magazines. The purpose of this column is to acquaint readers with littlemags.

I assume that one reads this paper for much the same reason that the editors have in struggling to keep it going: a kind of working-out of an acute social consciousness, a desire to improve the environment and/or find ourselves in it.

Poets have never been fitted into the culture-bag as neatly as have other artists. They obstinately elude neat categories. (And perhaps that's one of the reasons why, here in the Great Society, there is no "Federal Bureau for Aid to Starving Poets.") Poets are, at their best, the conscience of their society-if not, quite literally, it consciousness. They are the voice of the people at the most intense level of communication. They have their say in those little-known publications, Little Magazines.

For these reasons, then, NORTHWEST PASSAGE commences with this issue a column of reviews of little mags. No attempt is made at objectivity- I don't believe that's even possible. I edit my own mag, THE GOLIARDS, and while I have every intention of telling it like it is, I can say how it is for me only.

Titles for possible review in this column should be addressed to Northwest Passage, 1308 E street, Bellingham, Wn. 982

31 NEW AMERICAN POETS; edited by Ron Schreiber, Hill & Wang, 72 Fifth Ave., Ny, N.Y. 10011, foreward by Denise Levertov, \$245. Poetry anthologies can serve a very useful purpose. When it is a living testament instead of a museum, a curious reader may be introduced to a new world.

So. Is this column a shuck? I tease you with the exotica of littlemags, and here, the first review in the first column, and I'm doing Hill & Wang. What kind of establishment bullshit is this? Wait, folks. Something very strange has happened.

For years I've been saying that all the Fifth - and Madison - and Park Avenue-ers were interested in was bread. Fuck quality; get the money. Form the public taste to suit the product. Well, the times they are, perhaps, a-changing.

The editor of this big-house volume, Ron Schreiber, is a littlemag editor (Hanging Loose). An unprecedented event: money depending on an independent and "rouge" judgement. Things gets stranger when you check the table of contents. NO Creely, no Olson, no Dickey, no Snyder.

I know over half of the 31 poets represented here. They are among the best of the current generation (which is the best in the history of this country), but none of their names have (yet) any commercial value.

This book is too consistent to have been an accident. Either H&W senses more strongly than other New Yorkers a coming market, or they are attempting to restore integrity to publishing. Either way, it doesn't matter. 31 NEW AMERICAN POETS is an exceptionally fine book. It is just what it says it is. And what it is, is important.

The only way I know to adequately present this book would be to just re-print it. Its too tight to dig out representative fragments. These people are not speaking with one voice; they each have their own experiences and expression.

At the risk of over-simplification, then:

San Franciscan Gail Dusenbery looks for love in the City; New Yorker Dan Georgakas advises burning the City, while Dave Etter roams illinois where "Cows with eyes of buttered moons/ doze along the barbed wire" and "Toads are tampering down cakes of moss."

Victor Contoski sticks his delicate-heavy finger into the secret corners of life and love and death inside himself. Gene Fowler wants to stick his into the reader. I don't know about Robert Max. Mary Norbert Korte is a singer, an

## books

bill heid

Rogers, Carl, "Freedom to Learn", Merril, 1969.

Dear Carl,

I've Just read your new book, Freedom to Learn, and, for me, the best reaction is to invite Passage readers to let loose their own feelings about schools - for us to share with each other our hopes and frustrations in seeking to become learners and learning helpers.

What has always been important about you to me is your attempt to follow through on your own advice - as a counselor, teacher and parent - and to change on the basis of what happens. Openness to change, an acceptance of others and ourselves, trusting our own feelings and perception - these are goals that you and I share for ourselves and

in our teaching. Your books are generously supplied with examples of the personal growth witnessed in an atmosphere of acceptance, empathy and trust. You and I know that students, kids/other persons - can be trusted to learn and grow when given a chance - why don't the schools and colleges work on this basis?

I'm sure you will understand if I suggest that your new book is now part of the problem. An author such as yourself who quotes Buber and Kierkegaard concerning the importance of direct encounter with each other and the "world" betrays the trap set by a book such as you have now offered us. Last summer - before I had seen it - I put your book on the reading list for one of my current courses. Well, your book turns out to look like a textbook, feel like a textbook, smell like...; the issue now is whether I can avoid allowing your book to interfere with my personally confronting students with your ideas - ideas which I share whole heartedly.

enchantress. Emmett Jarrett is literate. Lynn Strongin knows "Sex is a spiritual sojourn/ in that land of tenderness/ that cannot last/ and we weep the lyrical irrelevance of our love."

From Holy to Whore to Hollyhock, these poets craft their vision. If they have

anything at all in common, it is that they are immensely alive.

Nobody has ever been able to edit a totally comprehensive anthology; things happen which is a hell of a lot for your \$2.45.

SOUTH FLORIDA POETRY JOURNAL (Vol. 1, No. 3), Jerry Parrott, editor, P.O. Box 9183, Tampa, Florida 33604, \$3/3 issues.

Like most littlemags, SFPJ is "collected" instead of "edited." Sort the mail to match your prejudice and in a few months, you've got enough material to make an issue. But on the other hand, eclecticism is generally the inability to discriminate.

The littlemags are completely bad. Something worthwhile is bound to sneak in, considering the volume of manuscripts read and the varying strains under which the editor/publisher operates. (Hangover, financial harassment, bad-mouthing neglected wife, choleric baby crying in your ear, etc. etc.)

Parrott covers a lot of ground here, and he is to be commended not only for his intentions but for the inclusion of poets like Loring Williams, Bill Wantling, Peter Wild, Ottone Riccio, Doug Blazek, Ron Bayes and others.

The last 25 pages are taken up by Parrott trying, pitifully, to review. The section is interesting, but about all one may learn from it is Parrott. Also, in his review of another littlemag, on page 96, he states, "A certain amount of scepticism is allowable when editors publish their own work, and it is practically a truism that editors overdo this..." yet he uses another seven full pages of this issue to print his rather pedestrian poem.

Much of the paper in this issue could have been put to a more enlightened use.

Some littlemags have asked me recently to pass on the word that they are looking for manuscripts. Herewith:

THE NEW LANTERN CLUB REVIEW, Michael Brown, 1006 West 22nd St., Austin, Texas 78705. Wants "wordgasms."

CONSUMPTION, Tom parson, 4208 8th Ave. N.E., Seattle, Washington 98105 advises they need poems for an anthology, Bringing The War Back Home. They are specifically interested in revolutionary poetry and handy street hints and cures; poems that actually teach the people skills, poems about the Third World struggles and Women's Liberation. They will consider reprints also, but act fast. They want to get it out soon.

One of the favorite pass-times of littlemag editors, it seems, is musical chairs. Wind them up and watch them go. And sit and wonder why they don't respond to your poems when you sent your best stuff to their old address. Nobody, repeat, nobody can keep accurate track of where everybody is, but a few changes that have occurred recently are:

THE GOLIARDS PRESS, me, advances to P.O. Box 1292, Bellingham Washington 98225

OWL'S BREATH, Route 2, Box 85, Springfield, Tenn. 37172

THE OUTSIDER, Jon & Gypsy Lou Webb, 125 W. Veterans Blvd. Tucson, Ariz. 85713

DRYAD, Merrill T. Leffler, P.O. Box 1656, Washington, D.C. 20013

LILLABULERO, Russell Banks & Wm Matthews, Krums Corners Rd., R.D.3, Ithaca, N.Y. 14850

LIT PRESS, Phil Perry, Box 597, Notre Dame, Ind. 46556

THE POETRY BAG, R.P. Dickey, 2121 N. Main, Pueblo, Colo. 81003

ABYSS, Gerard Dombrowski, P.O. Box C, Somerville, Mass. 02143

textbooks are a blight upon learning -- they delude us by appearing to organize a body of experience -- providing only a derived version for our minds. If you cannot come yourself, Carl, please don't send us a textbook, instead. Maybe some poetry or a fuller version of the attempts to carry through some of your notions -- a movie, perhaps?

My own thinking about education is sustained by your ideas and your attempts to carry them out.

The ideas seemed fresh and exploratory - and the packaging, i.e. staples, didn't deny these qualities. I presented the ideas to students with the personal involvement of discovering and organizing the material myself - presenting them with a direct experience of learning.

Sure, I can still do that and just ignore your book - but I'm still uneasy that you have provided a book that will for many appear to be a substitute for the instructor or student directly experiencing each others effort for

many appear to be a substitute for the instructor and student directly experiencing each others efforts to organize and understand your ideas.

When we emphasize, as you have repeatedly, that facilitating the learning process is the goal of education, "packaging" or media is crucial. This issue provides a humanistic basis for criticizing the role of teaching machines, computers, TV, etc. as well as textbooks and lectures. I agree with you that the direct encounter of persons is essential to allowing active, meaningful learning - and textbooks, even yours, are not any help.

Sitting here in Happy Valley as the sun rises, your book has brought our heads together for a few hours - that much can be said for it - and with that said, I hope others will join me in dialogue as an expression of how much we dig what you are trying to say. Drop by and visit with us sometime.



# The Return Of DD&R!

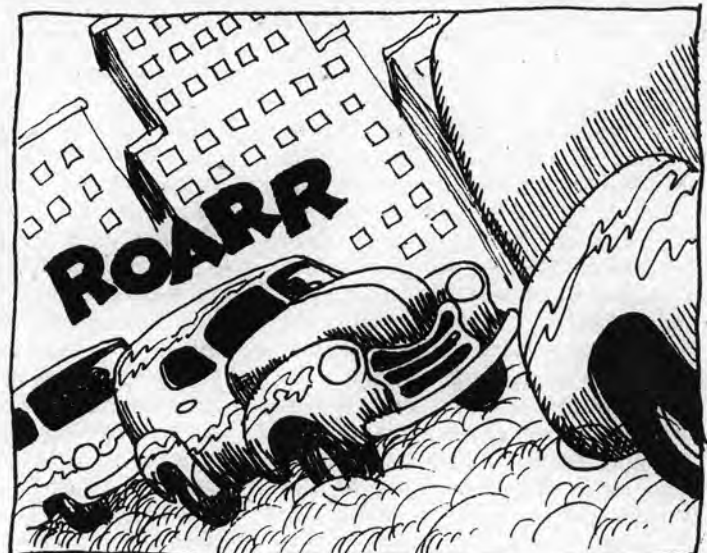
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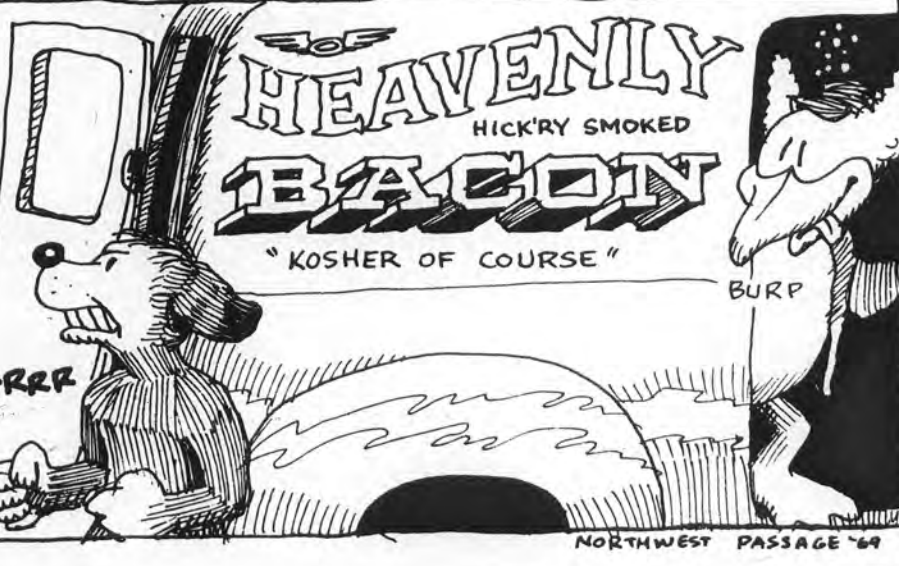
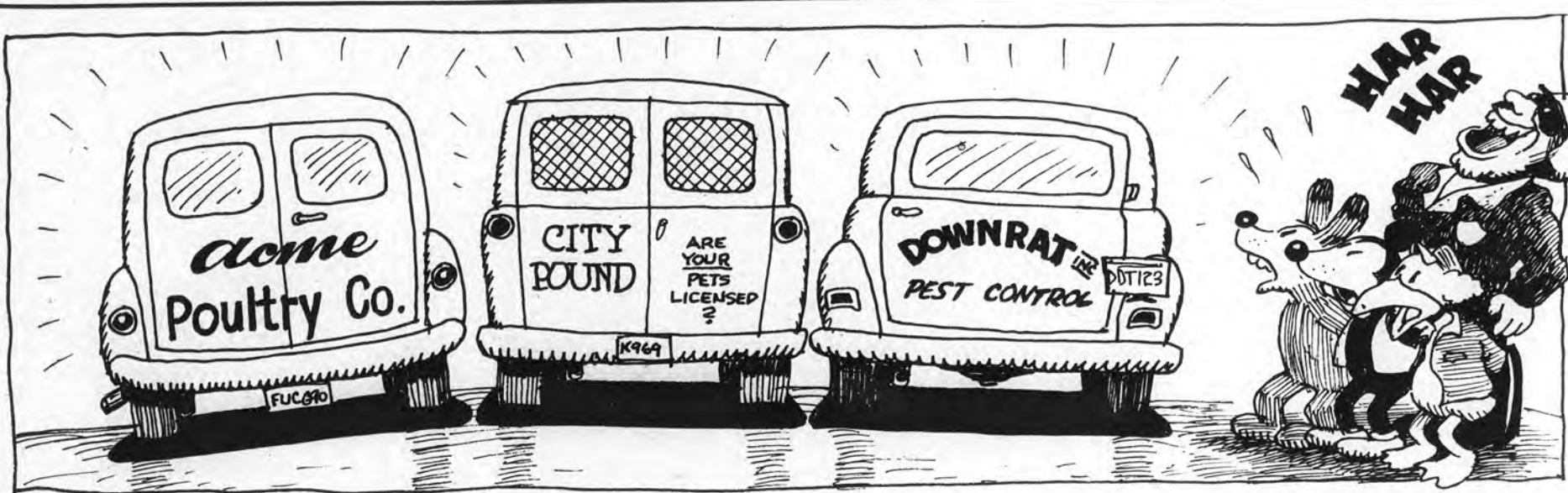
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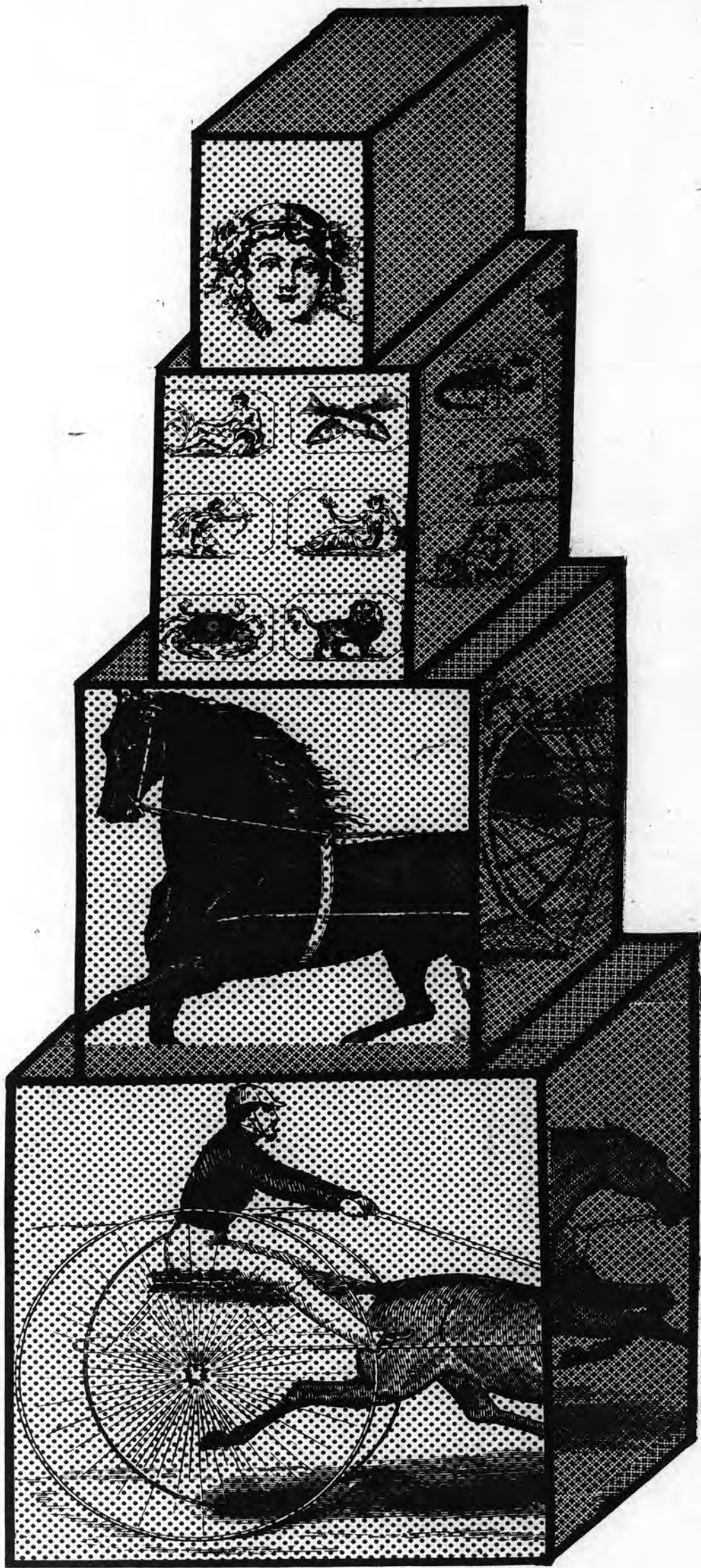
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## C & S

continued  
from page 9

If Christianity and Marxism can move from mutual aggression to mutual information, and from mutual information to mutual transformation -- resulting in the realization that they are not contrary but supplementary -- it seems logical to find that they can be combined in one and the same person. A Marxist becoming a Christian does not cease to be a Marxist. He is not less than a Marxist, but something more. A Christian becoming a Marxist does not cease being a Christian. He is not less than a Christian, but something else, which is in keeping with Christianity, though Christianity transcends it. If the world is truly becoming one world -- that is, a single social structure in need of a single set of values -- it may turn out that Marxists becoming Christians and Christians becoming Marxists are in the vanguard of the force that will mold the future for us.

reprinted from The Center Magazine

## YOGI

continued  
from page 10

breathes shallowly thereafter. He has managed to arrest the feelings of displeasure in his body, but he has equally arrested the possibility of feeling pleasure. He has been induced to kill the life within himself.

Novice Yogis are warned to proceed very slowly and cautiously with their exercises in order to avoid panic and possible psychosis when the energy forces first begin to be liberated. There are not a few practitioners of Yoga

who have become mentally deranged. When the body energy is first freed, whether by Reichian or Yogic techniques, the individual feels for the first time repressed sensations of his own body which often rise into consciousness as visual phenomena, as in the psychedelic experience. The person afraid, who is not prepared for this phenomenon, frequently reacts with panic, redoubling his armoring. He believes he is going insane. Reich's patients frequently experienced such "psychotic episodes" with visual, auditory, tactile phenomena, etc. But what is being experienced is the microcosm of the human body, i.e., the subtle body or the cosmic tree. The Yogi uses the experiences to gain knowledge and powers. Yet in most Yogic systems the practitioner is advised to ignore these phenomena and concentrate on bringing KUNDALINI all the way to the SAHASRARA CHAKRA. In THE TIBETAN BOOK OF THE DEAD, used as a guide to the psychedelic experience, the practitioner is similarly told to ignore all "hallucinations" and to proceed toward the clear white light, toward total dissolution, total orgasm.

The similarities between Hatha and Laya Yoga and Reichian therapy are remarkable. Reich had obviously developed a theory of the human organism identical with that developed over thousands of years in the East. The point for point similarity between Yoga and Reichian therapy should indicate that the theories are true, for there is no way to account for the systematic similarities if we consider the techniques to be erroneous.

The techniques of Hatha and Laya Yoga and Reichian therapy all involve physical procedures. It is well known that Nirvana, or Satori, or whatever one chooses to call the dissolution of the psyche, can be achieved by techniques involving purely mental techniques as in Raja Yoga and Zen Buddhism. The physical and mental techniques are at first glance incommensurable. But once the relationships between the two ease for them both reaching the same objective necessarily follows. As Reich always insisted, body and mind, psyche and soma, are one. The separation between them is a dualistic illusion.

The techniques of Hatha and Laya Yoga and Reichian therapy all involve physical procedures. It is well known that Nirvana, or Satori, or whatever one chooses to call the dissolution of the psyche, can be achieved by techniques involving purely mental techniques as in Raja Yoga and Zen Buddhism. The physical and mental techniques are at first glance incommensurable. But once the relationships between the two are understood, the reason for them both reaching the same objective necessarily follows. As Reich always insisted, body and mind, psyche and soma, are one. The separation between them is a dualistic illusion.

The identity of psyche and soma is well known to the Yogi.

"It is part of the yoga psychology to say that ALL our ideas are accompanied by feelings and emotions, however slight. These in turn normally affect our breathing as a result of their

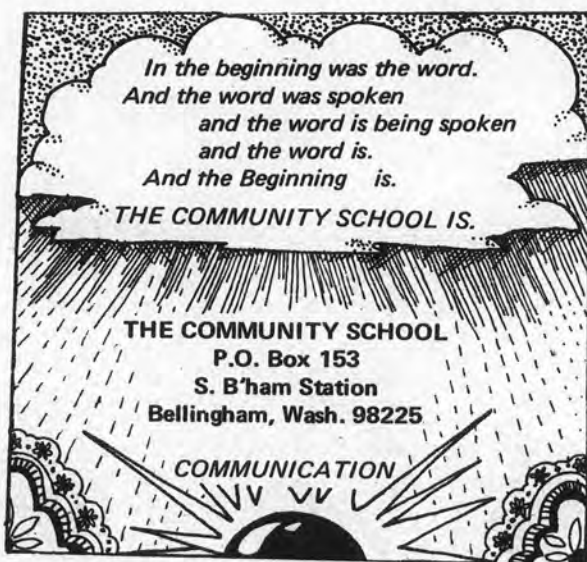
calling for some action--such as flight or fight in the case of fear-- but one of the aims of yoga practice is to stop this effect while sitting in meditation and to be able to control it at other times. (Wood)

"There is no RAJA (mind yoga) without HATHA (body yoga) ..." (Wood)

"The practice of relaxing the muscles of the body will bring rest to the body and to the mind also...Relaxation of the muscles reacts on the mind and brings repose to the mind. Relaxation of the mind brings rest to the body also.

"Body and mind are intimately connected. Body is a mold prepared by the mind for its enjoyment. (Enjoyment, in India connotes the experiencing of both pain and pleasure. A synonym might be the sensing, the experiencing of this world.)" (Sivananda)

Mind and body, character structure and character armoring are identical. If one is dissolved, the other is dissolved also. One can either work on the muscular armoring or the psychic (character) armoring. To integrate psyche is to integrate soma. While Reichian techniques are directed primarily toward the muscular techniques are directed primarily toward the muscular armor, both Jungian and Freudian techniques are directed toward the character armoring. Because both the latter employ systems which utilize the universal archetypes of the psyche, albeit at different levels, they may both be equally successful or unsuccessful as the case may be.



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