

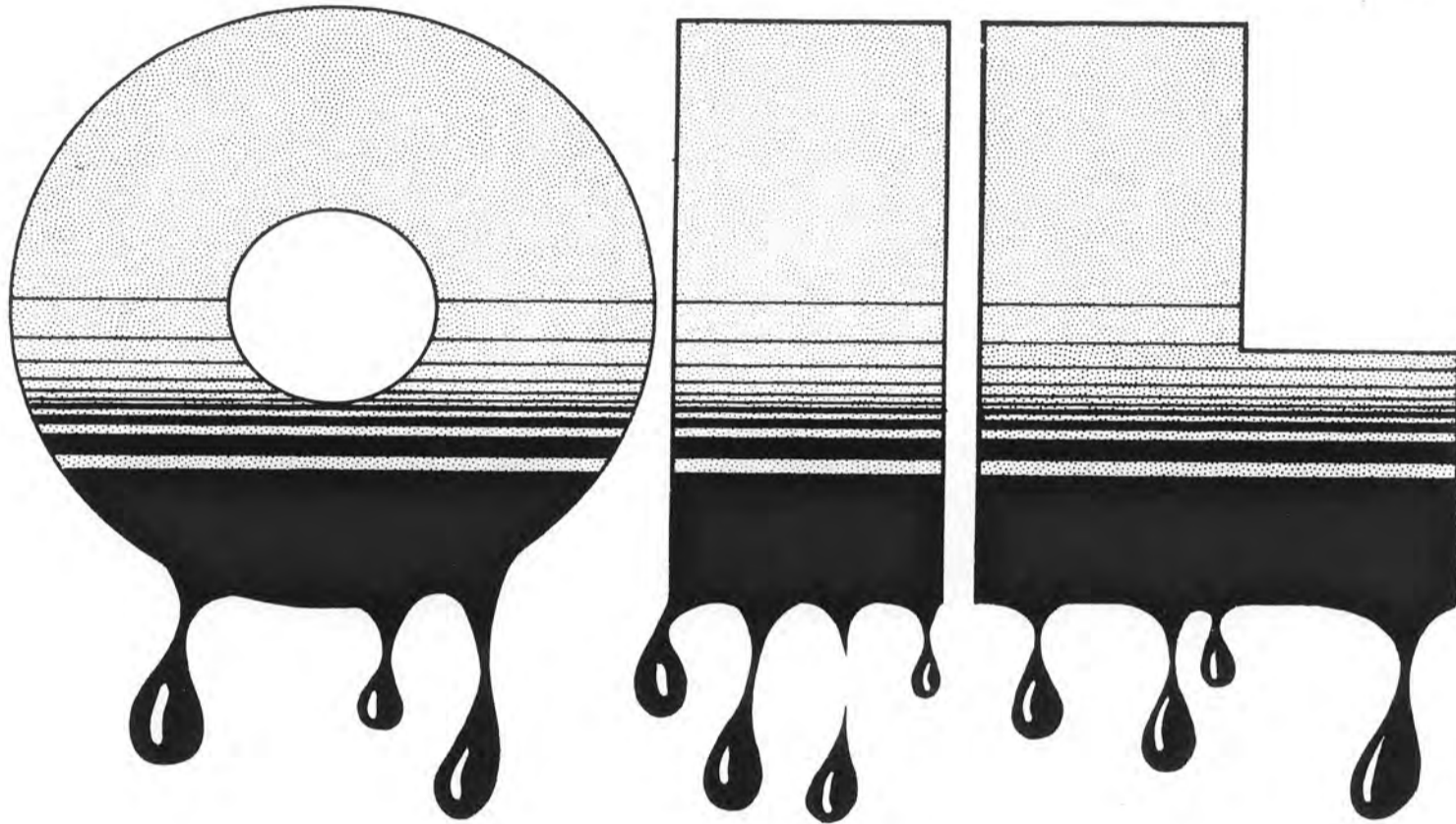


NORTH WEST ASPECT



Volume 2
Number 8

March 9, 1970
Bellingham, Wash.
25¢



NORTH SLOPE SLOP-P.4
INDIAN TAKER-P.9
DRIPS ON WASHINGTON-P.10





STAFF

Editorial

Frank Kathman
Joel Connelly
Melissa Queen

Graphics

Bob Urso
Herb Stewart
Kenn Fredericks
Cindy Green
Toby Tobiason



Photography

Michael Kerwick
Bob Ray



Poetry Editor

Robert Sund



Molasses Jug

Shiela Gilda
Elizabeth Jarrett



Advertising Mgr.

Pete Raab



Business Mgr.

Joel Berti



Copy

Chris Kowalczewski
Steve Daugert



Distribution

Ed Meisner
Gregory Kern
Morningtown



table of contents

Letters	page 3
Raping Alaska: the Ecology of Oil	page 4
John Teal Interview	page 8
Brock Evans Interview	page 10
Philosophy of Survival	page 12
Molasses Jug	page 14
Time Out for Insanity	page 16
Reviews	page 18
Nuclear News	page 20
Off the Dam	page 21

Newstand Expiration Date: March 9, 1970

Publication Date: February 24, 1970



**Rx: Take one
Klipsun
NOW!**

\$3/hit

it's a visual experience

Northwest Passage is published bi-monthly with editorial offices at 1308 "E" Street, Bellingham, Washington; Seattle distribution: Ed Meisner - EA 9-9146 and Morningtown - 4110 Roosevelt Way N. E. Portland distribution: Gregory Kern, 115 N. W. 22nd Street

editorial



Get Oil Out

To a society which views "progress" in terms of industrial development, technological domination over the natural elements, and unceasing economic expansion in both the corporate profit and personal income senses, the phrase "to strike oil" has become a symbol of Indians driving Cadillacs, a few more digits on the mysterious Gross National Product figure, and another day in the life of Nelson Rockefeller.

But all the romanticisms of the past about oil and its benefit are fast giving way to a new public consciousness. A new environmental perspective, fed by such as the Santa Barbara fiasco and oil tanker disasters too numerous to mention in detail, cities polluted by the infernal combustion engine, and once beautiful landscapes now towered up with old derricks and fuming refineries, has brought into question the merits of oil.

This issue of Northwest Passage probes deeply into the effects of the oil industry on the ecology of the Northwest, the nation and the world -- not only in its effect upon the land but also its social, political and economic ramifications. Herein is documented proof of an industry's intent to virtually destroy the Alaskan ecology, a wilderness wherein the balances of life are so marginal, due to extreme climatic conditions, that the least disruption of the ecology could mean the death of life processes there and perhaps on down the chain of life throughout the world. This not only applies in the immediate biological sense, but also in that our present course of industrial over-production, with the consequent pollution and depletion of resources, will be encouraged and will continue to feed

an expanding population with consumer products on the assumption that there are no weak links in such a chain of events.

Oil interests have consistently ignored or else brutally plowed under native Indian land claims in Alaska with the sheer weight of economic power. The once substantial claims, which would have proven to be an obstacle to oil interests, have been pared down by the deadly combination of monopolistic money interests and the state and federal governments to but a fraction of the original claims. In fact, legally and morally, the native Indian nations of Alaska have prior rights to all Alaskan land and would see no oil drilling at all on the North Slope were it not for the government and industry. (See the article: THE NATIVE AS NIGGER.)

The situation is not without international repercussions. The Canadian government is claiming sovereign rights to the Northwest Passage, the waterway through which the oil supertankers must transport their booty. The United States defines the same waterway as the "high seas", a definition consistent with the interests of the oil brotherhood. The Canadian claims have been given scant coverage in the American press so far, but the issue promises to be a hot one since Canada is threatening to prevent a second voyage of The Manhattan by withdrawing icebreaker support and requiring that tankers meet certain hull measurement and anti-pollution specifications -- specifications that supertankers will be hard-pressed to meet since shipping accidents and oil spills are always possible in the icy waters of the North. The Canadian move seems to be spearheaded by growing conservation interests and a rising sense of nationalism generated by a certain anti-American diffidence always to be felt in the Canadian character.

As for the destructive impact of oil on Washington and the Northwest, we need only to look as far as Bellingham for a hint of future folly. Bellingham is the most logical place on the west coast for the location of refineries and oil transportation facilities. With deep water for the supertankers, land galore for refineries, and proposed nuclear reactors for energy (themselves not without grave inherent ecological dangers), Bellingham has everything oil needs.

Aside from the inevitable air pollution of the refineries, there are even greater environmental dangers in the offing. First, a supertanker accident in Bellingham Bay would not only destroy Lummi Indian fish and oyster hatcheries in the area, but would also have disastrous ecological effects on the entire Puget Sound. Secondly, even with no tanker spills, nuclear reactors here would create untold havoc on the Sound by warming the water three degrees all the way down to Olympia as some sources indicate, not to mention radioactive leakage possibilities.

All of this adds up to the need for organized opposition to oil in Washington. We recommend something modeled after the anti-oil interests in Santa Barbara: an organization called GET OIL OUT (GOO). Formed and headed up by a former California state senator, Alvin Weingand, GOO blockaded with boats a barge carrying an offshore drilling derrick which tipped over while trying to skirt the blockade. How about a NORTHWEST GOO?



In Memory of Those Departed

Editors, the Passage:

I write this as a reader of the Passage rather than as one associated with the paper, and in doing so, I'm sure I speak for thousands.

The Passage is just about one year old this week, and now three of its founding editors are departing for San Francisco to help establish an ecology magazine and news syndicate: Frank Kathman, Chris Condon and Mike Carlson.

The debt we in Bellingham (and in the Northwest in general) owe you -- particularly Frank, whose vision and strength held the whole enterprise together -- is enormous. You have started with absolutely nothing, and have built the Passage to a position of respect and envy in the alternate-press world. In addition, the Passage is

widely read and respected in both the "head" world, if you like, and the "straight" world, up and down the West Coast and beyond.

This is not to say that the Passage is perfect or that you haven't made some bad mistakes. But without your efforts in getting the thing started, in sticking with it for a year (all without salary); in giving your time and energies so selflessly, we in this community would be that much poorer souls.

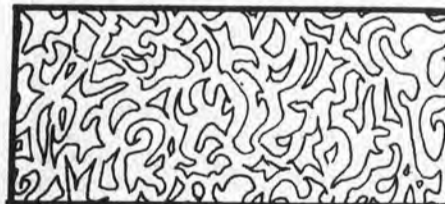
How can we repay you? I suspect money is not what you are after (though I'm equally certain you wouldn't turn it down), nor is over-praise or flattery. But we can indicate to you our love, our admiration, our best wishes in your new venture, and our promise to

continue the Northwest Passage on its journalistic voyage to the new world. Thanks, Frank, Chris, and Mike.

Peace & Friendship,

Bernard Weiner
Bellingham, Wash.

(Staff Note: Amen.)



Dear Sirs,

I am secretary of a newly formed ecology action group and would appreciate any literature or other ecological material you could send me. We also badly need organizational hints since we are very confused and don't yet know how to be most effective.

A number of people would also like to know of any job opportunities in your area, volunteer or otherwise, working in the field of ecology. Let me know if you do know of something and I'll pass it on.

Thanks,

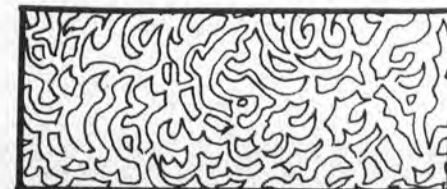
Debby Day
Box 134
Sarah Lawrence College
Bronxville, N. Y. 10708

Hello Northwest Passage -

I have read most (many) of the hip, underground, free press type publications. With the apparent exception of your paper, all are involved with local area hassels almost exclusively. Your approach is on a higher plane of awareness, involved with that which we all face; inundation from out of control population, destruction of environment by chemical and mechanical forces, Destruction of the Planet Earth as a Life Source!

Alaska had a free press last winter, but we were forced under by lack of bread, insufficient numbers of interested people, etc. But Alaska needs representation, Badly! We are desperately trying to preserve what is left before oil, timber and plasticity wipe out the unbelievable spiritual wildness that remains. I'm sure we will again have a paper in the future, but until that time, we must find representation through any and all aware, sympathetic publications.

A voice from the north,
Rick Hocking
Wasilla, Alaska



RAPING ALASKA THE ECOLOGY OF OIL

by Barry Weisberg

Reprinted from Ramparts Magazine, January 1970.

Americans would like to believe that the sins of Manifest Destiny are buried in the past, that the slaughter of the Indians and the extinction of the buffalo are but regretful memories, the stuff of history. But today in Alaska, this history is alive. There, drawn by the vast reservoir of oil discovered on the North Slope of the arctic coast, the awesome forces of American industry have assembled to re-enact the ruinous plunder of the great frontier.

To look at Alaska today is to return to a time when our waters ran pure, our landscape was unmarred by the oil derrick and the corner gas station, and the buffalo still roamed the open plains—Texas of 50 years ago or California before the turn of the century. What we are seeing in Alaska is a vivid compression of the past beauty and present devastation of the entire American environment. To the popular mind Alaska—with 586,400 square miles, an area as large as California, Texas and Montana together—seems a vast, forbidding wasteland. In fact it is a land of incomparable beauty and resource, boasting endless cascades of timber, immortal rivers, mammoth glaciers; unbounded plains of caribou, grizzly bear, polar bear, and wolf; animals and plants unknown to most men. The amenities of clean air, water and pristine habitation are unrivaled anywhere else in the world.

Alaska's antiquity can be discovered in the immense solitude of her mountains. Three great ranges transverse this land, many glaciated and silent beneath the ages-old mantle of snow and ice. Contrary to the usual image, during several months of the year Alaska is laden with brilliant poppies, roses, wild flowers, and vast continuous multi-colored fields. Hardly a bleak and uninviting world!

Alaska has more coastline (34,000 miles) than all the other coastal states combined. There is potential here for an estuary agriculture that could feed millions. There is more timber, water, and copper in Alaska than in all the rest of the United States combined. And, it appears, more oil.

On September 10, 1969, the corporate oil hustlers of the world descended on Anchorage for an unprecedented geological lottery in which they shelled out nearly a billion dollars—as much as \$28,000 an acre—for a chance to exploit an oil field that may well turn out to be comparable to the massive field in the Middle East.

This peak price of \$28,000 an acre was a respectable increase over the two cents an acre for which the U.S. purchased Alaska from Russia in 1867. As every school child knows, the area was originally meant to be kept as an icebox or a folly. But the discovery of gold at the turn of the century gave Alaska territorial status; in 1958, after many years of struggle by its white citizens, Alaska was granted statehood. Gold, fisheries and Government have brought with them the unwanted burdens of absentee landlordism. But it was not until early 1968, when oil was discovered around Prudhoe Bay on the northern arctic coast, that Alaska learned what real outside intervention was all about.

In 1965, '66, and '67, four major companies—Atlantic Richfield Company (Arco), British Petroleum (BP), Humble, a Jersey Standard subsidiary, and Sinclair—leased acreage for oil exploration on the North Slope, paying a total of 12 million dollars for leases now worth upwards of two billion dollars—or more than 150 times as much.

On February 16, 1968, Atlantic Richfield announced that its Prudhoe Bay No. 1 drilling rig, located two miles from the shores of the Arctic Ocean, had struck both oil and gas. Four months later, Arco's Sag River No. 1 rig, several miles to the southeast, struck oil.

In less than six months, a wilderness area the size of Massachusetts had been opened up to rapid development. In that time millions of pounds of equipment, fuel oil, pre-fabricated buildings, dynamite, people and food were flown in. Hundreds of miles of seismic lines had been run across the tundra, leaving permanent scars. And in a dramatic preview of the ecological disasters to come, a winter road was cut across the Alaskan wilderness to link Fairbanks with the Slope. The road, which was open for one month before it turned into the longest

man-made swamp in the world, was officially named the Walter J. Hickel Highway.

Any objections to this "boom" raised by conservationists and others whom oil men find unaccountably superstitious about Industrial Progress, received a ready answer:

"There is oil out there. Somebody has got to get it out. You may not believe this, but it will be good for your town, good for the people."

These particular lines were spoken by James Stewart in a movie (made long before the Santa Barbara oil catastrophe) about the world's first offshore drilling rig. But the same story has been given throughout history to every town and nation into whose land the oil industry has dug its iron claws: black gold will bring progress and prosperity.

Yet the Alaskan experience raises fundamental questions about this whole "development" process and the profit-oriented exploitation of resources—questions about the proper rate, purposes and forms of development, about who controls and benefits from it and by what right, and who really pays the price—questions about the heavy costs to life that do not show up on oil company balance sheets. These are the reservations that are obscured by the clichés of Progress, and overwhelmed by the euphoria of an economic "boom."

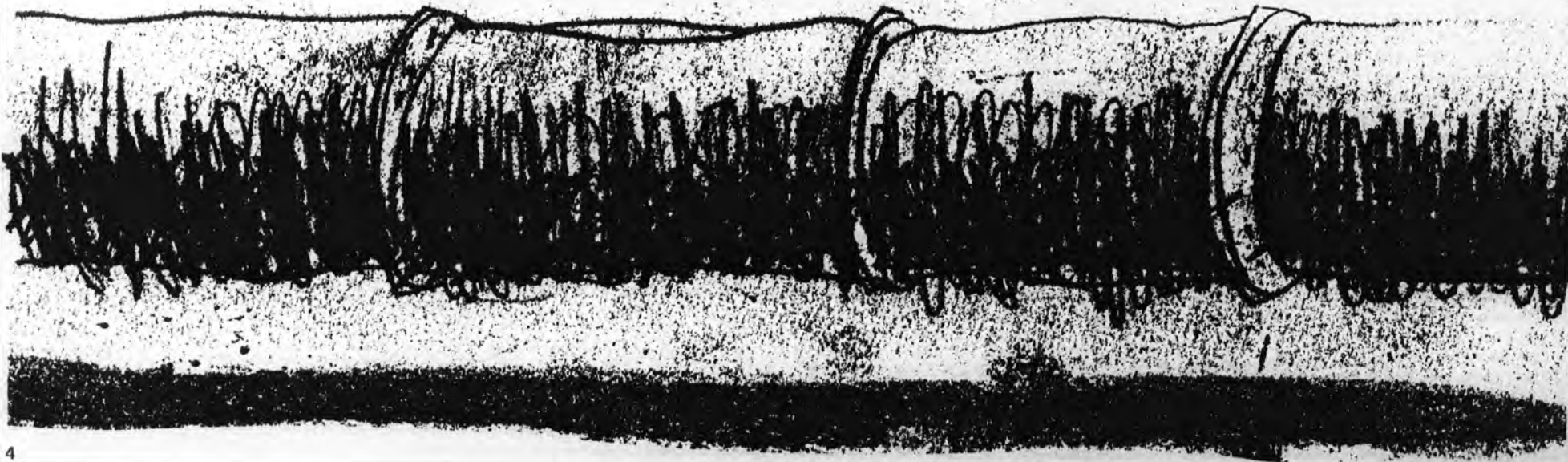
The \$900 million paid to the State of Alaska at the September 10th oil lease auction was touted as a munificent offering on the part of the oil companies. In fact it was only a fraction of the land's actual value. If prior lease sales are any indication, present value of this acreage is closer to \$5 billion. Long-range value may soar as high as \$50 billion within a decade. And while the state is now slated to receive a small share of ongoing revenues—a 12.5 per cent royalty and a 4 per cent severance tax—calculations by Gregg Erickson, a University of Alaska resource economist, indicate that the "State's severance tax/royalty can be raised to the vicinity of 85 to 90 per cent and still leave the oil companies a better than 10 per cent rate of return." The oil industries justify their profit by referring to the

great risks they are taking in Alaska. But their claims are not terribly convincing. The journal Oil Week, in a much quoted statement, estimated that only five to ten billion barrels of oil were located in the Prudhoe Bay area. Yet over 50 per cent of the Alaskan geology is acknowledged to lend itself to anti-clines, or oil-bearing structures. Interior Secretary Hickel, a well known partisan of oil, himself put the Alaskan reserves at about 100 billion barrels. Without question the Alaskan find will compare to, and likely dwarf, our primary domestic source today, the 30 billion-barrel East Texas find of the 1930's. Until Alaska, only 118 billion barrels of oil had been found in all of North America in the last 110 years.

This tremendous oil strike opens up the most perilous prospects for the Alaskan eco-system. No other industry could pose such a comprehensive threat to the wilderness environment of Alaska. No other industry can amass such large amounts of capital, or is so highly favored by tax laws. No other industry affects its environs as completely as does oil—its exploration, extraction, and transportation.

The significance of Alaskan oil development extends far beyond Alaska itself, carrying grave implications for our ecological well-being in its broadest sense, from the ongoing eco-catastrophe of our decaying, choked, polluted cities to the severe distortion in the allocation of basic global resources that American power imposes on the world. But to fully grasp these wider implications, one must first consider what the oil development means for ecology in the narrower sense, in the wilderness environment where the oil was found.

If oil is a uniquely devastating ecological enemy, Alaska is also a uniquely vulnerable victim. Until a very few years ago, Alaska remained essentially untouched by technological civilization. All of the organisms within its vast eco-system worked in complex and delicate symbiotic relations, species having survived and adjusted in accord with their ability to achieve symbiosis. Modern industrial society, on the other hand, works toward individuation and competition, toward conflict and instability. In the extreme but relatively stable and regular conditions of the arctic, the web of life-supporting relationships depends



From the perpetual rain forests and island waterways of southeastern Alaska to the icy tundra and North Slope country, Alaska remains as the wilderness prize of the continent. Although the timber, oil and military interests have managed to leave their scars, they have only scratched her thus far. But the discovery of oil on the North Slope has turned Alaska into a bargaining table for the awesome fists of the oil industry to pound on.

In spite of land claims by the native Indian peoples trying to avert the rape of their traditional environment, in spite of the delicate balances of the ecology in a land which will tolerate no ecological disruptions, in spite of the continuing occurrence of oil tanker

"accidents" which spread the blight to coastlines thousands of miles from Alaska, the oil companies in cooperation with the government are preparing to bring ruin to Alaska.

In one of the most comprehensive articles yet on the subject, the many complicated details of the Alaskan situation -- ecological, political, economic and social -- are unified into a lengthy but highly readable analysis of a situation which provides a point of reference for a reexamination of, not only the Alaskan scene, but the entire course of American economic and industrial "development" and all its attendant effects on land and society.

on the slimmest margins of sustenance. The slender food chains and parsimonious life-cycles afford little tolerance for disruptions in the pattern of balance. The slightest manipulation of the life support system, the alteration of a bird migration, the pollution of a river, the noise of an airplane, all have incalculable unanticipated consequences. That is what makes this unique and irreplaceable eco-system so utterly fragile and so vulnerable to the careless intrusions of industrial man.

In natural systems the discarded and unused substance of one organism becomes the energy of another. With our consumption cult and profit-oriented technology, we seek to abrogate that rule, manufacturing and depositing waste with abandon. Industrial man's mania for waste is particularly disastrous on the Alaskan tundra, where debris survives intact longer than it does any other place in the world. Orange peels last for months, paper for years, wood scraps for decades; metal or plastic is practically immortal. The reason for this longevity is that arctic eco-systems are not prone to "bio-degrade," i.e. to decompose matter. Because of the extremely slow decomposition rate, and the slow healing capacity of the mat of vegetative cover called tundra, the littering and desecration that normally take years in other parts of the world can happen almost overnight in the arctic.

Damage to the tundra is irreversible. This blanket of surface vegetation is a protective covering that insulates the deep layer of permafrost below. The permafrost, a mass of gravel, ice and mud that begins about a foot beneath the surface and extends downward a thousand feet or more, remains frozen throughout the year, providing a solid ground beneath the tundra. But when the cover is stripped away, the permafrost melts, leaving an open, unhealing wound of mud, slush and water that tends to drain away, undermining the stability of large areas of the surrounding earth.

The record of Alaskan "development" is written clearly in the tundra. Scars gouged by bulldozers 15 years ago remain distinct today. At Point Barrow and Amchitka and at the abandoned Naval Petroleum Reserve

number four, one can see miles upon miles of oil barrels, wrecked airplanes and autos, Quonset huts and undistinguished junk--most if not all government donated. This is not merely an aesthetic problem. "Even now, 25 years later," says one observer, "many men empty fuel drums they left behind. If conditions are right, they may wipe out an acre or two, or with luck, a whole lake."

But if the oil barrel in Alaska seems to some an ominous talisman foretelling environmental disaster, it is welcomed by others almost as an adornment. Colonel E.L. Hardin, chief of the Army corps of engineers in Alaska, says cheerfully, "The fifty-five gallon oil drum is the new state flower of Alaska." And the depth of the oil industry's concern for the environment, as well as the extent of its designs on it, is captured nicely in the response of one executive upset by the damage done by company equipment: "If we go on like that we won't have the remotest chance of getting into the wildlife range." However, rumors of clandestine explorations in the arctic national wildlife refuge abound.

There is little in the record of the oil development so far to inspire confidence in the future. The Hickel Highway fiasco--Hickel's last official act as governor--was only a hint of disasters to come. The road was to provide access to the Slope in winter when shipping is blocked and supplies must be flown in. It was a risky project at best, but the route was laid in what were obviously the worst areas, those with soils having the highest ice concentrations. When the ice broke up as summer approached, the permafrost melted and water from the adjacent land poured onto the roadbed, where it remains today. Hickel's response

to critics was: "So they've scarred the tundra. That's one road, 12 feet wide, in an area as big as the state of California."

Years ago the extraction of any resource meant the establishment of a technological enclave, isolated for the most part from its surroundings. That at least was the model. Today oil extraction brings with it a whole supporting complex of advanced technology--"advanced" indicating that it is less restricted by or adapted to the

natural environment and more able to impose its imperatives on the landscape, leaving it to nature to attempt to restore the ecological balance.

The primary challenge to the industry in this respect is transporting the oil to market once it is brought up from the ground. Roughly half of what the industry will spend exploiting Alaskan oil will go to providing transportation for it.

Plans are well underway for the construction of the Trans Alaska Pipeline Systems (TAPS). This \$900 million pipeline will run from the North Slope some 800 miles across the Alaskan interior down to Valdez, an ice-free port on the Pacific southern coast. Described by the contractors as the "largest single construction feat in the free world," the pipeline will eventually transport some two million barrels of oil per day, at a temperature of 150-170 degrees. If placed underground, the builders admit that the line would melt all permafrost within a 25-foot radius. The actual pipeline trunk involves some 20,000 acres of land, but the roots necessary to support the venture will require another 7 to 9 million acres, accommodating 5 to 12 pumping stations, several landing fields, camp and administrative sites, microwave stations and access roads to the pipeline.

As noted in testimony given before the Department of Interior, "The construction and operation of a large, buried, hot [the oil must be heated to flow freely] pipeline in permafrost regions has never been done anywhere in the world." Of the many elements of arctic development, none has as great a potential for gross disturbance of the entire eco-system as does this pipeline. Laid upon a ten-foot bed of gravel (gravel taken from river beds, thus upsetting spawning and other cycles), it will almost certainly generate vast problems for soil stability in the permafrost--both because any intervention is hazardous and because the varying ice contents of the soil require differing specifications for construction. The dangers of erosion, subsidence and stress to the surrounding environs are critical. Animals rely upon the vegetative cover

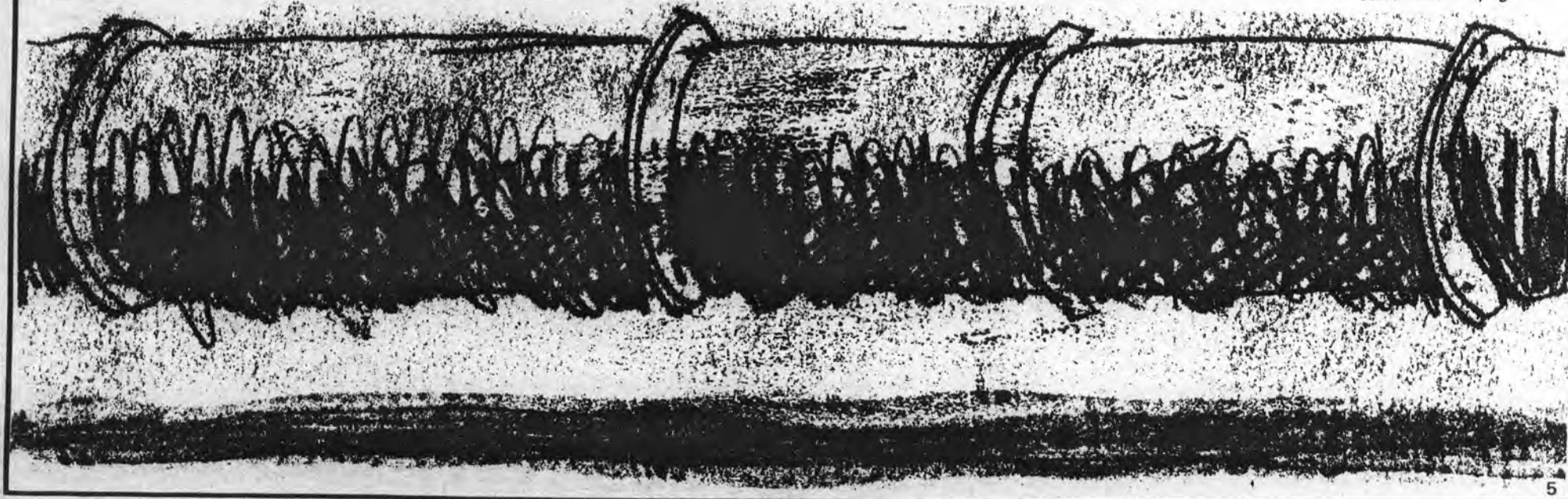
for food and oxygen. To upset that balance is to intervene in the life-supporting processes of the entire biological chain of the arctic.

Wildlife patterns can be disturbed in an infinite number of ways. The mere physical obstruction of the pipeline itself would constitute a perilous barrier to the region's 400,000 caribou, blocking the migrations that are an integral and inescapable part of their life. To interfere with this ageless process invites a repetition of the fate of the buffalo.

This is only the beginning. Alongside the pipeline, the so-called "corridor concept" of development which TAPS is encouraging will string roads, railways, material storage centers and small settlements--and thus the inevitable forms of sprawl which follow such corridors. To talk about the pipeline, then, is to talk about an 800-mile strip of development, gross disturbance of eco-systems, and the basic interference with many life-giving cycles of the arctic.

On top of that, the eagerness to get the crude petroleum out of Alaska to market has spawned the legendary voyage of the Manhattan, the 115,000-deadweight-ton super tanker that successfully passed through the arctic ice pack from the east coast of the United States to Point Barrow, Alaska, just west of the Prudhoe Bay oil area. Although the oil companies cited it as one of the "risks" of Alaskan development, they had already ordered eight more gigantic tankers before the first journey was completed. More than 1000 feet long, the Manhattan is able to crush its way through 40-foot-thick arctic ice. And orders are in for oil tankers three times as large. These technological behemoths--which in the course of their normal operations spew oil slick bilge and exhaust wastes in their wake--will cut a path of major disruption through more than a thousand miles of the arctic. As David Hickok, associate director of the Federal Field Commission for Development Planning in Alaska, notes, with such massive ocean-going ventures already in the works, there still exists an almost complete "lack of research and investigation in arctic waters on oil pollution, coastal

continued on page 6



**"In the extreme but relatively stable and regular conditions of the arctic ,
the web of life-supporting relationships depends on the slimmest margins of sustenance .
The slender food chains and parsimonious life-cycles afford little tolerance for disruptions in the pattern of balance."**

processes, phytoplankton, marine fisheries and mammal populations, and on programs for the development of new technologies for port facilities in the arctic. All of these are prerequisite matters for governmental attention brought in focus by the voyage of the Manhattan and the granting of offshore exploratory drilling permits on the continental shelf...."

Over and over the oil industry ends up repeating, "No one could reasonably have expected": the million ton spill on the Delaware beaches; the splitting open of the Ocean Eagle in the San Juan Harbor; the collision which poured 30,000 gallons into the waters off the Cape of Good Hope; or the spill from the Torrey Canyon "whose captain ran her onto a well-marked granite reef off England in broad daylight, causing the biggest shipwreck and oil pollution ever." Or Santa Barbara! Such "unanticipated hazards" mark the operations of the petroleum industry daily. And to add to the peril, the petro-chemical industry is considering transporting pesticides (a by-product of crude petroleum) in similar large tankers. We are told that if the Torrey Canyon had been carrying pesticides rather than oil, the effect of such a shock could have abruptly terminated the production of oxygen by photosynthesis in the entire North Sea.

The gap between our ability to devastate and our ability to heal is enormous. In Santa Barbara, the highly complex equipment dedicated to pumping oil out of the ground contrasts sharply with the technology used to clean it up (i.e., hay spread across the sands), and in cases like the Santa Barbara Channel or the Hickel Highway, the damage is permanent, beyond repair in the time of man. To guard against such disasters would require time and the development of new technology-costly tasks that bring no profit to the industries involved.

In Alaska (where costs are high even when corners are cut), ecological precautions are certainly not allowed to interfere with profits. This assessment emerged from Senate hearings on Alaska: "Very frankly, in recent weeks, the committee [Senate Committee on Interior and Insular Affairs] has received a number of disturbing reports that present limitations on personnel and funding make it highly unlikely that proper environmental, conservation and safety control in connection with activities now underway or proposed will be fulfilled. I am hopeful that these reports are not true." It is a fleeting hope; anyone at all familiar with Alaska knows it is a futile one.

In Alaska today we are playing recklessly with forces which affect the entire planet. The arctic ice pack, for example, is perhaps the single most important land mass in determining global weather. It is possible that our interference with arctic heat patterns in the ice pack and the ocean (through oil explorations and transport) could upset basic weather balances affecting the height of the world's oceans, the amounts of rainfall, and other interdependent climatic functions.

There are all the symptoms of fatal pride in our tampering with these great harmonies. Thomas Kelly, the state official who presided over the big Alaska lease sale, was surely moved by hubris when he proclaimed, "To say that it is tundra today and should be

tundra forever when tundra has no economic value doesn't make sense." Ted Stevens, appointed U.S. Senator in 1968 by then Governor Hickel, outdid Kelly in a speech before a meeting of the American Association for the Advancement of Science in Fairbanks last August. Stevens delivered a searing attack upon the ecologists who had come to discuss the oil development. After deriding out-of-state visitors as carpet-bag conservationists, he pulled out a dictionary and referred to the definition of ecology: "Ecology deals with the relationships between living organisms." "But," exclaimed the senator, "there are no living organisms on the North Slope."

Among the living organisms in Alaska which state officials would rather not think about are the native Eskimos, Aleuts and Indians, whose land the U.S. "bought" from Russia a century ago, and who still make up a sixth of Alaska's 272,000 population. According to the Statehood Act of 1958, 140 million acres of land were to be returned to the natives over a 25-year period. Years passed and the Alaskan native came to see clearly that the only way the white man could be made to live up to his 1958 "bargain" was through pressure. In 1966 the movement for native power coalesced into the Alaskan Federation of Natives, and their demands were formulated in the Alaska Native Land Claim bill.

In important respects, it was already too late. In 1964 the state, realizing that the North Slope was a potentially rich oil reserve, and that native pressure was mounting, applied to the Federal Bureau of Land Management (BLM) for the two million acres lying along the arctic coast in the Prudhoe Bay vicinity.

Although the land was a traditional hunting and fishing ground for the Eskimos, the state application claimed that it was free of aboriginal use and occupancy. The BLM then proceeded to publish notice of the state's intent in *Jessens Weekly*, a small mimeographed newspaper with irregular circulation. Thus, as Alaskan journalist Jane Bender comments, "The burden of proof was placed upon people who could not be expected to untangle the legal phraseology, who might not even have seen the notice in the first place, and whose knowledge of the far reaching consequences of that simple small print notice might be said to be minute."

The North Slope case was typical; the attitude of most white Alaskans is little better than colonial. So it is not surprising that the native claims have suffered continual erosion in the hands of all levels of government. In the first compromise the natives settled for 80 million acres; they were then forced down to 40 million acres. Walter Hickel now suggests 27 million and the governor, Keith Miller, suggests 13 million acres-out of the total of 365 million in the state-3.6 per cent of the land for a sixth of the population, when rightfully they own it all.

It is safe to assume that the empires of oil will wield their vast power to delay a native settlement. For if significant portions of the state were in the hands of the natives, the oil combine would have to deal with them rather than the state, and they are potentially much less willing accomplices in the rape of the land-as evidenced by their picketing at the lease sale.

Meanwhile there is increasing pressure to lift the freeze on land giveaways to state and private interests that was imposed by former Interior Secretary Udall pending a settlement of the native claims. For example, the TAPS pipeline by law must secure a lifting of the freeze in order to proceed. However, as a New York Times editorial reports, "There is good reason to believe that preliminary work on the right of way has been started, without benefit of permit or of law."

Of course the oil industry has every reason to be confident that the government will smooth the way for it in Alaska. The \$20 billion a year industry is famous for its unsurpassed political and economic power in America. Its lobbying muscle in Congress is legendary. It enjoys the lowest effective tax rate of any U.S. industry (seven per cent for the 23 largest companies). The oil depletion allowance is a prime symbol of corporate privilege, yet tax reform on it has been held to a meaningless reduction of a few percentage points. (Because of existing restrictions most large companies use only 24 per cent out of the current 27½ per cent allowance anyway.)

An industry that has been able (notably through the Rockefeller-Standard Oil complex) to treat the U.S. State Department as a subsidiary headquarters, and at whose bidding America brings down sovereign governments (as in Iran), should not expect to have much trouble making its way in Alaska. Still, as extra insurance against public clamor, Atlantic-Richfield (which made the first North Slope strike) and other companies are investing large sums in advertising, and even in conservation groups, in an effort to control public awareness of key development issues.

The industry had little difficulty getting someone sympathetic to and familiar with their Alaska problems into the key Interior Department post. It is generally accepted in Washington that Atlantic Richfield's chairman, Robert Anderson (who as Secretary of the Navy encouraged the opening of Alaskan lands to private development), was most responsible for President Nixon's appointment of Hickel to Interior. Certainly Hickel, with his celebrated oil connections, and his financial interests in the copper of the Brooks Mountain Range and the Yukon River Delta-- another potential oil reserve-- was not appointed for objectivity, nor for public relations finesse on conservation, given his plans to "build a Fifth Avenue on the tundra."

But the critical importance of the industry's political power in Alaskan development is most clearly revealed in an enormous irony: it is only the industry's ability to use government regulation to rig the American oil market that assures the profitability of exploiting Alaskan oil in the first place. It is, in other words, the artificial overcharges imposed on consumers, rather than its intrinsic economic profitability, that is underwriting the current rapid development of Alaskan oil and the environmental disruption that goes with it.

The rigging mechanism involved is the Oil Import Quota Program, which is conservatively estimated to cost the American consumer \$4 billion a year. Production costs for oil from Texas

and other domestic U.S. sources are far higher than those from rich, easily worked foreign reserves such as Venezuela or the Middle East. Even when the cost of transporting foreign oil to the U.S. is added on, its price at the point of delivery here is little more than 60 per cent that of domestically produced oil. The price of a barrel of comparable crude oil delivered to Philadelphia is about \$2.25 for Mid-East compared to \$3.75 for domestic. Allowing foreign oil to compete freely in the U.S. would drive all but the cheapest and most efficiently produced domestic oil out of the market. Instead, the government obligingly sets severe limits (presently 21 per cent of domestic consumption) on the amount of oil that can be imported. All oil in the U.S. is then sold to the consumer at the high prices of domestic oil.

Alaskan oil, according to current cost projections, is expected to be too expensive in production and transportation to compete on the world market with Middle Eastern and other oil. However Alaska is a state, and Alaskan oil is therefore domestic American oil. Thus, like the privileged petroleum of Texas, it can be sold in unlimited quantities at the artificially inflated prices of the U.S. market.

In a sense the current Alaskan development can be considered an elaborate economic charade, in that profits come from the industry's power to levy exorbitant prices against the consumer, rather than from the normal proceedings of business. We would all be better off, in fact, just to pay the extra money directly into the corporate treasuries, plus a little bit to the State of Alaska in lieu of royalties, and have the companies leave the Alaskan environment alone.

It is quite possible, of course, that as time goes by and the impact of the magnitude of Alaska's reserves is felt, the cost of Alaskan oil will come down to an economically competitive level. The fact remains, however, that the financially riskless, headlong development we are seeing depends on the industry's ability to supersede the laws of the marketplace and to have its way in the affairs of men.

While there are stirrings of opposition to what is happening in Alaska, they are largely isolated and, consequently, impotent. Many legislators told me privately that they thought the oil lease sale should have been postponed but were afraid to say so publicly for fear of losing re-election. The Federal Field Commission for Development Planning in Alaska has repeatedly advocated more planning, more care, and a slower pace-- to no avail. One legislator said, "The trouble is so little about the problems of the North Slope that I can't tell if they are ignorant, unconcerned or are withholding information for other reasons."

In Alaska, as elsewhere, the tremendous power of the oil industry over social development grows not only from its impressive ability to dictate government policy, but also from the extent to which patterns of development are set autonomously by the "private" operations of industry. It is the general void of public policy that gives industry a free hand to shape the future in terms of its private priorities, unchecked by public interest or

authority. When government does intervene (usually under the influence of industry anyway), it is merely responding to the reality that industry has created.

There is virtually no public policy governing the pattern of social growth on the Alaskan frontier; there is no involvement by the people of Alaska or of the rest of the country, no informal advocacy procedure by which to evaluate what the oil companies are doing. As a result, oil exploration and production proceed in Alaska without any projected land use plan, without any legislative priorities for growth. There exist no uniform codes for oil and mineral exploration, no systematic efforts toward the preservation of wildlife populations, nor any air or water quality standards to speak of.

This abdication of public discretion is not an accident. David Hickok complains, "Both industry and government are deliberately preventing the operation of a public forum until after the important decisions are made." The problem, then, is not that our current situation results from no planning, for clearly the oil companies have a very keen sense of plan and purpose. It is rather that the plans which do exist are created and executed without public scrutiny or control.

In just "going about its business," the oil industry will change the face of Alaska more thoroughly than all the volumes of hotly debated social legislation that give people the illusion of controlling their own destiny.

Meetings have been summoned throughout Alaska by the Brookings Institution and the Stanford Research Institute to discuss the state's development plan. By invitation, participants will be discussing the future while oil is already determining it.

The coming of the oil empire to Alaska brings with it the vast support operations of railroads, airlines, communications networks, new towns, urban growth and the like. Requiring highly skilled labor, these operations will not draw primarily on either natives or local whites. Consequently, entire communities of technically skilled men will be brought into Alaska: 5000 on the Slope, 3000 for the pipeline, 1500 at Valdez, hundreds more administrative persons in Anchorage and Fairbanks -- all of them requiring housing, food, and related services. What will happen when initial construction of the new industry is completed and they leave? What will be the effect on the economy when some 10,000 people who have been disbursing enormous amounts of capital pull out in one year? The initial boom-town profits to local businessmen and landholders will give way to the ghost towns that followed the gold rush. The oil rush economy does not build for posterity.

Already the landscape of Alaska is dominated by a crude mix of the worst Texas gulf coast and Southern California plasticity. Housing is composed almost entirely of imported pre-fabricated units or trailers. A

ticky-tacky frontier bar atmosphere permeates every Alaskan town. Within a very short time oil has penetrated all aspects of the Alaskan economy. In terms of outright ownership, the industry is gobbling up local business interests at a rapid rate. The income of hotels, restaurants and airlines depends upon the oil companies. The universities are in their employment.

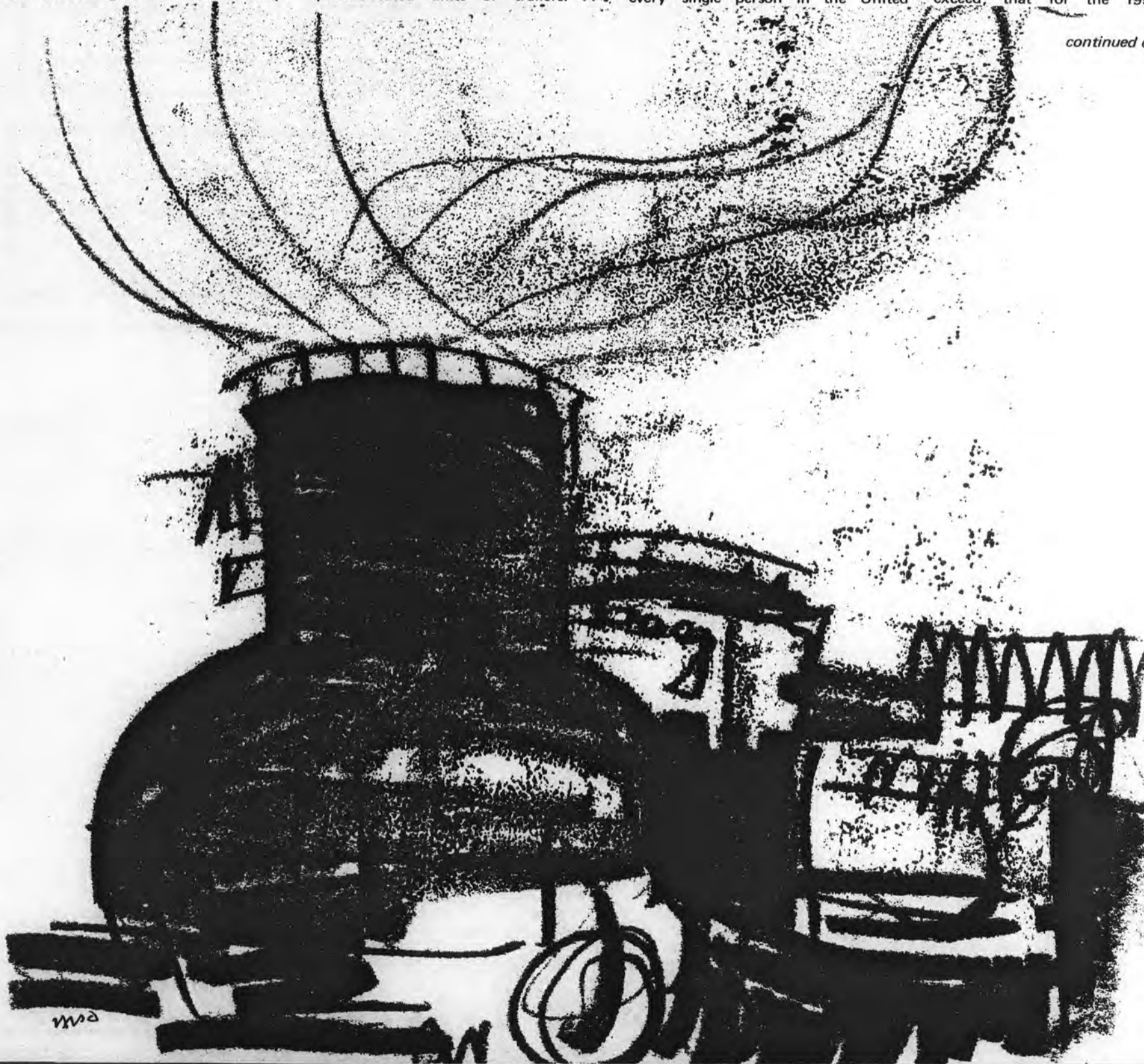
The economic reality of oil development in Alaska is that control of the revenue (perhaps \$100 billion in the next decade) implies power over social development. The unchecked nature of this power must force us to reconsider our whole system of ownership and extraction of resources. For instance -- to consider the minimal alternative -- if this oil were to be developed by a quasi-public corporation (looking to the TVA as one example), the revenue involved could be employed to initiate environmental quality regulatory programs or the reconstruction of urban cores. The present arrangement abdicates what may turn out to be the only source of revenue the United States could ever have to begin to cope with urban pathology. We presently act as if the oil were ordained by geology just to serve the industry, as if the oil companies somehow owned the oil which they sell to the people of the world at such fabulous profits.

The oil finds in the arctic are tremendously important in themselves, but it is the dynamic they lock us into that sweeps out to affect the lives of every single person in the United

States, and throughout most of the world. The results are simply taken for granted, without regard for the decisions that initiated them. The fact that oil development fixes the American landscape into transport corridors geared to accommodate cars, and only cars, is no small matter. For to insure the presence of the auto is to insure the persistence of current forms of urban sprawl. To pressure against cooperative modes of transit is to fix the shape of the city for tomorrow.

The technology of the automobile itself is obviously tightly meshed with that of oil. Cars presently consume upwards of two-fifths of all the crude oil produced. And it is clear that the environmental pollution that goes with the internal combustion engine and other petroleum-funded technology is not a mere matter of irritation or inconvenience. The head of the American Petroleum Institute's 300-member Committee on Air and Water Conservation continues to decry the "passion" and "emotionalism" which mark opposition to air pollution. He has said that "we can go along as we are now for another 10 to 15 years." But University of California Zoology Professor Kenneth E.F. Watt predicts, "It is now clear that air pollution concentrations are rising in California at a rate such that mass mortality incidents can be expected in specific areas, such as Long Beach, by the 1975-76 winter. The proportion of the population which will die in these incidents will at first equal, then exceed, that for the 1952 smog

continued on page 8



continued from page 7

disaster." (Nearly 2500 Londoners died from the effects of smog during the Christmas season of that year.)

Already the children of Los Angeles are not allowed to "run, skip, or jump" inside or outside on smog alert days, by order of the L.A. Board of Education and County Medical Association. If the oil and auto industries had spent a fraction of their advertising budgets on research for a smog-free engine, our air today might be safe for future generations.

Oil is at the core of the whole of American industry. Crude petroleum is the basis for the production of hydro-carbon feedstock and other basic petro-chemical industries. Petrol is the stuff from which roads, paints, detergents, synthetic rubber, cosmetics, nylon and pesticides are made. From its powerful position at the center, the oil industry fuels, sustains and protects the economy of waste on which its profits are based. It defends and expands that economy's myriad patterns of devastation: the private auto, in use about one per cent of the time and junked at a rate of 12 million a year, usurps 50 per cent of the space in our crowded cities with its highways and parking requirements; the use of DDT and other less celebrated pesticides generates crop surpluses which are then withheld from the hungry at home and abroad; the ubiquitous plastic packaging is neither reusable nor decomposable, and it pollutes the air when burned. This is the technology with which we are "developing" Alaska and civilizing the world. This technology costs \$11 billion annually in damage to private property from air pollution alone.

The headlong rush of Alaskan development is part of a momentum that completely contradicts our knowledge about the capacity of the earth to support us -- namely, that the resources of the earth are fixed; that, rather than continuous growth merely to accommodate the increasingly false consumptive needs of an increasing number of people, growth must be directed to achieve very specific public priorities -- priorities which are determined by the kind of life-styles which neighborhoods and regions determine are best for them. Limits must be set. Development as it now proceeds minimizes the alternatives open to people, increasing the uniformity and standardization of life. It locks us into patterns over which we have little knowledge or control.

It is not enough merely to slow down in Alaska, as a New York Times editorial of November 10 argued. Development as it proceeds on the North Slope, and on countless other frontiers of American industry, must be curtailed. Until such time as the American public has adequate time and information to evaluate and assess the total costs of industrial development to all the people affected by it, development and the myth of growth must be curtailed. Rational resource consumption and re-cycling alone would eliminate the need for any further oil extraction on the face of the earth.

While the population of the world is expected to double in 35 years, it will consume resources at not twice, but five times the present rate, producing a scarcity in food and fossil fuels that will be the major source of friction in the coming decade. This results directly from consumptive patterns generated by the United States. It is the disequilibrium between man and nature, not the biologic process of procreation, which is at the root of the population issue. To cope with population is first and foremost an issue of coping with the current American imperialist consumption of 70 per cent of the world's resources by less than 7 per cent of the world's population.

The largest single consumer of crude

petroleum is the American military -- those who are charged with defending this squandering of other people's resources. Alaska is key to their continued world supremacy. As America shifts in Southeast Asia and throughout the world to air power rather than ground forces, the military appetite for oil will grow and will seek stable sources. Walter Levy, known as the dean of U.S. oil experts, points out, "A world power which depends on potentially reluctant or hostile countries for food and fuel that must travel over highly vulnerable sea routes is by definition no world power." While we "own" major portions of Mid-East reserves already, the transport of this oil is in constant jeopardy, as the closing of the Suez in 1967 showed. And domestic production, aside from Alaska, is projected to fall behind consumption at an increasing rate in the next few years. Alaskan reserves will stabilize the strategic military supply of crude oil. Moreover, as America prepares for the rearmament of Japan to help police Asia, treaty negotiations are already being pursued in Washington to provide Japan with a stable oil flow from Alaska in exchange for military and trade arrangements.

What Americans must realize is that the destruction of our life support systems will not be halted through our individual refusal to drive cars or use pesticides. As is evidenced by the Alaskan oil rush, development no longer proceeds along enclave lines, but is comprehensive in impact and scope, so that conservation efforts which act to preserve wilderness enclaves as parks or wildlife refuges will in the end lose those areas to the all-inclusive effects of air pollution, noise, and pesticides. The oil industry, virtually a world government, presides over an economy organized toward the destruction of life. Its power must be broken, not merely circumvented. The avenues of oil must be reached at their point of production, not merely in our own individual use.

If anything is to be learned from Alaska, it is that it is time to stop. Domination through growth has mesmerized the American mind for so long that the suggestion of curtailing growth is unthinkable. Greek rationalism, the Roman engineering mentality, the Biblical injunction to conquer and subdue nature, the post-Enlightenment mystique about technical progress-- all espouse development.

Yet the old myth that continued growth increases our control over the environment is now simply false. We are losing control. We are destroying the air we breathe, the water we drink, and the land we walk upon. And this is not an accident. It is rooted in the fundamental attitudes and practices of advanced industrial society. It is in part the logic of capitalism, but it is more than that; it is the very relationship we assume toward the natural world.

The talk about shifting from an economy of affluence, obsolescence, redundancy and waste to an economy that recognized scarcity must yield practical proposals for a new economics. And these proposals must include the mandatory re-cycling of all natural resources; the mandatory production of only re-cyclable containers; the rationing of all natural resources -- rationing to provide for sane limits on the amount of consumption as well as to equalize mechanisms for distribution.

Industrial processes must be rationed as to the amount of oxygen, water, or minerals they can consume in production. These are no small matters, but they are only the basic parameters for what would be the beginning of a truly democratic policy for our life support systems. The "economy of death" must be replaced by an economy of life.

Continued rapid development such as that in Alaska can only work for the forces of exploitation and greed. Time

must be had to examine and consider every aspect of the development process, to create a comprehensive democratically determined land use policy, to devise environmental regulatory agencies with adequate means of enforcement, to develop new forms of revenue sharing and community control over economic growth, to re-learn our inclinations toward nature and our relationship to people unlike ourselves. While this must happen in Alaska, it must also happen on a national and global level. For clearly the powers that shape the

fate of Alaska are rooted in places far distant from that beautiful land.

We must slow down. We must come to enjoy the world gently, remembering that this fragile earth is more to be admired than used, more to be cherished than exploited. Alaska teaches us that there are men for whom this is impossible. They must be stopped. Not for their sake, but for ours.

BARRY WEISBERG is a free lance writer and co-director of the Bay Area Institute.

SUBSCRIBE NORTHWEST PASSAGE

1308 "E" Street, Bellingham, Washington 98225

Enclosed is \$5 for a 1 year Subscription.

Name _____
Address _____
City _____
State _____ Zip _____




Is your housing situation uptight? Lost your damage deposit? Does your roof leak? Want something done about it? Clip this form and send to: Tenants' Union, rm. 006, 515 High St., WWSC.

Name _____
Address _____

Artwork, Pottery, Clothing, Jewelry, Leather (all types), Photography, Sculptures, etc.

URGENT NEED

If you have any of the above to show or sell on consignment, call Kenny in Seattle at ME 2-5588 or just go in and see Kenny at Fox Court Gallery and Studio Lower Level, Pike Street Market



NWP SPECIAL

Package Deal: the first 12 issues of Northwest Passage for only \$2.00. Send cash, check, or money order to NWP, P.O. Box 119, So. Bell Station, Bellingham, Washington 98225.

Name _____
Address _____
City _____ State _____ Zip _____

VOTE NOW!
HAVE FUN!
(mark one box)

NO 

YOU LOSE.

HORSES



Tired of bad mileage, absurd insurance rates, the threat of fatal accidents? We have safe, dependable, Tennessee Walkers that need owners. We're selling these championship-blooded horses for \$300 and up. Less probably than your insurance rates. Sammamish Valley Farms Box 754, Redmond, Washington 885-1274



PHOTO: UNITED FARM WORKERS CALENDAR... 1970

CONNELLY: We hear comments to the effect that "Those people just want money" concerning the native populations contesting the claims of the Alaskan government and the oil companies. Is there any truth to this idea which is carefully nurtured by company propagandists?

TEAL: It is interesting to hear of the claims of these peoples, and I emphasize the word peoples, spoken of in that manner. You must remember that the 400 some treaties with the Indians, all of them, have been broken. The Arctic Slope native is not out for money. If he had his way there would be no development of his lands, oil or any other kind.

CONNELLY: I read where you have an extremely broad coalition of native groups being formed to fight the oil interests and call attention to the conditions of the peoples in question. Is this the case?

TEAL: Yes, the Alaskan Federation of Natives is unique. It has only been going since 1967. The Federation is a coalition of 19 groups - Indian, Eskimo, and Aleuts are all represented. Always before this the Indians and Eskimos have looked askance at each other. It is the government which has viewed the natives as "just a whole bunch of Indians," not recognizing the fact that there are 400 different nations. There have been formal treaties between the United States and the tribes, all of which have been broken.

CONNELLY: What are the conditions of the native populations both in Alaska and, in a general sense, in the United States as a whole?

TEAL: A true map of the United States would show the U.S. as well as other nations. In return for taking the territory of these nations the government feels it has paid for the education and social services for the peoples. But they haven't gotten it. The life expectancy for the Alaskan native is 34 years, less than half that of the white American. The native has by far the lowest annual income, the worst schools, and the worst health services.

The lands taken from him belong to him and have from time immemorial. They have been promised to him in treaties. The Alaskan native thinks of the purchase from Russia far differently from the way the American patriot thinks of it. He says, "The land was ours to sell." There was no settlement with the native population, although one was provided for. Anyway the land is theirs. Those who have lived on it, it belongs to.

CONNELLY: The public relations men tell us that native demands are "unreasonable" as well as questioning the motivations of the peoples. How do you respond to this?

TEAL: What you have is 20% of the population of Alaska asking for 10% of the land, the worst land in terms of industry. From 1967 to 1969 nearly every good-hearted politician supported the native land claims, but since the oil discoveries and the enormous sale of last fall they are but an annoyance in the rush for the spoils.

CONNELLY: Do you compare what is happening now, the rush for the "Black Gold", with the suppression of the native populations in the lower 48 states during the gold rushes of the late 19th century?

TEAL: You have the same things happening with different techniques. The U.S. Cavalry of today are the checkbook, the public relations man, and the promise of greed fulfilled. The native peoples have never been so depressed and discouraged.

CONNELLY: Have the oil companies made any attempt, any show attempt I should say, to employ the native peoples?

TEAL: There has been tokenism. Some Eskimos have been hired on the North Slope for minor technical jobs. One of the hopes of the native people is for royalties from the oil taken from their land to build vocational schools so that their own people can get jobs.

CONNELLY: What exactly are the native claims? Are they being respected and listened to at all?

TEAL: Because of the land freeze alone the native demands have been

respected, but in a conscience vs. pocketbook contest, the pocketbook always wins unless conscience is backed up by power. The native claims are small and reasonable. They ask for 40 million acres, the land around their villages. They are not an agricultural people. This land is needed for the procurement of food. Secondly, they ask for \$500 million for all the rest of Alaska, one half of the first oil sale, plus a 2% royalty on the oil taken out of the North Slope. If given a choice, though, the odd thing is that the Alaskan native would prefer no development at all. The President of the Alaskan Federation of Natives, Emile Notti, stated recently that if appeals to Congress and the Courts fail there will be a petition to Congress to set up an independent native nation in Western Alaska.

CONNELLY: You have a strange parallel between, say, my demands as a conservationist and those of the native populations and minority groups of the land. Do you see the similarity?

TEAL: The conservationists' demands and those of the minorities go hand in hand. You have the same goals, but for different reasons. As an example, the Black community vehemently opposes superhighways into cities. Conservationists also stand in opposition. The Blacks say it obliterates their communities. The environmentalists base their stand on other grounds. This situation is even more true with the natives. Their goal with "progress" is the injunction to "Stop and get out!"

CONNELLY: I wonder how far the native demands are going to get. I look at some of our institutions and shudder at their lack of responsiveness. How do you feel on this?

TEAL: What I despair of is the Alaska natives dealing with Congress, because Congress has broken every single treaty it has ever signed with native populations. There are some good men in Congress who will support the native claims, but there are no Indian lobbyists to go against the dozens of representatives of "progress." I have been told that the number of oil lobbyists in Juneau equals the number of legislators.

CONNELLY: Speaking of Juneau, could you make a quick comment on the attitudes of the "Anchorage Alaskans" who are claiming that they are best able to deal with the problems caused by the oil discoveries?

TEAL: It's interesting to hear the white Alaskans with children born in Anchorage say "We are natives, too." Where were their ancestors in 1867?

CONNELLY: If the claims fail in Congress and in the Supreme Court, what would you like to see done? I know about the nation idea, but can some other step be taken?

TEAL: What I would like to see is the issue be taken to the Hague, since this is an international thing. What is confusing is that the U.S. native has dual nationality and dual responsibility. A tremendous legal clarification of position is needed. My personal dream is for a world where citizenship is possible both in our own nation and in the United Nations with responsibilities to both.

CONNELLY: What are the attitudes of the native leaders that you have spoken with? Describe the discouragement you mentioned earlier.

TEAL: In terms of the North Slope native no benefits are accruing while the land is destroyed by the oil development and everything which comes with it. There are very poor possibilities of their people getting jobs and they recognize this. Notti, the President of the Federation, provided the best measure of their despair with the statement of the petition for the separate nation in land nobody wants if all else fails.

I might add that there is nothing that the North American native is at the moment more skeptical of than task forces, study groups, and committees to study the problem. To them their work either amounts to zero or substantiates the claims of their opponents. They feel they've been tasked, studied, and committed beyond all logical measure. People already know what the problems are.

CONNELLY: While I think of it could you comment on some of the dire consequences to the environment which could come of the North Slope oil discoveries? What of tankers breaking up, or the destruction of tundra with the pipeline across Alaska?

TEAL: The important point missed is that people think of Alaska as an isolated piece of geography and what happens there will only affect Alaska. What takes place in Alaska will affect Gabon, Britain, every place on the face of the Earth. It's rash to think for example that a pipeline that goes 800 miles and melts tundra is purely an Alaskan problem. Chains of reactions are caused that can have an effect everywhere. As an example I will cite what happened on my last summer expedition to Northwest Greenland. We were deep in the fjords, but the corruption of the waters was that of Detroit or New York. When white Alaskans say "Outsiders stay away", they ignore the fact that Alaska's problem is everyone's problem.

CONNELLY: Could you finally give your feelings on the consequences of this "progress mentality" which infects people with the ideas that any possible technological development must be attempted, that factories should be welcomed, that we should rejoice at oil discoveries...

TEAL: The whole world is endangered by the progress mentality and the pioneer spirit. These have been folk heroes of America, but folk enemies of the environment. To me our three most important concerns are: First, the pollution caused by sources of energy. I would like to see a huge effort focused on the harnessing of solar energy, not just in special cars but on a much, much larger scale; Second, we need reform of agriculture, which is still the major disruptor of the face of the planet. We must have a harmonious agriculture compatible with the face of the region. Finally, there is the pollution of one human group by another, the forcing of one culture of another. There should be a new intransitive verb, "to be missionaried."

THE NATIVE AS NIGGER

an interview with John Teal

Dr. John Teal is President of the Institute of Northern Agricultural Research and Professor of Human Ecology at the University of Alaska. Famous for his projects with the muskox, colonies of which he has established in Alaska, Northern Quebec, and Norway, Teal is also an authority on the plight of the native populations particularly in Alaska. No better source can be found to describe eloquently the conditions and attitudes of the Eskimos, Indians, and Aleuts in the wake of the North Slope oil discoveries in Alaska. In a recent interview with Joel Connelly, Teal voiced his concerns. Normally a very witty man, he became intense as he spoke of those who are being trampled in the new rush for "Black Gold."

CONNELLY: Could you talk for just a moment about what the North Slope oil discoveries in Alaska are going to mean where Puget Sound is concerned and the dangers of tankers coming into our waters?

EVANS: I think it's going to substantially destroy much of the environment that we are familiar with now, not only the northern end of Puget Sound but all of Puget Sound plus the Cascade Mountains and much of the eastern part of the state. If the oil company figures mean anything, there will be a transformation of northern Puget Sound, with construction of refineries and the attendant smells and industrial activity. It's going to look like northern New Jersey.

The possibility of pipeline spill certainly extends all the way down to here, I mean tanker spills. One spill from a tanker with currents as they are will spread the oil to the southern reaches of the Sound. I assume any increase in economic activity is going to affect us all here and I do not think we need any more increase in economic activity.

All that apart, I have yet to deal with the impact of the pipeline on the Cascades when it goes across. Where will it cross, at the North Cascades National Park, the Glacier Peak Wilderness, the Alpine Lakes region? I don't think there is any place the pipeline can go where it will not destroy some very significant and beautiful areas.

CONNELLY: Do you think the political climate in this state at the moment is such that the oil companies will be able to build their pipelines, refineries, and so on? I realize that the oil people have enormous resources at their disposal, and can apply them with devastating effect when it comes to persuading or buying legislators. Do you think the conservationist pressure will be sufficient to at least head off the pipeline?

EVANS: We're going to head it off if I have anything to say about it. Many other people feel the same way. I think the political climate in this state has vastly changed in the past few years. The fact that they may get away with raping Alaska doesn't mean they are going to get away with raping this state or any other part of the Northwest. There are strong groups and many individuals who feel deeply about oil and its impact. They don't want it here. I am certain that all the conservation groups that I speak for as

well as lots of others will be completely opposed to any pipeline or oil development in any way, shape, or form. I think we can beat it.

CONNELLY: Nonetheless you have a strong "progress" mentality on the part of chamber of commerce types as well as many politicians. You have the example that even though Governor Evans pushed for the oil spill bills, he now is taking steps to get the companies to come here.

Do you think that the strength of the "progress" forces means that you will have some sort of industrial development in the Puget Sound region?

EVANS: Much of the conservation movement in the Northwest consists of people who have moved here from

other parts of the country to get away from the very kinds of "progress" that they talk about here. All I can say is that we don't want that kind of progress. We don't want any more of this kind of thing anywhere in the state or Northwest.

If Governor Evans is talking like that then he hasn't heard from us yet. When he does, and other people hear from us as well, they're going to change their tune a good deal. All they've heard from so far are the oil companies. We've just begun to talk on this. This progress mentality is something to be concerned about, but it's nothing that's unbeatable.

We took on the progress mentality with the national park and we took it on in the state legislature last session. We've whipped 'em every time we've taken 'em on, or almost every time.

an interview with Brock Evans

IT'S GOING TO LOOK LIKE NORTHERN NEW JERSEY

Brock Evans, the Northwest Conservation Representative of the Sierra Club, presides over one of the most hyper-active offices in the whole of Seattle. Through the Sierra Club, Evans has been a leader in the battle for wilderness areas and the new North Cascades National Park. Currently he is battling a proposed dam on the middle fork of the Snoqualmie River.

Evans is a prime advisor to the student environmentalists of the Seattle area and the state as a whole. He is a prime mover behind the growing legislative and political activities of the conservation movement in Washington and Oregon. Recently Joel Connelly visited the Conservation Center on University Way in Seattle and spoke with Evans about various aspects of the struggle against "progress" and its wicked manifestations.

Maybe we can do it here, too. One thing is certain. We have to make the fight. If we see something that is wrong, we are going to oppose it.

CONNELLY: There has been talk of conservationists opposing such state legislators as Al Leland in Bellevue and Robert Perry in north Seattle, just to name a couple. Do you think the fight will be dramatically carried into the political arena as, for instance, David Brower has proposed?

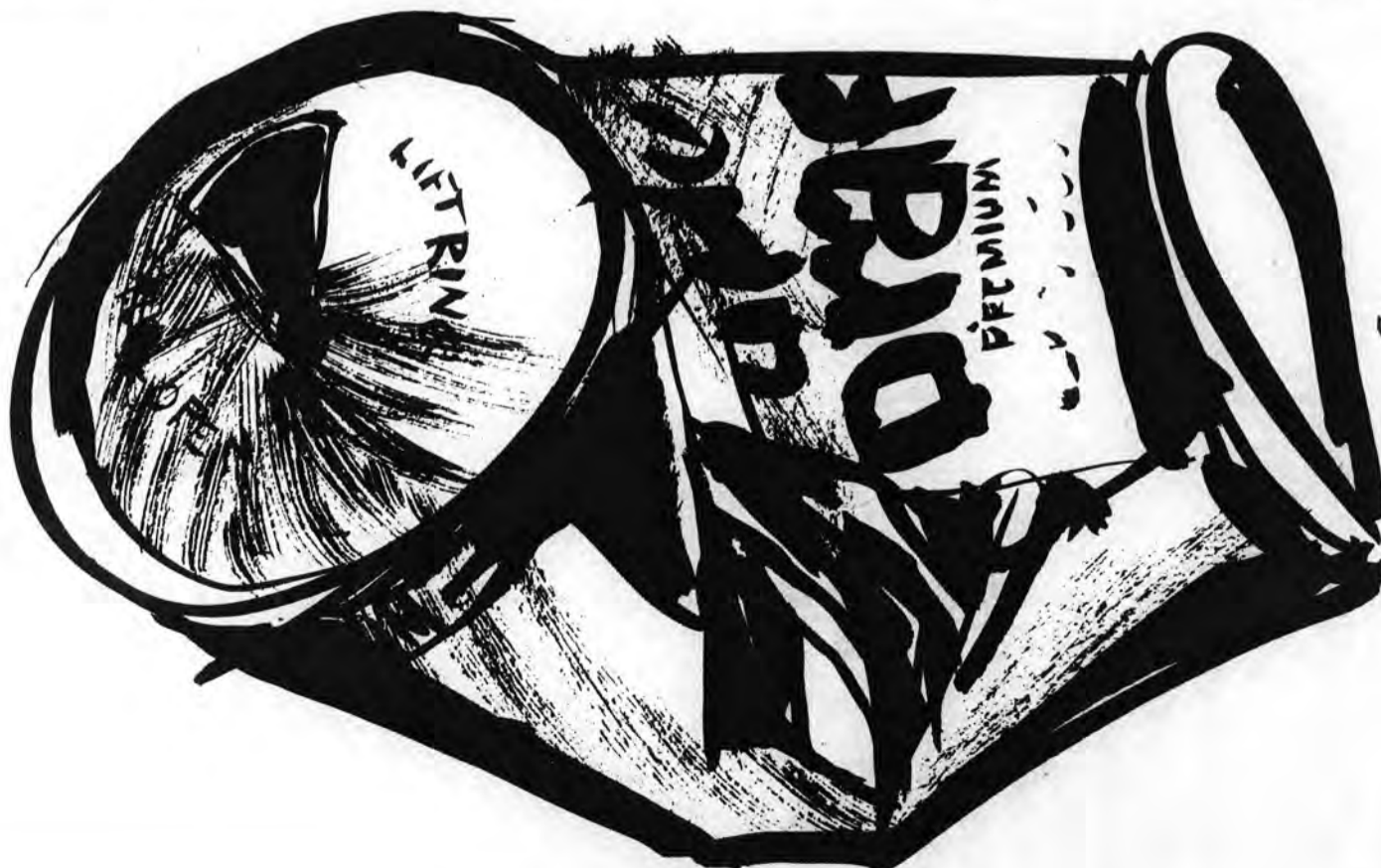
EVANS: Conservationists are certainly getting more politically sophisticated. We realize that if conservation is anything, it is politics. We're talking about allocation of resources between competing uses and politicians usually have to make an allocation in one form or another. So, what kind of a man holds office is of vital importance to the future of the environment.

We're realizing all these things and certainly there's going to be an increase in activity. There was conservationist activity in the last two elections with varying degrees of success. We are limited by amounts of funds, but we have bodies of workers who can go out and push doorbells. I do not know how successful we shall be. Since this is already called "the decade of the environment," a lot of politicians are going to try to jump onto the bandwagon. We aren't going to let them unless they really mean what they say. We already know who our friends are, and who they are not, in the state legislature and other bodies as well. So, we'll be in there pitching.

CONNELLY: I am one who has fled to this country after breathing the smoke of Gary, Indiana and trying to swim in Lake Michigan. I remember during the McCarthy campaign driving from Boston to Washington D. C. and never really leaving the city or strip-city environment. Do you see a solid buildup of the Tacoma-Seattle span as well as the danger of such a buildup in the entire Vancouver B. C. - Portland span? Do you see a Los Angelization as far as spreading suburbs are concerned in the Seattle area in particular?

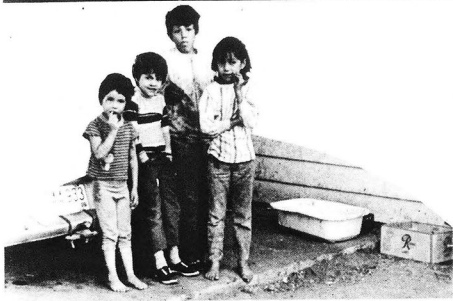
EVANS: It's upon us already. I don't think you can go anywhere in the Seattle - Tacoma area without having a solid block of houses sprawling around you. The Portland - Vancouver - Bellingham area still has a few open spaces, but every time I go north to Bellingham, it's worse and worse. It's sickening to look at the side of the road.

So certainly there's a danger. I fly a



FOUR CHANGES

by Gary Snyder



1 POPULATION

The Condition

position: Man is but a part of the fabric of life -- dependent of course on the whole fabric for his very existence, and also responsible to it. As the most highly developed tool-using animal, he must recognize that the evolutionary destinies (unknown) of other life forms are to be respected, and act as gentle steward of the earth's community of being.

situation: There are now too many human beings, and the problem is growing rapidly worse. It is potentially disastrous not only for the human race but for most other life forms.

goal: The goal would be half of the present world population or less.

Action

social/political: Legalize abortion, encourage vasectomy and sterilization (provided free by clinics) -- remove income tax deductions for more than two children above a specified income level, and scale it so that lower income families are forced to be careful too. Take a vigorous stand against the Catholic church and any other institutions that exercise an irresponsible political force in regard to this question; work ceaselessly to make all political problems be seen and solved in the light of this prime problem.

the community: Explore other social structures and marriage forms, such as group marriage and polyandrous marriage which provide family life but which produce less children. Share the pleasure of raising children widely, so that all need not directly reproduce to enter into this basic human experience. Let no two persons produce more than two children. Adopt children. Let reverence for life and for the feminine mean also a reverence for other species, most of which are threatened.

our own heads: "I am a child of all life, and all living beings are my brothers and sisters, my children and grandchildren. & there is a child within me waiting to be brought to birth, the baby of a new and wiser self." Love, love-making, a male and a female together, seen as the vehicle of mutual realization, where the creation of new selves and new worlds of beings is as important as making babies.



2 POLLUTION

The Condition

position: Pollution is an excess production of substances which cannot be absorbed or transmuted rapidly enough to offset their introduction, thus causing changes the cycle is not prepared for. All organisms have wastes and by-products, and these are indeed part of the total eco-system; energy is passed along the line and refracted in various ways, "the rainbow body." This is cycling, not pollution.

situation: The human race in the last century has allowed its production and dissemination of wastes, by-products and various chemical substances to become excessive. Pollution is directly harming the eco-system. It is also ruining the environment in very direct ways for humanity itself.

goal: Clean air, clean clear-running rivers, the Presence of Pelicans and Ospreys in our lives, unsmudged language and good dreams.

Action

social/political: Waste and by-product quantity must be reduced. Strong legislation controlling DDT and related pesticides with no fooling around. Direct exposure of the collusion of certain scientists, the pesticide industry, and agri-business in trying to block this legislation. Strong penalties for air and water pollution by industry. "Pollution is somebody's profit." Phase out petroleum fuels, explore all possible energy sources of a non-polluting nature: solar power. Tell the truth regarding atomic waste disposal and the threat it represents. Stop all germ and chemical warfare research and experimentation. Laws and sanctions encouraging the use of bio-degradable substances; and sanctions against wasteful use of paper, etc. which adds to the solid waste of cities. Determine methods of re-cycling solid urban waste, and re-cycling as a basic principle should inform all waste-disposal thinking.

the community: DDT and such: don't use them. Air pollution: use less cars. Cars pollute the air, and one or two people riding lonely in a huge car is an insult to intelligence and the Muse. Share rides, pick up hitchhikers, legalize hitchhiking and build hitchhiker waiting stations along the highways. Also -- as a step toward the new world -- walk more; look for the best routes through beautiful countryside for long-distance walking trips: San Francisco to Los Angeles down the Coast Range, for one. Learn how to use your own manure as fertilizer if you're in the country -- as the far East has done for centuries. There's a way, and it's safe.

Solid waste: Boycott wasteful Sunday papers which use up trees, and add vastly to the solid waste of the city. Refuse paper bags at the store. Organize park and

street cleanup festivals. Don't waste -- (a monk and an old master were once walking in the mountains. They noticed a little hut upstream. The monk said, "A wise hermit must live there." The master said, "That's no wise hermit, you see that lettuce leaf floating down the stream, he's a Waster." Just then an old man came running down the hill with his beard flying and caught the floating lettuce leaf.)

our own heads: Part of the trouble with talking about DDT is that the use of it is not just a practical device; it's almost an establishment religion. There is something in western culture that wants to totally wipe out creepy-crawlies and feels repugnance to toadstools and snakes. This is fear of one's own deepest natural inner-self wilderness areas, and the answer is, relax. Relax around bugs, snakes, and your own hairy dreams. Again farmers can and should share their crop with a certain percentage of buglife as "paying their dues". Thoreau says, "How then can the harvest fail? Shall I not rejoice also at the abundance of the weeds whose seeds are the granary of the birds? It matters little comparatively whether the fields fill the farmer's barns. The true husbandman will cease from anxiety, as the squirrels manifest no concern whether the woods will bear chestnuts this year or not, and finish his labor with every day, relinquish all claim to the produce of his fields, and sacrificing in his mind not only his first but his last fruits also." In the realm of thought, inner experience, consciousness, as in the outward realm of interconnection, there is a difference between a balanced cycle, and the excess which cannot be handled. When the balance is right, the mind recycles from highest illumination to the stillness of dreamless sleep; the alchemical "transmutation."

1 Usually aging in concrete vats or cisterns sunk in the earth adjoining the field is the only processing. After about 2 months the material is a consistent fluid which can be ladled or pumped into the soil between the rows of plants. Problems of worms and disease in Japan are negligible.

3 CONSUMPTION

The Condition

position: Consumption is also a matter of balances and the problems that arise with excess. "The Wanton Boy that kills a fly shall feel the Spider's enmity."

situation: Man's use of dozens of "resources" and his total dependence on certain of them (like dependence on fossil fuels) exhausts certain presences in the biosphere with incalculable results on the other members of the network: while rendering mankind vulnerable to the consequences of the loss of major supplies. In fragile areas animals and birds have all but been extirpated in pursuit of furs or feathers or fertilizer or oil: the soil is "used up" and all of this to feed outrageous excesses like war, or a phony consumption-oriented economy.

goal: Balance, harmony, humility, the true affluence of being a good member of the community of living creatures.

Action

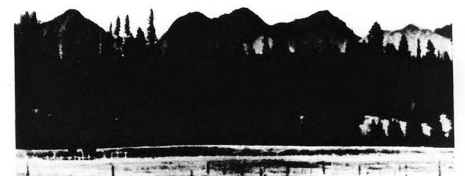
social/political: Seek out new self-renewable energy sources. And: it must be taught ceaselessly till it sticks that a continually growing economy "is no longer healthy, but a Cancer. Re-structure business corporations so that they can function without presenting a continually growing profit; stress responsible, controlled production. Soil banks, open space, phase out logging on federal land. Protection for all predators and varmints. Absolutely no further development of roads and concessions in National Parks and Wilderness areas; build auto campgrounds in the least desirable areas. Develop consumer-boycott and consumer research power in the areas of irresponsible and dishonest products. Thus: expose the myths of capitalism and the cold war, & Communist myths of growth and production by the by.

the community: Sharing and conserving; boycotting the wasteful. The inherent aptness of communal life, where large tools are owned jointly, and personal objects are private. If enough people refused to buy a new car for one year, it

would permanently alter the American economy. Re-cycling clothes and equipment. (Goodwill and Salvation Army are useful: they should perhaps be confronted and straightened out on their pricing and wage policies.) Support local handicrafts in shoes and clothes. Learn to break the habit of too many unnecessary possessions -- a monkey on everybody's back -- but avoid a self-abnegating anti-joyous self-righteousness. Simplicity is light, carefree, neat, and loving -- not a self-punishing ascetic trip. (The greatest Chinese poet, Tu Fu, said "The ideas of a poet should be noble and simple.")

Don't shoot a deer if you don't know how to use all the meat and preserve that which you can't eat; tan the hide and use the leather -- to use it all, with gratitude, right down to the sinew and hooves. Simplicity and mindfulness in diet is perhaps the starting point for most people.

our own heads: It is hard to even begin to gauge how much a complication of possessions, the habits of "ownership" and "use" stand between us and a true, clear, liberated way of seeing the world. To live lightly on the earth, to be aware and alive, to be free of egotism, starts with concrete acts, but the inner principle is the insight that we are interdependent energy fields of great potential wisdom and compassion -- expressed in each person as a superb mind, a beautiful and complex body, and the almost magical capacity of language. To these potentials and capacities, "owning things" can add nothing of authenticity. "Clad in the sky, with the earth for a pillow."



4 TRANSFORMATION

The Condition

position: The unbalance of man's relation to nature & his selves is partly an inherent existential question with biological and ultimate roots -- birth, suffering, old age and death; and partly a cultural problem. In approaching questions of Being and Emptiness we have the wisdom traditions and some emerging sciences to help us. In transforming culture, we must augment the philosophical perceptions with a deep study of history and anthropology.

situation: Our civilized -- and probably most other -- societies of the last three millennia have functioned well enough up to this point. But they no longer have survival value. They are now anti-survival.

goal: Nothing short of total transformation will work. What we envision is a planet on which the human population lives harmoniously and dynamically by employing a sophisticated and unobtrusive technology in a world environment which is "left natural." Specific points in this vision:

A healthy and spacious population of all races, much less in number than today.

Cultural and individual pluralism, unified by a type of world tribal council. Division by natural and cultural areas rather than arbitrary political boundaries.

A Technology of communication and quiet transportation: land use being sensitive to the properties of each region. Allowing, thus, the bison to return to much of the high plains. Careful but intensive agriculture in the great alluvial valleys. Computer technicians who run the plant part of the year and walk along with the Elk in their migration during the rest.

A basic cultural outlook and social organization that inhibits power and property-seeking while encouraging exploration and challenge in things like healing songs, flute-playing, meditation, mathematics, mountaineering, and all the other possible ways of authentic being-in-the-world. Women totally free and equal. A new kind of family -- responsible, but more festive and relaxed -- is implicit.

Action

social/political: It seems evident that there are throughout the world certain social and religious forces that have worked throughout history toward an ecologically/culturally enlightened state of affairs. Let these be encouraged: Alchemists, hip Marxists, Anarchists, Third Worlds, Teilhard and crypto-Gnostic Catholics, Druids, Witches, Taoists, Biologists, Yogins, Quakers, Tibetans, Zens, Shamans, Sufis, Amish and Mennonite, American Indians, Polynesians -- all primitive cultures, all communal and ashram movements of all persuasions, etc. The list is long. Since it doesn't seem practical or even desirable to think that direct bloody force will achieve anything, it would be best to consider this a continuing "revolution of consciousness" which will be won not by guns, but by seizing the key images, myths, archetypes, eschatologies, and ecstasies so that life won't seem worth living unless one's on the transforming energy's side.

our community: Without falling into a facile McLuhanism, we can hope to use the media. New schools, new classes -- walking in the woods and cleaning up the streets. Let no one be ignorant of the facts of biology and related disciplines; bring up our children with natural things and a taste of the wild. Let some groups establish themselves in backwater tribal areas and flourish, let others maintain themselves in the urban centers, and let them work together, a two-way flow of experience, people, money and home-grown vegetables. Investigating new lifestyles is our work -- as is the exploration of Ways to change one's inner world -- with the known dangers of crashing that go with such. We should work where it helps with political people, hoping to enlarge their vision. And with people of all varieties of politics or ideologies at whatever point they become aware of environmental urgencies. Master the archaic and the primitive, as models of basic nature-related cultural styles, as well as the most imaginative future possibilities of science and technology, and build a community where these two vectors cross.

our own heads: Is where it starts. Knowing that we are the first human beings in history to have all of man's culture and previous experience available to our study, and being free enough of the weight of traditional cultures to seek out a larger identity. -- The first members of a civilized society since the early Neolithic to wish to look clearly into the eyes of the wild and see our selfhood, our family, there. We have these advantages to set off the obvious disadvantages of being screwed up as we are -- which gives us a fair chance to penetrate into some of the riddles of ourselves & the universe, and to go beyond the idea of "man's survival" or "the survival of the biosphere" and to draw our strength from the realization that at the heart of things is some kind of serene and ecstatic process which is actually beyond qualities and beyond birth - and - death. "No need to survive!" -- "In the fires that destroy the universe at the end of the kalpa, what survives?" -- "The iron tree blooms in the void!"

Knowing that nothing need be done, is where we begin to move from



you can't get what you want from me (Ed. note, you get what you need--read on) ---

direct hope, reassurance that our abundant, liberal world will come through its environmental crisis intact and that your lives will not be changed. I cannot give you this assurance. The storm has begun, and we are a long way from home. Things are starting to come down fast now. Our physical and social environment is going to get a lot worse and a good deal more confusing before it begins to get better. None of us yet knows half of what will happen. Everyone is going to get wet.

But, there are new ideas, good ideas, and good people loose in the world now. I see a very different, very beautiful world at the end of the chaotic storm. The seeds of this new world have been planted in the mind of men, and they will survive the long winter.

I would like to try to put some things into perspective and to tell you what it is that gives me hope. And I want to give you a basis for deciding what your own particular actions are going to be and for judging the actions of other people. There are lots of people talking about the environment now. Most are sincere. Many are paranoid. Some have no idea at all what they are doing or why they are doing it.

THREE MAJOR CHANGES

First, we have the ecological crisis itself, man's imbalance with nature, which threatens the diversity of life on earth. You have already read a great deal about the specifics of this crisis. You have already heard about the problem of over-population with its especially grave consequences in Asia, Latin America, and Africa. Over-population is involved, either directly or indirectly, in every other situation we face. Growth and migration have rendered our once-Golden state into an overcrowded mess.

You have heard about the massive environmental pollution of the air, the land, the lakes, the rivers, and the oceans. You know about the overuse and misuse of natural materials, land, and water, and about the already great damage to wildlife. Our parks are already crowded, and only small handfuls of true wilderness remain. And you know enough about ecology to realize that there are subtle balances that can easily be tipped, balances we know little about until it is too late. Pelicans become extinct because a farmer thousands of miles away sprays his crops with DDT; trees die in Arizona because people drive to work in San Diego; and an ice age may be on the way because we are using too much fossil fuel.

Sometimes I wonder if subtle effects of pollution, such as that of lead from burned gasoline in the air we breathe or traces of pesticides and

preservatives in the food we eat are rendering us less able to cope with problems. Could our behavior and ability to respond be changed?

ECOLOGY

There are as I see it, three major changes taking place in our culture. They must be interrelated and it is important to discover the ways in which they are.

There are also the tensions created by overcrowding which have slipped up on us so quietly that we have been unaware of them. The more people there are, the less any one individual seems to care about others. If a man meets another on a trail, he will say words of greeting. Who greets the people met on a city street.

SOCIAL PARALYSIS

Secondly, society is restructuring itself quite apart from the changes necessitated by the environmental crisis. There are many reasons for this. For one thing, there is less advantage to mechanisms which promote or facilitate population growth. For another, ideas move at great speed. There are the various third world revolutions, the freedom movements, massive reorganization of education, information overload, the cry for relevance, change in priorities, and so on. The time seems to be right for rapid change. Human relationships tend to crystallize into institutions; then attention comes to focus around the institution rather than the reasons behind them. Changes become necessary. Old institutions go and new ones are created. Will all the upset and unrest, the confusion and conflict, brought on by this restructuring prevent effective moves from being made toward solving the immediate environmental crisis?

Liberation

Thirdly, is the change most difficult to understand and to verbalize. This is what has been happening to people of my generation and younger over the last few years. Seen in its broadest sense, this change is of great benefit to man. It is a sense of personal liberation, a sense of joyous, non-analytical participation in surrounding events. This fortuitous source of sanity in the face of our crisis is partly a product of the natural evolution of civilization, partly the result of contact of our culture with the essence of eastern philosophy and religion, and, most importantly, the result of contact with the psychoactive chemicals. I also observe that these chemicals can result in a devastating shattering of preexisting structure to older and more entrenched individuals and yield a morass of immobilizing relativism to younger and less perceptive individuals.

Our environmental problem is the result of man's detachment from his environment. For a number of centuries, man has gone off on a

strange trip of his own without concern for his nature or his surroundings. This lack of concern is now catching up. But, in order to correct the situation, we must fully realize what lies at the heart of the matter. It is not sufficient simply to repair parts of the damage that has been done in the name of "progress" and "Development" or even to prevent future damage. Man must, once again, merge with his surroundings.

TRADITION IS A BARRIER

Ecology is a field that has to do with the relationships between things. An ecological point of view is a way of looking at the world. Considering our immediate past, this way does not come easily to us. Language promotes difficulty; nouns are separate from verbs, the actor from the action. Throughout most of western civilization and in modern eastern civilization, it has been man against nature rather than part of it. As an example, Chairman Mao, adopting some of the worst of western culture, says: "For the purpose of attaining freedom in the world of nature, man must use natural science to understand, conquer and change nature..." It is just as much a farce to regard environmental issues and conservation as aesthetic niceties to make up for destruction. Such an attitude grows from the same sense of estrangement. Even the most aware politicians speak in such terms.

Thinking about problems is not enough, being analytical insufficient. We have all had the experience of having a personal problem, then trying to think our way out of it. This doesn't work; all we get is more messed up. Instead, we must be sensitive at all times to our surroundings and constantly attempt to do things that make us feel better. Analysts and engineers are a shuck, useful, but a shuck.

FEELING VS' BELIEF

There is a relationship between the necessary ecological thinking and the sense of liberation. My generation has already begun to pick up an ecological way of thinking, at least on the personal level. If you are truly tuned in to your environment and to yourself, you are not rationalizing, but rather perceiving in a new way, or, simply, feeling.

The most profound sense of introspection eventually leads one to the same sense of participatory relatedness, as in Yoga or Zen. A student moves through a series of planned exercises to pin his essence down. He thinks his way closer and closer until the very smallest essence becomes the greatest freedom. Most Western religions are much farther

away from liberation for they focus on man as something too very special, and they seek a personal sense of liberation with a set of beliefs, not perceptions. However, many people attend churches because they are social organizations doing good, and, as such, help make individuals more human.

With this state of mind--liberated, ecological--on its way toward becoming part of you, I ask you to tell yourself where we go from here, however insufficient are the words we are forced to use. What are the important things we sense?

When an individual is young, he first becomes aware of himself, then later picks up the vibrations of other individuals, from the species man, from the rest of life on earth, and from the earth itself. Man has also been making this passage and is now in the youth of his development, not yet the master of his physical capabilities or of his mind.

MASS MOVEMENT

The great men of all time have been those individuals who experienced the importance of something beyond what most other men around them saw and then actually tried to act on their lead. The notion of the species man must first have been apparent to people about 2000 years ago. The dawning of that idea had impact. Sometimes, when men have sensed that the cause was sufficiently urgent, they felt it necessary to instill belief in others in order to put them onto the idea. I believe we now must turn earth-consciousness into a mass movement if man is to survive.

For the first time in the history of the universe, as far as we know, there is a planet with life on it. For the first time in the history of life on earth, there is a creature like man. For the first time in the history of man, there is a good chance he will not survive another generation, what with the social breakdown that may come with overpopulation or some other major environmental catastrophe. If this happens, man would take many of the other vertebrates with him. Why is this possible now when man is so close to being able to transcend the physical universe?

For centuries men have made their way to the tops of mountains. If they gained from their lofty position, strong feelings, unifying concepts, it gave them a sense of well-being, perhaps stirred them to action.

I've been to the top of the mountain and seen a new world on the other side. Believe in the earth, protect it, and help us build the foundations of a new civilization.

TIME OUT FOR INSANITY

discussion with Alan Watts,
Michael Murphy,
and Keith Bridston

Alan Watts, the prolific veteran of American philosophical thought, Michael Murphy, president of Esalen Institute and well known proponent of sensory awareness techniques, and Keith Bridston, theologian at Pacific Lutheran University, teamed up recently to conduct a seminar on "Religion and the Future of Man" at Western Washington State College.

Passage editor Frank Kathman and WWSC Activities Commission director George Hartwell met them at Sea-Tac International Airport to get an in-transit interview while rolling up Interstate 5 on the way to Bellingham. The scene provided a good backdrop for a discussion of current perspectives on the modern technological age and some of the dilemmas facing modern man. One of those dilemmas being that contemporary life is all too sane.

KATHMAN: Alan, about a year ago in an article in Playboy magazine called "Money versus Wealth" you stated that perhaps the best course of action for us in the future may be to do nothing at all. Would you expound upon this a bit?

WATTS: Yes, all the trouble that is being made now in the world is by people who have a cause which is very well motivated, in the very best intentions, and is for the benefit of mankind and the salvation of everybody. The Americans are doing this, the Communists are doing it. . .everybody has got a completely clear conscience that they are doing the very best thing they can do to help other people and because others don't agree with them, they resort to violence.

Now, I've often said that the only possible reason for our being at war in Vietnam would be to capture the Vietnamese territory and to carry off all their women, and if that were our motivation, we would not ruin the territory or destroy the women. But because instead we have high spiritual motivations, we have no regard for material well being, and therefore in the same way if we were going to engage in warfare using nuclear energy which would destroy all life on the planet, we could do this only for purely theoretical reasons -- in the hope that when we were all dead, we would gather around the throne of God in heaven with the sheep on the right hand and the goats on the left and be able to wag our fingers at the communists and say "I told you so!" Fortunately for us, our dialectical materialist enemies don't believe in an afterlife.

BRIDSTON: I'm a little curious about what Alan means that we're fortunate that the dialectical materialists don't believe in an afterlife.

WATTS: That means that they won't press the button first.

BRIDSTON: Oh, I see. Well, I think that one of our real problems is to develop, as you say, a spirituality which is this worldly and which accepts the world as sacramental; unfortunately one of our real problems in the western Christian tradition is the tendency of a kind of dualism which has denied matter as having any real significance, well, significance only in the negative sense.

In thinking about the ecological problem, one of the problems is to motivate people at depth level psychologically, and also religiously. We're very strongly conditioned not to take the world that seriously, and until the world is taken seriously, religiously, I think it's going to be difficult to touch people.

WATTS: Well, now I agree with that very much, but I think that there is still a fault in the language that you are compelled to use to express the very sound idea that you are putting forth.

In other words, when you talk about the sacramental principle, that the physical world is not apart from the spiritual, you still say that the physical represents or in some way symbolizes the spiritual.

BRIDSTON: Yes.

WATTS: Now that's what worries me.

BRIDSTON: You think that's a residual dualism?

WATTS: Yes. You see, I don't think that reality is either physical or spiritual. When we say that the sound of a gong or the song of a bird is a physical phenomenon, that's simply a philosophical theory. Whereas the sound of a bird is neither physical or spiritual, it's simply. . . (Watts trilling like a bird). . . that's what it is. We have to dig that without calling it anything, without categorizing it, and then we might come, you see, to the vision of God, which is reality, which is life, which is the energy of the universe.

And I'm still talking, you see, and as long as I talk I can't really say what it's all about. See, because if I talk all the time, I don't hear what you have to say. If I think all the time, which is to talk to myself inside my skull, I don't have anything to think about except thoughts, and therefore if I want to have anything to think about and to talk about, I must, from time to time, be silent and NOT think and NOT talk, but simply experience what is.

KATHMAN: Well now, certainly western civilization is not oriented at all to meditation, but I think much less here in the United States, where we have a culture born out of many of the various western cultures and one which is so young and rooted in the Calvinist and Protestant traditions, that our gains in technological and material wealth have overridden any sort of religious roots that we had. Consequently we have a culture which doesn't really have a basic kind of spiritual feeling underlying it, such as in China where thousands and thousands of years of living and being one with their material culture has brought about the religious life style.

BRIDSTON: I think one thing interesting at this point is that, probably rightly, we have guilt feelings about machines, particularly now when the mass consciousness is becoming aware of the demonic potentialities of technological power and ingenuity. But I sometimes wonder whether we can really go back from the machine age to more primitive, bucolic, agricultural, primeval culture and I think one of the problems is that we have no symbols in our religious traditions for the machine.

When you go into a typical church or cathedral, it's very seldom that you find any symbol of the machine as a product of man's creativity which is God-given and is a divine quality. We have somehow been incapable of

encompassing the whole industrial revolution and technology within the context of any kind of religious meaning or control.

Many people, on one hand, have guilt feelings about it, and on the other hand, people feel completely uncontrolled by any kind of religious principles when they build machines or use their technological ingenuity. Of course, now, when you're concerned about ecology, you've got a whole culture that has developed without any kind of religious conditioning -- at least that's one of the dilemmas I see today. I don't see any way of going backwards.

KATHMAN: Michael, in your work at Esalen, you must be in touch with quite a few people from the business world and the world of big industry. What sort of reactions are you getting from these people who come in from the machine culture? Where has it left them? Where has it brought them?

MURPHY: Well, you see by the time somebody gets to Esalen, they have to be pretty sympathetic to the viewpoint that somehow technology has to be brought under control. For example, there's the long range planner for Lockheed Corporation who has come down to many Esalen seminars. I've talked to him a number of times and he says that Lockheed, like a lot of other corporations can do any number of things. They don't have to make airplanes or missiles.

In fact, of the entire organization, he described it as only a small cartridge that is inserted--these are the engineers that are actually working on these planes and missiles--but the other 95% of the employees, both the top administrative personnel and the workers on the assembly lines, and the draftsmen and the production line people could do all sorts of things, and they know that there's a good chance that the war is going to come to an end. Now what is Lockheed going to do because they owe it to their stockholders to make a profit. They're working with the Nigerian government, he said, to think about ways to use that capability they have for taking on various projects in Nigeria.

They are thinking about creating new products that would be more in tune with the consciousness that's emerging. They've got this marvelous expertise and it could be used in a more enlightened way. Now I think that if you combine that kind of attitude with the attitude that some of Buckminster Fuller's students, like Stu Brand who has the Whole Earth Catalogue and they're talking about a whole new type of technology following Fuller's principle of etherialization: that you can make everything smaller and smaller and lighter and lighter and more evanescent. Clothes can be made out of paper. Machines can be reduced in size, a lot can be put under ground.

As Alan has said, you look inside a Swiss watch and it begins to look like a vegetable. Very sophisticated

instruments begin almost to look like vegetables and start to become organic. We have just to stand up against this grosser type of technology, this mindless technology, and really put it to work for us, and Whole Earth Catalogue is one strong beginning.

Brandt uses the analogy of learning to be a mammal in the age of dinosaurs, you know the new technologists will be like the mammals with the dinosaurs growing around us. The whole culture doesn't know how to meditate. Recent evidence shows that animals meditate. Every great world culture has had a central act in its life--the act of meditation. It seems to be a natural act. Just like defecating or breathing or eating.

WATTS: Absolutely, that's very true.

MURPHY: And so what's happened is that this is the first great world culture that has lost this very natural function. It is as if we had lost the capacity to defecate or to breathe or to make love. We've lost this capacity to meditate. And it's actually a very simple thing to do, a very simple act that comes naturally.

WATTS: Like "Sometimes I just sits and thinks. . . but mostly I just sits." That's an old English saying. But the point is that if we think, as I said a little while ago, we have to have some experience to think about. Thinking is just representing our experience in symbols and we mustn't confuse the symbols with the experience, just as we mustn't confuse money with wealth or the menu with the dinner.

MURPHY: Somebody said recently "Money is getting to be too expensive." The whole idea of money, perhaps the whole economic system. The problem is not one of creating the goods and services -- America has a surplus. The problem is distributing it, overuse, and generating too much of it.

WATTS: All high civilizations have confused the symbolic world with the real world, the world of goods and numbers with the world that we're really living in and experiencing. But we can use speech and words and numbers far more effectively if we are not used by them, if we are using them as tools. If they don't become a Frankenstein.

MURPHY: There's been a tremendous idolatry of thought. The intellect has been idolized and this idolatry has been embodied in the colleges where there is a frantic competition to learn and think better and better, to accumulate more ideas faster and faster. To get into graduate school, you have to do it better than anybody else or you can't get in and you can't get into a profession.

What this does is place at the center of the culture this idolatry of mind, of

intellect and an imbalance has been created out of that.

WATTS: And you see it so clearly in law and in international diplomacy, where people try to resolve disagreements by conferences and discussion and the more they talk, the more confused they get, and the more documents pile up and nobody has time to read them.

I've been on the inside of many legal disputes where they have masses of documents and nobody on either of the two parties could understand each other. Therefore they get an independent tribunal to come in and try to decide between them, and the tribunal can't even digest the documents, so the more they talk, the more they're confused.

KATHMAN: Young people over the last decade have tried to escape this world of dominating numbers and machines in various ways. First there were tremendous civil rights crusades. Then came the Vietnam war, and some went into massive protests, and some dropped out completely and went into experimenting with different sorts of drugs to get sight of a new kind of consciousness. Then again, recent years have brought everybody right back to this here-and-now numbers-and-machines world.

There's no time to let crises solve themselves over the course of history. People are taking radical action politically and socially in that they are violating purposefully every more laid out by past generations and religious traditions. Now we're on to the ecology revolution.

What course of action can they take, where can they go to effect the changes that they want? They want to do it not only in their own lives, but they also want to bring these major

changes right into the institutions of the society and they want to do it NOW.

BRIDSTON: I'm very sympathetic about the now, because I think the situation requires it, but I'm a little curious today as to how much hope there is among the younger generation about really accomplishing the goals they've set for themselves. I had lunch recently with a small group sitting next to Paul Ehrlich and we were talking about his analysis of the ecological crisis and the population bomb and all the rest, and I said to him, "With all these nightmares that you're living with, you must not sleep very well." And he said: "I sleep pretty well, but I drink quite a lot."

WATTS: What we've got going now is a doomsday mentality, and the funny thing is that as we approach the year 2,000, we're doing just what was done when they were approaching the year 1,000. There's the sense of the coming of judgment and the end of the world. I think that we have to maintain hope.

KATHMAN: But isn't this a very real possibility, the end of things, the way that people like Ehrlich are talking? Young people are looking at a matter of survival.

WATTS: In a certain way, that's a very real possibility, but the factors which are dangerous are, with the exception of the increase of the population, all artificial. The absurd military techniques, the creation of things which are not strategic weapons but systems of suicide. They are completely unnecessary. They are all based on abstractions. We're fighting wars of religion again.

We're fighting a heresy called communism, and they equally believe

firmly that they are against a moral heresy called capitalism. And there's a Chinese proverb which says, "Don't swat a fly on a friend's head with a hatchet." And that's what we're all apt to do.

MURPHY: Yes, another way I think to go at this problem of imbalances in the world, ecological, military, and the rest, is that the imbalance in a person's life start right with the way he thinks and right in his own body. In the work we've been doing at Esalen, with body approaches and sensory awareness, it's becoming more and more apparent that the body and the psyche are one reality. The body mirrors the emotions and the thoughts.

For example, a person who is in chronic anxiety might carry his shoulders high up around his ears to protect his neck until his muscles contract and bunch and hold the shoulders in that position. When you get a person to pull the muscles down and use this deep message to loosen it up, he might have tremendous anxiety and recall a lot of childhood memories. But with the energy that's freed up and with a little insight, he can reorient his life.

There's an ecology of the body you might call it, that if the ecological system within your own body is imbalanced, you are going to tend to produce an imbalance in your family life, in all your personal relationships, in your work life, your influence in the community, your influence on the world.

HARTWELL: I have a question for Alan. Do you think that it's practically possible to have a culture in which people are able to distinguish the real from the symbolic? I think I understand what you meant when you

were talking about the bird whistling, but we have a culture, we have a civilization, in which we have created things to which we have given these names in order that we can all understand what they are, now that we've got a common reference point.

One of the earmarks of a people making the transition from barbarism to civilization is that they acquire a means of transmitting their ideas by writing and by language. So how do you have a civilization that is capable of making this distinction between the symbolic and the real?

WATTS: You're perfectly right as far as you go, that we cannot have a civilization without language and without symbolism, but we can have too much of a good thing, and it can hypnotize us so that the tools control us instead of we controlling the tools. So therefore it is especially important for intellectually gifted persons to set aside intervals in their lives in which they abstain from intellection, from talking and thinking, and from rationality.

That's the whole idea of the Sabbath in the Bible. God labored six days and rested on the seventh. Therefore we all need to take time out for insanity. We need to let go of ourselves, just as a bridge, if completely rigid, is weak, but if it swings a bit, it's strong. So we need to take the time out to swing.

And the trouble is, that in the churches, the Sabbath is used for moralizing and laying on rationality, when it should be used for going crazy. And so therefore we need a sort of Mardi Gras, the time out for being crazy. That's the meaning of the Sabbath.

continued on page 23



reviews

FILMS

by bernard weiner

"Tell Them Willie Boy is Here" by Abraham Polonsky

In the next several issues, I shall be wanting to discuss two films which are both finely-crafted artistic works in their own right, and also insightful allegories on America past-and-present. I'll save "They Shoot Horses, Don't They?", soon to open in 'Seattlever, until next time.

"Tell Them Willie Boy is Here," now playing in Seattle, is one of the best serious American films in many moons. Though set in the year 1909, its reverberations are contemporary, its penetrations slicing to the core of much of our present day social pathology. At times, its insistent political ideology peeks through obtrusively, but in general, the film is a subtle social, psychological, political (at times even metaphysical) statement.

To get the plot out of the way first: Willie Boy--a young, tough, individualistic, rebellious Paiute Indian--returns to the reservation after months elsewhere. He comes after the woman he loves; her family--for unspecified reasons--warns him to stay away from her. But the girl is inexorably drawn to Willie Boy's love, power, and strength of character. One night, her family catches them making love in a field; in the ensuing fight, Willie kills her father. The couple flees.

Ordinarily, no action would be taken by the white power structure; it would simply be ignored as nothing more than one "injun" killing another. (As Willie Boy says to the girl, "They won't catch us. They won't even try. Nobody gives a damn what Indians do.") But President Taft is visiting the area, and--remembering the assassination of McKinley just a few years previous, and not wanting to take chances with a "crazy injun murderer" on the loose--the ambitious white officials dispatch a posse to get Willie. Leading the manhunt is Sheriff Cooper, a sharp, tough, intelligent, independent cuss, in short, the white mirror-image of the man he is tracking.

Such goes the essential plot in this intricately interwoven mesh of allegorical themes: Willie Boy, the "uppity" Indian (Chicano, Negro, fill-in-the-blank), hounded to death by a racist society; American capitalist-militarist society, symbolically represented by President Taft's double-size 'throne' crushing the communalist, nature oriented Indian society; cultural genocide carried out in the name of "liberal, humanitarian" missionizing; Sheriff Cooper, as the unwilling yet cooperating agent of a thoroughly decadent system, forced to kill the best of himself in Willie Boy; Willie Boy as the Crucified One (several scenes toward the end are shot with this suggestion, including Cooper as Pilate); the intense love / hate - respect / disdain of opposites in Willie and Cooper; the simultaneous, at times overlapping love-affairs of the two couples--one could go on and on listing the various levels of meaning on which this film operates. Its taste is rich on the aesthetic palette.

The film touches sensitive, exposed nerves in the collective American psyche, pointing as it does to the strong, entrenched racism of our heritage, as well as to contemporary economic-military parallels both foreign and domestic. The story of Willie Boy is based on a true story; sad

to say, America has not moved much beyond that ignominious past, and our presentday "Willie Boys" are still opposed by those same forces of ignorance and repression.

As to the production itself: The mountain-desert cinematography by Conrad Hall is beautifully evocative. The editing is exciting. The screenplay (also by Polonsky, from a book by Harry Lawton) is often quite sharp, pithy. With the exception of the miscast Katherine Ross as the Indian girl, the acting is exceptionally strong. Robert Blake as Willie Boy seems a literal embodiment of that proud young man; likewise, Robert Redford's performance as Sheriff Cooper, with its in-depth believability; Miss Ross, in addition to being a severely limited actress, here seems little more than an advertisement for some cheap Berry Juice Skin-Tanner.

But the film is not without flaw. Polonsky's ideological predilections lead him dangerously close to a kind of moralistic caricaturing. All the good guys are terribly good, all the bad guys are terribly bad, all the inbetweens are terribly inbetween. Nobody changes--indeed, nobody seems capable of change, of doing anything other than what The Inevitable Social Forces dictate he must do. Good Marxism perhaps, but bad art.

Instead of a genuine tragedy, Polonsky emerges with a politics-heavy morality play. Art requires more, even if life is often like that. Our aesthetic and psychological emotions respond to a deeper, more multi-dimensional universe; mere reconstitution leaves us with somewhat of a flat feeling. It is like the difference between being merely turned-on and stoned.

Yet, even with all this said, still my ultimate judgment of the film is that Polonsky has created an aesthetically compelling drama of such force, sympathy and relevance--and with such a unified, firm consciousness in that act of creation--as to almost make us forget the occasional lapses into anger and ideology. It is not difficult to understand Polonsky's strength of political sentiment; he was blacklisted in Hollywood for 20 years because of his political views. "Tell Them Willie Boy is Here," his first film since 1949, is a subtle, moving, affecting film deserving of far more attention than it is now receiving.

Quick Takes: This Friday night at WWSC, Ron Rice's underground classic, "The Flower Thief," along with Broughton's "The Bed".... The Following Friday at WWSC, what promises to be another interesting attempt at cinematizing James Joyce: Mary Ellen Bute's "Finnegan's Wake" ... Hope you didn't miss Ed Emshwiller's beautifully-profound mind bender "Relativity" at WWSC: an abstract preview of what Kubrick was to do later, and not nearly so creatively, in "2001".... Hope you did miss "John and Mary" recently at the Mt. Baker: a tedious, banal, grossly padded short-story that had nowhere to go but everlastingly sideways; even Dustin Hoffman couldn't save it... But Barbara Streisand does save "Funny Girl" at the Grand: what a fantastic (and hammy) talent she is.

Reflections On a Review

In his comments on the Bellingham Theatre Guild in the last issue of "The Passage" Bernie Weiner was somewhat rough on our li'l ol' troupe of strolling players. He must have taken it in the wrong sense when we asked for a "rave-review." Therefore I am hereby unilaterally revoking his gold-plated Drama Critic's Pass and henceforth he will have to get in to our shows on a complimentary ticket like the rest of our reviewers.

Bernie scores us for the lack of quality plays we produce. This is difficult to understand in view of the fact that we were one of the last, if not the first, to present such productions as "Harvey," "Eileen's Aunt," and "My Sister Charley" to pathetically ungrateful audiences of Bellingham literati, cognoscenti, and shoe salesmen.

Personally, I favored having at least one significant play in our current season. However, an avaricious majority of our Board of Directors voted for an entire season of low-cost money-makers in view of the following:

1) Of our five productions last season, two lost money and two broke even.

2) Within the next few months we will need, in addition to normal operating expenses, approximately six thousand and no hundredths dollars. This is to pay for some badly needed furnaces and for acquisition, clearing and draining an adjacent lot for parking.

This short-sighted policy of pursuing convenience and comfort in preference to quality is paying off very well. For our current production people are arriving in droves. (Arriving as I write this is a '39 Drove with chrome-plated wire wheels, bucket seats, and tires with the special Fools - Rush - In - Where - Angels - Fear - To tread.)

We have no source of income except ticket sales and heartily endorse your editorial call for a redistribution of wealth in this community. To that end we are approaching Whatcom County industries for contributions. (Your readers, I'm sure, will applaud our decision to allow Georgia-Pacific to contribute, in lieu of a monetary donation, a case of toilet paper.)

Bearing Bernie's comments in mind, it is with a deep sense of revulsion, hysteria, self-abnegation, concupiscence and jello that I announce our spring production -- a melodrama, probably "The Drunkard" -- and our summer production, the musical "Kiss Me Kate." (The latter is not to be confused with that vivid exploration of Jewish-gentile

ambivalence, "Kiss Me, Kike!" or that searing denunciation of aerial-toy fetishism, "Kiss My Kite".)

Next season, however, has treats in store. Our fall offering will be a documentary drama of dynastic struggles among Vietnamese guerillas, "King Cong III." Our feature production will be "The Rape, Vivisection, Quartering, and Immolation of Betty Coed As Performed By The Inmates Of The Greenhill School For Boys Under The Direction Of Evil Impulses." See y'all there.

Yours truly,

Dick Seymour, President
Bellingham Theatre Guild

Mr. Weiner Replies:

Would that the Theatre Guild's productions were as enjoyable, witty and enlightened as their president's letters!

However, they are not, and thus beneath the frivolity and satiric counter-punching, the essential problem of artistic stagnation remains. I grant that the Guild's financial problems are real, but my point was and is that they are not insurmountable if the will to improve the Guild's monetary and aesthetic bank-balance is there.

My feeling is that the Guild Board of Directors are chasing their tails. "We can't do good plays," they seem to be saying, "because the audience we aim for doesn't support them. Thus, we'll continue doing clunkers which at least help us to break even. And we'll gear all our advertising, membership drives, obtaining of directors and actors, etc., in that direction." Thus the vicious cycle continues.

What would happen if the Guild started aiming at least part of their energies to those people in the area who love theatre and its potential? We can't be sure, but there is a growing "hip community" (for lack of a better term) in Bellingham, who would probably support good, provocative theatre. But the Guild makes no effort to entice them. Instead it pretends to represent all of Bellingham's various "communities," when in reality it represents but a tiny, tradition-bound segment.

Last night upon the stair,
I saw a man who wasn't there.
He wasn't there again today.
Gee, I wish he'd go away.

Reflections

by charley berg

59. Huan (Dispersion, Dissolution)
"... Religious forces are needed to overcome the egotism that divides man. The common celebration of the great sacrificial feasts and sacred rites, which gave expression simultaneously to the interrelation and social articulation of family and state, was the means employed by the great rulers to unite men. The Sacred Music and the splendor of the ceremonies aroused a strong tide of emotion that was shared by all hearts in unison, and that awakened a consciousness of the common origin of all creatures..."

...I Ching
The possibility of people coming together and harmonizing has always

been known of by poets, musicians and women. The laws governing musical harmony (laws of physics) and those governing social harmony are related. Everyone singing together is everyone together as we can be. The transmission, or teaching, of music and music ability is the exchange of a higher and finer reality, and such exchange leads to a higher and finer cohesion between and among people. The process is not a sport or a competition, but a way of passing time specific unto itself.

Processes of our time and our technology have made music a buyable, salable commodity, which can be produced, without effort, by an automatic machine without strings or tuning pegs. The listener can now focus his attention on someone (or something) not present and can thus

continued on page 19

continued from page 18

relate to scenes which would otherwise...

The arise of the record industry and commercial music. Its effects are myriad. The thing I wonder about is what effect does it have on live music?

Some things I've noticed are wierd and disturbing. The relation between performer and listener is more uptight, more divided. The listener is more interested in being hypnotized than he is in participating. Or he may be redistracted by something else, carry on a loud conversation (which can't ever offend his recordplayer), or just sit and be nervous. Look out, Altamout Speedway's comin.

The music from the industry reflects other things. The progressive development of Los Angeles rock, working out of amphetamine level competition for who gets to play on the heaviest equipment and make the big money, the whole thing apparently for the material benefit of those who, Dear Lord, own the means, machines of production and distribution. Happy Day America. William Burroughs said this would happen, rock and roll maniacs beating off on their guitars like Marine Corps maniacs beating off on their machineguns.

* * *

Meanwhile, back in Bellingham, we's layin on our backs, with our axes on our stomachs pickin out these old tunes. And we're thinkin, well, we seen all the mistakes, let's see if we can get something happening that doesn't induce all that pain, hysteria, and hostility.

One thing we see we can do is teach people to play; we found out that if we buy quantities of instruments we can get them wholesale, so we offer people mandolin and dulcimer lessons through

the Free University for the price of the instrument, wholesale. Learn to Play Mandolin (Easier than Guitar) Or Dulcimer (Easier than Mandolin) For The Price Of Nine Records (or three lids).

MUSIC

CANNONBALL ADDERLEY

by ralph gleason

We tend to think of jazz as so informal that it surprises us when any of its well known performers turn out to be products of the higher education system and it is even more surprising when they turn out to be lecturers themselves.

But that is exactly the case with Julian "Cannonball" Adderley, the alto saxophonist whose quintet is one of the most successful groups in the jazz world.

Cannonball is a graduate of Florida A&M College and for some time before becoming a professional jazz musician, he taught in the Florida school system. His brother Nat, who plays cornet in the group, is a sociology major from Florida A&M and together they are offering a two-day combination of a jazz concert and seminar called "An Experience in Black Music."

So far they have played at over a dozen colleges and universities including some of the black schools in the South such as Miles College in Birmingham.

What the Adderleys do is to offer a concert in combination with a lecture-demonstration on styles in jazz. The demonstration includes samples of five periods of jazz from the early ragtime and Dixieland, through swing

and bebop on down to cool jazz, gospel and the current free form avant-garde.

During the second day the group also presents a seminar on "Black Music -- A Social Factor" in which they discuss with the students jazz as a mirror of social changes, as sociocultural achievements, as an art form and as an influence on contemporary music.

There is also a lecture demonstration of the stage band and improvisational technique, a discussion of jazz as an integral part of Afro-American history. The two-day session concludes with individual members of the group conducting clinics in brass and woodwind, string instruments and percussion.

"A major area in music, black music, is simply not dealt with in the average college music department," Adderley says, "and this includes the college with predominantly black enrollment where it seems most pertinent. We are trying to alleviate the neglect in this area, to motivate students' interest in black music in its various forms and to show black music as a cultural factor in the black experience."

"There has been a lot of reaction to the idea," Adderley continues, "and it has only just begun. We are working on a syllabus for the schools and hoping to set a precedent with jazz so that other areas of black music can be explored as well. In addition to what we are doing in schools where the main concentration is not on music, we are also preparing a program for schools where the students already play music."

What Adderley is doing is a logical result of the whole black studies program drive in contemporary education. There has been a need for this for some time; everyone connected with jazz, as a writer or broadcaster has

encountered this. Adderley is already envisioning adding lectures by people such as the Reverend Staples and musicians from the rhythm and blues field to what he is now doing. He has discussed the plan with other jazz musicians, too, such as trumpeter Donald Byrd who has been involved in jazz education for some time.

CANNONBALL ADDERLEY PROGRAM SCHEDULE

February 27

Concert in Carver Gym, 8:00 p.m.

February 28

Jazz Lecture - Demonstration, WWSC Viking Union Lounge

Morning Session (10 to 12 noon): Styles in Jazz -- 1920 to 1970.

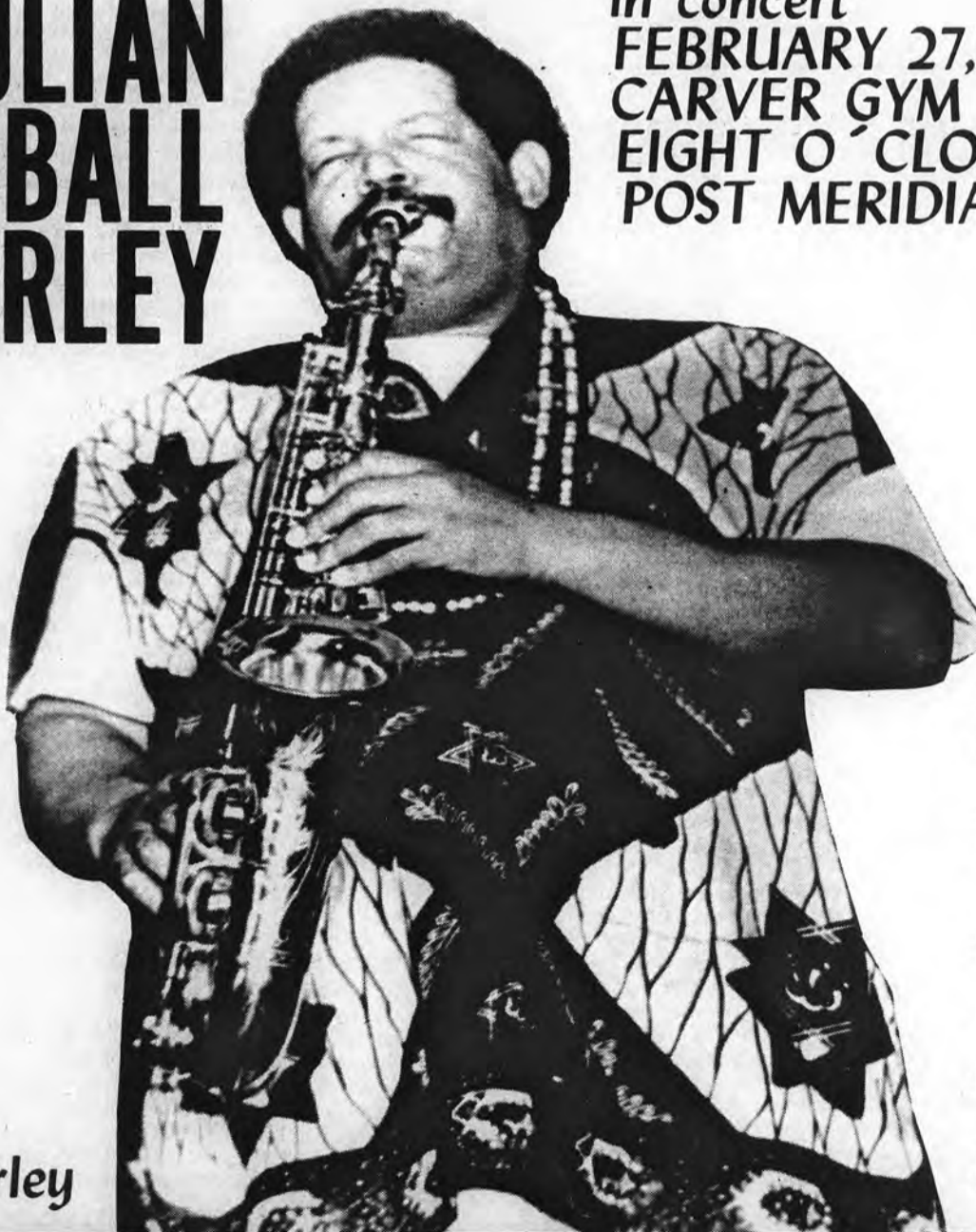
Afternoon Session (2 to 4 p.m.): 1) Seminar on "Black Music -- A Social Factor"; 2) Exploring the Academic Possibilities of Jazz; 3) Individual Clinics with members of the quartet.

now wave back
Blue, white & red 100% cotton
Top quality, colors will not run
3 ft. x 5 ft. with two side rings for hanging



Send \$10.50 (includes postage) to:
SECRET SERVICE
2302 Ellsworth Street
Berkeley, Calif. 94704
Also a flag-on-a-stick 12" x 18" \$2.60

JULIAN CANNONBALL ADDERLEY



in concert
FEBRUARY 27, 1970
CARVER GYM
EIGHT O'CLOCK
POST MERIDIAN

Cannonball Adderley

Advance Ticket Sales at
WWSC Viking Union Desk and
The Golden Rule

Students -- \$2.00
General Public -- \$3.00

Lecture - Demonstration in
Styles of Jazz

February 28, 1970

Viking Union Lounge

10:00 a.m. to 12 noon and
2:00 to 4:00 p.m.

Effort to Save Lakes

WASHINGTON, D. C. -- Senator Gaylord Nelson introduced legislation on February 16 that would initiate an intergovernmental program of shoreline management to protect major United States lakes. The bill would be the National Lakes Preservation Act of 1970.

Among the 27 lakes and reservoirs designated in the bill for study for inclusion in the national program are the Great Lakes, Lake Tahoe in California and Nevada, Lake Pontchartrain in Louisiana, Lake of the Woods in Minnesota, Lake Champlain in New York and Vermont, Great Salt Lake in Utah, Lake Washington in Washington, Lake Winnebago in Wisconsin, and Yellowstone Lake in Wyoming.

In introducing the bill, Nelson said that "tragically, our lakes are in every bit as great a danger as any other of this nation's once magnificent and seemingly limitless resources. Pollution from all directions threatens our lakes with high-speed deterioration."

As examples, Nelson noted that Lake Erie is dying, Lake Michigan is seriously polluted, and that Lake Superior, the last clean Great Lake, is now threatened. In addition, "thousands of smaller lakes across the country become so thick and murky with algae each summer that they resemble pea soup."

What has been happening, Nelson said, is that eutrophication -- a natural lake-aging process which normally takes centuries -- is "being sandwiched into the short period of a few years as pollution by pesticides, oil, detergents, industrial waste, sewage, silt, agricultural fertilizers and probably by sources we have yet to recognize exacts its toll."

In the effort to save our lakes -- a vital national recreational and water supply asset -- from total destruction, Nelson said, "the setting of strict water quality standards and the elimination of past and present sources of pollution are only part of the task before us."

Also essential, he said, are standards for land quality. "A comprehensive shoreline and lake use management policy is imperative."

Nelson's bill would establish such a policy by providing for action at the federal, state and local levels, using a broad range of land use management tools.

Under the bill, the Secretary of the Interior would be directed to conduct a nationwide study to determine what areas should be included in a National Lake Areas System. The Secretary would also appoint an advisory commission to make recommendations to him regarding inclusion of areas in this system.

In some instances, portions of lake shoreline would be acquired by the Department of the Interior as part of the national system, when authorized by act of Congress.

But under the Nelson bill, particular attention would also be given to the role of state and local governments in the protection plans. The Secretary would be directed under the legislation to encourage state and local governments to adopt master plans and zoning ordinances consistent with shoreline protection plans, and is authorized to provide technical and financial assistance to governmental units for such plans, in cooperation with Federal departments such as the Department of Housing and Urban Development.

The bill also directs the Secretary to support, assist and encourage programs in lake areas research. In addition to scientific work, this would include economic, legal and social studies.

The Secretary would also work with colleges and universities to train undergraduate and graduate students in fields related to problems in lake preservation and development.

The Nelson bill is evolved from similar legislation introduced by the Wisconsin Democrat in the 90th Congress.

Samish Council Fighting Reactor

by the samish ecological council

You are probably aware that the Snohomish County PUD has purchased 80 acres on the Northwest end of Samish Island, near Point Williams, on which they hope to erect a nuclear plant, with two reactors, capable of generating 2 million kilowatts. No underground wire has been developed to carry this load for less than \$5,000 per foot, a figure quoted by Mr. Richard S. Downie, a public relations man for the PUD, so wires, transmission lines, will be overhead. According to Downie, the transmission lines will go either to a power distribution center at Lake McMurray or to Ferndale. This right of way would take about 1,000' of width. In order to reach Lake McMurray, lines would have to run south from the plant to Padilla Bay, and if going to Ferndale would have to turn east from Padilla Bay to the vicinity east and north of Edison.

Nuclear reactors give off 30% to 50% more heat than fossil-fueled plants. Fresh water passes through the condensers for cooling purposes and this heated water discharges into surrounding waters; in our case to the east into Samish Bay and could have serious effect on fish migration and therefore the fishing industry would suffer. For further information regarding the impact on the fishing industry, contact: Dave Milholland, Gill-netters Association, Route 2, Box 158, Anacortes, Wash. 98221.

The U. S. Congress in 1955 passed the Price-Anderson Act which says the government will pay \$500 million for damages by reactor accident and private companies have offered only \$74 million in reactor insurance. The reactor costs for construction will be borne by the AEC to the sum of 50%, by Westinghouse to the sum of 40%, and by the PUD to the sum of 10%. Therefore, your tax money will be used to pay 60% of reactor cost and the \$500 million government insurance.

The PUD, according to their engineering report, will build a railroad to haul away used nuclear canisters (cheaper and safer than trucking) until

such time as feasible marine transportation is available. A four-lane road will be built to the site to carry the heavy equipment necessary for a project of this size.

The power produced by this plant will go to Snohomish County and to the Northwest power pool. From this pool, if ever needed, Puget Sound Power and Light can purchase power for our local use.

Contrary to some opinions the job opportunities for the people of this county will be few. During construction, laborers, truckers, heavy equipment operators and members of various building trades will be employed. After the project is built, technicians to operate this plant will be imported.

* * *

On January 3, the Samish Ecological Council was formed to retain the present residential zoning on Samish Island and to assist other Environmental organizations in Skagit County in planning and zoning for the benefit of the economic development of the entire county. Atomic literature and office supplies were purchased and an attorney retained. The attorney and some members of this Council lobbied in Olympia for a good environmental bill pertaining to Nuclear Plant sites.

Lobbying, attorney fees and printed literature are expensive, so your neighbors, interested citizens, contributed money in amounts from \$10.00 to \$100.00 to defray these expenses. The treasurer sent 122 letters to property owners on the Island who are part-time residents and is daily receiving checks in various amounts.

The Council would be pleased to welcome members into this organization with any contribution they would care to make to assist us with our expenses. This Council would also appreciate comments and participation in its endeavors. If you desire any further information or wish to receive literature, please notify any member of this Council.

To help retain the ecology of Samish Island, please remit your check to "Samish Ecological Council," Route 1, Box 44, Bow, Washington 98232.

The Distemper of Our Times

by joel connelly

There is an irrationality to violence. Those who feel it can be harnessed to serve their own ends, often fall victim to Winston Churchill's maxim of "He who sows the wind shall reap the whirlwind." Physical violence breaks out suddenly. It is quickly over with oftentimes, a rock thrown, a few punches, and usually an arrest. There can be no saying of whether it will spread, or to what extent. The angry crowd will mill around without leadership. A couple dozen people, if angry enough, can keep a hundred police busy. The whole thing is this: you never know what is going to happen.

As the crowd of about 900 (KING TV would report 2,000) moved on the Federal Courthouse in Seattle, one could predict turmoil in a most general sense. Many of the demonstrators were ready. Many Weathermen had already covered their faces with bandanas. A goodly number of marchers had handfuls of rocks ready to bombard the building. Balloons filled with paint had been prepared well before the march. A couple of older people (physical as well as mental immaturity is a characteristic of many of the various "crazy" factions) fingered cans of CS, a powerful tear gas which radical student leaders have denounced the police for using.

The Seattle Liberation Front had claimed that the demonstrators wanted to talk with the people inside the Courthouse, but the children gathered under the NLF flag stated a different objective: "We're gonna bust that place

and the pigs inside it." As the marchers reached their objective, it was clear what some had come to do. At a signal the locked front doors of the Courthouse were smashed. A canister of CS was thrown in the entranceway. Paint was thrown at the U. S. marshals inside. Then all hell broke loose. The mob retreated before whiffs of its own gas, but dozens of people began stoning the building. Helmeted demonstrators chased members of the Seattle press taking pictures. As each pane of glass was shattered, a cheer went up from those assembled.

The nonviolent demonstrators retreated across the street to the front of the Library. Again and again the U. S. marshal repeated the warning: leave if you do not believe in violence. But more than 500 remained. A dozen or so crossed 5th Avenue to plead with the peaceful ones. "The pigs want to split us," they screamed, "Do you stand with Judge Hoffman or with us?" Michael Lerner, a philosophy prof from the University of Washington and Seattle Liberation Front activist, joined in the pleas. Nobody chose to join the rockthrowers, and in desperation Lerner yelled, "If you support us at least you can show that support by blocking the street." Perhaps 100 people responded to him, and traffic was halted on 5th Avenue.

For more than 20 minutes the warnings had blared forth on the loudspeaker. As the rockthrowing continued the Seattle Police Riot Squad burst forth from the Library. The flying wedge headed up the steps

of the Courthouse, with the assorted malcontents scattering on both sides of the onrushing charge. A few chose to throw things, or taunt the men in blue. However, the police were in no mood to joke. Those caught were beaten in a manner which reminded one of Chicago.

The scene shifted to the periphery, and the nonviolent observer could study the police closeup for the first time. Clearly the rockthrowers had vented their inner frustrations on the Courthouse. Now the blue meenies were spoiling for battle. On the south side of the Courthouse, taunts and a few rocks brought instant and fierce response. The demonstrators cried out on arrest, and the screams of the Weatherwomen called attention to each act of the hated "Pigs!" The police in turn slapped their nightsticks. As the taunts grew ever more vile the arrests grew more numerous, and those in custody were propelled even faster up the steps of the Courthouse towards incarceration.

The demonstrators were divided, and the police drove many north on 5th Avenue. There seemed to no longer be any leadership, but a hit-and-run game began between some of the younger "crazies" and the police. A window would be broken by ten to twenty people, who would scatter at once. The police would give chase. On occasion detectives, easily detectable to the nondemonstrator, would hustle

someone off with an efficiency not demonstrated by their fat, well-armed, helmeted comrades.

It took about three hours before downtown Seattle was peaceful once more. The front of the Courthouse was as imposing as ever, but great splashes of blue paint discolored the colorlessness. The lobby floor was strewn with broken glass and covered with paint. The marshals showed their stained uniforms to the newsmen as badges of courage. The CS was not present inside the main door, but the stuff lingered in the elevators. Officials from the U. S. attorney's office emerged weeping on returning to their tenth floor headquarters.

Outside, across at the Library, a few of the nonviolent people remained, looking stunned and saddened. They had come to protest the irrationality and senselessness of the Chicago Trial. Now they had seen their own comrades act in the uncivil manner of "Julie the Just" Hoffman himself. There was nothing for them to do, now that the shouting and battling had ceased. They had kept their heads, though, a singular demonstration of courage on this cold and merciless afternoon. When taunted by a plump juvenile Weatherwoman to the effect that "You people don't know where the violence is really coming from," they had, more out of sadness than oneupmanship, responded: "We know. It's coming from you." Now, with only a few left, the time had come to visit the sick and bury the dead. It was a grey day at the Federal Courthouse.

ACLU Forum Set Environmental Law

The sixth ACLU forum is being presented Tuesday, February 24, at 7:30 p.m. at the University Unitarian Church in Seattle (6556 35th Avenue N.E.). Entitled "Environment and the Law," the forum will feature three speakers on its program:

1) Dr. Gordon Orions, Professor of Zoology at U. W., an ecologist, will discuss effects of the U.S. defoliation program in Vietnam.

2) William Rodgers Jr., Assistant Professor of Law at U. W., has been active in initiating legislation against the use of DDT, and will speak on this subject.

3) Dan Raish, activist organizer of the New Institute for Ecological Study, will be the third speaker.

After the program there will be a hootenany featuring Mike Lieber on the guitar with banjo and washtub-bass players. Refreshments will be served.

Free U Notes

Three Free University announcements:

1) A marathon group-sensitivity session (similar to those discussed last week by Michael Murphy and Alan Watts) will be held this weekend. Led by David Takagi, the 20-hour marathon will run from 6:00 p.m. Friday to 2:00 p.m. Saturday. There are still a few openings; if interested, call 734-9956. Fee: \$1.00 - \$30.00, depending on what you can afford to pay.

2) The Free U is organizing its Spring Quarter Catalog. Anyone wishing to offer a regular weekly class or a weekend workshop should call Bernie Weiner at 733-7499, or write P. O. Box 1255. Suggestions for desired courses are welcome as well.

3) The Free U may be looking for a new Coordinator for next year. If interested, contact Allison Andres - Free U Secretary Treasurer - at 733-3057, or write P. O. Box 1255.

Timber Interests Make Log Jam

The National Timber Supply Act (HR12025) was scheduled for a floor vote in the House of Representatives on Tuesday, February 3. Due to increasing pressure from conservationists, the timber interests were able to postpone action to Wednesday, February 4, then to Thursday, February 5. Finally, due to a huge volume of last minute mail, telegrams and phone calls from conservationists, the vote has been put off for at least three weeks (around February 26).

The timber industry is quite worried that the bill may be defeated. Their strategy is apparently to wear conservationists down by constant postponements in the way a clever defense attorney will constantly ask for new trial dates. Keep posted and be ready to write. The address is:

Representative (insert name)
House Office Building
Washington, D. C. 20515.

OFF THE DAM

by dave west

The Army Corps of Engineers has operated for a number of years with considerable political autonomy. Founded in the 1820's the Corps to date has constructed a total of 19,000 miles of inland waterways, 286 flood control projects, and 46 hydroelectric dams. The Corps has an equally impressive history of disregard for wilderness and human values as is witnessed in such projects as the Dwarshak Dam in Idaho, the Kinzu Dam in New York State that flooded out a Seneca Indian reservation, violating a 200 year old treaty, the Libby Dam in Montana, the proposed Red River Dam in Kentucky, some of our own Columbia River projects, and closer to home, the proposed dams for the Cascade rivers. Justification for many of these hydroelectric and flood control projects undertaken by the Corps within the last few years is indeed difficult to find. The Corps' dam building mania has been likened to a "concrete machine that runs amuck". With practically no justification, it continues to propose new projects in the Northwest.

One such project is the proposed Snoqualmie Middle Fork Dam. Over a fifty-year period, the Corps plans not only to construct this dam, but to undertake major flood control projects throughout the entire Snohomish River Basin. These projects would involve a public investment of over \$400 million. The following discussion is a summary of a report criticizing the Corps of Engineers' Snohomish Basin flood control proposal. The summary should make clear that the only people to actually benefit from the flood control program will be the Corps itself. For want of any other justification, the Corps simply wishes to build the dam for its own sake.

The Plan

The proposed Middle Fork Snoqualmie River multiple purpose storage project represents the first step in a comprehensive flood control plan for the entire Snohomish Basin. According to the Army Corps of Engineers, the plan would be implemented over a fifty-year period (1970-2020); and at a cost of \$400 million in public funds, the Corps would reclaim the valley flood plain for "higher land use", i.e. for residential, commercial, and industrial uses.

Employing certain demographic and economic projections, the Corps assumes that population in King County will have more than tripled (approaching 7 million) by the year 2020. These projections become the assumptions that provide the rationale of the Corps' plan.

continued on page 22

**Center Street
General Store
& Mercantile**

1308 'E' ST.


**IMPORTS
HAND CRAFTS**

Open Wed. thru Sun.
12 - 6 pm

underground ARTS unlimited

1023 FIRST AVENUE • SEATTLE, WASHINGTON 98101

1. The amorous drawing of the Marquis Von Bayros
2. New - Horseshit no. 4
3. Avant Garde - current and back issues
4. Esoteric Erotica
5. All underground comix and over 5,000 titles in antique comix. Send for a free catalogue




Wheat and Soy Macaroni and Spaggetti - High in Protein

Tigers Milk nutrition booster - energy in a glass, loaded with vitamins


Brown Rice, short and long grain, available in bags of 11b to 100 lbs.

We also have a large variety of flours, tea, and healthful candies.

COME IN AND DISCOVER THE OTHER TREMENDOUS VALUES



Vitality Food Center
1320 Bay Street
Bellingham



aardvark bookstore



1222 N. State
(3 doors south of Shakey's)
open week nights till 9 p.m.
734-4043

Tarot cards & books
Dig Islands? Try ISLAND in the SOUND
Sierra Club Books
Records of Lenny Bruce

Your Friendly Neighborhood Nuclear Reactor

"Few men work harder than our man Meeds," said the carefully designed posters of a few years back, and for once the slogan-makers at McCann Erickson were right on target. Second District Congressman Lloyd Meeds has fought many battles for conservation, leading the fight for the North Cascades National Park and earning the respect of many groups in the Northwest. Hence it is with disappointment that the Congressman's Washington Report recently went to bat for Snohomish County P.U.D. and Seattle City Light in the nuclear power controversy. Meeds outlines and shows regard for the "safeguards" along the way to building your neighborhood nuclear reactor, but shows a disturbing mental bond with the "plant with flowers around it" position. We here reprint the Congressman's remarks:

WASHINGTON REPORT
From Your Congressman
LLOYD MEEDS

SAFEGUARDS FOR NUCLEAR POWER

When Seattle City Light and the Snohomish County P.U.D. announced plans to build nuclear power plants in Skagit County, people began to ask necessary and proper questions about nuclear energy.

As we mentioned last week, no nuclear power facility can be constructed without the approval of

DAM *continued*

Circular Reasoning

In order to realize benefits that justify costs for the fifty-year flood control plan, The Corps argues that flood protection must be provided to the basin so that development of the basin flood plain can accommodate the projected population densities. The Corps estimates the basin population to be 780,000 by the year 2020. Yet little if no thought is given either to the desirability of such a population density, or to the logic of encouraging this population to settle in the flood plain. In other words, the natural carrying capacity of the regional environment is not considered. Very probably, the predicted population would be destructive to the environment -- virtually and irreparably destroying contiguous open space through pollution, congestion, etc. Nevertheless, the Corps fails to give this question any serious consideration.

Therefore, through specious reasoning and unfounded and overly generalized assumptions, the Corps proposes to invest hundreds of millions of public dollars not just to accommodate, but to promote urbanization and development in the open spaces of the flood plains. And of course the Corps must promote growth and development in order to justify plans to accommodate this development. This is the circular reasoning that justifies the otherwise highly questionable cost-benefit ratios published in the interim reports. In a very real sense, the cost-benefit ratios devised by the Corps are based upon potential, not present needs. These are "needs" that we the people would want to avoid if we wish to preserve some semblance of a quality environment for future residents of Puget Sound.

The money being invested (or rather, being wasted) in this project would first create and then attempt to anticipate and accommodate more of the same environmental problems that already confront us today, for example, air pollution, water pollution, traffic congestion, overcrowding, loss of open space, etc. Alternatives must be sought that would restrict blind development in the Puget Sound.

COME TO THE PUBLIC HEARING, MARCH 6, SI VIEW RECREATION HALL, 7:00 p.m., NORTH BEND, WASHINGTON.

We need lots of bodies to show the Corps of Engineers that we don't want them to do our planning for us!

the United States Atomic Energy Commission. Let's examine some of these controls.

To build and operate a reactor, a utility must observe strict compliance with AEC licensing and safety procedures. Supervising the application procedures are the AEC's Division of Reactor Licensing and the Advisory Committee on Reactor Safeguards.

First, the utility selects a site and submits an application. Second, the application is published and gone over thoroughly by AEC experts. Third, the findings of the experts are released to the public. Fourth, a public hearing on the application is conducted, usually near the proposed site. Fifth, the decision on the construction permit is

made following exhaustive examination of all the evidence.

Sixth, if a permit is approved, the utility must apply for an operating license. During the plant's construction, activity at the site is monitored by AEC scientists and engineers. Seventh, the utility must submit to procedures similar to those required to get a construction permit. Eighth and finally, the Atomic Energy Commission employs continuous inspection of the nuclear power plant during its operation.

Until recently, however, there was one critical gap in the authority of the AEC. The law did not require them to evaluate environmental factors as part of their licensing procedures. Specifically, they had no legal control over air and water pollution. Instead, the AEC relied on research and on consultation with other agencies.

Congress is moving to fill this gap. The Environmental Policy Act of 1969 requires all federal agencies to include environmental factors in decision-making and requires them to assess and make public the environmental impact of their decisions.

In a related development, Congress included an anti-pollution section in

the Tax Reform Act of 1969. This feature allows companies to write off over four years the cost of installing pollution control equipment.

Finally, a House-Senate conference committee is nearing agreement on legislation which would prohibit any federal agency or any federal licensee from polluting the nation's waters and streams. For Kiket Island and Samish Island, this means that the utilities would have to get the green light from the Washington State Water Pollution Control Commission before the AEC could grant them a license. Our state water officials have taken a tough stance on water purity and have already issued 275 clean up orders.

The Kiket Island reactor would use 720,000 gallons of water per minute for cooling. Research done at Hanford and elsewhere indicates that water quality is not harmed by the cooling process. Indeed, at Hanford, there has been a large increase in the number of salmon nests.

Now, however, we have requirements as well as research. For the citizens of Skagit County and elsewhere, there is more assurance that the need for heat and electricity and the need for conservation can be made compatible.



big pitchers

5¢ 75¢ 75¢ 75¢ 75¢ 75¢ 75¢ 75¢ 75¢ 75¢ 75¢

**PLUTOS PITCHER
HAPPY HOUR**

8:00 to 9:30 EVERY NIGHT
WEDNESDAY 8:00 to 2:00

GREAT RUBBER BAND
Every Friday and Saturday

1211 Eleventh Street SOUTH SIDE



Free Connections

Connections are now being run free of charge to individuals as a community service. Rates for businesses are 10 cents a word, \$1.00 minimum. Send ad and money to Northwest Passage, 1308 'E' Street, Bellingham.



WANTED: Roto-tiller to break up large garden. Contact Margo, 1246 Iron Street, or leave message at NWP.

WANTED: VW Bug, 5 to 10 years old, cheap. Contact Melissa, 734-8800, ext. 2272 or 734-9158 (evenings).

WANTED: Floor sander. Contact Margo, 1246 Iron Street, or leave message at NWP.

FOR SALE: AM - FM - FM Multiplex tuner - amplifier. Pioneer model SM-Q 305. Best offer. Call Ken Rae, 733-8495, 702 Mason Street.

FOR SALE: Fender Bassman amp and speaker box. New. \$250. Call 733-9756 and ask for Bill.

WORKING ROCK GROUP looking for experienced vibes player, electric pianist or organist. If interested, drop by 3014 Donovan Street.

TO GIVE AWAY: Rocky, a female cat - hip to culture, exceptionally trained (shits in the toilet), likes to get high. Send a note to Toby, c/o NWP, 1308 'E' Street, Bellingham.

DAYCARE for small children (prefer under two years) in my home, to be playmates and friends for my 9 month old daughter. Big yard, woods, cats and dogs to play with. 733-1848 or Pevear, 1024 Samish Way.

Shop and contents for sale - \$3000. Lease and tax allowance for 1970. Box 100 NWP

Group Sensitivity Sessions. Become aware of yourself and others. Contact David Takagi at the Free U - 1112 North Forest. Or phone 734-9956.

Send donations for the Venceremos Brigade to P.O. Box 12577, Seattle, Wash. 98111

PIPE DREAMS, Truly fine brass pipes and hoakas, 4120 Roosevelt Way N.E., Seattle, Wash., 98105

Funk Strikes Again

Light Construction work wanted: brick laying, cabinet making, kitchen remodeling, wall-papering, window fixing, will even go down to light furniture repairing. Write to: Funk Construction Co., P.O. Box 119, So. Bellingham Station, B'ham, Wa. 98225.

Missing Back Issues of NWP? Single back issues of NWP available. Send issue numbers and 25 cents ea. to NWP, P.O. Box 119, South Bellingham Station, Bellingham, Wash. 98225

Custom B&W film processing to your spec. 35 MM and 2 1/4 square. \$1.50 per roll with contact proofs; \$2.25 per roll with 3 1/2 x 5" prints. 8x10" prints - \$1.00. Other sizes on request. PHOTO-GRAPHICS, 900 Dupont, Bellingham.

The NWP needs leads to new business advertising. If you know of anyone who might like to take out an ad with NWP or if you yourself might like to take out one, please write us at 1308 'E' St. or call 733-9756



gimel beth



Code to location of events:

- (B) - Bellingham
- (S) - Seattle
- (V) - Vancouver

WHAT'S GOING ON?

Only you, our readers, know. If you'll let us in on it, we'll tell the rest of our readers. Press releases, meeting notices, newsletters, scribbled notes are always welcome. Send your announcements to Gimel Beth, c/o Northwest Passage, 1308 'E' Street, Bellingham 98225. Or phone 733-9756.

Feb. 24 (B) Dick Gregory will speak in the Music Auditorium, as part of the Black Culture Week offering. 3:00 p.m.

Feb. 24 (V) "Laughing '20's" featuring Laurel and Hardy will open a Comedy Film Series at Simon Fraser University. 8:00 p.m. in the Theatre.

Feb. 24 (S) "Environment and the Law", an ACLU forum at the University Unitarian Church (6556 35th N.E.), 7:30 p.m. Featured

speakers will discuss Vietnam's defoliation program and legislation to control the use of DDT. (See details elsewhere in this issue.)

Feb. 25 (B) Keve Bray on "Black Nationalism". 3:00 p.m. in WWSC's VU Lounge.

Feb. 25 (Lacey - near Olympia) The Seattle Opera Association presents "Goodbye Soldier" (or "Stravinsky in Rock"), a multi-media show, 8:00 p.m. Part of the 1970 Governor's Festival of the Arts.

Feb. 27 (B) CANNONBALL ADDERLEY in Concert - Carver Gymnasium - 8:00 p.m.

Feb. 27 (B) "The Flower Thief" and "The Bed" - Underground films in L-4, 7:00 and 9:15 p.m.

Feb. 27 (B) Walter Zuber Armstrong Ensemble - Music Auditorium - 8:15 p.m.

Feb. 28 (B) Cannonball Adderley Quintet presents a Jazz Workshop - VU

Lounge - 10:00 to 12 noon and 2:00 to 4:00 p.m.

March 1 (B) "Two Pails of Water" - a comedy for children - will be performed at 1:00, 3:30 and 6:30 p.m. in the Music Auditorium. Tickets, at 50 cents for the matinee and 75 cents for the evening performance, will be on sale at the Auditorium box office on February 27 & 28.

March 5 (B) "The Adding Machine" begins a four-day run at WWSC. Phone the Drama Department for time and place.

March 6 (B) "Finnegan's Wake" - Arts & Lectures Films in L-4, 7:00 and 9:15 p.m.

March 7 (B) Mama Sunday's Coffee House, featuring music and fluid refreshments, 9 to 12 midnight in WWSC's Coffee Den.

Theaters & Such

(S) "The Little Foxes," by Lillian Hellman is playing at the Seattle

Repertory Theater thru March 15.

(S) "The Magic Christian," with Peter Sellers and Ringo Starr opened last week at the Seattle 7th Avenue Theater.

(S) "The Initiation" by Nathan Teitel runs thru March 15 at the SRT Off Center Theater (709 1st Avenue).

(S) "I Am [Still] Curious (Yellow)" is still enjoying its run at the Ridgmont.

(S) "Easy Rider" is still riding easy at Seattle's Cinema 70 (6th & Blanchard).

(S) "Tell Them Willie Boy is Here" with Robert Redford and Katharine Ross is playing at The Cinema II. (See review elsewhere in this issue.)

(S) "The Only Game in Town," a quickie love affair starring Elizabeth Taylor and Warren Beatty, is at the Coliseum Theater.

watts *continued from page 17*

KATHMAN: Well, it seems that most people don't have either the time or the conditioned capabilities to go "crazy." A whole civilization seems to be caught up in a life style that leaves no room for insanity. What do we do about this? Where do we go from here?

WATTS: That's why we have one in every seven people in mental hospitals. We've given no room for this and therefore people who have to go insane because we've got too much sanity are penalized. You see, the mental hospital of today is the same as the Spanish inquisition of the fifteenth century, where you've got a heretical state of mind and are being imprisoned and punished for having this heretical state of mind. And instead of putting you

on the rack, they give you shock treatment.

KATHMAN: An assembly line can be just as much of a mental hospital.

WATTS: The people in the hospitals are those who can't stand the assembly line.

KATHMAN: What about the future synthesizing of the eastern and western traditions perhaps towards something new?

WATTS: You see, if you talk about the eastern tradition in a very general way, here you get just the same thing you get in the western tradition. The ecclesiastical politics are exactly the same, the manners and foibles of clergymen, whether they be hooded

priests from Thailand or Anglican clergymen from Canterbury are exactly the same. And there are only very exceptional movements that give one a more swinging kind of religion.

So, I'm not an advocate in very general terms of the East as over against the West. That's why I don't give myself any religious label. I'm a religious man, but I don't belong to a religion. I've learned an enormous amount from all the religions, Christianity, Buddhism, Hinduism, Taoism, and so on; but one must recognize that when you follow a certain religious authority, whether it be the Roman Catholic church, whether it be the Bible, whether it be Jesus Christ, whether it be your personally selected guru, you yourself are responsible for accepting that authority, and if it is your opinion that

the Bible is true, or that Jesus Christ is the supreme master, it is you who made Jesus Christ the supreme master by your decision to follow him. Don't kid yourself.

KATHMAN: Whereas Jesus Christ in reality sits like a zen master and lets you discover the folly of your own pursuits.

WATTS: Oh, yes, I think that may very well be true. Why callest me good? There is none good but God. It is expedient to you that I go away for if I go not away, the holy spirit cannot come to you. The holy spirit is the inner God and so Jesus has been made an idol. Nobody can disagree with Jesus. Therefore all the critics and scholars wangle the words of Jesus to fit their own notions.



*The world's God is treacherous and full of unreason,
a torturer,
but also the only foundation and the only fountain.
Who fights him eats his own flesh
and perishes of hunger.*

• Robinson Jeffers •