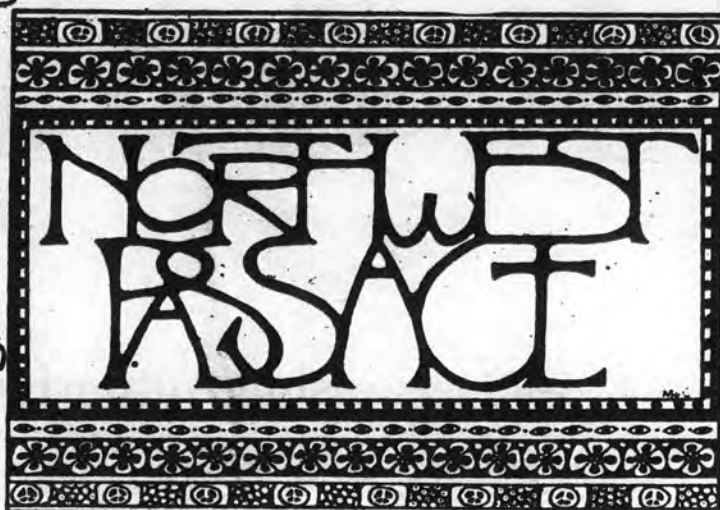




VOLUME 6 NUMBER 8



BELLINGHAM, WASHINGTON



FEB 7-21, 1972

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# Hip Capitalists

25¢



## Who are they really ?

# LETTERS



The PASSAGE welcomes letters. Space limitations afford brief, to-the-point letters the best chance of publication. Please include stamped, self-addressed envelope for acknowledgement.

## Notes from Hades

Hi to the NWP!

Been reading in the Northwest Passage a few bits about groping with living and dying in the city and thought you might like to hear from another confinee.

Los Angeles (in twenty-five words or less) is like a cancerous growth. It seems to consume everything around it and leave nothing but a huge incredibly appalling wasteland. Even more appalling is the placid acceptance of this travesty by the residents in this area. They seem to be running very hard with their eyes closed. Their morning rush to work has always fascinated me. Every morning thousands of motorists begin their meaningless rush to a meaningless job so they can rush back to their meaningless television programs. They never seem to see the sunrise pink morning smog hanging in the air or the science-fiction-like oil wells sucking oil from the ground. The only salutation given to me and the morning is their exhaust stained bumper stickers half-heartedly wishing a happy day.

Many Southern Californians have never been to Washington. When I describe the beauty of the open spaces and acres of trees, I often get blank looks (like what's a tree) and comments about the copious amounts of rain in Washington. Sunshine, of course, is Southern California's pride and joy. Somehow, the sun rises over very very few places to play. Most of the once beautiful Southland has been paved. Many of the beaches are surrounded by barbed wire and the parks are teeming with people. Most of the remaining entertainment is mechanized, like the mechanical wonder of the age, Disneyland. It leaves me with an empty depressed feeling.

The rampant commercialism, consuming everything even slightly original and spewing out its own hideous manufactured version, has driven me away from buying ready made things. I'm gravitating towards using as many natural foods as possible. I'm also trying to make things such as candles and stationary rather than buy them.

I guess I had to be thrown into a radically different environment before I realized how many good things Bellingham had. I hope Bellingham people begin realizing what they have. When I read in the Passage about roads going through people's property and oil refineries going up I see visions of Southern California cropping up between the trees. Hopefully, you won't placidly accept anything that threatens to crush the beauty of where you live. Not only industry, but drive-in movies, eateries, putt putt golf courses, etc. are all cheap crass abortions of what you need and deserve to fulfill your potential as human beings.

When I left Bellingham I swore I'd never go back. But it looks like we'll be back up that way, maybe to stay and help save the trees. And by the way, you're all invited down. We've got a beautiful view of two very noisy and very ugly factories.

Sue MacGill  
Long Beach, California

## Bellingham Housing Authority: Where Are You?

Dear Editor:

Bellingham has a housing problem, sure enough. Rents for even the funkier Bellingham holes are out of sight. An obvious partial solution is utilization of good old Public Housing. Thus far, the Bellingham Housing Authority has done nothing but build high-rises for the "respectable poor," the elderly. They see no need for low-rent family housing in Bellingham! It's enough to break your heart when you know what could be done. I can almost sympathize with their reluctance to build a family project (who wants to live in a project?), but there are other Public Housing programs, available to local authorities when, of course, Federal funds come through. The Leased Housing program, known in HUD jargon as Section 23, makes use of already existing rental units. The local Housing Authority leases houses and apartments from private landlords at competitive rents, then sub-rents to eligible low-income families, basing their rent on income. The lease may run for as long as five years, during which time the owner is guaranteed his monthly rent, regardless of vacancies. The owner is responsible for normal maintenance, but the Housing Authority is responsible for tenant damage. It's a good deal for the landlord, but it's an even better deal for the tenant. The tenant's gross rent cannot exceed 25% of his net income, no matter how low! And he needn't tell his neighbor where the rent money is coming from.

Before anything can happen, the Bellingham Housing Authority Board of Directors (Frank Haskell, Chairman) must become aware of its duty to meet the housing needs of all the low-income people in the community. A number of individuals and organizations, including the Whatcom County Housing Union, have been attempting to "sensitize" the Authority, with some success. We need facts, figures and names at this point. The next Housing Authority Board meeting is February 22nd. We would like to have at that meeting a list of Bellingham families who may be eligible for low-income housing. Only families qualify (groups of "blood" related individuals). The net income figure is reached after various deductions, and the maximum income limits are based on family size. There is no minimum income limit. Even if you work full time, you may be eligible,

especially if you work for minimum wages or have several children. If you feel you might qualify as a low-income family, and need better or cheaper housing (who doesn't?), please call me at 733-5377 as soon as possible. It would be great to have a group of bodies on February 22nd rather than a list of names to present to the awakening Bellingham Housing Authority Board of Directors.

Finally, if you are interested in working on this issue or any other community housing problems (maintenance, tenants' rights, etc.) come to the next meeting of the Whatcom County Housing Union in the Bellingham Public Library Lecture Hall on February 22nd at 7:30 p.m.

Sharron Schafer  
Public Housing Committee  
Whatcom County Housing Union  
733-5377



## Little People

Dear Passage Staff and Readers,

You all seem to share a "people-loving" attitude of mind. I like it. That's why I want to especially invite those of you who have children from 1 to 12 to bring them (and yourselves!) to the Children's Department, lower floor, Bellingham Public Library. Read, rap, browse. Just come. It's your place.

We like kids, their books, their friends, their parents. We are looking for old and new ideas to help bring children and books together in a natural, friendly fashion so that (hopefully) they might become lifelong companions.

When you come, say "I saw it in The Passage," and we will know we are all together.

Peace.

Lois Meyers  
Children's Services Coordinator

P.S. Free Movies for kids too:

Little Kids (probably 3 to 7 year old)  
Friday, January 28, 10:30 - 11 a.m.  
Friday, February 18, 10:30 - 11 a.m.  
Friday, March 24, 10:30 - 11 a.m.

Older Kids (3rd, 4th, 5th, 6th, 7th grade)

Tuesday, January 25, 4:15 to 5:15 p.m.  
Tuesday, February 22, 4:15 to 5:15 p.m.  
Tuesday, March 28, 4:15 to 5:15 p.m.

## The Continuing Saga of the Food Co-op

Dear Editor,

In the last issue of the Passage, a letter appeared which asked if the so-called "hip capitalists" were returning energy and/or money to the community which feeds them. I'd like to turn that request around and ask the community to return energy and/or money to the store which feeds it.

The Bellingham Food Co-op, since it opened last February, has been doing a pretty good job of feeding people by maintaining low prices for food staples. These low prices are made possible thru community support—ie volunteer labor and wide-spread financial backing. No single individual or small group owns the Co-op; it is a co-operative venture, which can be successful only if the community contributes enough to make the store a success.

We are currently maintaining an inventory (food) level in the Co-op of about \$3,000. Have you ever wondered where the money for this food comes from? About 450 people have bought memberships in the Co-op. (At \$3 a membership, this amounts to \$1,350.) Less than one-half of these people have also contributed an extra \$5, a refundable share (simply ask for the money back when you're ready to leave town, or are in desperate straits) which has brought in another \$910. We also have \$1000 in loans WHICH MUST BE PAID BACK BY APRIL (1), a few hundred dollars which we raised at a benefit concert - auction in January 1971, and money we've gradually accumulated through the 15% markup, careful spending, and good management (pat, pat).

Now: think of all the items you'd like to see in the Co-op that aren't there; and, think of those times you've had to stand impatiently in a line to check out; (and think of the THOUSAND DOLLARS we need by April). If all of you who've waited in line would contribute a portion of the money you save (through the Co-op's low prices) towards memberships and refundable shares, we could (1) work at getting those new items you'd like to see carried, (2) re-design and re-furbish the store so that the long lines could be eliminated, and (3) pay off our debts.

Sounds easy, doesn't it?!? Co-operation is easy; all you have to do is put your head in the right place, and the rest will smoothly flow/follow.

To help facilitate co-operation, there is going to be a Co-op membership meeting: The Second Annual Bellingham Food Co-op Membership Meeting will take place this Wednesday, February 9, at 7:30 in Toad Hall (11th and Harris, SouthSide).

Bookkeeper Peter

COVER PHOTO BY BUCK MELOY



Those members of the community who help put out the Passage are:

- |                     |                    |                   |
|---------------------|--------------------|-------------------|
| Marga               | Bob Andersen       | Frank Kathman     |
| Ken Sherman         | Bob Clifford       | Tom Begnal        |
| Billie of the Woods | Ron Sorenson       | Hippy Trippy      |
| Roxanne Park        | Richard Prior      | Melissa Queen     |
| Kay Lee             | Steve Ruden        | Francis Skate Key |
| Dorothy Bird        | Greg Kirsch        | Curt Rowell       |
| Jim McConnell       | Laura Hultgren     | Campbell Kintz    |
| Jerry & Linda Owen  | Peggy Blum         | Steve Pitell      |
| Nils Von Veh        | Russ & Carol Music | Jean Cunningham   |
| Dale Allen          | Sven Hoyt          | Buck Meloy        |
| Wolfe               | Peter Gittlen      | Mary Kay Becker   |
| Fred & Brian        | Keith Jeffries     | Mike Karn         |
| C.T. Servais        | Bob Sawatski       | Rick Kimball      |
| Daisy Fleabane      | Dave & Nita Fraser | Nely Gillette     |
| Jeff Kronenberg     | Ann Nugent         | Rohander          |
| Bill Mitchell       | Jeff & Lynn        |                   |
| Bill Servais        |                    |                   |

Northwest Passage — the fortnightly journal of ecology, politics, the arts, and good healthy livin' — welcomes new people who want to help. Come to our staff meetings, held each Tuesday evening at 7:30 at 1000 Harris Avenue, and let us know what your interests are.

Unsolicited manuscripts must be accompanied by a stamped, self-addressed envelop for return or acknowledgement.

Northwest Passage, vol. 6, no. 8

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The Planning Board of the City Council met last Wednesday to discuss, among other things, the future of the South Side. There was a proposal to work on an overall plan for the South Side, taking into account traffic studies, port facilities, small businesses, land use, historical buildings, etc. The outcome of the meeting was to suggest a three-pronged planning group composed of representatives of the port, planning commission, and citizens, to be headed by a local architect.

The citizen's group is organizing now to develop plans for what would be the best use of the area. If you have a stake in this area and wish to be notified of any meetings, please contact Gary Clevidence at 734-8271.

## Readers and Writers, Again

The Passage would like to print a fiction and poetry supplement sometime in the future. We would also like to put out issues oriented around China, Labour, Co-ops, and Personal Growth and Therapy. Please send submissions to either The Literary Supplement or Future Issues, Northwest Passage, P.O. Box 105, So. Bellingham Station, Bellingham, Washington 98225. Enclose a self-addressed stamped envelope if you want return of unused manuscripts.



## Cash Consciousness

To look back on Campbell's letter in the last issue, it's a wonder that something so small could have caused such a strong reaction. For two weeks we've been involved in the ramifications of that letter. Campbell questioned the role of the "hip capitalists" in Bellingham. The stores mentioned responded quite actively — everywhere we went for a few days there were discussions of capitalism, "hip" capitalism, community responsibility, etc.— We conducted an interview with some of the people involved in these businesses. The last Passage dinner turned into a set of small groups arguing the points and concepts. Everyone kept asking who Campbell was.

We have collected some of these responses in this issue. There are statements from some of the businesses, a commentary on the nature of hip capitalism, an article suggesting cooperatives as an important alternative to capitalistic enterprises. We have started and ended the articles with Campbell's initial letter and his statement after watching the reactions.

We hope that you will take the time to read these articles, think about the ideas and questions— and come to terms with them in some way.

r.p.



Dear Northwest Passage:

I would hate to miss an issue. Please send me the PASSAGE regularly. My payment is enclosed. Rates: \$6.00 per year; \$11.00 for two years; \$125.00 lifetime; free to prisoners (add \$.75 per year for Canadian address, \$1.50 for foreign).

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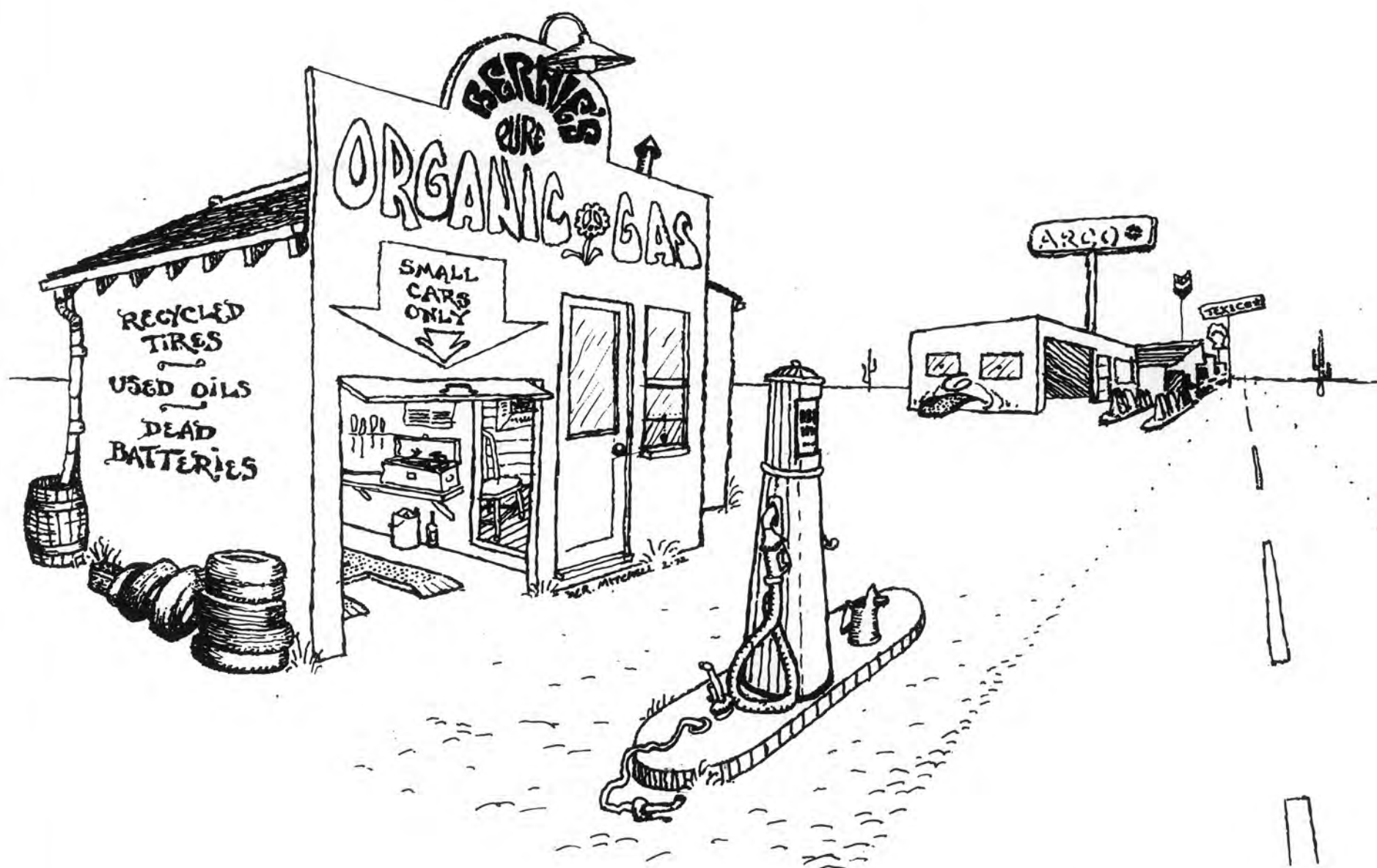
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Turn your friends on to the PASSAGE. We will send a sample copy free to each address you send us. Just let us know to whom. Write: Free Samples, c/o NWP, Box 105, South Bellingham Station, Bellingham, Washington 98225. Please include zip codes when you know them. Thank you.

# Hip Capitalism

## Are Profits Without Honor?



## where it started

Northwest Passage, January 24 - February 6, 1972

There is a group of people that is becoming more prominent all the time. This group of people is, for me, a cause of wonderment. They are, for lack of a better name, called "hip capitalist". A "hip capitalist" usually possesses at least the outward appearance of a member of the counter culture-- hair, clothes, dope, music, rhetoric, etc. These people are of importance to me because money I spend on non-essential items goes to them. I wonder how much money they make off of me and how much of that money goes back into the community.

I would like to ask the "hip

capitalists" of the Bellingham community--Bank Books, Puget Sound Records, Toad Hall, the Tea and Spice Shop, Everybody's Store, and whoever else--to publish information on costs and profit as was done by the Lama Foundation in *Be Here Now*, and make this information available in their place of business and/or in the Passage. I would also like to ask them to use a part of their profits (after needs--which vary with the individual) to support community projects in the community that gives them support. A healthy relationship is one of reciprocation.

Campbell Kintz

# Community — One of the most precious things I know...

by paul hansen



photo by Buck Meloy

A letter by Campbell Kintz in the most recent issue of the *Passage* has raised the question of the relationship of the various businesses that are part of the SouthSide - Bellingham community to the community itself. If the fact that we are in business bothers Mr. Kintz or anyone else, it is somehow a valid question, and I am happy to answer for the BankBookstore, although the tone of the letter does strike me as falling somewhat short of what I might call the SouthSide spirit.

There are certain phrases in the letter that seem unfortunate, or the result of too little reflection.

First about the Bank Bookstore. We began in late 1970 with about \$800 in stock which a friend and bookseller in Seattle, Steve Herald, was kind enough to offer us. I personally spent about \$500 and a month's labor on the interior of our store; another very able friend, Paul Hunter, whom some of you may know as a poet, worked with me during this time and in fact performed the more skill-requiring jobs which I was unable to do. For 8 months after that, I invested approximately \$100 per month into the store. None of us has ever seen a cent of this original investment come back to us as 'profit.' In return for working more than full time, Elizabeth and I take about \$90 a month out of the store. Although I am constantly trying to improve and increase my stock (this is what is called capital, the unique stock of books we try to maintain), I feel that is only what the community wants us to do.

I realize this falls short of a regular profit and loss sheet. Accurate accounting is still an ideal at Bank Books, something that Peter Gittlen is presently struggling to achieve. In any event, the above account is substantially true, and I rather feel that the details of the store's operation should be left to those who must perform worry about them. However, I will discuss the matter with Mr. Kintz or anyone else who feels he or she has to know.

I have sought to fulfill my social role and obligations in what I consider a decent way. Most

ways of life involve destruction of the environment or the totally needless slaughter of innocent animals, most quite close to us on the path of evolutionary and spiritual progress. I try to respect what the Buddhists call 'right livelihood' as an ethic essential for spiritual survival in the world. Mr. Kintz's 'wonderment' that people are trying to do something decent in society is hard to understand, but he may not see it this way.

With respect to social service it is my feeling that the Bank Bookstore contributes to the community beyond the purveying of material objects. Indeed, that is the essential reason that I do it. We try to keep the store beautiful, civilized, courteous, and honest. Is this not a form of social service?

The generous comments of those both within the immediate community and fellow humans from other departments of life has been our best and most sustaining encouragement in this direction. This community is one of the most precious things I know and we try to contribute to it.

It has long been my feeling about the SouthSide that we do not communicate by letter, but human to human and spirit to spirit, and we should keep it that way.

Finally, I would like to express my own 'wonderment' that Mr. Kintz did not feel free to come in and talk to Elizabeth or me about his doubts, especially since he was in the store not a week ago to purchase a book, *Ecology and Revolutionary Art* (free and open information, right?). I might remark that if he considers a work on such a topic 'non-essential', as he explicitly stated in his letter (the parasite sub-culture-capitalists trip), then I feel little hesitation about questioning Mr. Kintz's sincerity in the matter which concern most of us most.

Thank you and looking forward to more interaction, I remain (speaking also for Elizabeth who is visiting Mommy and Daddy in NC) yours in life,

## Different Strokes

In reply to the article in the last issue of the *Passage* regarding the local small businesses or "hip capitalists" to use a rather timely expression; there are a few things which should be said in defense of these people, myself included. The author of the article probably didn't realize that we are for the most part not making anything from the community monetarily but are trying to offer a sort of alternative or at least a service to the community.

Speaking for myself, I haven't made a nickel even to feed myself, but instead have had to work at a job 40 hours a week to be able to offer a service to the community. I wouldn't mind if my "capitalistic endeavor" could at least feed me because running a store is a hell of a lot of work and even more headaches just to save someone a few inconveniences and try and make our community a little more complete. That seems to me to be a contribution to the community. Anyone wishing to know the base price or markup or whatever is welcome to come in and ask.

Thank You  
Walt  
Different Strokes  
1226 State  
B'ham

photo by Buck Meloy



# We are a Part of the You

by bill dwyer

[Editor's Note: Bill and Joy Dwyer are the owners of Puget Sound Records. Their response to Campbell's letter emerged after a few days of talking to their customers, thinking a lot about what they want to do — and what fair expectations are for their business.]

This has gone on for three days now. I have used a lot of paper and gotten nowhere. As I try to write about the how's and what's and why's of hip business I end up getting too defensive (why am I asked to write this . . . Jesus, what does the community really think of us . . . are we smiling rip-off agents from another culture) or too offensive (what the hell do I owe you anyway). Well, my business is who I am and I suppose I am difficult to explain. I really wonder if all this makes any difference.

You have your precepts. I doubt I can change those. But I am not really interested in changing you. I am interested in serving you as best I can and will try to explain later. I believe that I have something to do that is important and that is to create another kind of change. And that is a good feeling.

Although I am not a dichotomy in terms of phraseology (Mr. Hip and Mr. Businessman), I suppose my position in the community warrants at least a little scrutiny. There are good freaks in this town that equate us to narcs. There are many more good people in this town that accept us for what we are, and they are a large part of why keep the doors open.

But you should also know there are businessmen in this town that are really beginning to wonder just what the hell is going on. We are an infusion into their ranks they worry about because they don't understand (Dylan post six). Perhaps they criticize but certainly not as much anymore. We're burrowing into the roots of this superficially oriented society. We're gnawing just like activists within political parties and people working inside unions. We are elements of change.

There is seldom a faded sale sign in the window. There has never been an ad in the Herald. Our location is not "prime." We are not merchandisers. We have dirt on the floor and an overdrawn checkbook. Jesus Mabel, they even let dogs in that store. There are no modern plastic fixtures. Well, their hair is long but it ain't dirty. And the doors are still open.

The hip businesses in this town, virtually without exception (the exceptions being only an abstraction of my definition), are a reflection of the owners. They are not facades for people grinning and practicing saying the latest hip phraseology all the way to the bank.

But please don't come on like "I am your brother and you owe me . . ." bullshit. I owe you nothing man and you owe me nothing. But we can help each other and I can offer you lower prices than all those damn discounters. We are close and perhaps we are symbiotic. I didn't march in demonstrations so that you could see I was there and neither did you. I've

hired people that think alternative. I've turned blues freaks onto other blues freaks and this freak onto that. I've traded kazoos for cider, rugs for wood stoves, and leather for rent. I've given away over 50 albums and had four times that many ripped off. I've suggested how people slip into Canada and helped others find food and shelter in the county. I've been on the verge of going out of business on several occasions and had good people talk me into staying around.

I've left the door open because someone had nowhere to go. I've given to bust funds instead of the UGN. All in all, I figure I am an average hip businessman and that requires a bit of both. I don't have money to donate but will gladly give window space for this and that.

The "I" is Bill and Joy who own Puget Sound. They've lain awake at night arguing about what to buy and what bills to pay. Their checkbook has been overdrawn since the store has been open. But for all the hassles, it has been worth it. And you have been the ones to make it worth it. A large circle of often nameless friends who we are sure would do it exactly the same way.

We aren't just smiling with our egos when we say businessmen in town are taking notice. A few of them aren't wearing suits anymore (unfortunately they've gone for Hippie Inc. Mr. StripedPajama Naturals). A few aren't giving young people near the hassles they used to. They're not co-opting because they still don't know what it means. They have a lot of greening left. But they know we are there. They are even coming in and asking questions about business. I give them answers about philosophies. They still think I drink at the Fairhaven instead of the Golf and Country Club because that is a way of enticing customers, which is bullshit. It is like the bullshit somebody on the SouthSide started about us buying Big Daddy's Restaurant.

You are a part of the we whether you like it or not, just as we are a part of the you (they all look alike). People tell me freaks are having an easier time cashing checks (including the freaks that don't believe in money). A few stores are less reticent to take returned merchandise from hairy folks. And that guy named McDonald didn't even get close to getting elected.

And maybe a great mass of in-between people are starting to move out of the discount stores and into the smaller shops. Maybe some of price drops by small shops had something to do with it and certainly we can't take credit for it. But maybe people are getting sick of bigness in business. Do you realize the Last Whole Earth Catalog is one of the ten best selling non-fiction books in this country? That is sure as hell a sign of something.

But enough of this imagination. We get a lot out of being in business. We make a living (last year we took home less than a mailman as, I am sure, all other hip "capitalists" in this town did). We are our own bosses. We are dealing with people we want to

interact with. We are selling things we want to sell (for the most part). We have made some good friendships. We have taken money out of the grasp of the establishment although inevitably it goes right back in (those bbbiigggyyyy record companies). We get angry and yell at our kids because we're uptight about this and that. We see freaks buy at Safeway instead of the Food Co-op and at Herfy's instead of the Daily Bread. Shut up until you have something to say.

And just what have we done for the community? A lot of those aforementioned obtuse things. And other things too. We are inordinate members of the business community and the hip community. We are in a limbo which we have chosen but whose nights and days are sometimes long. It is an interesting place and that makes it an interesting life.

We could have sold waterbeds for \$14 but we figured they might all be leakers (we stand behind what we sell). A lot of people in this town bitched about our "expensive" waterbeds. A lot of those people now have wet floors. You get what you pay for and we are trying to make sure that that is one high point of hip business.

And if quality is what the new culture wants, it is going to need more than conscientious businessmen. It is going to have to campaign and vote for conscientious politicians (hah, Jerry Burns got slaughtered by all the good freaks who were too apathetic). Nixon might not get re-elected if we ALL bust our asses to stop him but we all won't (and I am not an exception). There are many roles to be filled to change our culture and hip businessmen are filling just one.





## COUNTER POINTS

We got a letter from this place in California that wanted to start a newsletter so concepts, problems, product sources, decor ideas and so on could be shared with other hip businesses throughout the country. We didn't respond. There never was a newsletter. That's kind of the way hip businesses are. We even started to respond once but it got lost.

\*\*\*\*\*

Things are definitely cheaper in Los Francisco.

\*\*\*\*\*

A guy came in and told me I owed him this album at a very low price because I was his brother. I wish I could have thought to tell him he owed me his leather pants and his VW camper because I was his brother.

\*\*\*\*\*

An establishment looking guy about 40 came in asking us what the pipes we sold were for. I told him that they were for smoking vegetable matter. The next day he came back and bought one. Things like that make you wonder.

At least 40 people have been in trying to sell dope. At least 15 have been in giving away kittens. At least 200 have been in searching for a place to score and 50 for a place to crash. About 50 have tried to turn us on to Jesus and 10 have tried to turn us on to organic mescaline. One guy tried to turn us on to Satan and 10 wanted information on setting up a shop like ours somewhere else. We told them they were better off with Satan or the kittens, then told them anyway.

\*\*\*\*\*

We received word that the FBI was gonna come down on us (perhaps J. Edgar had figured people selling smoking supplies were the real menace). The next day two separate kids (definitely pre-18's) came in asking to buy our \$1.25 small hash pipe with two screens. It's coincidences like that that make you wonder.

Last year there was an organization called Businessmen's Interaction Guild (BIG). It was kind of an alternate Chamber of Commerce. It didn't have any officers and only a couple full time members. It died because of a lack of interest on the part of the hip businessmen. The hip businessmen are a lot like the rest of the hip community.

BIG held a dance/concert last spring. We brought in Leo Kottke. Leo Kottke is big today. BIG is dead. BIG raised a very few bucks for the Crisis Clinic. And saw a lot of people crash their way in. People collected bottles to get in that damn gig. And other people just crash. Cut out that brother rhetoric and get your ass cookin' Jack. That ended it for BIG.

BIG had the noble ambition of getting an idea of problems in the community as compiled from surveys taken at the high school and college and southside and in the businesses and so on. It was a noble ambition.

I will guarantee you that in no way shape or form did a BIG meeting resemble a Chamber of Commerce meeting. That was one advantage of being a hip businessman.

BIG was an in joke. Today it might draw a smile of reminiscence. Perhaps, out of the ashes someday a real BIG.

## Toad Talks Back

Dear Campbell,

We down here at Toad Hall would like to thank you for your concern in the matter of "us ripping you off" for our non-essentials. Of course, as you must suspect, we are in fact uptight middle-class capitalists (as well as part of the international jewish-communist conspiracy and reference point for the John Birch Society). But as yet we haven't got it together to get into the really big time.

However, I do have trouble relating to the term "hip capitalist" which quite clearly connotes for lack of a better term ("hip-exploitest") and wonder if somehow I got confused with AT&T. Which brings me down to "hippy" ("shoot it in your own hip, man, I am taking this life on my own serotonin"). Most all of us seem to be uptight trying to be freer and if there is a "hip movement" (not to be confused with the large numbers of people now sporting long hair) then I hope that the movement is towards freer (label freer for a start) more functioning, positively interacting, sharing people. People doing their thing relatively on their own terms because they dig it — dig being alive and dig sharing with all kinds of people.

Toad Hall was started some two and a half years ago primarily with my money and primarily

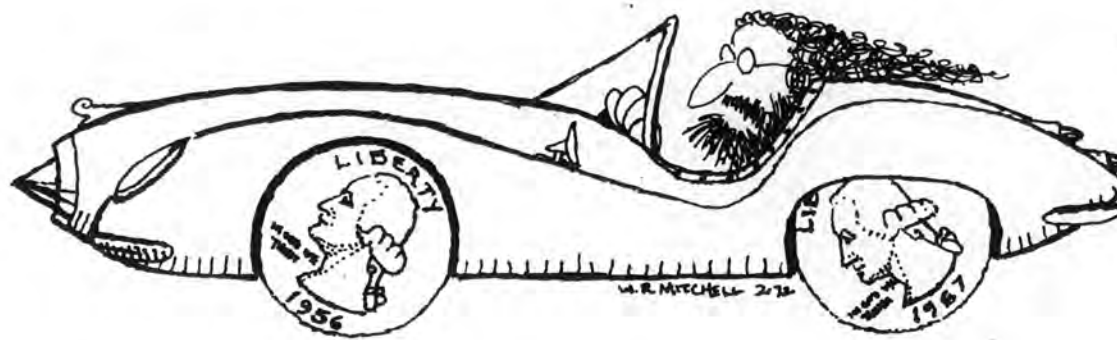


with my energy and a guy named Jeff, who had the foresight to disentangle himself shortly after opening. Since then many people have come and helped because they liked what we were about — and left. Toad Hall has only been paying its own way since last February. Before that I scrounged for the rent. I can assure you that we who are exploiting "you" are a. not getting rich, b. not making the minimum wage, c. working 80-100 hours per week and often seem bitchy, antisocial, and generally uptight because we worry about a.b.c. and d. the overhead and risks.

I like to think of Toad Hall as a community service. I have deliberately avoided doing extensive advertising, slick trips and etc. because I feel at home here. We provide meeting space for organizations. People come and sit and we don't expect them to buy (try that at Shakey's). And we have acted as a referral source.

Possibly the most interesting part of the letter to the Passage is the implied accountability to the community. I whole heartedly agree that everyone should feel accountable to the community for money and labors of love on projects that they feel have meaning. I've been active in the food co-op (for a while it was run out of my book room) I oversaw & did much of the renovation of the co-op including wiring, windows, and plumbing. As well as spending time working on the thousand Harris building. I've also been under more than one hip house in B'ham getting dirty patching something, because these things needed doing. I think that it is time for each of us to stop looking over the fence or making lists of people we imagine owe us something and find resources within.

John Blethan  
oldest mouldiest  
toad



# A Rose By Any Other Name...

by j. kaye faulkner

**Editor's Note:** J. Kaye Faulkner is a economics professor at WWSC. His article discusses "hip capitalism" and questions it being anything more than straight, ordinary capitalism. In using the term "hip capitalism", Faulkner added, "I am not speaking of communal or co-operative institutions. These are, for the most part, private romances with a "social" overlay, but no alternative to the system. The hip capitalist, on the other hand, utilizes the existing market form, with its concomitant relationships, to promote whatever end he has in mind, so long as that end is not explicitly violative of the public law."

*Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?*

*And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?*

*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

*So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.*

*There are, it may be, so many kinds of voices in the world, and none of them is without signification.*

—I Corinthians 14: 6-10

Does so-called hip capitalism offer a real alternative or threat to the existing economic organization of American society? OR is this fringe institution really just another voice saying the same thing but using different words? Does the confusion which arises in interpreting its role in or out of the American economy result because by using other words, by changing the outward appearance, it creates uncertainty?

The hip capitalist, as other more formidable types of capitalists, wishes to garb his activities in the cloak of some form of social do-gooding, thereby differentiating his role from the others. "The others may do ill or harm but not I." The contribution of the hip capitalist may be different from the mainstream of American capitalists to the extent that what they are selling, producing, buying, and otherwise changing either the legal or material form of is a minor part of what is sold, produced, bought, and otherwise changed within the entire country, state, or city. But are their motives different? This is hard to assess because the question of motivation brings varied answers: (1) to provide goods or

services with limited demand, i.e. those not otherwise easily available; (2) to provide the same goods or services otherwise available, but do so at a lower cost; (3) to provide other members of the fringe culture the opportunity to patronize one of their own; or (4) simply survival with a life style not otherwise open to them.

Some of these responses are probably not much different from what you'd get from any downtown merchant, baker, repairman. Few capitalists of any sort would admit their basic motivation is the accumulation of unearned income, namely profit. The sharp differences would, of course, arise in the case of major capitalists in automobile manufacturing, oil, etc., who would have far greater talent to argue systematically for the efficacy of their contribution and that the profits, rents and interest are simply payments for some service rendered (entrepreneurship, landlordship, and lending). They may argue that their contribution is only nominally paid for by the payments received, but the higher satisfaction is knowing that the consumer is satisfied. (How else can you explain the incredulity that has accompanied charges that these capitalists are unconcerned about the environment?)

Whether one is talking of petty capitalist or big capitalist, they do see eye to eye when it comes to any pressures which might result in their losing their prerogatives. Hip capitalism might be better characterized in some other way.

Now it is true that the amounts stolen can and do vary widely and therein surely lie the tale that Campbell Kintz, in his letter to the Passage is concerned with. But those who might think there is some element of humanity implicit in the call for disclosure of the profits and costs within the hip capitalist process should be reassured: there is no reason why anyone should be upset, just yet. **Hip capitalists are involved in the same process of stealing as the straight capitalist.**

If there are none of these unearned returns in hip capitalism we might indeed have truly arrived at an example of the workers being paid the full share of that which they produce. That is, we might have found an alternative. On the other hand, this may only show that the hip-capitalist has not received any unpaid labor, or that circumstances have been such that his sales and/or prices are too low for the realization of any return in the form of profit, rent or interest. But the existence of this return would only show that the hip capitalist has indeed acted with an animus comparable in intent with his bigger brothers who have brought us all too much for all too long. If he shows no profit he may have in common something more than we thought at first blush: he is better at concealment than his bigger counterpart, or the social relations of ownership do not force the disclosure.

But then what have learned if you get the disclosure? He has none: he has paid his workers or suppliers too well perhaps? He is concealing? His prices are too high (low)? He is underpaying his employees (stealing their labor)? He has profits but chooses to spend them on something socially useful? How can we account in the last instance for his decision? This socially useful expenditure could be to effect the re-election of Nixon and Jackson on the next go around. Or he might expend those same profits to hire the socially desirable services of Bellingham's finest to be bloody well sure that you don't take something that ain't yours (by definition).

But the real question is: if we insist that he take no property in the form of profits, but rather lower his prices and pay his workers what it costs them to reproduce themselves, would he continue in his enterprise?

Business is organized to take the unpaid labor of workers and turn it to account. What else can and should be expected? After all, this is where profit, interest and rent come from. The notion that there is going to be any systematic widespread redistribution of that hard sought after unearned income for some do-gooding purpose is a fine Utopia, but its reality lies only in the brain.

The nonsensical notion that one can expect any businessman to be responsible, except for his property, is beyond the institutional structure of this society. The pleasant (or unpleasant) cant that comes from those who are doing "cool" things is simply another cover for what has gone before. These experimentations of the mind have no material foundation and will surely pass from the scene, in large part because the social costs cannot be made. It's a simple matter to rip off from your friends (or non-friends), concealing it all the while by worthy words and phrases that reinforce the sustained ripping.

But the argument is made that even the hip capitalist ought at least to cover his costs and, however meager, be given something to cover the time he spends in organizing, setting up, and supervising. But the last half of this argument is crucial: it is the same one used to justify exploitation of the consumer by every capitalist. What, then, distinguishes the hip capitalist from his straighter counterpart? I regret to answer, not much of significance.

The fact remains: participation in the capitalist system is the same no matter who does the participating; it differs only in degree and outward appearance. It is all theft; it is simply a question of who is stealing from whom and for what and whom. And, the hip capitalists should not be encouraged to do anything but what profit dictates to them; otherwise the confusions are too great. Benevolent capitalists have come and gone, but those you can trust are only those you can confront with power.





# A Revolution in Perception

*"What is now at stake are the needs themselves. At this stage, the question is no longer: how can the individual satisfy his own needs without hurting others, but rather: how can he satisfy his needs without hurting himself, without reproducing, through his aspirations and satisfactions, his dependence on an exploitative apparatus which, in satisfying his needs, perpetuates his servitude? The advent of a free society would be characterized by the fact that the growth of well-being turns into an essentially new quality of life. This qualitative change must occur in the needs, in the infrastructure of man (itself a dimension of the infrastructure of society): the new direction, the new institutions and relationships of production, must express the ascent of needs and satisfactions very different from and even antagonistic to those prevalent in the exploitative societies. Such a change would constitute the instinctual basis for freedom which the long history of class society has blocked."*

—Herbert Marcuse

Living within the existing economic system demands compliance with the established rules and practices of that system as choice is possible only within certain limits. Although there is room for some modification of behavior for the individual, the environment in which his/her choice is expressed is immoral and exploitative. To the extent that they comply, the system is perpetuated, and to the extent that the system exploits the individual, the individual exploits her/himself. On the individual, local, national, and international level, men and women are allowing themselves to forfeit their freedom and dignity; in return for the satisfaction of artificial and inflated needs.

The situation is not uncommon in which a person is satisfying a genuine need in the society which, due to the rigidity of the structure of that society, is not seen to be of service. And is, therefore, not considered to be worthy of compensation. This person is then faced with foregoing his freely chosen occupation in order to find a sufficient means of support which generally requires him/her to accept another kind of employment, the product of which is incompatible with his/her chosen ends. So long as the counterculture fails to produce a countereconomy, the ends of that new culture will be frustrated and its members constrained to comply with the demands of the culture they seek to correct.

Too often the individual is inevitably forced to contribute her/his productivity to the direct or indirect generation of unnecessary and even absurd products. Only the worst egoism could condone the functioning of a system which is geared to the creation and satisfaction of illusory needs within one class, while failing to provide any mechanism for the satisfaction of the essential needs of a large portion of the population; a system which on the international level requires the subjection and exploitation of large numbers of people in order to perpetuate its excesses, which only appear to be real and not artificial needs. This kind of economy results in a life style which is thoroughly ulcerated as a result of the repression these individuals work upon themselves and the evergrowing number of people they must exploit. This situation can only be rectified by the suspension of the demand for products which only serve as a materialist's escape and the re-ordering of those lives which must constantly "chew fresh distractions."

In order for the individual to improve the quality of life, it is imperative for him/her at the same time to strive to improve the quality of life in general. This requires a "revolution in perception." Individual freedom cannot be bought at the expense of others, through egotism and exploitation. It must be reinforced and guaranteed by a universal respect, a refusal to assert one's own selfish desires over the needs, both psychological and biological, of mankind.

*"Freedom would become the environment of an organism which is no longer capable of tolerating the aggressiveness, brutality, and ugliness of the established way of life. The rebellion would then have taken root in the very nature, the "biology" of the individual; and on these new grounds, the rebels would redefine the objective and the strategy of the political struggle, in which alone the concrete goals of liberation can be determined."*

—Herbert Marcuse

What economic system is compatible with the goals of the counterculture? What form of enterprise is capable of satisfying our needs without subverting the authenticity of our lives and the life we would hope for for others? **Honesty, self-service, and equality are the means and ends of the revolution in perception.** It is the responsibility of the counterculture to redefine our society as one which imbues its members with a deep sense of respect for the rights and needs of all men and women and teaches its members the truth of the fact that their personal welfare is fundamentally linked to the well being of all. A necessary condition for the survival of such a social system is the creation of an economic structure which does not employ or tolerate the exploitation of nations, classes or individuals. In order to create an alternative to this present society, it is necessary to restructure the economy within which we function. Therefore, the first program of the reconstruction must be the adoption of forms of enterprise representative and compatible with the goals of a co-operative society. What forms of enterprise are capable of satisfying these requirements? The type of enterprise must be conducive to the ends which have been established above. By the same token, the means by which the enterprise achieves its economic goals must first be created with the intention to produce the optimal degree of fairness in every transaction. This means that the seller and the buyer must be guaranteed that neither exploits the other, since it is this exploitation which has contributed to the degrading economic condition within which we presently exist.

One form of enterprise which satisfies this demand is co-operatives. To avoid being exploited requires avoiding the exploitation of others. Since within a co-operative system, the buyer and seller are in face one and the same, what is harmful to the consumer is harmful to the seller. This system of checks and balances is further augmented by the fact that it is an implicit function of a co-operative to educate the members of the community to better see their real needs. Entrepreneurial (hip) capitalism, on the other hand, is not, in its design, oriented towards thorough-going concern for the welfare of the individuals it pretends to serve. While mouthing the rhetoric of a new economy, the capitalist continues to perpetuate the industrial welfare state by presenting the facade of an alternative enterprise

which serves only to pacify criticism and obstruct change by making an inhuman system seem to be more humanly oriented than it really is. Semi-democratic processes necessarily work against change, as they sustain and seemingly make more amenable an intolerable situation. An alternative means of enterprise must not include any basically inflationary mechanisms such as we presently encounter in the economic system under which we live, which continues to operate by producing new and non-essential needs which lead to unnecessary and excessive consumption. Such production simply leads to greater and greater diseconomies of scale and places exceedingly burdensome demands upon our resources, both natural and human. Or as Henry Thoreau said, "Our needs are few, let us not live for wants alone." This production of waste, while disfiguring our environment, simultaneously deforms the psyche. The capitalist, though perhaps aware of the unnecessary nature of his product, is to a great extent constrained to perpetuate the demand for his product in order to continue his enterprise. On the other hand, it is not contrary to the interest of a co-operative to oppose the production and consumption of unnecessary items since such production is damaging to the community at large, which the co-operative must truly represent if it is to succeed.

*"If nature's way is a joint process of initiation and completion, sowing and reaping, producing and consuming, can you rightly demand that you deserve always to play the role of the consumer?"*

—Lao-Tsu

## A PROPOSAL FOR FAIRHAVEN

Presently most of us live in a community that is to some extent within our control. There is also much talk to the effect that we are a strong and cohesive community. If this is in fact the case, then there should be little difficulty in implementing the types of change in social and economic structures which have been outlined above, in the Fairhaven Community. It would seem obvious that the accomplishment of such a radical program in Fairhaven could exist as a model for change on a greater scale. The first order of business for us in Fairhaven is then to make the necessary economic changes which would bring a reorientation of the Fairhaven community. It seems that this would be best accomplished by first reorganizing those members of the Fairhaven business community who give lip service to the new philosophy into one co-operative. This would of course be a necessary step, though hardly a revolution. With a wider base, it would then be within our power to implement new enterprises, especially in the fields of food production and processing and light manufacturing of tools, clothing, and other articles which we commonly use. At that point, we would be in a position to assume greater and greater control of the processes of production for our own consumption. In discussion, this proposal has been well received. It is, however, for each of us to bring this plan from the realm of ideas into the world of reality.

by c.d. and g.k.

# "This is a capitalist society, so we're capitalists..."

by buck meloy

Writing this statement for this issue of the Passage is my second creative task of the day. The first: preparing the Passage's 1971 federal income and city business license tax returns. If there is one thing the Passage has in common with other freak-run businesses in this town, it's a considerable absence of sophistication in the bookkeeping section (if that statement conjures up images of rows of sharp-pencilled clerical workers, you have not yet read the rest of this issue). The reasons for our actuarial incompetence are simple: most of us have had no previous experience with such matters, few of us get to use any of the money we handle for ourselves, and we are often busy pretending that money doesn't really matter to us anyhow.

In a capitalistic society, money DOES matter. There is not a single store or service in Bellingham (or elsewhere, as far as I know) that can continue for any length of time without it. Like Billy said to me as I spent one of the Passage's hard-earned dollars on a sandwich at the Daily Bread between tax forms, "all Gloria and I want is to live and to have a nice place for people to eat. This is a capitalist society, so we're capitalists. If it were a communist society, we would be communists. But it isn't."

That seems to be the crux of it right there. As much as we might wish for the society to be different, it isn't. And as long as it isn't, whatever we do within it, whether that be running a store, an auto repair shop, a newspaper, must acknowledge society's realities. According to the tax forms, the Passage took in \$11,771.00 from its advertisers and from THE PEOPLE last year. Almost \$12,000! Omigod! Is the PASSAGE ripping off THE PEOPLE? Sure it is. It is, that is, if taking your money to pay for printing, typesetting, postage, office space, rental on a payphone is ripping you off. Those costs came to \$11,713.17, leaving a \$57.84 profit - well, not exactly a profit, but \$58 more than we had in the bank a year ago at this time. And how did this outrageous ripoff occur? Through the efforts of a few business-minded people who believed that a perfunctory tip of the hat to capitalism was not too great a price to pay to keep the Passage coming.

So there it is. True confessions time. The good old Northwest Passage is capitalistic after all, just as you always suspected. It even got its first Ledger Book today, so that there will be a way to keep track of advertising revenues in 1972 so that next year's tax preparation will not have to be as creative. And so soon after computerizing its mailing list, too! I should make it clear that any similarities between the author and persons living or dead is purely coincidental. The



ideas expressed here are mine alone, because most of the rest of the staff doesn't have enough interest in the Passage's fiscal and business activities even to ask whether there are any. (Don't misunderstand, staff. I like it that way. It means my time can be spent doing rather than explaining.)

It really seems to be a question of "how much" rather than of "whether." Not just for the Passage, but for any freak who believes he can serve the people better than Pay 'n' Save or Thriftway or the Bellingham Herald.

Unlike other freak businesses in Bellingham, the Passage, operating solely on volunteer help, is untroubled by the question of whether it should support people financially, or how well. For the others, however, these are important questions. No matter what one's attitude towards "the Revolution," he must eat. And if he has a family, it must eat, too. So some of the money that comes in must go into somebody's pocket. Campbell Kintz thinks "how much" should be a matter for public scrutiny. I don't. You know how much money you need: I know only how much I need. And I'm not surprised if you need more than I do. The thing that makes you different from other capitalists in my eyes, Mr. or Ms. Hip Capitalist, is whether your presence and your efforts contribute to an improved community. I don't care, Mr. Puget Sound Records, whether you feel you need less, more, or the same number of dollars as a mailman to take care of your family. But I do care that your existence has spawned three new freak businesses that are supporting about a dozen people while offering both them and their customers alternatives to the ValuMart ripoff madness. I do care, Toad Hall, that you are giving a generation of pizza freaks an affordable and

nourishing option to Shakey's plastic fantasies. And of course I also care that most of you see fit to support the Passage and what it is doing (or trying to do) by buying advertising in it even though you sometimes feel that the money could be better spent on a more efficient stove.

I agree with you, Campbell, in your desire to know whether the freaks doing business in this town are really any different from their fathers. I have no more desire than you do to contribute to the greed, selfishness, and lack of concern for human values that brought capitalism into question in the first place. But I question whether you will learn to distinguish the greedy from the genuinely concerned by looking at balance sheets. The answer, it seems to me, is far more likely to be found in the lives of the people you question - the hair, dope, and language won't fool us for long if that's all there is. The only "hip capitalists" who won't try to answer any direct question you might ask him is the one who has something to hide (that thought sounds familiar to me, but I believe it anyhow).

Capitalism breeds capitalists. A year ago, by my count, there were 11 businesses in Bellingham being run by people I considered my freak brothers. Today there are more than half again as many. Yet, though many of them thrive, I know of none that has made an owner wealthy. Nor turned its back on the community. They couldn't, even if they wanted to, because they ARE the community! As much as you or I are. Because they are you and I.

Instead of looking at our businesses with suspicion, we should be encouraging them, hoping that their examples will foster similar growth in other communities. If we don't believe in them, who will?

**KASHA**  
GOOD STUFF FROM EVERYWHERE  
MEXICAN GOODS - PRINTS

612 South 1st  
MRS 10-6  
MR. VERNON

**The General Store**

full of surprises & miscellaneous

1226 N. State  
in  
Bellingham  
10-6

around the corner and up the stairs at Puget Sound Records.

# Passing through the eye of the needle?

by roxanne park



After reading the articles in this issue, conducting an interview with some of the involved business people, and discussing the topic at numerous times, I wanted to try and express how I have come to view this topic.

I found it interesting to notice which businesses Campbell questioned in his letter: Puget Sound Records, Everybody's Store, Toad Hall, and The Tea and Spice Shop. He did not ask about General Pants. There is no need to even ask about franchised businesses. Obviously, "long hair" is not the (distinguishing) factor in whether or not we expect someone to be part of our Community.

The issue then becomes — what can and do we expect from these businesses? What responsibilities do they to us and we to them?

Out of what motivation do we isolate the hip businesses and discuss their role? If it is done with a sincere desire to figure out what the community is — then in that spirit I think it is an extremely valuable controversy. If, however, we stir up the discussion in order to alienate the business people, to pull guilt trips on people, to possibly engage in witch-hunts — we serve no purpose except to divide ourselves.

If we look at the small businesses and declare them capitalists, perpetrators of a system we consider immoral and therefore, "against" us — it is important that we understand the implications of that decision. That argument is similar to the one that we are all unqualified supporters of America because we are Americans. Can there be no distinctions of degree between individuals and groups within the general classification of capitalism? Are the Puget Sound Record people absolutely on the same level as General Pants? Are co-operatives *a priori* a better thing than small businesses? (The Student Bookstore Co-op?) Are all people who earn their money through capitalistic ventures, including wage laborers, responsible for that system?

The critical points in the issue of hip capitalism lie in the relationship the owners have to their business and work and their goals for its future.

Some of the hip businesses began because people had an idea for a community service they could offer. They wanted to be able to support themselves and stay in Bellingham. A small business seemed reasonable. Their intentions weren't to make \$10,000 a year and invest in Georgia-Pacific stock. They didn't envision selling their products for as much as possible.

The question of the future intentions of these people is a valuable one. Some people claim that the definition of a small business is a business that unintentionally fails to become a large business. Is that necessarily true in the case of Bellingham? Do we think John Blethen would like to set up a chain of Toad Halls? Does Paul Hansen intend to own a national network of bookstores? If we can easily answer no to these questions, then it seems we are able to justify saying there is some significant difference between these businesses and straight stores.

There is another point involved in this issue — that of the future of this community. If we are growing towards a more independent community, an alternative economy is an obvious necessity. Our ideal vision of this community usually does not include small businesses — because of the contradiction of an individual business enterprise within a non-competitive society. The paradigm would be co-operative stores for our needs so we would not have to depend on Valu-Mart or Albertsons. As it is now, the food co-op is the only alternative available for our essential needs. Records, books, and leather vests are nice things to have — but are not essential. Because these small businesses deal with non-essentials, we are left with having to depend on Valu-Marts for shoes, coats, jeans, etc.

It seems reasonable for us to think about developing and encouraging cooperatives and small businesses which will enable us to maintain ourselves and not constantly have to support corporations and systems which we morally oppose.

When we talk about creating an alternative economy we must remember that in between that actuality and now — we must continue to exist. If small businesses are not an ideal form of enterprise for this future community, we will not do ourselves any good by forcing them out of business through lack of support. None of us are quite the people we will need to be to actually be for the community we envision — we are far too irresponsible, immature, and unstable. But that doesn't mean we should throw ourselves out and start again with some pristine vanguard.

Inbetween now and our 'ideal then', we will grow into what is necessary — if any of our ideals are possible. Maybe they're not — maybe our concept of the "community" will have to be revised to fit the actual conditions. Maybe small businesses do have a place — and an important one.

At this time I think we should be careful about defining the community to which we are all responsible. Be careful — because our words tend to reflect a much more developed scene than actually exists. The food co-op has to close some days because there are not enough volunteers. How can we talk realistically about co-operativizing all of the South Side if we can't even staff one store? Obviously, all of us have to do more thinking about the individual's responsibilities to the community. Businesses have a role also — but if we intend to go beyond individual economic self-interest, we all need to be able to relate with enthusiasm and commitment to a community.

## Campbell Gets The Last Word....

In the last issue of the *Passage* there appeared a letter I wrote — entitled "Early Warning System" (the title was the *Passage*'s) expressing some doubts and questions about "hip capitalism." The content or non-content of the letter offended some people, so I feel a need for elucidation:

I feel that people have a social/spiritual obligation to work for the "liberation" of humanity (the quotes are there because of the broad interpretation of liberation that is possible — generally I mean freeing people of physical, intellectual, and spiritual needs). This calls for changes — it calls for alternatives.

I am at this time in my personal history incredibly naive as to possible political and economic alternatives. My thought and actions are largely undisciplined. I do not believe I am an exception in these — on the contrary, I believe this is the rule. I sometimes get frightened by this realization since we are clearly at a time when alternatives in ways of living are needed. Discipline is really important — it serves like the supporting beams used in building a geodesic dome that can be removed when a unit has been formed. Most "hip" people in a reacting manner (reacting to discipline and rules imposed by an outside force for no reason) lack discipline (self) consequently counter culture lifestyles lack discipline. This is unfortunate because we are not yet

a unit. We are perhaps united by peer group identification — a neo-culturalism — but this is not enough — indeed it might be dangerous. "Long hair right or wrong!"

This brings me to "hip-capitalism". I think it would be a mistake to accept this just because the people involved happen to look a certain way, or talk a certain way or whatever. What makes "hip-capitalism" different from non-hip-capitalism? It is not enough to say one person is good and the other is bad. That one is providing a service and the other is not. Some people will say, with conviction, that Georgia Pacific or GMC is providing a service. In both cases consumerism is encouraged — more — it is necessary for the survival of the business person. I question how much energy should be put into such enterprises; if workable alternatives can be offered? If workable alternatives exist we should explore them. If they don't exist perhaps we can create them; if not, then present systems should be explored to see if they can be made more efficient. Co-ops are one possibility (I don't know how a co-op could work on a large scale basis with a feeling of community still existing). If not co-ops then the individual business person has a responsibility to the community and the community to the business man. The business man is a part of the community. The community must work

together.

If one goes into a bookstore or a record store one sees a lot of money passing into the hands of the storekeeper. I do not believe I am wrong in saying that the majority of consumers question where and to whom that money goes. This information, therefore, should be made public. If the consumer is happy or unhappy with the storekeeper he/she should say so. If the business man ceases serving the people this should be discussed openly and frankly — a solution should be worked out. A conscious self-exploratory critical/correcting society is the only one that has any hopes of working out working alternatives.

Originally I was going to talk to individual shopkeepers, but I changed my mind — deciding, instead, to use the *Passage* for what it is (or one of the things it is): a means of communication.

Also — as was pointed out to me — finger pointing is easy and not always fair. I said about the business man what I said because that's who I happened to think about at the moment of writing.

My thoughts and questions are not limited to them. Every day they are inner directed and if my love is strong enough they are outwardly directed.

by campbell kintz

# The Passage: The Passage: Ostrich or Oracle? Ostrich or Oracle?



## Editor's note:

A few issues of the *Passage* were sent to someone in Boise, Idaho by a Bellingham friend. Jon's response and criticism of the *Passage* were of great interest to us because it is feedback that all too rarely comes our way — a thoughtful evaluation from someone who shared our interests but doesn't know any of us personally and has never been in this part of the country. We publish the letter in hopes that it will create discussion and thought among the staff of this paper, our readers, and anyone else interested in social change.

Dec. 18, 1971  
Boise, Idaho

Carol,

Hope this reaches you before you leave for Xmas at home. In any case, I appreciate the letter and newspapers.

That area must have quite a population of 'cultural' freaks. The paper's orientation and its longevity point to each other. I noticed very little of what many people refer to as 'politics'. Quite obviously, the course of least resistance in such an area is to develop the kind of paper a large population of cultural freaks would support. Presumably, the people who started the paper must have had their heads pretty much into farming, health foods, and so forth, at least as much as the people that buy and support the paper. I make this point because all media projects need not begin with such an approach, i.e. the paper comes into being after a community already exists, reflects the dominant ideas that characterize the community, and never goes beyond the dominant moods into territories that seem to be either passe or just plain old nasty, no matter how covered with weak cliches or ignorance these potential journalistic foci might be.

In such cases, survival and even success are strong possibilities, all other factors being equal, although such papers never seem to play much of a leading role in the community. They merely follow the dominant trends and play a largely informational role while assisting organizational developments that flow from already established ideological trends. One understands what is happening by reading such a paper, rarely what is going to happen, simply because

such a paper is not capable of looking beyond its reflective role into a future that only a paper which constantly pushes its readership and community beyond the prevalent moods and ideas considers its realm. It is clear to me that within the next few years your part of the country will be involved heavily in political struggle not unlike what will be happening all over the Motherland. New political parties, local, regional, and otherwise in nature, will struggle electorally with the Republicans and Democrats as well as working in other meaningful areas. Anyone who is keeping track of what is happening around the country can see the beginnings of such a phenomenon right now.

Many people, myself among them, believe that the only way progressive people can bring about meaningful changes, not to mention consolidate and protect the tenuous foothold that self-proclaimed 'non-political' folks all over the country have established on the fringes of Amerikan society with their lifestyles, communes, free schools, and new ideas on sex and religion, is to organize politically. Only political change can assure cultural change. To be sure, new and humane organizational forms, but politics it will be all the same. It doesn't seem to me that the *Passage*, sees its fundamental role as educating and leading its readership to organize politically in order to ensure that their lifestyles and budding alternate institutions will survive. But then, people who don't think beyond food co-ops, gardening, cooking, religion, and dope can't be expected to perceive that there is more to building a New Life than providing information about these areas for their readership. Politics is a dirty word to them, and they generally, rather off-handedly, don't think that it can be something different from what runs rampant in bourgeois circles, much less believe that politics can assist and protect them.

Things will happen up there eventually, but I rather doubt the *Passage* as it is currently conceived and oriented will have much to do with

such developments until after they have already been established by other, less naive groups, perhaps another paper, more oriented towards the reality of the future. Without a doubt, the *Passage* does what it sees in excellent (and successful) fashion, and the successful establishment of the new lifestyle can not happen without the services that it and other papers (and groups) around the country provide. But we need groups that play a leading vanguard role in their communities, groups who can see the exigencies of the future and who will struggle to lead their communities through the obstacles into survival and vitality. It seems to me that such struggles and organizational efforts must be built around a media project of some kind, probably a newspaper. It disturbs me to see newspapers, never easily started

and maintained in any case, in these difficult and challenging times doing an ostrich trip, no matter how fucking beautiful they may be otherwise. Like the *Passage*. I may be wrong about the paper, but despite a few references to freaky types running for the mayoralty and City Council it doesn't seem to me that the *Passage* feels it should play the kind of role I have already discussed. Freakiness, success, and longevity don't tell the whole story.

We hope to play a rather different role here in Boise, although we are having one hell of a time getting started. Of course, in our case, there is no community to relate to. There are plenty of people with similar enough interests around here to form a fairly substantial community. Therefore, any media project that takes hold here has to of necessity consider the creation of a community as its highest priority. Of course, a newspaper couldn't do such a thing all by itself, but it could, as we will, play a leading role. Very much a different thing from the *Passage* who had a community of sorts to fit in from the beginning. Moreover, we have no intention of merely reflecting the dominant mood that seems to prevail among hip people around here. Our ideas, which involve the organization of all progressive-minded people around here, young, old, and otherwise, on all possible levels into a community with political and cultural clout, are not now universally accepted around here. Our task will not be easy. In addition, in order to both weld together and serve our community here, we must provide the same kind of informational service that the *Passage* provides up there, and does so well. We will pick up on some of their ideas. But again, standing above this sort of thing and in fact directing it, is our determination to not only help provide the glue that pulls people together around here but to educate and organize them into a powerful force for survival and change around here, presently an unpopular and frightening notion in the Boise area. Whether our perspective is correct or not, only time will tell.

There is no doubt we will eventually have to adopt the rotating editorship structure you refer to. It is a notion that is gradually gaining acceptance in the underground press in Amerika. Quite apart from its democratic qualities, it gives young, inexperienced people the opportunity to develop themselves. And we need one hell of a lot of such people around here, both on the paper and elsewhere. Leaders we don't need, but collectives we do. It's hard to beat a group chock full of responsible, experienced, independent people. Rotating editorship will help create such a situation on our paper. I'll send you a copy of the first issue. And we would certainly be interested in setting up an exchange with the *Passage*.

[Ed. Note: The following poem is actually "talking blues" conceived and performed by Jim Luft, of Seattle, Wash.]

### LIBERTY

come to me my friends  
and a story I'll sing  
about a small mountain town  
in the month before spring  
up against the hills  
like the dark rollin' sea  
a small little town  
that they call Liberty

generations ago  
in the old mining boom  
there came there the families  
was lookin' for room  
and the town that they built  
was a joy for to see  
and they hung up the name  
that did say Liberty

then the gold rush moved on  
and some followed behind  
but many more stayed  
as the years marked the time  
the dead they were buried  
in the Liberty ground  
and the new ones were born  
as the sun spun around

then the years passed again  
and the livin' was good  
the fish in the streams  
the game in the woods  
and nobody thot  
that it ever would change  
but like the good sky above  
it would always remain

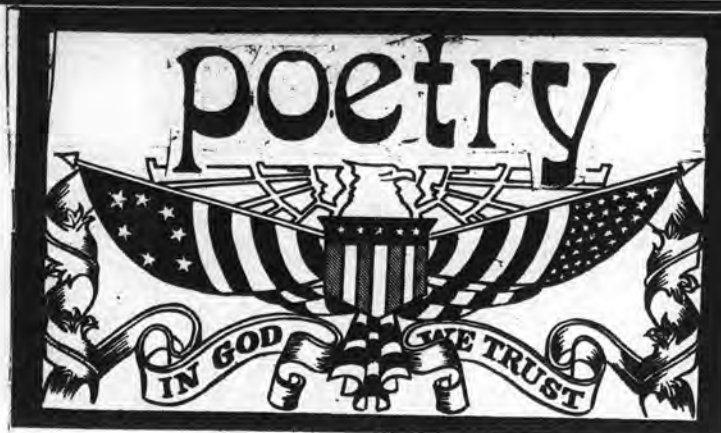
then one afternoon  
when the sky it turned black  
a stranger came in  
from that long eastern track  
with a law book  
and a message from state  
said the hour for Liberty  
was gettin' late

it seemed that no records  
now could be found  
no stakes had been claimed  
for the Liberty ground  
their homes were illegal  
their lives contraband  
they had no right to be there  
said the government man

"but it's here I was born  
and it's here I will die"  
and all thru the town  
they did echo the cry  
"my house is my home  
and I will not be moved"  
but the stranger just said  
that it had to be proved

and then just as quick as he'd come  
he was gone  
his mission for justice  
was accomplished and done  
those people who so strong  
in Liberty believe  
must say their farewells now  
must pack up and leave

just where they will go tho  
there's no way to say  
as with tears in their eyes  
they do go on their way  
and the men they get ready  
with dynamite and crane  
to tear it all down  
until nothing remains



but just one thing more  
fore I finish my song  
when this thing can happen  
then something is wrong  
it's one thing to live for  
and uphold the law  
but when you take a man's home  
then there's no law at all.

Jim Luft

### SONGS OF REVOLUTION

#### songs of the revolution 1

days of talking  
where no word is remembered;  
only the nightly dream,  
hands clasped between  
thighs,  
waiting  
for the  
revolution.

except sometimes.  
sometimes nights of terror  
and days on the edge;  
leaping with a moan  
in the early hours,  
shot in the back  
by invisible enemies  
formed by fear  
in sleep.

day rises;  
more stalking.  
slugs ooze on every leaf  
and slither up pantlegs.  
thieves grasp the bird-pecked,  
worm-sucked fruit.  
the sun hides.

#### songs of the revolution 2

on to the caucus:  
he drinks his milk  
"for my ulcer";  
she gives a speech on a poor  
boy in California who needed someone,  
her of course, but she couldn't  
so they talked all night.  
don't even ask the rest,  
the aimless remainders:  
a tickertape mind  
thinks of quitting smoking,  
leaned over the ashtray,  
puking.

but — the wooden man still sits,  
ears barred with carved hands,  
staring at the rain,  
at the sun never setting  
on a foggy day.

#### songs of the revolution 3

dragging along the highway,  
thumbs out on  
broken cement with weeds  
crawling through.  
queus of the sick,  
twisted, missing eyes,  
teeth, arms and cocks;  
lines of faceless, sexless  
hard-time creatures  
pass along the highway.

the city's sewage  
flows along this highway;  
from cadillacs and trucks  
staring eyes spray  
grey, slimy lust.

hard times coming,  
hard looks  
up and down  
and there's your life.

so you want to be poor,  
so you want to be hungry,  
so you can feel what life  
really means? well, I'll tell you,  
you better go back home,  
you better look some more,  
you better hide again.

#### songs of the revolution 4

forever on the verge:  
farting bodies,  
sweating bodies,  
body smells and body excretions;  
mouth excretions: mucous  
and words.  
mouths that kiss  
then break apart  
with grave expressions.

in the heat of the dance  
he stroked her arms,  
her waist,  
her hips.  
later, remembering,  
she shuddered.

the arrogant bastard  
she exclaimed,  
none hearing but a robin  
in a nearby tree,  
catching  
bug after  
bug.

#### song of the revolution 5

a virgin  
who isn't a virgin;  
raped —  
but still  
they did think of sex  
a little  
and talked alot  
about love —  
sleeps  
and answers them all  
in dreams,  
toes locked  
to prevent  
jerking.

— kirie pedersen  
summer, 1970

# OUT OF THE MOLASSES JUG

...shades of Huckleberry Finn...

## Early American Hot Bread.

$\frac{3}{5}$  cup corn meal  
 $\frac{3}{4}$  cup wheat flour  
 [or  $\frac{1}{2}$  cup wheat flour  
 plus  $\frac{1}{4}$  cup wheat germ]  
 $2\frac{1}{2}$  teaspoons baking powder  
 1 teaspoon salt  
 1 egg  
 1 cup milk  
 2 Tablespoons maple syrup or honey  
 3 Tablespoons melted butter [or part oil]

Beat egg til light. Add milk & honey. Mix together dry ingredients & sift into liquid. Add melted shortening. Stir briskly & bake in 8x8 inch pan at 425°. OR try this one in your skillet - with extra oil in the pan - its great with eggs for breakfast.

## THE VEGETABLE GARDEN

from the Feb. 1972 issue of  
Organic Farming & Gardening



Average date of last expected frost for B'ham area: Mar. 20 - Apr. 10

Is fresh manure plentiful in your area? According to the agricultural reports, it is overabundant in many parts of the country, where it is considered a threat to groundwater supplies. To help relieve a possible organic glut in your area, and raise earlier crops, plan to operate a manure hotbed in time for spring planting by drawing upon the local dairy farms for a bountiful supply of the freshest possible manure. Turn the pile every two or three days before you build the bed. Next, spread & tramp down a layer of manure 15 to 24" thick at the bottom of the hotbed pit. Cover this with four or six" of sifted soil, then permit to heat up and cool before planting.

This is also a good time to prepare the beds for the strawberries or asparagus you plan to start in March. Be sure to enrich both with rock fertilizer and a generous application of compost. The top 6" of the strawberry bed should get most of the fertilizers, but you should double dig the asparagus bed, going down at least 12" & replacing the lower level with good topsoil mixed with bone meal.

As soon as the ground can be worked in our area, corn salad, garlic, peas & spinach can be sown.

In all areas, cover crops should be turned under as soon as possible so they will break down in the soil before planting time. If your soil tends to warm up slowly in the spring, leave the rows bare after turning. (in sandy or arid regions mulch immed.) Compost that has been ripening through the winter should be all used up by spring. Spread it generously over each vegetable row before planting.

Grow a little this year...

Dear jug:  
 I am passing on some hints for conserving electrical power in cooking. I am appalled at the thought of heating up a huge metal box to temps. of any where from 375-450 for the purpose of...

...making a dozen biscuits or muffins. I avoid this gross waste of power by "baking" biscuits & muffins on top of the stove using a minimum of electricity. I first got the idea from an old recipe for Skillet Bread, which I have enclosed below. I have changed the recipe for myself because of my preference for whole, unrefined flours, etc.

### Skillet Bread.

2 cups sifted flour  
 $2\frac{1}{2}$  teaspoons baking powder  
 1 teaspoon salt  
 $\frac{1}{2}$  t baking soda  
 1 Tablespoon butter  
 1 Tablespoon p/nut oil  
 $1\frac{1}{2}$  cups buttermilk

Sift dry ingredients into bowl. Put butter & oil in skillet. Heat. Quickly stir buttermilk into dry ingredients & spread dough over over fat in skillet. Cook the bread, covered, over low heat 10-12 minutes. \* Turn the bread, adding about 1 Tablespoon more fat to the skillet & cook it 10-12 minutes more. Cut the bread in wedges. Serves 4-6.

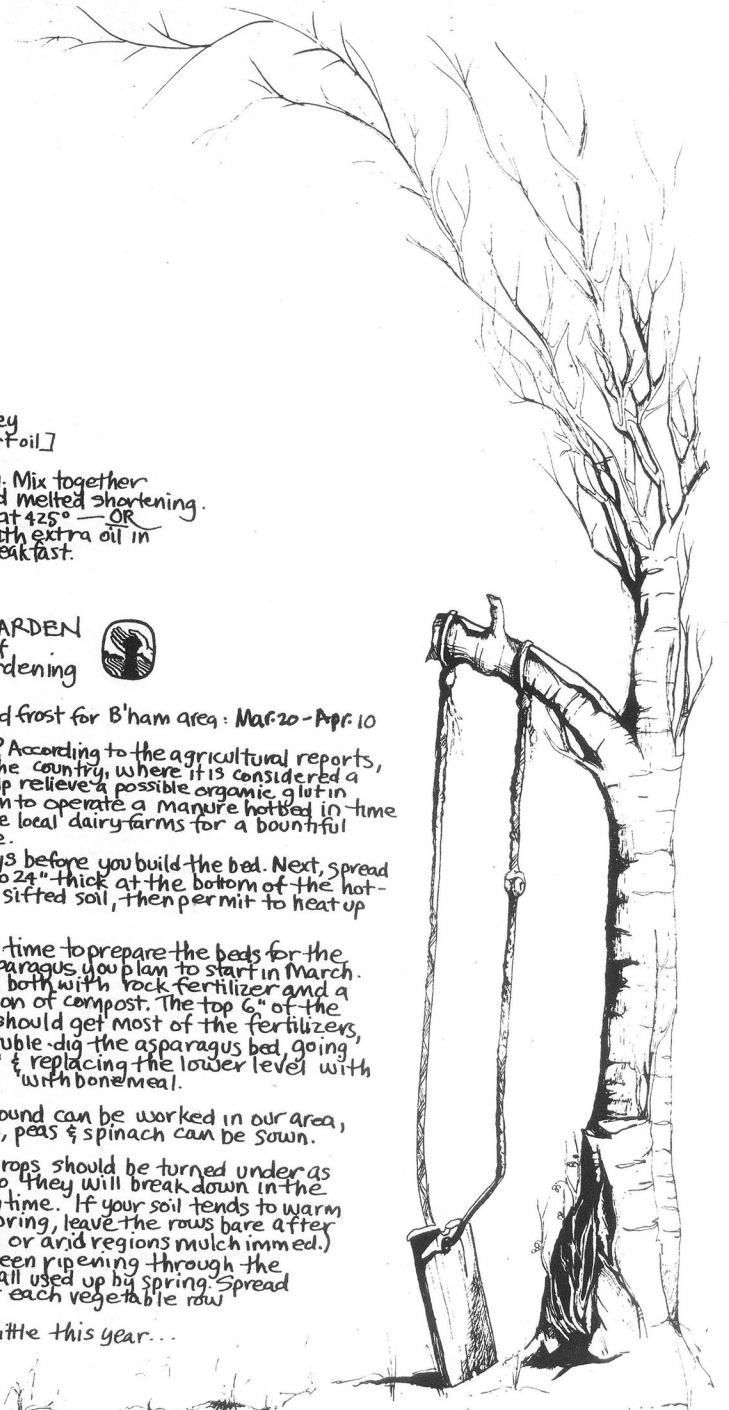
\* Use the lowest heat of your large burner. Cooking time will depend on how low your burner will go. I find I don't have to turn the bread. I just leave the lid on for 25 minutes.

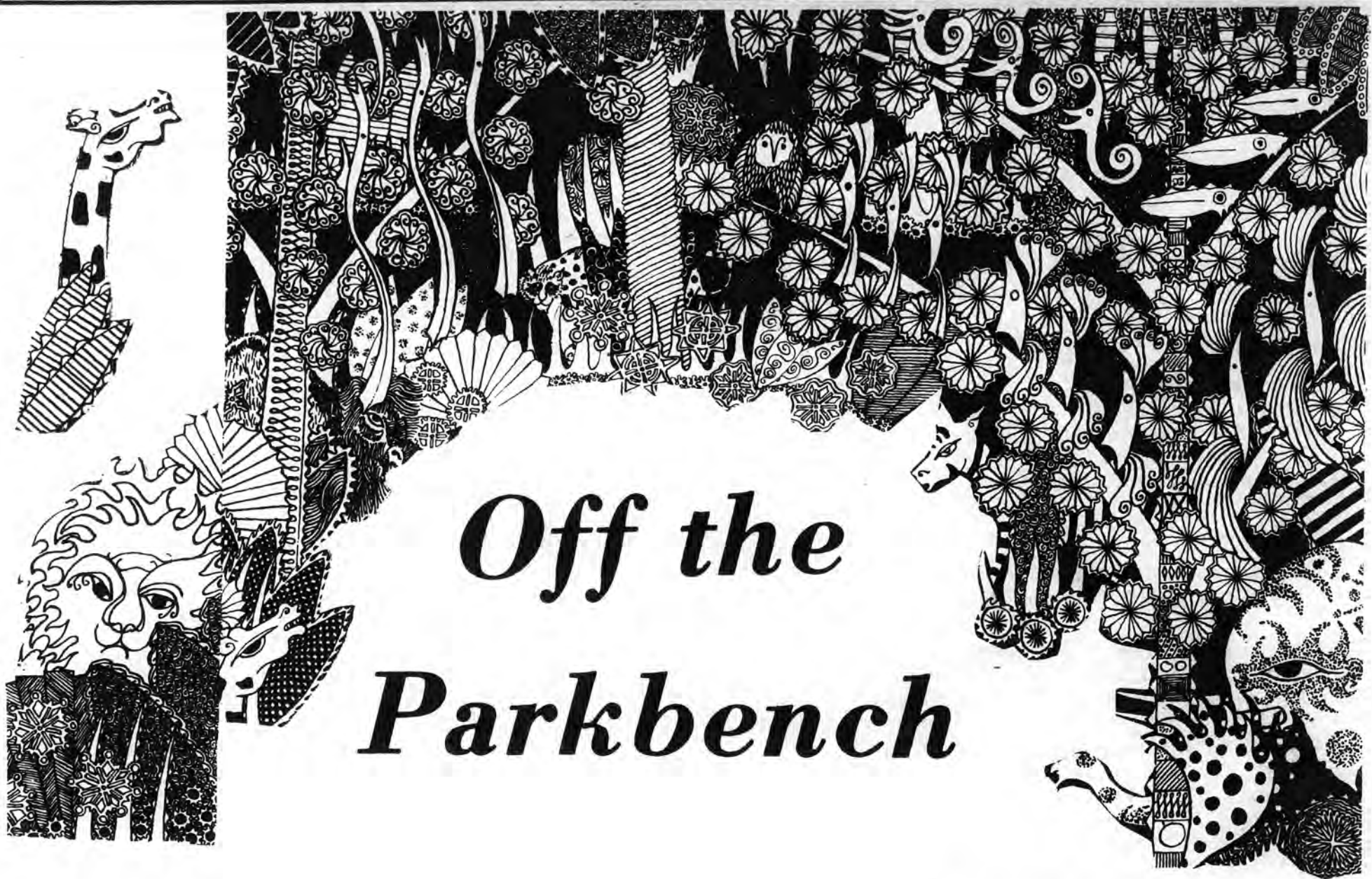
love, Betty Lamont  
Snohomish Wa.



the fine art of bread baking...

Northwest Passage, Feb 7-21, 1972





# Off the Parkbench

by roxanne park

[Editor's Note: One day this summer I spent several hours leafing through women's magazines. I had worked as a maid for eight hours a day that week. Poring through the magazines, I used them as visual panorama until I could put my mind together.

I remember distinctly one novel in the magazines because it concerned a world with which I could identify: there was at least a mention of Vietnam, social inequality, and women's role in this society. Its answers though! Later Mary Kay and I exchanged words of disgust toward its conclusions. I did not think of the novel again until we received our last "installment" from Ed Monk which included a note about Anne Richardson Roiphe's book, *Up the Sandbox!* and asked if I might review it. It turned out to be the same novel from this summer. Re-reading it, it stirred me into some thoughts about political and social commitments.]

I suppose the title of *Up the Sandbox!* is a play on "Off the Pig" or "Down with LBJ." The novel describes the activities and fantasies of Margaret Reynolds, a young, liberal housewife. Taken on one level, the book's purpose is obvious — yet another facile "women's novel" to fill up hours and pages between messages on diets, a better marriage, and cancer control. But in considering *Up the Sandbox!* apart from a women's magazine matrix, I took it quite differently. Margaret Reynolds began to disturb me. She indicated characteristics and patterns which were more than individual idiosyncrasy. Once Margaret's adaptation is generalized into a pattern, one can see the social conditions and forces which are acting on people. It is only with that awareness that we can suggest strategy for changing the forces and/or adaptation.

Margaret Reynolds is the mother of two children, Elizabeth and Peter, who fill up her life with demands and trips to the park. Sitting on the park bench and in her apartment, she muses about her life and this country. Paul, her husband, is a scholar of historical disorder. His research leads him to conclude that finally every revolution is betrayed and co-opted.

The book is constructed into six week-long sections which are each divided into two parts, "In the Week" and "Out of the Week." "In the Week" is her "reality," which "Out of the Week" is her fantasy

— the "dreams of the everyday housewife", I assume. The first parts of the week consist of dreary details about Margaret's home life. Paragraphs of monotonous actions are included:

"I took the chicken out of the freezer compartment for dinner. I smoothed the bed. I changed the baby and I yelled at Elizabeth for pulling the petal off my white geranium."

"In the Week" 's are quite treacherous accounts of her own senses of inadequacy. She becomes a mythic archetype in her pathetic American womanhood. In high school she never believed a man would ever choose "to love and protect her," to "create children with her." She dreamt of becoming Lenin's mistress, Trotsky's savior, and when Paul came along she found it easy to transfer her expectations into being Paul's wife.

She defines herself totally by Paul and her children. Her breasts give her pleasure when Paul touches them. She decides to complete her Master's because Paul does not want a dull companion. She forgets her fantasies when Paul does not acknowledge them.

Her children are her protection, from the world. She is able to hide behind being a mother in lieu of facing any questions about her identity and social value. From the bench she sees two students she envisions as being intent on reforming the system. Watching them, she realized that if she and Paul were younger, they would join the student revolutionaries. But . . .

As it is, Elizabeth needs a daily bath and other things, and the baby must have what the books call consistent mothering or his small soul will warp and bend in strange directions, and he might decide it is not worth growing and reverse the process, curl himself in fetal position and look only inward, refusing food until life itself is extinguished.

She turns from revolution to her children's bath. Without children she claims that she would be an incomplete woman, a woman with a hole in the center. It is only with her children that she feels

capable. The mother/child arena is the only one to offer her a "self whose colors I wear with pride."

She continually comes back to the belief that women need to be protected, that alone they are vulnerable. When she is alone, the streets she walks down appear ugly and menacing. They are transformed into a pleasant, intriguing place when she is with Paul. His presence guarantees her a spectator's role, protecting her from contact or involvement. She can watch from his arm, like she does from the parkbench.

The second section's fantasies vary from her becoming a member of a revolutionary cadre and bombing a bridge, exclusively interviewing Castro and discovering he is a woman, visiting Vietnam as Another Mother for Peace leader, and studying a primitive tribe as an anthropologist. Her self-descriptions in these roles is revealing. She repeatedly comments that she has never "needed a man to protect her" and that she is "no man's object." Paul and she are equals and he always understands when she has to leave the family to accomplish these missions. In each adventure she takes hold of herself and acts, becoming part of the events which are critically shaping this historical time period.

Each of the fantasies is played out to the same ending: her wanting to be safe at home with Paul. She comments that she is "obsessed with a passion for purity." When the events lose their simplistic, "pure" nature and become "tainted" with violence, deaths, and decisions which will affect not only herself but other people, then she retreats back to her womb.

This pattern is clearest in the Castro sequence. Castro reveals herself to Margaret and explains that she had taken on men's clothing and behavior "doing this for all of Cuba and all of womanhood, whose reflections on themselves will never be the same after I reveal myself as a truly female leader." Margaret tells Castro that she loves her. But when she goes home and tells Paul about Castro's sex, he doesn't believe her. So she forgets about it, totally denying Castro's purpose and refusing to accept her relationship to a woman's struggle or any other struggle. She allows that truth to be denied by her husband. "But secretly," she says, "I knew that part

# Oil Tankers — A Side-Splitting Joke



The New York Times/Neal Beenz

LONG ISLAND, N.Y., January 10: A 34,000-ton oil tanker split in half and sank as she was pulling away from the dock at Port Jefferson harbor this morning.

The Martha R. Ingram, a nine-month-old, \$12-million tanker, the first of her type ever built, had already unloaded her cargo of gasoline and no. 2 fuel oil, so only 200 gallons of gasoline spilled into the harbor. It quickly evaporated.

The accident again raised the fears of residents of Port Jefferson, the best salt-water port on Long Island, and the site of four tank yards, and those of residents of other major harbor facilities, of potentially serious damage to the environment from major oil spills in the combined areas of these sheltered harbors . . . .

"I was standing in the pilot house at about 9:30 this morning in the process of undocking," said Kenneth W. Johnson, Jr., of Northport, L.I., the ship's pilot, "when I heard this tremendous cracking sound. There was a tidal wave of water as the hold split open and the salt water ballast came out. I told the tugboat at the stern to come around to the front and it took off some of the crew. The rest debarked from the rear onto the dock." There was some damage to the dock and to nearby facilities from the water discharged from the hold in the accident.

The 640-foot ship, which carried 280,000 barrels of petroleum products when fully loaded [Ed. Note: ARCO's supertankers will carry close to a million barrels.], immediately sank at both ends into the 32 feet of water at dockside, finally coming to rest as an immense inverted "V" tied together only by pipes and cables at the top . . . .

The ship, owned by Ingram Ocean Systems, Inc., of New Orleans, was under charter from the Shell Oil Company, carrying petroleum products from Houston, Texas, to Bridgeport, Connecticut, and the Consolidated Petroleum Company unloading facility here. The vessel was built by the Alabama Ship Building and Dry Dock Corporation of Mobile.

"I can't explain this at all," said the ship's captain, Richard Fasana of Beaumont, Texas, a 1963 graduate of the Merchant Marine Academy at King Point, L.I. "This ship has been through two hurricanes since it was built nine months ago and never one problem . . . ."

Residents of Port Jefferson who have feared proposals being considered by the Army Corps of Engineers to dredge the harbor to permit its use by supertankers, lined the fences surrounding the dock area to watch the operations. "I thought the oil tanks were exploding," said Ms. Edith Eaton, who has lived in the village for 25 years. "Wouldn't it have been nice if this had been a supertanker!" "The dishes were rattling in the closet."

Ms. Marlene Robinson said, "The whole house was shaking. This used to be our beach, now look what's happened to it . . . ."

[Ed. Note: If you watched the KOMO special program on oil and supertankers last summer, you may remember the assurances of one of the Puget Sound Pilots that the supertankers carrying oil up and down the coast would be strong new American-built ships, staffed by good American crews. To worry about something going wrong with such fine ships, he implied, was practically unpatriotic.]

## Alaska Pipeline: Amazing Grease

The Trans-Alaska Pipeline, like a huge environmental time bomb, is ticking away. Its implications for Puget Sound — vast volumes of crude oil to be brought down here by supertanker, more refineries, more air pollution, and more oil spills, are all well-known to readers of the Passage. The project is reaching a critical stage. Within several weeks, the U.S. Dept. of Interior will issue an "Environmental Impact Statement" as required by law. Within 30 days they plan to issue a permit for the project to begin. **NO PUBLIC HEARINGS WILL BE HELD.**

The Nixon Administration in its haste to help get the oil companies going by early spring doesn't wish to have its 6 volume Impact statement torn to ribbons by conservationists and scientists as was their first draft, in February of 1971. It will be a case of "damn the environment — fullsteam ahead" — unless...

Conservation groups have been given a small hint that if a sufficient public outcry results, hearings may be held. Consequently, all concerned citizens and organizations are being urged to send letters at once to the following individuals:

1. President Nixon (White House, Wash. DC 20500)
2. Sec. of the Interior Morton (Interior Dept. Wash. DC 20510)
3. Sen. Jackson (Senate Office Bldg. Wash DC 20510)

asking that any decision on the pipeline be deferred until after public hearings are held on the impact statement.

## NOTES

"If the Laws Are Too Strict, Change 'em!"

Dr. W. T. Pecora, Under Secretary of the Interior, recently told the Senate Interior Committee that if it is too expensive for a power plant to modify equipment to meet environmental regulations, then perhaps the environmental regulations should simply be changed.

This surprising attitude of the Interior official was disclosed at a November 10 hearing on the impact of electrical development on the Southwest.

While questioning the pollution potential of additional Southwest power facilities, Sen. Joseph Montoya (N.M.) said that his state doesn't want to become "an economic colony for other states." He added that the estimates of emissions are higher than those in New York City. Sen. Montoya urged that Interior and EPA develop a timetable to require old plants to upgrade operations to meet existing regulations.

"It is very expensive for existing plants to be modified to meet regulations that go into effect after their construction," Dr. Pecora answered. He suggested that where they don't meet the newer standards that the state and local standards be reviewed to see if they are "reasonable."

Conservation News

\* \* \*

Smokey the Bear's stepdaddy says that Smokey is doing only half of his job. The former director of the New Mexico Dept. of Game and Fish and a well-known poet, Elliot S. Barker, who was the man originally responsible for donating the cub to the U.S. Forest Service, says that the original intent was that Smokey's life be dedicated to wildlife conservation as well as fire prevention. "Most unfortunately the U.S. Forest Service has through the years ninety percent of the time ignored the wildlife conservation provision."

\* \* \*

Fuming Procter & Gamble Picks Up Soaps and Goes Home

Like the spoiled child who picks up his toys and goes home when the game isn't going right, a fuming Procter & Gamble Company said it was leaving Dade County, Fla., early this month.

The "game" isn't going right for P & G in Dade. Last spring the county adopted a local ordinance banning phosphates. It becomes effective January 1. So Procter & Gamble took out a full-page advertisement in Miami newspapers saying in effect that it was taking its detergents and going home "until new product developments permit us to return."

Now gone from shelves in Dade markets will be Bold, Cheer, Dash, Oxydol and Tide — which makes more room for lesser-known soaps that residents will probably find are capable of doing just as good a job.

If you'd like to comment anyway, write Procter & Gamble at P.O. Box 599, Cincinnati, Ohio 45201.





# Michael, the Arch-Welder

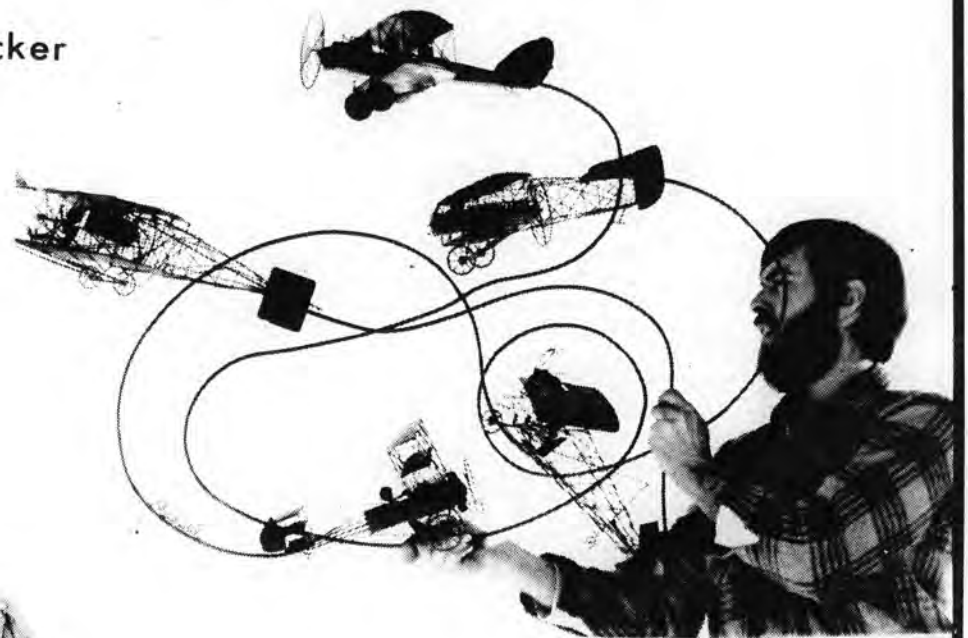
by mary kay becker

"No, I don't make jewelry. In the time it takes to make a ring I could build a steam engine — and I'd rather have a steam engine than a ring."

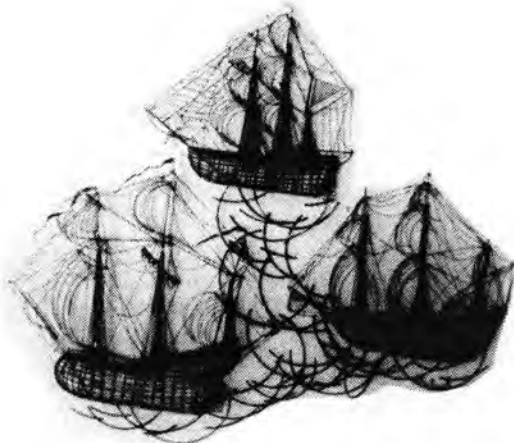
Michael Shone is a young artist who is also a welder, and he makes metal sculptures, and what he prefers to rings includes not only steam engines but also bicycles, planes, trucks, ships, and fish, dolphins, mushrooms, and insects. His living room out in Deming is like God's own gallery, a panoply of the original Creation. Michael makes everything under the sun.

Michael, 29, wants to be "a real artist," figures it will take about five more years. The ingredients are there: a talent, a place to work, knowledge of materials, and a high degree of discipline. He'll have no problem thinking of things to do. "I have about three thousand ideas on file," he said, tapping his head. "I figure I'll get about two hundred done in the next year. I try to work out three or four ideas every week." Unable to design two-dimensionally, he sometimes takes three or four weeks to put together a model of some thing he's never done before. It was that way with the sailing ships, for instance. Now he can make one in a few hours. He works with close attention to detail. A sailing friend checked out the rigging on his ships and agreed they would probably sail — that is, if they weren't made of metal.

A long-range series he has in mind begins with a work still in process: "Man, 1983." This is a 10-foot skeleton made of welded metal which sits on an ancient wheelchair in Michael's living room, austerely surveying the rest of creation. "Old 83", as it is affectionately called, will be Michael's entry in the Bellevue Art Festival at the end of July. He intends to follow it up with another human figure — a lady, perhaps, this one — who would be all muscles. The next, logically, would be fleshed out with a metal skin — a "David" in honor of Michael's hero, Michelangelo.



Photos by Jim McConnell



Michael is a book fan and gets most of his ideas from the stacks and stacks of books he checks out from the library at the rate of about thirty per week — picture books, mostly, but also technical books on engineering and other mechanical arts. This week's collection included, for instance, books on spoons, clocks, wheels, and anatomy. "A lot of people like to weld," said Michael. "If they read books, they can become better welders. That's my only word to the wise."

Michael, who is from Bellingham originally, got started in welding a few years ago when he worked for the gas company. Now his art supports him and shows promise of becoming more rewarding in the future, with orders from interior decorators and architects. He prefers to weld for art but also likes to design practical objects — gates, beds, fountains.

Some of Michael's work is on display now at Gallery West, 12th and Harris. For special orders he can be reached at his home in Deming (phone: 592-2580).



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Passage, Feb. 7-21, 1972

# Impact — or Impotence?

...comments on technology assessment

by dan chasan

"Technology assessment" isn't exactly a household word, even among the rank and file of the scientific and engineering professions, but it has been discussed a lot during the past several years among those scientists and engineers who are interested in public policy, and among those public and corporate officials who are interested in science and technology. There are many different concepts of technology assessment, but all boil down to the idea that while a technological development is still a gleam in its inventor's eye, or at least before it has been translated into commercial hardware and is a *fait accompli*, someone would take a broad, objective look at its probable social, economic and environmental effects, and should point out any feasible alternatives. In other words, someone should ask questions besides "will it work?" and "will it increase our profits or power?"

Essentially, technology assessment is what section 102c of the National Environmental Policy Act is all about. That is the section that says before any federal agency takes action that may effect the environment, it must issue an impact statement that covers both the probable environmental effects of that action and the available alternatives. But the kind of assessment provided under the terms of section 102c has its drawbacks, as one can plainly see by examining the preliminary impact statement on the Trans-Alaska Pipeline that the Interior Department issued in January, 1971. That statement had been long awaited as the government's most carefully reasoned word on the bitter environmental controversy that had already surrounded the pipeline for more than a year. But the document that emerged was transparently shoddy and biased. It spoke seriously of "reducing" America's dependence on Middle Eastern oil from four per cent to twenty-three per cent. It said the pipeline might force the smaller of the two major Alaskan arctic caribou herds to follow the migration route of the larger, but never even considered the question of whether or not the food supply along the route would support an extra 140,000 animals. It was so bad, in fact, that after environmentalists had finished attacking it at the hearings held in Washington, D.C., virtually no one rose to its defense. Yet it had been prepared with the full knowledge that it would come under close public scrutiny and would play an important part in a major political debate. At about the same time, it was unofficially but knowledgeable estimated that government agencies were grinding out roughly 300 impact statements a month. If the most important and conspicuous was so bad, what can some of the others have been like?

Indirectly, the basic defect in the Environmental Policy Act's assessment mechanism was anticipated by Senator Henry Jackson, who introduced the Act, at hearings that his Senate Interior Committee held in 1969. In addition to requiring impact statements, the Act established a Council on Environmental Quality, which reports to the President but is independent of all established Cabinet departments. At the hearings, Lee DuBridges, then President Nixon's science advisor, argued on behalf of the administration that since Nixon had just set up a Cabinet-level Council of Environmental Quality Advisors, Jackson's

independent council would be redundant. In reply, Jackson told him that an independent council would be valuable because "the advice...that the President would receive from the [Cabinet] departments will be advice that will not be adverse to them. It will be compromised advice. That has been the history of the agencies." Surely, those same agencies can't be relied on to prepare environmental impact statements that are models of objectivity.

Still, whatever its defects, the Environmental Policy Act set up the most significant federal assessment mechanism around. (At least, it is the most significant assessment mechanism outside the less-than-public domain of the executive branch.) Not that a few people haven't tried to set up others. Former Representative Emilio Q. Daddario, who served as chairman of the House Sub-Committee on Science, Research and Development until he retired in 1970 to run unsuccessfully for Governor of Connecticut, tried for years to push the idea of a Technology Assessment Board that would be independent of the Cabinet departments and would report directly to Congress. As Daddario explained at the hearings on National Environmental Policy, "Questions of concern to the Congress must be assessed...before decisions are made. The Congress must be in a position to continuously challenge the Executive branch as to the consequences of its programs... [and] must be convinced that the experts have asked one another the right questions."

Daddario's proposal had a number of potential drawbacks. Some were pointed out by Harold Orlans of the Brookings Institution in a statement submitted for the 1970 hearings on National Science Policy. The functions Daddario conceived for the Technology Assessment Board were "too broad to be realized," Orlans wrote, "and in practice, the board would have to concentrate on a few selected technologies. If these are too important, the board would risk major political confrontations that could damage its reputation for political independence; if they are too unimportant, it could quickly achieve a reputation for inconsequentiality." Also, Orlans said, "an assessment board must rely in good measure upon data supplied by the developers of a new technology. The Daddario bill would give the board power to subpoena witnesses, records and documents under penalty of contempt; to hold hearings under oath; and to publish technical and other information." But developers can hardly be expected to furnish as complete documentation of the drawbacks as of the advantages of their technology or to reveal proprietary details which might be useful to competitors... When very large sums have already been invested in a development on the scale of a supersonic plane, a new type of power plant or a high-speed railroad, there seems little alternative to inspection of the developer's own facility and/or the data yielded by it." True enough, but a board with a limited capacity might be better than no board at all, and a board that was forced to rely on the developers' own data would at least be no worse off than all the existing federal regulatory agencies, to say nothing of the Atomic Energy Commission, which as by now everyone must know is specifically empowered to regulate itself.

A discussion of the pros and cons of Daddario's plan may well be academic, though, because it never exactly set Congress on fire while he was around to push it, and now that he has retired, its chances haven't improved. A lot of people on Capitol Hill have at least heard of the proposal, and a good many even know enough to connect it with Daddario's name, but the issues involved are complex without being catchy, and there just aren't enough interested people around to deal with them.

An assessment commission that would be independent of Congress, as well as the cabinet departments, and would be able to provide expert witnesses in court and before Congressional committees, was introduced in both 1970 and 1971 by none other than Senator Warren Magnuson, with a little help from Senator Philip Hart. The bills were the work of Edward Wenk, a former chief of the Science Policy Research Division of the Library of Congress' Legislative Reference Service who is now a professor of engineering and public policy at the University of Washington, and who refers to his idea as "the social management of technology." Attractive as Wenk's idea may sound, not everyone thinks that total independence would be an asset for an assessment board. A National Academy of Sciences committee has observed, "To the seeming advantages of insulation from political influence, there correspond the grave disadvantages of weakened access to political power; to the apparent benefits of detachment from narrow constituencies, there correspond the high costs of inaccessibility to a concerned public; to the arguable gains of protection from executive perspective, there correspond the serious losses of separation from the wellsprings of federal science policy." These drawbacks would not, however, affect the commission's power to simply inform the public and Congress, or to provide expert testimony in court, or, for that matter, to haul industries and government agencies into court on its own initiative. They would not invalidate Senator Hart's statement that, "Independence from other agencies of government would allow the commission to function effectively in what I believe would be one of its more significant roles, that of a witness at congressional hearings... The desirability of an additional expert witness before congressional committees to support or refute testimony of government and other witnesses is beyond question." They apply chiefly to the commission's power to directly influence political decision-makers.

Actually, the Senate bills were introduced not to be passed but to stimulate discussion and criticism. So far, they've stimulated absolutely none. Not even Magnuson has really pushed the idea, and no one else has shown any interest at all. A key committee staff man explains the lack of response by saying, "technology assessment is important, but it's a very general idea, and Senators are used to thinking in concrete terms."

It might be nice, if, having introduced the idea to the Senate, Magnuson didn't simply orphan it there. And it might be equally nice if Senator Jackson, who may be wondering where to go after the National Environmental Policy Act, decided to lend a hand.

## "Poisoned Power"

John Gofman and Arthur Tamplin are two California scientists whose research indicates that nuclear power plants are possibly the worst environmental hazard ever created by technology, due to the damage caused by radiation. Understandably, they are also pushing for technology assessment. They suggest a national adversary

system—somewhat similar in concept to Ralph Nader's public interest research groups—where groups of competent scientists, independent of government and industry funding, would critique any new application of science or expansion of technology. Their ideas are developed in a book called *Poisoned Power* (available from Rodale Press, Emmaus, Pa.)

"There are many things wrong with science in this country," write Gofman and Tamplin, "but its major fault is that it has become a meaningless set of WPA projects. There are also many things wrong with technology in the country, but its major fault is that it does not respond to the needs of society...."

"Scientists pursuing these meaningless WPA projects do not represent a direct detriment to

society. They, however, do pose an indirect threat to society in that they are used to support the concept of the omniscience and omnipotence of science and technology. They offer credibility to the proposed ABM system and thereby offer thinkability to a nuclear war; they create the illusion that if we really get into trouble with our environment, science and technology will be able to rescue us; and they divert the scientific manpower away from more meaningful programs...."

"In short, what is needed...is a group of scientists who would oppose the creation of new forms of garbage while advocating means of disposing of the presently accumulated garbage...."



## “Whatcom County — 1990”

(cross your fingers...)

When human ecologist S.P.R. Charter spoke to Huxley College several months ago, he made the point that “we are shaped now by what we expect from our future.” The assumptions made by planners are very important to all of us. What is the nature of man’s uniqueness now, and what will it be in the future? Is survival the best we can hope for and plan for, or do we have more complex goals? “Never before,” said Charter, “has the need been greater for us to redefine ourselves to ourselves.” And, he warned, “if we ask only the questions which we can answer, we foreshorten ourselves.”

Charter’s remarks will no doubt still pursue Huxley’s students and faculty as they participate in a three-day conference this month on “Whatcom County-1990”. The conference, scheduled for Feb. 16, 17, and 18 as part of Huxley’s winter quarter intersession, will examine the future of Whatcom County, the role that planners have in that future, and the role that citizens have in the

planning process.

The conference sessions are open to the public. Seventy-five agencies and groups have been specifically invited, and though not all have responded as yet, conference co-ordinator Ned Buchman expects about fifty of them to send representatives. This will include not only local agencies but also federal and state organizations whose activities affect this county.

All sessions will be held in the Viking Union, Western Washington State College, with the exception of the multi-media presentation on Wednesday afternoon, which will be in the Auditorium at Fairhaven College.

### Schedule of Events

WEDNESDAY, FEBRUARY 16:

Morning: “What is Planning?” Ernst Gayden, professor of environmental planning, Huxley College, and Dr. Micael Mischaikow, professor of regional economics, WWSC. Two views of the nature of planning, the planning process, and the alternatives to planning.

Afternoon: Slide presentation on Whatcom County, past and present. Prepared by a Huxley College multi-media class.

Fairhaven: “Plan for What? People?” Panel of professional planners and citizen groups moderated by Oliver Wilgress, professor of environmental planning, Huxley College. Discussion of population projections as a basis for planning; the effect upon land use, recreation, employment, education, and housing needs of population growth in the past and in the future of Whatcom County.

Evening: “What is Shoreline’s Management?” What does the recent Shorelines Management Act require of local governments? The State? What is being done? What are the roles of planners and citizens in the matter?

THURSDAY, FEBRUARY 17:

Morning: “Who Does What in Whatcom?” Panels of agency and citizen group representatives; organized by areas of concern (agriculture; fishing/marine resources; industry, commerce, employment, transportation; recreation; health and education; Housing/land development; resource management). Panel members will explain the issues their agency, or group, is charged with, the extent of their powers to deal with these issues, and what they are doing about these issues.

Afternoon: Public displays. Agencies and citizen groups will be able to display their work, answer questions on an informal basis, and receive citizen inputs.

“The Basis for Planning” Seminar of professional planners to discuss the philosophical, social, natural, legal bases of planning. Moderated by Ernst Gayden, professor of environmental planning, Huxley College.

Evening: “Citizen Participation in the Planning Process” Discussion of the role of citizens in the planning process? How can the public aid planners? How can the public become educated about planning?

FRIDAY, FEBRUARY 18:

Morning: “Alternatives for Whatcom County” Workshop groups will discuss possible futures for Whatcom County.

General meeting — Conclusions and final recommendations.

Morning Sessions will be approximately from 9 to 11 am.  
Afternoon Sessions will be approximately from 1 to 5 pm.  
Evening Sessions will be approximately from 7 to 9 pm.

## Undeclared Wars

HB 176 Needs Your Support!

Charles Savage and King Lysen, at the request of Vietnam Veterans Against the War, have introduced HB 176, which declares that Washington state residents may not be forced to serve in undeclared wars outside the United States. This measure has gone to the State Government Committee, chairman Alan Bluechel of Kirkland, who has reportedly said that he will not allow the committee to consider this bill. HB 176 may be the only anti war measure before the legislature this session. Mr. Bluechel’s office phone number is 753-7800.

During the 43rd Session, a bill will be submitted for the Vietnam Veterans Against The War. The Ballot’s Title is: Prohibits Foreign Service in Undeclared Wars. Purpose: Measure provides that A Washington inhabitant may not be required to serve in the military services outside of the United States in undeclared wars, except in emergency or pursuant to powers

granted to the president by Article 2 of the U.S. Constitution.

The Act: No inhabitant of the state inducted or serving in the military forces of the United States shall be required to serve outside the territorial limits of the United States in the conduct of armed hostilities not an emergency and not otherwise authorized in the powers of the Constitution of the United States designation the President as the Commander-in-chief, unless such hostilities were initially authorized or subsequently ratified by a congressional declaration of war according to the constitutionally established procedures in Article 1, Section 8, of the Constitution of the United States.

We would, of course, like your support for the bill, and would appreciate your comments, suggestions and or criticisms pertaining to this measure so vital to the people of this state.

For more information about the objectives of the VVAW, who to contact about lobbying for H.B. 176,

either the Veterans for Peace at WWSC or the regional office of the VVAW.

Veterans for Peace  
WWSC-VU-Rm 214b  
Coordinator-Nate Ford

Vietnam Veterans Against the War  
Regional Office  
520 Malden Ave. E.  
Seattle, Washington-98102  
Phone: (206) EA4-7539

## Black College

On the evening of Monday, January 31st, at the Garden Street Methodist Church in Bellingham, two black students from Texas, two black students and a black administrator from Western Washington State College addressed a large group of white clergymen, church members, students, and other interested people of this community.

Huston-Tillotson College in Austin, Texas sent to Bellingham two personable young representatives — Ms. Renee McCracken, a senior and schoolteacher, and Henry B. Williams, a graduate of Huston-Tillotson who now serves there as Director of

Development. Henry is a Baptist preacher and the recent winner of a post-graduate grant for further study at Howard University.

These two young people will be visiting Methodist churches of the Puget Methodist Conference. Henry and Renee are here for the purpose of informing the church members what this far-away college which they contribute to is really like, and what it is doing.

Huston-Tillotson is legally desegregated now. Half of the faculty is white. Out of their enrollment of 725 students, 90% are blacks. There are some white students, some Chicanos, and Asian and African foreign students. (At Western, among 10,000 students are 200 blacks and 200 Chicanos.)

Some of the ideas Henry expressed — “The world is so busy trying to make a living, we have forgotten how to live.”.....“There are very few of the black militants who have really developed all that could be developed inside of him.”

## Litzinger's Folly

Stuart Litzinger, Bellingham's newly-elected councilman-at-large, was interviewed last week by the *Western Front*, the college newspaper, on the question of growth and industrial expansion. He said the city is looking for the "right" kind of industry to boost its tax base, and noted that he and the other new councilmen "were elected on the basis that we'd be in favor of continued (industrial) expansion."

"Litzinger," the article went on, "cited Ferndale as an example of a city that has benefited from new industry, in that case ARCO. He said that new tax revenue had lowered Ferndale's crime rate by enabling the city to hire high school counselors, which in turn brought about a decrease in juvenile delinquency."

Litzinger seems confused. ARCO is in the Blaine school district, not Ferndale. The Ferndale district has had enormous enrollment increases due to ARCO's presence there, but no new tax base. They recently lost a \$5 million bond issue to expand Ferndale's schools to cope with this overflow.

This is a good example of the depression mentality that equates growth with progress despite the continued screw-ups of one community after another.



## "Everybody's Talking"

*The second "People to People" Forum will take place on February 13. This forum will concern the Spiritual Environment of Whatcom County. Speakers include Isadore Tom and Mary Cagey, Lummi Indians, Bill Sordt from the Campus Christian Ministry, and Joan Straughn, active in re-evaluation counseling. The focus of these forums is on small group discussion following the speakers.*

*Last week's forum on the Working Environment was an interesting dialogue on the need and nature of industrial development. For me it was an important confrontation because for once I was forced to deal with the objective aspects of industry's purpose. Instead of blanketing all industrialization with rejection I began to think about the types of industry we might promote and develop—such as a recycling center. The small group discussion form dissuades rhetorical speeches and concentrates instead on a direct exchange of ideas.*

*The forum will take place again at the Aldersgate Methodist Church on Larabee (South Side). Sunday afternoon— from 2 to 4.*

r.p.

## Square Delivery

Recently it was suggested that the food co-op attempt to set up some sort of delivery system to the three low income highrises (Chuckanut, Lincoln, and Washington Square) and thereby provide the occupants, many of whom seldom leave their apartments, with reasonably priced, healthful food, the kind many of them remember eating before the advent of the pre-packaged foodstuffs full of chemicals and preservatives that are presently available in the grocery stores.

The Washington Square managers and a few tenants, at their own initiative, came down to the store and decided after a brief glance at the store to reject the proposal with no discussion of the advantages with the store's manager or with the residents of the highrises they are hired to serve. One of the three criticized the appearance of the building and the type of people who were shopping and volunteering at the store. In spite of this negative criticism the Food Co-op is genuinely interested in serving all citizens of the community and extends an invitation to the residents of the highrises to come and look it over for themselves. Those who need transportation or have further questions should call Jay at 734-9442 evenings.



## It's About Time

"IT'S ABOUT TIME"—women's bookcenter, opened at 5502 University Way N.E. The bookcenter provides books, pamphlets, posters and periodicals by and about women.

This opening culminates many months of work by Seattle women concerned with providing a resource center and a meeting place for the growing women's movement. IT'S ABOUT TIME will be the first women's bookcenter of its kind in the Pacific Northwest. Its hours will be Monday through Friday from 11am-9pm, Saturday 11am-6pm.

A unique feature of this bookcenter is that it transcends conventional group patterns. The group has functioned efficiently without the election of any leaders or creation of any type of hierarchy. In the building of the bookcenter women have learned and shared skills such as carpentry, bookkeeping, painting, printing, book ordering and distribution.

The center represents a cross-section of Seattle women concerned with the question of liberation. They hope to create an open atmosphere where all women can come together and share their common experience.

Future plans include a children's section, a bookmobile, a reprint file, and a section on consciousness raising for men.



## The Fourth Corner Foundation

The Fourth Corner Foundation of Bellingham is one of several burgeoning groups trying to cope with the problem of HIP CAPITALISM locally. Making money can be an ego-trip, or ego-liberating—depending on the goal, headset, and attitudes of those engaged in trying to "make it." A commune may be abstractly dedicated to "peace and love and understanding," and yet it may be structured around ego-centered money trips. These internal contradictions can be resolved if the members are sincere, united, and are willing to work in the community interest.

The Fourth Corner Foundation is still in its formative period; but because there are crying community needs that it is trying to meet, its endeavors are very outstanding. It began in a Ba'hai home and has gradually changed in character till now its orientation has tended definitely towards helping the community in various ways. Ultimately, members of the household who are into a variety of trips hope to put across certain projects that would offer hopeful new alternatives to the Bellingham community at large.

The main thrust has come from Peg Howard and Ritch Borman, who have had considerable experience working with hyperactive youngsters or just plain kids who have difficulties being

molded into traditionally school trips. They want to establish by Spring a house dedicated to assisting hyperactive children with innovative and creative

The main thrust has come from Peg Howard and Ritch Borman, who have had considerable experience working with hyperactive youngsters or just plain kids who have difficulties being molded into traditional school trips. They want to establish by Spring a house dedicated to assisting hyperactive children with innovative and creative techniques that they have tried and tested in other school situations.

Other projects have been discussed, and some are worth mentioning. One member of the group is interested in beginning an automobile repair co-op, patterned after the very successful food co-op at 1000 Harris. Other members want to start music classes and handicraft classes, as a sort of floating free school.

Although at present they are just a concerned group with certain evolving goals and attitudes, the Fourth Corner Foundation is working to become a non-profit corporation which would alleviate some of its most pressing problems. When this formal procedure is taken care of, it can function more effectively in a variety of ways.

One of its first activities will be to sell certain items, such as soap, in order to finance their projects. This brings us to the issue of hip capitalism.

Ritch Borman and Peg Howard hope that by selling craft items and such things as biodegradable non-polluting soap, they will have immediate feedback by selling products which are needed by the community. Profits will return to the community by way of social services. The Foundation will then be independent of the Super-state and answerable only to the community it wishes to serve, who will—by buying their products—have tangible economic control within the Foundation itself.

This model is not unique, but it

deserves much wider exposure and some clarification. The Fourth Corner Foundation is indeed striving to become a hip capitalist. Its success or failure will depend on you, the people, not on how well it can impress government officials.

### PROJECTS IN ACTION

**TUTORING PROGRAM:** math, art, reading, science to hyperactive underachievers in the grade schools.

**FOR THE YOUNG PEOPLE:** shelter building, land clearing and cultivating, child care, food preparation, home maintenance, carpentry and automechanics, music, handicrafts, theatre, and merchandising.

Each project is self supporting, the money earned by the young people involved while they learn a trade at which they can support themselves. "A labor of love and pride."



# Cheapos

by the groatt collective

howdy folks:

due to circumstances beyond our control this column has once again materialized before your very eyes. our first cheapo goes something like this:

need a typewriter? two way radio? tv set? how about a right hand drive half ton jeep van (fer probably less than \$250)? then write to—general services administration, property management and disposal service, 909 1st Ave., seattle, wash. 98104.—and you'll get a catalogue and be put on the mailing list for auctions of "as-is, where-is" surplus cheapos.

do ya sew yer own? pacific iron and metal, 4th ave. south in seattle, has cheap trims. you can also get good deals on material if you maintain a skeptical eye.

ya needn't fret over a broken fret cuz jack hansen and cliff perry have created telegraph music works (1000 harris, upstairs) and they'll do a good job of repairing your stringed instruments. besides which they will custom build you a dulcimer, banjo, or guitar. now they ain't gonna be near as cheap as a Valu-mart job, but then it depends whether ya just want somethin to pluck on or a piece of high quality art.

or are ya havin' troubles with yer stereo? well don't fret over that either

cuz david jennings has created the outrageous audio workshop in the basement behind toad hall. we want to say really fine things about this feller, he knows what he's doin' and his rates are no rip-off. fact is he's hardly makin enough to survive on, and he's willin to barter. he deserves yer business. we better add tho, that he's damn hard to catch, but he tries to be there monday, thursday, friday, and saturday, from 11 to 7 or something like that.

dog tags for 10 cents—make yer own at the lucky metal punch machine in the bus station.

and never forget that the farmers market in seattle is an eternal source for cheapos and even if ya don't stumble across the thing yer lookin for, a day spent wandering through the market has got to be one of the finest energy cheapos around.

feel like we ought to say something on hip capitalism before we go —such as "share yer cheapos"—or that everybody has something they can make, grow, or do that will meet someone else's need and it's so fine to share and trade information and abilities without the hassle of money and its circle of need-less consumption...so share on.

(via cheapos c/o NWP)



Comotak this:

Don't ice your puck if you're short-handed. When the ice melts, you won't get your puck wet in Puget Sound. Kl, P2, PO. If you sh'll haven't come in and checked out our Johns, we urge you to do so. New Neil Young due within two weeks. We don't sell water beds anymore, but if you bought one here don't worry, your guarantee is still good.

Don't ice your shorthand if your puck is wet. This is brought to you as a community service by Puget Sound. See we do do things for the community. Understand now?

## a defense of national politics

In the December 6 issue of the *Passage* we ran an article entitled "McGovern?" analyzing the possibility of McGovern's nomination as the Democratic Presidential candidate. The author was Chris Hanson, a Fairhaven student working on McGovern's campaign in Washington, D.C. The article aroused debate within the *Passage* staff, some of whom objected to the article being printed. The main criticisms were that it focused on the "bullshit" games, such as polls and primary strategies, of the national parties; and that it stressed involvement in national campaigns at the expense of local ones. We conveyed these feelings to Chris, who responded with a letter, part of which is printed below. While the local emphasis will probably continue to govern our selection and solicitation of articles, we feel his arguments should also be listened to and somehow integrated into our overall political perspective.

...I also think I see why your enthusiasm for working on local issues exceeds your desire to work on national ones. It is a sad fact that any serious national political campaign—even an insurgent campaign—will inevitably acquire undesirable characteristics similar to those in the government it is to replace. National campaigns develop their own bureaucracies, which parallel the federal bureaucracy in cold inefficiency. McGovern's campaign is no exception. I have seen first hand that to be at all effective, even men of the stature and integrity of George McGovern need little men to do things for them. Often these little men are ambitious and insensitive and they tend to exploit idealists and idealism for their own gain. Human selfishness cuts across ideology and cold, aggressive people abound. I

think such has been the case, to one extent or another, in any mass-movement I have heard of, from Gandhi's to Hitler's, Lenin's to Robert Kennedy's.


Yet it is also true that good can come from mass movements. I believe that a mass movement is the only realistic means of bringing about constructive change. Our society and its sources of power are becoming increasingly centralized. There seems little we can do to effectively stop this. The extent of one's control over his/her own life is, to a great extent, determined by national decisions. So to actively concern oneself with rock-festival and zoning ordinances, food-stamp regulations, Initiative 256, and other important local issues to the exclusion of national policies (entailing genocide in Vietnam, abuse of our First Amendment Freedoms, perpetration of the arms race, and the nuclear balance of terror, the Southern Strategy, and approaching poverty in terms of "The Work Ethic") is a mistake. (I don't mean to imply that you exclude activism on national issues.) One is not controlling one's own life by dabbling in local issues or even by committing all one's energies to them.

But the question remains: Can one exert significant influence over decisions affecting one's own life if one engages in National campaigns or mass movements? I can't answer this. If you even think about it too much you get drawn into the free-will determinism question, which is a philosophical moebius strip. I can only hope that significant influence can be exerted, and I look to examples— i.e. the McCarthy-Kennedy Movement's undoing of Lyndon Johnson — which reinforce that hope...

the  
**FAIRHAVEN**

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**PEOPLE**



**1310 12TH ST.  
BELLINGHAM**

# REVIEWS

## Clockwork Orange

by bernard weiner

### "Sometimes a Great Notion"

by dale allen

Sometimes I go to the city  
Sometimes I go to the town  
Sometimes I take a great notion  
To jump in the river and drown.

Sometimes living just doesn't seem worth it. Nothing seems to make any sense or any difference. Back before Christmas I was so down — no energy, nothin' I wanted to do, worthless. Smokin' a joint was all I could think of. So I'd get high. Only I could never get high enough and pretty soon I'd be so laid back that everything seemed twice as hopeless. What is there to life that gives it meaning?

In his finest moment in the movie Henry Fonda, as Hank Stamper, explains, "It's just goin'. Eatin' and sleepin' and screwin' and workin'... and that's all." And that's plenty for him and his clan. Talk about energy. The whole film vibrates with it. Trees come crashing down to the sound of psychedelic guitar. Donkey engines roar and whine and leave the hillsides bare. Yeah. If you want to see how logging is done — from cutting the first branches to hauling the logs downriver — don't miss it.

Paul Newman, as usual, is cool. I mean, he cuts down trees the way most of us tie shoes. As Hank Stamper Jr. he doesn't talk much or try to understand emotions; he just does what feels good and gets one hell of a kick out of it. Hank feels pain and suffering too, but they vanish almost overnight.

The music is by Henry Mancini — fine foot-stompin' country and western pickin' mostly. There are long silences, too. Just the woods and the river. Sometimes the violins come in quietly, like in scenes with Vivien, played by Lee Remick. "I have a garden — full of flowers," she muses, "and a golden canary in a cage... that's all." She's so beautiful, all the way through the movie. Tender, trying to understand. Isn't there more than just goin'? Can't you feel for someone besides yourself?

Lee (Michael Sarrazin) is the character I most identified with. He comes from a near suicide at Yale to the fresh air of Oregon and his old family — looking for something. He ends up really grappling with life, and it begins to make sense.

*Sometimes a Great Notion* will completely absorb you — at least it did me. At times it seemed to play on the surface of the book, missing altogether the deepest parts. Other times it was so powerful that it seemed to breathe life and guts into what Kesey had only sketched. It's playing at the new Viking Twin on Meridian. I even enjoyed the theatre — it's small and comfortable and makes me want to go back.

Finally, two months after it opened everywhere else, "A Clockwork Orange" makes its way to Seattle. Its late arrival is a pity, because while the great debate on the film took place in the national press, Seattleites had to talk about other controversies at their cocktail parties.

And it is one of those kinds of films: most people either think it's the greatest thing since Saran Wrap, or that it's a giant exploitative shuck. Me? I think Saran Wrap is exploitative, and sometimes I enjoy being shucked. "A Clockwork Orange" is not as great as all the superlatives flung at it, nor as bad as its detractors claim. The use of absolute terminology by critics increases in direct ratio to the notoriety of the director; Stanley Kubrick makes the covers of *Time* and *Newsweek*, ergo . . .

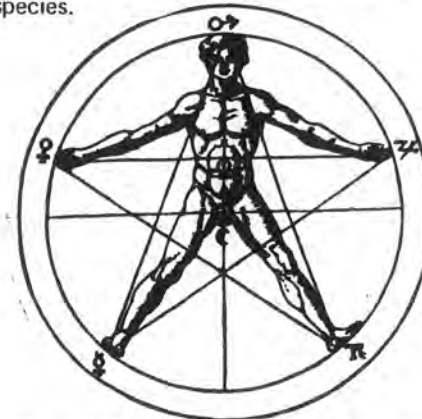
The plot, based on Anthony Burgess' novel, involves a young pre-civilized punk named Alex, who roams around with a bunch of other punks, speaking their own Joycean argot, and getting their jollies by beating, killing, and raping. When his buddies turn on him, he gets caught and is incarcerated. In an effort to get out early, he volunteers for an "aversion therapy" experiment, which — through behavioral conditioning — makes him sick at the very thought of violence.

In essence, then, he is "rehabilitated," society is pleased, and all Alex has lost is his free will — a small price to pay for law and order. Eventually, there is a political flap about the therapy program, and the government reneges. Alex is freed — and, as the film closes, one feels that his old habits will soon return. Perhaps the government will give him a job as a police officer.

By summing up the plot so briefly, it is impossible to convey the brilliant surrealistic flavor of it all, for Kubrick if nothing else is possessed by a genius imagination when it comes to sets, costumes, and — most particularly — his use of ironic musical counterpointing. (Remember Kubrick's use of classical music in "2001?" Here, electronic master Walter Carlos expertly mixes Rossini, Purcell, Beethoven, Rimsky-Korsakoff, Elgar, and "Singin' in the Rain.")

The action, we are led to believe, takes place in some near-future time — but Burgess was motivated to write the book by the prevalence of gang-warfare between the Mods and Rockers in the '60's, and the message is allegorically relevant today. (California state prisons are very big on "aversion therapy" experiments right now.) Certainly, as one can see just by reading the daily newspaper, increasing violence breeds technological repression, and the politicians are falling all over themselves to cover the ideological bases.

Much has been made of the over-abundance of violence in the film. Kubrick does use a lot of it, but employs a distancing — sometimes gruesomely comic — effect so that it's increasingly difficult to identify with it as real. Even so, violence is at the heart of the film's message — unlike, say, the violence employed by Director Don Siegel in "Dirty Harry," which is simply gratuitous — and to understand why Kubrick feels compelled to revel in it, one must understand his basic assumptions dealing with the human species.



In recent interviews, he has said: "What we respond to subconsciously is Alex's guiltless sense of freedom to kill and rape, and to be our savage natural selves, and it is in this glimpse of the true nature of man that the power of the story arrives . . . Man isn't a noble savage, he's an ignoble . . . irrational, brutal, weak, silly, unable to be objective about anything where his own interests are concerned — that about sums it up. I'm interested in the brutal and violent nature of man because it's a true picture of him."

This is very similar to what Director Sam Peckinpah says of "Straw Dogs": "I want to rub their noses in the violence of it . . . I regard all men as violent . . . When you see the degree of violence in men, you realize that we're still just a few steps up from the apes in the evolutionary scale."

However, though their underlying assumptions are similar, they differ in how the violence on screen is expressed. In "Straw Dogs," Peckinpah simply is obsessed with the violent acts in the last third of the film; it is those acts in and of themselves with which he is dealing. (Thus, even though "Straw Dogs" is a beautifully fashioned piece of genre-art, it is severely weakened by this central limitation.) Kubrick, however, houses the violence — bloody and savage though it be — within the overall theme of freedom and free will.

Unfortunately, by satirizing everything and everyone in the film, the viewer is left with confusion about Kubrick's own point of view, and with a chilling kind of coldness toward it all. Which is not surprising. Kubrick could not be called a "warm" director, sympathetically exploring the emotional nuances of real, contemporary personalities. He is a director of themes, of structured parody and satire, of political or social Messages. Indeed, as someone has observed, the most human character portrayed in his last three films is "Hal," the computer in "2001."

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# Matchbook Songs and Gypsy Hymns

by nils von veh

Jerry Garcia — GARCIA (Warner Bros. — BS 2582)  
Jerry Riopelle — THE SECOND ALBUM (Capitol — ST 863)  
Leo Kottke — GREENHOUSE (Capitol — ST 11000)

From an interview with Jerry Garcia in the February 3 issue of ROLLING STONE:

R.S.: Why are you doing an album by yourself?

Garcia: I'm doing it to be completely self-indulgent — musically. I'm just going on a trip. I have a curiosity to see what I can do and I've a desire to get into 16-track and go on trips which are too weird for me to want to put anybody else I know through... What I'm going to do is what I would do if I had a 16-track at home, I'm just going to goof around with it. And I don't want anyone to think that it's me being serious or anything like that — it's really me goofing around. I'm not trying to have my own career or anything like that. There's a lot of stuff that I feel like doing and the Grateful Dead, just by fact that it's now a production for us to go out and play, we can't get as loose as we had been able to, so I'm not able to stay as busy as I was. It's just a way to keep my hand in so to speak, without having to turn on a whole big scene. In the world that I live in there's the Grateful Dead which is one unit which I'm a part of and then there's just me. And the me that's just me, I have to keep my end up in order to be able to take care of my part of the Grateful Dead. So rather than sit home and practice — scales and stuff — which I do when I'm together enough to do it — I go out and play because playing music is more enjoyable to me than sitting home and playing scales...

R.S.: If you wanted to play all the instruments on your own record, you would lose the whole group feel, wouldn't you?

Garcia: Yes, of course, except that that's the challenge. If it were possible for me to make a record where I could play by myself and sound like the whole group, I would consider it to be a successful record. In the context of this kind of experiment and in the nature of the kind of material I'm doing on my solo album, it'll be that kind of an experiment. I'll be able to make myself sound like a band. The reason, musically, I know I can do it is because it's all coming from my head, it's going to at least agree. But then you get this unified, too-much-agreement sort of sound, and you don't have that excitement of interchange."

Interesting experiment it is, Jerry Garcia having fun goofing off it is, Robert Hunter's lyrics are as superb as ever, and Jerry's versatility is amazing. This album is one of the most enjoyable to pass through my ears in recent weeks since, well, since the last Grateful Dead album. The feel of this album is very similar to that of Workingman's Dead. Musically, the last song on the album, "The Wheel," strikes me as being especially incredible. It's hard to believe only one man is playing all the instruments (except for drums which are played by Billy Kreutzman). "The Wheel" has already become a new anthem for me.

The wheel is turning, and you can't slow it down,

You can't let go, and you can't hold on,

You can't go back, and you can't stand still,

If the thunder don't get you, then the lightning will...

\* \* \*

You might think writing music columns is fun and exciting and so forth, but after several weeks of auditioning "new" music, I'm certain the task would get to be a chore for anyone. The system I've been using to insure that I can stand to continue doing this is to review only the music that is enjoyable to listen to a lot. For the most part then, I've gotten very leery of that whole mass of albums by "undiscovered" talent which often come my way. But finally, after a particularly extended drought, an album has appeared by someone whose name is totally unfamiliar to me, but whose music is outstanding. His name is Jerry Riopelle and his new album is called *The Second Album*. The music on this album is some of the finest rock 'n roll I've heard in quite awhile. Jerry's voice has that husky southern flavor which is frequently reminiscent of Leon Russell. His sidemen are superb too, including among others Jim Hall and Jim Horn.

This album has been one strong reason why I've managed to keep smiling through all this cold and snow. The music has that mellow quality of spring and summer flowing through it. Many different moods come oozing out at you while listening to it, whether it be his happy (happy?) version of "No Expectations" or his very low-key rendition of "Jambalaya (On the Bayou)." Aside from those two songs all the others are original. If you've been looking for an album to make you feel good, one which will enable you to persevere through all manner of dreariness, this might just be the one.

\* \* \*

Leo Kottke's fame has been increasing rapidly recently, and I for

one am glad. His recording career has been erratic and his earlier albums were largely enjoyed by a small group of guitar aficionados who somehow stumbled across one of his Takoma lp's. Slowly his reputation increased to the point where a major record company (Capitol) even deigned to acknowledge his existence. His first album for Capitol, *Mudlark*, seemed to have been geared to gain acceptance by a market other than just guitar players.

Their attempt to reach a wider audience seemed most apparent in the addition of bass and drums on most of the cuts. Somehow the exuberance and virtuosity of Kottke's playing seemed to me to have gotten obscured in the process. Nonetheless, *Mudlark* was a relatively successful album saleswise, so it looks like maybe he was given more artistic control over what happened on the next album.

The first sign that *Greenhouse* is different is that bass and drum accompaniment has been abandoned on this album. It's just him alone on guitar doing seven instrumentals and four songs with vocals. Which brings me to a discussion of whether or not his vocals really resemble the "geese farts" Leo once described them as. My personal opinion is that, not only do they not sound like geese farts, but that those on *Greenhouse* could even be described as resembling Fred Neil's vocals, which is no mean compliment. In any case, if relaxed, well-played acoustic guitar is your taste, this album will deliver.

\*\*\*\*\*

(P.S. My appreciation hereby given to Puget Sound for their putting up with me borrowing albums from them. They really are weird enough to like, especially Bo, he's real strange. Just ask anybody.)

## "If the thunder don't get you..."

More Garcia from the STONE interview...  
talking about DEAD capitalism...

Garcia: Our first free things were done sort of in conjunction with the Diggers who are now working on giving free food to people down in the Panhandle. It seemed like a good idea to go down there and play for them one weekend. We got a truck and a generator with the help of the Diggers, and Emmett and all those guys... uh... and we just went down there and played. It was just great. It was easy. It was simple, and it was free in the sense that nobody had to do it, it was truly free. We were able to do that pretty comfortably for almost a year.

R.S.: You don't do many free concerts now.

Garcia: We haven't had the opportunity to do one that would be a good trip. Again, we're talking about the word "free." What does "free" mean? To me, "free" means free for us

too, so that we're free to do it or not, is what it comes down to. The thing that was groovy about the Haight-Ashbury was that we could get up on a Sunday morning and say, "Let's play today down in the park," and we'd call a few people and the Diggers would have a truck and someone else would have gotten a generator and we'd be down there playing in an hour. That was free because we were free to decide to do that.

The kind of free that people are talking about now is, "Will you set up a free concert in Central Park on October 14th" or something like that. It's just the same as a gig for us — it's no different. Where is the free in that? That's another form that we haven't been able to get back to really,

comfortably, although we're always on the lookout to do something free. Spontaneous, open or fun, is what free means.

R.S.: Why did it change?

Garcia: I think just the thing of doing it too long. Doing it too long and too continually. It's just like anything once it gets old. Once the enthusiasm from anything as intangible as having a party or having a good time goes, then the substance is not there. As soon as you're having a thing without that substance, what the hell.

That's the thing we've become conscious of in our own trip, the Grateful Dead trip, because there were one or two years back there when we toured too much and we became mechanical. We began to see that there's a cycle that occurs: you're interested in what you're doing, and

then you get disinterested in it. And then it changes and you get interested again. It's a matter of being able to leave space for those changes to happen; and to be in something which will provide you with an open end in which to change. That's the key. You have more of a flow happening, which can be a benefit in the sense of having a lot of people, various people whose energy will be working on a night when yours isn't.

The whole thing could happen, but I think the fact that it got desperate — in the sense that economics started to drive everything out, that it was the drawing power formula that worked, those kind of realities, business world realities — and the thing ultimately turned into a merchandise trip. A Show-Biz trip. That wrecked it. That wrecked it for me, anyway.



# Post-mortem Memoirs: Methemoglobinemia and Other Delights

by jeff kronenberg

"When I behold a fashionable table set out in all its Magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambush among the dishes."

ADDISON

In the next few Food Freak articles I would like to take a rather close look at a problem which often remains elusive and at times confusing; that being the issue of food pollution. More specifically, I would like to discuss some food chemicals that may pose a threat to human health, and which you may choose to avoid in your diet.

These little culinary bums are intentional additives, that is, they are purposely added by industry to food to help color, preserve, flavor, emulsify, bleach, thicken, and in general to perform every little magic trick technology can conjure to help make another buck (see "What is a Food Additive" Dec. 20 - Jan. 9 '72 issue of the Passage). All are approved for use by the Food and Drug Administration and guidelines exist restricting the concentration of some of the more toxic devils.

The government and the food industry will assure you that our food supply is safe, that it is safe to chow down on the hundreds of chemicals permitted in foods. However, the rather recent withdrawal or severe restriction of such substances as cyclamates, various coal tar dyes, safrole, brominated vegetable oils, and nordihydroguaiic acid (NDGA) by the FDA attest to the fact that there is significant cause for worry. There still are many chemical compounds about whose biological effects little generally is known which are used in food. The FDA admittedly has not run thorough toxicity testing on all additives, and the question remains: Should we be exposed to potential mutagens (substances which cause biological mutations), carcinogens (substances which cause cancer) and teratogens (substances which cause birth defects) at every meal?

Meanwhile, let's take a look at some chemical lovelies you may wish to consider:

## SODIUM NITRITE AND SODIUM NITRATE

Occurring in foods such as: corned beef, wieners, sausage, lunch meats, smoked fish (commercially prepared herring, salmon, tuna), etc.

These two chemical compounds are used in the curing and pickling processes and also to preserve the red color of meat products. SODIUM NITRITE is allowed in foods at a level of 200 parts per million (ppm), while food processors are permitted to use SODIUM NITRATE in concentrations up to 500 ppm.

When nitrites and nitrates are consumed in "excess" quantities, an acute poisoning is induced which is characterized by the formation of methemoglobin (an organic compound formed by the oxidation of hemoglobin) in the blood. For infants, an "excess" quantity may be concentrations under 200 ppm. Several cases of nitrate/nitrite poisoning occur yearly, such as the following case reported in the *New England Journal of Medicine*: "A 48-year-old factory worker was admitted to the hospital with intense cyanosis... Twenty minutes earlier he complained of increasing nausea, became vertiginous, vomited three times, collapsed to the pavement and turned a bluish color." Apparently this individual had succumbed to food tripping one hour before O.D.ing involving one pound of New York Polish sausage - a typical market sausage made of pork, beef blood, coarse cereal filler, artificial flavor, artificial color, and of course sodium nitrite and nitrate.

In addition, nitrites used to preserve smoked fish react with certain substances in the fish (secondary amines) and stomach acidic levels to form nitrosamines. These substances are recognized by scientists to be potent carcinogens.

The narrow safety margin of nitrates/nitrites in foods certainly is good enough reason to avoid these additives. Several toxicologists opt for their removal from the food supply, but until the day comes when the FDA becomes a more responsible agency (responsible to the public, not Amerikan industry), it might be a good idea to "watch those wienies, Willy!"

## MONOSODIUM GLUTAMATE

Occurring in foods such as: soups, tuna packs, meat pies, seasonings, sauces, chili, precooked frozen products, mayonnaise, french dressing, noodles, etc.

Discovered originally in 1866 by William Ritthausen, a German chemist, MSG was later found to be an effective "flavor enhancer" by the Japanese chemist Ikeda. Let me quote a food technologist (Georg Borgstrom) to better explain what is meant by "flavor enhancer": "MSG performs the remarkable function of improving and intensifying the flavor and palatability of food. It exerts its effect mainly by accentuating food flavors." Several seasoning products are on the market which contain primarily MSG; one you may be familiar with is "Accent."

On May 9, 1969, Dr. John Olney, Washington University School of Medicine, reported the results of his studies on the effects of MSG on mice. It was found that monosodium glutamate injected under the skin of 2 to 10 day old mice caused a specific type of brain damage (Acute neuronal necrosis). Dr. Olney also discovered similar lesions resulting from oral treatment of weanling mice and rats. Resulting from these studies were public pronouncements by Dr. Olney and Dr. Jean Mayer, nutrition advisor to the President of the United States, denouncing the use of MSG in baby food. Further public pressure resulted in the voluntary removal by industry of MSG from baby food on October 24, 1969.

However, the use of this chemical currently is not restricted from any other food. In a report concerning the safety of MSG, the National Academy of Sciences' National Research Council states that no evidence was found "of hazards from the reasonable use of MSG in foods for older children and adults except for those who are individually sensitive to the substance." (emphasis added).

And what does this mean? Apparently many individuals are sensitive to this "food"; symptoms include a burning sensation, facial pressure, and chest pains. Many people experience these distressing symptoms



after consuming a large Chinese meal, consisting of food which usually is heavily laced with MSG. Thus, we have what is known as the "Chinese Restaurant Syndrome." This freakish condition is well documented in scientific literature, and has caused a new concern as to the safety of MSG. The FDA has granted this food additive top priority in toxicological research; however scientists still aren't sure of the relative safety or harmfulness of MSG. Until we can know for sure that monosodium glutamate may be consumed without inducing any adverse effects, it may be in the best interests of human health to avoid the consumption of this chemical.

Finally, I mustn't fail to mention the fact that the FDA permits the food industry to add MSG to mayonnaise, french dressing, and salad dressing without declaring it on the label (so called "standardized products").

TO BE CONTINUED

[Ed. note: Anyone with comments or suggestions please write Jeff. How about some feedback, on whether you like these 'more technical' articles?]



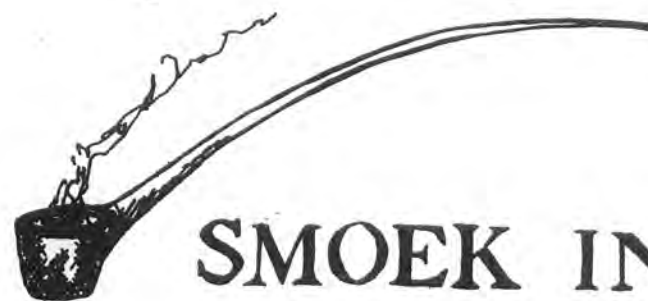
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# gimel beth

by bob sawatzki

## MONDAY, FEB. 7

(B) Jazz Concert, Viking Union, WWSC, 12 noon. FREE.

(B) "Sometimes A Great Notion" and "The Go-Between" Viking Twin Theatres (next to the Moonlite Drive-in.) Now don't misunderstand this. There are these two good films showing at the same place, but the gimmick is that you only see one. If you want to see the other film then you have to go to the theatre on the other side of the building and pay another admission price.

(B) Photography Show - Gallery 217. 12 to 5 pm. Feb. 1 til Feb. 26.

(B) Whatcom County Museum of History and Art has recently received a collection of contemporary ebony carvings from Africa. Sculptures, masks, reliefs, etc. The carvings were made by the Makonde tribe which is located on Africa's east coast.

## TUESDAY, FEB. 8

(B) "Sometimes A Great Notion" and "The Go-Between" Viking Twin Theatres, showing all week.

(B) Special School Levy. Vote.

(TV) "David Frost Show", Gloria Steinem, Judy Collins, Juliet Mitchell, and Bobo the dancing bear. 12:30 afternoon. Ch. 12.

(B) "Invitational Jazz Festival" WWSC, Music Auditorium. 8:15 pm. FREE.

(B) "Northwest Passage Meeting" every Tuesday at 7:30 pm 1000 Harris St. Jimmy Olson lives.

## WEDNESDAY, FEB. 9

(V) Wednesday Noon Hour Concert Series, every Wed. at 12:30 - Univ. of B.C. - Recital Hall

(B) "A Night At The Opera" Marx Bros., WWSC, Lecture Hall 4. 50c.

(B) Second Annual Bellingham Food Co-Op meeting, 7:30. Toad Hall (11th & Harris) Election of board, discussion of future, etc.

## THURSDAY, FEB. 10

(S) MacDavis - Helen Reddy, Opera House 8:30 pm \$3.

(B) City Charter Meeting - Administrative and Independent Departments Commissions and Boards responding to various executive organization plans submitted to the Charter Revision Commission to date.

(B) Bellingham Concert Association, Sergio Luca - violinist. Mt. Baker Theatre. 8 pm.

## FRIDAY, FEB. 11

(V) "An Evening of Stravinsky" University of B.C. Recital Hall, 8 pm. \$3. This is a big deal once-a-year faculty-student production. The money goes to the Music Scholarship Fund.

(S) Alice Cooper - Seattle Center Arena, 8 pm. \$4.

(B) "Hour of the Furnaces" WWSC, Lecture Hall 4, 7 & 9:15 pm. 75c. Argentine Film essay on British & American neocolonialism. Vincent Canby liked it and he's really picky.

(B) Free U Yoga Discourses Series, Sides of Yogis in India. Rm 361 VU, 4 pm.

## SATURDAY, FEB. 12

(S) Camano Island Field Trip, (Seattle Audubon Society) Meet at 8 am at Aqua Theatre parking lot to caravan to Cornwell's on Camano Island. (or between 9-9:30 am at the old high school in Stanwood. Bring lunch. Coffee and rolls will be provided at Cornwell's.

(TV) "Elephant River" Children's Film Festival. Movie produced in Ceylon. 1 pm. Ch. 12.

(TV) "Alphaville" I may be dead wrong but I think this is a very famous Goddard film. 11:30 pm. Ch. 12.

(B) "Mama Sundays" WWSC, VU, coffeshop. Listening to the amateurs on the Open Mike is a fine way to spend the evening.

(B) Acharya Dharmendra Rao will lecture on Yoga, meditation, and the role of spiritualism. 7 pm, Fourth Corner Foundation, 210 N. State St.

## SUNDAY, FEB. 13

(B) Free Jazz Concert, Jack Brownlaw Quartet. Music Aud. 2-4 pm.

(B) "M.A.S.H." (which stands for Mobile Army Surgical Hospital) WWSC - Music Aud. 6:30 & 9 pm. 50c.

(B) People to People Forum, Spiritual Environment of Whatcom County. Aldersgate Methodist Church Larabee (South Side) 2 pm.  
(TACOMA) Kathleen's birthday.

## MONDAY, FEB. 14

Valentine's Day. Kiss everyone you meet.

(B) WWSC Recycling Symposium - all week long.

(TV) "Patch of Blue" 1966 Sidney Poitier, 11:30 pm. Ch. 12.

(B) Pizza Night - Toad Hall, 1100 Harris.

## TUESDAY, FEB. 15

(B) Brass Ensemble WWSC, Lecture Hall 4 8:15 pm. FREE.

(B) Northwest Passage Meeting - 7:30 pm. 1000 Harris St. every Tues.

## WEDNESDAY, FEB. 16

(V) Wednesday Noon Concert Series, Recital Hall UBC.

(B) "A Day at the Races" Marx Bros. WWSC L-4. 50c.

(B) "Science, Medicine, & Folkways" Book of the Quarter Discussion. L-2, WWSC, 7:30pm.

## THURSDAY, FEB. 17

(V) University Symphony Orchestra, UBC, Recital Hall 12:30 pm, Music of Rossini, Sibelius, Mendelssohn.

## FRIDAY, FEB. 18

(V) Music of Rossini, Sibelius, Mendelssohn, UBC. Recital Hall, 8 pm. University Symphony Orchestra.

(S) "It's A Beautiful Day" and Elvin Bishop Paramount Theatre, 8 pm. \$3.50.

(B) Free U Yoga Discourse Series, Room 361 VU, 4 pm.

## SATURDAY, FEB. 19

(TV) "Cry Wolf" Children's Film Festival, 1 pm. Ch. 12.

(TV) "The Music Man" I don't care what anybody else says, I like this film. This is the America my grandfather believes in. Ch. 12. 9 pm.

## SUNDAY, FEB. 20

(S) Owl Prowl at Seward Park, meet at 7 pm. at entrance to park. Bring binoculars.

## MONDAY, FEB. 21

(B) Pizza Night, Toad Hall, 1100 Harris.

(Tacoma) Shirine's birthday. Happy Birthday!

(B) Feb. 21-25 Modern Chinese Propaganda posters, VU, Art Gallery.

## TUESDAY, FEB. 22

(B) Whatcom County Housing Union Meeting, Public Lecture Room, 7:30 pm.



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## FOR TRADE OR SALE

**EXPERT FINGERS:** Typing of term papers, articles, resumes, Great American Novels, dissertations, etc. by ex-English major with good knowledge of spelling and grammar. Reasonable rates. Call 733-2231; ask for the typist.

**PHOTO FREAKS:** See elsewhere in this issue for 8" X 10" color enlargement coupon. Ilford enlarging papers now in stock. Kodak, Luminos, and all those others as well. As always, Barr's Camera is the best place in town for any photographic need. 108 East Magnolia.

**TELEGRAPHIC MUSIC WORKS** is now open. We repair and make stringed instruments like guitars, banjos, and dulcimers. We're at 1000 Harris, 2nd floor, above the Food Co-op - or call Jack Hansen, 734-5339. Peace.

**MUCH AS WE ALL HATE IT,** it's tax time again. Need help with yours? Or your business's books? Maybe we can work something out. Mark, 734-6081.

**CARRIE MEEBER SPECIAL:** Rocking chair, natural wood, caned, \$20. Also antiques (?) chair, \$7. Paul or Barb has them now at 715 12th Street.

**ELECTRIC NOISE MAKERS FOR SALE:** Bogen M-120 P.A. system, \$125, new. Fender Twin Reverb, \$425, beautiful twin pick-up Gibson ES-330 TDC, \$375, large Fender speaker cabinet with 2 - 12", \$100, new D'Armond acoustic pickup, \$30. Call Bob, 734-8035.

**3-SPEED BIKE,** good condition, \$40. Call Peter Manos at 734-2101.

**I HAVE A LUDWIG DRUM SET,** 4 pc. with all neat cymbals that I unfortunately must sell for \$275. It would certainly be nice if you could help me out in this most importunate undertaking. Call Mike, 733-1431.

**36' MOTOR CRUISER,** equipped to live aboard, motor don't run but shouldn't take major repairs. She needs TLC with some paint. See her a Squalicum Harbor, fishing fleet dock, C-7. Then write Bob Ray, Red Mountain Stomer, Alaska 99603 and make an offer.

**ARE YOU PAYING RIDICULOUS PRICES FOR POTATOES?** Then why not cut that middle-man and buy direct from the farmer. Good eating (washed) no. 1 potatoes for only \$3 per 100 lbs. Located in old Carnation Building in Ferndale. Open Mon.-Sat. from 11:00 - 5:00. Phone 384-1028.

**SCHWINN VARSITY 10-speed** for sale, \$75. Bill Smith, 676-0752 evenings.

**I GOT SNOW TIRES (7.75 - 14, 7.50 - 14)** and a wood-coal stove that need to be sold or traded. If you can help, call for Phil at 734-5796.

**HELP! AM BEING BURIED IN JUNK CARS.** For Sale for parts 1957 Buick, 1958 International (good engine). Call 733-9804 after 3 p.m. or come by Toad Hall.

**TWO WELSH MARES,** 5 and 6 years old, reddish brown and lively, \$35. Call 758-2509, 758-2134.

**WILL TRADE:** AM/FM Stereo Tuner/Amp and 2 small speakers for good quality turntable or trade Agfomatic II 35 mm camera (plus cash?) for turntable. Call 734-1288.

**MOTORCYCLISTS:** The only thing warmer than long underwear is a Scuba Suit. Also waterproof/Medium - large size. Call 676-0703.

**FOR SALE: WOOD STOVE \$35 - COME SEE IT AT 1100 21st ST.**

## FREEBIES

**STRONG HEALTHY FRIENDLY MALE** black lab looking for loving home. Call 734-8271.

**HAVE THREE ACRES** 21 miles from downtown Bellingham available to someone who wants to grow a garden. Rent free. See Tim, 1114 North Forest, upstairs.

**LOOKING FOR A SWEET-TEMPERED SMALL FEMALE** calico cat that's mostly an outdoors cat? Call 734-8271.

## WANTED

**COUPLE DESIRE FARM POSITION,** preferably on organic farm, woman to work, man to do field work, or other work. Write: mail box 170, 2420 1st Ave., Seattle 98121.

**WANTED: PAINTINGS, POTTERY, SCULPTURE, WEAVING,** etc. for Craig Gallery, 3rd and Caledonia, P.O. Box 264, La Conner. Wm. T. Smith fans can also see his photo exhibit there this month.

**THE PASSAGE:** still needs some darkroom equipment, like a good enlarger, enlarger timer, print dryer, paper cutter, etc. Maybe you would like that good enlarger that has been gathering rust in your basement treated with loving care in our darkroom. Call 733-9672 or Buck at 676-0703.

**FOOD CO-OP** needs wood for warmth. Let us know when you can bring it or we can pick it up.

**CO-OP MECHANIC NEEDS GARAGE** to begin work. Free mechanical work on your car in exchange for rent or can pay \$\$. 734-8271. Anyone interested in working on this community venture to provide cheap dependable repairs: get in touch.

## LOST

**LARGER GERMAN SHEPHERD,** part Great Dane. 667-4616. Reward offered. Grunkemeier.

## NOTES TO THE COMMUNITY

**"AROUND HERE CASH IS KING,"** - Sgt. DeFries, B'ham Police Department.

**INMATE IN WASHINGTON JOINT** on appeal really been fucked around by court-appointed lawyer. Need donations or LEGAL ASSISTANCE. Sentenced to 20 yrs. Donations can be sent to Roger F. Maxwell for Fred L. Cheek's acct., P.O. Box 777, Monroe, Washington by money order only. Any and all would be appreciated. All correspondence will be answered. No. 127664.

**SYLVIA'S ADDRESS:** General Delivery, Captain Cook, Hawaii 96704. She'd like to hear from her friends.

**FOR THE FIRST TIME IN BELLINGHAM:** a spiritual teacher from India, Acharya Dharmendra Rao, sent to America by the Master Babajii (Shrii Shrii Anandamurti) will be giving personal meditation techniques free to anyone over the age of 4 (in Bellingham February 12 - 13). Lecture Saturday, February 12, 7 p.m., at Fourth Corner Foundation, 210 N. State Street. Call 676-0740 or 734-5835 for information.

**HELP YOURSELF!** Come to the Food Co-op 2nd Annual Meeting. We'll elect new Board members and discuss expansion and all. Wednesday, February 9, 7:30 p.m., Toad Hall.

**ANANDA MARGA YOGA SOCIETY** has started a card file on spiritual and growth-oriented books owned by people willing to share them. Authors include Yogananda, Meher Baba, Vivekananda, Patangili, Gurdjieff, DeRopp, Snyder, Watts, Baba Ram Dass (including recording of rap he gave in Vancouver), Lama Govinda, Reps, Vishnudevandana, and Babajii. People wanting to know any of these books or list other books, contact Doris, 1437 Grant Street.

**HAVE A PASSAGE STAFF FOR YOUR VERY OWN!** How would you Seattle folks like to have six or seven hard-working, hard-hearted, heavy-minded Passage workers for dinner some Saturday? We typeset the paper all day and could dig going somewhere for dinner in the city. Let us know if you'd like to be kind enough to fix our gruel. We promise to learn 20 jokes to entertain you with. Great for gifts, too!

**SHARE WHAT YOU KNOW:** Small group doing research on ownership and uses of agricultural land in Washington need contact with people interested or having useable information. Binda, EA5-6602, Chris, ME3-1545; 4408 Corliss Ave. N., Seattle 98103.

**SHARE WHAT YOU PLAY:** I am an out-of-practice, once fair to middlin' trombonist who would like to play some Renaissance brass choir stuff if there are some interested people to play with. Call 734-8878 or stop by at 2523 1/2 H Street and see Jim.

**FREE JAZZ CONCERT:** The Jack Brownlow Quartet. Jack Brownlow, piano; Chuck Metcalf, bass; Phil Snyder, drums; Paul Molen, saxophones. Superlatives fall flat. This Seattle group is too much. Sunday, February 13, 2 - 4 p.m., Music Auditorium. Admission FREE.

**ANNOUNCEMENT:** Greetings Friends and fellow travelling companions! We are the BUFFALO TRIBE (electric Indians) and wish to get to know people who are survival oriented. We think in terms of barter, trade, mutually beneficial agreements, and cash. We offer a variety of services such as Oxy - Acet. welding, hauling, design of environmentally benign life support systems, recycling antique tools, electronic design (including circuit). We also offer use of our 20-foot Deisel truck, tools and machines, farm tractor, leather shop, candle shop, ceramics, brass and jewelry shop, and our retail outlet for crafts and shippable foods in L.A. Our library / communicating device is at 2521 Braod St. in Fairhaven. 10:30 - 6 p.m. is a good time, phone 734-1652. We are also interested in getting together with other large truck owners.

## NOTES TO FOLKS

**WANTED:** anyone willing to start and work in an amateur astronomer and telescope making club. Anyone entering club will be able to make his or her own telescope and participate in erecting a community observatory housing a 12 1/2" reflecting telescope. For info, phone 758-2422 and leave name and phone number.

**WE LOVE YOU, FAMILY OF PEDERSENS.** R & K.

**HOPE YOU GET WELL, STEVE.** A health in time saves nine.

**THANK YOU NORMAN LAVERS.** You are now back on our list. We will use the contribution for our Prison Fund to assure continuation of our "free to prisoners" policy.

**KEN LI:** You ask for turnon to Amerind traditions of metaphysical medicine. May I recommend the writings of Mary Austin, especially: *Can Prayer Be Answered?* *Earth Horizon* *Experiences Facing Death.* There may be others. Most are o.p. but libraries can get on ILL and book hunters can find. Mary Austin lived close to the Indians in the southeast of Califia, shared their confidence, learned much from them. Richard Stanearick, Star Route, Redway, Califia 95560.

**THANK YOU KAY** for your help typing.

**WATCH FOR: LAMAR HARRINGTON!** AT PLUTO'S THIS WEEK!

**KAREN SIG:** Hello and where are ya? They say you've disappeared. If the aforesaid ain't true, please write or come see in Seattle. Love & Logic, Janice J., 4319 - 43rd N.E.

**DAR:** I still live where you couldn't find me before. I think of you often and hope you're well.

**WANTED COMPANION** to go fishing on commercial trawler to Alaska. Would like to have companionship and cook. % of catch as wages, am an experienced fisherman. Please write to Ben, 8424 Marine View, Stanwood, Washington 98292.

**WANTED:** companion to help a free-lancing photographer's work. For info phone 758-2320 between 9:00 a.m. and 3:00 p.m. and ask for Jim.

**MORNINGTOWN** says we can eat our papers; well, we say Morningtown can read their pizzas.

**DAILY BREAD:** Do you have to serve your delicious food with paper plates and plastic forks? And if you do, don't you think that your "recycle" sign over the trash can is a bit phony? Recycling is an idea this community ought to take seriously. I await your reply in Connections.

**FAIRHAVEN Tavern** needs chairs for its new addition. The funkier, the better. A reward awaits each chair donation. Thanks.

*Almost pure Labrador yours for one-half the cost of spaying her after she has her litter. Call Beth at 733-9804.*

## PLACES TO LIVE

**EXPERIENCED - YOUNG COUPLE** will improve your house. Seek home to caretake, rent, or buy. Must have good earth for garden, open spaces for children. Prefer rural north - northeast of B'ham. Will consider all. 366-2411.

**WANTED:** Cottage (one room is fine), Rural for 1 or 2 people and 1 country dog. Long term. Call evenings 733-0239 and ask for Sue.

**FOR RENT:** Room, plus sharing rest of house. Close to campus. Come see at 1000 High Street, B'ham.

**LOOKING FOR HOUSE** on SouthSide or in the country to rent in the Spring (beginning in March) for 3 - 6 people. Any ideas, contact Sally or Teri at 676-0334.

**Edelweiss Haus**

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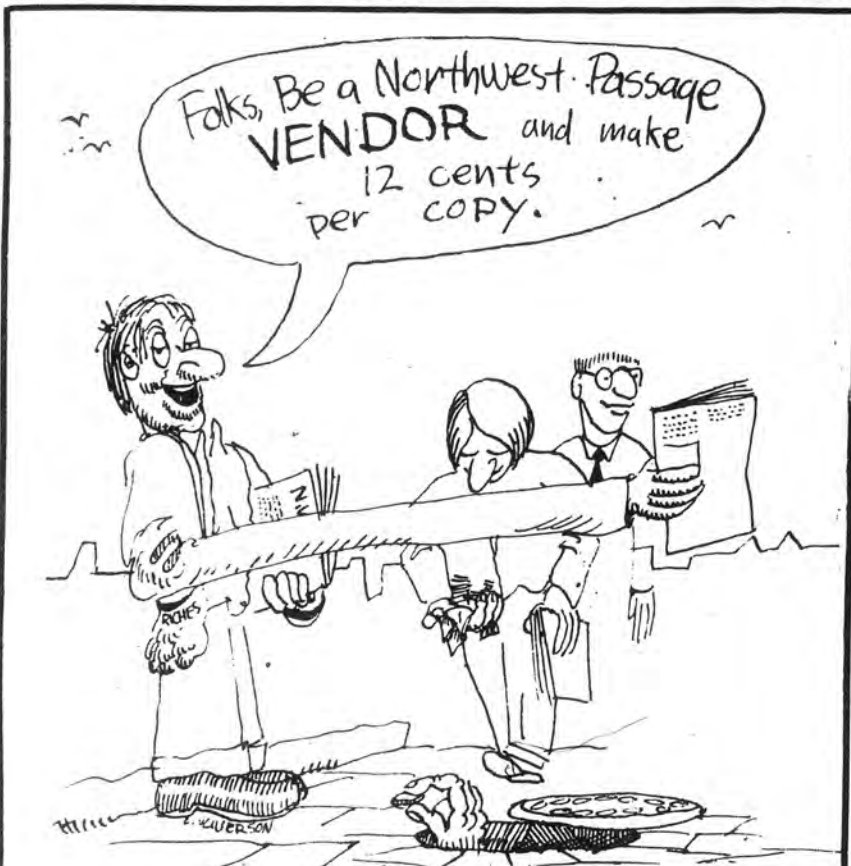
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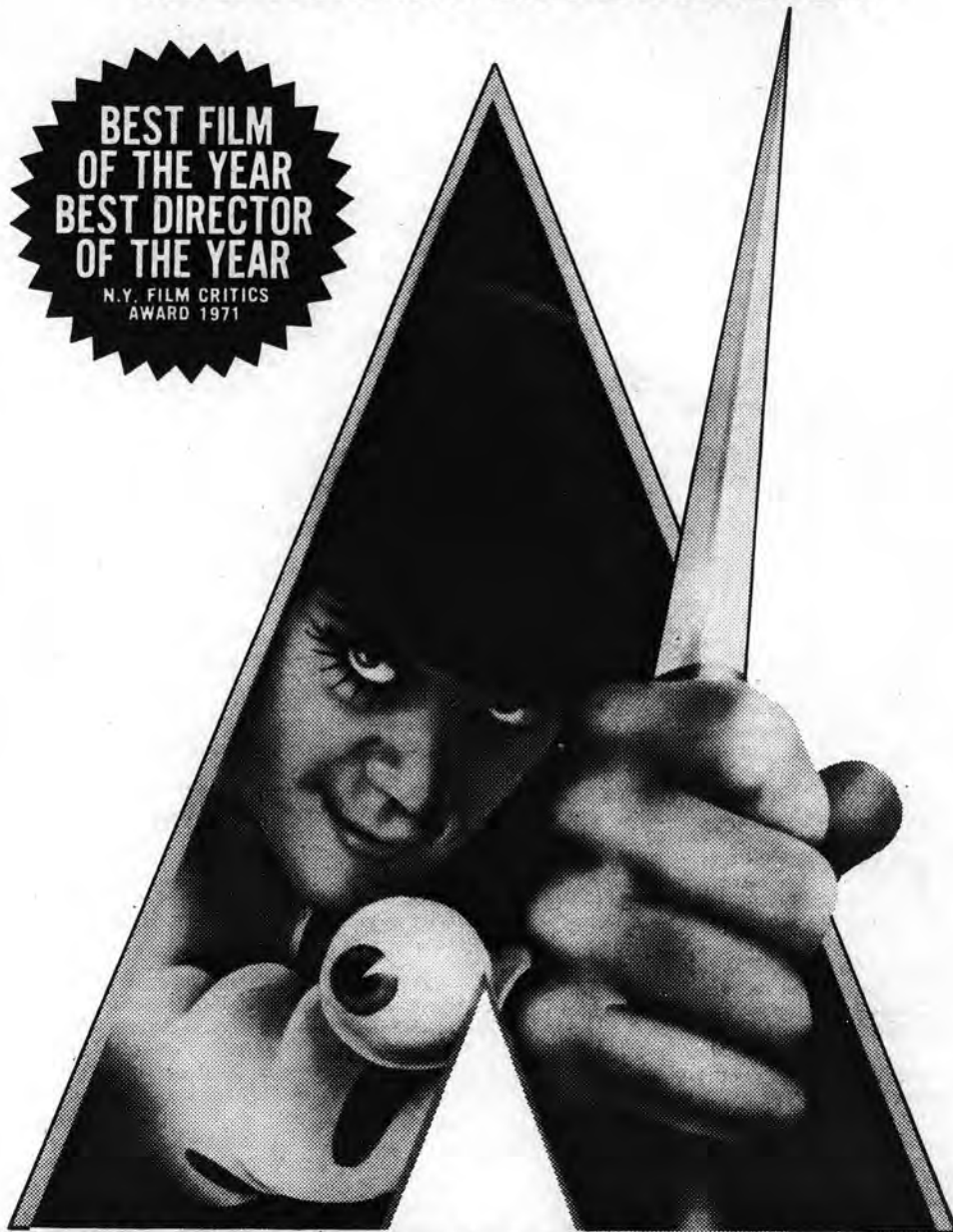
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- In Seattle:  
THE EASY SHOPPE, 1406 NE 40th  
near the U
- In Bellingham:  
THE GENERAL STORE, 1226 N. State  
upstairs at Puget Sound Records  
BELLINGHAM FOOD COOP  
1000 Harris  
southside
- In Everett:  
SMOEK INC., 3114 Colby
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