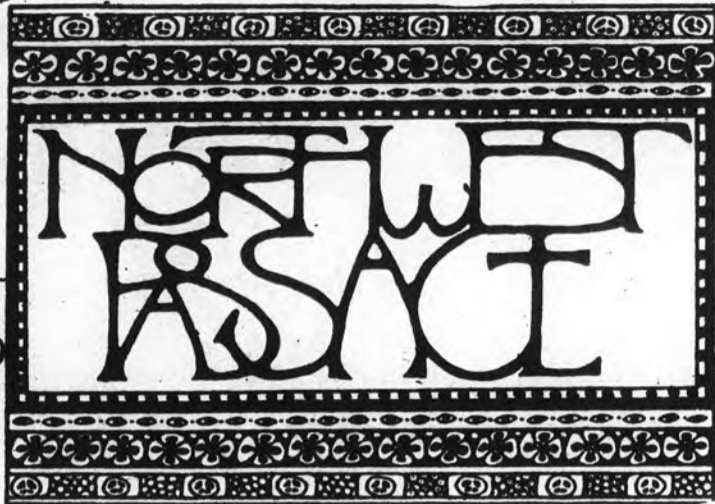


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VOLUME 7, NUMBER 7

BELLINGHAM, WASHINGTON

JULY 17 - AUGUST 6, 1972

POST OFFICE BOX 116 BELLINGHAM WASH 98225



# The Gathering of the Tribes in Colorado — a photo essay

Also:

Co-operation is the strength of the nation

## Pointless Palpitating

Dearest Passage:

Re July 3-16, 1972, Ecology and Politics issue of the Passage, I think the following quote from Dan McHarg's book *Design with Nature* published by National History Press, would be appropriate and perhaps provide inspiration for people dedicated to fighting a never ending battle.

*"The arguments that are normally mobilized in plaintive bleeding-heartism are clearly inadequate to arrest the spread of mindless destruction. Better arguments are necessary. The accumulation of some evidence of the ways of the working world produces an effective starting point. In the remarkably unsuccessful early years of my battles against the philistines I found that proffering my palpitating accomplished little remedy, but that the diagnostic and prescriptive powers of a rudimentary ecology carried more weight and had more value."*

love always  
Campbell  
Bellingham

## Third World

Dear NWP:

In the last issue, Stuart Hansen's article "Of Politicians and Protocol" stated that the Third World's bias at the Stockholm Environmental Conference was "unobjective, irrational, reactionary, and anti-scientific." We feel that this represents America's attitude toward poor countries both in peace and war. It implies that the ideas of America and its technology are the only valid approaches to environmental problems, ironic when it is America's technology which destroys Southeast Asia day after day. Hansen states he is disturbed that the underdeveloped nations cannot deal with the problems in a way which "the Westernized intellectual mind could consider reasonable."

It cannot be forgotten that the super-industrialized nations have achieved their high standard of living by exploiting the resources and labor of Third World nations. America has dominated them long enough. And yet when they at last demand their rights, they are designated—as all who are beginning to demand—as irrational upstarts. America's refusal at the Conference to acknowledge bombing of North Vietnam as an ecological disaster showed how unwilling the U.S. is to take any moral responsibility. America's attitudes—represented by Hansen's article—must change.

Karen Stern  
Kirie Pedersen  
Nils Von Veh  
Bellingham

## Frazzle-assed

Dear people of the Passage,

From a frazzle-assed and somewhat beat-up and incurable old heathen and heretic of three score years and more I think a word of thanks is in order for the mid-June Northwest Passage COMING OF AGE issue. Special kudos



to Roxanne Park for the piece on page eight. Roxanne put it well in her closing line - 'A powerful request for us to work together for a life that includes old age.' Thank for that, Roxanne.

If delightful Roxanne's comments on age and aging could be faulted it would likely be on the grounds that her thesis failed to observe that our present juvenile-oriented culture is happily somewhat peculiar to North America (Mexico definitely excepted). Some comfort might be derived from the reflection that only a small minority of the world's peoples have been dehumanized to our extent. It is a somewhat ludicrous commentary on our current culture that even though the juveniles have tried to teach us elders everything they know we still don't know nothin'. It is a further ironic twist that in our current society the ongoing sequence of interpersonal relationships is such that elders relate to youth, and parents to children: which leaves the poor kids at the bottom end of the line with no one to whom to relate but themselves.

As example in contrast to above, the order of relationship or communication in Mexico is reversed, with juveniles relating to elders, and children to parents. From many recent years of ongoing observations in Mexico it has repeatedly come home to me that the majority of Mexicans enjoy a happier and more workable rapport between parents and children, youth and elders. It is also a significant difference between the two cultures that in Mexico people die, while in our culture all we can do is 'pass away.' But perhaps even here in Babylon we could learn to live more sanely and securely if we could accept the fact that less than 50% of our population is under the age of 30 at any given time, and the inevitable end-products of life are old age and death, and in that order which no man's god or gods may reverse or deny.

Anyway, thanks again to you people at The Passage for taking the timely peek at something of what lies beyond the youth cult. Peace and wisdom, for this day and always.

Sincerely,

Philip Prichard  
1631 Belmont  
Seattle

## Firing line

Dear Passage & readers,

All this talk about the politicians favoring peace reminds me that it is mostly talk. During the 1940 campaign President Roosevelt was promising citizens, "...but I shall say it again and again and again. Your boys are not going to be sent into any foreign wars." His speeches were for public consumption.

Privately - and more importantly - Roosevelt's Secretary of War made this entry in his diary on November 25, 1941:

*"The question was to maneuver them into the position of firing the first shot without allowing too much danger to ourselves. It was a difficult position."*

November 25 was twelve days before the attack on Pearl Harbor by the Japanese.

Henry R. Korman  
3050 Maryland St.  
Longview

## Sven

Editor, Northwest Passage:

Although I am certain that the Passage staff will compose a more accurate tribute to Sven Hoyt than I can, I do wish to express a keen sense of loss over his death.

Even if our society produced many persons like Sven, his death would be most unfortunate. But since the values he believed in and fully personified are so rare, his dying represents both a personal and a social disaster for us.

Sven talked with me many times about his plans for a campus farm whereby students could learn about fundamentals of ecologically sound agriculture and could begin to free themselves from the commercial food producers and markets. Launching such an enterprise sounds impractical and would be a complicated, unpopular business, yet to do so successfully would move us in the direction of a sounder and more direct relationship with the earth and our life-support systems, a fitting way to remind others of Sven Hoyt's dreams and ideals.

Robert H. Keller  
Chairman,  
Campus Environment Committee  
Western Washington State College

**ONCE STARTED, A JOURNAL MUST BE RUN CONSCIENTIOUSLY AND WELL. THIS IS THE RESPONSIBILITY OF THE READERS AS WELL AS THE STAFF. IT IS VERY IMPORTANT FOR THE READERS TO SEND IN SUGGESTIONS AND WRITE BRIEF LETTERS AND ARTICLES INDICATING WHAT THEY LIKE AND WHAT THEY DISLIKE, FOR THIS IS THE ONLY WAY TO MAKE THE JOURNAL A SUCCESS.**

—Mao Tse-tung

## A Certain Prejudice

To all the NWP:

*"I would hope that the Herald would take its journalistic responsibility seriously and report the news rather than edit it to suit their certain prejudices."*

That heavy little sentence concludes a letter to the editor, found on the editorial page of the July 12th issue of the Bellingham Herald.

Its author was Roxanne Park, long time worker for the Passage, who has recently found herself involved with the same responsibility, as a frequent editor of an "underground" paper read by thousands of Puget Sound readers.

I suggest that Ms. Park need look no further than the recent issues of the NWP for which she was editorially responsible, to find obvious examples of excessive journalistic license...the same "certain prejudices" on the part of the Herald to which she so blindly takes exception.

Women's Lib, Feminism, call it what you will, is Ms. Park's certain prejudice. So complete and suffocating that it causes her to adulterate the articles of others, flavoring them to comply with her own sexual persuasions, it does without doubt interfere with her ability as an editor to allow writers and other staff workers to express their own ideas. Even when those ideas are expressed about subjects as "asexual" as gardening, music reviews, and especially classified ads.

I regret that this negative sort of letter is my first communication to the Passage since leaving last fall. The question of editors taking prejudiced liberties with the articles of others has been one of my primary complaints about the Passage for some time. As a vehicle which claims to be for free and open and diverse expression of ideas, the Passage cannot afford to jeopardize its uncertain acceptance and credibility.

I strongly suggest that Ms. Park's primary concern be to set right her own glass house.

David Wolf  
ex passage staffer  
bellingham

Taking "editorial liberties" with another person's articles is a serious offense against journalistic responsibility which the Passage staff has committed on occasion. However, Roxanne was accusing the Herald of changing facts to suit their editorial prejudices. Changing a male pronoun to refer to both sexes, when the sentence refers to both sexes, is a correction of a grammatical error.

Admittedly changing the grammar of the patriarchal language we have inherited is a political act, but when such a change brings the language closer to reflecting reality, it is justified. In the future, we will try to work out changes in unintentional sexism with the authors of an article in advance of publication so that both awkwardness and highhandedness can be avoided.

This does not mean that the Passage will necessarily refrain from printing racist, sexist, chauvinist, or other articles, when such views reflect the author's intent. What this does mean is that we will try and correct pollution of the mind as well as pollution of the biosphere, whenever it is within our power.

—T.C.G.

# STAFF

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

Tcm Gomez	Peggy Blum	Jeff and Lynn
Nils Von Veh	Andrew Meyers	Jean Cunningham
Karen Stern	Henry Schwan	Richard Prior
John Brockhaus	Rick Kimball	Mary Kay Becker
Kirie Pedersen	Jayne	Russ and Carol Music
George King	Rohander	Buck Meloy
Roxanne Park	Keith Anderson	Marga
Bill Servais	Marilyn Hoban	Bill Mitchell
Dorothy Bird	Donna Wilson	Kay Lee
Ron Sorenson	Mary Magnuson	Ken Sherman
Nely Gillette	Meera	Teri Dixon
Bob Anderson	C. T. Servais	Jeff Kronenberg
Tom Begnal	Jeff Hammarlund	Chris Kowalczewski
Frank Kathman	Rod del Pozo	Curt Rowell
Jack Broom	Bob Clifford	Billy Patz
	Dave and Nita Fraser	

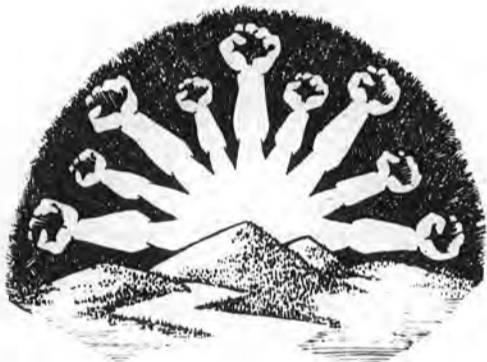
COVER PHOTO BY ROD DEL POZO



all power to the people

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.



Community

Volume 7 Number 7

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## Summer Vacation

We the people of the NWP need some time to clear out our minds and rest our souls. So we're publishing the next two issues at intervals of three weeks instead of the usual two. We'll be back with you next on Monday, August 7, featuring articles on Nonviolent Action; News of the People's Blockade; reviews & recipes; wine, men/women, and song.

Dear Northwest Passage:

I like your rag and want to receive it 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). I also promise to mention the Passage when patronizing Passage advertisers.

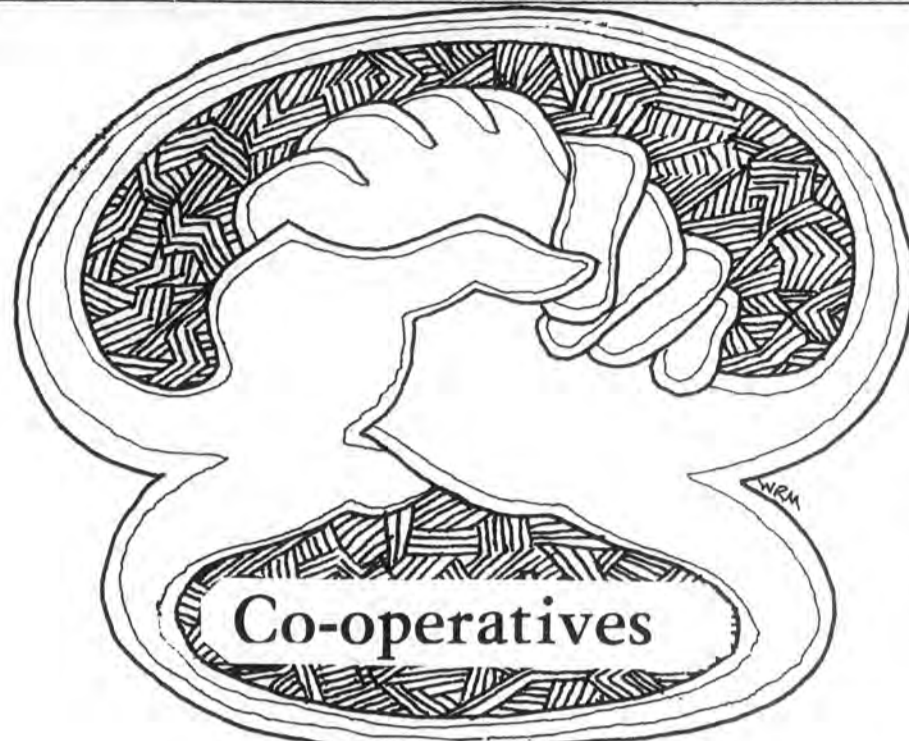
name .....

street .....

city .....

state.....zip.....

Box 105, So. Bellingham Station, Bellingham, Wash. 98225



## and the revolution in perception

Several months ago the Passage put out an issue on "hip capitalism" in which we began to question the economic structure of our community. That issue generated a lot of heat - and the small business people who were most dramatically put on the spot were undoubtedly those who least merited the charges of ripoffs and profiteering implied by the term "hip capitalism." Yet I believe the discussion generated some light as well, and I think it's fair to say we came to at least one conclusion: that unless alternatives are developed to the private-profit system, we are condemned to live indefinitely with exploitation, real or suspected.

An article in that issue, called "A Revolution in Perception," pointed persuasively to co-operatives as such an alternative. The path is political and psychological as well as economic, leading as it does to a vision of self far broader than that of consumer.

Considering that there are a number of enterprises around that call themselves co-operatives - yet evince little co-operation - we need to define quite clearly what this concept means to us besides the absence of private ownership. One of Bellingham's committed co-oppers thought it over last week and came up with these criteria: (1) concern about the quality of the goods being handled; (2) complete openness with members about finances and business procedures; (3) no conceptual separation between staff and customers; and (4) probably most important, a willingness to accept, on a personal level, a lower material standard of living. "If a co-op makes money, fine; it can be re-invested in the community; but it should never be something you count on," she said. "Somewhere along the line you make a decision about whether you want to work for love or money. If money, then you go into business for yourself."

These are thoughts to keep in mind as co-ops go on growing, as I hope they will, in Bellingham. There is no reason not to think big (In the future, we hope to have a story on "Fight On," the co-op in Rochester, New York, that encompasses housing, factories, groceries, schools, and reportedly has thousands of members, enough so that by switching their accounts at once they can control a bank). Perhaps if this kind of co-operative energy had gotten an earlier start here we would have been able to buy up the old buildings and reroute the development of the Southside away from the plastic fantastic future now drawing uncomfortably close. Perhaps it's not too late yet.

Sven

The co-operative effort in Bellingham experienced a profound loss two weeks ago in the death of Sven Hoyt, drowned in a diving accident. Sven was more than a much-loved brother and friend. Closely in touch with himself, with the earth, and with the people around him, he was also in many ways a symbol of what we think of as the Good Life. With unsurpassed dedication - in the gardens, in city offices, on the Sound, on the streets - Sven was always about the business of creating around him a healthier, saner Earth House Hold.

In this issue we have gathered together some poems from Sven's journals, some photographs, and other remembrances. But by far the best tribute we could offer would be, individually and collectively, to search out the source of Sven's energy - and hasten the day when our fragmented dreams of what might be, fall together into a fully realized society, finally worthy of its Svens.

-M.K.B.

Don't Mourn--organize!

(joe hill's last words)

# COMMUNITY

## Blockading the ship of death

Another wet, grey afternoon at Hood's Canal Bridge was approaching its end. It was the sixth day of camping at the foot of the span for some sailors of the People's Blockade. A few people stood around the fire, while others reclined in the tents. Bare footed children played in the driftwood forts modeled and remodeled during the week. A grey boat appeared in the distance, a diagonal red stripe across its bow. "The Coast Guard!!", someone cried. A wave of frenzied excitement swept across the camp. Bodies tumbled out of tents, struggled into life jackets and launched a flotilla they hoped would stop a freighter full of ammunition bound for Viet Nam. The People's Navy consisted of two canoes, three kayaks, three prams, and an outboard. Six women and seven men filled the active duty roster.

The fleet, quickly positioned in front of the bridge, was informed by the second Coast Guard launch that they were in a restricted zone and were subject to arrest. The blockaders all knew they risked up to ten years in jail. Two of their members were arrested in their last engagement after being swamped by Coast Guard fire hoses. The crew of the skiffs didn't seem hostile though, and they occasionally conversed with the blockaders bobbing up and down in the swells.

The People's Navy paddled around discussing battle plans, sharing watermelon and cigarettes, and waiting for the ship of death. Almost an hour and a half later arms began to ache, knees began to shake, and the wind was steadily rising when a thin column of smoke announced the freighter's approach. The small vessels maneuvered into position, forming a line perpendicular to the bridge. The two launches and a Coast Guard cutter lined up parallel to the blockaders where they stayed throughout the action. Fire hoses made bad publicity they said.

## "Flying Squad" Needs Volunteers, not Pilots

The "Flying Squad" is airborne at last, and like the first airplanes, it has already proven to be a swifter and more effective means to a desired end.

No, it's not a parachute club or a psychedelic church. It's simply a group of ordinary people from the community who have chosen to contribute a portion of their time and energy (and a lot of love) to the service of the Bellingham area in a capacity that has long been needed.

Working in conjunction with the Crisis Clinic and the more recently created Rising Sun Drop-in Center, the members of the flying squad answer calls for help by 'flying' in pairs to the source of the call. They act in circumstances where telephone intervention has not been effective in relieving the immediate crisis. The

*As the black bulk of the freighter loomed larger and larger the resisters lifted their paddles in defiance. Four blasts of the ship's growling foghorn was met with the 7th Cavalry Charge by the fleet bugler. A second time the two sounds clashed, a warning and a resolution. And a third as the freighter's bow collided with the first kayak. The small craft flipped; flesh met metal. A second kayak was struck and a canoe caromed off the ship's hull. A few crewmen craned their necks to watch and onlookers atop the bridge cheered the resister's efforts while the freighter steamed between the towers scattering the blockaders in its wake.*

The engagement was over. It was the fourth ship loaded with bombs and bullets to escape the blockade. The bridge gong clanged as the defeated mariners wended their way toward camp. Though cold and wet, their spirit was not dampened as they paddled slowly to shore. Warm food, warm embraces and buoyant music awaited them. Weary companions circled round the fire sharing their personal reactions and ideas for future actions. In the quickening dusk they began striking camp, listening to the strains of the children singing:

*"Just like the tree that stands upon the waters  
We shall not be moved."*

[Editors Note—An all day vigil of the Bangor Ammunition Depot is planned. The welcoming of returning sailors of the USS Sacramento and a blockade upon its departure are some of the upcoming actions. Nine boats can't stop a ship but forty nine could. The People's Non-Violent Navy needs you. Contact the People's office 53rd and Roosevelt, Seattle LA 42778 or Greg Holloway EA 9-7406, Seattle.]

by tom begnal



God Protect America!! †  
**KEEP AMERICA**

— CLEAN IN MIND — SOUND IN BODY — PURE OF HEART —

## Correction

The "Register for Peace" article in our last (July 3-16) issue contains important errors, herewith corrected:

1. People must register by October 7th to vote in the November 7th election, instead of Oct. 30.
2. Courthouse hours are from 8:30 to 4:30, rather than 9-5.
3. Registration in the county is not with the precinct committee chairperson, but with the rural precinct registrar, who may or may not be the precinct chairperson.

Thanks and a copy of Encyclopedia Passagcania to Susan Anastasio Chairperson, V.O.T.E.R.

## Unwarranted Arrests

The American Civil Liberties Union will likely file suit against the Olympia Police Department for their unorthodox procedure in a drug bust in an Olympia bar last month. As reported in the last *Passage*, the police had 68 warrants to search people, growing out of several months work of an undercover agent, but only two of the people searched and arrested in the bar were covered by the warrants.

## City Council Report

The Bellingham City Council meeting of Monday, July 10th did not prove to be one of the more exciting sessions, but the importance of it must not be overlooked. Points of discussion involved rezoning of an area for a shopping center; the Shoreline Management Act; Iowa Street; calling a special city election in September; the new Supreme Court ruling concerning legal aid; and amending fireworks ordinance.

During "Petitions and Communications" proceedings, a representative from the Rising Sun House, a newly established drop-in center, made an appeal to City Council

for funding that would help to get the project off the ground and provide for matching federal funds. The matter was sent to committee after some discussion.

Let's lend support to the Rising Sun House and other important community projects by speaking out at the next City Council meeting July 24th at 8:00 p.m. There are several important public hearings scheduled for this session. Concerned citizens plan to present City Council with information concerning community needs and welfare. Help stop a shopping center today. Come to the next City Council meeting—rides from 1000 Harris St. at 7:30. OM.

# NEWS

## WILD AND OTHER THINGS

The Children's Department of the Bellingham Public Library is sponsoring a number of summer activities for children, including the Wild Thing Reading Club and a puppet club.

The Wild Thing Reading Club, based upon Maurice Sendak's *Where the Wild Things Are*. The first is open to anyone who can read, and anyone who completes ten books receives the Big Monster Poster. Two library activities, (movies, discussions, etc.) may be substituted for two of the books. The second half is for preschoolers who don't read yet. They receive a gold star for every book read to them and get their names placed on the dragon in the Children's Room.

The puppet club, under the direction of Nancy Kelley, meets Saturdays at the library, makes puppets and puts on puppet plays. Those interested in belonging should contact Ms. Kelley to see if their's room. Membership is limited.

Activities for the rest of the summer include:

Wednesday, July 19,  
10:30 am - storytime and read aloud, ages five and up, Main Branch

7:30 pm - dinosaur lecture (for kids and adults), Hovander Barn, Ferndale. Dr. Irwin Slesnick, films, slides, discussion...

Friday, July 21,

2 pm - storytime and read aloud, five and up, Silver Beach Branch

Tuesday, July 25,  
2 pm - read aloud and storytime, five and up, Fairhaven Branch,

Wednesday, July 26,  
10:30 am - storytime and read aloud, five and up, Main Branch

Thursday, July 27,  
10:30 am - book discussion and sharing - for children and/or adults. Bring your favorite. Topic: fantasy...Main Branch

Tuesday, August 1,  
2 pm - storytime and read aloud, five and up, Fairhaven branch

Wednesday, August 2,  
10:30 am - storytime and read aloud, five and up, Man Brancy

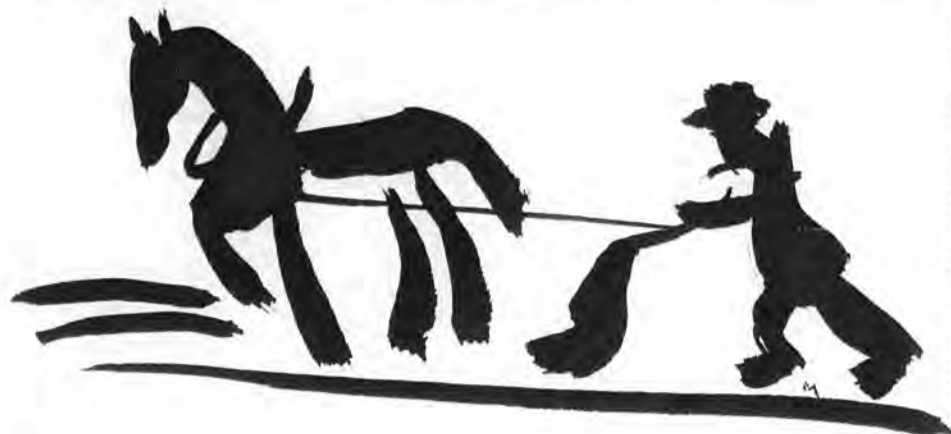
Thursday, August 3,  
10:30 am - book discussion and sharing. Topic: Science Fiction, Main Branch

Friday, August 4,  
10:30 am - Movie (all ages), 'Elsa and her Cubs'.

Wednesday, August 9,  
10:30 am - storytime and read aloud, five and up, Main Branch

Friday, August 11,  
10:30 am Movies - 1 hour. 'Mario Andretti - Racer' Bellingham Library Lecture Room.

The Children's Department invites you to stop in and say hello. Hours are from 9-6 Monday through Saturday and they're open til 9 on Fridays. The telephone number is 676-6864 and the coordinator is Lois Meyers.



## Love Lore

Seekers of high quality public entertainment in Bellingham have apparently been missing a good bet. The new, almost comfortable seats in Lecture Hall 4 on Western's Red Square have been mostly empty for the Thursday night movies shown as part of the Art Film Series. The theme this summer is love stories. The three I've seen have each been far more entertaining than anything passing through the local commercial theatres this year, even though two of them were made in the 1930's. At 75 cents (if you smell like a student), they are a veritable film-cheapo. The unusual shorts are usually worth the price alone. The first film, "Hiroshima, Mon Amour," considered a classic by many critics, weaves its tale into a compelling statement for peace. The

people of Hiroshima have obviously not forgotten what America's bombing meant.

Ever wonder what it was about Great Garbo that held an entire generation spellbound? Those who saw her with Robert Taylor in "Camille" found out. The movie probably seemed sexist to many, but its leading woman was obviously not weak.

The audience reaction to "Morocco" was mixed. Some laughed hysterically, others wept, and some hotly debated the wisdom of the characters' actions ("he was dumb; I wouldn't fall for him").

Next Thursday (July 20), it's "Shadows of Forgotten Ancestors," and after that it's "Love Affair." Both are predicted to be weird. And remember, folks, film's more fun loaded. See you there.

-Dear Old Uncle Elmer

## Nixon Again? Register!

The League of Women Voters will be at the following locations so that you can register to vote!

Tuesday, July 18, 5-9 pm - Yeager's  
Thursday, July 20, 5-9 pm - Haggen's  
Friday, July 28, 5-9 pm - Southside Thriftway

Saturday, July 29, 10-4 - ValuMart  
Friday, Aug. 4, 5-9 - Haggen's  
Saturday, Aug. 5, 10-4 pm - Yeager's  
Saturday, Aug 5, 10-4 pm - A&P  
Friday, Aug. 11, 5-9 pm - ValuMart  
Saturday, Aug 12, 10-4 - Silver Beach Market  
Saturday, Aug 12, 10-4 - Safeway

## Fahrenheit 271

### a People's Lobby for Washington?

*The world is deluged with panaceas, formulas, proposed laws, machineries, ways out and myriads of solutions. It is significant and tragic that almost every one of these proposed plans and alleged solutions deals with the structure, but none concerns the substance itself - the people. This despite the eternal truth of the democratic faith that the solution always lies with the people.*

*It must never be forgotten that the structure is not only secondary, but very much so in relation to substance. The structure will always be no more than a reflection of its substance. In the last analysis of our democratic faith, the answer to all of the issues facing us will be found in the masses of the people themselves and nowhere else.*

Saul David Alinsky  
Revielle for Radicals

Several of us spent June 24th at the State Democratic Convention in Seattle - where 271 was the minority plank on tax reform in the State. If you've seen the papers on that convention you will realize that the majority of the time there was spent in

trying to unseat the delegates of one of the sections of the Democratic party by those people of another of the sections of the party - issues went by the wayside.

After talking to many people it has been suggested that CRRR not disband after the initiative drive ends - we plan to remain a viable organization with taxes as only one issue. We would like to incorporate all the people's issues raised in the initiatives this year into a People's Lobby, for Olympia this year, into local groups to start moving into the political processes of their local communities (remember the Berkeley city council), into State positions in 2 and 4 years. We do not suggest this through one of the parties, they have their own problems and hang ups - we suggest the possibility of a third party based on people's issues and people's organizations.

OK so it sounds as if we've gone through too much wine and may be dreaming - but it can be done. We can use the contacts and support we've all collected to make a third force based on issues not personalities. We can start a State newsletter to keep everybody

informed on what is happening at Seattle Public Health, with the Tacoma Independent, at the session in Olympia, with the Farmworkers in Yakima - on the lettuce boycott... and we can form a cohesive movement around these issues State-wide.

Many of you understand that this means something important to us in CRRR and to the people of the State - we hope you'd like to help organize in your area on a long-term basis - we hope you'd like to turn some others on to this idea so things continue if you leave... we hope that if you can't do it you'd pass this on to others who might be interested.

**P.S. - WE'RE STILL BROKE! To finish off our work we need a little money - so contribute a little - thanks.**

If you're interested in any of the following, please write: welfare rights, taxation, warfare-welfare, alternate education, third part organization, people's lobby, child care, women's rights, others...

Committee for Reform  
Redistribution and Recovery  
910 N.E. 53rd, Seattle 98105  
1401 North 16th, Tacoma 984003



# "You Start With An Idea"

... An interview with Joanne Weyerich of Women in Self-Help Housing

by kirie pedersen

*"You start with an idea. Someone says But you can't do that - because of laws or customs or expectations - and instead of quitting, you learn that those things are there to be changed."*

Self Help is a means to get federal funding of homes for low income people. In contrast to other means of procuring better housing, Self Help groups are trained to buy their own land, their own materials, and finally to build their own homes.

Bellingham's eight member Self Help, the only all-woman group in the United States, calls itself WISH or Women in Self Help. A non-profit corporation, WISH owes its birth to Jerie White of the Whatcom County Opportunity Council. Ms. White has had extensive experience with other Self Help groups in Yakima, several of which now live in homes they built themselves. The Bellingham group was formed from a list of approximately 120 persons compiled by the Welfare Department, based on a questionnaire sent to welfare recipients, concerning their housing problems. Eight persons survived the initial obstacles to begin working on their grant proposal, and in February, 1971, started instruction.

For a group to qualify for Self Help, the government stipulates exactly what must be learned and how long it will take. WISH began with weekly meetings where the women heard speakers on all one must know before building a home, from insurance titles and mortgages to painting and electricity, as well as instruction on how to purchase land and materials. The women also observed actual construction, and finally began doing minor repairs on a volunteer and informal basis both for each other and for other low income or elderly people. Only one woman, Barbara Roddey, had any previous experience. She and her husband were roofers for eighteen years.

Although most grant proposals precede instruction, WISH did not submit its proposal until this spring. The proposal, which requests \$145,000 covering administrative costs only, includes the group's purpose, how long they will take, a month-by-month description of what they will have accomplished, the total length of the project, and a precise itemization of costs for administration, office space, instruction and so forth. When individuals in the group complete training, they can then apply for low interest loans from the Farm Home Administration to finance the purchase of land and materials. The project, which will take two years to complete, will eventually build a total of 60 units for low income people. Although the women will do the actual labor, a contractor must be hired to supervise and to provide further instruction. The group has received much assistance from their technical advisor Jerie White, from Jack Hernandez of Seattle, "the man who can tell you everything about housing in this state," and from Craig Hayes, WISH's corporation lawyer, who has a long-term interest in low income housing, and is running for a local office.

WISH's major problems have not come from a lack of internal co-operation, but from outside resistance to the idea of welfare women building their own homes. The members of WISH have united their efforts many times to raise "seed money" to cover incidental expenses in activities ranging from a puppet show to a taco booth at the Arts and Crafts Fair on the Bellingham Mall. Many low-income people originally interested in Self Help grew discouraged at early meetings when it seemed there were too many barriers to their goals, or were wary because of previous experiences with housing improvement groups such as Adequate Housing. Now,

however, the WISH group can itself help new groups form and begin to function, and some of the women will be hired via their own grant proposal to administrate new Self Help groups. Each new group can invent its own name, and will be composed of no more than eight low-income people, men as well as women.



Lois Dodd

When WISH first applied to the Farm Home Administration, they were told their individual financial assets were too low for them to qualify.

The women were asked how women on welfare could build their own homes, and advised to seek funding through another plan. "Farm Home is rather conservative," said Joanne Weyerich. "They don't like loaning out their - the government's - money without putting everyone through the third degree first." The group then went to Wenatchee, State Self Help Headquarters. After rewriting the proposal, more meetings, and some prodding from the state, the Farm Home Administration finally accepted the proposal, and WISH is now ready to begin construction. Invidious comments have come from other sources and for other reasons. "Why should you get free money from the government?" one woman was asked. "I work hard for money that just goes into your little welfare pocket." Ms. Weyerich said she herself had worked for several years, before she was advised that she could better support and care for her four children on welfare

than on the meager wages she was receiving as a secretary. Later, when she ran into her old boss, he asked her, "Why are you sitting on your ass and not working? My wife would never go on welfare. I'd rather go twenty dollars in the hole than go on welfare!"

The recent exchanges between the Tenant's Union and the editor of the Bellingham Herald may be seen as an extension of this sort of power structure mentality. Joanne Weyerich said the editor who wrote the comment in the Herald had been invited again and again both to Tenant's Union and WISH meetings, but had never appeared. As one WISH woman observed, "We've all heard of diarrhea of the mouth, a lot of us have that, and a lot of people who write letters to the Herald have diarrhea of the pen. But that editorial was the closest to diarrhea of the brain I've ever seen!"

For the first time, low income people are finding means to combat America's attitude toward the poor. "Through banding together," said Ms. Weyerich, "we can educate ourselves and learn our legal rights." Though the eight WISH women could have had professional builders construct their homes in half the time, they discovered the pride and satisfaction one finds through learning to do something for oneself. "We want homes that will last," said Ms. Weyerich, "in an area that won't turn into the ghettos we have right now." She gestured up the street toward a home left half-constructed when the Adequate Housing organization disintegrated. "If we build our own homes, piece by piece, then we're going to know how to maintain them when something goes wrong. We won't have to depend on other people for every little thing; we can help each other. Working together this way we are trained to see how we can get jobs. If someone can have a better education, a better environment and a better home, one you built yourself, then you can start to feel human." Ms. Weyerich defines Self Help as a process through which people can "get out of the welfare stigma and help better their economic and living conditions."

She told me I would have been surprised if I could have seen her five years ago. She had never been interested in politics or registered to vote. She rarely spoke up about anything. Since the women became involved in WISH, they have in turn had their eyes opened to other social conditions, and now know how to get together with others to change things.

Several WISH members are involved with the meat and the medical cooperatives. "There are so many little things you never think of until you go out and get involved," said Ms. Weyerich. When several of the women went door to door with a questionnaire about housing conditions, they found elderly people with their houses disintegrating around them. Later, the women were able to help with repairs. They also found a nine year old Chicana girl who had to be driven to Seattle twice a week to use a kidney machine. Though they were finally able to procure one, they first encountered once again a case of those who have, disinterested in those who do not have anything. Jerie White approached a well-to-do man in Bellingham who also had a kidney machine, asking if he could lend it to the girl twice a week. "I earned the money to buy that machine," he told her. "Let her earn the money to buy hers."

WISH has decided their motto should be "Never underestimate the power of a woman." Ms. Weyerich said no one else could have come through all they have, but that again and again they accomplished their goals simply because they did not know it could not be done. "As women in this society, we've had to do so much for so long, we've developed an instinct, and that instinct is to survive."



# Co-operative Commerce



During the Great Depression, groups of unemployed persons discovered and started using a new economic system, which does not require money, and which consists of co-operation rather than competition. It uses a clearing house that works almost exactly like a bank checking account, except that it does not involve use or handling of money.

When you are a PPC member in good standing, you can buy without money whatever you need that other members are able to supply. You merely acknowledge the value of what you receive, and this value is posted as a debit on your account in the PPC, and as a credit on the account of the member who sold it to you. Each member is expected to try to pay for what he or she gets by helping others.

This system says in effect to any member who helps another, "Inasmuch as you have done it for one of us, you have done it for all of us, and you are entitled to receive the value of it through your account in the PPC." To the one helped, it says, in effect, "YOU are expected to pay by helping others, to the extent that you are able to do so. But if you are unable, we will understand, because the purpose of our PPC is to meet, not exploit, human needs."

Use of this system was reported in periodicals of the Depression years, where it was often falsely described as a step backward from the money game to barter, which it is not. Instead, it is a step forward from money-commerce to a system of cooperative credit that is liberated from dependence on money. Writers who reported on this system at the time included Clark Kerr and Paul S. Taylor.

The New Dealers seduced the unemployed away from this mutual help deal, preferring instead their Keynesian bureaucratic paternalism. For the most part, after the New Deal years, the idea of the PPC remained under the rug where the New Dealers had swept it. Efforts to bring it out have, thus far, failed to attract popular attention. The May Sandrock and Milton Foster Memorial Foundation believe, however, that people interested in social change should have an opportunity to learn about this People Power Clearinghouse.

The method is simple, once one gets the idea. Those experienced with the kind of babysitting club that uses this same kind of clearinghouse to keep track could set up, practically overnight, a PPC for cooperative commerce in all manner of goods and services (even money) that members are able and willing to supply to each other.

A group setting out to try this idea needs to agree on a measure of value to be used. This could be money value. But since money has been shrinking at an alarming rate, a more stable unit of value is desirable, for example, say an hour of labor, convertible to money value at the going legal minimum wage rate. Because the minimum wage keeps going up, use of the labor hour as the measure of value in PPC accounts would mean that one's credit accumulations in the PPC would grow in value with time, instead of shrinking in value as money savings do.

What has been said above may be all the information needed by a group desiring to try out the PPC idea. But if more is desired, including a prediction on the future role of the PPC and a list of selected literature references, write to Ellery Foster at the May Sandrock and Milton Foster Memorial Foundation; Honey Ridge; Rt. 1, Box 112, Altura, MN 55910.

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## People's Grocery-a political tool

When we first started the Mifflin Street Community Co-op grocery, the subtitle, The People's Grocery, was more of a riff than a statement of our intentions. Now that such terms have gained more concrete meaning with people's parks sprouting up, this title has become more descriptive of what the store actually is. Though the store is a cooperative in structure, its relation to the community has made it a possible model for how community controlled services could be started...

I think we found several important things to be true. First, this kind of project - involving people in building a center and service in their own neighborhoods - is really needed at this point in time, especially in student areas. There are many people who have been through many changes and have spent much time rapping together about their immediate needs. Many of these people are hungry for some active, building way to control their own lives and participate with others on more than a head level. In this respect even though they are transient, student housing areas are communities with many economic

and political issues to be organized around. Bringing them together through a project like this seems to be ideal for building community identity and power. As far as political ideology goes, to me it's not so much the hope of building alternative institutions that makes co-ops exciting, as the kind of revolutionary experience that working in such an economic entity is. It takes a lot of work and long hours to make a co-op work but working with and for your own community makes earning a living a meaningful experience. Secondly, the potential economic base such consumer co-ops in student areas could have makes them relevant to the larger movement. Providing subsistence for local organizers is only one possibility. If a number of small, decentralized community co-op stores (stay away from big co-op projects, i.e., the Berkeley co-ops or the Hyde Park co-op model) could be started near a number of campuses, a sizable amount of capital could be generated and used to help low-income black and working class co-ops get started. There is a lot of money in student areas and up until now it has been sucked off by the local parasitical businesses. If

people could get themselves together and build their own community stores, they could not only save themselves money but could pool the excess to aid other communities with less income and less privileged backgrounds. In other words, there could be an intercommunity support system set up to do away with government and Foundation grants that buy off low income projects.

Bill Winfield  
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(415)376-7743

*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?*

# R.E.I.--

## The Unco-operative?

by jack broom

You have to look hard to tell it's a co-op.

Seattle's Recreational Equipment Inc., (REI), a sporting goods super market claiming over a quarter of a million members, has definitely "made it" but may have "lost it" in the process. While the 34-year-old store does offer a wide selection of equipment at substantial savings, some members feel that it has become overgrown and has lost the feeling of a cooperative store.

Expanding out of its Pike Street birthplace, the co-op now takes up the better part of a block on Capitol Hill. A newly-added bicycle section, the offering of "co-op charter flights" to Europe and the possibility of organizing a co-op insurance plan are a few hints toward the direction that REI is heading.

"It's lost all its one-to-one-ness," one member complained. He said the plethora of gadgets and supplies sold at the co-op gives people the erroneous notion that they can walk in with a lot of money and walk out good mountaineers.

Another co-op member said that REI used to offer only quality equipment, but has since lowered its standards, catering to what he calls "the entourage of the great pretenders." He said that REI is now selling some cheap rucksacks as well as a line of raincoats that "wouldn't stand a trip."

On a recent visit to the "Jet City" I stopped by REI to find out more about the details of co-op-bigness. After asking a few questions to the three women running the membership desk, I was told I should talk to Dan Montgomery, the retail sales manager, who would be around in about three hours.

I spent the next 180 minutes examining the freeze-dried foods, testing the rear derailleur on a \$120 Champion Du Monde, and sipping coffee at a nearby Col. Sanders. They were expensive, loose, and bitter, respectively.

After the wait, one of the women at the desk jotted down "Jack Broom, Northwest Passage, article on co-ops" and dialed Montgomery's office, which is upstairs somewhere. After a short conversation with her boss, she told me Montgomery didn't want to see me and didn't want to advertise in my paper.

"I don't want advertising," I explained again, "just information."

The word 'information' seemed to strike a familiar note and she handed me the co-op's 1972 catalogue, opened to a page marked "Co-op and mail order information."

It began, "The Co-op was organized in July 1938 and incorporated in May of 1956." It said REI operates on the Rochdale Plan, "one rate of patronage dividend to the members based on purchase." It also proudly stated, "In its 34 years of existence the Co-op has never failed to pay patronage dividends" (all this wasn't exactly the kind of information I was after, but in this business, you use whatever you can get).



The page told about the membership qualifications, saying "Membership is open to all persons who are sincerely interested in the aims and purposes of the association..." This prompted me to ask what the "aims and purposes" are, and how the sincerity of an applicant is determined. As I expected, this turned out to be a little "co-op rhetoric" since anyone who pays the \$1 membership fee is sincere enough for REI.

If, however, you should go for five years without spending at least a dollar a year at the store, all the sincerity in the world can't keep you in the co-op.

Browsing through the catalogue I saw mentions of members voting, a membership questionnaire, and the ever-popular membership discount. Not knowing what else a dollar buys these days, I asked simply, "What all does it mean to be a member?"

"It means you get the discount."

"Is that all?"

"Uh-huh."

"But the catalogue says something about voting. Don't the members vote?"

"Oh, yeah, they vote."

"What do they vote on?"

"I don't know."

"Do they elect the general manager (Jim Whittaker)?"

"No. I don't think so. You'd have to ask Mr. Montgomery. Maybe if you'd come back tomorrow..."

Coming back tomorrow was impossible, so I decided to sit down with my catalogue and stop bothering people.

The membership questionnaire asks members to rate the store on such things as variety, prices and parking and then wants to know, "Is the concept of a co-operative and its way of doing business something you feel STRONGLY about?" (The members that I talked to before, during and after my visit to REI indicated that to them belonging to the co-op was merely an economic convenience; none felt a sense of cooperativeness with REI, nor could they see much difference between its 'way of doing business' and Marshall's or Sears'.)

The next question suggested establishing a second retail store outside the Northwest, establishing a mail-order outlet outside the Northwest, and transforming REI into an equity corporation, then countered these expansionist ideas with a simple, "Are you satisfied with this catalogue?"

Who could be dissatisfied with a catalogue that lists 35 styles of backpacks, 15 different ice axes and over 250 food items?

Continuing through the questionnaire, members are asked what they would like the co-op to do with its "mass purchasing power"; an insurance program is suggested. But the following question asks for suggestions for acquiring additional funds, which are needed for "capital expansion, new services and new products."

In spite of this appeal, REI, which gave eleven per cent rebates this year instead of the usual ten, does not project the image of an organization in need of funds. "That place is making a lot of money," one member commented, "even after they give back the refunds."

The inside cover of the catalogue contains a letter from General Manager Jim Whittaker in which he points out that the store's "increase in sales over the previous year was more than its TOTAL sales in 1967." (Maybe I missed something. Didn't they say they were short of funds?)

Below the letter is a picture of Big Jim himself, handing a membership card to Syd Goldsmith, who... here, read it yourself.

"January 7, 1972 became a milestone in the history of Recreational Equipment, Inc. On that Friday at 5:15 p.m., about closing time... Syd Goldsmith of Vancouver, B.C., became Co-op Member Number 250,000.

(Remember that number, Syd. Page 41 says "There are many identical names with different numbers which can cause errors.")

Yes, indeed. Syd Goldsmith, who got a free pack and sleeping bag "has become a symbol of the Co-op's phenomenal growth."

And REI grows and grows. The last paragraph on that page tells about the acquisition of a new building which "will almost double the existing floor space... and enable the Co-op to segregate the equipment into departments."

Growth isn't a dirty word. And success isn't a bad thing. But a co-op that chooses to grow to the point where it counts its membership in six figures has to inevitably sacrifice the sense of "co-op-ness" the feeling of community cooperation that created it.

And this one, it seems, has done just that.





# Fishcatcher's Co-operative

## (A Revolution for the Halibut)

by mary kay becker



Newly established in offices on the Squilicum Fill in Bellingham is the Halibut Producers Co-operative. This fishcatcher's co-op, which has been in existence since 1943, receives fish from its members and then markets the fish to wholesale buyers. Because the marketing is done co-operatively, with no profits going to a buyer in the middle, the members can get a higher price for their fish.

I went down to the HPC last week to talk to Donald E. Reinhardt, the manager, who told me that "Halibut Producers" is actually a misnomer for the co-op as it exists today; the 400 members are almost all salmon catchers. The name comes from the co-op's beginnings in Seattle at a time when halibut livers were so much in demand as a source of Vitamin A. "The men weren't getting paid anything close to what the livers were worth, so they organized," Reinhardt said. "The price shot up from 10 cents to \$1.00 per pound."

After the war this favorable price for livers disappeared in competition with the Japanese and with synthetic sources of Vitamin A. Meanwhile, the salmon market was ripe for co-ops. A large gap existed between what the fish was worth and what the fishcatchers were getting paid for it. Many salmon trollers joined the HPC in the early 50's, Reinhardt said, and the co-op today is strongest among the trollers who fish off the coast of Alaska. Over half of

these are members, Reinhardt estimated, while only about 5% of the gillnetters are.

The HPC has a Canadian affiliate — the Prince Rupert Fishermen's Co-op Association — but has its own sales office for marketing in the U.S. The main office, formerly located in Seattle, was moved to Bellingham on March 1 "because Bellingham Cold Storage does a better and more economical job of handling our fish than anyone in Seattle," Reinhardt said. Members can deliver their fish to any of 12 agents in various ports — including Seattle — which is home for one-third of the members. Once frozen, the fish is sent to Bellingham for storage and sale. The HPC sells over two million pounds of salmon per year.

**Members of the co-op are generally individual boat owners, in business for themselves, and through joining the co-op they do not have to depend on any fish buyer. It eliminates the necessity for them to go on strike and watch all the fish swim by while negotiations over the price go on. Open to anyone, the co-op is always a possible outlet for fish and thus is a form of marketing insurance for all fishcatchers.**

"I've felt for a long time that co-ops are the answer for the proper redistribution of wealth," Reinhardt said. "A co-op is halfway in between capitalism and communism. You aren't really doing away with the middleperson, you're just performing that function yourself."

When the fish come in, an agent for HPC receives them in port and pays the co-op member a partial payment which is generally below the dock price set by other buyers. Suppose the dock price is \$.50/lb. in their first payment. They receive the rest at the end of the season in a lump sum, which might amount to an additional \$.20/lb., bringing the total price up to \$.60 — or ten cents more per pound than

non-members are getting.

According to Reinhardt, there are sometimes years when something like a market collapse causes the total co-op price to fall below the dock price. In that event, the members "have to be willing to absorb a loss," he said. But their records through the years show that "the members will in the long run definitely make a profit."

It figures, then, that most fishcatchers who belong to the co-op are long-term members. A charge of \$100 per year is an additional discouragement to casual joining.

Besides the \$100 it takes to join, each member had to put \$3,000 into the co-op as capital (this is deducted as a percentage from payments). Members get this \$3000 back, plus interest, when they resign.

There is no requirement that members must deliver all their fish to the co-op. The dues of \$100 per year is in lieu of such a requirement, since it must be paid whether the member delivers any fish or not. According to Reinhardt, while there are some members who handle all their fish through the co-op, there are others who deliver only part, some who deliver in token amounts, and some who deliver none at all. Why this hedging of bets? I asked. The reason, Reinhardt said, is that some people are "just not totally convinced" of the advantages of the co-op. "Or they might have a favorite buyer, and try to get the best of both worlds," he said.

There are other benefits to belonging to the co-op which might explain why someone would join even if they intended to market their fish somewhere else. For instance, members can buy gear at wholesale prices. Also, they can apply for insurance through a pool where the co-op's past experience has shown the cost to be at a rate of less than 1% instead of the usual 5%.

The HPC does no active organizing, and the membership has stayed at about the same number for years. According to Reinhardt, a large membership is not necessary for the co-op to have a beneficial effect on the price of salmon. Simply because it exists, other fishcatchers have an alternative when faced with a dock price they think is too small — they can just say, "I'll go and join the co-op."

"In this way, the co-op has for many years helped to stabilize the price of salmon," Reinhardt said. This accounts for a certain amount of anti-co-op feeling among other buyers and producers.

This year, the dock price of prime king salmon is \$.84 - \$1.05 per pound. HPC members are getting partial payments of about \$.80 per pound upon delivery. At the end of the season, if all goes well, they will receive the balance, bringing their total up around \$1.15/lb.

I asked Bob Gay, a salmon troller who had belonged to the HPC for 18 years, how he felt about the co-op. "We've got to have it, there's no question about it," he said. "Otherwise the buyers are all holding hands and there's no getting a decent price out of them."

Gay said that when he first started fishing up in Alaska, "We had to drag the buyers out of the bars, and they acted like they were doing us a favor to take our fish." Three years after the co-op was organized, he said, "the buyers were out there fighting over the tie-up lines" in order to get a supply of salmon.

Gay concurred with Reinhardt's point that the existence of the co-op has helped to stabilize prices and avoid strikes, or "tie-ups" as they are called. "It's been a tremendous thing for the whole industry," he said. "Though they may not admit it."

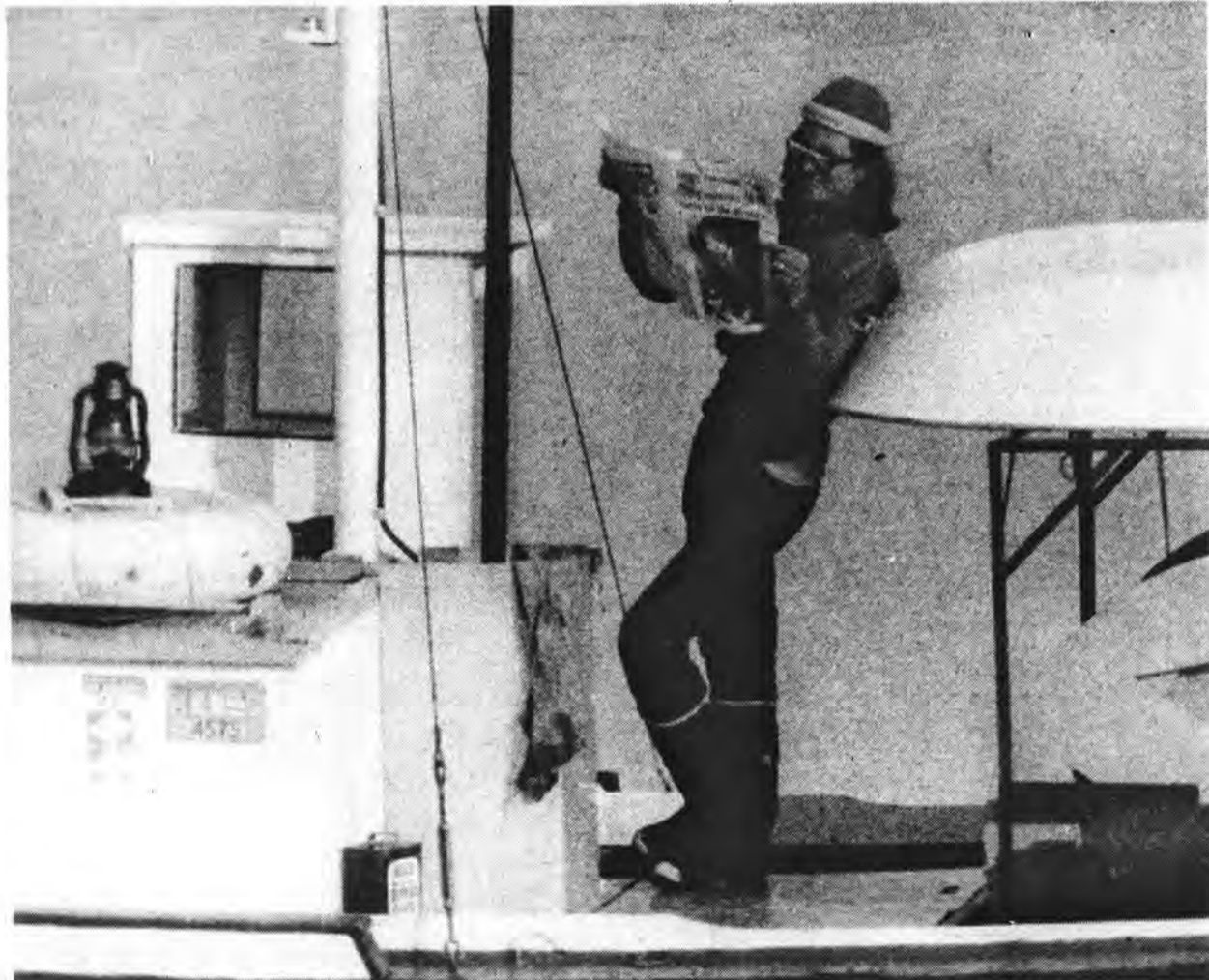


photo by buck meloy

# Cutting up at the Meat Co-op

by george king

Many Passage readers are clients of various co-ops here and there, and many more will undoubtedly want to take advantage of co-operative services after becoming aware of their existence—but how many of us remind ourselves of the months of unpaid work that a few people put in to create a co-op and see that it continues to serve its larger number of "consumers"? The Bellingham Meat Co-op has been battling its way into existence for over seven months, its conception and gestation urged by a handful of the low-income citizens who hope to benefit from its birth, strong heart, and maturation. The co-op's imminent arrival was largely engineered by the present chairwoman, Ruth Shere, Vice-chairwoman Carolyn Allstatt, and Secretary Carol Dowler. In January of this year Ms. Shere and Ms. Dowler were asked by the Whatcom County Opportunity Council if they could find any way to use some federal funds that remained from an earlier OEO program for breakfasts for low-income school children. The two women decided that a program to help provide meat to low-income families who cannot afford skyrocketing supermarket prices was badly needed. A meat co-op could buy meat wholesale from large distributors and sell it to low-income families with very little markup, as all labor would be volunteer. The hoopla of styrofoam packaging, full page newspaper ads, and a flashy half-acre "thrifty" mart would be unnecessary.

So equipped with only their ambition and a booklet from the Opportunity Council on how to form a co-operative, they set to work. Both Ms. Allstatt and Ms. Dowler told me that the major problems they encountered were the (1) legal aspects of incorporating and (2) organizing persons to do the needed foot and paperwork. The Legal Aid office at WCOC assisted them with the complicated task of drawing up incorporation papers, securing the federal money, obtaining a lease on a building, and other legal matters. A few other individuals at the Opportunity Council have offered advice and technical assistance occasionally, but in the spirit of Self-help, the bulk of the task has fallen on the low-income persons themselves.

In any volunteer endeavor a small core group of individuals does the greatest share of actual labor. "A few people have lent us a hand now and then, but poor people are like anyone else, they're waiting until it's finished to see if it will work," says Ms. Dowler.

The beginning is indeed almost in sight. The Meat Co-op is incorporated and has secured the necessary business permits from the state and city. They have found a building at 2512 Eldridge Avenue that was formerly a small chemical plant, and it has been okayed by the health department for conversion to a market. John Bell, of the Opportunity Council and a former butcher and grocer, is helping them with the technicalities of setting up a meat market and will train low-income volunteers in the arts of meat cutting and wrapping. However, the co-op is looking for a retired butcher or other low-income person who knows meat-cutting who can work full or part-time and train others. Both Bell and Dowler stressed that the whole operation is to be run by low-income people for low income people.

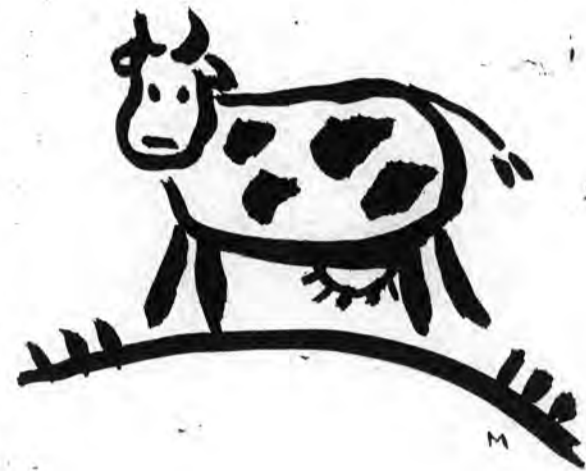
There will be a work party in the building Monday, July 17 to clean and paint the shop and a general meeting for all interested persons Thursday, July 20 at the Senior Activities Center. Any low-income persons interested in working at the Co-op, or becoming members and/or shareholders are invited to attend. Fee for membership is \$1.00 and entitles one to purchase meat from the co-op. An additional dollar makes one a shareholder with voting privileges in the co-op. Shareholders are encouraged to put in hours at the shop cutting, wrapping, cashiering, helping with mailing, etc. Only low-income persons as determined by OEO poverty guidelines can be members or shareholders. The present membership stands at about 56 (before opening yet!). Much of the co-op's business is expected to be negotiated with food stamps—food stamps that will have a lot more buying power than they would at Safeway.

"The decor of the shop will be rustic and simple," says Bell, "modeled after the old-time meat markets." Meat will be sold by the cut and in larger, cheaper "bundles" of several cuts. "The co-op hopes to be able to get a truck later on so that we can make deliveries to senior citizens and shut-ins who otherwise wouldn't be able to get service," Ms. Dowler told me, "they can just phone in orders and a volunteer will take them to their home."

Although things are shaping up pretty well now, the co-op still has a major obstacle to overcome: that of obtaining equipment. As yet they have not been able to get a good used compressor for refrigeration of the walk-in box and display cases. They also need a meat saw, knives, and some meat blocks. If anyone has a line on equipment of the nature, please call: Whatcom County Opportunity Council—734-5121, or Carol Dowler—676-0797; or Carolyn Allstatt—734-8461. These people can also give further information on the Meat Co-op or will gladly encourage you to volunteer your time and hands.

Cooperation being the strength of the nation, I asked if the co-op people had contacted any other similar groups in the area for help, ideas, or encouragement. Ms. Dowler told me that her core group of about nine people had occasionally talked to senior citizens organizations and other low-income groups. "The Community Food Co-op on the southside called me today and said they had a meat box, so you see we're all in this together! It takes hard work, patience, and a determination to succeed—that's all, but that's plenty."

Funny, but aren't those the same virtues that the rich always accuse the poor of lacking?



## GET CANNED

People in the Low Income Citizens' Committee would like to find and work with others who are interested in home canning. We know that we can save money and eat better too when we work to make use of the free or low-priced fruits and vegetables in season and can them ourselves. We want to get together with others so that we can cooperate in finding canning jars, using canning equipment, traveling to where the produce is, and just generally helping one another can our food for our families. If there is enough interest we may even take a truck over to Eastern Washington to pick or buy produce over there.

Also we would appreciate any canning jars that people could be willing to donate to us. Many low income families can't afford to buy the jars they need to start canning, so we are trying to build up a supply of canning jars for low income people to use.

If people know where we can get free or low cost fruits or vegetables, or if they can loan or donate pressure cooker canners, we would appreciate very much hearing from them.

People interested in working with us on home canning, wanting more information, or having something to contribute should call David Berrian at 676-0392.



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# Giving credit where credit is due--

## a proposal for a people's bank

by jim massman

A few years ago people were trying to burn down the Bank of America but that didn't stop it. Now we have a means of putting an end to Bank of America and the similar institutions in our own community by starting a federal credit union, a sort of cooperative people's bank.

By obtaining a charter from the federal government we can start a credit union in which each member's savings are insured up to \$20,000, and unsecured loans (those that require only the member's signature) can be made up to \$2,500. The way it works is first anyone with cash on hand or presently in a bank account can purchase shares in the credit union. Owning these shares is similar to having money in a savings account. Most credit unions pay interest at certain intervals. The interest rate is determined by the Board of Directors who are elected by all the members. This money can then be loaned (to members only) at an interest rate also set by the Board. A brochure from the Credit Union National Association suggests what kind of loan criteria is used: "For a community credit union, making loans on character happens to be especially easy, because it is a friendly association of neighbors. The members know each other. They do not have to investigate each other... Hence whenever a loan application is being considered, the members of the credit committee (elected by the members) can concentrate on the question, 'Will this loan help the borrower?'"

What advantages does a credit union have over Bellingham National Bank et al? The first and foremost advantage in most credit union members' eyes is the ease of obtaining loans and the lower interest rates as well as the high dividends on savings. I personally see the advantages of a credit union in a different light. I have heard more than one individual say we need to change the system. Well, economics is one of these systems. Presently in our economic system those people who have money can earn money merely because they possess a quantity of it.

In banking this means that for the year of 1970, 9,135 shareholders (not to be confused with people having savings accounts) received \$7,200,000 for doing nothing more than letting Seattle First National Bank use their money. This is wrong. All capable individuals should receive payment only for providing some type of service to other people. A system which encourages payment for the use of another's money, and thus allows these people to do nothing but manage their own money, is an unjust and inefficient system. A credit union is owned and run by its members and all earnings of a credit union are used to pay for office supplies and related items, while all earnings left over are passed on to the members by higher dividends on shares or lower interest rates on loans.

Another advantage of a credit union is that since the members have control of the credit union, the money can be used judiciously. Rather than making loans to sudden-valleys and business (wo)men out to score high in the create-a-demand market, money may be loaned to members with an honest need for it. Any money left over could conceivably be used for community projects such as a housing cooperative or other enterprise that might be in the good interest of the members. When you realize that Seattle First National Bank alone had nearly 2 billion dollars at the end of 1970 of other peoples' money, which they invest at their own discretion, you begin to get an idea what tremendous economic power banks possess.

It must be made clear that nearly all credit unions pay dividends on shares and charge interest on loans. My major complaint towards our present economic system is that individuals can earn money by lending it and receiving payment in the form of dividends on interest. A credit union actually facilitates this when it charges an interest rate on loans which are then used to pay dividends on the shares.

For many years it was illegal and unethical to charge interest on loans (called usury) in Europe due to the influence of the Catholic Church. Receiving

payments for making loans has been a development of modern civilization, not for the good of people in general but rather for those who have money.

The decision on the interest rate on loans and the dividends to be paid on shares is made by the Board of Directors of the credit union. Even if it is decided to partake in the practices of collecting interest on loans and paying dividends on shares, a credit union would still have the advantages I have pointed out: (1) ease of obtaining needed loans; (2) increased dividends on shares and decreased interest rates on loans; (3) increased control over what your money is used for; and (4) the personal satisfaction that you are helping to change an unjust system here in Bellingham, Washington.

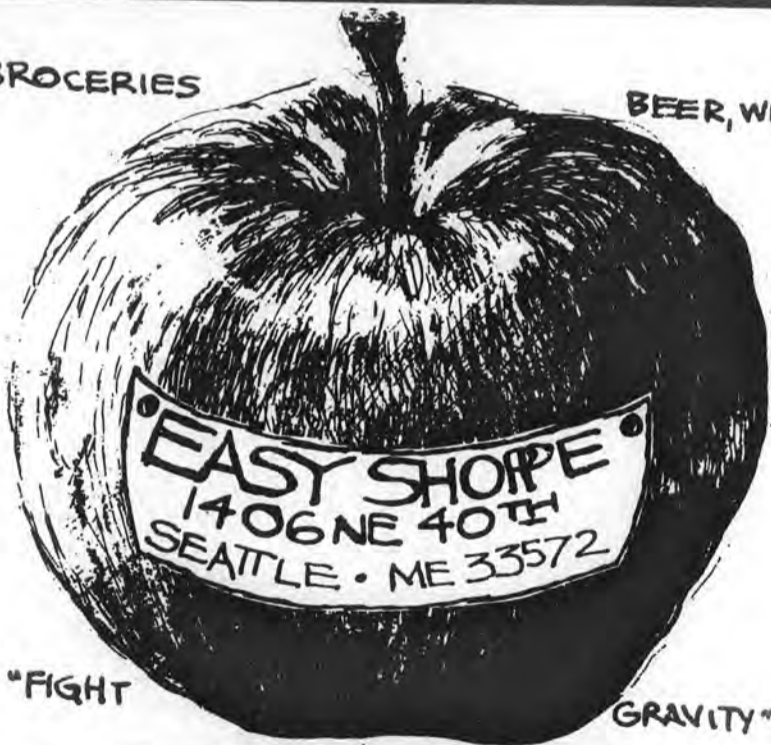
By this time I have hopefully interested all you readers in getting together a credit union. The second step (getting people interested is the first step) is to find out how many people are actually interested in joining such a credit union and buying shares. Due to the nature of state and federal laws you will have to be a member of the Bellingham Food Co-op in order to become a member of the credit union. You will find a list to sign up on at the Bellingham Food Co-op or you can call Jim at 734-1428 and leave your name (do it now). It would also be helpful to know how much money we can get together so if you don't mind making your private fortune public knowledge write that down too. If you have questions you can also call me.

If there are enough people interested in this economic alternative there will be notices of public meetings and it shouldn't take more than two months to get it off the ground.

*Excessive devotion to chasing about and pursuing things agitates the mind with insane excitement. Greed for riches ensues one's efforts to pursue healthier motives. The intelligent person is concerned about genuine needs and avoids being confused by dazzling appearances.*

GROCERIES

BEER, WINE



"FIGHT

GRAVITY"

**community food  
CO-OP  
1000  
harris**

One doesn't use good iron to make nails,  
Nor good men to make soldiers.

Chinese Proverb

### RICHES TO RAGS, or TOAD OF THE TALES

Once upon a time there was a toad who lived under a card table in the big city. Sometimes he lived very hard to mouthish, but always reflectively, as was his ilk.

One day in the middle of selling neckties, he had a vision and he packed his neckties and miscellaneous aftershave lotions into a small trunk and split for the rurals.

In the end, he travelled for many years, back and forth across the US, planting Pizzas and generally raising hell. Till one day he died.

It is after him that Toad Hall was named. For the best Pizza anywhere try TOAD HALL, 1303 11th.

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ground to order,  
Imported spices  
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ADULTS ONLY

# B'HAM Co-op Gardens :

by jeff kronenberg

1 The Co-op Gardens were born this last spring in a small cold frame next to the Food Co-op built by Sven Hoyt and friends. Small seedlings were nurtured tenderly through those grey and wet spring days - food-to-be, reaching from flats to sun in sky.

2 Many of the starts came from Joe's Garden, besides valuable assistance and advice that laid a strong foundation for the development of our community gardens. Knowledge resulting from years of cultivating intimate relationships with plants flowed freely between Joe and Sven, sprouting life for all.

3 Throughout spring we looked for land in South Bellingham and came up with three nice areas; a small plot of land next to the post office, Sven's land on 32nd Street, and a sizeable chunk next to Buck Meloy's house on 21st St. The garden at Fairhaven College had already been started by students there and became part of the community garden's project. In the early summer another plot on H street was added to the collective.

4 With the land located, the task of plowing was next confronted. Most of the land had never been cultivated before, and an ordinary rototiller was not sufficient to break the sod. Weeks went by while we tried to locate a tractor to do the job. There was no real worry about time, since the ground remained too wet to work with.

5 Finally, the sun did come out, the land dried up, and the community responded to the gardens. A brother from Montana donated his tractor and experience in plowing to till the land on 32nd St and 21st St. After the land was disced, we hired Mr. Taylor to do some rotovating. It was at this point that we incurred our major cost of the project.

6 Having land plowed made a huge difference - there was the vision of green gardens in front of our eyes - thoughts of food for our people. With hopes and high spirits people came down to the food co-op and volunteered to work on the gardens; we began hauling massive amounts of ripe manure and mulch to all the garden plots, the time for planting had come, as late as it was. We all got outside and gently laced hundreds of young plants in the rich Northwest soil. Our roots were planted - we had sprouted into a group of aspiring farmers.

7 To start with, the co-op gardens had very little money. In the beginning, it was the mill of the people that planted the gardens, not money. The Food Co-op has lent support to the gardens all along, with the use of a fine truck and some monetary assistance. People in the community have donated time, tools, and seeds to make the gardens happen. The co-operative venture began a strong evaluation which still continues.

All of us have faced problems in this venture: irrigation, bugs nibbling our cabbage plants, and the never-ending battling with the weeds. Standing together, community organic gardeners overcame inherent hassles, through cooperation and organization. Our first meeting was held May 30 at Toad Hall in an effort to formulate a means for taking care of all the beautiful plants.

8 Amidst discussion of ecological poetry techniques, ideas of companion planting, and various alternative philosophies, we decided upon a system to take care of the gardens. Certain individuals were to be directly responsible for one garden area each: weeding, mulching, taking care of the insects, and harvesting being part of these responsibilities. Through group consensus, we agreed that co-op gardeners would harvest what vegetables they needed themselves, and the rest would be sold to the Food Co-op for the cheapest possible price. A hope and aspiration was felt by all. Someday we will feed all our brothers and sisters wholesome food and see safeways and thriftways go bankrupt.

9 Since this meeting, changes have flowed through all the gardens and our community harvest has begun with beautiful lettuce, broccoli, cabbage, radishes, onions, and turnips, providing refreshing nourishment for our bodies. A brother greatly responsible for this fine seed planted in our community was recently lost to us all; however, the seed has sprouted and we are growing strong with it. A memorial garden has been planted behind Buchanan Towers in remembrance of Sven Hoyt and the strength he gave to our community.

10 Much work lies ahead to fulfill the hopes and dreams that Sven had and we all share. The gardens always need to be tended: there is weeding to be done, minding the bugs, and harvesting our crops. Everyone in the community is invited to share with the co-op gardeners the whole natural feeling of working with the earth, developing close relationships with plants and being part of a flow of the cosmos. Gardening is not just digging in the earth, it is an ecological/spiritual relationship with nature that is a joy to discover and grow with.

11 Let's get high together. The Co-op Gardens is holding an important meeting/picnic/pot-luck this coming Wednesday, July 19, at 12 noon. The address is 1411 Wilson, right near the corner of 14th and Wilson. Bring some food, instruments, whatever, and we'll sprout in the sun together. For the gardens to happen we need the support of all, so everybody come.

12 Any individuals wishing to make donations for the gardens in memory of Sven Hoyt, may do so by sending contributions to the Sven Hoyt Memorial Fund, c/o Northwest Passage, P.O. Box 105, South Bellingham Station, Bellingham, Washington.

For further information on the gardens, please call 734-9980 or ask at the Food Co-op.

COOPERATION IS THE STRENGTH OF OUR NATION.



## Observe the Orange

The following is part of a description of an orange, in the jargon of product design, from "Design as Art" by Bruno Munari.

"Apart from the juice the sections generally contain a small seed from the same plant that produced the fruit. This is a small free gift offered by the firm to the client in case the latter wishes to start a production of these objects on their own account. We draw your attention to the fact that while no economic loss is incurred in this gift, it gives rise to an important psychological bond between producer and consumer: few if any of the consumers will actually start growing orange trees, and yet this entirely altruistic concession (the idea of being able to do it, one wishes) frees the consumer from a castration complex and establishes a relationship of reciprocal trust.

The orange is therefore an almost perfect object in which one may observe an absolute coherence of form, function and consumption. Even the color is exactly right. It would be quite wrong if such an object were blue."

## an open letter to the membership of the co-op garage

Since its inception in March, the Co-op Garage has gone by fits and starts from a disorganized, under-equipped, over-optimistic, much-abused and misused community service, nowhere. The fact that it persists is due in large part to the good faith of its members in the Co-operative Enterprise. Their support should have been sufficient if it had not been countered by an equally large number of people concerned only with their own immediate interests. As a result, the efforts of a few and the support of many have been dissipated.

If the goal has been the construction of a facility equipped with tools and skills and the means to pass these skills on to others, while providing the normal services of a garage at a fair price - a price which is sufficient to further the proclaimed ends of the cooperative - the garage as it presently exists is failing.

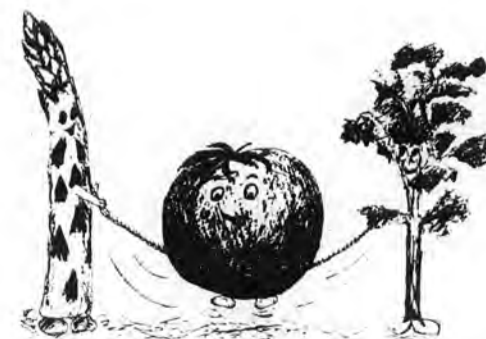
Therefore, on Thursday, July 20, 7:00 pm at 1207 Donovan, there will be a meeting of the membership for the purpose of discussing the problems presently facing the garage and hopefully finding solutions to those problems.

Co-operation is the strength of the nation.

Friends of the Co-op Garage.

## Food Coop

At the General Membership Meeting of the Bellingham Food Co-op, two new board members were elected - Peggy Blum and Jeff Kronenberg. What with all the building and personnel changes, now is a good time to cooperate with the cooperative and come down to 1000 Harris to share some of the work in this valuable community service.



# THE HOWS OF HOUSING

by jim massman



Another manifestation of our present economic system confronts each one of us in our day-to-day lives when we seek housing. There seem to be three alternatives to choose from when we find ourselves in need of shelter: 1) buy a house, 2) rent a house or apartment, 3) pitch a tent. Presently people need at least \$600 to make a down payment on a house.

When people can get this together and are able to find a suitable house they find themselves making monthly payments that will total to be as much as twice the value of the house by the time it is paid for. If they decide to sell the house, title insurance, recording fees, state excise tax, and federal tax will have to be paid as well as 6% of the selling price as a commission to the salesman.

The alternative of renting a house is much simpler but has less to offer the people resorting to this alternative. Due to either good fortune, good money management, hard work, or some combination of the three, certain people in our society have more money and/or property than others. Our present system allows wealthy business oriented people to earn money just because they have a quantity of it and one of the ways they do this is through the housing market.

Most of us have grown to accept this situation and feel powerless to do anything about it. Government rent subsidy programs have been established for low income citizens and high rise and low cost housing developments have been built, resulting in such things as the piece of concrete called Chuckanut Square, sitting in South Bellingham. It seems to me that these programs, although they have immediate benefits to many individuals, tend to perpetuate an unjust and inefficient system in the long run.

Now I wouldn't have painted this rather depressing picture if I didn't have some sort of proposal to improve it. What I shall propose is not a cure all for the housing problems in Bellingham but just a few ideas how we might create an alternative system on a small scale that over a long period of time could grow and someday perhaps replace the present economic system that dominates Bellingham, Whatcom County, and the United States.

A housing cooperative is what I am proposing. I will assume that you already understand the implications of a cooperative organization from reading other articles in this issue of the PASSAGE. I have been studying, thinking, and talking with a number of people and I have some ideas how we can make it work. The first step is bringing people together who 1) are interested in buying a house, are presently buying a house, or already own a house and 2) are interested in changing the present economic system.

These people could then incorporate as a nonprofit corporation. Those people who had

planned to buy a house would buy shares in the cooperative instead. The money accumulated by individuals buying shares would be used in making down payments that could be selected by each of these people. These people would then continue making monthly payments as if they were buying the house themselves. Those people already owning houses or making payments on houses would sign their property over to the cooperative. Having done this, the cooperative would then rent or lease the houses to their former owners at a cost that would pay taxes, mortgages and any other expenses that might arise. As long as the cooperative did not become too large, the overhead would be minimal and the former owners would be paying no more than when they owned the houses themselves.

The advantages of forming a housing cooperative are significant. The present system is unjust to people who don't happen to be amply endowed with money. When the housing cooperative owns a house, the house may be used as collateral for loans which would finance houses for those not having enough money to make a down payment. The present system is inefficient in that every time a house changes ownership a real estate salesman receives 6% of the price as well as the other taxes and fees previously mentioned. Also every time someone has to buy a house they often pay as much as twice the value of the house because of the interest on the loan that is needed to finance it. With a housing cooperative, once the house is bought, it belongs to the people, and it would only be a matter of time (quite a long time I'm afraid) until housing cooperative owns enough houses and land for all the people.

I have only been able to identify one problem that cannot be evaded. When members of the cooperative decide to move they will not be able to receive their full investment back, as they might if they had bought a house for themselves. The cooperative could be organized so that people leaving the cooperative could receive the amount they invested as shares or in the case of people who have signed over their houses, they might receive back a certain percentage of the value of the house.

So if you own a home, are making payments on a home, or are planning to buy a home and would like to see some changes made in our ripoff prone economic system, come and talk with some people of similar interests at 7:00 pm, Monday, July 24, at Lee Doty's house, 1814 Donovan.

## The Bellingham Co-operative School

by carolyn richard



The trouble with writing about the Bellingham Cooperative School is the accompanying guilt that comes with the realization that no one person can or should try to speak for the school. And that is one of its strengths. Basically, our school is the individuals—parents, teachers, children, students—that give it its distinctive quality. Anyhow, I'm writing about the school from my own experience as a parent.

The Cooperative School is, and has, since its beginning as a primary school in 1969, been struggling with the notion of a parent cooperative. All major decisions are made by the whole parent body and it is mainly the parents that obligate themselves to plan the direction of the school, building the equipment, mowing the lawn, and driving the kids for field trips. And, of course, there are the inevitable numerous meetings. Some parents, in addition, come regularly to the school while many more, like myself, come

irregularly to make messes in the kitchen with the kids, or to just be there.

Two major problems: the struggle with the concept of genuine cooperation (which every year seems to be a major hassle) and funds. Tuition is \$50 dollars a month, a modest enough sum considering what most private schools cost, and out of that tuition comes teacher salaries (also modest enough, God knows), housing, equipment, insurance, and *ad infinitum*; it is often a constant struggle to survive.

Yet, or in spite of all this, the children thrive. They are relaxed, inventive, curious and alive—which is to say that they learn and absorb an amazing amount. To the untrained eye, the school might seem like total mayhem. Whereas, to the sophisticated eye it sometimes *is* mayhem. Which speaks well, I think, of its vitality.

Our school program is essentially an experimental one, modeled after the British Infant School. It is non-graded and includes children from the ages of 5 through 10. The children progress at their own pace and their progress is dictated by their needs and interests. The kids work independently but more often, incredibly social beings that they are, work in small groups of mixed ages and skills. A keystone of the British Infant System is the belief that the children must have a wide variety of materials and activities from which to choose. Our school has an

almost overwhelming assortment of materials which serves to illustrate that kids are able to use and to learn from anything.

The regular staff consists, at this time, of a head teacher and two teacher aides. In addition, parents come to teach and students from Western and Fairhaven have worked with the kids during the year. Last year our school became involved with Antioch College's work-study teaching program; two Antioch students taught at the school, with the school providing housing and a small stipend.

The future of our school is full of uncertainties. There is, of course, the ever-present and gnawing problem with finances. Moreover, our present location, 1232 James (the old Lakeway Golf Course), will, in all likelihood, become a shopping center or something equally ghastly. So we will be without a school.

Although we have committed ourselves and our school to the "free" school movement, our intention has never been to withdraw from the Bellingham school community. It has always been our hope that our school could serve as a model—a pilot project as it were—for the Bellingham school system—to suggest by example a new approach for educating our children. The school is open for observation and we encourage visitors. For further information please call Ms. Kendall Frazier, 733-4470.

....our politics today and tomorrow

# Why Not the World?

by henry schwan

Political co-operation in one form or another happens in every place where people exist together for some sort of mutual benefit. In the United States this co-operation has come to mean corruption, deception and loyalty and service to the people with the most money. These constant insults to intelligence and integrity have made people very tired and cynical, and the feeling of public powerlessness has caused much apathy and misdirection of energy. But the struggle for freedom continues and there are a few bright spots.

Berkeley has had its roots in radical change since at least 1964 with the Free Speech Movement and Jerry Rubin running for mayor and getting 35,000 votes. Co-ops and free clinics began there early and have since spread most everywhere there is a hip community. In the past two years election successes in Berkeley have scored four councilpeople, a mayor, a representative, and recently a rent control law that enables people to have control over the rapidly-growing costs of finding adequate housing.

Ann Arbor's Human Rights Party has also shown how important politics is. In the recent election two of the Party's five candidates, a man and a woman, were elected.

Besides finally giving the people of Ann Arbor a real voice in their City Council, they have taken concrete action to make their marijuana law the sanest in the country with a \$5.00 fine for possession or sale. This kind of freedom allows other projects to flourish there. A people's ballroom and meeting hall is well under way. The all-volunteer food co-op is filling the need for cheap nutritional food.

Most important to Ann Arbor is the spirit with which the Rainbow People do their political work. Brotherhood and sisterhood are shared along with the labour that is helping to build a close-knit

community. Presently their newspaper, the Ann Arbor Sun, is moving into the community center and instituting public criticism meetings to insure that the whole community has a say in what goes into the paper.

protect their people from police excesses, harassment and brutality so often present in minority or ghetto situations. This weekly newspaper shares ideas, services and loving criticism and self criticism.

One family, the Good Earth, has provided the energy for the recycling center, food co-op, switchboard, free store and child care co-op. Recently they have been helping to plan the Bay Area comprehensive health plan and community control of police. Their good work has gotten them three major busts. The last one on May 13th saw 67 people jailed during late night raids by some 50 police officers in their homes. The police excesses were clear enough to cause an outcry and aid from both the hip and straight communities.

In New York City, minorities, poor people, women and gay people are getting together and winning rights. Cesar Chavez has been organizing the migrant and farm workers. Portland just elected a very liberal mayor largely on the basis of his support of neighborhood control. All people can relate to control of their own lives.

Closer to home, Seattle has one of the most comprehensive free medical care programs in the country, clinics and an extensive co-op system.

Bellingham is similar to many of these areas. It has had some successes in providing for the survival needs of the community and failures in stopping the continuing encroachment by big business with its oil spills and fluoride poisoning. That Georgia-Pacific with its stench, the dead, blackened bay and chlorine tank has been tolerated so long by a community that loves the environment as much as Bellingham does means a lot of thinking needs to be done here too. Council elections are a little more than a year away. Think about it.



In Oakland the Black Panther Party has entered a different stage of the struggle. After years of having their ranks murdered and jailed on phony charges, the Panthers are now running Bobby Seale for mayor. Though he sees the possible contradictions in a revolutionary trying to take power legally through the system, it seems to be the best tactic at this time. The Panthers have earned their legitimacy by serving the people with the free breakfast program for children, a free clinic, people's free shoe factory, sickle cell anemia testing programs and efforts to



page 14 "Cold and wet . . . lousy work . . . low pay . . . and they're havin' a ball. Maybe I should try that stuff."

# FOUR CHANGES

by Gary Snyder



## 1 POPULATION

### The Condition

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

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

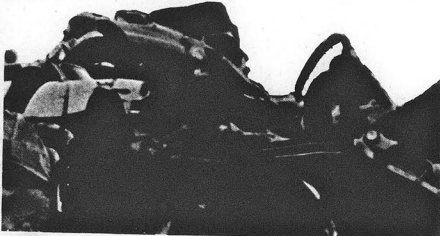
**goal:** The goal would be half of the present world population or less.

### Action

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

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

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



## 2 POLLUTION

### The Condition

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

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

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

### Action

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

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

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

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

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

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

## 3 CONSUMPTION

### The Condition

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

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

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

### Action

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

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



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

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

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



## 4 TRANSFORMATION

### The Condition

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

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

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

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

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

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

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

### Action

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

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

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

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

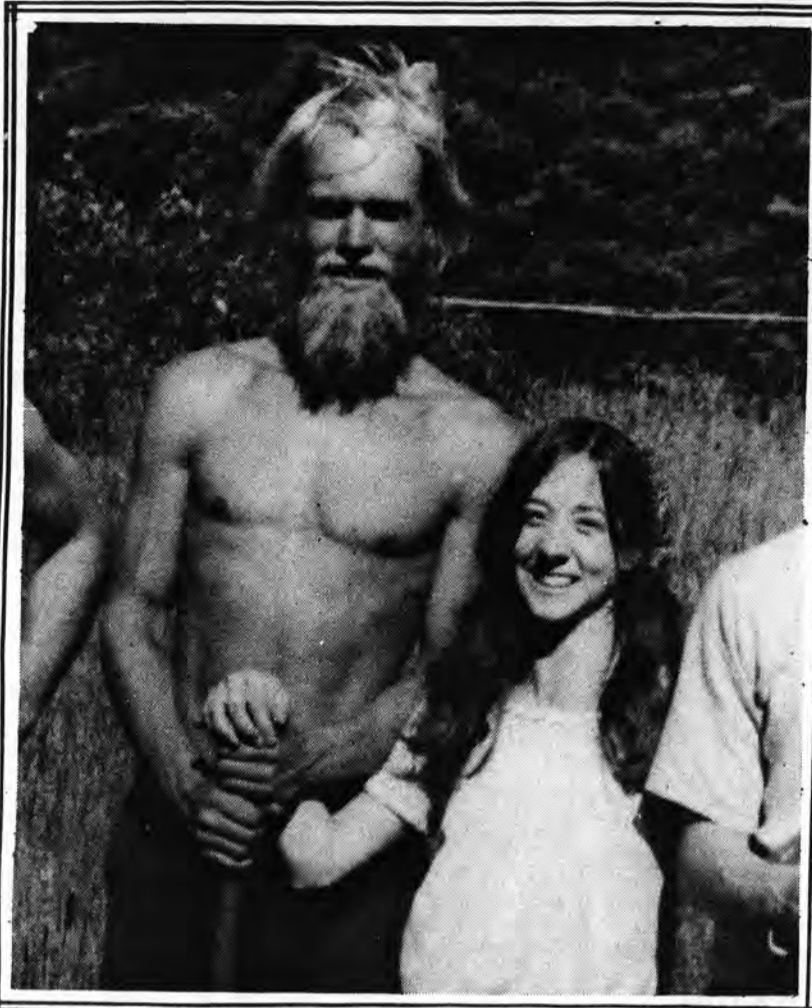


photo by buck meloy

# Sail On

## Edges

Central California fog, small wooden ships fishing Pt. Reyes.  
 Walnut, filbert, grass, Queen Anne's lace, urchin eggs.  
 We approached the ferry dock at night; long day  
 At Toad Hall in Bellingham, music, strings the making of the  
 Counterculture;  
 Yeatushenko, Snyder Watts, Lorca  
 In America the word tribe has associations with American  
 Indians, which we like!  
 Practicing yoga, Richard Alpert, we are here now, holding threads,  
 Air to blood, mind to sky, in light flakes mind - January  
 Flashes of malice, lack of understand pass as the quiet  
 Symbolically rooted stone wanders in mind for hours.  
 Reading about Mary Jane in the local post office, if only they knew  
 That '72 is here. But where are we? Ancient smoke cave carvings.  
 Nixon flies to China 30 days; McHary writes that book  
 Of the year, you write a short story a week.  
 With all this twisting we might just end up coughing  
 In the middle of downtown Portland.

## Ocean Set

Over the small bird islands, gull, ducks, small berring in the  
 Water  
 Winter, summer, flashing back to freedom, 5000 nesting wings in  
 Mid spring walking over the crest of this very same island.  
 If we sailed out there, warm May letting the sunshine on  
 Our bodies, could we make sense out of man, woman, nature  
 Or would the set get in the way?



photo by curt rowell

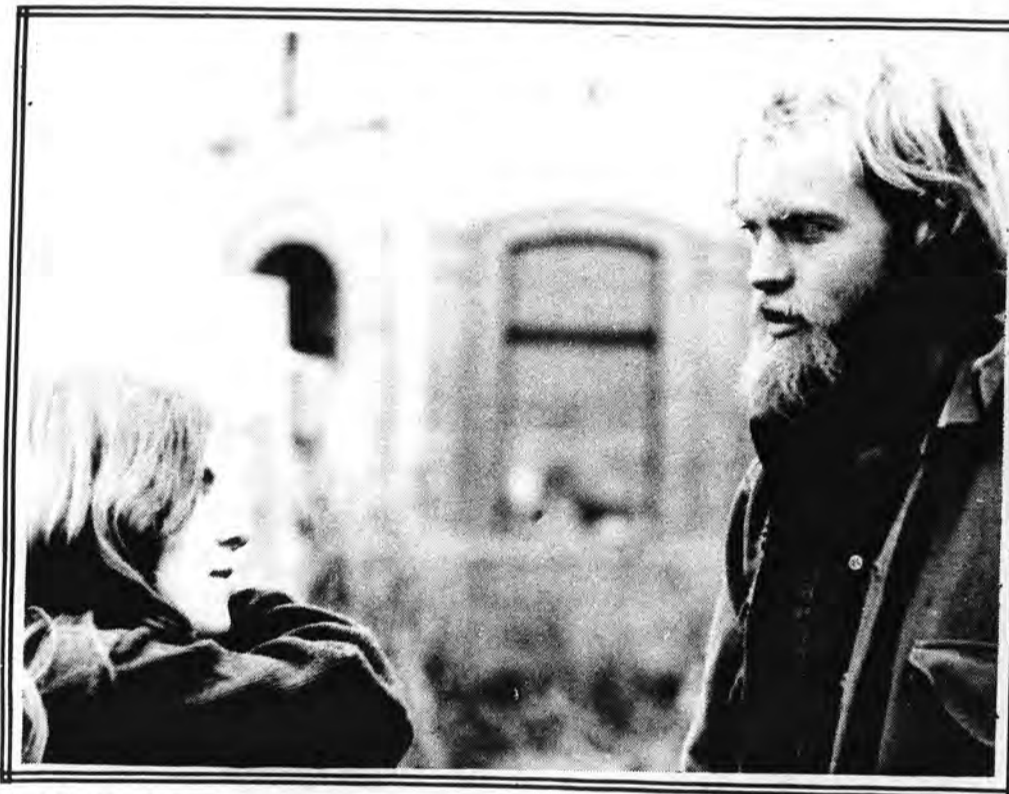


photo by teri dixon

## I often see us playing

I often see us playing a ballet;  
 You slide your inner eyes over the surface of my skin;  
 We gather rose hip tea in the late afternoon clouds,  
 But my mind is lightly touching the warmth  
 That draws webs around us in our afternoon hut.  
 The light filters in through the window onto our  
 Naked bodies, the float of afternoon textures strike  
 Your shoulder; down over your hips,  
 I continue to press, sailing on a small thin boat  
 Through the channels of many events, mind sets.  
 The Earth House Hold of my mind gathers a quiet  
 Tribe of people, who stand moving on the outskirts of the  
 Past and future.  
 They are the people of the earth that hold this strange  
 Twisting of life together, the great wandering tribe of time and occasion.

These poems were selected from the journals of Sven Hoyt.



# Sven

*High white herring-gull*

*High white herring gull—weaving circles along the Pacific Coast  
There are a number of bright flashes of sun that  
Shock the eyes – water threads under seagull wings.  
The vast rim edge float of the earth, being here now  
In open fields – bay seeds, apple, flower road  
Riding in circles, textures of the road, passing into  
A feeling for your life, and not wanting to march  
In patterns of affection that spin in lines out  
From past gatherings.  
You are a quiet Thoreauvian weaver, into a loom  
Between twin central Swedish hills you stand mixed in the  
Threaded tunes of the rolling earth.  
I'm reaching out over the sea; I quietly nod, turning  
My head to look around, I stand pressing out  
My affection.  
Your presence gathers me into open space;  
Shuffling along you take past circles – I smile –  
Looking back you convey an open yearning.  
Feeling the over flight – circling gulls.*

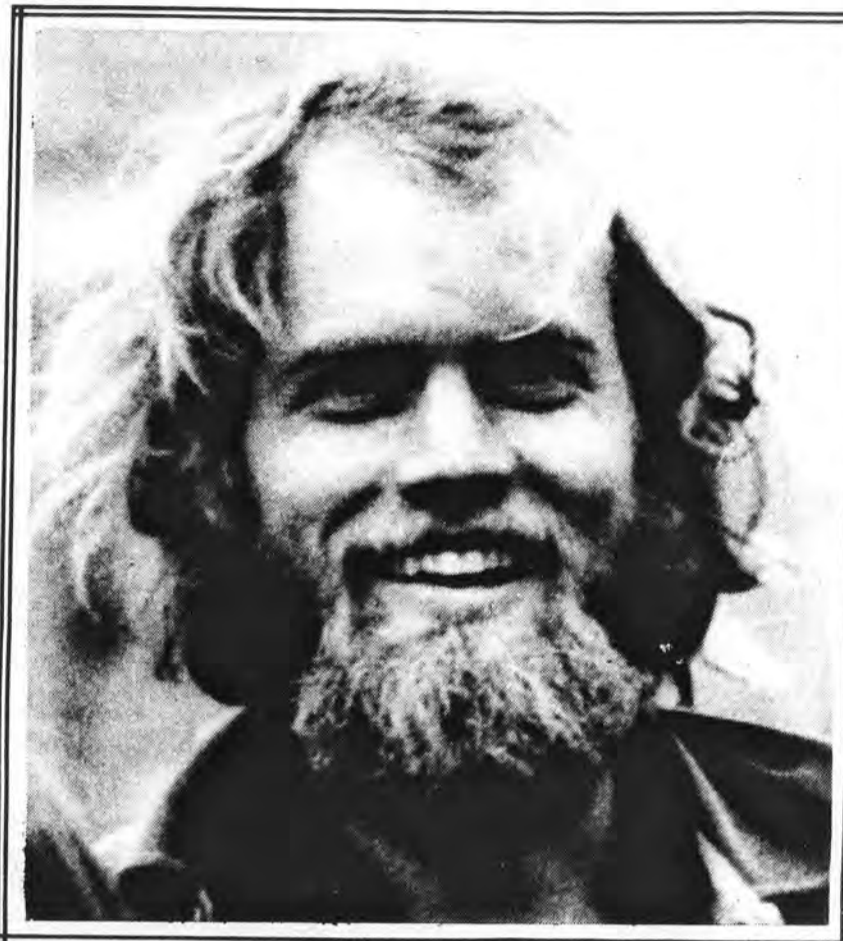


photo by teri dixon

*Life Drawing Class*

*High mountain; floating eyes  
Manet, Turner; days of life growth.  
Circling as an intruder, washing Lummi sand  
Into the faint corner sounds of violin-spaced  
In the flight of birds over fields; alfalfa seed  
Sprouts bloom; watching you enter a quiet tracked  
World of trees and cross ties, alder maple February  
March into the quietness of your life.  
We touch in fun-ya-ya-the rolling earth-I turned;  
Young dogs running in an open field, I shift; they  
Twist; blueberry Swedish days, with life class, drawing  
You*



photo by teri dixon

Dear People

Sven's migration has brought reflections and wonder. He was such a lover of life. He lived and worked so sincerely to harmonize himself with this ecosystem and tried to spread his love of our good earth to those blind of the limits of this delicate little spaceship.

...and in a moment's notice he's gone so seemingly incomplete. By Sven's example, and a few others who have moved on recently, I've come to feel that we're like in the bush league here, but we gotta make ourselves good and strong, concerning ourselves with here, with now, with this very life. And when we're so strong, we get called up to where perhaps it all really begins... I know nothing of death only the pervading myths. I only know now a calling to be intensely excited about being alive and to share that excitement with our fellow humans. Yes we're alive, people, and its glorious and its magic and the magician death is our friend and lover too.

Words only come close you know. I love you so much. God bless you Sven.

Peace like a river  
Bob  
Chuckanut Bay



photo by curt rowell

*"Death is no enemy of man; it is a friend who, when the work of life is done, just cuts the cord that binds the human boat to earth, that it may sail on smoother seas."*

—Aquarian Gospel

# Famous Women You Never Knew

The following information is from *Generations of Denial* by Kathryn Taylor, available from Times Change Press, 1023 Sixth Avenue, New York 10018

**ABIGAIL ADAMS. 1744-1818, Feminist and Patriot:** Abigail Adams advised her husband, the president, of the need to include a women's rights clause in the Declaration of Independence. She said, "Remember all men would be tyrants if they could! If particular care and attention is not paid to the ladies, we are determined to foment a rebellion and will not hold ourselves bound by any laws in which we have no voice or representation."

See Joseph Adelman, "Abigail Adams," *Famous Women*, or Janet Whitney, *Abigail Adams*.

**BELVA LOCKWOOD. 1830-1917, Lawyer and Suffragist:** Belva Lockwood was the first woman to plead before the Supreme Court of the U.S., and a candidate for president in 1884 and '88 on the Ticket of the Equal Rights Party. While teaching school on \$3 a week, she discovered that male teachers were earning twice as much, and she had a baby to support. Outraged, she complained and was told it was "the way of the world." From that day, she became a lifelong committed feminist. She was one of two women graduated in 1873 from the then new National University Law School in Washington, D.C., and in 1879 she drew up legislation permitting women to practice before the Supreme Court. At this time she was also acting as legal counsel for the suffragists: presenting bills to Congress and often lobbying them through on

behalf of the Suffrage Party.

Her efforts were not limited to suffrage struggles however. Lockwood also fought for the oppressed minorities in America, especially native Americans and newly freed black women and men; she proposed admission of Samuel Lowry, a black, to the bar of the Supreme Court, and he was admitted. She won an extremely lucrative case for the Cherokee Indians, involving a 5 million dollar settlement from the government. She developed a national reputation distinct enough that she was often discussed in newspaper editorials, always reviewed in books and lectures, and occasionally ridiculed in cartoons and songs. She defied many conventions and died penniless, but was revered by her contemporaries as a bulwark against oppression.

See Julia Hull, *Belva Lockwood*,

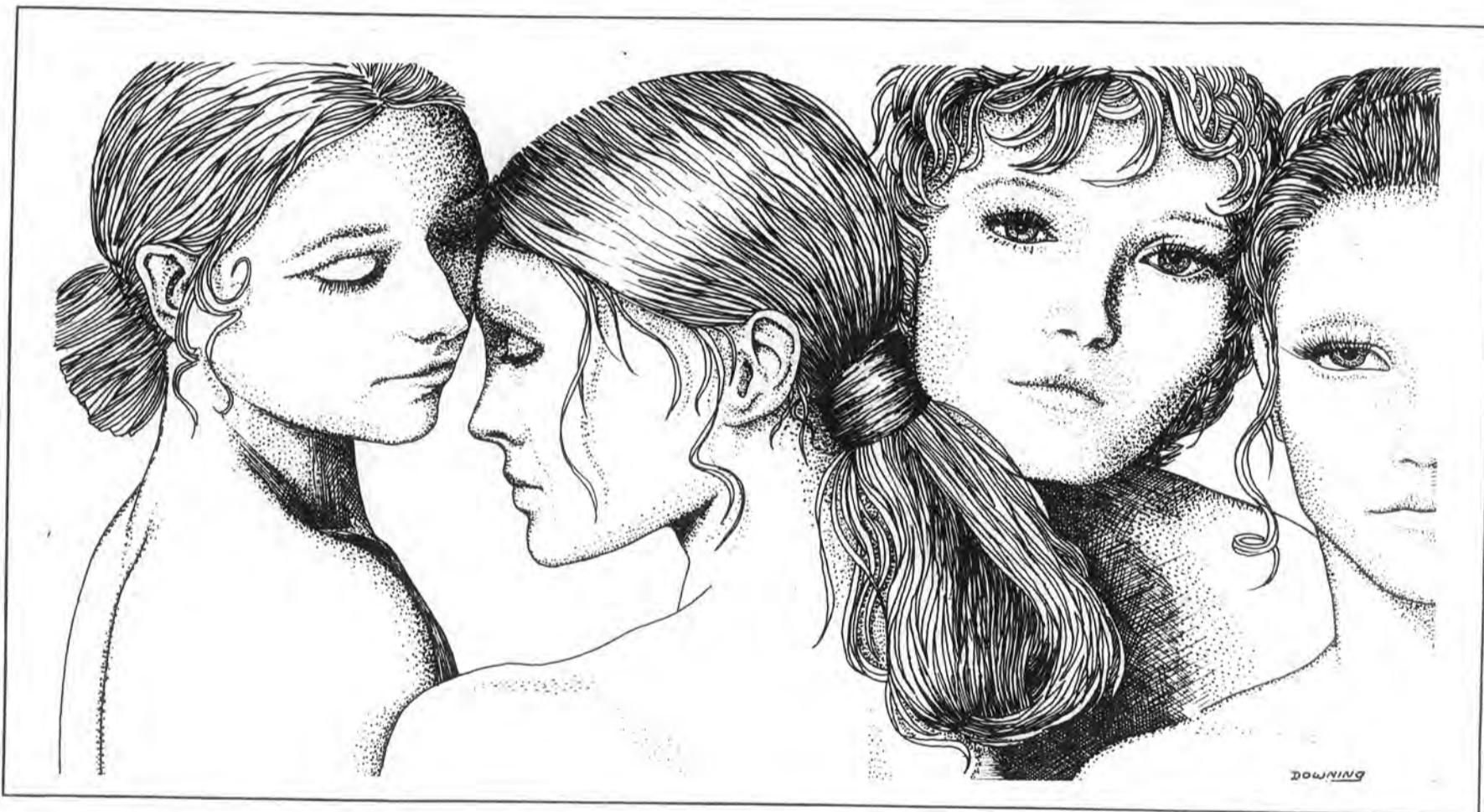
Niagara County Historical Society, Inc., 1969.

**TSIN KING: 20th Century Chinese Feminist:** Founder of a semi-monthly magazine for women and a modern school for girls in China, she was executed in 1907 during political persecution of progressive intellectuals.

See Kaethe Schirmacher, *The Modern Women's Rights Movement*, 1912.

**ANITA GARIBALDI: 1821-1894, Brazilian Native, Heroine of Italian Independence:** This Brazilian born heroine of the Italian struggle for independence was considered to be an "expert rider" and was captain of her husband's legion. She rode into battle beside him. In 1932 a monument was dedicated to her in Rome by the King of Italy and Mussolini.

See J. A. Rogers, *World's Great Men (sic) of Color*, 1947.



## The women's movement in Bellingham : GROUPS AND UN-GROUPS

by Kirie Pedersen

In the past six months, two groups of women have been forming in Bellingham. The first is untitled the "Women's Brunch," a group ranging from 5 to 25 women who have been talking and eating together every third Sunday. This group just "happened." It has no ideology, no extrinsic purpose, no goals; most important is that we meet women we might otherwise not meet in an informal,

relaxed environment and talk about issues both personal and political we feel unable to discuss quite so freely in any other situation. The actions that do emerge as the result of our Sunday gatherings arise spontaneously; women involved in projects of ideas share their feelings and may find someone else interested. At one brunch a woman who had never come before said afterwards, "You know, usually I never talk in groups, but I haven't felt this relaxed in a long, long time." The other group of women, the Whatcom

County Women's Coalition, serves some of the same needs, but with an entirely different format and purpose. The goals of this group are easily stated, oriented toward ameliorating particular oppressive situations such as the dearth of women on Bellingham city boards or of low income persons in the Housing Commission, and sexism in children's literature. Specifically, the W.C.W.C. is also dedicated to the passage of the Equal Rights Amendment and the formation of a Human Rights Commission in

Bellingham. When a member approached Mayor Reg Williams concerning the latter, Reg was willing to spend several hours with her, but said there have been too many crises lately for him to think about a Human Rights Commission, and that there is neither the time nor the money. When this was discussed at the meeting, one woman said, "Then we will make a commission for him." The Whatcom County Women's Coalition represents approximately nine organizations, including NOW, the League of Women Voters, Western, Fairhaven, the Passage, and the Soroptomists.

The Women's Brunch will continue to meet every third Sunday at the newly-created Women's Center at 1014 North Forest. Check Gimel Beth for the exact dates. The W.C.W.C. meets at the Bellingham Y.W.C.A. two doors down from the Women's Center, every second Wednesday.

# ECO-



Coalition against Oil Pollution - An organization is being formed, to keep the waters of Puget Sound unpolluted by assuring that all activities associated with oil drilling, transportation, handling, processing, and use meet rigorous environmental standards. Individuals and organizations are invited to join or to help without joining. Send self-addressed stamped envelope for info & questionnaire to Coalition Against Oil Pollution, 4534 1/2 University Way, Seattle, Wa., 98105.

\* \* \* \*

Environmental Study - The Army Corps of Engineers has begun an environmental inventory of the State of Washington. Purpose of the study is to develop an overview of environmental values & problems within the state which can be used (1) by any governmental agency in the early stages of project planning, (2) for comprehensive & special studies & (3) as an aid for consideration of environmental impact statements & permit actions. Any person wishing to contribute to the inventory should address the Chief, Planning Branch, Army Corps of Engineers, 1519 Alaskan Way South, Seattle, Wa., 98134.

\* \* \* \*

Skagit River Plan - A tentative recommended plan & alternatives for classification of the Skagit River & its tributaries under the Wild & Scenic Rivers Act is now available. The public will have 45 days to consider the recommendations & to voice opinions either by letter or at a public meeting. The FS study team will consider all responses, make appropriate changes in the plan & then hold final public hearings. When formal public hearings have been completed the proposal will be forwarded to Congress for final legislative action. This message from James F. Torrence, Supervisor, Mt. Baker NF, PO Box 1198, Bellingham, Wa., 98225.

-The Signpost

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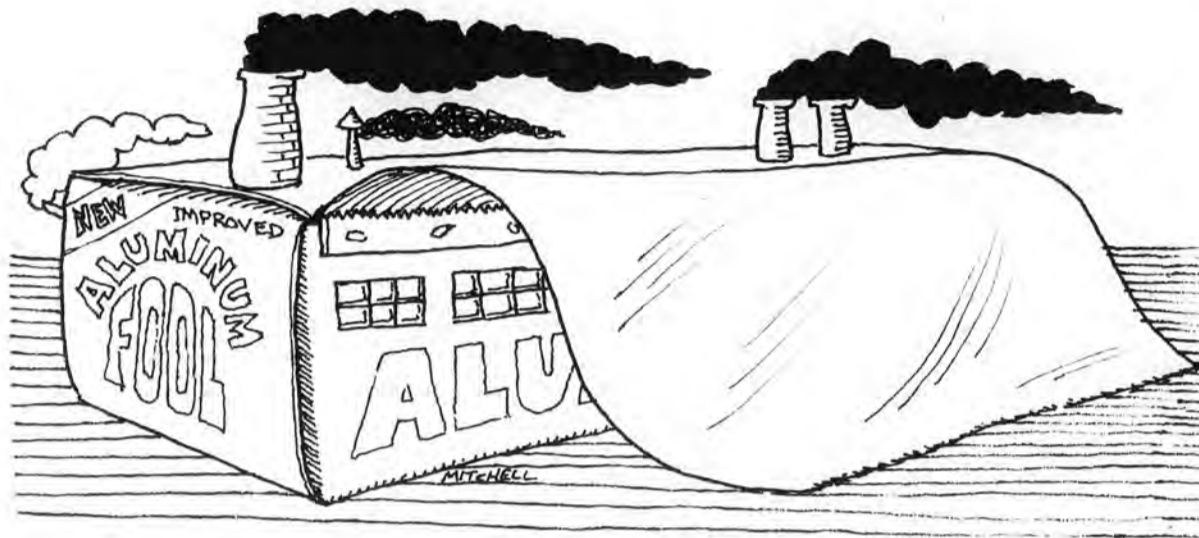
The strip-mining quote of the year from West Virginia Representative James Kee: "The only real argument I have heard against surface mining is the claim that it ruins the land..."

\* \* \* \*

Locating and pursuing polar bears with airplanes has been made illegal in Alaska. The big white bears - which Russia protects but we allow to be hunted - have been "set up" for so-called sportsmen by pilots who spot the animals, then chase them to exhaustion. The tourist-hunter simply lands, jumps out of the plane, and kills the hapless bear. Although Alaska issued 300 polar bear permits last year, only 176 were killed by nonresidents. Natives killed another 27 (a polar bear hide is worth \$3,000). While the hunting toll should decline somewhat, the Alaska Department of Fish and Game still allows the use of snowmobiles as well as dogsleds for polar bear pursuit.

-Audubon

# PURGE POLLUTING PRODUCTS No. 1 : aluminum foil



## PURGE POLLUTING PRODUCTS!

Do not buy aluminum foil or any products, such as TV dinners, that come in aluminum packaging.

Aluminum plants emit poisonous fluorides, consume huge amounts of electric power, put farmers out of business and kill fish--and give us convenience in return.

You can do without aluminum foil and aluminum beer cans--as your grandmother/grandfather did.

"Our life is frittered away by detail....Simplify, simplify."

-Thoreau

(First in a series.)

## Trip Out

The Whatcom County Parks Department has organized a series of outdoor excursions and classes for the summer in an admirable effort to bring people closer to the mountains, meadows and rivers at our back door.

You may register for the trips by phone, mail, or in person at the Roeder Home in Bellingham (Sunset Drive and Broadway) or in the Park Department office at the courthouse. The average fee is \$3.00 per day for county residents.

Some equipment is available for rental; the rental costs may be waived if financially necessary. (The Parks Department is trying to make the program available regardless of economic means.) Food is provided if requested, at a charge of \$4.00 per day. Transportation can be arranged.

Following is a list of some of the activities that have been scheduled for the rest of the summer. Additional trips will be scheduled if needed. For more information, call the Roeder Home, 733-6897; or the Parks office, 733-2900.

HIKES--One-day hikes of varying degree of difficulty, yet designed for the whole family. August 6: Excelsior Meadows. September 3: Chain Lakes.

OVERNIGHT HIKES AND CAMPS--Short hikes into high lakes and meadows for rest, relaxation, and exploration. July 29, 30: Chain Lakes. August 19, 20: Lake Ann. September 16, 17: Excelsior Meadows.

BACKPACKING--Extended trips into the wilderness of the High Cascades of Whatcom County. July 18-20: Copper Mountain. August 4-6: Excelsior Ridge. August 2-8: Beaver Valleys.

CLIMBING INSTRUCTION--Aimed at developing the individual's safe climbing ability. July 27, 28, & 29: Basic Rock Climbing. July 18, 19, & 20: Intermediate Rock Climbing. July 24 & 25: Basic Snow. August 12, 13, & 14: Basic Snow.

MOUNTAIN CLIMBS--One day climbs for beginning and intermediate ability. July 22: Church Mountain. July 29: Goat Mountain.

Multiple day climbs of varying degree of difficulty. July 21-24: Mt. Olympus. August 19: Mt. Shuksan, Fisher Chimney. September 1-3: Cashmere Crags. August 9-17: the Picket Traverse.

CANOEING--A waterways program. Instruction, July 27: Saulk River. Canoe camping, September 5-14: Bowron Lakes.

SENIOR CITIZEN CAMPING--Pleasant and comfortable overnight camps in the parks of Whatcom County and a beach camp as well. Two of these have already gone by, but another is scheduled for August 21,22.

"To sit in solitude, to think in solitude with only the music of the stream and the cedar to break the flow of silence, here lies the value of wilderness." - John Muir.



Northwest Passage

# ★★★★★ Yankee Pay up! ★★★★★★

by gary gallon

A sixteen thousand dollar bill has been sent to Mr. Jack Racine, president of the Atlantic Richfield, Cherry Point Oil Refinery. It has been sent on behalf of the 650 members of the volunteer straw brigade who committed themselves to the task of cleaning the refinery's oil spill off Crescent Beach. Two hours after the first call for help was sent out by Surrey Mayor Vander Zalm, the first wave of the straw brigade descended on the beach. They came in buses, family station wagons, rusty Volkswagens and on bicycles. They brought snow shovels, garden rakes and pitch forks to battle the nine hundred gallons of invading crude oil. Mothers with babies strapped to their backs toiled over the oil-soaked straw. Four-year olds dug at the oil-stained sand tossing their shovel-fuls into the burlap sacks held by eager youths.

The municipality hired two small bulldozers and purchased a thousand burlap sacks. As the workers filled the sacks with the oily sand the bulldozers rumbled by, collecting the full sacks in their buckets, taking them to central disposal points for dump trucks to cart away. An urgent call went out for bales of straw and hay. The first load didn't arrive until late afternoon when a semi-truck brought one hundred bales. High school students swarmed over the truck tossing the bales to the ground where others waited to half drag, half carry them to the beach. The volunteers worked into the night—the wet summer sun provided light until ten, then truck and bulldozer headlights streaked through the dark casting ghoully shadows on the black sea. By midnight the beach was deserted.

The following day brought increased activity. Volunteers raked up the oil-soaked hay left the night before. Others tossed fresh straw. The fisheries officials from the federal Department of the Environment were on the beach to assess the damage to marine life. Twice they vetoed the attempts by salesmen to convince the municipality to use their detergents and chemicals for dispersing the oil from the rocks and water. One of the salesmen was Mr. Bennett, owner of Bennett Pollution Controls Ltd., a company located in Port Moody, B.C. He was later hired for the major clean-up operations. Atlantic Richfield arrived with fifty men and paid Surrey for a matching fifty men from their welfare and unemployment roles to work on the clean-up operations. Most of these men worked at the straw bale depots and with the trucks and bulldozers. The major oil recovery was accomplished by the members of the straw brigade. They waded waist-deep into the ocean to spread straw on the broken slicks. Black streaks decorated the foreheads of those who had wiped the sweat from their brow with oily hands. They grumbled with impatience waiting for the next truckload of hay. Bales were ripped open by hand. They wept when they found dying birds.

By the third day the straw brigade had grown to full strength. Schools from White Rock, Crescent Beach, and New Westminster bussed their students to the beach. Birch Bay, Washington, sent a group of its students. Bale by bale the brigade fanned out to cover more than a mile of coastline.

## DYING DUCK

Eight oil contaminated ducks were seen swimming at Ocean Park between White Rock and Crescent Beach. Two rowboats appeared, manned by junior high students. They tried to capture the elusive birds to no avail. The birds could no longer fly but they

were adept at running on top of and diving under the water. Only one duck was caught, the others would later die of exposure or pneumonia. It took more than two hours to catch the wild-eyed swimmer. The rowers worked him close to land. Twice those on shore rushed into the water grabbing for him. He ducked under to appear again, out of reach. Once smooth and floating high on the water the duck was now riding low, his ragged feathers stuck together by the tarry oil, ocean water seeping through his once water-proofed feathers. The chase exhausted him. He swam to the beach and waddled ashore. A circle of rescuers closed in on him. He beat an awkward retreat through the waves. A loud, "Look out", pierced the air as a freak, clad in white undershorts, burst through the crowd and dove after him. The swimmer silently circled the duck forcing him back to shore. The duck attempted to dive but was too weak to stay under. A young girl grabbed him, another wrapped him with a burlap sack, and they rushed him to the bird rescue centre.

## BIRD RESCUE CENTRE

The duck was given to Paul, a quiet soft-spoken animal lover, who worked on the bird with confident hands. He had established the rescue centre in one of the beach homes. He didn't have a permit to handle migratory birds and was warned against setting up a bird rescue station, but the Canadian Wildlife Service hadn't established any facilities to handle them.

The rescue centre received birds from as far away as Birch Bay, Murrelets, Grebes, and Surf Scoters were the centre's patients. They were wrapped with cloth so they wouldn't preen their feathers, ingesting the oil, thus poisoning themselves. Paul had finished cleaning oil from the new duck's nose and throat. He explained that the pills increased the adrenalin, "keeps the heart pumping." The duck lifted his head off Paul's hand and looked into the eyes of the people gathered in the room. The duck's eyelids began to close again, his neck drooped. Paul laid him in a rag-filled cardboard box waiting for the medication to work. Two hours later the duck revived, strong and seemingly healthy. Two days later he would die from oil poisoning. He was later buried at Peace Arch Park during the demonstration against Atlantic Richfield.

**It has now been almost a month since the spill. Members of the straw brigade are back in their homes. Straw still litters White Rock Beach. The rocks along Ocean Park still carry the black rings which tell the story of the Atlantic Richfield oil spill.**

Here are instructions for those who plan to join the straw brigade for the next oil spill. (1) Wear clothes you plan to throw away afterwards. (2) Bring gloves. Oil is harmful to skin. (3) Bring a shovel, garden rake, or pitch fork. (4) Bring rags to clean yourself and for the bird rescue centre. (5) For best absorption you must shred the straw and "salt" it lightly over the water. (6) If the tide is coming in you must spread the straw at the water's edge and on the beach in front of the advancing water. (7) If the tide is going out you must spread the straw starting from just behind the water's edge out twenty feet in the water. (8) If they give you hay, complain. Straw absorbs five times as much as hay. (9) If you see officials using detergents or other chemicals to clean the water or rocks, complain. The chemicals are more dangerous to marine life than the oil itself.

—reprinted from the Georgia Straight

## Introducing:

# "Northwest Companion Planter"

Gardeners of the Northwest, no longer need you depend on the pesticidal vagaries of Sunset Magazine, nor feel lost in the eastern orientation of Rodale's Organic Gardening. A new magazine has been started just for you. "Northwest Companion Planter, an organic gardening magazine for the Northwest," came out with its first issue last month.

Editorially, the format will combine regional organic gardening information with recipes, planting tips, and articles on labeling, packaging, shipping, sortage, sanitation, and good business practices.

Editor Jan Silver describes the advertising policy in this way: "Ads are accepted for organic and natural foods, organic gardening supplies, as well as for books, appliances, and other items consistent with the organic movement. We also have a policy of

encouragement for merchants and producers who are just finding out the advantages of organic/natural foods and gardening, but do not sell these items exclusively. Hopefully this will lead to the increasing availability of quality food products in the near future."

The first issue has, among other things, a cover article on the Mystic Lake Goat Dairy, an inquiry into tomatoes, and the Cafe Sabika's recipe for Goat Milk Yogurt Cheesecake.

An individual issue costs 45 cents. Subscriptions may be had at \$4.00 per year (10 issues), with a special rate of \$3.00 per year for retired folks. Write "Northwest Companion Planter," 311 First Avenue South, Seattle, Washington 98144.

# NOTES



The American Petroleum Institute as a part of its never-ending struggle to improve and protect the environment has come up with a great new idea which will allow us to have oil spills and waterfowl, too. The Institute has contracted for the development study of an instrument which emits an electronic signal, reportedly disrupting the birds' audio pattern, and forcing it to leave the area. Thank you API.

\* \* \* \*

The size of the tallest building in the world, Manhattan's towering World Trade Center (now higher than the Empire State Building) doesn't seem quite justified when you realize that the building's 7,000 toilets empty untreated waste into the Hudson River, joining the other 400 million gallons of untreated sewage from New York City every day.

\* \* \* \*

The Cross-Florida Barge Canal refuses to die, despite the fact President Nixon officially declared it defunct and Congress has appropriated no more money for it (see Audubon, July 1970, and "The Audubon View," March 1971). Canal promoters have continued to agitate for its revival, and one of the recent ploys by the Jacksonville Chamber of Commerce was the distribution, at a Washington meeting of the Water Resources Congress, of stacks of bumper stickers reading: "Save the Everglades - Complete the Cross-Florida Barge Canal." The implication is that finishing the canal would divert needed water to the Everglades - a hoax that could only be perpetrated on people who don't know Florida geography. Pro-canal forces also tried, without success, to get the state to request federal funds of \$160,000 for two projects closely related to the canal. Then they persuaded four members of the Florida delegation to ask a congressional committee for \$300,000 to study again the canal's environmental impact. The Administration countered by releasing a study recommending preservation of the Oklawaha River basin. The plan calls for lowering a reservoir to save inundated trees, extending the boundaries of Ocala National Forest, and designating the Oklawaha as a wild and scenic river study stream.

\* \* \* \*

Score one for the wolves, look out coyotes: Due to heavy protest over their order for 277,502 parkahoods with wolf fur ruffs, the Department of Defense has cancelled their order. 25,000 wolves or about half the North American wolf population would have to be taken to fill the contract.

However, the Department is still considering an order for 90,000 flight jackets with fur ruff hoods. This time they will use coyote fur as it is a less "endangered" species.

"The world today is sick to its thin blood for lack of elemental things, for fire before the hands, for water wellina from the earth, for air, for the dear earth itself underfoot."

—Henry Beston, The Outermost House 1928



# THE GATHERING OF THE TRIBES

The Tribal Council



PHOTOS  
BY ROD DEL POZO

I arrived at the Gathering of the Tribes in Colorado about a week and a half before the first of July when it was supposed to begin. There were about 1000 to 2000 people at Strawberry Lake, the location of our new city. With everyone spread out over the land it didn't seem like that many. The feeling was high; the energy was incredible. For the first time I felt what it was like to be part of this big beautiful family. Reaching the top of the mountain I could hear people shouting, "Welcome home, sister," and all at once I forgot that I just packed up the side of the mountain. I wanted to tell everyone how much I loved them.



Getting Back to the Land

Walking down the trail I would see someone coming. Though we had never seen each other before, we would both stop and hug one another, and then proceed to each walk in our own direction. It was just this mutual energy high that everyone shared. Everyone I passed had a big smile and usually a hi or howdy. The vibrations that got passed from one person to another were intense.



Taking Care of a Brother

The local authorities to say the least were uptight. A road block was set up so people had to hike over the mountains to get there. Some people were lost for 2 or 3 days trying to find their way. But everyone made it. Some people carried up 100 lb. sacks of rice. With each additional person that made it, the feeling grew stronger and stronger. We are all brothers and sisters and nothing could stop us from being together. Every morning we got together for a council meeting but first we would om. Standing in a circle with 1000 other people all chanting and oming was one of the highest experiences of my life. The mountains just filled up with the joyous sound and you could feel each blade of grass tremble. Energy like that just can't be stopped.

Within the city everyone was pulling together to make this dream work. All sorts of things had to be done-like digging shitters, setting up community kitchens, medical tents, child care centers, food runs, and plenty of spiritual guidance. Everyone helped with what they could. Things were shared and the wealth was passed around. You got what you needed. People forgot about material things because they were no longer important. Everyone took care of everyone else. It felt so fine just to be together.

The road block got lifted the night before July first. Our quiet mellow city of 2000 people grew in one day to 20,000 people. I, myself, couldn't help but getting a little bummed out. People were pouring up the trail in search of a rock festival. The feeling of

one big family city almost faded away but luckily the vibrations were strong enough to overpower fire crackers, sky rockets, and shouts for LSD.

Despite the bum trips and weird vibes that some people brought with them this gathering was one of the highest, most spiritual events in my lifetime. I learned how beautiful people really are; and that we are all brothers and sisters. Sometimes living in this world I forget. I met high spiritual people who taught me things no words in a book could ever teach me. I learned about faith and trust. You really can have everything if you let yourself be.

It was sad to see the gathering end and to leave all my new found friends, but it didn't really end. Everyone that was brought together and let themselves be touched by this feeling can now spread out and touch other people. Someone wrote a song for the gathering called the "Cosmic Jingle." The words are simple but I really love them:

Everything is floating,  
Everything is free.  
Nothing I can call mine  
Cause everything is me.  
Don't you try to hold on  
To anyone you know.  
Feel the light within you  
And let your changes flow.

-Coney



Music of Peace and Brotherhood

# From Highs to Highways

Upon returning to Bellingham, I asked the people who stayed behind what they had heard of the gathering. They all replied that the festival had been described as a gathering of too many people on a mosquito-infested bog, with little or no drinking water and rampant disease. Worst of all, continued one report, none of the bands showed up.

Here is the truth.

The Rainbow People's Festival, New Jerusalem and Mandala City was one of the most beautiful experiences I have ever had.

The festival was held at Strawberry Lake, which is located 9000 feet up in the Rocky Mtns. 14 miles from the town of Granby, Colorado. The site was part of the Arapaho National Forest, one-time home of the Arapaho Indians.

One of the biggest problems I encountered was trying to get in. I never realized how far away Colorado was until I undertook to hitch there; it took four days of solid thumbing. Once there I figured we would walk in and rest up—but when we arrived we discovered the roadblock—the festival had been declared illegal, ostensibly because of the lack of sanitary facilities (outhouses), and no one was allowed to enter. The police were telling people to go back home, that the festival would not take place.

But after traveling 1500 miles we were not going to take no for an answer. We met some fellow-travelers and decided to head up the next nearby road, and with the aid of a compass and a forestry map, hike cross country to the site. We followed a long road which passed through private property—on which, we

BY ROD DEL POZO

to the site. 5000 people in a line walking along the road must have been an impressive sight, for the roadblock suddenly dissolved and thousands of people streamed into camp.

Suddenly the festival population jumped from 2000 to 15,000 and the site became a microcosm of processes we've all come to recognize in the city. The festival began to experience overpopulation. Too many people insisted on having their own fires and the valley filled with smoke. The lines to get water got very long. There was a temporary shortage of food. And most important, while walking down the trail it became impossible to hug or have a conversation with everyone you met. It even got ridiculous, trying to meet everyone's eyes with hello or good morning.



How Hippies Get Clean

Where before the roadblock went down everyone you met was friendly and accessible, when the hordes arrived the trail turned into a highway and the brothers and sisters turned into traffic.

The character of the crowd changed too. Before, only people who were willing to pack many miles on uncertain trails could reach the site. Some people hiked for as many as 25 miles over mountain peaks. The people strong-willed enough for that were the ones I met up until the day before the first of July. The crowd from the parking lot came up then, and they proved to be an entirely different group of people. I met several who after arriving from the parking lot were leaving in disgust because they said Santana or Led Zeppelin didn't show up. So people had heard that it was going to be a rock festival. But there was no rock festival, there was no electricity—instead people chanted, sang and danced, formed large circles, took saunas, etc. We spent a lot of time just meeting people—hippies from Maine, Mississippi, Alaska, Florida: people from every state in the union, from thousands of different towns and situations.

Chanting—om was chanted before council meetings, meals along the trail—at any gathering Om would be chanted, Hare Krishna sung, the Lord's Prayer said, and Arapaho Indian chants repeated on and on. Many philosophies and religions were present and yet they all merged into one incredible harmony for this festival.

later learned, another festival-seeker had been shot in the foot while trespassing on the irate owner's land. Up the road, we headed due east into the trackless forest. From there we spent four hours hacking our way up the hills and swatting mosquitos—which, until we got to camp, were just incredible! We experienced many waves of doubt, and somewhere up on one of those God-forsaken mountains we began to wonder if indeed there was any festival at all.

Our hearts lit up when we met the first people on the way to camp. We screamed and yelled and hugged everyone we met. People addressed one another as "brother" and "sister"; everyone was friendly.

There were 9 or so kitchens with names like Love, Harmony, Rainbow, Sunshine, Faith where everyone ate and cooked cooperatively. Sanitation involved long deep trenches dug up on the hills for shitting. There was delicious spring water, but as the crowd got larger the lines to get water got longer and longer.

There was a sauna bath, steam hut, a lake, trees, fresh air, everyone ate for free, grass was plentiful and people shared it a lot; people were handing out free acid. We spent several blissful days up on the mountain.)

All the while hordes of people were down in a parking lot 17 miles away waiting for the roadblock to come down. When it became obvious that the police were going to stay for as long as necessary, the whole crowd mobilized and started marching along the road



"... we are the children of god ... we are one"

# Rainbow People's Festival in Colorado ON THE MOUNTAIN TOP

"...This gathering to take place beginning July 1, 1972, near Granby, Colorado or between Aspen and the Hopi and Navaho lands, on 3000 acres of land that we hope to purchase or acquire for this gathering - and to hold open worship, prayer, chanting or whatever is the want of the people, for three days, but upon the fourth day of July at noon to ask that there be a meditative, contemplative silence wherein we, the invited people of the world, may consider and give honour and respect to anyone or anything that has aided in the positive evolution of humankind and nature upon this, our most beloved and beautiful world - asking blessing upon we people of this world and hope that we people can effectively proceed to evolve, expand, and live in harmony and peace. Amen."

THE RAINBOW FAMILY OF LIVING LIGHT

After spending many mellow hours around a campfire with folks from B'ham, it was time to leave for the great procession to the mountain top. The sound of fireworks in the meadows urged me to leave quickly... the Rainbow People were having peyote ceremonies in preparation for the journey to the mountain top, and they were leaving at midnight. Hurrying down the trail, I met the procession gathering in the meadow in preparation to leave the site area at Strawberry Lake and travel 12 miles to the top of Table Mountain for ceremonies on July 4th. Everyone was high and a beautiful feeling permeated the air. Holy men, sorcerers, holy women, gypsies - all quietly marching to the mountaintop.

First it was necessary to hike down a steep 2 1/2 mile trail in the dark. We were met on the first leg of the journey by a brother blessing everyone who passed and giving to us sacramental bread. Hundreds of people flowed, tripped and generally made their way down that path to the road. To get to Table Mountain, it was necessary to travel 8 miles down the road that night. A beautiful thin moon shone its cool white radiance into Lake Granby and gave us the unity to make the trip. After reaching the base of the mountain, the cold night air and heavy lids brought us together for rest before ascending.

Waking to a fine sunrise - red clouds drifting through a light blue sky; the little red ants off in the distance on top of Table Mountain. Out of the sleeping bag and into the cool mountain air, Nancy and I begin the final leg of the journey. Police remind us through loudspeakers that we are walking on the wrong side of the road and ask... "when will you people ever learn?" We start up the steep side of Table Mountain - straight up along a trail through sagebrush. Higher and higher - finally standing on the top and bathing in rays of early morning sun. Brothers and sisters in meditation... warming up to a new day. Smiles, quiet, and mellow peace.

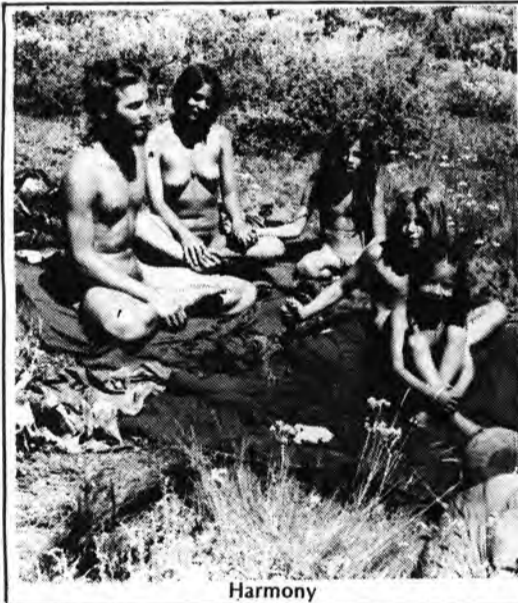
It was real quiet on top, except for an occasional state airplane flying overhead and the police radios below. In this early morning peace we shared a peyote button and talked to a National Park Ranger. Mellow and understanding, he talked of wildlife, people, LSD, and the \$55,000 the National Park Service had spent on the gathering.



The Great Chant to Welcome in the Age of Aquarius

With the sun shining hard, our bodies warmed and there was no longer a need for clothes. Barriers to the sun came off/down and a feeling of human beauty grew among people. A small group of people began gathering on a distant plateau of higher elevation. The gathering was beginning.

Before moving to the final spot, Nancy and I explored the native vegetation - sagebrush scattered across a large plain, the ground covered with volcanic rocks mottled with bright orange, grey, green, and white lichens. Small cactus appeared here and there, along with bright yellow and purple wildflowers waving in a gentle breeze. In the distance were the Rocky Mountains, while directly below lay glossed over Lake Granby.



Harmony

After a short hike, we reached the circle - thousands of people joined together. It was approaching high noon and the circle continued to grow massively. Still, it was quiet. Like a swarm of bees in the distance, the chant OM started softly inside our bodies and filled the air. The power of the chant was overwhelming and high. We were lifted into another realm of consciousness. We grasped each other and reached for the sky... being here now.

Brothers and sisters coming up the mountain carried a loved one in a wheelchair to the top and placed him in the center of the circle. Spiritual leaders showed up and lead the chant until 12 noon. Then... silence. In silence we prayed, chanted, contemplated world peace, unity, the cosmic evolution/beauty of life, and all good things on our planet. The moon changed quarters and Jupiter aligned with Mars and so dawned the Age of Aquarius on July 4, 1972.

Breaking the silence, we chanted an ancient Arapaho Indian chant... very flowing, very beautiful to my tongue. A woman sitting next to me started to speak in tongues. Groups of people danced in joyous celebration on top of the mountain; in unity and in peace: together. A man named "Story" reminded us that we were involved in a timeless flow - each one of us was breathing nitrogen atoms that dinosaurs had breathed millions of years ago. The feeling was cosmic and extraordinary - sun, sky, lake, mountains, and thousands of us together on a huge plateau joining our beings with nature.

Afterwards, we hugged each other and just looked. Few spoke, tears of joy were in the eyes of some. Words are hard to find to describe the feelings that existed. Hugging, loving, love was with all.

With this we descended the mountain with a message to spread throughout the world.



Setting Our Souls Free

by jeff kronenberg

# HERBAL TRIPS:

## The Church of the Tree of Life



### FDA ON THE WARPATH

Most of us know that the U.S. Government Food & Drug Administration likes to pass laws against substances which can get you stoned. But are you aware that they also take a dim view of naturopathic (herbal) medicines? They have already outlawed many natural substances, and now the public remains helpless once again while the FDA threatens to prohibit many more herbs and medicines such as yohimbe, San Pedro cactus, kava-kava, lobelia, golden seal and ginseng. Even vitamins may soon be made prescription only.

A very together non-profit corporation called the Church of the Tree of Life had taken legal steps to prevent the FDA from outlawing Nature's gifts. It has named as its sacraments all natural substances which are legal but in danger of prohibition. Other churches which have tried to declare grass and acid as sacraments failed in the courts because these substances were already illegal. The Native American Church, however, was allowed to continue using peyote in its ritual because this practice had been in effect long before the laws were passed. By establishing as its sacraments all presently legal substances the Church of the Tree of Life has brought them under the protection of Constitution's guarantee of religious freedom. Theoretically their position is legally sound. But let's face the facts. To sway the courts they will need a large membership. If you value your freedom of choice it may be worth your while to consider joining this enlightened and non-dogmatic church. A small donation (\$1 or more) is recommended to cover the materials they will send you. If you are flat broke they will not deny you membership, if you tell them so and include a few postage stamps. If you want more information before joining send them a stamped self-addressed envelope. Their address is Church of the Tree of Life, 451 Columbus Avenue, San Francisco, California 94133. Their credo is as follows: )



### PROCLAMATION OF SACRAMENTS

Upon this date, October 6, 1971, we, the brothers and sisters of the Church of the Tree of Life, hereby declare the following substances to be among our holy sacraments:

Areca nuts (Areca catechu), Kola nuts (Cola nitida), Damiana

(Turnera diffusa), kava-kava (Piper methysticum), Passionflower (Passiflora incarnata), ginseng (Panax schinseng & P. quinquefolium), Wormwood (Artemisia absinthium), Mormon tea (Ephedra nevadensis), Musk root (Ferula sumbul), Fo-ti-teng (Hydrocotyle asiatica minor), Dita (Alstonia scholaris), Golden seal (Hydrastis canadensis), Sweet flag root (Acoris calamus), Yohimbe (Corynanthe yohimbe), Morning glory (all species of Ipomoea, Rivea, Argyria, etc. and all of their cultivars). All Labiatae including Hedeoma pulegioides, Salvia divinorum, Coleus Blumei and C. pumila, and Lagochilus inebrians;

All of the the brooms including Genista canariensis, Cytisus scoparius and Sarathamnus scoparius, Sassafras (Laurus sassafras), Scullcap (Scutellaria lateriflora), Sanicle (Sanicula marilandica), all Compositae including Calea zacatechicha, Hops (Humulus lupulus), Camphor (Cinnamomum camphora), Nutmeg (Myristica fragrans), May apple (Podophyllum peltatum), Lobelia (Lobelia inflata), Wild cucumber (Echinocystis lobata);

The cactaceae: including all species of Trichocereus, Coryphantha, Cereus, Ariocarpus, Pachycereus, Stetsonia, Echinopsis, Helianthocereus, Astrophytum, Aztekium, Solisia, Dolichothele, Obregonia, Pelecypophora, Mammillaria, and Opuntia;

Galangal (Kaempferia galanga), Heliotrope (Valerian officinalis), aloe vera, anise seed, parsley seed, carrot seeds, celery seeds, apricot kernels, bitter sweet (Solanum dulcamara), Black cohosh (Cimicifuga racemosa), Blue cohosh (Calophyllum thalictroides), Blue flag (Iris versicolor), Cedron (Cedron simaba), Celandine (Chelidonium majus), Comfrey (Symphytum officinale), Gentian (Gentiana lutea), Gold thread (Coptis trifolia), Guaiac (Guaiacum officinale), Water fennel (Oenanthe phellandrium), Lily of the valley (Convallaria majalis), Male fern (Aspidium filix mas), Matico (Piper angustifolium), Nerve root (Cypripedium pubescens), Poke (Phytolacca decandra), Skunk cabbage (Symplocarpus foetidus), Tansy (Tanacetum vulgare), Muirapuama, Eucalyptus, benzoin, francincense, Myrrh;

And all herbal, animal, or mineral foods, (Aspidium filix mas), Matico (Piper angustifolium), Nerve root (Cypripedium pubescens), Poke (Phytolacca decandra), Skunk cabbage (Symplocarpus foetidus), Tansy (Tanacetum vulgare), Muirapuama, Eucalyptus, benzoin, francincense, Myrrh;

And all herbal, animal, or mineral foods, medicines, condiments, mind alterants, stimulants, or laxants etc. as

well as all extracts, tinctures, decoctions, combinations, ederivatives, alkaloids, isolated active constituents, vitamins, etc. either derived from the native source or synthesized by man or any other creature or phenomenon, or any substance in the physical universe which is not at this time officially recorded as illegal in this nation, or in any nation, state, city, town, or lawfully governed locale in which members may wish to employ these substances as sacraments at any time in the present or future.

By virtue of the religious freedom guaranteed to us under the First Amendment of the Constitution of the United States of America ordained at a holy moment in history by our Founding Fathers under the direction of God Almighty, we hereby proclaim all of these substances described above to be the orthodox sacraments of the Church of the Tree of Life.



### The Hops Problem

Many members have written to the Church requesting information on grafting hops and marijuana. Although the Church does not officially recognize as its Sacrament any material which was made illegal prior to November 3, 1971 (the Church's legal date of incorporation), hops is one of our Sacraments, and our job is to provide accurate information about our Sacraments to our people.

Several popular books (*The Cultivator's Handbook of Marijuana* by Bill Drake, and *The Super Grass Grower's Guide* by Mary Jane Superweed) have described a technique of grafting hops cuttings to marijuana rootstocks. The result is a hops vine which contains the same amount of cannabinol resins (THC) as a marijuana plant. Narcotic agents looking for "grass" MIGHT BE DECEIVED BY THIS RUSE since hops are legal and look nothing like marijuana. Although, to the best of our knowledge, no court cases have been tried on this matter, cannabinated hops vines (if discovered) would probably be judged illegal because they would register positive on the standard police test for THC.

Most narcotics law enforcement agencies are concerned about the "hops problem" because it compounds their work. They have instructed most commercial sources not to sell hops settings to the general public unless the customer can show adequate proof that they are to be used for legitimate purposes (beer making or commercial herb growing). At this time there is no actual law forbidding the possession, sale or cultivation of hops. But since most members of the Hops Growers Association are "patriotic Americans,"

they have gladly complied with the government's wishes. Nevertheless, there are still a few sources of hops settings in the U.S.A. One of these is the Magic Garden Herb Company, P.O. Box 332, Fairfax, Calif. 94930. Their price is \$5 for two hops settings. Each setting is about six inches long and has five or six offshoots on it. The following instructions are given for hops growing:

(1) Select a location with loose soil, sunny exposure and where a lattice or trellis may be built later (hops vines grow up to 18 feet).

(2) With a stick or trowel force ground apart to a depth of about five inches.

(3) Place root in this hole vertically with buds upright, and cover with an inch of soil.

(4) Water frequently until a strong, active vine is growing. After that water regularly but not as often.

(5) As the vine grows build up the soil around the base of the plant and train the main runners to take to the lattice.

(6) Extra runners, as they appear, should be cut off a few inches above ground level. If allowed to grow they will sap the vitality from the plant. These clippings make excellent grafting material.

(7) Hops vines are perennial, that is they go dormant during the winter and come forth again in the spring. As the vine grows the roots also extend. After the vine goes dormant extensions of the root may be clipped off to use as settings the following spring.



Hops can be grown from either the seed or the setting. The latter is most commonly used for several reasons: 1) settings insure hardier and more rapid growth; 2) the seeds of most varieties tend to mutate and produce wide variations in flavor and quality. Some mutants are too bitter for beer making. These would also taste bitter if grafted and smoked. The only known variety which does not wantonly mutate is Japanese hops, but these are not graftable. 3) Male plants are generally more bitter than females. Hops growers now weed out the males. As a result pollination rarely occurs so seeds are usually sterile. Some lots of dried hops from herb suppliers contain seeds, but I have never succeeded in germinating them.

Hops is the only known immediate relative of cannabis and therefore is the only known plant that is graftable to "grass".

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# Agents Provocateur

"Who's Got the Dynamite?"

by eve cary

Alfred Cain, Ricardo DeLeon and Jerome West, all members of the Black Panther Party, were arrested in August of 1969. The affidavit of the arresting officer stated that "defendants, acting in concert, conspired and attempted to forcibly take a quantity of U.S. currency from the Dunston Hotel, of 142 West 131st Street, New York City. The defendants, acting in concert, were in possession of a loaded sawed-off shotgun, a loaded U.S. carbine M-1 rifle, and other dangerous instruments. The defendants, acting in concert, attempted to shoot Det. A. Halikia, No. 797, by pointing a loaded sawed-off shotgun at him."

The three Panthers were arrested as they drove off the West Side Highway at the 125th Street exit. There was a fourth man with them, the driver and owner of the car, Wilbert Thomas. Thomas was not arrested because he was a police undercover agent and had engineered the arrest and the events that led to it.

Under New York State law, before anyone can be indicted for conspiracy to commit a crime, he must perform some overt act in furtherance of the crime. That is, mere talk does not make a conspiracy, rather there must be a specific plan plus some action toward carrying it out.

Cain, DeLeon and West admitted they had discussed with Wilbert Thomas the idea of committing robberies to support the Black Panther Party, but they denied that they had made a specific plan to rob the Dunston Hotel and that they were on their way to rob it the morning of their arrest. Further, they stated that any elements of a plan that did exist had been formed and promoted by Wilbert Thomas.

During the course of two long trials (the first ended in a hung jury) in which New York ACLU attorney Paul Chevigny represented Alfred Cain, defendants' contention was proved to be true. Reports that Thomas had made to his superiors under the code name "Rene" showed clearly the means Thomas had used to entrap the defendants. Thomas had manipulated the Panthers' revolutionary feelings to agitate them into committing a crime for which he could then arrest them. Thomas was the binding force behind the "conspiracy." While the Panthers discussed the ideology of robbing from the rich to give to the poor, Thomas strove to turn rhetoric into reality.

It was Thomas who suggested that they rob the Dunston Hotel, and Thomas who drew a map of it for them. Thomas provided the car to drive to the hotel. Thomas bought the necessary weapons along with gloves so that no fingerprints would be left. Thomas hid the sawed-off shotgun in the car where the others would not notice it.

Finally, Thomas chose the date for the robbery, and when it arrived and the Panthers had other things they wanted to do instead, he convinced them to come along. They did go along, but not, they said, to commit a robbery. Rather, they went to verify their suspicions that Thomas was an informer.

The defense was complex and risky: On one hand, it was argued there was no completed conspiracy to rob, and on the other that the completed elements of the crime (i.e., possessions of weapons) were the responsibility of Thomas. In other words, the defendants had been entrapped. Without Thomas no crime would ever have been committed.

All of the defendants were acquitted of the charge of conspiracy to rob. All were convicted of possession of a loaded sawed-off shotgun. Cain was sentenced to five years' probation; West to one to three years in prison; DeLeon to seven years in prison. The convictions are now being appealed on the issue, among others, of whether the defendants could be convicted of possessing a shotgun that they didn't know was in the car and/or that had been planted by the police.



An agent provocateur such as Wilbert Thomas differs from an infiltrator in that an infiltrator gains the confidence of the members of an organization in order to spy on them and report on their criminal activity, while an agent provocateur infiltrates for the specific purpose of fomenting criminal activity among the members of the organization so he can then arrest them.

Provocation by government agents is relatively new in the United States, but it has a long and disreputable history in Europe, beginning with its use as an espionage tool in international politics - the faking of an incident in order to justify military aggression. One of the reasons provocation was particularly effective in international politics, was simply, xenophobia - the fact that people are prone to expect the worst from foreigners while they are more rational when it comes to judging the actions of their compatriots. Further, the citizens of most countries tend to be more concerned about due process at home than they are for alleged conspirators from abroad, and there are no effective tribunals in which international disputes involving conspiracy can be tried. As the idea that domestic radical organizations are controlled by foreign subversives has gained acceptance, the use of agents provocateurs at home has become more common.

Provocation has several purposes. Its most obvious purpose is the elimination of people known to be hostile to the government but who have not taken any concrete actions for which they can be arrested.

## THEORY

The government's theory is that if an individual or individuals want to commit a crime, they are as guilty as if they had committed it. If the government agent does not provide them with the means of acting on their desires, they will find some other means of carrying them out. Therefore, the agent is justified in provoking them into action. Provocation is a means of catching enemies before they become dangerous.

An example of this reasoning was the case of Shirley Sutherland and Donald Freed, who were arrested in Los Angeles in 1969 for violating a federal statute which forbids the transfer of hand grenades without having filled out a federal registration form. The grenades, however, had been delivered to Freed by a government agent, James Jarrett. U.S. District Judge Ferguson was disturbed by this fact and stated to the U.S. Attorney: "The only reason you gave him the hand grenades was so that Freed could be arrested and charged with a Federal offense."

The U.S. Attorney replied, "Or in a sense, your Honor, we only gave him what he wanted.. The man did have a propensity to want to acquire them... We merely gave him the opportunity under a control situation, where we could minimize the danger to society and, we believe, bring the man to justice for the criminal activities that he desired to do."

The fact that he might not actually have done them was ignored by the government.

Another purpose of provocation is the justification of further repression by the government against alleged subversives - in short, propaganda. As important as eliminating enemies is the manipulation of public opinion in favor of the government.

J. Edgar Hoover was a master of this use of provocation. For example, in 1940, just as a request for increased funds for the FBI was before Congress, Hoover announced that 17 members of a Christian Front Sports Club had been arrested in Brooklyn for conspiracy to overthrow the government, starting with plans to blow up bridges and power plants. At their trial, a film was produced showing the defendants performing military maneuvers. On cross-examination, however, it was revealed that the ammunition used in the film had been provided by a government agent. The case was finally dismissed, but Congress granted the FBI a 33 per cent increase in appropriations so it could continue to combat subversion.

More recently Hoover, who had been under increasing attack for the FBI's surveillance of political dissidents, revealed "a plot to kidnap a high government official" in the Berrigan case. The case was entirely based upon the actions of Boyd Douglas, a government agent without whom it would have been impossible for Father Berrigan, who was in prison, to correspond with his "conspirators."

In both instances Hoover not only sought to eliminate subversives but also to convince Congress and the public to support the FBI in its repressive activities. In the case of Cain, DeLeon and West, Wilbert Thomas and his superiors sought to convince the public that the Panthers were simply dangerous criminals and not out to serve the people as they claimed to be.

There are a number of different kinds of provocation. One common variety is the production of "black propaganda," documents or incidents made to appear to emanate from "the enemy" but which in fact have been manufactured by the government precisely to make the enemy look bad. One of the most famous "black propaganda" documents was an alleged record of a Jewish plot to control the world which in fact had been written by the Russian secret police of the 1890's.

During the 19th century a device that was often used by the French was the staging of a fake riot or other violent act by supposed revolutionaries in order to frighten the bourgeoisie into supporting the government. Another common device is known as an "amalgam," that is, a plot involving real conspirators provoked by the police. One instance of an amalgam was a conspiracy to murder Napoleon which he himself arranged in order to arrest, in connection with the plot, a deputy who opposed him.

In the most common situation the agent turns real revolutionary sentiment into action. An early example of this occurred in England in 1817. Revolutionary committees had been formed in several towns. The groups had little contact with one another and were in search of leadership. The agent provocateur convinced each group that support was ready in London and that the other groups were strong and prepared to fight. Several uprisings then took place, and the rebels were surrounded and arrested by soldiers.

continued from page 26

One of the most complex uses of agents provocateurs was developed in imperial Russia, where police agents often held high positions in radical groups. The result was a normative control of radical politics that came to be known as "police socialism" for finally the police had policy-making members in nearly all of the radical organizations. The co-optation of radical organizations has been common also in the United States, with the financing of various groups by the CIA. Otherwise most of the provocation that has gone on in this country has taken place on college campuses and in black communities, mainly in order to increase police surveillance of student and black militant groups.

By the means of long trials - an important aspect of provocation - the attempt has then been made to associate the defendants with violence in the mind of

the public, thereby justifying increased repression.

The question ultimately raised by the government's use of agents provocateurs is why the government directs so much effort into provoking people to commit crimes so that they can be arrested instead of working to alleviate the conditions that have driven them to think of revolution as the only solution. This question was posed beautifully by Paul Chevigny in his summation at the end of Alfred Cain's trial. He said:

"Now, what was the job of the state under these conditions? Was it the job of this state under these conditions to go out to Brownsville and Bedford-Stuyvesant to try to better the conditions? Or was it the job of the state to send an ambitious young man, an ambitious young black man, out there and try to get these young men into jail, behind bars,

so there wouldn't be any more Black Panther Party? So there wouldn't be any more protest out in Brownsville and Bedford-Stuyvesant? I ask you what was the proper job of the state? Was it to lead them on in this rotten scheme, to try to ruin their lives? Or was it to try to help them to realize their ideals? And when the state does this sort of thing, it says to the Black Panthers and it says to all the black people in America, and it says to you, ladies and gentlemen, if you want your rights too much, we're going to find some way to put you behind bars."

Reprinted from the national publication of the American Civil Liberties Union. Eve Cary is staff counsel for the New York ACLU. This article is adapted from Paul Chevigny's book *Cops and Rebels*, published in June by Pantheon Books.

# CONVENTIONAL BULLSHIT

(Piled Higher and Deeper)

by gomez



LONDON--Nobody loves Tricky Dick Nixon it seems--at least not on the other side of the Atlantic. Visitors to Mme. Tussaud's Waxworks in London have voted him the third most hated or feared personality, putting him somewhere between Hitler and Jack the Ripper. Dracula came a little further down the list.

resources from war production to hungry consumers. Blacks, chicanos and the young are a promising market for the new products of technological America.

For the observer/participant a devilishly intricate maze begins to emerge. The process of American politics with its Chicagos, Vietnams, ITT affairs and Democratic headquarter burglaries, broken friendships and cold ambition have all contributed to cynicism and apathy regarding politicians. A candidate has appeared whose very essence seems to be a rejection of the old ways. George McGovern's image of decency and honesty reached the convention with only a few ragged edges. But the realities of convention politics caused that image to be damaged enough that one could imagine all the decency, honesty, and humility to be merely public relations.

To confuse matters even further, all commentators agreed the McGovern would need all the help possible in order to win in November. A divided

party, with a huge debt, facing a wealthy incumbent, can't afford to waste time convincing its allies. For the uncommitted, deciding to watch rather than work actively for McGovern is tantamount to supporting President Nixon.

While such a prospect is odious to consider, the alternative is also distressing. Ward heeling, envelope stuffing, doorbelling and the other roles in straight politics are not rewarding in their own right. They require a faith in the candidate and the electoral process that many natural allies of the McGovern ticket find difficult to muster.

Between apathy, which contributes directly to Nixon, and the active support of McGovern, which helps shore up an inadequate decision making process, there is no real choice.

The problem that remains is determining a manner of support that allows for conscience and fun to co-exist with the necessities of electoral politics.

The collage of delegates and demonstrators, powerful coalitions and less powerful opponents, new slogans and old deals, danced across the media circuits as the Democratic Party staged its quadrennial ritual. While everything remained the same on the general level, the rules, roles and candidates changed dramatically from the previous pattern. Even the spectators' roles shifted as this paradoxical dance moved across the stage.

There were too many of the previously disenfranchised on the convention floor for the demonstrators to be able to steal the show. The street actions stood as raucous testimony to the past methods of handling blacks, chicanos, poor people, women - the same types of people who this year eliminated the Richard Daleys from the convention floor.

In a new twist on the old dance, the Rev. Jesse Jackson backed the compromise to seat both Chicago delegations, and Daley took the hard line, refusing to be reasonable.

Instead of trying futilely to stop Humphrey and Muskie, the liberal activists were wheeling and dealing. There was no tear gas in their offices or

brutality by the sergeant-at-arms as the new coalition bargained for platform planks and national party offices. They came a long way upon the road from Grant Park to the Doral Hotel. One could almost hear Dylan singing "The Times They are a-Changin'."

The new delegates with their non-sexist pronouns, and union lettuce, provided an entertaining show. Longhair, dashikis, afros and the other badges of the counter-culture mixed with the uniforms of the old line delegates in a fascinating pattern. But as America watched, the giant corporations used the spectacle as a shill to push gasoline, automobiles, headache cures and other paraphernalia of the consumption game. Only now the packaging and the sales techniques were directed at the new myths.

It has been suggested that McGovern is the candidate of the new service industries. This new American power bloc wants the money now being wasted in the Vietnam fiasco to be redistributed to create larger markets for entertainment, insurance and information services. Even the durable goods manufacturers could profit by the redistribution of

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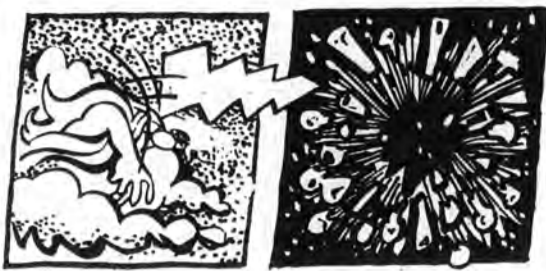
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# As You Sow, So Shall You Reap

by nils von veh

*An army without culture is a dull-witted army, and a dull-witted army cannot defeat the enemy.*

—Mao Tse Tung

In many ways all bands are cooperative ventures. Too often all that interaction and cooperation is wasted, however, on music with shallow lyrics which are usually calculated not to uplift and enliven your mind, but to retell endlessly how you've been cheated in love, or how much you want to make it with this man and/or woman, and on and on endlessly. Add to this the ever-present monster of commercialism and almost no one remains unscathed. So it's a real pleasure for me to tell you about some people that have come through with not only good sounds but with words that are interesting and all at a people's price! Happily enough, after years of living in cities like Detroit and Berkeley, this band has settled in the rural Northwest, which hopefully should satisfy all you people with a regional perspective.



The album is **Liberation Music** by a group called Peace, Bread and Land. There are six songs on the 10" album, three of original material and three songs adapted by the band. The first song is an adaptation of a poem by Ho Chi Minh entitled "The Wheel of the Law."

*The wheel of the law turns without pause.  
After the rain, good weather. In the wink of an eye,  
The universe throws off its muddy clothes.  
For ten thousand miles, the landscape spreads out  
like a beautiful brocade.  
Light breezes, smiling flowers.  
High in the trees, amongst the sparkling leaves.  
All the birds sing at once.  
All people and animals rise up reborn.  
What could be more natural?  
After sorrow comes joy.*

Their music speaks about things many of us are concerned with, yet although the songs are frequently political in nature, they do not come across didactic like John and Yoko do on their new album.

There are some interesting parallels between the two albums content-wise. Both Lennon/Ono and Peace, Bread and Land have a song on women's liberation, both have a song about Angela, and Lennon/Ono do a song on their album entitled "We're All Water," and Peace, Bread and Land does a song called "Playing in the Water." Yet, for all their lyrical similarities, I find Peace, Bread and Land's music the more appealing of the two. And, considering the \$6.99 price tag of **Some Time in New York City**, I find John and Yoko to be a little less than the altruistic revolutionaries they portend to be. Compare that \$6.99 to the \$2.00 you pay for Peace, Bread and Land's album. In addition, all the profits from the sale of **Liberation Music** are divided between the Black Panther survival programs, the Seattle Open Door Clinic, and the Fremont Women's Clinic.



The band consists of Marycarol and Sid Brown, who used three Seattle sessions people as a backup band on the album. Seven years ago Sid and Marycarol had been signed by Reprise Records when they were a part of a Detroit group called the Spikedrivers. Although very popular in the Detroit area, none of the singles by the group ever sold. According to Sid, the reason they didn't go over was because Reprise changed their music:

"They started fucking over our music. . . They signed us 'cause we were weird, then they tried to change us."

Marycarol had the following to say about their days with Reprise:

"It was very repressive for me. . . very macho, dehumanizing. . . the distortions of pop culture."

In 1968 Marycarol and Sid moved to Berkeley where they played in a number of local bands. In addition to this they were expanding their musical interests, studying at Ali Akbar Khan's school of Indian music.

They now live on a farm south of Chehalis, and are more involved daily with working in their garden, tending their animals and doing the chores, but they are still very much interested in playing music. They are looking for musicians to join them.

"We would like to have other musicians join us to make our sound as good as possible. Specifically, we need an electric bassist, a trap drummer-percussionist, and a key-board person. We are a singer (woman) and guitarist (man). Women and Third World musicians preferred. Unfortunately the movement cannot support movement musicians, so we have to do non-movement hustling. Prospective new members should send lengthy and detailed correspondence and a tape to let us know how you play."

**Liberation Music** can be obtained in Bellingham from Puget Sound Records and in Seattle from the Mother Earth Book Store, above Gilly's in the U District. Or you can get it through the mail enclosing your name and address and \$2.00 and sending it to Peace, Bread and Land, P. O. Box 12664, Seattle, Washington, 98111.

If you're willing to support an alternative outside of Hypeland get **Liberation Music**.

\*\*\*\*\*

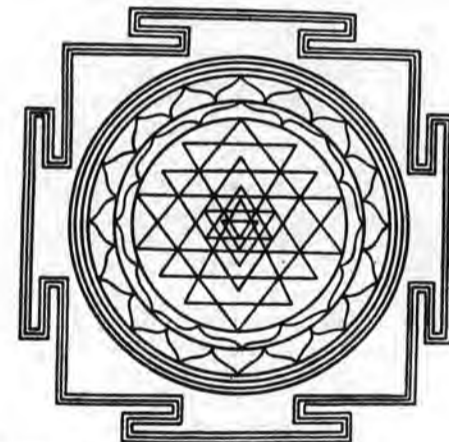
Despite my cynicism about Hypeland, some new releases worth hearing have piled up the past few weeks. Here are some of my capsulized impressions about them:

**BIRTH** — Keith Jarrett with Charlie Haden, Paul Motian, Dewey Redman. (Atlantic)

Keith Jarrett's last album, **Mourning of a Star**, was really a delight and this one is no less. This album features the addition of horn player Dewey Redman to the lineup which appeared on the last one. The music is very varied jazz, ranging from a driving, funky composition entitled "Mortgage on My Soul," to an exotic selection entitled "Spirit," which evokes a definite Eastern flavor.

**GRAVE NEW WORLD** — Strawbs. (A & M)

The Strawbs last album **From the Witchwood**, was to many one of the neglected English masterpieces of last year. That album featured an organist named Rick Wakeman, who was relatively unknown in the U.S. until he joined Yes late last year after departing from the Strawbs. The new organist sounds a lot like him. His name is Blue Weaver. David Cousins still is responsible for the majority of the song writing. I like this album a lot, it sounds like a cross between the Moody Blues and Yes, without a lot of the cliches. A lot of the songs are about your soul and such manner of matter.



**EAGLES**. (Asylum)  
**WILLIS ALAN RAMSEY**. (Shelter)

The mingling of rock and country continues — You might have heard Eagles' single "Take It Easy" on AM. The members of the group are a part of the L.A. folk, rock, country clique that includes David Crosby, other ex-Byrds, Jackson Browne and so forth. They are good musicians and this album has a large number of good cuts on it. The second side is the best.

Willis Alan Ramsey sounds like a cross between J. Cale and Jerry Riopelle, on some cuts he sounds almost exactly like Jerry Riopelle. This is a very down-home, easy going album from the Leon Russell stables.

**SAFE AS MILK** — Captain Beefheart and His Magic Band. (Buddah)

This is not a new album, but it found its way onto my turntable recently and proceeded to hit me over the head as hard as the first time I heard it. It was recorded in 1965, but to my way of thinking it is not only Beefheart's best album, but also is still ten years ahead of just about any rock being made today. If you're looking for a hip-shaking, try the Captain.

*Down the Yellow Brick Road I go, see you all later.*

**P.S.—Remember Mountain Bus!  
Boycott Mountain!**

# Fritz the Pig

by bernard weiner

By now, it should be axiomatic that any Hollywood attempt to deal with a "counter-cultural subject" will be, at best, terribly shallow and at worst, a pseudo-hip exploitation flick. Think back to the garbage films of recent years: *Strawberry Statement*, *Getting Straight*, *RPM*, *AWOL*, *Rainbow Bridge*, *Joe*, etc. etc.

But out of some naive hope that things have got to get better—either that or they're just plain stupid—spokesmen for the so-called "counter-culture" inevitably seem to fall for the next hip-capitalist movie-maker who comes along.

Such was the case with the animated film version of R. Crumb's cartoon character "Fritz the Cat." On the basis of Crumb's underground reputation, and a few minutes worth of clips shown to them at early stages of the film, writers and critics who should have known better published long and glowing advance hypes for the film in such widely circulated mags as *Rolling Stone* and *Ramparts*.

Their faces were as red with embarrassment as Crumb's when the film finally opened this Spring. For not only is the film ideologically disreputable, it turned out to be merely the advance party for a whole host of Hollywood promotional junk: a record album, "Fritz the Cat" T-shirts, watches, mugs, etc.

Politically speaking, what Archie Bunker is to TV, *Fritz the Cat* is to cinema. Each permits—nay, encourages—the public to revel in its social stereotypes and to re-affirm its political prejudices.

In *Fritz*, there is also the liberated sex one has come to associate with Crumb and other underground cartoonists, and perhaps this is enough for some people to excuse the thrust of the rest of the film, but not for me. (Besides, animated sex is not very erotically stimulating and those who go to see *Fritz* because of its X-rating are in for some real limp-core porn.)

Many underground cartoonists long have had an over-rated reputation in the counter-culture largely because of their free approach in dealing with such hitherto off-limit subjects as dope and sex; in addition, they exhibited the proper anti-establishment attitude toward authority figures such as police and politicians. Generally overlooked, or forgiven, was their outright sexist approach to women in their cartoons,

and their ignorance and insensitivity (unconscious, one hopes) with regard to blacks and other minority groups.

Producer Steven Krantz and Director-Adapter Ralph Bakshi, in that sense, have translated Crumb to the screen accurately. There are some standard-not terribly clever-satirical digs at cops and the law-'n-ordure freaks, as well as some well-deserved put-downs of phony revolutionaries, but the great majority of the film is filled with the most obvious and revolting kind of sexism and racism:

"\*The female characters in the film are portrayed as total sex objects, to be balled at will whenever a male chooses; they are intellectually vacuous, and desire to be handled roughly, preferably beaten and raped.

"\*Whereas the "white" characters in the film have quite distinguishable facial characteristics, the blacks, aside from their dress, all look alike. In addition, virtually all the blacks seen in the film are on the needle or are drunks, whores, pimps, and general low-life. (They also are pictured as being ignorant of their oppression; it takes a white character to run it down for them, at which point they riot.

The film opens cleverly enough, with Fritz and his buddies hustling some groupies in Washington Square in the Village by pretending to be musicians. The groupies are white liberal chicks who hanker for black roosters (or crows, as the blacks are portrayed in this film). Fritz is an NYU student who burns his books and the university and heads out into America to experience the poetry of reality.



The rest of the film concerns his picaresque horny-porny adventures, much of it in Harlem, on-the-road with a bourgeois feline named Winston Schwartz, and finally with some Hell's Angel-types who decide to aid the cause of The Revolution by blowing up a power-plant. Fritz gets blown up as well, and the final scene—one of the most inventive has Fritz on his death-bed, surrounded by his female admirers, luring them once again into his own version of the Last Rites: a free-for-all orgy.

The world of *Fritz the Cat* is a grotesquerie, a thoroughly depressing vision: all workers are ignorant, bigoted slob; all cops are bumbling, savage pigs; all women are longing to be ravished; all blacks are junkies or worse; all radical young people are mindless, dope-crazed terrorists; and Fritz, the ostensible hero, is a phony hipster, little more than a leech.

While, of course, there is some truth in all those stereotypical projections, and while cartoons by their very nature must caricature reality for comic effect, *Fritz the Cat* goes way beyond anything necessary in the way of satire to become little more than a hip-capitalist ripoff, cashing in on the New Freedom in the arts. All the banging and sucking, needles and joints, fucks, shits and pisses can't conceal the essential counter-revolutionary nature of the film. If they could take the sex and language, George Wallace and Ronald Reagan would love it.

Admittedly, this is a view of the film from a sociological-political

perspective, but unless the viewer is totally blind to the realities of 1972 America, I can't see how one can avoid seeing *Fritz the Cat* at least partially in these terms.

Aside from breaking new ground in terms of its sexual-political subject matter, the film is not terribly creative visually either. Some of it is beautiful—the background landscapes of city life in the East Village and Harlem; the scene where Duke, a black crow, is gunned down on a Harlem street, with his heartbeat slowing in a moving analogy to pool-balls falling into their pockets; and a few others—but mostly it's fairly traditional stuff and doesn't remain in the retinal memory as does, say, the color phantasmagoria of *Yellow Submarine*.

The music is superb, using B.B. King, Billie Holiday, Bo Diddley, and others. In fact, these were my favorite moments, when the action stopped and the music would come in loud and clear and alive while the camera focused on the beautifully drawn urban backgrounds.

But, like the score of Hollywood films which have come before it, and the ones that we can anticipate will follow it, *Fritz the Cat* is a ripoff of the culture which generated it, and an insult to the social intelligence.

How did it come about? It seems that Krantz, who produced some "Spiderman" cartoons and shorts for Encyclopedia Britannica, got turned on a few years ago to the possibility of an "adults-only" animated cartoon film. He originally wanted to do "Annie Fannie," a sexist cartoon from Playboy, but couldn't secure the rights. He picked up on a 1969 Zap Comix which featured "Fritz the Cat," and decided to do that, quickly raising the \$1,000,000 necessary for the animated project. Crumb, apparently, was persuaded to go along with this loose adaptation for \$7000 and a healthy slice of the box-office net.

From all reports, Crumb saw a screening in Los Angeles a few months before it opened commercially, but said nary a word. He denounced the film after some of those who had written the glowing hype called him in heated anger. He said then that he was having his attorney move to have his name struck from the credits and publicity campaign. His complaint? "It was embarrassing, like an adolescent on his first date. The sex in it was sweaty and teenage..."

So goes the Kounter Kultchur.

## McGovern headquarters



Bill Scott, Whatcom County McGovern for President Coordinator, announced last week, following the nomination of George McGovern as Democratic candidate for the presidency, that campaign headquarters for McGovern will open on Monday, July 17, 10 am, at 207½ East Holly Street.

Scott announces that the energetic campaign which carried McGovern to the nomination will be continued to insure his election in November.

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Monday, July 17

(B) Mailing party, passage office, 1000 Harris.  
(S) "What the Butler Saw," ACT, 709 First Ave. W., AT4-7392, thru July 22.

Tuesday, July 18

(B) "Born Free," L-4, 12:30, 25 cents  
(B) Passage Meeting. Fireworks this time, boys & girls. Discussion of editorial policies.

Wednesday, July 19

(B) Housing Union Meeting, Bellingham Public Library, 7:30 pm, Speaker from Olympia.

(S) Temptations and Supremes, Coliseum, Tickets at Bon Marche, \$4, 5, 6, 344-7271.

(B) Co-op Garden's Meeting, at 1411 Wilson at noon, 734-9980.

(B) Much Ado About Nothing, Theatre Dept. WWSC at Sehome High School, 2700 College Parkway \$2.50, students 1.25.

First Women's Rights Convention held at Seneca Falls, NY, 1848  
Thursday, July 26

(B) "Shadows of Forgotten Ancestors," L-4, students .75, 7 pm.

(B) Much Ado  
(B) Meeting of Coop Garage, 7 pm, 1207 Donovan

Friday, July 21

(B) Passage might have another glorious potluck and baseball game, 6:30 Fairhaven Park or see notice in hall, 1000 Harris.

(B) Much Ado  
(S) Grateful Dead in concert at the Paramount Ballroom

Saturday, July 22

(S) (S) Is this deja vu? The Grateful Dead in concert, Paramount Ballroom, probably at 8 pm, til who knows how long. The New Riders of the Purple Sage, too.

Sunday, July 23

(B) "Last Summer" L-4, 6:30 and 9, 50 cents.

(B) Women's Brunch, II, New Women's Center, 1014 N. Forest, potluck.

# gimel beth

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Monday, July 24

State Legislative Hearings on Oil Pollution Control, Port of Seattle, 7:30 pm.

(B) Housing Coop Meeting, 7 pm, 1814 Donovan

(B) City Council, 8 pm, rides from 1000 Harris, 7:30

Tuesday, July 25

(B) "Secrets of Life," L-4, 12:30, 25 cents  
(B) Get your kicks at the Passage Meeting. We want to hear from you. 1000 Harris, 7:30.

(S) "The Effect of Gamma Rays on Man-in-the-Moon Marigolds, ACT, 709 1st Ave W., AT4-7392. Thru Aug. 5.

Wednesday, July 26

Cuban independence day - Viva Cuba libre! Aqui como en Cuba.

(B) WSC Theatre Dept. presents "You Can't Take it With You," Sehome Auditorium, 8:15 thru 29th.

(S) "Chicago", Coliseum, 8 pm, tickets at Fidelity Lane, MA4-4971

Thursday, July 27

(B) "Love Affair," L-4, 7 pm.  
(S) "You Can't Take It Etc," see Wed.  
(S) Pacific Northwest Writer's Conference: Seattle Pacific College, July 27-29, Write 1200 Boylston Ave, No. 704, Seattle, 98101 for info.

Friday, July 28

(B) Perhaps a Passage Baseball game, 6:30 Fairhaven Park, or see notice in hall 1000 Harris, or you organize it and tell us  
(B) See Wed "You Can't Take it", Sat, too.

Saturday, July 29

(S) "Don't Look Back," with Bob Dylan and Joan Baez, Broadway Theater at midnite.

July 29 - August 5

Portland Oregon World Convention of Esperantists. Anti-English (language) imperialism group has "world" meeting

Tuesday, August 1

(B) "Phantom Toll Booth," L-3, 12:30, 25 cents.

(B) Passage Meeting - help put together the next issue - assignments tonight, 7:30, 1000 Harris

Wednesday, August 2

(B) "Child Buyer," Sehome Aud., 8:15 pm

Sunday, August 6

(B) "Claire's Knee," L-4, 6:30 and 9, 50cents

Ongoing

To August 6: Whatcom County Museum of History and Art, works of Fred Bulmer; inventor, carpenter, plumber, etc.

To August 18: Master Crafts Show, NW Award Winners, 2nd floor Tech Bldg, WWSC.

For events at the B'ham Children's Library, see Community News, this issue.

(B) Retrospective Exhibition: Jane Hoode's oil paintings at the Whatcom Museum, thru July 30.

## Western Washington State College

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SHADOWS OF FORGOTTEN ANCESTORS  
(Sergei Parajanev, 1964)

*Highly colorful, exotic, and very Russian in setting, it interweaves witchcraft and the occult within a simple folk tale.*

Thursday, July 20  
Lecture Hall 4, 7:00 p.m.

LOVE AFFAIR, OR CASE OF THE MISSING SWITCHBOARD OPERATOR (1967)

*A bold, bizarre, and comic love story between Isabela, a switchboard operator, and Ahmed, a rat exterminator.*

Thursday, July 27, 1972  
Lecture Hall 4, 7:00 p.m.  
Students \$.75; General \$1.25  
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## FOR SALE OR NOT, AS THE CASE MAY BE

**SAMOA DOGS NEED HOMES THAN YOU THINK:** Half Samoan-Silver Shepherd puppy named Jose (housebroken) free! Really a neat dog but I can't keep him. Call Sue, 676-0507.

**ROLL ON, COLUMBIA** Woman's 3 speed bike, Columbia, good condition. \$25. Call 734-2330 or 734-9310.

From Gila Bend, Arizona, Buddy Buddha & His Flaming Bandidos (formerly the Buddy Buddha Blues Band) announce the release of their new album on the Grunge Label, "Trite". Write: 1524 Watkins, Berkeley, Calif.

**HITCHING GEAR:** Rucksack, used only once, \$20. Leather pants, dark brown, medium, long length. Hardly worn. \$35. Call 733-6780 after 3.

**INFORMATION & INCUBUS RETRIEVAL:** Merely request information on a given subject of the occult (exorcism, witchcraft, demonology, astrology, etc.) and the resources of a huge occult library will be used to give you all the information possible on the subject. You will be charged only \$3 plus photostating charges. Contact Pete McKenzie, Rt. 1, LaConner, Wash., 98257 for information or materials.

**THREE PEDALS:** White treadle sewing machine and 5-speed bicycle for sale, 734-9310 mornings.

**FIVE MORE GEARS BUT ONE LESS PEDAL:** Schwinn Continental 10-speed bicycle for sale, \$80, & it's in pretty good shape. Call Jim at 734-1428.

**Stratocaster,** 10 yrs old, turtle pickboard, exc. condition; want to trade for good broke-in acoustic steel string, or will consider cash sale. Write 2895 Martin Rd. Bellywash.

**SAIL PARTIALLY AROUND THE WORLD:** Partially completed 12' sailboat for sale, \$125 or will dicker or maybe trade. It's in the shed at 809 McKenzie; talk to Peter there or write me, Rick, Rt. 2, Box 569 Port Townsend. It feels good to work on it plus you get to sail when you're done.

**I Scott Amp. FM tuner,** 2 pairs 4x speakers, 1 Gerrard SLX turntable, 2825 Meridian St., 734-9988.

If you think Minolta is the name of a dormant volcano in Brazil, you should stop in to Barr's Camera Shop, 108 E. Magnolia, to get straightened out.

If you think Konica is a greek dance, you need to visit Barr's.

If you think Bolex is a disease of the kidney, you'd better get a check up at Barr's Camera Shop.

Most commercial veg-berry -fruit growers will let you pick your own at a low price. Also when it is no longer profitable for them to hire pickers (sparse fruit, etc) they will let you pick free fruit.

## NOTES TO COMMUNITY

**Everett Chard Layed Ten Bucks** on us to see us through, cause he likes what we do. Now he's us too; how about you? (Whew!) Thanks, Ev. NWP staff.

**KINDLY DOCTOR DOOM'S TIMELY TERMINATIONS:** Watch the few days around the 30th of this month; that's when Pluto enters Libra again (as it did briefly around the time of Attica), also when Uranus is in exact conjunction to Saturn in the U.S. chart. Pluto is said to relate to the mass mind, to the grinding out of the old, giving birth to the new. It's been in Virgo, the sign of the critic, and analyst, the efficient secretary, for most of our lives. In Libra, the cry for social justice should grow louder. Uranus over Saturn occurred at the time of the International Victory Celebration over China's Admission to the U.N., and if lightning strikes twice in the same place, it means another unexpected slap in the governmental face. The fall of Saigon would do nicely, but don't hope for anything, then you won't be disappointed. Happy Birthday Rolfe, July 20, and Lisa, July 24.

**Women's Brunch:** 1014 N. Forest, Sunday, July 23, 11 am. Potluck, all welcome.

**Writers:** the Pacific Northwest Writer's Conference might be worth your time on July 27-9, all day. They have panels on the novel, articles, poetry, nonfiction books, and so on. It's only \$3 for students, and will be held at Seattle Pacific College. Write to 1200 Boylston Ave., No. 704, Seattle 98101 for more information or register at the door at 9 am the 28th. The first day of the Conference is for advanced writers only and costs \$17, but you might want to attend the more general panels the second and third days.

Now would be the time to mention the Science Fiction Lectures given every next many Wednesdays at 8 pm, 110 Kane Hall, at the University of Washington. Free. Avram Davidson was last week, Ursula LeGuin, Harlan Ellison, Frank Herbert, and many more (collect them all) to come. Free.

Want an effective voice to shout at ARCO with? Be prepared to help the Coalition Against Oil Pollution. Coming to Bellingham soon. -Oy, L. Stick.

Prepared Childbirth Association of Bellingham is offering a one evening "Early Bird" class on Monday, July 24, for couples in the first four months of pregnancy. Topics discussed will be "why a prepared childbirth?" fetal development, nutrition, and personal emotional adjustments in early pregnancy. For further information and to register please call Barbara, 733-5787 or Judy, 733-2913.

**BUCK'S LUCK:** Who has a trap door for a WATSON LOADER to replace the one I broke? I will trade you film and good advice for one. Also, the Passage needs a copystand and lights to reproduce your pictures better. Can anybody help? Call Buck at 676-0703.

**Parvenu School,** an alternate school in the South Snohomish County Area, is now accepting enrollment of students for the fall semester, 1972. Employment is also open for teacher applicants. Our commitment date for a teacher for the Fall Semester is July 31st, however we are always open to meeting new people for future growth. Anyone interested is invited to call 774-8754 (Bothell) or 485-5163 (Bothell) or 778-2779 (Mountlake Terrace).

**BERRY MUCH MONEY:** Raspberry pickers wanted - bushes loaded - with pay every day and no bonuses withheld, Wagner Farms, 7446 Hannegan Road, Lynden.

To Gary McC: Thinking of you. Maybe could visit instead of write. What do you think? Karen

**ATTENTION BACKPACKERS:** Backpacks - brand new - magnesium frame; waist belt and padded shoulder straps - waterproof nylon bag, 5 outside zippered pockets with flaps. Regular \$28-\$38 pack, Col. Jim's price - \$18. \$30 dacron nylon sleeping bags, \$11.50 and \$14.50. New backpackers 3 lb. nylon tent complete, \$13.00. All these at the Mountain Outpost Exchange, next door to the Sumas Auction, halfway between Lynden and Bellingham on Guide Meridian. 398-7831. Open Mon.-Sat., 10 - 5:30.

**16 ACRES,** wooded and secluded, adjoining the Canadian border. Price is \$10,200 with a low down payment. United Town & Country. 734-2909 or 398-7766.

## PRISON NOTES

**Chicano Male,** Aries, 20 yrs. old, halfway through a four-year sentence; will answer all letters. David A. Munguia, B 40044, Dorm 5, Bed 6, P.O. Box 608, Tehachapi, Calif. 93561

Anyone knowing the whereabouts of Esperanza Moreno in Ferndale please contact Richard Buck (Wardrop), 727650, Box 777, Monroe, Wash. 98272

Revolutionary from Calif., doesn't know anyone locally. Seeks contact, women preferred, white, 28, 6', 170 lbs., Douglas Eugene Smith, Box 1000 Steilacoom, Washington 98388

Male 29 would like to correspond with any female between the ages of 21 to 35. Franklin J. Bringlee, P.O. Box 520, REG 226767, Walla Walla, Wa. 99362.

Pssst

Some people have complained that our ads sound like a bad acid rush but then again some people say the same about our babbling. So we're dragging our copy together here... there now... something decent will come out of this. Don't forget Friends of the Sound. Candles, Cheapest record prices in BellyWash. Register to vote. Free miniature hi-bouncing superballs with each album purchased this week or until we.

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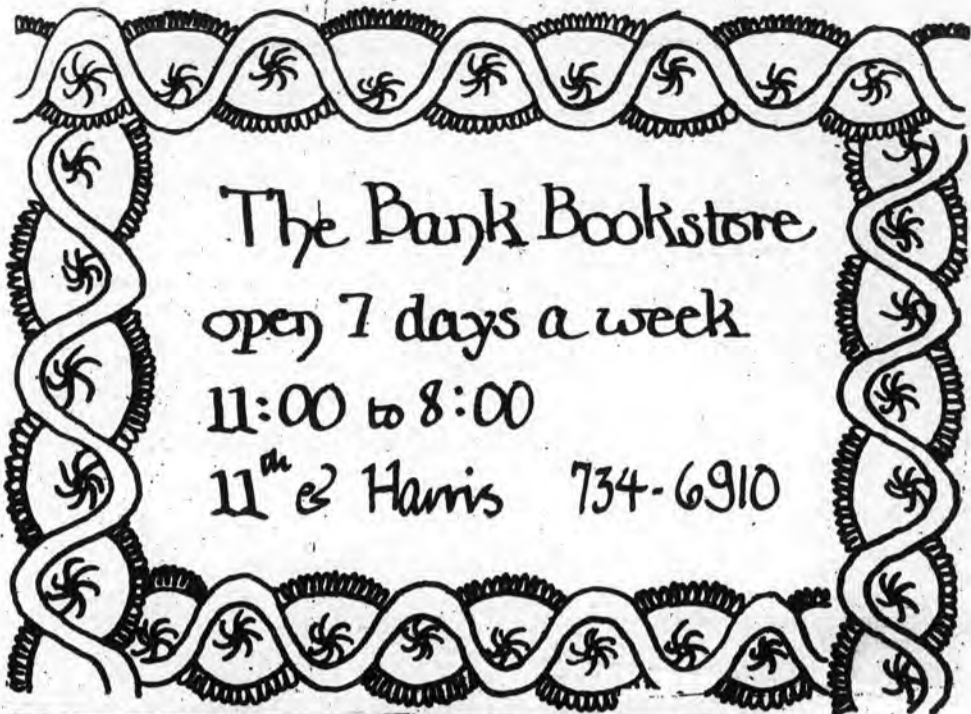
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\*\*\*\*\*

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1000 Harris on the scenic southside

In Everett:  
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