

*Bunday*

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NOTICE  
AS ACT



Vol. 10 No. 6

February 18 - March 11, 1974

Bellingham, Washington

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# HUMAN SEXUALITY



also                      Bob Dylan                      Bon Strike  
People's Land Trust

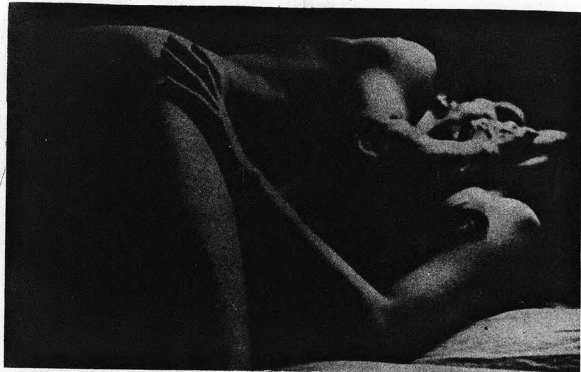


(B) Bellingham  
 (S) Seattle  
 (W) Whatcom County  
 (SVC) Skagit Valley College  
 (WWSC) Western Washington State College

ZEN BUDDHIST RETREATS

A series of intensive week-end retreats of meditation instruction, lectures, discussion work & a film on Zen training from Friday afternoon to Sunday dinner each month: March 22 - 24, April 19 - 21, May 17 - 19, June 14 - 16, July 19 - 21, Aug 16 - 18, write the Guest Master Shasta Abbey, Mt. Shasta, Cal. 96067. Fee is \$35 in advance.

# GIMEL BETH



photos by M. Richard Kirtzel from the book "Pas De Deux"

## FEB

# 20

WEDNESDAY FEB 20

(B) 2 pm - Food Conspiracy meeting Groucho Marx Collective, 2104 McKenzie.

(WWSC) 3 - 5 pm - "Mind - Body Synthesis" a talk by Suzanne Ezy. V.U. 354, 7 - 10:30 pm V.U. 224. FREE!

(WWSC) 6:30 & 9:00 pm Fairhaven Film Series: "The Quiet Man" with Charlie Chaplin's "Night of the Show". Fairhaven Aud.

(B) 7:30 - Food Co-op meeting 7:30 in the store 1000 Harris.

THURSDAY FEB 21

MALCOM X  
 MAY 19, 1925 - FEBRUARY 21, 1965

(B) 10 am - Co-op Garden work party in the garden. 1100 32nd St.

(WWSC) 7:30 pm - United Farmworkers Boycott Support Committee meeting in V.U. 010.

(B) 8 pm - Film: "Singing in the Rain" L-4, \$3.75, \$1.25.

(WWSC) 8:15 pm - Music Dept presents Opera Scenes in the Concert Hall. FREE!

# 21



# 25

MONDAY FEB 25

(WWSC) 3rd Annual Gay Awareness. Symposium begins with a full day in V.U. Lounge and continues through March 1.

(B) 5 - 8 pm, 733-9211 Abortion referral

(B) 7 pm - People's Land Trust Meeting to finalize the articles of incorporation, 1613 Wilson.

(B) 7:30 pm - PEOPLE'S YELLOW PAGES meeting in the NORTHWEST PASSAGE OFFICE, 1000 Harris.

TUESDAY FEB 26

(KRAB - FM 107.7) 9 am - Folk Fiddle virtuoso of the world.

(B) 10 am - Co-op Garden work party. 1100 32nd St.

(B) NOON - 1 pm - YWCA Tuesday Forum: Film "The North American Indian Treaties Made; Treaties Broken." Speaker: Forrest Kinley of Lummi Tribal Organization. Child Care is available.

(W) 12:30 - 9 pm - 8081 Guide Meriden - WOMEN'S CLINIC. Call 354-4718 for appointment.

(B) 7:30 pm - Northwest Passage meeting. In the office, 2nd floor, 1000 Harris St. Come plant your seeds in the gardening issue.

(CH 9) 8 pm - "Lillian Hellman" An informal conversation with Lillian Hellman, author /playwright.

WEDNESDAY FEB 27

(WWSC) "Bedazzled" plus Abbot & Costello's "Who's on First?" 6:30 & 9 pm Fairhaven Aud. 50 cents

(B) Food Co-op meeting (?) 7:30 pm either in the store or the people's room on 3rd floor. Good Earth Building, 1000 Harris Street

(B) Audobon Society Meeting 7:30 pm Bellingham Public Library.

(S) "Power and Privilege: A Lesbian Feminist Perspective." Talk by Sally Gearhart, speech professor at San Francisco State University. 8pm U of W HUB. FREE

(Channel 9) 8 pm "King Lear" with James Earl Jones and the New York Shakespeare Festival.

THURSDAY FEB 28

(B) 10 am Co-op Garden work party 1100 32nd Street

(S) Southfork Bluegrass Band to play at the opening of the Skagit Valley Artists showing at the Seattle Art Museum in Seattle's Center. The band starts playing at 8 pm.

(WWSC) United Farmworkers Boycott Support Committee meeting at 7:30 pm in VU 010.

(Channel 9) 8 pm Leonard Bernstein's "Mass." The European premiere from the great hall of Vienna Konzerthaus, Vienna, Austria

(KRAB FM 107.7) "Carl Jung's concept of the Anima and Animus." 9 pm.

FRIDAY MAR. 1

(S) 25th Anniversary of Elizabeth Mitchell's birth.

(WWSC) 2 pm "The New Man in the New China: Maoist" Lecture by John G. Gurley of Stanford. Wilson Library Presentation Room. FREE

(WWSC) 2 pm Talk on Responsible Social Investments. Fairhaven Aud. FREE

(WWSC) 7 and 9 pm Film. "Spring Fragrance" L-4, \$3.75 & 1.25

(WWSC) 8 pm Gay People's Alliance dance (and potluck dinner) VU 460

(WWSC) 8 pm Mama Sundays VU Coffee Shop. FREE

(WWSC) 8:15 "The Miser" by Moliere. Main Aud. \$50 & 1.50

(Channel 12) 10 pm "La Dolce Vita" Marcello Mastroianni, Anita Ekberg, Anouk Aimee. (1961)

# 26

# 2

# 3

# 4

SATURDAY MAR. 2

(B) Abortion Referral 11am-2pm. 733-9211  
 (Channel 12) 1 pm CBS children's film festival.

(Channel 9) 7 pm American Ballet Theatre: excerpts from the Theatre's extensive repertoire plus interviews with some of the key figures in the company's evolution.

(WWSC) "The Miser" by Moliere. Main Aud. 8:45 pm. \$50 & \$1.50.

(S) Southfork Bluegrass Band at the Inside Passage Tavern, 1st and Wash. 9 pm-1am. \$1 cover for the band.

(B) Gypsy Gyppo at The Fairhaven Tav. 9 pm \$1 cover

SUNDAY MAR. 3

(S) The University Symphony conducted by Samuel Krachmerrick will perform Wagner's Overture to The Flying Dutchman, Dvorak's 9th Symphony, and a Concerto for Two Pianos by Poulenc, Roethke Aud. 3:30 pm FREE

(B) YWCA Family Swim 4:30-8pm

(B) Blackwell Brigade meeting 6pm 1409 E. Maplewood

(WWSC) "Cabaret" Liza Minelli. Main Aud. 6:30 & 9 pm \$5.50

MONDAY MAR. 4

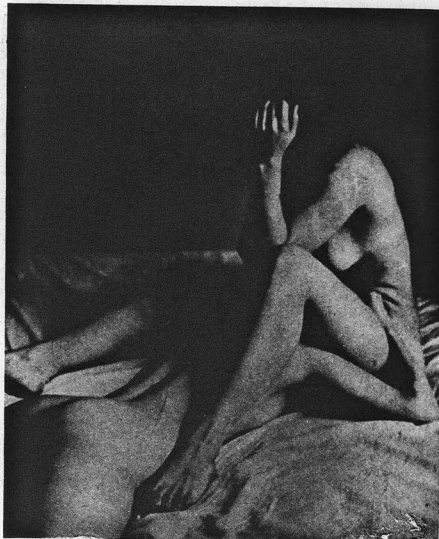
The next issue of the NWP, Gardening - 5th Anniversary, will come out one week from today on March 11 to give everyone more time with the Sexuality issue.

(WWSC) Larry Hanson's exhibit begins in the Western Art Gallery.

(B) Abortion Referral 5-8 pm, 733-9211

(WWSC) Film: "25th Hour" L-4 7:30 pm FREE

(B) City Council Meeting 8 pm.



# 22

FRIDAY FEB 22

(B) Lunchtime - Music at Fast Eddie's: Classical Electric Piano Recital FREE!

(KRAB - FM 107.7) 7:30 pm 1m/Expressions: News of Seattle's art galleries, poets, filmmakers.

(WWSC) Mama Sundays 8 pm - V.U. Coffee Shop. FREE!

(B) Gabriel Gladstar 8:30 pm - at Fast Eddie's. No cover.

SATURDAY FEB 23

(B) Abortion Referral 11am - 2 pm - open for calls 733-9211.

(S-B) Protest Rally to greet the unholy alliance of Teamster Fitzsimmons and U.S. Labor Sec. Brennan 6:00pm Olympic Hotel Rides leaving parking lot below VU (WWSC) at 3:30.

(B) Gabriel Gladstar at Fast Eddie's - 8:30 pm. no cover.

(S) 9 pm - 1 am - Southfork Bluegrass Band at the Inside Passage Tavern, 1st and Washington \$1 cover.

(S) 15 works by MORRIS GRAVES are on view at the Seattle Art Museum in Volunteer Park. Graves is an internationally known artist who has works in oil, gouache, tempers, and sumi on display.

# 23

SUNDAY FEB 24

(S) 3:30 pm Wind Sinfonietta conducted by Walter Welke Roethke Aud. FREE!

(B) YWCA Family Swim 4:30 - 8 pm.

(KRAB - FM 107.7) 6 pm Poetry: Michael Turnen reads poems of the Northwest 6:30 pm Report from Wounded Knee.

(B) 6 pm Blackwell Brigade meeting 1409 E. Maplewood.

(B) 6:30 pm Co-op Garden Potluck Dinner 1100 21st.

# 24

# 27

# 28

## LA MAR

# 1

Here are some events in the near future that you may want to start thinking about now.

March 6

(S) The University Chorale directed by Rodney Eichenberger will perform the Gypsy Songs by Brahms, Cards of Death by Schumann and Samuel Barber's Reincarnation. 8 pm Roethke Aud. FREE

March 8

(WWSC) 8:15 pm Unicorn Performance. A ballet/play with small orchestra and ensemble dancers, mixed with choral singing, dancing and scenery. Main Aud. FREE

March 7

(SVC) Skagit Valley College drama dept. presents and evening of 3 one-act plays March 7, 8, 9 at 8 pm in the SVC theatre. The program includes "Whisper In My Good Ear" by William Hanley, and "Silence On The Battlefield" and "Out of the Flying Pan." both by David Campton.

March 9

(S) Energy Fair and Symposium A day of discussion, demonstration and exhibits on energy. 10 am-6 pm. San Juan Room, Seattle Center. FREE

(S) Gathering of Northwest Food Co-op Representatives. Capitol Hill Co-op. 12th and Denny all day.



WOMEN'S CLINIC. Call 354-4718 for appointment.

(B) 7:30 pm - Northwest Passage meeting. In the office, 2nd floor, 1000 Harris St. Come plant your seeds in the gardening issue.

MONDAY MAR. 4

The next issue of the NWP, Gardening - 5th Anniversary, will come out one week from today on March 11th.

## THIS IS NOW

Dear Friends,

Well just finishing reading the Spirituality issue which was really a fine gathering of works.

In reference to Ron's article pertaining to "Being Really Whole & Things Come to You," I felt as if I wanted to write and add another view towards our spiritual struggle & our ever constant community.

Ya, it seems like "the sun used to shine more and winter flowed into spring around this time." But that was, and this is now. It seems to me that many new feelings are happening here & not just "the last phases of *Imus ville*." It seems lots of folks I've been spending time interacting with are going through some exciting heavy struggles. Perhaps there is some "Looking everywhere for where it's at instead of in our hearts"... But I don't know; it seems if someone is still around Fairhaven since June of 69 as Ron has been, he could still see this part of our life as growth; growth towards understanding what form of spiritualism we need, whether it be in land, or community trips or whatever. Ya "it's hard getting our egos ripped off" but just think how much less ego we'll have when it happens. OK if our "heads are between our legs" what's wrong with that? I'd rather carry my head low and be honest about my feelings than in the clouds trying to be what I can't really feel and missing what's here now.

I think it's important to realize it's hard to work and function in daily happenings when there is so much introspectiveness happening, and sometimes we can forget our sisters and brothers. That's the time to just hang in there letting folks know we're still caring for each other but at a distance. Maintaining the balance of hard times, still get-

ting high together.

Giving energy out in our shitty times just as much as in our "good" (what's "good" anyway?), becoming more whole in a balance of emotions. That's the point - giving and receiving.

Adios  
Megan.

## UNCOUPLING

Dear Jim Hansen and Passage readers,

I thought the article on Coupleism (and the Post-Scarcity Intimacy) was right on. I was part of a traditional couple for several years and it was stifling. I sure couldn't fill all my husband's needs for emotional and physical intimacy - nor he mine - sometimes I just wasn't into it. At these times I felt guilty for my lack of interest (I was his wife, who else could he turn to for support?) and worse yet feigned interest and affection. That made me feel shitty. I couldn't act spontaneously around most men because of taboos on expressions of affection I felt or might feel for them.

So now I try to be me instead of we - which is hard since Dean and I still live together (but not alone, our household consists of 3 adults and 4 children). I don't make demands on his behaviour beyond those that have to do with sharing the responsibility for 2 kids and mutually owned stuff and he does the same. Sometimes we dig each other a lot and it's a high time and it's real. It's real because we're not afraid to say it's not there when it isn't even if it never is.

Peace and Joy,  
Pam Rogers

# LETTERS



*the* picture show

Five Easy Pieces  
Cool Winter

Showtimes: Five Easy Pieces 7:30 | 9:50 | Cool Winter | 9:15  
Sunday Matinee: Five Easy Pieces | 2:40 | 5:05 | Cool Winter | 6:54

*The Greenhouse*

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African seed pods and colorful seashells.  
Baskets and pottery.

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10-5:30 Monday thru Saturday





Stanley Smith

Human Sexuality. Contact. A certain vital energy, a way of embracing the world and experiencing the wondrous/awesome dialectic between self and others, the one and the many, the ultimate union and our own blessed separateness. A creative and generative energy.

Beyond the confines of distortedly narrow bedroom sexuality and the titillating pseudo-sexuality of American mass culture to a deep and profound receptivity to the energy around us, that is us, flowing into, around and through us, way down inside our groin and soul. Receiving/creating - a miracle by oneself or shared with others.

Our own sexuality is intimately bound to the political sphere, as Marx, Reich, Marcuse, remind us. The alienation from our bodies, our selves, our real needs, is not, they claim, a function of "human nature," as some religions would have it; instead, "human nature" itself is a variable. What we are depends to a large extent upon when we are. Neither is the alienation a historical accident; rather, it is the outcome of a discernible process in the development of human society. This process is possible, though not necessarily, reversible -- that is, it is possible for there to be a society in which men and women are in touch with their true needs and feelings, in which sexual/sensual energy is an integral part of all facets of life and work, in which creation rather than destruction/repression is a guiding principle. Such a society cannot become a reality without fundamental changes in the economic and political spheres.

Although I've been working on the Passage for quite a while now, I've never edited an issue before, nor been so involved with the whole process. Talk about energy! This has been a fantastic issue to work on -- so much excitement in the office: deep interest in, personal struggles with, the subject matter. There's also been a tremendous group effort in putting the paper together, strong feelings of cooperation, mutual responsibility, caring. There have been beautiful photographs to choose from, and much more copy than we could fit in. And this is our first 36 page issue.

Peggy Blum

# staff

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# sub scribe!

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Aaron White

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Rod del Pozo

Sexuality is an energy process. Imagine four couples dressed in plaid and gingham, dancing with four pairs of brand-new Levis and stomping boots and great big cowboy hats. Around and around while the fiddler burns, they whoop and clap and squeal; in the form of a swirling square, which spins slowly on its axis. The square revolves around the inside of a larger unpaired whooping and squealing circle, (if we may call it that), composed of and representing the rest of the community.

Sometimes the circle itself revolves, with the men going one way and the women going the other way, and anyone who is undecided going whichever way they want to go; you pass them all by, until every now and then a special one catches your eye, and you stick out your elbow and take him/her/us for a spin. That's the dance.

If you go out along the edge of the sound on a certain kind of night you can catch the dance of the diatoms. It's pretty much the same; these insignificant little creatures that can glow in the dark get together in groups and spin in circles that emit light, and as they go faster and get excited the light gets brighter, and then suddenly, it fades. Not too many people in the world know what diatoms do when the lights go out, and them that do, ain't talking.

### it's all alive

Just about everyone in our culture has been taught that what we call "matter", solid stuff, is mostly empty space; tiny particles of substance, held together by networks of energy. Even these tiny particles enclose and emit energy, and hang out together because they vibrate at mutually resonant and magnetic frequencies. We may speculate wildly, and suggest that particles of matter "choose" "who" they are going to hang out with on the basis of where they find the most pleasure, (expansion), and unity. This of course assumes that every natural object that moves is alive and conscious.

It is a scientific fact that our planet itself has its own specific vibration or pulsation, called a standing wave, which runs through the earth's crust from pole to pole at a frequency of 6.3 cycles per second. This is also the frequency of the "Om" vibration. People that are into om-ing say that when you do it right it feels pretty good. What must happen there is that they get their own bodily vibrations merged with the planetary vibrations until, briefly, they are one. That is a form of sexuality.

### to getherness

This pulsating energy seems to have an affinity for being together with more of itself, and under certain conditions can be drawn powerfully together. Many couples come together in this way too; the energy moves, and the matter follows. The mind can veto the energy's vote, and often does; there are various opinions as to at just what point this becomes an illness, a

deadening process.

Couples usually don't run into so much trouble getting together; it's in trying or needing to get apart that most of the problems arise. The chief characteristic of energy is motion, movement; it is what separates the living from the dead. But humans tend to get obsessed with solidity, stability, something to hang onto in this seething unknown void that swirls all around and through us. If it's not another person, it may be an image, an ideology, an organization. It's order, a formal structure, the square within the circle.

We intellectually perceive the material self, the "I", as separate from the rest of life. Something in us longs for death and reunification; for the unselfconscious unity of undifferentiated, uncontained cosmic energy, which we sense inside ourselves and in the life all around us. We mate with life, with that energy; we know what union is, and pursue it unrelentingly, unconsciously, through numerous strange and marvelous perceptual distortions. We make hot, juicy, ecstatic love-fusion, letting go, surrendering, merging with the light; energy networks merge and mingle, streaming and quivering into each other. It's pretty nice, and with someone you really love, it's even nicer.

### life's longing

Sex is the surfboard; love is the ocean. Someone else must've said this: Love is life's longing for itself. That longing is behind everything else. Repressed, distorted, it can even take the form of penile bombs and missiles raining rape (forced union) on an unwilling "mother" country.

Wilhelm Reich said that there are only three options available when one energy system encounters another: avoid, overcome, or merge. In terms of our social relationships, avoidance may work for a limited time, (since we're in a limited space), but is not a long range solution to very many current social predicaments. Neither is to overcome so desirable, because it is a forced union; at best, somebody still feels like they're losing, and at worst, they're dead, and it's a pretty lonely kind of unity. To merge is the most desirable action available; it's what every single one of us wants to do more than anything else.

And so there are couples. The couple is not a creation of the state; it is an unconscious manifestation of a principle which is much older than the state, and the human race as well. So there may be problems in trying to view the couple in political and social terms alone. The principle is union. The state promotes one variation on the theme (the one you and I have to buy a license for), but the theme itself is infinite.

The collection of particles which used to be called "The Movement", (and maybe the rest of the human race as well), is currently being frustrated by the contradictions between its material, physical impulses, (which are the realm of politics, bullets, social activism,

and individual physical body identity), and its drive for unity, which is essentially the voice of nameless, faceless energy. It is the inability to make the connection, to experience (not see, but experience) ourselves in non-material terms, as beings of energy and light, that keeps us disappointed over our inability to unite on the physical plane. As long as we have bodies, we will struggle to keep them alive (and thus maintain our separateness) long enough to do whatever it is we think we are here to do. As long as the sense of who the self is remains tied exclusively to the body, there will also be the sense of separateness and alienation. There will be making love and striving for love, and there will be couples. For some of us, that will be the primary structure within which we learn and work.

The individual must take responsibility for the state of his or her own pulsations; the universe and the human race may lay all kinds of negative bummers on you, but what you do with them and what you put back out are still up to you. Some times are harder than others; the hard times are useful, in that they show you those parts of yourself that need work, that prevent you from living up to your ideals. Being a lonely,

love-starved individual surrounded by couples is no fun, but passing a law against couples isn't the solution. A closed couple within a collective is a contradiction, but how much of the ensuing conflict in the group is a result of the unconscious realization that the couple is actually experience the unity that everyone else is talking about? How many of those individuals would experience the same unity themselves if they could? How many are not taking responsibility for the state of their own pulsations.

### getting in tune

All of us want to experience unity; most of us know only one way to do that. Many of us are engaged in experimenting, seeking other methods. These ones among us must be given encouragement, and observed attentively, for their findings are of interest to us all. Those other, perhaps less courageous or more fortunate human beings, who have chosen and been allowed to experience unity in the only way most of us know how, should not be chastised; on the contrary, they should be honored, as living manifestation of the principle to which all the rest of us are committed.

For those wishing to achieve unity, tune up their pulsations, save the world, and generally get off more on experiencing life, the following three important messages have proven useful to others:

1. "Perfection is a state in which things are the way they are and are not the way they are not. As you can see, this universe is perfect. Don't lie about it." (What is, is; what isn't, isn't.)
2. "You don't have to go looking for love, when it is where you come from."
3. "The family that sweats together, gets together."\*

### shall we dance?

We are caught in a cosmic dilemma; the polar duality of our nature as human beings. We hold on and at the same time want to let go, grow, move on. Part hangs on to passing time, and part is timeless passing. Are we physical or spiritual beings, extraverted activists or internalized aviators, mechanists or mystics? The world is suffering because people tend to get overly patriotic toward one of these poles.

The square and the circle represent the poles. The square symbolizes order and the physical; the circle symbolizes unity, community, and the spiritual. The couple represents order within the spiritual community. Not Either - Or, but Both/And; this is a map to the individual as well. The solution to all our problems is now obvious: Merge!

\* 1 and 2 - Werner Erhard/EST  
3 - anonymous Haight-Ashbury sage

# in plaid and gingham dancing

by Richard Pryor



# eros & civilization

a review of "Eros & Civilization"  
by Herbert Marcuse,  
Beacon Press

by Roger Kelem

About twenty years ago, Herbert Marcuse wrote a book entitled EROS AND CIVILIZATION. When I was asked if I would read this book and write a review for the PASSAGE, I hesitated. How could something written so long ago be pertinent to the struggles of people with their sexuality today? So many things have changed since the early fifties. Secondly, I wondered why no one had recommended this book to me before -- I heard Marcuse give a speech 5 years ago and only remembered having difficulty understanding both his accent and his train of thought. But I knew somewhere in his book Marcuse would explain his hope and path for a non-repressive society. I hoped I'd be able to find that message.

The going was tough, almost impossible -- Marcuse was basing his arguments on Freud. He was carrying Freud a step further, out of the patriarchal society, but he still accepted the basic framework. I, for my part, have a strong dislike for Freudian theory. I am particularly critical of it for 3 reasons: 1) it is terribly sexist, seeing solely the male perspective; 2) the theory is bound by the culture in which it was written -- we no longer live in the Victorian age and much of Freud seems irrelevant today; 3) the use and dominance of psychoanalysis has been very destructive to people and obstructive to the liberation of society.

Fortunately, most of what Marcuse wrote can be understood despite Freud. I found that by reading between the lines I could abstract what I wanted. I suggest skipping the first half of the book, as it is mostly a review of Freud.

## FROM GENITAL SEXUALITY TO GENERAL SENSUALITY

One often-discussed topic of human sexuality is "what will things be like after the revolution?". Will one power group simply replace another and leave our personal freedom unchanged? Or will some breakthrough result? How will the new social structure relate to lesbians, gay men, or couples? What will the new freedom be like? Although Marcuse does not address these questions directly, he discusses relevant issues.

In a non-repressive society all of people's needs will be transformed. Perhaps the one need which is of greatest concern, because it is so hard for each of us to deal with, is sexuality. According to Marcuse, the breakthrough from repressive to non-repressive sexuality will "... first manifest itself in a reactivation of all erotogenic zones and, consequently ... in a decline of genital supremacy." Sex for procreation, or genital sex, is a form of domination, and is used as a means of controlling peoples' energies. Civilization is built on such control. People sublimate their physical needs to have the required energy and motivation to be productive in the work force. Genital sex usually leads to the domination of women by men. It is a basis for repression and control in society, starting at home. Until completely safe, universal birth control is available, genital sex will often lead to the increased responsibilities of child raising and additional financial support. For the parents, this additional burden ties them even more closely to society's work ethic.

Marcuse feels that people's orientation will change from sexuality in the service of reproduction to sexuality in the function of obtaining pleasure from all zones of the body. In this way, Marcuse broadens the meaning of sexuality into a general sensuality (Eros) and ultimately into a love of all life. People reach out not only to other people but to the entire world as a means of satisfying and enjoying oneself.

The sexuality that will develop will be non-object directed. "Eros drives the desire for one beautiful body to another and finally to all beautiful bodies, for the beauty of one body is akin to the beauty of another, and it would be foolish not to recognize that the beauty in every body is one and the same." Thereby, Eros opens up relationships that ultimately lead to

the unity of all people as beautiful and lovable.

This learning to explore one's senses and to realize the common bonds with others is the basis for what Marcuse feels will be a higher form of civilization.

Marcuse makes an important intellectual contribution to social theory in his discussion of how the transformation from sexuality to sensuality occurs. For the most part, people are aware on two levels: the Intellectual (reason), and the Sensual (physical needs). Society pits these two against each other for control. Reason predominates and is society's tool for "progress." If people only followed their senses we would never build freeways or work every day at tedious jobs. The traditional view of civilization is based on the repression of the senses, that is, human needs. So the freeways shall be built!

In addition to the Intellectual and the Sensual, Marcuse proposes a third realm, that of Aesthetic Judgment. People have the facility to make judgments which are based neither on logical arguments nor on one's sensual experience alone. This facility comes, perhaps, from some instinctual origin, maybe a common element of all people. It is capable of making judgments independent of physical needs or intellect. Since our world is currently over-balanced as reason dominates the senses, initially people in touch with the Aesthetic Judgment will swing to the other extreme and stress the Sensual. But after this adjustment period a truer balance will be achieved. In this way, Aesthetic Judgment frees people from the tyranny of the exclusive use of either Intellectual or Sensual.



Stanley Smith

"ONCE PEOPLE GAIN THEIR FREEDOM,  
LEARN TO PLAY, CIVILIZATION AS WE  
KNOW IT WILL COLLAPSE."

Most of us are only aware of the two levels, and so it is hard to imagine what this Aesthetic Judgment is based on. The source of judgment is phantasy. Phantasy, like judgment, is neither experientially or logically based. We can be aware of aesthetic judgment by being aware of our phantasies.

In a sense, all the answers to previously unanswered questions come from phantasies. Partially, phantasy has been molded to fit the uses of reality. This part is controlled by society because under societal restraints it serves a function. Since this means that up until now phantasy has been useless in society, most people remain unaware of their phantasies, or disregard them.

Following one's phantasies leads to Play. Play becomes the enactment of doing those things which are central to oneself; they reflect one's Aesthetic Judgments. Play is doing what one wants, right here, now, and seeking direct satisfaction of one's needs. Play is the antithesis of work as it has existed.

Historically, people are bound by having to provide for their needs. Even in places where all or most of the people could have their needs fulfilled, e.g. abundant Amerika, this has not happened because certain people dominate the social structure and the allocation of resources. These people prevent the rest from being satisfied. Those in control fear that without repression there would be no culture, no society which would perpetuate their power.

Part of the scheme devised to control the people is to keep them out of touch with themselves and their needs. Instead people are given a false set of wants as through advertising. These false needs can never be satisfied because they are forever changing. Workers have become and still are alienated from their jobs because these jobs do not directly fulfill their needs, they only fulfill the false needs.

Play is the antithesis of alienated work. Is it possible for a society to have non-alienated workers? Can the gap between play and work be eliminated?

## SOMETHING FOR EVERY BODY

Marcuse feels that a certain amount of alienating labor will always have to be done. Presently there may be only a few jobs and professions in which people can be creative and self-motivating. Marcuse therefore heralds the use of automation and technology to reduce the amount of work time for people and increase the amount of free time to be spent at play. This is a prerequisite for any change to take place. Only during free time will people be able to break out and become free. This is the pattern for an abundant society.

Marcuse briefly discusses the occurrence of a non-repressive society in a time of scarcity. As an example he gives the Matriarchal societies of the past, but he does not elaborate on them. As a man I guess he prefers to look forward to the new civilization created out of man's surplus.

Once people gain their freedom, learn to play, civilization as we know it will collapse. But instead of barbarianism arising, as is feared by those in power, a new order will arise -- a culture based on freedom. In this culture, the distinctions between play and work disappear.

The change from sexuality to sensuality as mentioned earlier leads to the unity of all people. Being with others in a way which satisfies people's needs transforms what might have been previously classified work into play. Marcuse gives as an example a tribe of people, the Arapesh. The idea of unified, non-alienated workers also fits my image of China. Everyone working along side each other for the benefit of all people.

Marcuse does not answer the obvious question, how to get from now to the non-repressed society. In EROS AND CIVILIZATION he refrains from an explicit discussion of politics and rather presents a totally intellectual argument based on philosophers like Kant, Hegel, and Schiller. And he shows that, contrary to Freud, possibilities do exist. One can see Marcuse's intellectual indebtedness to Marx, though the author does not, in this book, explore that relationship directly.

I do, however, feel the book is complete, that the message is there. It seems we should all begin the transformation within ourselves. We exist in a culture of abundance which has enabled many of us to have free time. Personally, I have been able to use some of this time to explore myself and better understand my needs and how they relate to society. Many people I know are struggling with satisfying their needs in non-alienating, non-exploitative ways. Even more people have been struggling with their sexuality; trying and succeeding in transforming it slowly, but steadily, over time. This may only be a meager change in what eventually might be a radically different, unimaginable, qualitatively different society for all of us. But I don't expect it to be thrust upon us. It is a process for each of us to undertake and play through.



# the DUEL with LONELINESS

( of a part-time hermit )

AS IF SOMEONE HAD REACHED THROUGH THE LEAKY PORTHOLE IN THE CEILING OF THE RUSTY 'OL TRUCK, THE CLOUDY SKY ALLOWED JUST ENOUGH ROOM FOR THE SUNRISE TO CREATE A VALENTINES CARD OF ITS OWN. AND FOR SOME PECULIAR REASON, IT SEEMED AS IF THIS ONE WAS DEDICATED TO ALL THE PEOPLE NEAR BELLINGHAM BAY WHO HAD ALREADY AWAKENED . . . ALONE AND GLAD JUST TO BE BY THEMSELVES.

Two flea-battered dogs crawled up onto the upper bunk and licked open the sleepy eyes of an aging part-time hermit . . . or, a loner anyway. It had been colder than a snowman's balls outside when Mingo began philosophizing to himself on the subject of loneliness, and sexuality and whether or not to crawl out of the down-filled mummy bag that almost always kept him just warm enough. That latter decision probably wouldn't have needed deciding for a while yet if a friend happened to be waking up in the same bread truck . . . but Mingo's way of life didn't generally offer that advantage. It was usually just so much simpler to travel with only his notebooks, cameras, wierd dogs, bags of burnt granola and boxes of powdered milk.

Mingo had been, for the most part, a loner for as long as his memories ever really mattered. And because he so often seemed to wander by himself into strange, far-fuckin' out situations which could never have been if he were not alone, he just never quite got around to changing his ways.



The image which he demanded of himself required Mingo to contend with natural challenges only when he was alone with himself. Yet, Mingo doesn't actually avoid contacts with people, at least not to any great extent. He usually just tries to park his truck in areas where he is least likely to be awakened by policemen, and where he most wants his dogs and himself to awaken the next morning.

Because of things like having to support his photo habit, and wanting good old woodworking tools, he must oftentimes, like the many others who also live in motor vehicles (either alone or otherwise) park within smelling distances of towns or cities during certain portions of each year. These times are taken advantage of by trying to meet at least a few friends with warm, available showers. The better of these visits, which are anything but plentiful, had been as important to him in many respects as is being alone in the most serene locations that he and the dogs have hiked to. Of his family he asks that they at least try to trust in his judgment, to believe in him, and if he deserves it, that they respect him for living in the only way that seems to be fitting within his emotional mechanism.



photos & text  
by  
gary shoñtah bertram

Rather than having thoughts of settling down with the healthiest, most interesting backpackers he's traveled with, he just wants to be allowed the personal freedom to continue to photograph different cultures of the world from his own philosophical perspective. He craves traveling alone as well as being among people . . . people who have pursued their interests to a respectable extent.

When a person wishes to tag along for awhile, that has always been a memorable while, but the truck is still his home, for it is a suitable, undemanding home, and very few people are adaptable to the small quarters for more than the few days or weeks that work out, if that.

So long as one of his batteries can still start the truck each morning after hours of providing free lighting and 8-track music, and so long as he can find at least occasional access to darkroom facilities, and woodworking machinery, he knows that things are going mighty positively.

Everything else that happens, such as puppy dogs, and rainbows, friends on Reservations, sunshine and especially meaningful bodies . . . that's enough to last a long while of being yourself as best you can. That must be all one really needs to ask of life. Especially since it is the giving back of good energy to all that has given to him that counts in the end . . . or at least, that's what he chooses to believe.



# Sorting Thru



## SORTING THRU THE GARBAGE or CONFESSIONS OF LATENT SEXUALITY

I hope I can offer some thoughts that may be of interest or even helpful to a few people. I have been sexually ignorant most of my life, frustrated behind guilt feelings, and even hung up in a few ways that others may relate to. Thanks to some generous and loving people, I am learning about my sexuality and how to discover the natural flow within.

I guess I'm just one of those people that's trying to sort thru the garbage and ends up meeting a lot of my friends at the dump. In fact, these thoughts are mostly about the sexual garbage I've accumulated in my short life: like how I inherited the sexist-chauvinist myths without really trying, and how I grew up confused about my sexual identity. The beauty about being ignorant or confused is that when we discover we're not alone, we can laugh and share the task of sorting garbage together. It's only when we think that we're alone or somehow different that it's hard being honest with ourselves and others.

I really dig sex, it tastes good, smells good and feels good to me. I think it's one of the few good things that civilization hasn't synthesized, substituted or found a cure for yet. Almost everyone I know does "it" in one fashion or another. And it seems like people are forever talking about it. What interests me is that a whole lot of us folks don't know much about our sexuality. We seem to parade around in our ignorance like Hud or Betty Crocker or someone who's trying to fulfill the distorted image perpetrated thru the American dream. We can't see this because we're just not copping to the fact that much of our sexuality is predicated upon myth, fear, guilt and ignorance. We have been exploited by advertising as well as by our religious and social institutions. The tension created in this atmosphere has nurtured a sexually impoverished nation.

Many of us are trying to sort thru this garbage because we have seen the sham and realize we are the products of a society which is very uptight and afraid behind its collective sexual confusion. The task is formidable because we have passed most of our lives internalizing the sexual myths. We can try to intellectualize our sexuality, but our physical bodies still express the guilt and anxiety patterns sown into our lives by our parents, teachers and values, and reinforced throughout the entire acculturation process. FUCK IT! I want out of this garbage heap so I can get on with living.

Looking out from this morass of garbage I wonder at how it all got started. A good place to begin, I suppose, is by watching our children grow. From my experience, children are just naturally curious about themselves and sexually stimulated at a very young age. Playing with themselves and other children, exploring their genitals without shame, allows them the freedom to feel good about themselves, to realize their wholeness. It's only when parents discourage such natural exploration that children become alienated from themselves and their bodies.

Ever since the age of 2 or 3 I can remember being sexually stimulated. Once even I got to explore the mystery of my babysitter's vagina, which infinitely pleased me. I didn't fully "understand" it then, but it fascinated me all the same and urged me into all sorts of sexual pre-occupation. However, when my mother caught me playing with myself she would warn me that my penis would turn brown and fall off. What really cause me great anxiety was that my penis did turn brown after a while, and I just couldn't be sure how long it would last before it withered away.

This negative reinforcement really marred my self image because I was a little boy who in fact had a penis that I was supposed to pretend didn't exist! Now I realize it wasn't much to speak of, but ignoring it just wasn't the answer. Of course adults in those days wouldn't talk honestly and openly about sex with children, because children weren't somehow capable of understanding the profundity of such mysterious and esoteric bullshit. And besides, kids had no business messing around with sex until they were grown up and even married. Something about how the birds and the bees would take care of it all for us. Well, I never saw any birds and bees fucking around, but I did see people getting it on if I was lucky and very sneaky. However, grown-ups were always hiding from us and themselves, but I didn't understand why.

My mother was a tremendously powerful woman who through her benign ignorance, proceeded to emasculate my brother and I. In the absence of a father, we attached ourselves to every available male ego from Wyatt Earp to Elvis Presley in order to salvage the integrity of our birthright. But there was just no where to find a balanced and positive sexual identity. Having a father might have been no better, because most of the fathers in my neighborhood were trying to emulate Marlon Brando or some other kind of cocksure degenerate. Sexual myths and stereo types were perpetrated everywhere.

Feeling pretty lost and alone in my confusion, I luckily ran across other boys who were into exploding some of the sexual mythology created by those benign adults who were trying to save us from becoming sexual perverts. By courageously and selflessly throwing themselves into the task of "beating off" the older boys once and for all proved that you didn't go blind or sterile if you masturbated. It was a real relief for us younger boys to learn the ropes under such noble and intrepid tutelage. A bunch of us used to masturbate together, to see who could come first or shoot the farthest. Some of us younger boys were just fak-

ing it, but the act nevertheless assumed the aura of a ritualistic exercise that offered an escape from the sexual oppression at home and in school. Since the American dream forbid such "garbage" we little boys became outcasts who were rushing headlong into moral impoverishment. So we were told anyway. The specter of guilt hung around our necks like the silent albatross.

Now the funny thing about "real garbage" is the way it's passed off as truth and accumulates in your life without you ever knowing that it's there, until one day it grabs you by the balls or mons pubis, whichever the case. According to the pervading stereotypes we boys were supposed to be striving toward manhood with the likes of John Wayne or Elvis Presley shining in our hearts and in our pants. Although I tried I just couldn't make the grade. For all my enthusiasm and rampant promiscuity short of fucking, I was very unsure of myself. I was both sexually attracted to and downright scared of girls. If they were anything like my mother then I didn't need the stuff. However ambivalent, I was forever trying to get laid. Some girls were more than willing, but I was just too shy. By the standard projected in every macho flick, I was a dismal failure. I wasn't alone as I could see that other boys weren't quite ready for the big time either. But, we couldn't admit this to each other because our sexuality was our egos and all our self esteem was woven into this macho self-image.

The first time a girl ever stuck her hand in my pants, I slapped it! I reminded her that it was my role to take the initiative and how she was supposed to lay still and not pre-empt my style. Shit, that was pretty ignorant because I was cutting myself off from mutual stimulation and wasn't even aware of it. I had swallowed so much garbage that I didn't have a natural flow and wasn't about to get one if God didn't intervene pretty soon.

Well, God took his own sweet time, I might add, and no fault of my own I finally got laid when I was 16. What a relief. I was finally a man, having fulfilled my apprenticeship as an adolescent. I was initiated most gratuitously by a girl in her own downstairs bedroom with her parents upstairs thinking we were playing Parcheezie or checkers. They liked me a lot and

Looking for my identity





# the Garbage

often told me what a nice boy I was and how nice it was to have me come over and play checkers with their daughter so often and how they trusted us alone when they were gone. One time though, they came home early and nearly caught us engaging in all sorts of immoral acts. They were so disappointed in me for violating their daughter and warned us to save ourselves for marriage. I felt pretty guilty and all but shit! I was already 16 and just achieved "manhood" and I'd be damned if I was going to save myself some more for someone I hadn't even met yet. There was no sense to it.

So, I tripped thru high school and college fucking around without the least idea of what I was doing. I still didn't trust women because my mother was still trying to sustain her dominance over me. I wasn't aware of the psychological implications of this tension, but it definitely influenced my image of females. By this time I had pretty well swallowed the sexist-chauvinist garbage which prevented me from seeing women as persons, not objects of my sexual fantasies real or imagined. Parading around like Paul Newman, I took it for granted that every woman I fucked with naturally had an orgasm. Once a woman insisted that she didn't have climax by me or anyone else and that she just faked thru one because she thought that's what she was supposed to do. Something about how the only important thing was pleasing the man. That was some revelation! I started to change gear, so to speak, and began to take a look at some of this sexual garbage I was dragging around.

I was soon to find out that a good percentage of the women that I had intercourse with were really uncomfortable or rarely achieved orgasm. I knew I had some hang-ups, but it never occurred to me that women might be packing some garbage also. I began to be more sensitive to women, because I realized we were suffering from some of the same problems, though it took me some years to become very "aware." It wasn't until I was 22 that I was most curtly informed where a woman's clitoris was, what it was for, and hadn't I better get on it right away because I wasn't the only one who wanted to "get off." Now there doesn't seem to be any excuse for this kind of ignorance, but there is. Previously I had never known a woman who knew enough about her own body to reveal to me the mysteries therein. I remember once asking a lover where her clitoris was and she didn't know.

Thru consciousness raising exchanges with friends and lovers I began to see the immensity of this garbage heap, and the obstacles of ignorance we'd have to surmount before we could achieve a healthy sexual rapport with ourselves and others. One woman told me that she wouldn't make love to me anymore unless I took time to stimulate her prior to intercourse, instead of just "diving in." It was a welcome admonition because I had always believed that women were easily stimulated and receptive, and it didn't take much time and anyway I got a lot of things to do today.

For People on the Go!!!



It seems that if people do know these things, then they're sure not telling, because we are still plagued by sexist garbage and ignorance. Occasionally, I have climbed into bed with a woman who, though I was attracted to, I wasn't immediately stimulated by. We would go thru this brief foreplay and right now she wants to fuck. Well, as far as I could see, I wasn't going to get much mileage out of this limp penis hanging between my legs, which incidently, she has hardly acknowledged as having anything to do with intercourse. I've even had sex with women who were afraid to look at my penis, let alone touch it by way of stimulation. So, now I have to automatically "perform" like in the movies or she's going to become very impatient and think I don't care for her. Sometimes there's just no presence of mind; but usually after I have explained that I could dig some stimulation too, not just a rude yank or two, everything turns out fine. I think it's a matter of good and honest communication and getting into bed with someone whose looking into your heart as well as your body. If we're not sure what stimulates our partner, then a nice, honest dialogue might prevent misunderstanding or worse yet, alienation.



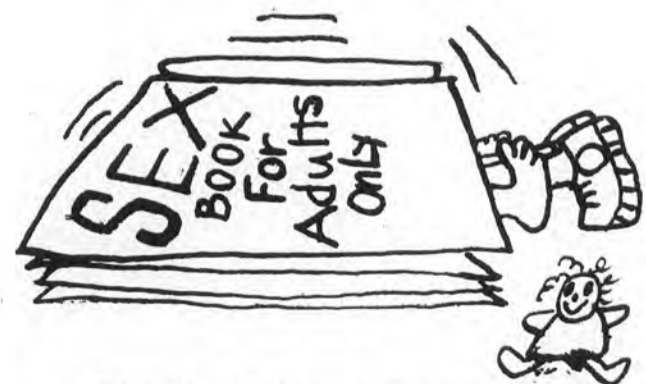
Without affection, sex becomes pretty superficial. A lot of us will have sex but not be able to relate to each other in any other way. Sex can be a wellspring of love and positive energy if it's not clouded by pretentiousness. Homosexuality, bisexuality, or heterosexuality, it's all one if approached in a positive and flowing manner. Being gentle and sensitive is the key. No matter what our style or preference, if we come from a negative place then negativity is our reward; and we really deserve better.

It's hard talking about sexuality as if it were some how separate from love or spirituality or psychic health. The integrity of sexual union is replete with spiritual possibilities which have a vital overflow into all areas of our lives. However, the American dream perpetuates the myth that sexuality is characterized by aggression and dominance. Wilhelm Reich, in his book, "The Mass Psychology of Facism," refers to facism, at the brutal expense of the human spirit, as being a product of sexual sublimation and repression.

In a film about Reich's work entitled, "Mysteries of the Organism", we are told to make love instead of guns: FUCK FREELY! our comrade reminds us, and stop sublimating our creative sexual energies into aggression. Although I don't entirely buy Reich's orgone energy theory, I really agree with some of his conclusions. One of these is the importance of masturbation and self-discovery, especially among adults. We must learn to love and understand ourselves and make our bodies more responsive sexually, thereby cultivating a sense of integrity and wholeness. If we can't love ourselves, then we can't love others. Masturbation should be complimentary to, not a substitute for sexual intercourse. Farout! now we can scratch our privates in public without being too self-conscious.

It behooves me at this point to wrap up this verbage because I'm running out of ink. Before doing so, I'd like to relate a few more thoughts that are on my mind, like thinking that if we're doing a sexual trip with someone then automatically we own that person. Jealousy is just glorified garbage that gets in the way of real open relationships. Our loving flow shouldn't stop just because we hook into someone we really dig. If we enter a positive flow with someone else, then we shouldn't be coerced into precluding sexual involvement just because we're afraid of giving our partner an ego whiplash. Love isn't a scarce commodity, although there are practical limits to one's energy. I can see lots of advantages to sharing in a couple arrangement, if it's not exclusive or based upon some insecurity exchange.

Another thing that has bothered me some is all this age chauvinism floating around. It's just piling our adult garbage high enough so we can look down on the little people, that's all. We older folks seem reluctant to share our love, our knowledge, and most precious, our sex with the younger folks. Now, I don't want to promote "robbing the cradle" or anything like that, but I see real advantages to passing on love and positive energy to our younger friends. Age is an artificial criteria, when considered against more relevant factors like health, physical maturity and a loving flow between people. In some Polynesian cultures it was the custom (before the fucking missionaries invaded) for the young virgins of both sexes to be initiated by the more mature and experienced elders to insure a positive regeneration. That's really poetic to me. If the young folks want to fuck, then maybe we can help make it a wholesome experience through education, positive reinforcement and a little technology.



If I may be so bold I'd like to pass on a modest suggestion to other male friends: that we make use of the fine literature available about the women's movement. A little education is a vital thing in this time of turmoil and tension between the sexes. We have to come around to seeing that feminism is not a threat, but a healthy and positive response to the incalculable oppression we men have perpetuated. Chauvinism and sexism are not congenital or incurable diseases. They are the results of a perverted acculturation process which makes war, not love.



# very Pleasurable Politics

It is time for all of us to learn to love ourselves, to learn how to make love to ourselves. This is the first step in learning to love others and give pleasure to others. To be able to touch our bodies and experience pleasure, not shame or guilt, is part of the struggle to integrate our bodies and minds. Our hands, our feet, our bodies, our minds are tools for change.

Masturbation is not something to do just when you don't have a lover. It's different from, not inferior to, sex for two. It's also the first, easiest and most convenient way to experiment with your body. It's a way to find out what feels good, with how much pressure, at what tempo, and how often. You also don't have to worry about someone else's needs or opinions of you. The more you know about your own body the easier it is to show someone else what gives you pleasure.

To masturbate you have to know something about your body, and in particular about your clitoris (klit' o- ris). It is the center of most sexual stimulation. It functions like the penis in a man. When it is rubbed up and down rhythmically, you get excited. The clitoris is where all female orgasms happen, whether by masturbation, intercourse or fantasy.

In order to find your clitoris, arrange a good light, take a mirror, and identify all parts described. To find it, the thighs must be separated wide enough for comfortable vision. Then if two fingers hold apart the larger lips a mucus membrane covered hood will be seen immediately inside the front end of the space between the larger lips. The hood can be gently drawn back by the fingertips, and inside will be seen a small smooth rounded body (sometimes it is very small - only just visible) that will glisten in a good light. This is the clitoris. Its root runs upward under the hood and the junction of the outer lips, and extends for about an inch. The two inner lips begin in the midline close together just under the clitoris and extend down and below on each side of the smooth space in the middle and come to an end by facing away at about the middle of the ring shaped opening which is the entrance to the vagina.

After carefully and thoroughly identifying all the exterior parts, it is next necessary to prove at first hand the truth of the statement that the clitoris does possess a unique kind of sensitivity. It is best to do this with something other than your finger because the fingertip is naturally itself sensitive to touch, and if it is used, there may be a confusion of effect between the feeling finger and the part felt. Any small smooth object will do. The procedure is one of comparison of response by very light touches, one hand separates the outer labia without touching the inner ones, and the other hand holding the object touches first one lip and then the other, and then the clitoris through or under its hood.

If hand movements are watched in the mirror, it is easy to get touches accurately in the right place but without a mirror and a good light it is not easy because an inexperienced woman has practically no sense of position if she tries to use a finger unguided by her eyes. The affect observed is that the instant the clitoris is touched a peculiar and characteristic sensation is experienced which is different in essence from touches on the labia or anywhere else. This difference has to be experienced; it cannot be described in words.

The clitoris needs rhythmic friction. Without rhythmic friction no sexual sensations are possible to woman or to man. . . it is no exaggeration to say

that since the clitoris is the essential organ of sexual sensation in women, and that rhythmic friction is the only stimulation to which it can react, orgasm failure at the outset of sexual experience is unavoidable if the clitoris is not discovered and constantly stimulated.

Some women masturbate by moistening the finger (with either saliva or juice from the vagina) and rubbing it around and over the clitoris. The rhythmic caressing finger movements of the clitoral region can be designed to include adjacent areas of the vagina and then the two areas can function as a unit. There is probably an indefinite number of ways this can be done. It will be enough to suggest four.

First, a downward stroke beginning just above the root of the clitoris, passing over the clitoris and on down the mid-line, into the vaginal entrance, following the front wall of the passage and ending a little way inside.

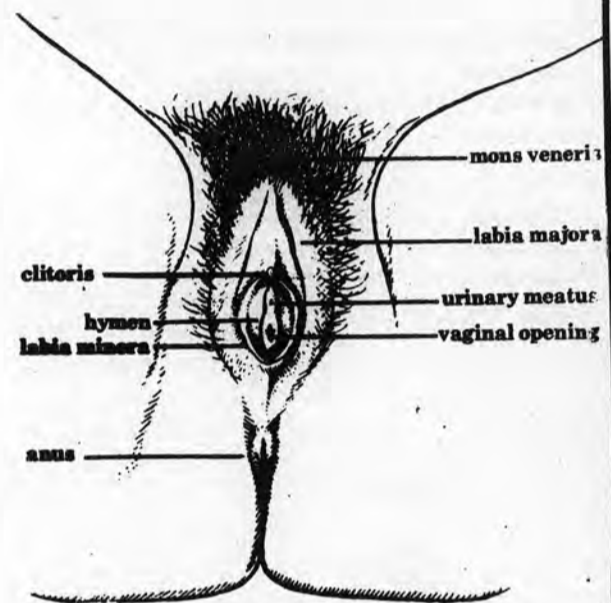
Second, the reverse of the first -- a movement beginning inside the vaginal wall and coming up and out along the mid-line, over the clitoris and back to where the first movement started. A rhythm of these two alternating movements carries strong suggestion that the clitoris and vaginal entrance are being treated as one and not two places of sensitive response.

The third movement is based on a frequent observation that the first area of the vagina too becomes sensitively alive. There is a band just inside the front wall in the middle an inch or so from side to side and extending about 3/4 of an inch. Gently stretching movements of this front part of the ring of the vaginal entrance seem to give strongest stimulation. Two finger tips can easily be slid into place and gently and rhythmically moved to stretch the front edges of the vaginal ring.

The fourth - - draw a circle with the fingertips between the clitoris and the vagina.



Some women masturbate by crossing their legs and exerting steady and rhythmic pressure on the whole genital area. A smaller number learn by developing muscular tension through their bodies, resembling the tensions developed in the motion of intercourse. Some ways of doing this are by climbing up a pole or a rope or even chinning on para-



Vulva: female external genitals.

llel bars. Other techniques for masturbating include using a pillow or blanket instead of a hand, a stream of water, and electric vibrators. Some women find their breasts erotically sensitive and rub them while rubbing the clitoris ( don't forget the rest of your body -- try to get into caressing your own body). It's nice sometime to make up sexual fantasies while masturbating. Some women like to insert something into the vagina while masturbating ( like a finger or vibrator ) but few women get more satisfaction out of vaginal penetration than they do from clitoral stimulation.

If you have never masturbated or have but still feel hung up about it, don't feel confined to these techniques. Finding out what you like to do is what it's all about. Think about it for a while, relax, try it a little at a time -- try to get into it. Here are some additional suggestions some of us came up with that we have found good to get in the mood.

1. take a bath by candlelight .
2. get stoned
3. listen to some good music
4. make sure you have lots of space to move " around in
5. have some furry warm blanket or something that feels good against your skin

This article can be obtained from Aradia Clinic in Seattle.  
Photos on these two pages by STANLEY SMITH'



# GETTING CLEAR

by MEGAN O'SHEA

A review of GETTING CLEAR by Anne Kent Rush, Random House

I was asked to do a review of Getting Clear, Body Work For Women. By Anne Kent Rush, Random House. Well this book is to me one really useful and fine gathering of writings.

'Women who have been in the Women's movement for some time are beginning to feel the need for tools to implement ideas and changes they talked about in consciousness raising groups.' Getting Clear works on a lot of these different feelings a woman experiences when she is working to understand her sexuality and fullness. 'There is a body rhythm of being female which I feel myself, and other women have. When I tune into another woman at this level I feel connected to and understood by someone who experience me automatically past all superficial traits; the feeling is that of communion with a member of one's family. There is a sameness at our roots which makes me feel at home. Sisterhood is a biological connection.'

'When you are in tune with your body patterns and attitudes you have the choice to make changes.' So be it. Included in this book are awareness exercises to re-discover parts of yourself that you probably didn't spend much time with exclusively. The choice of material included in this book deals with Yoga, Aikido, Polarity exercises, Proskauer breath exercises Gestalt and more. So many different attitudes are shown that some of it is bound to hit home. Instead of my writing about it all I'm just going to quote some of it.

'Women, which includes Man, of course: An experience in awareness.'

'There is much concern today about the future of man which means women, of course, man.'

'Consider reversing the generic term Man. Think of the future of Women which of course, includes both women and men. Feel into that, sense its meaning to you-as a woman, as a man.'

'Recall that everything you have ever read all your life uses only female pronouns, she, her-meaning both girls and boys, both women and men. Recall that most voices on the radio and most of the faces on the TV are women's. When important events are covered-and on the late talk show. Recall that you have no male senator

representing you in Washington.'

'Feel into the fact that women are the leaders, the power-centers, the prime-movers. Man whose natural role is husband and father, fulfills himself through nurturing children and



making the home a refuge for women.'

'Then feel further into the obvious biological explanation for women as the ideal, her genital construction. By design female genitals are compact and internally protected by her body. Male genitals are so exposed that he must be protected from outside attack to assure the protection of the race.'

'If the male denies these feelings he unconsciously rejects his masculinity. Therapy is thus

indicated to help him adjust to his own nature. Of course, therapy is thus administered by a woman, who has the education and wisdom to facilitate openness leading to the man's growth, and self-actualization.'

## ORGASM

'I realize that I've gotten almost all the way through this book without talking about-orgasm. That is because the whole book is about orgasm. Orgasm as I understand it is an emotional and physical response to openness and contact; it is an ongoing approach to the world an expression of my own aliveness.'

'The most important keys for me in broadening and increasing my sexual pleasure have been; learning to express my anger directly; respecting my pleasure preference and directly asking or communicating these to my partner; gradually coming to know my own body better, through different body therapies and awareness practices.'

## START THE DAY...

'...Start your day by dancing nude. Close your door. Be in a room you like. Choose some music to play which pleases you. Take off all your clothes and Dance! Dance for yourself, Dance to the music or out of it. Try not to think what your movements look like from the outside. Forget your appointments. Forget your obligations. Forget anything you've read in this book.'

## DANCE!

So much of this book I want to quote, parts about relating to other women other men, children and childbirth, your health, Energy releases through massage and exercise, roles and role playing but due to space and all this is all that can come to print. Get hold of the book, share it with friends. See if any of the material is useful to you as a woman, as a man. As a person.

I am writing for women because I am a woman and can tell you what tools have been useful to me. I'm particularly interested in what it's like for me and my friends to be women today. There are so many gaps in our culture and upbringing when it comes to the reality of being female. The women I have interviewed for this book have their own experience to share and the skills from their work.



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All day cutting wood      working in teams  
Filling the bed of old mac  
                                         hands red with cold  
Pace is steady till its all done.

Wandering home  
Pastures covered with milking cows  
Darkening skies

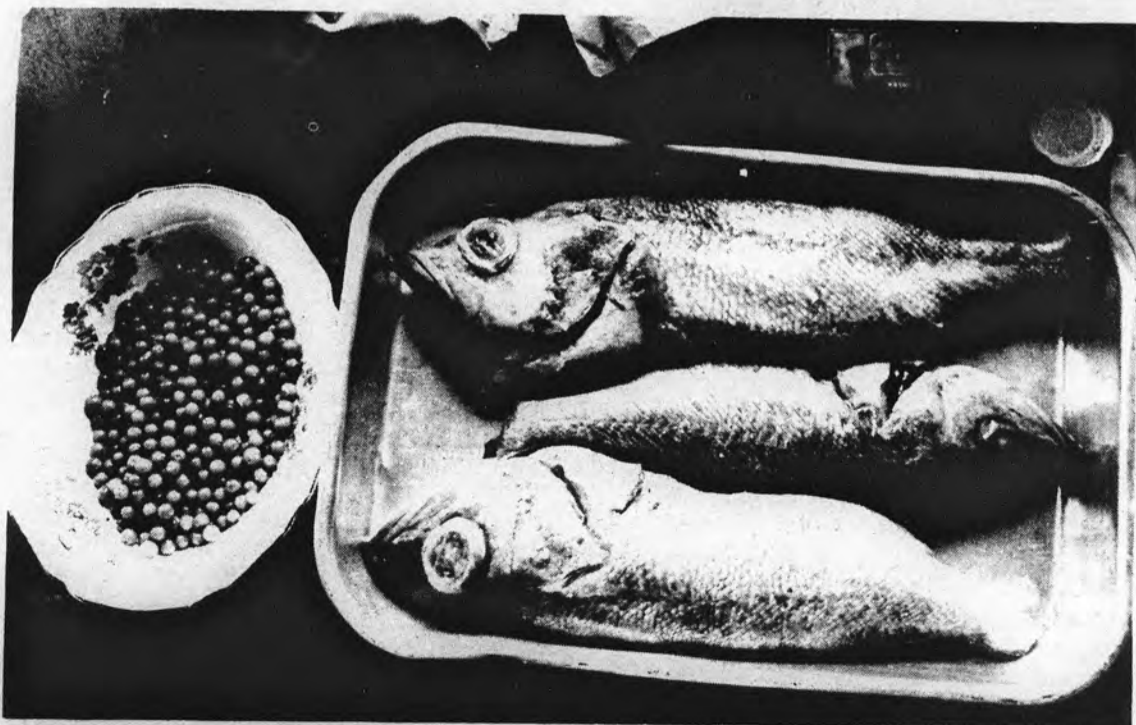
The house glowing with lamps      Friends  
filling the space with warmth  
                                         and fine smells  
Red snapper and bagels.







**RECOGNIZING  
OUR WORLD**



**photo essay  
by teri dixon**





# Black Women

We all have our dreams but it is only for some of us that these dreams are torn screaming from our bodies and mutilated without mercy. Who are we that this is done to us? We are black. We are poor. We are women. The accident of our births forever binds us to dreams deferred.

We are despised yet useful, and therefore needed. We are statistics for a precise order and our misery can thus be measured. We are courted when it suits the purposes of politicians and then abandoned. We are left to our necessary make-shift devices for survival and if these do not conform, we are caged. We learn to live with our hungers, only one of them being the raging emptiness in our bellies. We sell ourselves cheaply because we must. We do not have the privilege of living our lives with dignity and integrity or trust. Our perceptions are warped by our daily struggle to survive and by the legacy handed down from mother to daughter and from father to son — the history of our reality.

Dreams are far removed from waking hours and we are without real hope. For most of us there are no exits, no loopholes. There is no way out. We are trapped powerless by the rigid borders of our poverty and dependence. We are bound to our biological destiny. We are victims of a foul war and there are no victories, however small. We are heavy with our losses that can never be regained. We are heavy with our barrenness and lethargy.

We are in pain. Some of us endure the pain by not feeling it. We have a choice there; we can select any one of a number of equally destructive and deadly ways to obliterate that pain. And, too, there's always conventional suicide.

Some of us seethe with a fury that festers and swells and threatens all system and structure. We strike out blindly, violently, in all directions because we can't strike at the source. We strike out at our children and at ourselves. There is no balance or proportion, only the sudden, swift retaliation or the calculated vicious reprisal.

Or we fragment our battered selves into pieces so tiny, we can never be whole again. (The humpty dumpty's of the world.) We dry up, shrivel up, wither, curl ourselves into dense, impenetrable knots and we can't be touched. We believe we are who we've been told we are. And we've only ourselves to blame.

We're even told we should be grateful for the meatless bones our government so generously doles out. Thank you, thank you, Mastuh!

What happens to a dream deferred?  
Does it dry up  
like a raisin in the sun?  
Or fester like a sore—  
And then run?  
Does it stink like rotted meat?  
Or crust and sugar over  
like a syrupy sweet?

Maybe it just sags  
like a heavy load.

OR DOES IT EXPLODE?

—Langston Hughes



LeRoi Jones entitled one of his poems, "Preface to a 20 Volume Suicide Note." Some of us are nearing the end of the final volume, some of us continue to dry up, to fester, to sage. We do the best we can to get by.

Our hope for the future is that some of us will explode.

By Ruby Baker



# bon strike:



woodcut by glenda jones

## women & unions

by michelle celarier

The Bellingham Retail Clerks Union's first strike in 20 years is over, after 9 weeks of picketing by over 50 Bon Marche workers. The rewards have been mainly in the solidarity which grew among the 50-70 women who walked the sidewalks during December and January. Many of them were picketing for the first time in their lives — most of them solidly middle class, banding together as workers and women in a common cause, trying to take some control away from the bosses and putting it in their own hands.

Sheila Keating, a picket captain and member of the negotiating committee, admits that the lesson she learned was largely a negative one. The union officials were not always on the side of the workers, they were dishonest, and the workers were not given much of a say in the final decision. All they did was vote on the contract which Union officials and the Bon management "worked out" in Seattle. But she hastily adds that the strength among the women is so much greater now that "next time" will be different, and an insufficient contract will not be accepted.

The strike began November 29, and a settlement was reached Jan. 30, with most of the workers returning to their jobs Feb. 4. After turning down two previous contracts, the women finally accepted one in which 1) the wages were not even raised commensurately with the price of living increase, 2) the culinary workers who had no signed contract and who had gone on a sympathy strike with the retail clerks were not all rehired immediately, 3) there would be no "interdepartment exchange," meaning that scab workers could be rehired before union members and 4) the demand for a two-year contract expiration date was dropped.

One of the worst aspects of the settlement was the measly wage increases. In October, the wage increases offered were 5 cents, 10 cents and 16 cents, according to seniority. Only "journey persons", those who have been working 40 hours/week for a year, were to receive the substantial increase (16 cents). Keating, who has been working at the Bon for a year and a half, pointed out that few persons reach the highest level, for most persons aren't hired on a 40 hour a week basis. Regardless, the final wage settlement came to little more: 6 cents, 10 cents, and 24 cents respectively. Most local stores, including Discount City, Pay 'N' Save & Golden Rule, pay more.

Another bad feature of the contract was its disregard for the culinary workers, who, without a signed contract of their own, joined the picket lines. No representatives from the culinary union, whose jobs were just as much at stake, were involved in the decision-making, and on Jan. 31, they went back on strike because their contract had not been signed.

Now the Bon has agreed to hold an election among the culinary workers, 6 of whom are rehired strikers who were demoted after the strike, 6 of whom are scabs.

The contract said that all the retail clerks would be rehired as soon as they were needed, based on seniority. But since this is the slack season for department stores, many of the striking women are still out of a job. And since there is to be no departmental exchange, a scab worker could be chosen over a union worker, if there were an opening in a department other than the one the union worker had previously worked in.

Linda Spatig, another striker, pointed out that this procedure was not used before the strike (that workers frequently changed departments). It weakens the strength of the picket line, for the picketers have nothing to use against the scab workers, who may be given preference over the strikers in rehiring and who, eventually, will become union members.

A main contention of the workers was that they were being paid much less than Bon workers in Seattle and Everett. To alleviate this, one of the original demands called for a 2 year instead of a 3 year contract, so that Bellingham contracts would be up the same time as Seattle and Everett, and with that support, more gains could be made. At one of the negotiating meetings, Keating noticed that there was no mention of a 2 year contract. When she asked what happened to it, she was told "Oh, we dropped that a long time ago."

The positive benefits of the new contract include health and dental benefits.

The political aspects of the strike and negotiations are even more phenomenal. "It's just the opposite of workers getting together and voting," said Spatig. The unions are as bureaucratic as management, and very little knowledge or control of what's going on filters down to the strikers. Even the negotiating committee, which had seven workers on it, had little say. In negotiation meetings, members of the negotiating committee could only pass notes to Al Roberts, the president of the local union. It was Roberts, Earl McDavid, one of the vice presidents of the In-

ternational Retail Clerks Union from Seattle, and two bon officials, including a vice president: of the Allied Store Corporation, (which owns the Bon Marche and is headquartered in New York) who made the decisions. They reached the agreements, ultimately, and told the strikers, "Well, you're not going to get any better than this, so you might as well accept it."

Prior to the final settlement, the strikers had been misled time and time again. They were told not to accept an unsatisfactory agreement. They were told that union members in Seattle and Everett would be pulled out of their jobs, onto the picket lines. When nothing happened in the next two days, some of the Bellingham strikers went to Seattle to check it out and found that the clerks there had been told nothing of the sort. When the Bellingham strikers told McDavid of this, he denied ever having heard of such action. (Roberts had told the clerks McDavid had promised this, and that it was "not just a bluff.")

"They work it out just like business deals," said Spatig. "It's a top-run thing just like any other bureaucracy."

The unions aren't always on the side of the workers. But their effects on the strikers are incredible. Spatig and Keating, who voted against the contract, while the majority of the women voted for it, called it a "psychological snowjob," saying the women were so thrilled at the prospect of finally returning to work, and with the head of the union saying "Well, girls, this is all we can do for you," what else could they do but accept?

Which brings in another aspect of the union officials—their paternalistic/sexist attitude. Keating said when she started to question Mc David about the contract, he cut her short, saying, "Now, Sheila, like I always tell my wife, you can't have everything" and similar condescending phrases. The clerks, all women, were continually told not to worry, and the local president Roberts said "I'm running this union — I'll handle it." Could it be that the unions don't take women workers seriously?

Spatig and Keating admit they are more militant than most of the workers, who ranged in age from the mid 20s to 50s. "We're dealing with apathy and middle class values. Yet the women at the Bon have become such a strong group through the strike, and we are optimistic that another strike would turn out entirely different.

"It can be done, it needs to be done, it will be done."





# STONEWALL

I am pleased with my pleasure and wonder, yet I am afraid to let go and let myself be. I am afraid, I hide in my self sufficiency. I separate myself from other humans and from my own feelings. I try to relieve my needs with acid, cocaine, speed, heroin, sexual or emotional encounters and I throw myself into my work. I am filled sometimes with wonder or love, yet I am alone. I am not me, I get away from myself and I have outgrown my guerilla tactics. I wonder if it is possible to know what is relevant, essential to me and other people, to not hold pain inside. Am I automatically choosing the rightest path, the middle and non-extreme path, that fills my future, anticipations, preparations? It is possible even to contradict and stay on the rightest path, with a constant awareness of answers as being relative. It is. "The struggle which is not joyous is the wrong struggle." I know that. I want to stop spastically deviating in unproductive, isolated manners. I want to be whole and flowing. Sometimes, my dreams realize that I dwell habitually in certain feelings, whether I have developed from them or not -- I have not articulated new ones with my actions. With my living.

I am at Stonewall, I am finding me and many other people, I see, I feel clear. When I am clear I know it with a little help from my friends.

As a thing is the way shadowy, indistinct? When I permeate the way it is all that it is and all else is shadowy and indistinct . . . and the way becomes the essence.

Stonewall is a therapeutic community set up for people with sexual or other identity problems, addicts, alcoholics, parolees and other people who want to become more complete, connected. We live in a large and shakey-green apartment house that breathes, in Seattle. Our survival is insured by our concern for one another, our working structure of responsibility and answerability, and we are looking at all times for new ways to grow.

An integral part of our growing process is confrontation of irresponsible and self-destructive behavior

in all of us. Such behaviour may range from leaving a cigarette burning in an ash tray to talking about places or people involved with dope or alcohol, to actually going out and getting drunk. Through this process of confrontation the individual is able to look at his/her behaviour and that of others in a clarified and constructive manner. With insight, and growth of self awareness, the person advances in the status and responsibility system.

The system of status is an integral part and indication of where each person is. We are facilitated by a Board of Directors, an assistant director, a coordinator of house activities, with department heads answerable to the coordinator. The departments get work done; they are: a kitchen department; a housekeeping department; a maintenance department that repairs and maintains the cars, building and our ever-failing plumbing; a business department that runs our antique shop and commercial art business (and expanding into other ventures); and a community relations department that deals with donations and communications with the outside community. In each department there is a resident in charge of when and how the work gets done, and what the work of the department initiates -- this is the department head. The department head delegates responsibility through a foreman, a ramrod in our terms. This ramrod is a worker who also learns the role of a supervisor, how and when, to give and take orders, how to serve as an authority figure for the workers.

Stonewall is a secure environment that allows the individual to discover within themselves the capacity to use the tools available for growth and change. In this community, we are willing to be genuine, to be real, with our reality a fathomable one. Each resident is worth our genuineness and concern no matter what his or her condition, behaviour or feelings are. Each is accepted as being a separate person with value in being an individual human, we recognize him or her and we demonstrate our warmth and concern. We try not to judge, we understand.

Each person gains the freedom automatically, to explore the unrealized self and experience that self in these defined and changing surroundings.

When a person is interested in coming into Stonewall, she/he experiences our well-worked procedure of entrance. We explain what the program is and evaluate where the person is in relationship to where we are at the time. What is the individual's commitment to change? How can we help facilitate that change? Then the person comes into the reality of the family as a whole and interested unit. We feel each other out on a personal level. A sensitive and thorough discovery of the individual's security and awareness occurs, we give feedback, we ask questions, and we confront the immediate games and defenses. Is this person motivated? How does she/he respond or react to us? How does she/he react to the commitments of no phone, mail or outside friends for the first thirty days after entrance? These last restrictions serve to get the person into the program, to insure that she/he will become intimately involved with the family and create an environment in which she/he will critically examine his/her own and others behavior. We help the individual tie-up previous situations and commitments, we help clean or detoxify the person's body while giving support. We help the person get out of the world that she/he has screwed up in and she/he is hit with the new life support system of Stonewall, surrounded by the structure that allows an individual's behavior to change.

The individual enters as an emotional baby--unable to be responsible--not expected to be responsible to his or herself without support, and is assigned as a worker in the housekeeping department. The job is relatively simple, so the person is busy, while gaining a sense of security and confidence. As an emotional baby, the person is told and shown what to do from the ramrod, is given feedback and concern on how she/he relates to doing the job the way it is to be done, and how she/he relates to doing the



job the way it is to be done, and how she/he relates to being told what to do. This first work and feedback is important--it shows concern, the reality of the situation and the person meet. It is behavior that is responded to, not the person that is questioned. Our therapy changes self-destructing behavior. We see responsible or irresponsible behavior and respond to it accordingly. In the beginning, the person will probably attempt to continue to behave irresponsibly: game playing, self pity, excuses, flares of temper on the floor (outside of a group situation), hiding, violence, talking about ways of procuring dope or alcohol, and other games. Through feedback, the person is made aware of responsibility and irresponsibility. This is affirmation of the individual, acknowledgement and respect. The person can act responsibly by accepting feedback, confronting behavior in self by counseling or groups, using various acceptable tools to get in touch with games in ourselves or to express feelings. By accepting feedback and talking about feelings we let our trust lines down and



let others in. We get our bearings, we recognize other people struggling as well, and we come to face the available responsibility. If we master it, we have made a step in becoming aware of what responsibility is. We will either accept and ACT responsible or we might draw back and go through the whole number again. When we do act responsibly—it is a great step. Acting AS IF brings change and leads to understanding responsibility. In the understanding there awakens an inner motivation, a heavy evaluation and realization of self in understood action. The responsible person uses what is needed and creates or looks for more. It is a kind of self-affirmation in space and time. We gain freedom; asking and receiving support



consciously, awarley, without compulsion. We begin to gain back units of ourselves, we respond to what we see the situation needs and we see what we need. I see what I need, I learn to ask or find. Along with this realization of responsibility, within the structure of Stonewall I acquire more responsibility and status. I assume another role and learn to deal the needs of the next situation.

Built into the routine are regularly scheduled groups and workshops. Aside from these regular groups, confrontations and groups can be called when needed; everyone has an opportunity to do this. The groups are to deal with feelings and awarenesses, needs and conflicts that come out in living and interacting. Feelings are expressed, brought into perspective through feedback and discussion. Sometimes the perspective given reveals other feelings and we explore where the feelings come from, we clear up insecurity by finding and becoming aware of its source.

Feelings are important to know about. Our feelings of anger, fear, insecurity, resentment, guilt or desire can control us if left unexpressed. When feelings are expressed, they are neither good nor bad, they are feelings, we are feelings. Your feelings, my feelings. No judgmental value is placed on these feelings, but they can be explored. We have many ways of exploring controlled feelings, ways to get into feelings, but they can be explored. We have many ways of exploring controlling feelings, ways to get into and release our restricted energy: We can bring the feeling or fear or previous experience into the here and now, completing the situation with an acknowledgment and release of held back feelings. We can become all aspects of a situation, re-experience and understand. We let go, grow and become feeling people.

A group can help the person get into the feeling by acting out the phrases that bring out anger, sadness, fear, resentment. We can hit a person with the reality of his/her behaviour and recreate the stimuli. Often there are floods of feelings behind the obvious. We look at the person to see the held-back places in the body. If the person looks cramped or uncomfortable, if breathing is restricted, we can get into these and break through -- by using certain kinds of breathing and bio-energetics exercises and movements, our energy is released, with it emotions and feelings flow. By removing these blocks, the situation begins to become clear, is put into perspective.

Human beings are fields of energy. With stimulation of some kind, our energy grows and tension is experienced. Tension is a need to move the energy out in some way. Tension does not have a value of positive or negative attached until it is repressed. The tension experienced may be that of anger

or striking out when threatened. It may be the tension of a loss -- sadness. Perhaps the tension is that of being filled or affirmed, and our joy glows out in laughter, hugs and love. Our sexual tension can be combinations of all of these feelings connected with physical-tactile stimulation. When we feel good we let go of some of our sexual tension as well. But when we shut any of our feelings down, we block our energy and these blocks are reinforced when the tension is not released. We block energy by tightening muscles -- in our pelvis, our thighs, our stomachs, necks, our diaphragms and chests. I have experienced blocking in many areas of my body. A dramatic example was seen recently when I blocked my anger. I held back tears of frustration in my face. From that moment through the next day I had a cold. I felt that my face wanted to cry and sob, yell and rage, so I did those things, and my congestion and stiffness poured away as well, I relaxed. Usually the release is experienced as a rush of warmth and feelings. The restriction of energy can do us great harm as total beings -- we do not flow, we react compulsively and jerkily, we are cold.

Sexuality or sensuality is usually closely identified with physical affirmation and love. The close proximity of another body creates in us the desire to feel it, to explore it, to know and be one with it. Unfortunately our desire to be one with another is often repressed. Afraid of exposing ourselves and revealing and feeling need, we do not often show our sensual delight. Our desire for union is repeatedly depressed or regulated, perhaps it is seen as threatening or dangerous to some previous affirmation, ad infinitum. I do not know, but I am learning, we are all learning. I feel as if my expression of desire or good feelings leaves me open, and I am now really learning the delight that I am.

Most of us have trouble accepting ourselves, and this extends to our sexuality. We are pleased with pleasure but we are afraid to let go with someone who we feel expects something from us. What happens at Stonewall is that there is no excuse not to feel good. We are accepted. Our hangups are not external -- we keep ourselves from feeling good, all our inhibitions are inside us, compounded by experience or habit. Our guilt about pleasure is not sanc-

tioned. The way we deal with guilt is as a misplaced resentment. I am pleased, I do something, or I am someone who feels good, I like that pleasure but I feel that it threatens me. Perhaps the former approval of my parents, (a part of my conditioning that is me) when I restrained my sexuality, is threatened-the approval that was my security. What I need to do is break through the not wanting to lose the approval-acceptance and take hold of my good feelings, wrestling them away (me away) and expressing the anger or resentment towards my parents, feeling satisfaction, release and wholeness by taking myself. I am my own person, my body and my feelings are one and me.

Some people fear men or women. After getting in touch with where the fear comes from, we are able to accept that not all men or women will hurt or threaten us, that we have a whole new area to experience with people, a spectrum of ourselves is open to discover.

When we are children, most pleasureable things/feelings are not approved of, so we cut them off or direct our feelings towards accepted stereotypes. Our nipples, assholes, thighs and genitals are hands off or under the covers. Discovery and delight are forbidden or out of sight, and we know it. Still we shine through and what we learn we shouldn't do is torturing. Every reaction we cause in the world tells us that our natural selves are distasteful-and many of us here at Stonewall really fell for that, to a certain point: Our ways of covering our pain got to us-we don't really want to die or only be half here. At first we may work on kicking the dope, booze, or self-destroying living. Then we learn what it means to be supported and loved as we are, naked, disconnected human sexual beings. The first to go are the games that cover the pain. The games tremble or peel away-and a hurting, living, needing person is met with love. You mean I'm o.k.? all right, I'M O.K. So where do I go from here? There may be anger directed towards stereotypes that limit full-productive, pleasureable living, or we may direct it towards those who most often imposed the limitations, What is most important is that we no longer hold it all inside-we let ourselves out to be free in anger, joy, sorrow or orgasm. I open an empty spot to be filled and something rushes in.

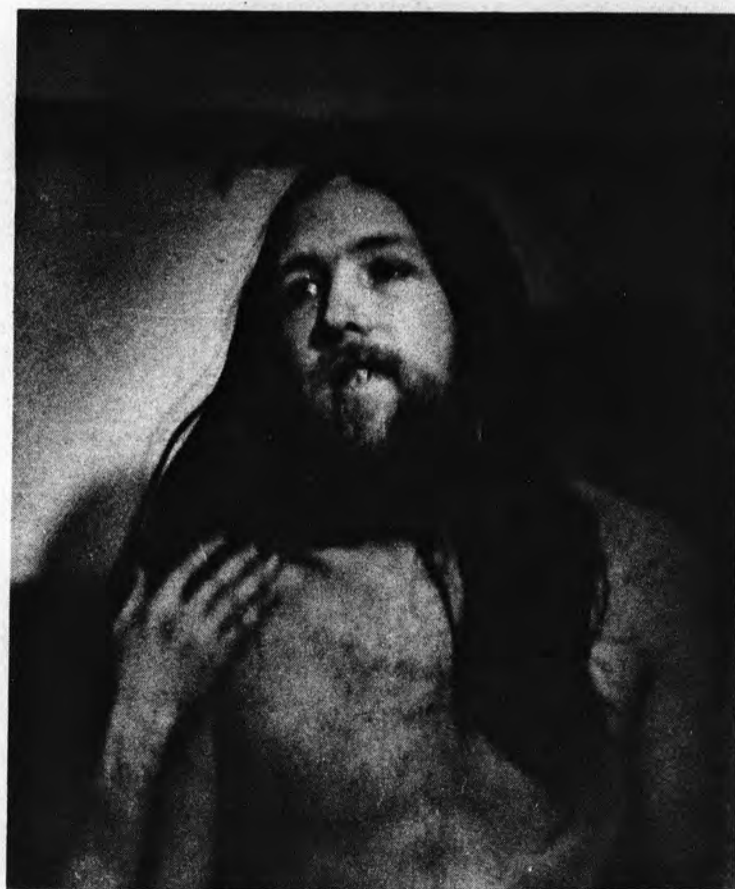


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photos by Don Wallen



# TOGETHER:



M





# MEN

photos: billy patz, aaron white





# Does it hurt to have

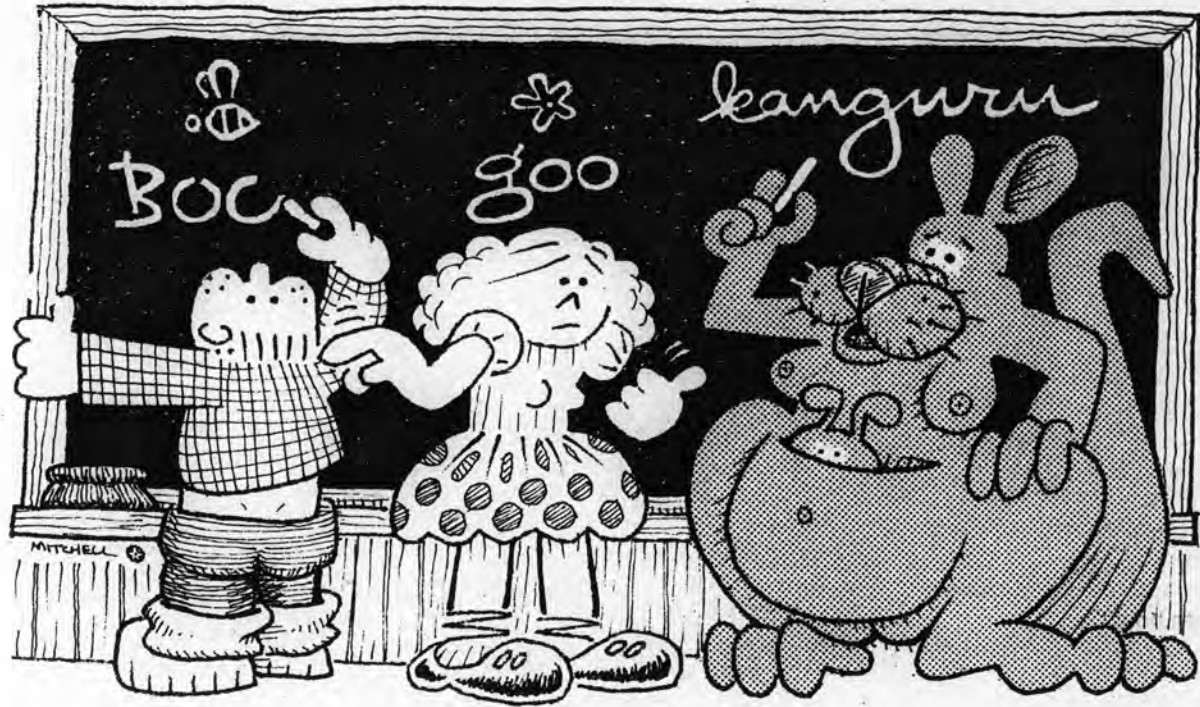
This article is a reprint from the Australian newspaper Digger. The reasons for the authoress's anonymity shall become obvious...

One afternoon last week my form one kids and I were about to launch ourselves dutifully on an assignment, about Ancient Greece. Using the only class set that wasn't too blatantly patronising or out of date, I'd managed to base on the text a little number on sex roles in ancient times compared with those of today. (I've explained this to account for having actually handed around eighteen copies of a book like *Looking At Ancient History*.)

OK, everybody have a look at page 51. Rustle, rustle. A moment of silence as we all stare, transfixed, at the defacements which other classes have perpetrated on a picture of a Greek athlete; in all but a few of the copies, a monstrous cock has been added in heavy biro, with a colossal stream of sperm hitting the bull's eye, the cunt of a woman on the facing page who is modestly demonstrating the folds of the Ionian chiton. Twenty-nine pairs of eyes meet mine.

"Miss!" ventures Tania. "Look what's on my book!" She holds it up and a hiss of excitement flashes round the class. I turn my copy round to reveal similar adornments: their eyes are riveted on my face, waiting for the signal. I can't help it, in fact I don't even try. I start laughing and suddenly there's a riot, everyone's leaping out of their seats. Angelo is making violent rabbit-like fucking motions with his hips. Georgia's blushing and smiling at me sideways, Paul has his head on his arms with only his hysterical eyes peeping up to me, Cathy bellows enviously, "No one's drawn anything on MY book!"

Calm down, everyone, let's see if we can get some work done. We



read page 51 and turn over. God help me if there aren't two men fucking (under the pretext of being Greek wrestlers) and stark naked, not a stitch on. More ecstatic laughter, thumping on the floor, rolling of eyes, cries of "Miss! Miss!"

Then and there I'm obliged to face the fact. There's obviously no point in trying to get them to look at anything else on the page but these astounding illustrations. I realise that this is the moment I can't let pass. All the dreary arguments at staff conferences about the idea of sex education courses suddenly seems beside the point. So I say, look, the reason why people do these drawings, and why we laugh at them, is that sex is more interesting than just about anything else, and because most kids at school don't know nearly as much about it as they need to. Do you want to talk about it?

An incredulous silence. Georgia whispers, "Can we ask you questions? Any questions? Will you tell us anything we ask?" Yes, I will. Ask away. Silence. Silence? I've been

with these kids every day since the beginning of the year, and the one thing they don't want is to be silent. What's the matter? "Miss," says Angelo, blushing puce, "can we write the questions on paper?" Of course you can. In an instant the desk lids fly up, Grace has opened the cupboard, bios and paper are shoved from hand to hand, there are four or five huddles of kids hissing furiously with their skinny bums in the air. Bursts of laughter and more whispering, furious scribbling, cries of "Don't you know THAT?" "Go on—ask her!" "How do you spell..." "Come on, hurry up!" In five minutes there's a mound of paper scraps on my table and everyone is sitting still except Drago, who is writing steadily, his flushed face bent over his pen, his lovely silly smile darting round every few seconds at the impatient kids. "Carn Drago, carn! She's waiting, oh come on!" they groan. Paul dashes out with another question: "Can we kill Drago?" At last he lumbers out to the front and pushes six questions across the table to me. They're waiting for me now, and I pick up

the first question.

**WHY DOES THE WOMEN HAVE ALL THE PAIN?**

Oh Georgia, oh Rita! I look at their open, eager faces and think of how their Greek fathers beat them for talking to boys in the street, and how they are not allowed to go to Church when they have their period. I spread out the papers and flick my eyes over their clumsy writing.

**HOW ARE SPURM PRODUCED?**

**WHY DO MEN LOVE TO BIT LADYS TITS?**

**WHY DO MEN LOOK AT GIRLS AND WANT TO FEEL THEM, WHAT DOES IT ALL MEAN?**

**WHY CAN'T A LADY HAVE A BABY WHEN SHE'S OLD?**

**DOES IT HURT TO HAVE SEXUAL INTERCOURSE?**

Sexual intercourse? I'd better start here.

Before we can start, I want to make you understand that the words some people think of as dirty words are the best words, the right words to use when you are talking about sex. So I'm not going to say "sexual intercourse", I'm going to say "fuck",

Suzanne Ezzy

talks about

Mind - Body  
Synthesis

Wednesday, February 20

3 - 5 pm Rm. 354

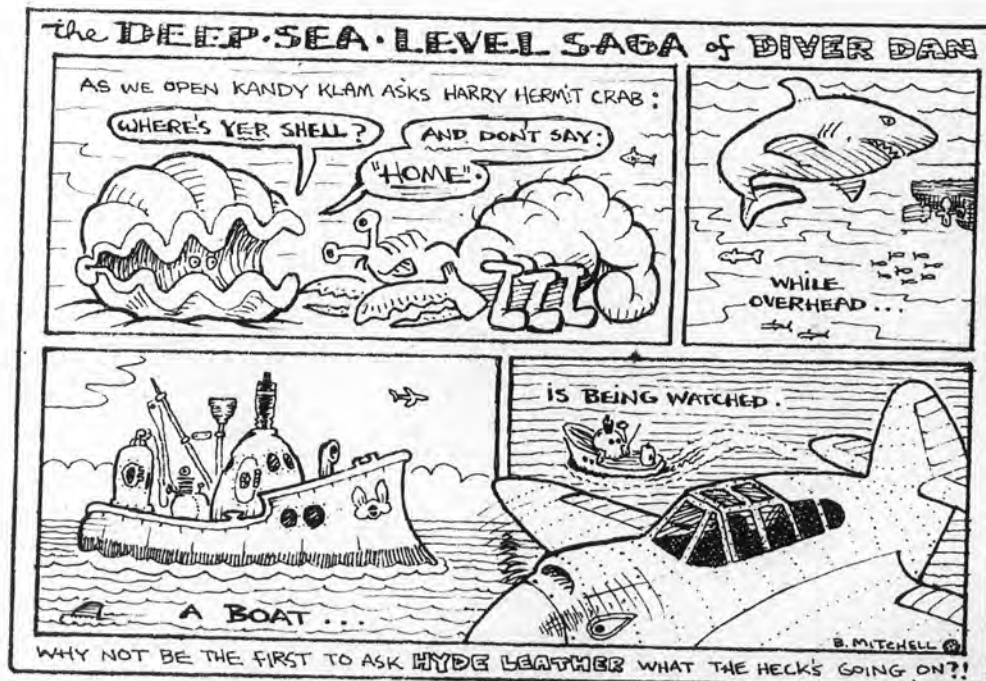
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e

# sexual intercourse?

and I'm going to say "cock" and "cunt" too, so we'd better get that straight. Is that OK?

Without a word, Darryl reaches up from his desk by the door and clicks the door shut

And away we go. No, fucking doesn't hurt, it feels marvellous! And I'm drawing awkward uteruses on the board and showing them on my own body where my uterus is, and explaining what a clitoris is and what it's for, and telling them that, no, you don't always have to ask for a fuck, that often it just happens.

"Just happens, Miss? Didn't your husband ask you?"

"Miss, is it true that there's a hole you shit from, and a hole you piss from, and then another hole where you do it with boys?"

CAN YOU ONLY FUCK WHEN YOU'VE GOT YOUR PERIOD?

WHAT'S A FRANGER?

CAN YOU FUCK EVERY DAY?

Every few minutes someone runs out with another question. Pretty soon they are saying "fuck" quite easily with no blushes or sniggers. The more I answer, the easier it gets to be absolutely truthful. I'm not afraid of them. They are so hungry for facts that they're exhausting me. The bell goes and they all groan aloud—the end of the lesson. They trudge out reluctantly, thinking it's all over. "See you, Miss. Thanks, Miss."

I sit there at the table. My head is singing with the astonishing fact that this is the only totally honest lesson I have ever given, that not a second of it was wasted, that their attention didn't waver for a second, and that their curiosity made authoritarian behaviour on my part completely unnecessary. They asked, and I gave.

Next morning David and Chris, who'd been wagging the day before, ran up to me in the yard, grief-stricken. "Oh Miss, we missed it! Can't we continue this afternoon?" Yes, if you want to. When I walk in, the customary riot is not in progress. They're sitting like statues, and on my table is a stack of papers six inches high. I tell them that I'll

get the sack if it gets round that I've been saying fuck and cunt in the classroom. They nod solemnly. I pick up the papers and we're away again. This time, most of them having absorbed the basic anatomical stuff yesterday, we're into refinements of one sort or another. Fears, too, begin to show.

WHAT'S A PERVA?

WHAT IF A MAN'S DICK IS TOO SMALL, AND HE'S DYING TO HAVE ONE?

CAN A MAN'S DICK GET STUCK IN A LADY'S CUNT?

WHAT IS A MAN MISSES AND PUTS HIS COCK INTO A LADY'S DICK? (A bit of what the Teachers' College lecturers used to call recapitulation and review, at this stage.)

HOW DO YOU MAKE THE SPERM COME OUT?

It's the hardest work I've ever done. I'm drawing, I'm acting. I'm showing shapes and actions with my hands and body. Angelo wants to know how you actually get the cock in. As I explain, he nods and nods, making a sympathetic motion of taking his cock and gently pushing it forward and up. No-one laughs.

Lou in the front row fixes his beautiful serious eyes on me and says, "Miss, what does a cunt look like?" I tell them, like a flower, and girls should get a mirror and look at themselves. Everyone laughs at this, but it's for pleasure and joy. The boys turn to glance at the girls, and their faces look both curious and tender. We are laughing a lot; we are making jokes that are sexy without being harsh. I try to draw a cunt and they call out to me to put the hairs on. Unfamiliar words roll off their tongues: "pleasurable", I can hear Georgia trying out the word to herself.

It's easy to give facts, though I wished we had a man there for when my knowledge started to show gaps—for example, when David wanted to know what happened to his balls when he pulled himself. The most difficult questions were the ones that were really asking "What is it like to fuck?" I take a breath and try to tell them, but my description gets

clumsier and clumsier, and looking at their patient faces, I simply die away. You'll have to wait till you do it yourself. I don't know how to describe it.

Perhaps the only thing you're doing by answering kids' questions as honestly as you can is removing fear. Of course there were a few flashes of recognition when I talked about how your heart beats harder, or your cunt gets wet . . . I'm pretty sure that no one in that class has ever fucked, and judging from the general trend of the questions, I'd say the boys were heavily into wanking, which is what you'd expect.

The girls were more reticent about their experience, almost certainly because they've been fiercely protected since childhood by their fathers and brothers. Georgia has kissed a boy and she's regarded as an oracle in such matters. In subsequent conversations with the girls, several of them have told me about frightening encounters with men lodgers, and they are extremely sensitive about being stared and whistled at in the street.

What the girls ask me, again and again, is:

CAN A GIRL ASK A MAN FOR A FUCK?

They eagerly search my face as I answer, of course, of course! and when I remark that men might be happy to share the job of initiating fucks, the boys agree enthusiastically.

By the time we get round to talking about sucking, the conversation has been going on for a couple of hours. One of the girls has written:

CAN A GIRL GET A DISEASE FROM SUCKING A MAN'S COCK?

As carefully as I can, I separate the two issues of sucking and venereal disease; I hope I managed to explain VD without scaring them back into their pants for good, while at the same time giving them a healthy respect for its nastiness. Then I talked about the pleasure of sucking anything—your mother's breasts, a bottle, your thumb, your toes, chewy lollies, pencils, and various parts of your lover's body. They were pretty stunned to find out that sucking was OK, but they wanted to know WHY anyone would suck a cock or lick a

cunt. Well, I said, when you love someone, or love fucking with them, there is nothing you can think of doing, short of hurting them against their will, that you wouldn't do. "But Miss!" whispers someone, "what if he comes in your mouth?" Everyone smiles but they're too involved to laugh and break the spell. I tell them that I used to be anxious about that too, but that you learn freedom and courage, and it is another pleasure you can give or take.

There is a little flurry in one corner of the room. "You ask her." "No, I can't—you." "Oh, go on, you." Drago turns to me, blushing and smiling. "Miss— have you ever had a suck?" Without a pause the answer simply rolls off my tongue, as un-momentous as the next tick of the clock. Yes. I have.

Why lie? They want to know the truth. There's a second of amazed silence. I'm sitting there in a calmness that, next day, I found it difficult to believe had been real. To break the silence I remark, well, I guess it is a bit hard for you to imagine me with a cock in my mouth. When the words are out, I can't believe it's happened—we're all roaring with laughter because in room 8 upstairs on a Wednesday afternoon in the high school whose name I can't mention lest I get the sack (would they sack me? Truth makes you strong—but that's the euphoria of the moment), I'm telling 29 kids that I suck cocks. Can you believe it? Maybe I dreamed the whole thing.

No, it happened all right. I haven't told you half of it, or half of the things they asked me, but the channels are open between us now. The bell went for the end of the day, and everyone trooped out calling goodbye exactly as if it had been an ordinary day. One kid dawdled behind, the one who always chats with me while the others play. He wanders up to the table where I'm sitting. "Hey Miss," he says, pointing at the scattered pile of questions, "want me to help you destroy these?" Our eyes meet and we start laughing again, tearing up the papers and dropping them into the bin.

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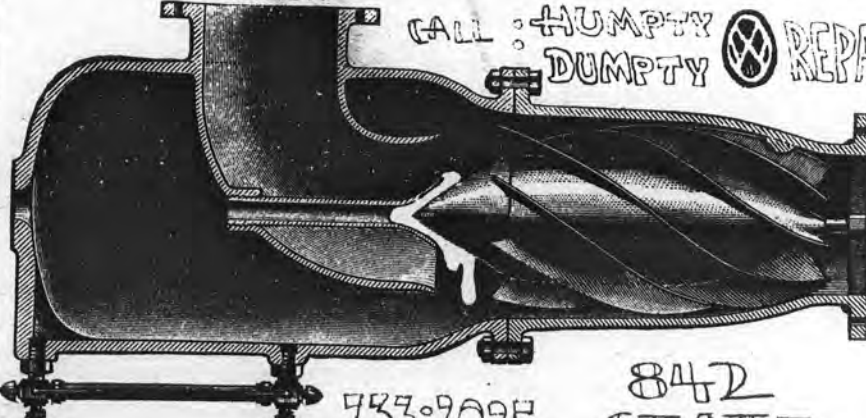
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## Q. Did you ever want to be a man?

When I was in the sixth grade I had a close friend named Denise Pomeroy. I could spell it out in one word what Denise and I had in common: Beatlemania. We had to be Bellingham's most faithful fans. As Denise and I got to know each other better we let our secret out; nutcakes over those four guys. We weren't in love with them but desperately wanted to be them. The distinction.

As each new Beatle album came out we played them over and over until one of us got the idea to start panomiming their words as the albums played. Gradually we knew every word, every guitar strum, every drum solo. We decided that we would be the Beatles. I confessed I wanted to be Paul McCartney, because he was my favorite, and Denise decided on John Lennon for the same reason. Now we just didn't play like we were the Beatles on weekends, but carried this fantasy for the next two and a half years. Every day—twenty four hours of it, being very committed. We were John and Paul. At school we'd run around at recess pretending the girls were our fans, and they were chasing us to get our autographs. At all our imaginary press conferences, where imaginary news reporters asked us what our favorite American food was, we had ready answers: steak and chips. We knew all these answers by memory thanks to Sixteen Magazine. Girls were simply referred to as birds, and guys were called blokes. We had it all down.

We decided to get more authentically into the whole trip. Concerts for instance had to have some drastic changes. No longer did we want to stand up to imaginary microphones and strum imaginary guitars. No siree, Denise and I had been eyeing the plywood in Denise's father's garage. So Denise asked her dad if he'd use his jigsaw and cut us out guitars the shape of Paul's and John's guitars. He did this, and we colored our guitars with our perspective crayon colors. The saying "give em an inch and they want a foot" certainly pertained to Denise and myself. Soon we had Denise's dad out in his workshop sawing out microphones spray-painted black, and a drum set, snare drum, a bass, big bass, and three cymbals. On the front of the big bass was a very authentic "The Beatles" printed in black crayons.

We decided to play it to the hilt. We felt a need to have girlfriends. At first the girls were imaginary, until a friend of ours, Kathy Rogers, came to the rescue. (I mean you can only kiss imaginary lips for so long—right?) Actually Kathy came to my rescue. Jane Asher flash—overnight! Jane Asher had been a model before she met Paul McCartney. After she met Paul, she forgot modeling. So Kathy became my girlfriend. We'd hold hands and make out just like we supposed we should. Before Kathy would come over, I'd run to the bathroom and use Denise's father's Brylcreem. But one dab didn't do me. I usually had anywhere from one to two tablespoons of the stuff slicked in my hair. We'd do a concert, then rush to the bedroom to make out some more.

Then Denise and I had our first big fight. She'd bought a pair of Beatle tennis shoes. The shoes were white with the faces of the Beatles and their autographs all over. So on the night of one of our big concerts, Denise comes out on stage wearing her new shoes. She'd had one up on me and I didn't like it. The next day the argument resolved, as my mom bought me a pair.

About eight or nine months went by before I started feeling guilty. All these months I had a real person to make out with, and Denise still had to pretend to have an imaginary person to be with. Denise never once complained. I started to feel bad she didn't have anyone. So one day the three of us were in Denise's room, and I asked Kathy if she'd like to be with John, and be Cynthia Lennon for a while. I quickly explained that Denise had been alone all these months, and I felt bad. I also tried to explain I wasn't tired of her (I wasn't). I just wanted Denise to see how good it felt to kiss a girl. Kathy looked at me and said, "Shelli, I thought you liked me?" She was crying. I tried to explain it had just been an idea. But it had hurt



Photo by Stanley Smith

her. I realized that to Kathy our love had been more than just pretending to be Jane Asher.

When I knew she was home, I tried to call her on the phone. She wouldn't answer. I was so confused I wanted to forget the incident. After a few months I forgot about Kathy being so much a part of my fantasy. But something just snapped and upended the world of Denise's and mine. Concerts weren't the same without Kathy sitting in the front row clapping and rocking to the music. Finally we had to stop being Paul and John. We rationalized wasn't right for two seventh graders to still want to pretend we were men.

Several years later I went to the same high school as Kathy. We always avoided each other. One day when I was in the eleventh grade and Kathy was in

the twelfth, she walked up to me and said she had something to say to me. Fear-knotted my stomach muscles, but we moved off to a less populated area of the hall. She didn't beat around the subject at all. She told me I had really hurt her back then, and that she'd carried the pain up to the present. I couldn't find words and gave her very little reassurance. My head was too confused to put meaning to her pain. Not too long after that conversation with Kathy my feelings about myself got clearer. I realized Kathy had loved me for being myself and not that fabricated Beatle. My mom was the first person to tell me women could love women, and Kathy had been the first person to show me.

Shelli Provost

## Gay Teenagers

The gay subculture is made up of many different factions, Christians, activists, separatists, etc. I am eighteen years old. I am interested not in saying that because I am a gay teenager I am more oppressed than any other faction of gay people. I am saying only that I am a member of a group with special needs and problems.

Some of the problems that are universal to gays are more acute for the gay teenager; for example, parents and family acceptance. Although losing the emotional support and love from parents is difficult for anyone, it is especially hard on a person who is still living with their parents. A teenager attempting to come to grips with his or her sexuality has two choices; either to hide the truth from the parents or to risk telling them. The first alternative obviously does not clear the way for an open, honest relationship. The constant struggle to avoid the truth causes guilt and hostility in the younger person. The alternative of revealing all is utterly unthinkable to many teenagers because of fear of rejection of parental love. If the parents are able to accept the child, it is often "in spite of his or her sexuality." It is still denied as a valid part of the total personality.

A gay adult can turn to the gay community for reinforcement, but unfortunately, most gay activities are geared towards people over 21. The teenager does not have the option to go to the bars or the many social extravaganzas that minors are not admitted to. And public restrooms can become rather monotonous...

One of the most difficult ideas for a teenager to grasp is that he or she is not alone. Most teenagers, no matter how well-adjusted, feel a tremendous amount of alienation. Homosexuality is virtually never discussed in junior high or high schools, and homosexual organizations are not usually included in the "clubs and events" rosters at many small colleges. The only literature available is usually in public libraries and often is not terribly helpful. Besides, at sixteen you've got better things to do than wade through the Kinsey report on sexuality in the human male.

A teenager, unless in a larger city, has little chance of meeting homosexuals. A common remark is "You mean I'm not the only one?" There is so little opportunity for a teenager to learn about sexuality in positive terms. The only opportunity seems to be wait patiently until their twenty-first birthday, or try to find a college with an active gay group or gay studies program.

Steven Fritsch



# AN ISLAND CALLED LESBOS...

## Religious

### Homosexuals?

by a Lesbian mother

Your first reaction to the title may have been one of surprise, that these two terms should be coupled. Yet it should not be surprising that there are people who are homosexuals, who are also religious.

There is no "type" of person that is a homosexual. We (yes, the writer is gay) are found in all walks of life, and have all kinds of temperaments, personalities, likes and dislikes. We are as diverse a population as heterosexuals so it should not be surprising that a proportion of homosexuals are religious. Why not? A proportion of heterosexuals are religious, and we are no different save in our sexual preference.

There may be potentially more religious homosexuals than heterosexuals. A homosexual feels a great deal of rejection from our culture. In order to adjust (by whatever means we find) to the pressures to be what we cannot be, we must become involved with introspection. For a homosexual to be able to say, "I'm gay...I'm glad I'm gay...I'm OK," we must ignore or somehow reconcile the reared and real rejection by friends, family, and society in general.

It is this introspection-by-necessity that opens the way to religion. I cannot speak for all religion; I am a Christian, so must speak for that. Introspection does not by itself produce self-acceptance. We often do not like what we see. We want to be better persons, but don't know how to become other than what we are. We feel dissatisfied. Christianity can help us resolve the inner conflict of self-hatred and self-acceptance. It can produce an awareness of a need, of a desire for something better. This awareness is the pre-requisite to acceptance of Christianity--or any other religion; a person must admit he needs help before he can accept it.

Christianity is a relationship between a person and God, made possible by Jesus Christ. It is a person being adopted as a member of God's family, legally, and according to God's law. It also includes a guilt clause. One of the reasons we (all people, even heterosexuals) have trouble accepting and liking ourselves is that we cannot forgive ourselves for the "stupid move," the faux pas, the hurting of others--the sin, if you will. God offers to forgive man when He is asked. This, somehow, makes it possible for us to forgive ourselves, and to accept ourselves as unreservedly as God does.

I must, however, make a distinction between Christianity, Christians, and churches. Christianity accepts the homosexual and the heterosexual on equal terms. Christianity does not condemn the homosexual for his choice of partner. Christianity does disapprove of hurting others through sex, whether homosexual or heterosexual. Christianity disapproves of that because Jesus did.

Almost without exception the large organized churches reject homosexuals on the basis of sexual preference. They couch their rejection in pleasant terms, telling us they will gladly accept us as homosexuals, so long as we remain celibate. They will accept us if we accept a heterosexual orientation. They tell us, "We will accept the homosexual gladly--as soon as he becomes a heterosexual." Many individual Christians are accepting of us (some more warily so) and some churches will let us join them, but these churches, I regret to say, are the exception.

What does the Christian homosexual do then? Some leave their church (by choice or by invitation) and reject all churches. Some throw the baby out with the bath and reject Christianity as well. Some remain in their churches thoroughly closeted and fearful of being "found out." This is not healthy, but seems safer to some than coping with open rejection.

Others join a church like Metropolitan Community Church in Seattle, a place where heterosexuals are also welcome, where one can worship God regardless of sexual preference. Homosexual parents bring their children there, and it isn't so different from any other church: only perhaps more honest and less hypocritical. It is certainly less critical!

For my partner and I, we chose a path somewhere between those I have mentioned. We don't

advertise being gay. We don't feel our sex life is anyone else's business now any more than we did when we had husbands (yes, we were married once--we even have children!). We aren't really closeted; we just don't carry banners. Maybe someday we will. For now, we belong to a straight church. We would be asked to leave if the powers-that-be "found out" -- but we aren't afraid of it. If we have to leave, there will be somewhere else. No one can make us -- or anyone else -- an un-Christian by barring us from a church. Christianity is a relationship between us and God. Our relationship with each other is based on our relationship with Him. It draws us closer together. We believe a relationship -- or a life -- with Christ as its center has the best chance of being a good one -- and the best chance of lasting.

Religious homosexuals? Well, some of us are!

## Schedule For The Gay Awareness Week:

### Monday, Feb 25- Saturday, Mar 2

#### Monday, Feb 25:

12:00 - Film "Some of your best friends are..."  
4:00 - Panel discussion  
8:00 pm - Poetry Reading by Pasha Howe. VU450

#### Tuesday, Feb 26:

12:00 - Performance by Rebecca Valrejean, artist, composer, author of the "Lavender Troubadour," and one of the original founders of Western's Gay People's Alliance. Beck will be singing songs from the "Lavender Troubadour."  
1:00 - Film "Some of your best freinds are..."

#### Wednesday, Feb 27:

10:00 - Debbie Gold will be speaking on "Lesbian Separatism." She is one of the women from Seattle who put together the book "Lesbian Separatism: An Amazon Analysis."  
11:00 - Film "Some of my best freinds are..."  
12:00 - Rae Larsen, former director of the Seattle Counseling Services for Sexual Minorities will be speaking on her personal experiences in the gay and feminist movements.  
2:00 pm - Tim Mayhew from the Seattle Gay Alliance will be speaking on "The history of the Gay Movement in the northwest"

#### Thursday, Feb 28:

11:00 am - John Singer will be speaking on "Same Sex Marriage." He and his lover were denied a marriage license and are currently appealing the decision in the courts.  
12:00 - Sandra Schuster and Madeline Isaacson will be speaking on "Gay Parents". Ms. Schuster and Ms. Isaacson are two mothers who were recently granted custody of their children, but only on the grounds that they live separately.  
2:00 - Representatives from Stonewall, a non-profit corporation for the treatment of parolees, probationers, drug abusers, and alcoholics. The unique feature of Stonewall is that both the staff and residents are homosexual men and women.

#### Friday, March 1

10:00 - Rev. Robert Sirico, pastor of the Metropolitan Community Church, a church for gay people will be speaking on the "Christian Homosexuals"  
11 - Rev. Valerie Valrejean, pastor from the Metropolitan Community Church will be speaking on "Lesbianism"  
12:00 - entertainment by Julie Whitmore  
1:00 - Dan Kelleher, psychologist who works with the Seattle Counseling Services, will be speaking on "Gay People and Mental Health"  
2:00 - Representatives from Gay Alliance Towards Equality in Vancouver will be speaking and showing their tape, "The Struggle for Gay Civil Rights"  
3:00 - Sandra Schuster and Madeline Isaacson will be showing the documentary on "Sandy and Maddy's Family"  
7:00 - potluck dinner in Viking Union 450 followed by a dance  
8:00 - Dance with music by "Rain" Admission 75 cents for students; \$1 general. VU 450

#### Saturday, March 2

12:00 Workshop for counsellors and graduate counselling students on counselling with gay clients. Workshop will be led by Dan Kelleher, a psychologist who works with the Seattle Counseling Services.  
2:00 - Workshop on "Women and their relationships" with Rae Larson VU 359  
4:00 - Church Service held by Rev. Robert Sirico / Valerie Valrejean from the Metropolitan Community Church in Seattle. The Service will be held at the Unitarian Church on Franklin and Gladstone.

"Awareness: Expressions in Creativity," featuring gay artists from the Northwest will be showing all week, February 25 - March 1 in the VU Art Gallery from 10 am - 4 pm.

ALL EVENTS WILL HAPPEN IN THE MAIN LOUNGE OF THE VIKING UNION BUILDING (WWSC)



## Lesbian Love

Lesbian love: women in love with women, a delicate balance of joy and deep searching into our womanhood. The word lesbian in our society has been used as a derogatory cut to women, but there is still much beauty left in this word for many of us. I would like to share with you this word, lesbian, and take you back to its beginning.

There is an island called Lesbos off the coast of Greece in the Aegean sea. A woman named Sappho lived on this island 2,600 years ago and taught young women from near towns the arts of poetry, singing, and dancing. Sappho was a highly honored poet of her time and she was greatly respected as a teacher. Parents felt very lucky to send their daughters to this great woman.

Sappho writes of her island and her life there:

You know the place then  
Leave Crete and come to us  
waiting where the grove is  
pleasantest, by precinct  
sacred to you; incense  
smokes on the altar, cold  
streams murmur through the  
apple branches, a young  
rose thicket shades the ground  
and quivering leaves pour  
down deep sleep; in meadows  
where horses have grown sleek  
among spring flowers, dill  
scents the air. Queen! Cyprian!  
Fill our gold cups with love  
stirred into clear nectar

Sappho and her pupils jointly worshipped the gods and goddesses, singing before the altars and offering their gifts and dances to the divinities. Sappho's favorite goddess was Aphrodite. In her poetry Sappho addresses this goddess as though she were talking to a close and dear friend. Aphrodite was the deity of love, spiritual, intellectual, and bodily passion. The act of love was often referred to as Aphrodite.

### A PRAYER TO APHRODITE

On your dappled throne, Aphrodite,  
sly eternal daughter of Zeus,  
I beg you: do not crush me with grief,  
but come to me now — as once  
you heard my far cry, and yielded,  
slipping from your father's house  
to yoke the birds to your gold  
chariot, and came. Handsome swallows  
brought you swiftly to the dark earth,  
their wings whipping the middle sky.  
Happy, with deathless lips, you smiled:  
"What is wrong, why have you called me?  
What does your mad heart desire?  
Whom shall I make love you, Sappho,  
who is turning her back on you?  
Let her run away, soon she'll chase you:  
refuse your gifts, soon she'll give them.  
She will love you, though unwillingly."  
Then come to me now and free me  
from fearful agony. Labor  
for my mad heart, and be my ally.

Sappho had no shame in her love for women, she states it honestly and proudly throughout her poetry. It wasn't until much later that people saw this love as wrong. These following poems are to the women she taught and loved with, women whom she felt much for and wrote many poems about:

### RETURN

O Gongyla, my darling rose,  
put on your milk-white gown. I want  
you to come back quickly. For my  
desire feeds on  
your beauty. Each time I see your gown  
I am made weak and happy. I too  
blamed the Kyprian. Now I pray  
she will not seek  
revenge, but may she soon allow  
you, Gongyla, to come to me  
again: you whom of all women  
I most desire.

page 24



### TO ATTHIS

So I shall never see Atthis again,  
and really I long to be dead,  
although she too cried bitterly

when she left, and she said to me,  
"Ah, what a nightmare we've suffered.  
Sappho, I swear I go unwillingly."

And I answered, "Go, and be happy.  
But remember me, for surely you  
know how I worshipped you. If not,

then I want to remind you of all  
the exquisite days we two shared;  
how when near me you would adorn

your hanging locks with violets and  
tiny roses and your sapling throat  
with necklets of a hundred blossoms:

how your young flesh was rich with kingly  
myrrh as you leaned near my breast on  
the soft couch with delicate girls

served us all an Ionian could desire;  
how we went to every bill, brook,  
and holy place, and when early spring

filled the woods with noises of birds  
and a choir of nightingales — we two  
in solitude were wandering there."

### SEIZURE

To me that man equals a god  
as he sits before you and listens  
closely to your sweet voice

and lovely laughter — which troubles  
the heart in my ribs. For now  
as I look at you my voice fails,

my tongue is broken and thin fire  
runs like a thief through my body.  
My eyes are dead to light, my ears

pound, and sweat pours down over me.  
I shudder, I am paler than grass,  
and am intimate with dying — but

I must suffer everything, being poor.  
LOVE

love — bittersweet, irrepressible —  
loosens my limbs and I tremble.

Yet, Atthis, you despise my being.  
To chase Andromeda, you leave me.

Sappho is said to have been the first to use the pectis (a kind of harp). She used it to play and sing her poetry. She invented the Mixolydian mode and the Sapphic stanza, which was imitated by Horace and Catullus. Her poems were written at first on waxed wooden blocks, and later, on newly discovered papyrus. Centuries after Sappho died, Alexandrian grammarians arranged her work according to meter into nine books. The first book contained 1320 lines (330 four-line stanzas in Sapphics).

Despite Sappho's popularity during her own time the Christian church disapproved of her "moral laxity" so her work was violently attacked as early as 180 A.D. by the Assyrian Ascetic Titians. Then in 391 a mob of Christian zealots partially destroyed the classical library in Alexandria of Ptolemy Soter where much of her work had been preserved. In 1073 Sappho's writings were publicly burned in Rome and Constantinople, by order of Pope Gregory VII. Later in the 11th century, however, quotations from Sappho still appeared in the work of grammarians, suggesting that copies of her poems were still intact. Countless poems were destroyed in April 1204 during the terrible pillage of Constantinople by the Venetian Knights of the 4th Crusade, and by the Ottoman Turks at the Fall of Byzantium in 1453. Of the more than 500 poems by Sappho, we have today about seven hundred intelligible lines, and these come from no single collected copy but are pieced together from many sources. Some still exist from the scholia of ancient grammarians. In Egyptian tombs some fragments of her poems were found cut in strips used as mummy wrappings. In 1879 pieces of her work were found at an archeological dig at the Fayum, an oasis semi-detached from the Nile Valley. Though it has taken much work piecing together the many fragments, the words and style of Sappho exist for us today as a memory and enjoyment into another time, a woman and her love of women.

At the time of Sappho sexual limitations were nonexistent. Sappho was loved and admired and her love for women was never a focal point for gossip or ridicule. It wasn't until the Christian morality that the word lesbian, derived from the name of the island of Lesbos, became a shameful dirty word that people use today meaning unwomanly, lustful, sick. Many women today who are loving women are reclaiming this word that was born from the beauty and honesty of Sappho of Lesbos, and we are proud to be lesbians, women in love with women.

BY PAT PARSON



### TO ATTHIS

I loved you, Atthis, long ago,  
when my girlhood was in full flower  
and you were like a graceless child.



# comm NEW WOMEN'S CENTER

## FREE DENTAL CLINIC

Every Thursday night there is a free dental clinic at Bellingham Technical School in Building C from 6-9 p.m. The clinic is not set up to do extensive dental work but they are able to relieve some of the problems of aching teeth. Preventative dentistry classes are stressed and you come home with a new toothbrush. P.S. You don't need an appointment.

## MILLING THE GRAIN

The mill will be milling whole-sale flour starting sometime during the week of Feb. 18. This next month will be settling in and adjusting to the machinery and also volume needs of the community. Hours and days are still unknown and will probably be decided after the mill workers become more familiar with the milling times for flours.

The mill will be grinding flour for the two Food Co-ops, Richard's Bakery, Laraine's Sweet Breads and others. If you have flour to be ground don't bring it unless you want to do it in bulk; there will be a milling charge. All flours will be made.

Bless the mill!

## PANDORA

Seattle Women's Newspaper

PANDORA is holding a film benefit on Saturday, Feb. 23.

"Member of the Wedding" stars Julie Harris, Ethel Waters and Brandon de Wilde. The 1952 film is based on the novel and play by Carson McCullers ("The Heart is a Lonely Hunter") and is directed by Fred Zimmerman ("The Nun's Story," "From Here to Eternity").

"Member of the Wedding" tells the story of 12-year-old Frankie, a lonely girl caught in the conflicts of becoming a woman in a small Southern town.

The film will be shown at the downtown Seattle YWCA, 5th and Seneca, at 3:30 p.m. and 7:30 p.m. Admission is \$2 regular, \$1.75 for unemployed people, \$1 for people under 16. Refreshments will be available.

PANDORA is a non-profit, independent, bi-weekly newspaper. The staff invites all PANDORA readers and friends - old and new - to the benefit.

At a recent Welfare Rights meeting we agreed to set aside a portion of the new office in the Sr. Activity Center for a Women's Center. About six women are presently involved in this project; we perceive the Center as mostly consisting of an Information Bank and Referral Service for Bellingham women. Hopefully, information will cover areas of much diversity, including day care, legal services, crash places for out of town women, energy exchanges, health services, etc. During the next couple weeks we will be attempting to get in touch with different groups and individuals, but it would be extremely helpful if people would contact us. One example of things that we need to hear about are reference for good, inexpensive skilled help such as mechanics, plumbers, doctors, etc. Right now we're especially looking for community women to help compile information, as well as to staff the office. There will be a meeting for interested people Monday, February 25th, 7:30pm Rm. 211 in the Sr. Activity Center. If you have questions and/or helpful information call Wendy 733-3650 or Liz 733-4512.

## HOTBED HIJINX

Early seeds are now in the Co-op and some are sold out already but will be in again soon. Besides the early seeds the rest of our seeds are in and will be packaged for sale at Tuesdays work party. Pounds of beets and radish, corn and peas, chard and many etcetera's. Much better than last year when the seed order sat on a desk for a month till it was too late to get a large bulk order. **INEXPENSIVE SEEDS FOR THE PEOPLE!**

Garden work parties are every Tues. and Thurs. at 10:00 a.m. at the garden. We have much shithauling to do and our first seedlings are up and need care. More seed starting, compost building, berry supporting, and cold frame building too. Or maybe you have an idea. Next garden potluck meeting is Sunday, February 24, 6:30 p.m. at 1100 21st St. **OM ALL.**

## CHAIN SAW

At the November Community Meeting it was decided to purchase a Stihl Chain Saw for community use. The saw was to be paid for and maintained by rental receipts and donations. However in its three month use it has not begun to pay for itself. The five dollar rental fee was considered high and the saw sat idle most of the time. Repair problems appeared when someone unfamiliar with saw operation handled the saw.

The saw is at this point in good working order. Tim, who has managed the saw, suggested at the big blue February meeting that it be sold to pay the man to whom the money is owed. It was consensus that the saw was a drain for community energy. An ad is in connexions offering the saw for sale.

## WASH. CO-OP MEETING

Washington State Neighborhood Food Co-op and Collectives, Mar. 9, 1974 Seattle. We'll all be meeting at the Capitol Hill Co-op at 9 am. Suggested topics of discussion are quality control, sources, bookkeeping and accounts, distribution structure, open membership, regulations, and tone and climate. Bring ideas, simple food, bowl and spoon. phone 325-1524

## SPRING ENERGY AT THE CO-OP

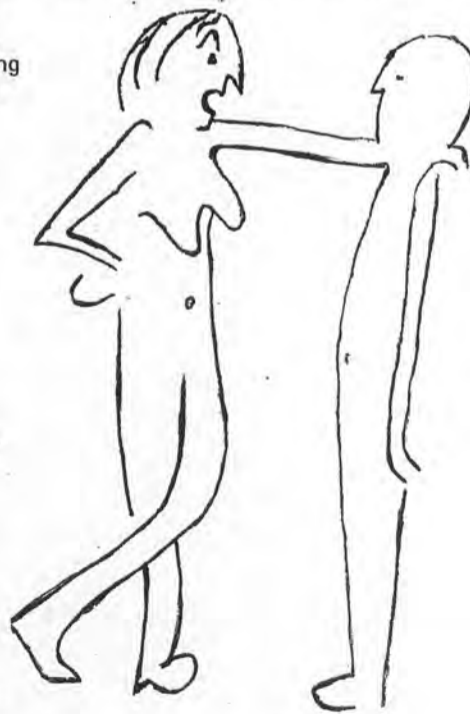
The food co-op got a new look last week when the big white cooler was moved into place at the back of the store. As soon as the compressor is mounted and running the display case will be ready to use. See Gene or Richard if you're interested in helping.

Until a permanent counter can be built a temporary dispensing center will be in operation where shoppers can get foods formerly sold in packages scooped directly into their own containers by a volunteer. No more having to buy more than we want or lots of little bags. Also no more cellophane bags to pay for.

Staple foods that are relatively expensive (eggs, rice, bread) have been marked up only 10% for the last several months. The last co-op meeting decided to include flour in that category also, to help our newly functioning community mill get on its financial feet. New prices will be effective Wed. February 20.

Big Yellow will cost 20 cents per mile to rent as of this week. The old .15/mile charge paid only running costs and did not accumulate funds for replacement or major repairs.

Fed-Up Co-op from Vancouver paid us a visit last week to suggest closer cooperation between our co-ops. A conference of northwest co-ops set for Mar. 9 at Capitol Hill in Seattle will hopefully open new lines of communication and cooperation with several other co-ops in the area.



I SOMETIMES WONDER  
IF YOU'RE THE RIGHT ONE  
FOR ME TO BE OPPRESSED BY

Copy Right © 1972  
By Ellen Levine

## HEALTH PLANNING COUNCIL

The Comprehensive Health Planning Council of Whatcom, Skagit, Island, and San Juan Counties held its sixth annual meeting Thursday evening in Bellingham. At the meeting nine members of the 35-person Board of Trustees were re-elected to a three-year term of office while fourteen persons were elected to their first three-year terms. Those trustees who were re-elected included Don Berg, John Mumma, M.D., Catharine Stimpson, and Percy Truedson from Whatcom County; Ian Black, M.D. and Larry Erickson from Skagit County; Harry Bailey, M.D. and Judy Yeakel from Island County; and Mary Weaver from San Juan County. The new Trustees elected include Robert Anderson, Sister Catherine McInnes, C.J. (Corky) Johnson, and Christine Laing from Whatcom County; Carlos Besinaiz, Karl Blade, Karlynn Haberly, Lillian Jones, Dave Line, J.C. Reeder, D.C., and Peter Shainin from Skagit County; Gary Hammer and Jay Moser from Island County; and Raymona Redman from San Juan County.

The Board then passed three resolutions dealing with funds for training emergency medical services personnel. The first resolution requests that the State legislators from Whatcom, Skagit, Island, and San Juan Counties act to obtain financial resources for their Counties for the training of emergency medical technicians, particularly since the Legislature passed a law which required the use of the technicians on ambulances and aid cars by 1975.

## WELFARE RIGHTS

Last Friday at a Welfare Rights meeting it was decided to change the name of the organization to Welfare Rights and Resources to better convey the intentions of the office. Besides encouraging welfare recipients' activism, we will also provide referrals, resources and technical assistance to aid low income people in combating the problems and oppression they face.

Numerous community and college people have been stopping by and volunteering their services. Elizabeth Calwalader, a VISTA volunteer, has also been added to our forces. Wednesday, Feb. 20 and Thursday, Feb. 21, we are sponsoring workshops which will give volunteers and concerned citizens an overview of how the welfare program works, as well as how staff members can help their clients. Phil Kaplan, W Welfare Advocate from Skagit Valley and Henry Murry, a former Dept. of Social, and Health Services employee will be on hand to help us. The workshops, which will cover the same material, are scheduled on two evenings to enable everyone to attend. They start at 7:30 p.m., Room 211 in the Sr. Activity Center. Everyone is welcome.

As soon as we get the office painted we're planning to have a festive open house. The date will be announced soon. We're still looking for more community involvement and energy so if you can help let us know. There's so much that needs to be done. Our phone is 734-5121, county line is 384-1470. The office is open 10a.m.-3p.m. MWF, Room 211 in the Senior Activity Center.



# unity



## Women's Clinic

Plans for a women's clinic in Bellingham have been brewing for over nine months. Work on the clinic began with the realization by local women that female health needs are not being adequately met by the traditional medical establishment. As a result, women are suffering and dying for lack of treatment and lack of knowledge about their bodies. There are many problems in the way established medicine relates to women and health care. In addition, there are social attitudes toward women which discourage them from acquiring the knowledge they need to make their own decisions regarding their health care.

First of all, the medical hierarchy is male dominated. Women are the largest proportion of health consumers and the largest proportion of health workers, yet they comprise only 7% of all physicians, those powerful people who make the decisions.

Those at the top of this giant institution are primarily concerned with profit gain over providing a service. Medicine is now the third largest industry in the country and growing. Doctors, hospitals and drugs are increasing proportionately. In a capitalist system, where the availability of decent health care is directly proportionate to one's ability to pay. There is no insurance of health care for all.

Curing, rather than health maintenance, has long been the goal of traditional medicine. In order to guarantee the almost unlimited dependence of the people, established medicine does little to encourage patient education. This dependence insures unquestioning, obedience on patient's part, which sometimes results in unnecessary operations and the purchase of useless products. Most people never learn enough about their bodies to recognize early signs of unhealth. Not until serious symptoms arise do most people seek professional help. This pattern is reinforced by the structure of the health care delivery system. Most health services are dispensed by geographically centralized, crisis oriented, expensive, hospital based facilities. American medicine is an after the fact attempt to repair that which never should have broken down in the first place. In this way the present system is disease rather than health oriented.

Female patients have a particularly difficult time learning about their bodies. Neither the attitudes of physicians nor the society in general encourage women to ask questions, learn, and become competent. When a woman goes to a doctor, she is often regarded as a child. (Please don't think doctors are the only guilty ones. Women are paternalized by auto mechanics, police, plumbers, salesmen, TV repairmen, husbands, etc.) Most doctors wrongly assume women either can't understand or wouldn't want to understand. A routine pelvic exam is still a mystery to most women. The concealing drape slung across her legs hides the doctor and her body from herself. Most women are never taught the simple impor-

page 26

tant medical information about contraceptives, their effectiveness, and possible risks. Thus it is impossible for her to make her own educated choice. The importance of a yearly pap test is rarely taught to female patients. Only 20% of American women have an annual pap test. This negligence results in an unnecessary 12,000 deaths from undetected cervical cancer every year. Most doctors do not take the time to teach self-breast exams to their female patients yet six out of every 100 women will get breast cancer and over half of them will die of it.

Societal pressures have also prevented women from becoming more knowledgeable about their bodies. In this supposedly 'sexually liberated' society women are constantly promoted as sexual objects, while simultaneously denied access to complete, unbiased, accurate information about their bodies and their sexuality. The same society which generates pressure on women to be 'sexually liberated' shrouds the topics of sex, abortion, birth control, and other female health needs in an aura of secrecy and guilt. Women are still discouraged from discussing openly and honestly their sexual feelings and needs.

It is this society and its medical system which must be changed. To revolutionize American medicine and the capitalist base in which it is ground is a tremendous task for a small group of feminists. What we can and are doing is gradually chipping away at these two formidable deities at a community level. Our intention is to provide health care consumers and providers of the Bellingham area with an educational alternative. We are laying the framework for a clinic which will be a working model of how health care could be dispensed in a community-run, low cost, facility which meets the special needs of women. At the same time we are dedicated to continually assault traditional attitudes toward women which contribute to their oppression.

Much of this work will be accomplished by women paramedics. A paramedic in our clinic, is a trained, non-professional health worker. She is responsible for explaining the politics of the clinic to new patients, taking medical histories, screening counseling, taking vital signs, teaching self help, and performing as much of the exam as she feels qualified. She works in close as-

sociation with a doctor who rechecks all areas of question, handles difficult or unusual cases, and signs all charts. The West Coast Sisters explain the paramedic program with the philosophy that "women, given choice through knowledge, will seek women with whom to discuss their health problems. Women paramedics are trained to provide health services to our sisters and to do this with the empathy which comes from shared experiences. Women paramedics are aware of the special needs of our group, the community of women, as are ethnic paramedics who address themselves to the special concerns of various ethnic groups." Paramedic training will soon be available for women who want to dedicate time and energy to the establishment and maintenance of a women's clinic in Bellingham. At present, clinic workers are all young and white. Participation is especially needed from older and minority women if the clinic is to effectively serve the diverse community of Whatcom County women.

As well as paramedic training, there is much non-medical work still to be done. Twice as many women as are now working are needed to perform the seemingly endless tasks clinic maintenance requires. Women are needed to help sponsor benefits, write grants, learn bookkeeping, help locate sympathetic doctors to work with us, locate a building or the site, do publicity, speak to interested groups on women's health (our supply cannot meet the demand), teach self-help classes, make contact with other women's clinics, and work on numerous consumer reports and research projects which are under way. It is hoped that people will also find creative ways of their own to contribute to the clinic. All of these tasks are discussed and organized at weekly clinic meetings. Meetings are run with a rotating facilitator and recorder and decisions are made on consenses. They are held on Sundays from 6 to 8 p.m. at 1409 E. Maplewood. The group is growing and hoping for new suggestions, criticisms and participation. If anyone would like more information or transportation to a clinic meeting, call 733-6344.

Chris Laing  
for the  
Elizabeth Blackwell  
Clinic

## THIRD WORLD WOMEN'S CONFERENCE

Third World Women (Asians, Blacks, Chicanas, and Native Americans) of the ASUW Third World Women's Coalition, Seattle Third World Women and the ASUW Women's Activities are sponsoring the:

First Annual West Coast Third World Women's Conference & Festival

March 8-10 will witness the first annual West Coast Conference of Third World Women. It will be held at the University of Washington campus in conjunction with the International Women's Day Celebration which is March 8. International Women's Day is celebrated on March 8 in many countries of the world to honor the historical and contemporary struggles of working women to attain fair working conditions and wages.

The theme of the conference is "Solidarity through Sisterhood: The structuring of a women's movement within the third world community." Workshops will be conducted dealing with: The politics of health care; methods of organizing; political power and how to use it; specific problem solving sessions; and third world women in art. The weekend's programming also includes a screening of the Cuban film "K Cuban film "Lucia"; an art display by third world women artists; and Francine Major will perform her one woman play "Evolution of a Sister."

Representatives will be attending the conference from Washington, Oregon, California, Texas, Oklahoma & SN

New Mexico. Due to the restrictions and handicaps imposed upon most women, attendance at the conference is not expected to exceed 500.

There is a registration fee of \$2. for the conference for the conference. This event is being sponsored by the ASUW Third World Women's Coalition, Seattle Third World Women, and the ASUW Women's Commission's Third World Women's Programs.

For more information, call 543-1817 offices of the ASUW Women's Commission and the Third World Women's Coalition, ask for Jeanett Martin. Write: ASUW Women's Commission.

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# news

## NUCLEAR POWER PRO & CON

[Editor's Note: This is the first installment of the PRO & CON column, which we hope will become another outlet for you, the reader. If you take the time to pen an opinion on the problems and issues of the day, we will be able to provide, as in this issue, an interesting point and counter-point.

Some proposed topics for upcoming issues include: Abortion March 11, Hitch-hiking March 25, and the Growth of Bellingham April 7. Letters on any subject are, of course, always welcome and all suggestions for PRO & CON topics will be announced]

### THE CASE FOR NUCLEAR ENERGY by Charles Douthwaite

If ever an energy source can be said to have arrived in the nick of time, it is nuclear power. We are an extremely energy dependent society. Westinghouse estimated in 1971 that the U.S. utilities must triple their power generation capacity between 1970 and 1990. Nuclear power will make up most of this increase; by the year 2000 over half of our electric power will be based on nuclear. It is the most advanced of our new sources. It has the potential for cheap energy with the technical feasibility to meet our growing needs.

Nuclear fission is the splitting of an atom into two approximately equal fragments whose combined mass is less than the original nucleus. The disappearing mass converts into energy as defined by Einstein's equation  $E=MC^2$ . The fission energy from one ounce of uranium fuel pellets is equivalent to the chemical energy of 100 tons of coal.

The power released by splitting the atom is utilized as heat for producing steam. The steam is pressurized and directed through a turbine that spins a generator; producing electricity. Basically all nuclear generators work the same way, i.e. converting heat energy into electrical power, however there are two important designs of reactors: Conventional Light Water reactors, and Fast Breeder reactors.

The main distinction between the two (besides many technical differences) concerns the uranium fuel. Conventional reactors can only use naturally fissionable U-235 as fuel. Unfortunately U-235 represents only 0.7% of the energy potential available in a pound of uranium. The Atomic Energy Commis-

sion (AEC) indicates that easily worked deposits of uranium cheap enough to produce power at competitive prices will be exhausted in a few decades. This is where the importance of the Fast Breeder reactor is noted.

Approximately 96% of the uranium fuel is U-238 or non-fissionable uranium. A fast breeder changes this uranium in the reactor to plutonium which is fissionable and can be used as fuel in the reactor. Breeder units will make it possible to utilize up to 60% of the heat content of uranium ore while conventional units use approximately 1 or 2%. The use of breeders will greatly extend the life of our uranium reserves and reduce the cost of power from nuclear reactors. The AEC expects the first commercial Fast Breeder to be built in 1984. A study of economic benefits (by the AEC) indicated that by 2020 the utilization of Fast Breeders would have resulted in a cumulative gross savings of \$207 billions of 1970 dollars. This assumes a continuous rise in uranium costs, that fossil fuel cost will remain constant and that energy demand will increase 6.3% per year. Besides dollar benefits the use of Breeders will mean a virtually limitless supply of low cost energy, an ample supply of relatively cheap electric power for areas where costs have been high, an economic use of U-238 and a considerable reduction in air pollution.

It is critical to the economy of the United States that future energy demands be met. This concerns the well being of all of us and our descendants. Nuclear power can deliver.

### HAZARDS OF NUCLEAR ENERGY by Donn E. Potteiger

When one talks about nuclear power plants unknown dangers spring into mind. Are they safe? Reliable? What systems for safety exist? With the U. S. spending over 50% of its research and development in this field and governmental policies advocating its use these issues cannot be avoided.

Of most concern is the simultaneous failure of the regular cooling system of the reactor and of whatever emergency backstop cooling system provided. Such a double failure would cause overheating of the reactor elements, sufficient to melt the whole reactor assembly, and spill millions of curies of radioactivity into the neighborhood. Such a catastrophe may not only claim thousands of victims but also — and what sounds even more terrifying — deny the whole area of spillage to habitation for decades to come.

Starting with its own premise that a functioning emergency core cooling system is essential, the AEC proceeded to license nuclear power plants with with totally untested core cooling systems. Following this unacceptable

action, the AEC sponsored semi-scale tests of emergency core cooling in a simulated reactor, with six failures in six tests. And yet the licensing of nuclear plants continues while their emergency systems appear ineffective.

As to their reliability, the unreliability of reactors is becoming one of their most dependable features. The incredible complex facilities are plagued by breakdown that experts blame on faulty engineering, defective equipment and operating errors. Failures range from hour long annoyances to months long closedowns.

But to be specific, Louis Roddis, President of Consolidated Edison Co. of New York told a recent industry conference that the 18 longest running U.S. nuclear power plant's output through last September averaged on 61% of their potential output. Four came close to 80%, but three of these subsequently broke down. Eight of the eighteen were delivering about 50% of the power they were theoretically capable of.

The manpower (sic) employed to care for repairs is enormous. In November 1972, Consolidated Edison of New York admitted that it took 7 months and 700 men to repair a pipe at its atomic power plant in 1970. Said Con Ed's president, "A similar repair effort, if made in a conventional plant, would have required 2 weeks and would not have involved more than 25 man (sic)."

From this general overview of just two areas of hazards involving nuclear power plants, the outlook should be considered dim at the most for atomic power usage as a solution to the energy needs of the U.S.

## KRAB

To: Staff & Friends of the Northwest Passage People!

This is a request to the many folks in the Bellingham area that are into everything from organic gardening to natural foods, canning, and various types of survival oriented trips. At this point in time, it seems obvious that our "society" and economy may not make it much longer, and as a result, food, shelter, and the means of just plain survival may be in doubt. We have had many inquiries about this type of programming, and would like to produce and get this material on the air as soon as possible. Again, time is short, and we would hope that people interested in doing radio programs of this nature will respond as soon as possible. Write OPEN, PO Box 102, So. B'ham Sta., Bellingham 98225 or call Tom Begnal 733-2570.

As a type of "extension service," it is possible that we could make tape copies available to other public radio stations, and/or make printed material available to interested listeners. This type of service on a people to people level would be the best possible distribution of information. Since KRAB-FM has increased its power to 45,000 watts; we now have a potential listening audience of over 6.5 million people in Western Washington and British Columbia. Again, time is of the essence.

Thanx, in brother-sisterhood  
Jeff, KRAB-FM News

# Gypsy Gyppo String Band U.F.W. Benefit



Fairhaven Tavern

Fri. March 1st

8:00 PM

page 27

50¢

## Aardvark Books & Arts

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(Below are the proposed Articles of Incorporation and By-Laws for the People's Land Trust. Please read them carefully, talk them over with friends, think about them. There will be another meeting on Thursday night March 1 at 7:00 pm, 1613 Wilson, to incorporate all new suggestions into a final form. From there the papers will go to a lawyer to make sure everything is legal, and then on to Olympia.)

## ARTICLES OF INCORPORATION OF THE PEOPLE'S LAND TRUST

We, the undersigned persons, acting as the incorporators of a corporation under the provisions of the Washington Nonprofit Corporation Act (Revised Code of Washington, 24.03), adopt the following articles of incorporation for such corporation:

### ARTICLE ONE

The name of the corporation shall be the People's Land Trust.

### ARTICLE TWO

The period of duration of the corporation shall be perpetual.

### ARTICLE THREE

The purposes for which the corporation is organized are:

1. to encourage people to work together cooperatively and to assume responsibility for their lives;
2. to insure that the people who are living on the land or making use of the land will share the responsibility for the maintenance and well-being of the land;
3. to assure that the land owned by the corporation is used in ways that are non-exploitative to both its tenants and the community at large.

### ARTICLE FOUR

The internal affairs of the corporation will be regulated in accordance with the by-laws.

### ARTICLE FIVE

The address of the initial registered office of the corporation shall be 1613 Wilson Ave., City of Bellingham, County of Whatcom, Washington. The



Billy Patz

1. all tenants of property owned by the People's Land Trust;
  2. any interested members of the community at large;
  3. incorporators and officers of the corporation.
- All members shall have one vote and a voice in all decisions made. There shall be no proxies.

### ARTICLE FOUR

The board of directors shall volunteer themselves or be elected at the Community Meeting of the People's Land Trust. There shall be at least 5 directors. Board members shall have the same decision-making power as any other member: one vote and a voice in all decision making. They are not empowered to make any decision independent of a meeting of the membership.

### ARTICLE FIVE

The annual meeting of the People's Land Trust shall take place on the 15th of January. Notice of the time, place and agenda of the meeting shall be posted at conspicuous places in the community not less than one week before the meeting and the same information shall be printed in the Northwest Passage newspaper.

### ARTICLE SIX

To the end that the economic and social potential of the real property acquired by the People's Land Trust be used to the fullest extent, the basic principle of this organization with respect to real property shall be to hold such property in trust and to permit occupancy pursuant to tenancy agreements made with the tenants. Such agreements may be made with individuals, organizations or entities created by such organizations to further their joint economic and social growth. The sale, exchange or other disposition of real property shall not be precluded provided that the membership of the People's Land Trust deem such a transaction to be of benefit for the community and individual tenants. Decisions shall be made on a consensual basis.

Plans for development and improvement of acquired real property shall be made in a meeting of the tenants of the project, with any other interested individual present. Before a final decision of development or improvement is made the plans shall be described at a meeting of the People's Land Trust, being an amalgamation of any number of projects.

Decisions of maintenance shall be made and finalized at a meeting of the individual project.

### ARTICLE EIGHT

When an individual wishes to become a tenant of any real property owned by the People's Land Trust he or she shall attend a meeting of the tenants of the property he or she wishes to occupy. If the tenants of the project agree that the prospective tenant shall be admitted to the property this is accomplished by the payment of the first month's rent and the new tenant's agreeing to the provisions

of the tenant agreement of that project. This tenant agreement outlines tenant responsibilities set up by the tenants of each project to insure the proper maintenance of real property held in trust by the tenants of the People's Land Trust which in turn holds the property in trust for the community at large.

### ARTICLE NINE

Each project within the People's Land Trust shall have regular, well-publicized meetings.

### ARTICLE TEN

Projects within the People's Land Trust must be willing to cooperate with each other and to subscribe to the purposes of this organization (see article six).

### ARTICLE ELEVEN

All records of the individual projects shall be public, as shall those of the People's Land Trust.

### ARTICLE TWELVE

These by-laws may be amended or altered by a consensual vote of the members at a meeting of the Land Trust. No alteration to these by-laws shall be adopted unless previously summarized in the notice of the meeting at which the proposition is to be considered.

# Community

name of the initial registered agent of the corporation at such address shall be Margaret Collinge.

### ARTICLE SIX

The number of directors constituting the initial board of directors of the corporation shall be five or more directors. The names and addresses of the persons who are to serve as the initial directors are as follows:

Name	Address
Margaret Collinge	1613 Wilson Ave. Bellingham, Wa.

### ARTICLE SEVEN

The names and addresses of the incorporators of the corporation are as follows:

Name	Address
Margaret Collinge	1613 Wilson Ave. Bellingham, Wa.

## BY-LAWS OF THE PEOPLE'S LAND TRUST

### ARTICLE ONE

1. The name of the corporation shall be The People's Land Trust, and its principle office shall be 1000 Harris Ave., Bellingham, Washington.
2. This corporation is incorporated under the laws of the State of Washington as a non-profit corporation.

### ARTICLE TWO

Each project within the People's Land Trust shall be autonomously administered by its tenants and shall keep separate financial records and transactions.

### ARTICLE THREE

Persons in the following categories shall be eligible for membership after signing the membership list held by the secretary of the People's Land Trust:

# Building

## TENANT AGREEMENT FOR TENANTS OF THE GOOD EARTH BUILDING, BEING ONE PROJECT OF THE PEOPLE'S LAND TRUST:

1. Purpose of the agreement is to specify responsibilities of the tenants occupying the Good Earth Building, 1000 Harris Ave., Bellingham.
2. Rents shall be determined by the meeting of the tenants of the Good Earth Building and shall reflect each tenant's cost for his/her use of the building. The amount being determined by mortgage payments, taxes, improvements, maintenance and any other assessments deemed necessary by the tenants for the continued operation and maintenance of the Good Earth Building.
3. Tenants shall have responsibility for maintenance and repair of the Good Earth Building interior and exterior either through their own volunteer labor or by providing money for wages at a rate determined at a tenant meeting if they are unable to supply the labor voluntarily or if someone with a more specialized knowledge is needed.
4. The tenant shall give the meeting of members of the Good Earth Building at least 30 days notice before ending his/her rental agreement with the other members.
5. Rents shall be paid promptly on the first of the month.
6. Tenant meetings shall be held monthly or more often if the tenants deem necessary.



# Consumption & Sacrifice

David Light

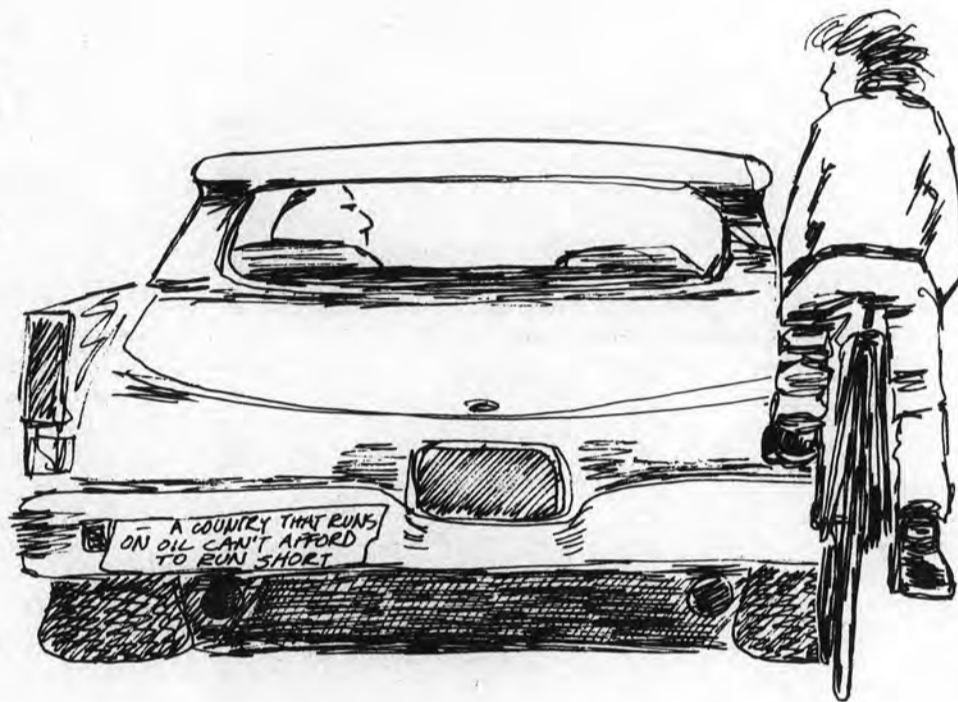
As of late the Ecology buffs and Intalco have had the same message: wash with cold water, save electricity. And we're being simultaneously informed by Mr. Ecology and Bigdick Nixon that the Energy Crisis is here and the time for sacrifice is upon us.

Not that there isn't a difference: while Nixon asks us to abstain from Sunday drives, the ecologically minded tell us to ride a bike.

And what is the basis for this unnatural union of seemingly strange bedfellows? It turns out that Bigdick and the Eco-Freaks have discovered that they are fighting the same enemies, namely the overconsuming fat cat Americans. These are the people you've probably read about in the available statistics. They're the ones who eat more meat than 301 Chinese people, burn more gas than has been consumed in Outer Mongolia since pre-history, and have the audacity to use a blender when there are starving Indians that still mix their drinks by hand.

So, obviously, the solution to "the crisis" lies in getting all us insensitive pigs to cease consuming. We must learn to sacrifice. We must cut down on hot water, warm homes, and cold drinks.

Meanwhile, not to be out done, American Industry, which utilizes over 70% of the energy being burnt up in this country (our friendly neighborhood Intalco plant, by its own admission, uses more electricity than all the residents of Greater Seattle) is also sacrificing tens of thousands of auto workers, DOW Chemical continues its exemplary job of sacrificing the Vietnamese people, and Big Oil is sacrificing the independent gas retailers, the North Slope and drawing up plans for Puget Sound.



The ecology movement has within the scope of its analysis the potential for the most damning critique of capitalism to date. It is painfully clear that our world has not the resources to support any growth in our economy as presently constituted. It is equally clear to even conservative economists that capitalism must either expand or plunge into depression.

How is it then that the powers that be have so easily co-opted this movement to serve its own ends? The rhetoric has been expropriated (so that Big Oil tells us its main concern is "scarcity" not profits) and any attempts at social change suffer impotence.

The answer lies in this movement's acceptance of superficial, technical solutions to sweeping social problems. Hence we are shown statistics that have all the "objective" blindness of America's Lady Justice. Statistics that create a fictional "average American" without bothering to tell you whether this person is black or white, female or male, on the assembly line or in the board room, filthy rich or dirt poor. And statistics which perpetuate what is perhaps the most fraudulent of all American myths, Consumer Sovereignty.

We are told that the ecological crisis is a crisis in consumption. That's a lie.

Consumers don't decide what's produced, producers do; and commodities aren't bought in America, they're sold. Producing gas-eating hogs that are geared to fall apart and calling it transportation was only voted on by a board of directors, not society. The decision to create food that doesn't nourish hardly came about by the public demanding it. And, ya know, hardly any one of my friends use napalm, or nerve gas, or the latest thing in ballistic missiles. The conditions in which we find ourselves didn't happen in response to our requests, they were not created for our benefit. They were created for their profit with no regard as to what the social consequences would be.

It's futile to ask people to change their consumption patterns without any prior alteration of their livelihoods. The cycle which begins with a pathetic attempt to get people to abstain from using toilet paper in order to have Georgia Pacific go away ends necessarily in frustration. This frustration all too often gives rise to a feeling of moral superiority in the Eco-Freak that produces an unending series of tirades against the houses in the suburbs, big cars and television sets that provide the only marginal sense of meaning left to a worker in a society whose only concern is profit. The result is a divorce of the ecology movement from the people whose fate they are supposedly concerned with. The movement must come to grips with the fact that under capitalism a lack of consumption results in a lack of jobs. Capitalism can't afford rational consumers.

So if your concern is our environment your priority should be the overthrow of capitalism. And that's going to take some thing more than relinquishing toilet paper.

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## Wounded Knee

A political trial that makes Nixon's impeachment look a long way off, is in full swing at Wounded Knee. More than 110 people, mostly Indians, arrested in the after-math of the occupation at Wounded Knee are being tried in St. Paul, Minn. and Sioux Falls, S. D. Both trials are taking place at the same time, a very successful type of harassment, since the defense has no funds to transport witnesses back and forth between the two cities.

In St. Paul, Russell Means and Dennis Banks, are being tried as leaders of the 'conspiracy'. William Kunstler is again one of the main attorneys, along with several lawyers from the Twin Cities, and Mark Lane from New York. The National Association of Defense Lawyers in Criminal Cases have also volunteered lawyers to help in the defense.

To illustrate the prejudicial publicity that the entire nation has received regarding what happened at Wounded Knee, TV Guide, (most popular magazine in the U. S.) just finished running a four part series in which the author holds the general attitude that the 71 day occupation was 'staged for television'. Marlon Brando doesn't have the same impression. He refused his Best Actor Oscar at the Academy Awards last year in protest of the way the Indians were being treated at Wounded Knee and in the film industry. He has also been at the trials trying to get newspeople to cover the proceedings. If you happened to see the Academy Awards, you may have been impressed by the reality of Indian oppression on the Pine Ridge Reservation in contrast to Hollywood's finest.

The reservation is run by Richard Wilson, BIA bureaucrat, and his 'goon squad'. According to the defendants, the take over which occurred at Wounded Knee a year ago was the last in a series of peaceful attempts to remove Wilson as tribal chairman. The effort resulted in several murders and ended in the arrests and indictments of hundreds of people, mostly Oglala Sioux and members of AIM (American Indian Movement). Wilson meanwhile is running what looks to be a reign of terror on the reservation with numerous reports of raids and beatings, having occurred since last summer. Wilson's term ended this month and in the elections held Feb. 7, he was re-elected under questionable circumstances. Russell Means was running ahead of him in the primaries, and the election is being challenged by AIM because of what they consider terrorist tactics to keep people from the polls.

The week starting February 27 is to be Indian Solidarity Week, in commemoration of the beginning of the siege of Wounded Knee. The legal work at the trials has been seriously handicapped by lack of help, and additional paraprofessional legal workers, attorneys office help, fundraisers and other volunteers are



needed. So is money. Contributions and offers of assistance can be channelled through:

Wounded Knee Legal Defense/Offense Committee  
P.O. Box 255  
Sioux Falls, S. D. 57101  
Tele. 605 339-9805

"You can count your money and burn it within the nod of a buffalo's head but only the Great Spirit can count the grains of sand and the blades of grass of these plains. As long as the sun shines and the waters flow, this land will be here to give life to men and animals".

Blackfoot Chief  
(excerpt from a Treaty speech, 1824)



## Women Win

(LNS) — Duke University, Durham, N.C. has been forced to pay more than \$37,000 back pay to 145 women employees. The women, employed as maids, were paid seven cents less an hour than males employed as janitors, who did essentially the same work.

The back pay agreement was reached after a four-year court battle in which Duke University was charged with numerous violations of the Fair Labor Standards Act.

In a similar dispute, the University of Iowa was forced to pay \$350,000 back pay to women custodial workers.

Other such settlements have also been reached with the University of Washington as well as with the Montana State Board of Education.

## Indonesia

(International Bulletin) — Indonesia was the scene of the largest bloodbath of the past decade when hundreds of thousands of communists were killed following a military coup in 1965. After nine years, the generals are still plotting against one another, alleged communists are still on trial, student demonstrations are as riotous as ever, and the president, General Suharto, blames it all on unnamed "subservives."

The January visit of Japanese Premier Tanaka prompted massive protest, and the government suspended all newspapers which reported on the demonstrations. In Jakarta alone six dailies were closed down. There were some 800 arrests.

Most recently, General Suharto sacked six generals — the heads of state security and state intelligence, as well as four presidential advisers — for helping to foment the demonstrations. In a bid to appease the demonstrators, he also moved again against the influential overseas Chinese community by closing down Chinese-language newspapers and schools. Rampant inflation and corruption remain big public issues, and Jakarta has hardly seen the end of demonstrations for 1974.

## Green Berets

The Times of London reports that teams of Green Berets are quietly working in the provinces of the Philippines in a manner that is identical to US military activity in Indochina 10 years ago.

Times correspondent Robert Whyment, reporting from Manila, says that US Special Forces teams are being used in operations known as "civic action programs" and "professional development programs" in provinces where guerilla insurgents are active.

Whyment states that since 1970 there have been 12 civic action programs and 13 professional development programs on the island of Mindanao — the scene of most of the Moslem resistance to President Marcos.

A "civic action" team is said to consist of 40 Green Berets who train the local Filipino forces in the use of M-16 rifles, combat signals and logistics.

American military officials acknowledge the presence of the Green Beret teams, but insist that they are there to help dig wells for the people, to pull teeth and — in the words of one US official — "to do good."

The Times adds, however, that critics of the Marcos regime are particularly concerned about the new US ambassador to the Philippines, William Sullivan. Sullivan was the American ambassador to Laos 10 years ago — at the time when US Green Berets, under the CIA organized the secret army of Meo tribesmen. —NY WSP

# PAPER

## Conspiracy

Donald Freed, the Kennedy assassination expert who wrote the story "Executive Action" has announced a nation-wide petition campaign to pressure Congress into opening a public investigation into the JFK killing. According to Freed, investigators have uncovered two suspects allegedly involved in the assassination which resulted — evidence has led many to believe — from a triangular crossfire. The only suspect identified, "Jim Braden," is a Los Angeles ex-convict who was photographed at the scene of the assassination, questioned by police, and quietly released. He is believed to have left the United States.

On another front, Victor Marchetti, a former high ranking CIA staff member, has identified Clay Shaw as a paid CIA contact in the early 1960s. New Orleans DA Jim Garrison had accused Shaw of involvement in a New Orleans based conspiracy with other CIA operatives involved in the Bay of Pigs, to assassinate JFK, but was unable to prove that contention in court. Garrison has long insisted that CIA harassment has prevented him from pursuing his investigation. Marchetti, whose book on the CIA entitled "The CIA and the Cult of Intelligence" has been blocked by the CIA in an unprecedented attempt at pre-publication censorship, says that it is possible that low-level CIA operatives engaged in such a conspiracy. According to Marchetti, "If a contingent of that sort within the CIA was involved in the assassination and if the agency learned about such a plot after it had been carried out — I believe that the CIA would try to cover up the entire affair," which is what Garrison has been claiming all along.



## Coal Country

(RESIST) — Harlan County is coal country. Beneath its hills and the hills of Eastern Kentucky lie millions of tons of low sulphur bituminous coal. In the 1930s Harlan was wracked with violent strikes. Scabs, gun thugs, and court injunctions were used to stop the miners from organizing. Today, Nixon's energy crisis is causing energy conglomerates such as Exxon, Kennecott Copper, and Duke Power to take another look at Harlan. Indeed, all of Eastern Kentucky is watching the new strike, which is centered at the Brookside mine. Women who have husbands in non-union mines are joining the picket line in the hopes that once this battle is won it will only be a matter of time before the rest of the large mines in Eastern Kentucky will be protected by UMWA contracts.

These mines were organized by the UMWA once before, after the bloody battles of the 1930s. But in the late 1950s and 1960s the union lost the loyalty of the miners by signing sweetheart contracts with coal operators which provided for wages and tonnage royalties below union scale, and non-enforcement of safety provisions. Strikes, such as the one at Brookside in 1964-65, were not supported by the International Union. At present, 2/3 of the coal mined in Eastern Kentucky is non-union. It amounts to 50 million tons a year.

The election of Arnold Miller as UMWA President last December has created a new union movement and given new hope to Eastern Kentucky coal miners. The union has once again raised the cry of "organize the unorganized" in the Appalachian coalfields. When Arnold Miller began his reform campaign, he began it in Harlan County, with a pledge to bring the UMWA back to Eastern Kentucky. The strike at Brookside is the beginning of the new organizing campaign, and is thus a crucial test of the new UMWA.

# RADIO

## Thailand

(International Bulletin) — Thai troops last week carried out military operations against Nationalist Chinese irregulars of the KMT who were protecting a caravan of opium moving through northern Thailand. The 500 Nationalist Chinese were reportedly armed with U.S.-made M-16 rifles and M-79 grenade launchers.

Thousands of Nationalist Chinese troops have been based in Thailand since 1949 when they were pushed out of China by the revolutionary forces. The U.S. CIA has used them for intelligence and harassment forays into China, and for counterinsurgency efforts in Laos, Thailand and Burma. In exchange the XIA facilitated the KMT's involvement in the lucrative opium trade out of the Burma-Laos-Thailand border area, known as the "Golden Triangle." According to a U.N. report, more than 90 per cent of the world's opium supply, from which heroin is refined, comes from this area.

The presence of the KMT troops in northern Thailand has come under increasing criticism since the military government of Gen. Praphat was overthrown last October. Praphat is charged by the new regime with making \$50 million a year in the heroin trade. The Thai government's changing policy toward the People's Republic of China has also encouraged a crackdown on the KMT. Last week's fighting coincided with the arrival in Peking of the Thai Defense Minister who is expected to discuss normalization of relations with the People's Republic.



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## Veteranization.

Six members of the Washington DC chapter of the Vietnam Veterans Against the War/Winter Soldier Organization (VVAW/WSO), took over the South Vietnamese Office of Information, January 25.

VVAW/WSO says that the "Office of Information" is actually a military procurement office for the South Vietnamese government.

The action was taken to point out the ongoing war in Indochina, as well as to demand amnesty for all war resisters. At 12:30, the group entered the office, informing the workers that they could either remain or leave but that the office was being taken over. After calls were made to various community gathering places, a crowd of some 75 supporters showed up.

According to a spokesperson from an Indochina research project in the Washington area, Secretary of Defense James Schlesinger testified on Capitol Hill in December that the South Vietnamese government had set up a military procurement office in Washington which was partially administered by US military and intelligence personnel. Schlesinger refused to disclose where the procurement office was located.

The research spokesperson speculates that Thieu does not trust his own embassy to lobby hard enough for the war material he desires. The new office, under the direction of Thieu's cousin Hoang Duc Nha, would circumvent normal diplomatic channels and provide Thieu with a high-pressure office separate from the embassy, run by trusted personnel in a relatively inconspicuous setting.

After the group had been inside the office for an hour, the Executive Protection Service—the White House police—entered the building from the basement, breaking down a stairwell wall to gain entrance. All six—Tim Butz, Hank Dudley, Ed Evans, Phil Hill, Jon Pinkus, and John Walschwere arrested and charged with "unlawful entry."

The six were arraigned the last week in January and charges were reduced to "interference with a diplomatic mission." A VVAW/WSO spokesman said this was a deliberate effort to prevent a trial by jury. If the original charges of "unlawful entry" had been kept, the vets could have demanded a jury trial "and we would have won," said Tim Butz "as public sentiment is against the Vietnam War."


According to Butz, by reducing the charges the only defense left to the vets is the illegality of the US presence in South Vietnam. They will also be tried by a judge and not a jury. The complainant is a major in the Saigon army, confirming the suspicion that the Information Office is actually a military procurement office for South Vietnam.

—LNS

## Resistance Victory


Air Force pilot Donald Dawson, who refused to fly bombing missions in Indochina after the 1973 Paris Peace Agreement, has been given an honorable discharge by the Air Force, it was learned on January 31. Dawson, who flew 90 bombing missions over North Vietnam, was also granted CO status. On June 19, 1973 he refused to fly any more bombing missions over Cambodia. On July 5 the Air Force charged him with disobeying an order and threatened to court martial him.

—from the wires



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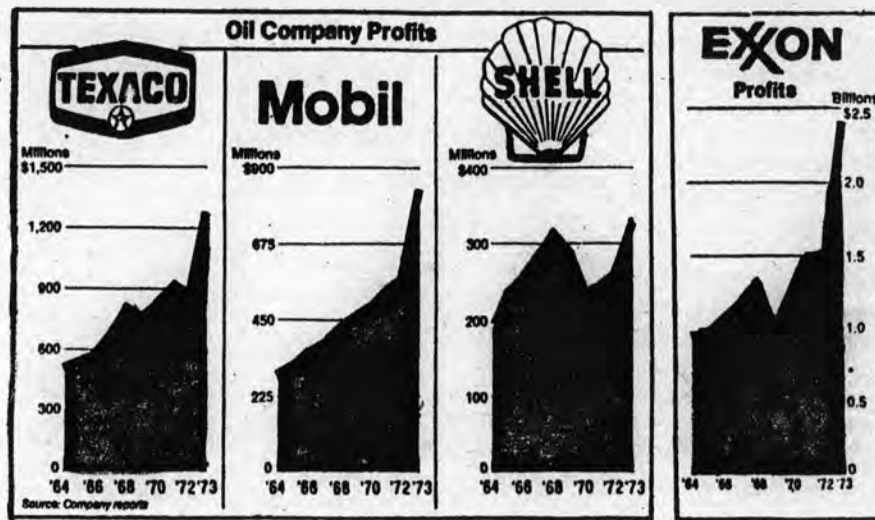


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# eco- notes



-LNS

## intestinal trivia

Sixty million cereal boxes containing such nourishing morsels as Boo Berry, Trix or Lucky Charms, all GM products, will carry display panels offering a free booklet entitled "Fun with the Environment".

## solar

Included in a bill now before the House Ways and Means committee is a mandate for tax deductions for 'the ordinary and necessary repairs or improvements to the principle residence of the taxpayer which would improve the thermal design of such residence.' 'Repairs and improvements' are defined to include the 'addition of solar collectors or other solar energy equipment...' The bill, H.R. 11543, was introduced by Representative Charles Vanik (D. Ohio).

## ddt

It seems like quite some time since we first became personally aware of the tragedy which accompanies the use of DDT. Not only can it cause massive fish kills or effect the ability of some remote sea bird which we might not have even seen to lay a successful clutch of eggs, but it is increasingly concentrated as it goes from plant to animal to man and consequently some milk and many fish and clams are unfit to eat. At present the Environmental Protection Agency makes decisions on the federal level regarding the use of DDT. At the moment, there are a number of groups which wish to once again use DDT on a fairly wide scale, in this case to control a moth which is a pest in some forests. Specifically, the forest service would like to spray some 650,000 acres with DDT. Many environmental groups as well as virtually all academic and professional agency researchers who know anything about this particular moth feel there may be better ways to control it, and are opposed to the forest service's request. Letters may be sent to:

Hon. Russell Train  
c/o Jim Oberwetter  
Environmental Protection Agency  
402 M St., S.W.  
Washington, D.C. 20460

## OBLIVION

Senate allots \$8 million for a 'doomsday system'...Project Sanguine, the Navy's code name for a billion dollar underground radio transmitting system supposedly designed to send presidential orders to fire nuclear weapons from submarines in the event of a nuclear attack, has been reinstated for military spending by the Senate. The House Appropriations Committee had deleted the proposed \$16.6 million last November after the project was driven out of Wisconsin under a wave of technical and political protest, and then out of Texas thru efforts of enraged citizens. Sanguine, which would cover 1,250 square miles with antennae

buried six feet deep in a checkerboard fashion, was objected to by citizens' groups and conservationists as well as by technicians who claimed that the system would not work anyway.

A House-Senate conference committee has now amended the funding to an 8.3 million dollar figure which they say can only be used for 'research'. In the 11 years that the project has been alive, the Navy has spent \$57 million of taxpayers money for 'research' and for fighting the people of Wisconsin and Texas who have been trying to keep the project out of their states.

LNS



## bald eagles

### JUNIOR GAME WARDENS!!!!!!!!!!!!!!!!!!!!!!

It is possible to reap awards in the area of \$500 for turning in and showing proof of a person's having shot a bald eagle. The National Wildlife Federation offers a reward upon verification that the claimant's information was substantial assistance in obtaining a conviction for shooting a bald eagle. The claimant must request the reward by writing to the NWF within six months after conviction. 1412 16th St. WashDC 20036

## fish: going, going, gone

It seems a general rule that a given resource is harvested, used, abused and exploited until such time as the return is so small or the competition for the resource so great that an alternate resource must be approached. (No one seems to believe that a given resource can be intelligently managed and hence saved from the ignomy of extinction.) The history of the whaling industry is a case in point. The most recent addition to the list of 'commercially interesting' species from the standpoint of the fishing industry is the Antarctic krill, a minute shrimplike crustacean which is one of the basic items in the Antarctic food chain and which forms a large part of the diet of baleen whales as well as many other mammals and birds. The Russians have begun harvesting the krill, using factory ships that process a ton of krill an hour into paste that is being pushed in the Soviet Union as a protein supplement. The Japanese, too, are interested in harvesting krill. For better or worse, this seems to indicate a general pattern of man's exploitation of the aquatic habitat: first, reduce the numbers of whatever you are interested in to some low level at which that individual can no longer survive in the oceans, whether through lack of suitable mates or through destruction of breeding areas; and, then, once you have effectively removed that population from the food chain, assume its ecological position and begin working on the next lower step in the system.

*Lynda's Botanical Oddities*

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# "MISTER D" IS STILL A-CHANGIN'!

THE BOB DYLAN/THE BAND CONCERT

review/commentary

by Chuck Schultz



photo: Steve Wander

It was "D-Day" in Seattle. The long-awaited concert by Bob Dylan and The Band was finally getting underway.

You say you love me and you're  
Thinkin' of me but you  
Know SOMETIMES YOU LIE!...

The beat of the music was more driving than in memory, and the voice seemed to have more intensity with a lot more push at the ends of sentences. It was very exciting.

You say you told me that you  
Want to hold me but you  
Know you're NOT THAT STRONG!

He almost shouted the ending phrases. There was a whole lot more force than I'd ever heard from him before. It was electrifying!

I'm going to let you pass  
And I'll go last.  
Time will tell who has fell  
And who's been left behind  
As you go your way and I go mine!

The show had begun with an instant stone! What's more, the intensity of that first song barely let up for the next two hours. It was a high-energy performance all the way. Dylan did a great many of his old favorites, but they all sounded fresh. Most of the ones that had been slow numbers originally were dressed in bright new up-tempo colors that were often breathtaking.

This, of course, was the only Northwest appearance of Dylan and The Band—the first Dylan tour in six years, I believe. One Northwest Passage reader in a recent letter called it the musical event of the decade—the most important musical event since "Sgt. Pepper's Lonely Hearts Club Band." [I wonder what it will be like when it actually is "twenty years ago today/Sgt. Pepper taught his band to play."?] Announcement of the tour had sparked a lot of controversy, particularly regarding the unusually high ticket prices, with many of the counter-culture boycotting the appearances. I have friends I respect highly who discussed going among themselves and decided against it, I presume, on some moral grounds. But I laugh at the thought of my asking someone's advice whether I should go see Bob Dylan and The Band! Most of us who were there, I'm sure, long ago knew that—high though the price was—we were quite willing to pay it to see these people who in truth had meant so much to us for so long.

I was quite pleased at the whole scene. It was the largest crowd of beautiful people I had seen in a long time. I wasn't aware of a single trouble-maker. In fact, people were downright polite even in those super-long pee lines at intermission. The paranoia sheets sent out with the tickets that listed all the rules to follow had implied all sorts of dangers and assured plenty of police protection. I had images of angry, shoving crowds and rude coat checks at the door for tape recorders and cameras. But there was absolutely no hassle. Bill Graham told us politely before the show started that the performance was being recorded and he hoped if we had recorders we wouldn't use them because they wouldn't want any bootlegs to come out. He said regular camera users were welcome to shoot away but pointed out that flash cameras disrupt the show. And I didn't see one flash.

Promoter Graham—who is responsible for the high ticket prices, by the way—certainly does not agree with many ideas of the alternative culture. But it has been obvious for some time that he has a considerable flair for showmanship. He is apparently helping produce the shows—I don't know to what extent. I gathered

from Ben Fong-Torres's story in Rolling Stone magazine that Graham was largely responsible for the lighting; and the lighting was incredible!

The show was beautifully varied. In the pattern established early in the tour, Dylan and The Band began together, Dylan left stage for a short Band set, then returned for another joint set before intermission. He began the second half with a solo session with acoustic guitar and harp (he played electric rhythm when with the group). The Band did another set of their own and they all finished off together.

During his solo set Bob did a couple of short, fast, no-hands harp breaks that brought applause, and I remember just one short lead-type solo from Robbie Robertson. I had never fully appreciated the bass of Rick Danko before, largely because of the immense difference between most home stereo systems and the sound system in the coliseum. It was really great being able to feel that bass firmly through my feet even though 100 yards away! But there wasn't much obvious instrumental virtuosity as such. We don't seem to hear long solos in a band anymore—like, for example, Mike Bloomfield used to give us. (Recent exception: the Mike Bloomfield concert!) But the consistent high level of teamwork at this performance was beautiful.

The Band—in their two sets without Bob—did a fine selection of some of their best original material—mercifully sparing us that strange collection of 50's rock they've recorded recently. They did a couple or so from STAGEFRIGHT—the title song and "The Shape I'm In"; only one that I recall from their outstanding first album, MUSIC FROM BIG PINK—"The Weight"; and several from their great second collection, like "Rag, Mamma, Rag," "The Night They Drove Old Dixie Down," and "Up On Cripple Creek." They played and sang very well—trading the vocal lead and instruments for different songs. It was interesting to identify bassist Rick Danko as the favored, most-often-heard singer and recognizing the other familiar voices as well.

I wish I had kept a list of the songs Dylan did, but I was too busy enjoying myself. It was mostly things from his middle period, though—from HIGHWAY 61 to NASHVILLE SKYLINE. (You should have seen the matches being lit when he began "Rainy Day Women"! He sang "Knockin' On Heaven's Door" from the Pat Garrett & Billy the Kid movie and two from his new album, PLANET WAVES, "Forever Young" and a love song to his wife titled "Wedding Song.") Nothing from NEW MORNING or the critically panned album preceding it, SELF PORTRAIT.

There's a funny paradox about that hastily done two-record set. Although it was his worst musically, I feel that in SELF PORTRAIT he really did bare his soul to the world—for those who could hear. His striving for peace with God, the discovery instead of a lustful ego, frustration at the apparent conflict between self and the world, attempts and failures at self-perfection, and especially his struggles with paranoia and madness. (Does any of this sound familiar?) It was all there in those simple-sounding songs. (Or was it?)

Yet it was as a vital, living performer that he won us in that huge Seattle coliseum. The magnetic power we felt must have come from a renewed self-confidence that, I assume, the tour itself must have helped develop. His singing was different from that on his new album (recorded in L.A. in November) and even different from what Rolling Stone described in the early part of the tour. And yet—with an evolving and hence somewhat spontaneous style, his voice (and his playing as well) sounded completely controlled. Bob says that Saturn went into a bad aspect in his chart several years ago and just came out a few months back. He certainly seemed strong in Seattle. I guess he's all revved up and gettin' it on again!

It wouldn't surprise me a bit to see a two or three-record set of the tour come out within the next several months. I hope it does, because the power, polish and excitement of that performance far exceeds anything I've heard yet on record. I couldn't afford to go see them again that night, but I'd sure like to take it home!

I think a primary reason for the decline in Dylan's popularity in the past few years (aside from Saturn, perhaps) is that he does keep changing. He refuses to remain stuck in a mold that many of his later detractors are still stuck in. It could be their inability or unwillingness to perceive or honor a significant reality deeper than the political, social action (material) level—the focus of the protest song era (and speed-taking era in his case) when Dylan made his sharpest impact. Elsewhere in this issue of the Passage there is an outside article by Richard Pryor ["In Plaid and Gingham Dancing," p. 5] that discusses with great insight the problems arising from rigid adherence to either pole of the spiritual/material continuum. (Even the mere fact that the Passage is publishing separate issues on "Spiri-

tuality" and "Sexuality" in a way shows where we're at generally in our thinking.) There is a new book coming out on Dylan which declares that our hero quit protest ten years ago and began his development as a mystical poet in the Jewish mystical tradition. (Of course, poets like Allen Ginsburg said Dylan was a serious poet many years ago, but that was in the "protest" days.) The book goes so far as to call Dylan the mystical poet of the century. And the author says we can learn from him the acceptance of certain paradoxes that enables one to function in life in a different way.

[A paradoxical digression: Wilhelm Reich said the human nervous system is most perfectly balanced during two times: meditation and orgasm.]

Roger McGwinn wrote a song for his album last year that chides Msrs. Dylan, Lennon, and Jagger for laying trips. It begins: "Hey, Mister D/do you want me to be/a farmer, a cowhand, an old country boy?" I enjoy the song, but actually Bob Dylan doesn't tell you what he wants you to be. He said, in fact—in those rock 'n roll days that have been written about so much—do you own thing: "Don't follow leaders!" Of course, in doing his own thing so vigorously, he became a leader, like it or not. And eventually he fell—figuratively and literally. Picking himself up after awhile (with help and inspiration that is only now being explained in song) he found himself still wanted as a leader. And lead he did, with a different focus, though it took a while for its significance to sink in. He began to record (in JOHN WESLEY HARDING) with a few melodic acoustic instruments and to sing religious parables as well as political ones. Next came NASHVILLE SKYLINE, with an even more traditional country sound and with simple, catchy melodies, which I feel was the purest manifestation of his mystical consciousness—the symbology most open and universal—in songs of mystical devotion and love. It was here he told us of that magic imperative force: "No matter what you think about it/You just won't be able to do without it/ Take a tip from one who tried." [Incidentally, I've found I had to stay up very late at night to write much of this, because "Too many thoughts get in the way in the day/But you're always what I'm thinking of!"]

More recently, he played in a movie and wrote songs about a man (or a legend, perhaps) caught in a very powerful web of fate that made it clear to him he had to kill and eventually be killed.

Dylan used to insist: Don't look back. He was booed by the folkies when he appeared with a rock band. He was put down by the rock freaks when he "went country." Since then he's been blending styles more and more. Now I think he's reached a sort of maturity, when he's embracing most all of it again, singing many of his old songs he had for years refused to sing—singing them with incredible freshness—and still writing and singing new songs different from any previously—songs that are like prayers and songs that are intensely personal expressions of love and need for the woman who became his wife and the mother of his five children. He's eating mostly vegetables and fruits and is saying that, for him, having a family is now where it's at—that THAT shows him we're all one!

And yet—he's still aware of paradox. He closed the show that Saturday in Seattle with "Like a Rolling Stone." "Once upon a time/you dressed so fine/did the bump 'n grind/in your prime/didn't you?..." The crowd, as always, went wild. The houselights came on, we all leaped to our feet, bobbing and weaving to that infectious sound. Every time he came to "How does it feel?" people threw their arms into the air, screaming like at a football game. And then—you wouldn't believe what happened. The batteries of powerful spotlights at the top of the coliseum began sweeping over the entire audience. The message was obviously WE WERE IT! And still came "How does it feel/to be ON YOUR OWN?" It certainly was a peak experience.

And then it was over. Or was it? Bob yelled "Thanks a lot!" and they all split. But, no, he wasn't quite through with us. After a minute of cheering applause they all returned and The Band started a tune that sounded awfully familiar. Then I remembered what the Rolling Stone story had said about a pattern Dylan had set on the tour of doing the same song for the encore that he began the show with—to "complete the circle." Oh, no! Yes! "You say you love me and you're thinkin' of me but you/know you COULD BE WRONG..." It was devastating.

It is obvious that Mister Dylan—as well as the times and at least most of the rest of the universe—is still a-changin'. Most likely he will continue to change—to go his way as you go yours and I go mine. But somehow there seems to be a theme that keeps going on and on and on. The morning after the concert I woke up with one of his new songs going through my head:

May God bless and keep you always,  
May your wishes all come true.  
May you always do for others  
And let others do for you.  
May you build a ladder to the stars  
And climb on every rung,  
And may you stay FOREVER YOUNG.



# CONNEXIONS

## NOTES TO FOLKS

**DAN GOULD' ED KALE** and Darryle Jefferson, come down to the Forest Service office in reference to the Holy Smokers of next summer and tree planting this spring and some forms have to be signed.

**WONDER WHY** the Passage was late this time? Washington's Birthday changed our printing schedule. Next issue (Gardening) will be coming out on Monday, March 11.

**I WOULD LIKE** to see my property and bookstore merge and join with a friend who has a very fine natural foods restaurant to allow the creation of a spiritual organization. People could live on the property and work with the bookstore and restaurant. We could use the bookstore as the financial basis, grow what restaurant food we can on the property (25 acres), and serve others through the store and restaurant. I need to hear from people or organizations that might be receptive to such an idea and/or funding it. Please reply soon if possible. Om Shanti - Jack, Grass Roots Books & Things, 227 SW 2nd, Corvallis, Ore. 97330, (503) 753-5263.

**LEHASIA** - Write to Sherm, No. 8 - 162 Warren St., Glens Falls, N.Y. 12801, for polish grammar.

**CALVIN** - We've got your No. Get better. Sherm and Cindy.

**DEAR SHARMA**, hope you like your new job. We gave Gail yr subscription. **THE PASSAGE**

**HI! LARRY' SHARRON' RON AND ERICA'** Roger Woods, where are you? Love to B'ham from Carol Jo and Scott, 122 N. Chauncey Ave., W. Lafayette, Ind. 47906.

**JAN SOBERALSKI**, thinking of you at layout today. Hope all is still alive inside. Love you, Megan.

**TAMARA**, My T'ai Chi needs you! Howard, 676-4681 - Bissimihli. In hope.

**NEED A FRIEND** or someone to rap with thru letters, I'll answer all interested. Dyan Fitzpatrick, 1463 Wilson St., Lincoln Park, Mich. 48146.

**2 LOST DOGS** - near campus, white & apricot Afghans. If seen, call police or 733-6620. **REWARD**, Joanne Cormier, 1313 E. Maplewood, Bellingham.

**DEAR SEATTLE RESIDENTS'** My father, J. Henry Brockhaus, is running for freeholder - Position No. 1. I don't know anything about his opponents, but in all probability he is the best candidate. So how about votin' for him? Sincerely yours, an ex-Passage staffer, John Brockhaus.

**BIG DEAL!** Two studios available in the Good Earth Bldg. \$15.00 per mo. See Michael at the Pottery.

**"NEED NEW I.D.?"** "The Paper Trip" will help you change your name/age, citizenship, get "AAA" credit, better jobs, degrees, official I.D. For details send 25 cents to: N.G. Publications, P.O. Box 76979, Vancouver, British Columbia, V5R 5T3."

## CONNEXIONS

howdy folks,

well it must be spring folks; nandor mystic frog of the north flew down our chimney with a bouquet of crocus in one hand and a miniature groatt under the other arm since we last talked with you... which all means it's time to think about yer gardens, plant peas and all that. in fact the next issue is going to focus on gardens, so if ya have any fine gardening cheapo's send em in friends, so we can share things like where to get: fishnet for yer climin' veggies, cheap seeds, tools, compostables, stakes and whatever else you think of... thanks

there are some two "misery whips" at the salvation army in seattle priced under \$4. spring may be on its way but it still can get chilly so here's another idea fer stayin warm - you can get a design for an efficient stove/heater that burns used motor oil - ya see there still is no effective recycling program for the used oil gas stations collect so most of it gets thrown away, some stations will sell it to ya real cheap, others give it away. if ya want the plans send 10 cents and a self-addressed, stamped envelope to mother earth news, dept. SPI, c/o Register and Tribune Syndicate, 715 Locust street, des moines, iowa, 50304. ask fer reprint 163 - cheap heat -

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Connections are published as a public service. They are free of charge to individuals and to groups offering information for the common good or general enlightenment. Rates to businesses are 12 cents per word. Send ads (and money) to: Connections, Box 105, South Bellingham station, Bellingham, Wa. 98225. If not received by the Friday prior to an issue, they will be held over until the next issue. Connections containing language deemed by the editors to be offensive to a substantial portion of our readers may be refused or reworded without notice.

**ANGRY ROOSTER** - My coop is disgustingly overcrowded. Three hens and two roosters in a fifty square foot area! I'd like to see it expanded, but to do so, building materials are needed. If you have or know of any plaster board, plywood, or chicken wire, please call John at 734-4535. Help stamp out these fowl slum conditions. Thanks, Il Duce the rooster.

**THE MEDIUM IS THE MESSAGE** still: Sorry, people, but I lost your addresses of you who were interested in the message exchange. Let's get together at the Chicken Palace, 317 Lakeway, here in B'ham, on Friday, Feb. 22, around 7 or 8 p.m. If you can't make it send me a note sometime.

### HOUSING

**WE WANT PEOPLE** (1 or 2) to share our fine house with us. It's 7 miles east of town, with 60 acres of woods, plenty of space for a huge garden and animals. Call 734-0981, Jim or Heidi.

**THEY'RE GOIN'** to tear down the 'Ol Chicken Palace so the Cosmic Cookie and her children, The Talking Android & Wild Bill Cody will be looking for a new roost before April 1. Is anyone interested in sharing a house who love children? Happy trails to you. Contact Georgia, 317 Lakeway.

**WE ARE LOOKING** for a house for 4 people (2 couples) that we can move into by June or earlier. Would like a rural setting with enough land for a garden, but not too far from Bellingham. Call 734-8797.

**NEED WOMAN** to share "unique" Southside house this spring with two other women. Small but comfy; located on quiet, dead end street. \$41.67 + some utilities. Can move in March 17. 1128 19th St. Call Suzanne or Liz, 733-4512.

**BETTE AND ROSIE** (her faithful mutt) need a home - preferably with a small group of people (3 or 4). Rosie needs room to run, but I can't be too far out of town cause I have classes. I can afford \$30-\$60 month, prefer living with mellow people, creative, vegetarian, hopefully musically inclined!! I'm very adaptable, usually quiet, love children and am seeking a more natural lifestyle. Call 733-9994 if you have room in your household or are trying to get a house together!! S'alom!!

**HOUSEHOLD** at 409 Donovan looking for another woman to join it.

**WE NEED** someone to live in our house with us. \$40/ month rent. Come by and see us at 1906 Harris. Charlie or Nora.

## CONNEXIONS

if anybody has the exact plans for a featherbed, please send it in to cheapos.

collect old feather pillows and army sleeping bags for a feather bed.



every once and a while a special kind of a top or overcoat shows up in places like the salvation army. look for labels like harris tweed, burberry, irish ardmacha tweeds, etc. degree of wear might be checked out by looking over collar cuffs, lining and button holes. quality in addition to the wool itself may be seen in the details of the stitchery, the number of pockets and the quality of the lining. such a coat can be cut off and hemmed just below the side pocket line and thereby make it more useful for people leading an active life.

**WANTED:** Two or three friendly people who would like to live in a co-operative spirit with the people at the longhouse (507 Willow Rd) call 734-9446. Come have dinner with us.

### TRAVELING

**NEED RIDE** to California in Feb. San Fran or LA for Jackie & small mash. Can help driving + some gas. No phone: so please write Jackie, 2895 Martin Rd., Bellingham.

**GREETINGS**, I'm a spiritually minded Gemini looking for a compatible and similarly-minded traveling companion for a spring journey to the Southwest by van beginning March 21 or so. The intent is to visit several communes, hike mountains and deserts, talk with natives and generally have a good time. If you've got energy to spend, call Tim at 734-2824.

**IS ANYBODY** going towards California - Southwest in late Feb/early March? Can share gas, food, driving. Brent Ingram, P.O. Box 612, Olympia, 98507. Thanks.

**GOIN SOUTH** would like a ride down the coast - will help drive & \$ for gas, Alicia 611 N. State.

### WANTED

**IN NEED** of one Rambler engine for a '63 Rambler. Looking for cheapo car that's running. Ask for Carolyn, 733-0295.

**I WOULD LIKE** access to a windmill. Also information about pumps and other uses for the wind. Dennis - 676-0846 or 601 32nd St. (Next to Albertson's).

**DOES ANYONE** know where we can get some goat's milk? Dave and Nita, 734-5431.

**GOATS!** I know of some people who can give a very fine home to one or two hungry goats. We would prefer not to pay any money for them, but will treat them very well Steve, 733-0394, Bellingham.

**BIKE FRAME** needed 22-24" English 3 Speed. Nothing fancy just something to get me back on the road. Cash or trade and I do have trading stock! Mike McD. 1900 34th or Food Co-op.

**WANTED:** Silver flute, preferably in not so good condition. Joan at 1107 22nd St. (bet. Mill and Knox), Southside.

**PASSAGE DISTRIBUTORS NEEDED IN SEATTLE!!** CALL EA 4 - 8918 FOR EASY INSTRUCTIONS

## CONNEXIONS

and here's some further response for our question about ideas for wind power - seems we're already using it... wind moves boats for free, sometimes sinks them (good in an evolutionary sense, survival of the fittest), it makes music in the treetops and is a traditional source of electricity in much of australia (i heard on the radio you can get a 3000 watt complete set-up from an australian company for 4000 bucks)... a word to dayna who shared her wind charger ideas in a previous issue: an airplane prop won't do it... but mother earth news (no. 20) has an article that gives basic plans for construction of a windmill for under \$400, and by writing to senchenbaugh wind electric p.o. box 11174 palo alto calif. 94306, you can get the complete plans which are equivalent to a 40 page book, the \$12 cost goes for the expense and hassle of some freak windmill builder/designer - remember that while wind charger systems appear expensive we can't forget the hidden costs of other alternatives... i.e., environmental rape. so although a couple thousand bucks for a first cabin windmill seems like a heavy load, so does a higher ross dam or nuke plant

thats all for now... love & magic, mabel, elmer and buster groatt

## FOR SALE

**26 FT. TROLLER**, good live-aboard, CB, fathometer, wood/coal stove. Ready to fish. \$3400. Write Lance Howell, Fishermen's Terminal, Seattle. See Rainbow at Number 8 dock 6.

**6 MONTH OLD VENTURA** six-string guitar. Copy of Martin "New Yorker." \$55. Call 733-4706 or see J. Hansen.

**CHEAP WOOD BURNING STOVES**-just a few dollars for my labor & materials and I can make efficient wood stoves from any size drum, or a fancier one of your design if you like. In the Seattle area. Dave, (206) 885-9733, 3243 144th N.E. Bellevue, Wa. 98007

**1954 BUICK SPECIAL** under 100,000 miles. automatic, 4 door, \$200. one owner, call 734-8021 after 5 p.m.

**BARELY USED \$35 MOCCASSINS**, size 9 - man or woman. Double sole and new crepe bottom. Best offer. Peggy, 611 N. State.

**THE COMMUNITY** is selling a stihl 031 chain saw. It is in good working order and has a new chain. We're asking \$130/negotiable. Stop by 2015 Valley Park Way (Truck Route on the Southside) or leave a message at 734-4937.

**FISHER ALU 205 SKIS**, boot and poles, \$50. good condition - 733-8531, Connie.

**TRADITIONAL-STYLED** Appalachian dulcimer. Brand new, \$30. Call George at 734-3759.

**NATIVE AMERICAN SMOKING** blends of herbs & choice tobaccos. A Basic sampler of 3 2 oz. packets of Indian Tobacco costs \$3.15 postpaid. Six Herbal Smoking Blends available in 2 oz. pouches at \$1.05 each. Old Chippewa Straight Kinni-Kinnick contains no tobacco. A descriptive brochure sent with each order. This project is in support of Akwesasne Notes. Write Kinni-Kinnick, Mohawk Nation at Akwesasne via Roosevelttown, N.Y. 13683.

**ABOUT 30 GAL.** of fuel oil. Will negotiate price at less than from distributor. We just got wood. Call Henry or Ann or leave message, 734-0517, 1012 24th St.

**SITUATIONS WANTED** CUSTOM SEWING, alterations, original designs. Sewing done to your specifications. Quality sewing at reasonable prices, call Sharon, 734-4937.

**CUSTOM MATTE** cutting for photos, prints, drawings, paintings, etc. Good work at a reasonable price, David, 676-0335.

**TERM PAPERS** - research, editing, typing, at reasonable rates by experienced writer, Journalism B.S. See Michelle at 611 N. State or leave name and number at the Passage office, 733-9672.

Interested in an ART COOP? Come to 1001 Mason St, Feb 28 at 7 pm. 676-1349

**CRAFTSMAN** would like to trade surplus alabaster & serpentine for quality soapstone, alabaster or other raw materials. See Eric at Room 4, Good Earth Building, or leave a message on the door.

## CONNEXIONS

## VITALITY FOOD CENTER



Complete line of dried fruit, nuts, teas, honey, vitamins, minerals, etc.

FRESH CARROT JUICE DAILY

1230 Bay St. Bellingham

your essay...  
 time with the Sexuality issue.  
 (WWSC) Larry Hanson's exhibit  
 begins in the Western Art Gallery.  
 (B) Abortion Referral 5-8 pm.





FLYING