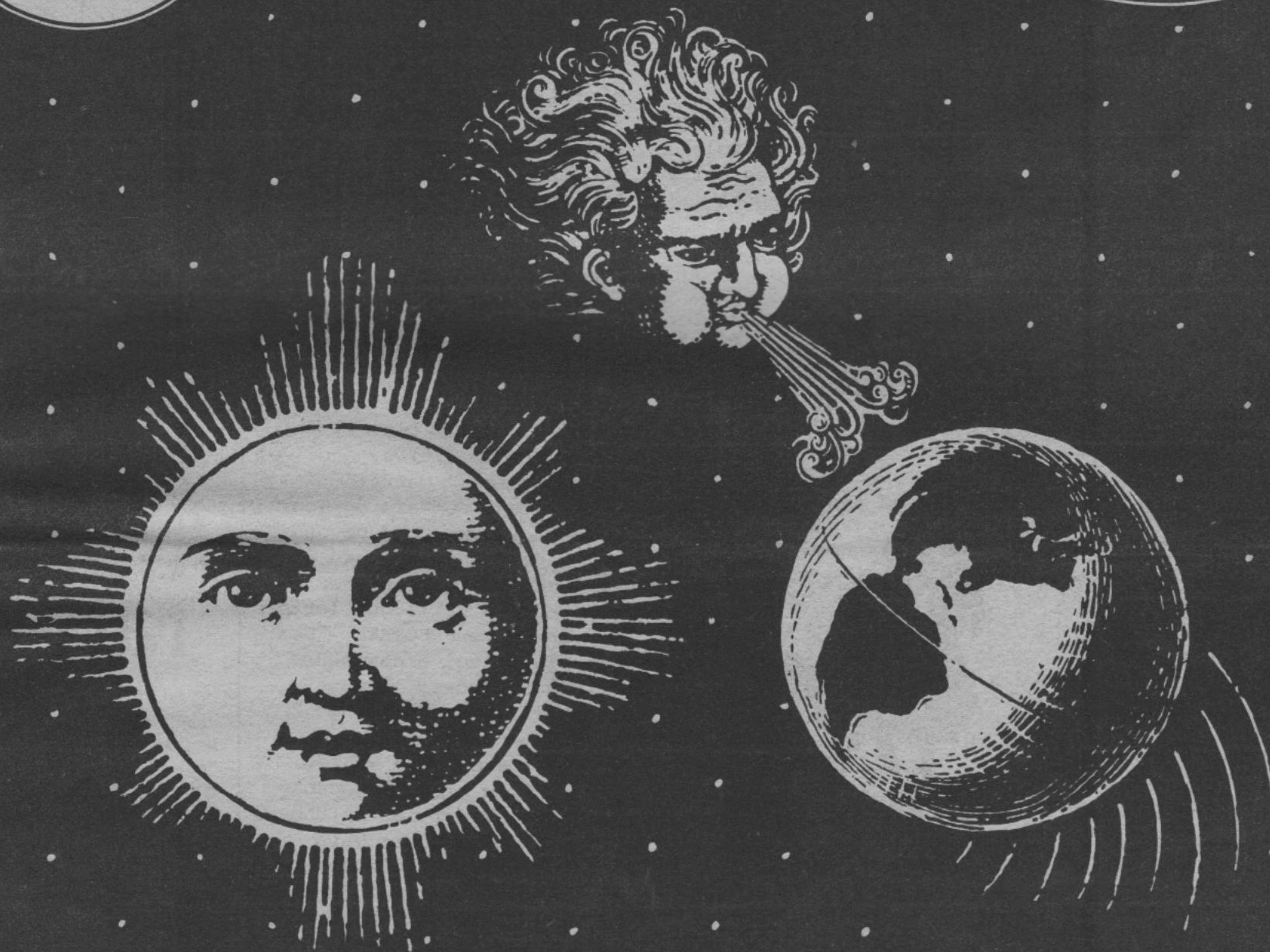


# SPECTRUM

A Cooperative Newspaper for the Tallahassee Community



December 22, 1978

## WINTER SOLSTICE

• **Inside:**  
• **Expanding Daycare Plans**  
• **Rebirthing**  
• **War Tax Resistance**

• **Food for People**  
• **Co-op News**  
• **A Hip Sister-city Program**  
• **Principia**

FREE

# SPECTRUM

A Cooperative Newspaper for the Tallahassee Community

A participatory journal  
of news and opinions

MAILING ADDRESS: 2105  
Autumn Lane, Tallahassee,  
Florida 32304

Submit articles and other  
information to either the  
SPECTRUM basket at Leon  
County Food Co-op or at Co-op  
Books. Deadline for articles and  
such is the 21st of each month.

SPECTRUM is published month-  
ly, on the first Monday of each  
month. Circulation is 5,000.

## STAFF

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Special thanks to photographers  
John Buckley and Richard White.

SPECTRUM is an open forum for the  
Tallahassee community. Emphasizing  
events, developments and activities in  
the "alternative" or "progressive"  
community here, we encourage people to  
participate with contributions of articles,  
labor, or advertisements.

Writers cannot be paid. Articles are  
printed on a space-available basis.  
Please be sure to include your name and  
address (and perhaps a biographical line  
or two) so we or our readers may contact  
you.

SPECTRUM is published on a monthly  
basis. The deadline for articles and other  
information is the 21st of each month,  
allowing the final ten days or so of the  
month for production.

Views expressed by writers are not  
representative of SPECTRUM or of  
particular organizations unless identified  
as such. Our goal is to provide an open  
forum for the whole community, but the  
staff does bear certain legal and moral  
responsibilities for the contents of the  
publication. Therefore, we reserve the  
right to withhold from publication any  
material that is libelous in tone. The  
SPECTRUM staff also reserves the right  
to withhold material referring to specific  
individuals until such individuals have  
had the opportunity to review and  
respond to all articles in question.

For more information about  
SPECTRUM, call 575-2934.

Sometimes I grow weary of  
discussing SPECTRUM. I  
wish it would just exist  
for everyone's enjoyment  
and education. But pro-  
ducing a paper is hard work.  
And we need more workers.

We need people to sell ads.  
We need one or two good  
pasteup artists who know  
their way around a t-square  
and a reduction wheel. We  
need people to remember that  
article deadline is always  
the 21st of the month. We  
need artists to design and  
illustrate. We need people  
to help us distribute 5,000  
copies of SPECTRUM around  
Tallahassee, a load that  
taxes my Datsun stationwag-  
on.

SPECTRUM is a phenomenal  
process that runs on vol-  
unteer energy. We basically  
get really good feedback.



People want us to grow and  
improve, both visually and  
in content. We think we are.  
But we need more than sug-  
gestions.

In the cooperative move-  
ment, the danger or quick  
and total burnout is very  
high. There's also high  
stress, hard work and hun-  
dreds of details. One way to  
alleviate the problem is for the  
coordinators to learn to  
convey that essential in-  
formation to others so that  
they can assimilate it and  
get involved in meaningful  
ways. Then people into co-  
operating have enough data  
upon which to operate and  
to contribute ideas and  
possibly-missed conceptions.

So, in this column, I  
have stated our needs and  
am learning to pay more  
attention to what I can do  
to pass on the information  
my experience has taught  
me.

## Spectrum's Evolution

by Tana

I swing back and forth  
between joy and some other  
emotion that ranges from  
futility to fear. Not  
manic-depressive, my swings  
show me both sides of my  
sense of reality. My joy  
comes from the progress our  
community and individuals  
within are making as a  
whole, and a familial sense  
of Tallahassee.

And my fears? The Shah  
and TMH (the forces behind  
them). A feeling of sliding  
too close to the edge of a  
time when things might be-  
gin happening too quickly.  
Are we prepared?

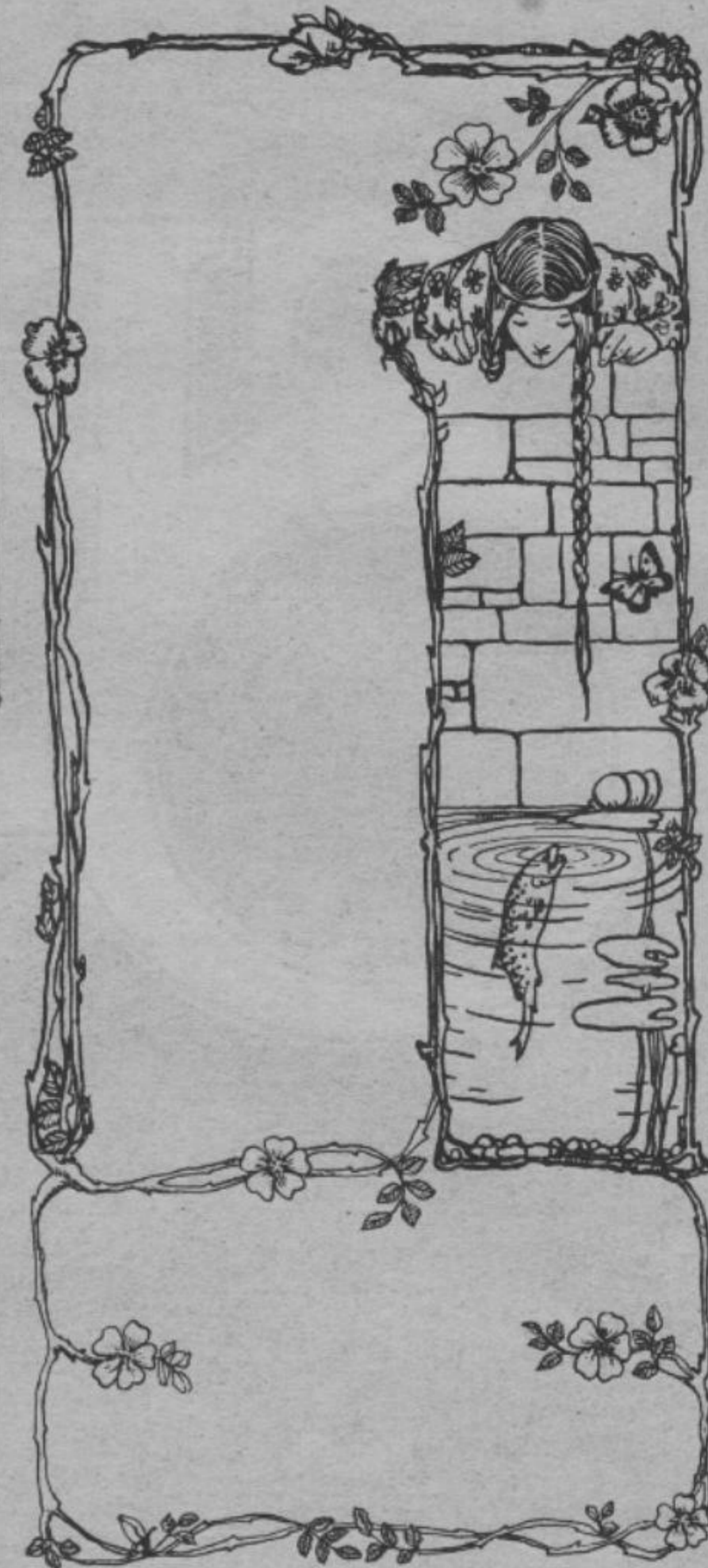
As the year closes, I have  
been evaluating my personal  
progress in terms of my  
culture. Certainly, the  
nuclear issue has brought  
many of us more closely in  
touch with politics, eco-  
nomics, health matters. I  
read Going Too Far (by Robin  
Morgan) and stepped beyond  
any understanding I had  
ever had of my condition as  
a woman (we still get letters  
addressed to SPECTRUM, "Dear  
Sirs"). I feel a new sense  
of organic power in women;  
the ability to move the  
world.

We've moved into winter.  
Winter is a time of reckon-  
ing. The activities in the  
northern hemisphere have  
slowed, though Tallahassee  
is no guage of that. Earth  
has swung way out on her  
orbit, her axis tipped away  
from the sun. The winter  
solstice is coming. This  
solstice has long been cele-  
brated. The Goddess Diana's  
influence is growing. Per-  
haps from this wintry or-  
bital perspective, we can  
begin to experience the  
wholeness of the universe  
instead of polarizing into  
opposing camps.

Peace to all. To the staff  
of SPECTRUM, thank you for  
your energy in this dance  
we do. Thanks for all the  
hours.

Tana McLane

P.S. We of SPECTRUM have  
reached the decision to not  
print a January issue. SPEC-  
TRUM will be out again on  
February 5, 1979. Deadline  
for articles: January 21st!



## tal tran rates

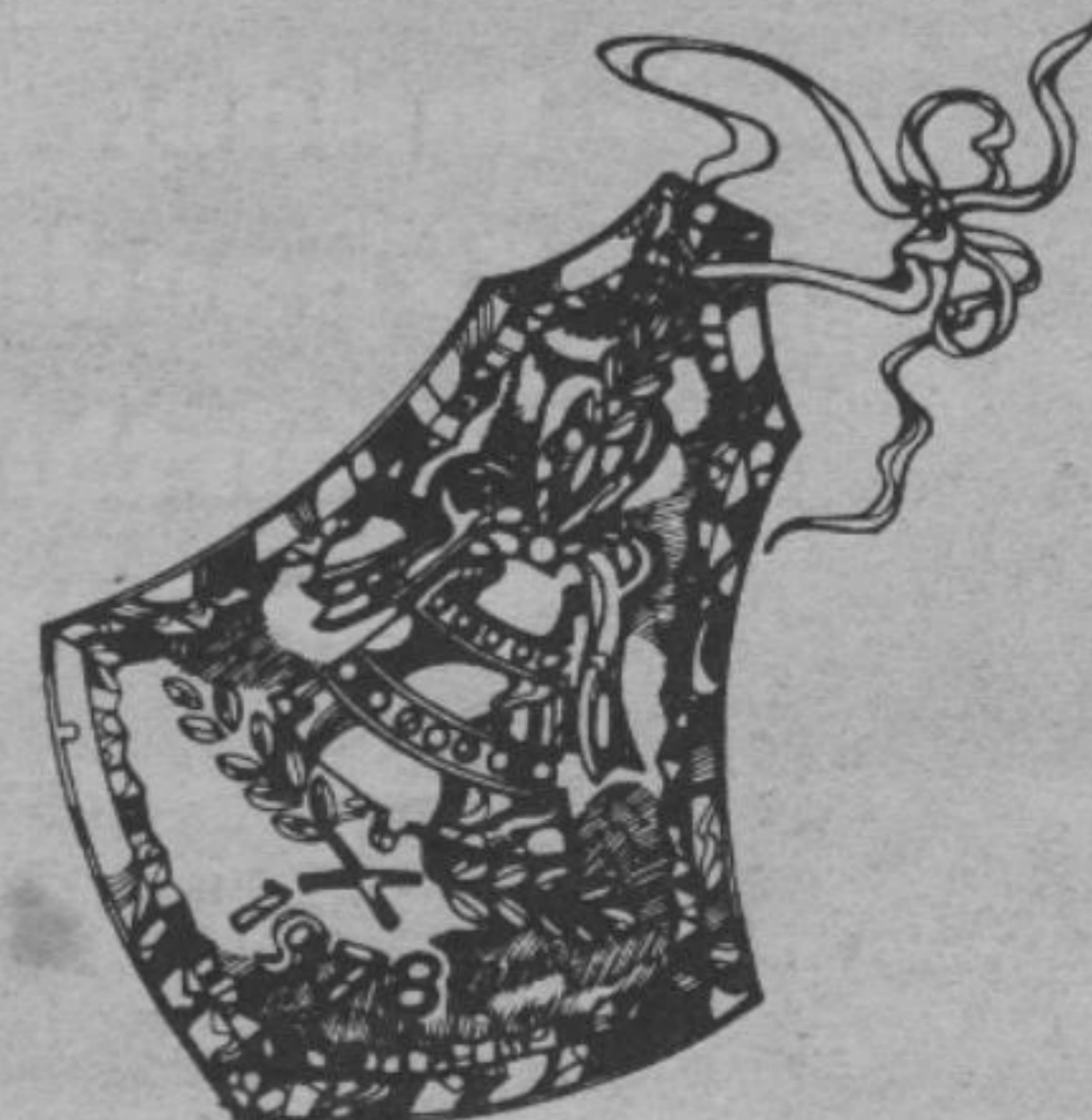
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(Reprinted from the brochure)



# Fascism in America

by Margie Menzel

On November 15, 1978, a demonstration of the Iranian Students Association at Florida State University erupted in a graphic display of the method of American control. The rally had been a peaceful one, its purpose an educational assertion of human rights, and, by its very success, it revealed the mythology of freedom in America. How and why?

In order to understand the limitations of freedom within the United States, we must consider the arrogance and ease of American control in other nations. A swift overview of an American history book, despite vast distortions and deletions, would lead any objective person to conclude that the United States has never hesitated to force its economic, religious, or political systems on other peoples. Either by direct intervention or by alliance with another imperialist government, the American government has demonstrated a ruthless disregard for the lives, cultures, and beliefs of non-Americans possessing anything of material value. That is not unique to the United States, of course, nor is it unique that the American people have traditionally been cheerful supporters of this policy; what is significant is that the progression of war crimes has led a small segment of American society to conclude that its allegiance is due the human race rather than any arbitrary land mass. For these few, the crimes committed in their names have been too heinous to ignore. For these few, the question is not whether to support this historical callousness, but how it evolved in the first place, and how to replace it.

I have chosen to introduce this statement with a passage from a novel copyrighted in 1934; the remarks are directed to an American by a German, and they are chilling in their accuracy. The fictitious German warns of the advent of fascism in America, correctly predicting that its nature will be covert in comparison to that of the Nazis. This covert quality has evolved through trial and error as it has become apparent that Americans will not tolerate a direct usurpation of their democratic ideal. We have come to view the McCarthy era, the secret wars in Southeast Asia, and the Nixon Administration as forms of overt fascism that we will not allow, and we have discovered that a sufficient number of Americans command the power to oust such obvi-

*"You sink it is so bad here now? -ze vay sings are wiz ze Party and zese stupid people? You sink it would be better if zere vas anoizzer party, like in America? Zen, "he said, not waiting for an answer, "I sink you are mistaken. It is bad here, of gourse, but I sink it vill soon be no better wiz you. Zese bloody fools - you find zem everywhere. Zey are ze same wiz you, only in a different vay." Suddenly he looked at George earnestly and searchingly. "You sink zat you are free in America - no?" He*

*shook his head and went on: "I do sink so. Ze only free ones are zese dret-ful people. Here, zey are free to tell you what you must read, what you must believe, and I sink zat is also true in America. You must sink and feel ze vay zey do - you must say ze sings zey vant you to say - or zey kill you. Ze only difference is zat here zey haf ze power to do it. In America zey do not haf it yet, but just vait-zey will get it."*

Thomas Wolfe  
*You Can't Go Home Again*  
(setting: Berlin, 1936)

ous forms of manipulation from our official sanction.

Yet we have failed, as well. We have failed to imagine the extents to which our government is prepared to go in order to control us. We have failed to adequately extend the ideals we do embrace beyond ourselves. Above all, we have failed to shoulder the responsibility to know, to examine, to demand, the truth. American control must rarely resort to goosestepping in the streets. Its secret lies in education, public information, and consumer control, all directed at producing a society smug in its self-righteousness and content with its own economic survival. The billyclubs descend when the truth is spoken, when covert control has somehow left a gap.

The activities of Iranian students in the United States have produced just such a gap. They have told us things we didn't know, things that, perhaps, many of us didn't want to know: how in 1953, the people of Iran ousted the shah in favor of a democratic government, how that government lasted until the summer of 1953, when a CIA-

inspired coup restored the shah to power, and how the American government has maintained the shah's position in order to gradually direct the flow of Iran's resources to the United States. Iran was once agriculturally self-sufficient; now such basic necessities as rice and wheat are exported while 75% of the population dwells in ghettos, providing a cheap labor force for industry and an agricultural dependency on the U.S.

The industries represent American money, which is, of course, the reason for destroying Iran's economy; there are 126 multinational corporations in Iran. They control the oil. They encourage the savage repression and torture of the many opponents of the shah's regime. The shah is only able to stay in power with the support of 42,000 U.S. "advisors" and \$16.5 billion worth of U.S.-produced weaponry. This did not occur spontaneously, however. The American people have been ignorant of these events over a period of many years; it is only now, as the screams from the torture chambers are beginning to reach our ears, that the U.S. government has

been forced to resort to more overt forms of repression within its own borders.

It is still oversimplification, however, to suggest that American foreign policy is the impetus for the rearrangement of the nation of Iran. It is oversimplification to suppose that the U.S. is defending "its" oil supply or preventing a "communist takeover". Think again. Those 126 multinational corporations represent more wealth and power than any single government; in fact, their interests are what constitute the American foreign policy in the first place. Their money "elected" the president, not our votes; where, logically, does his loyalty lie? Study the Trilateral Commission, its foundations and its role in the current administration, before you decide that your best interests are being represented in Iran, or America's for that matter. The multinationals are not likely to be drafted. They have as little respect for American lives as for Iranian lives.

A heckler at the Monday, November 20th rally told the audience that, well, a lot of things aren't fair, but that's life and we just have to be realistic; let's admit that our rights are not guaranteed, that no piece of paper can defend us against our own ignorance and inertia. Let's admit that greed and malice cut across national lines as surely as do dignity and justice, and that we are going to have to oppose that greed and malice actively. They will not go away. We must define our own reality and fight for it. That means we have to educate ourselves.

That means we have to commit ourselves. That means we must defend each other's dignity as if it were our own, for it is.

So, to those of you at the November 15th rally who chanted "We don't care!" and gave me the distinct impression that you wanted to see the color of my insides, I say: I don't think you are evil, only mistaken; I don't think I have scored any moral points at your expense; and I am going to fight the educational systems that have deluded you, the advertisements that have conditioned you, the moral system that has brutalized you, even as it has deluded, conditioned, and brutalized me. We all have much to learn, and, in that, there is no dishonor.



# What We Can Do Now

by David Grant

A megamachine is on the loose. Its techno-scientific priesthood continues to arrogantly demand our obeisance. The machine has recently made a quantum leap in its 4,000 year history of horrors with the addition of atomic, hydrogen and neutron bombs -- as well as their fellow traveller, nuclear power plants. 1

A weapon has not been invented which has not been used. It is now publically documented that every U.S. president since Truman has seriously considered the use of nuclear weapons . . . on the average of once every three years.

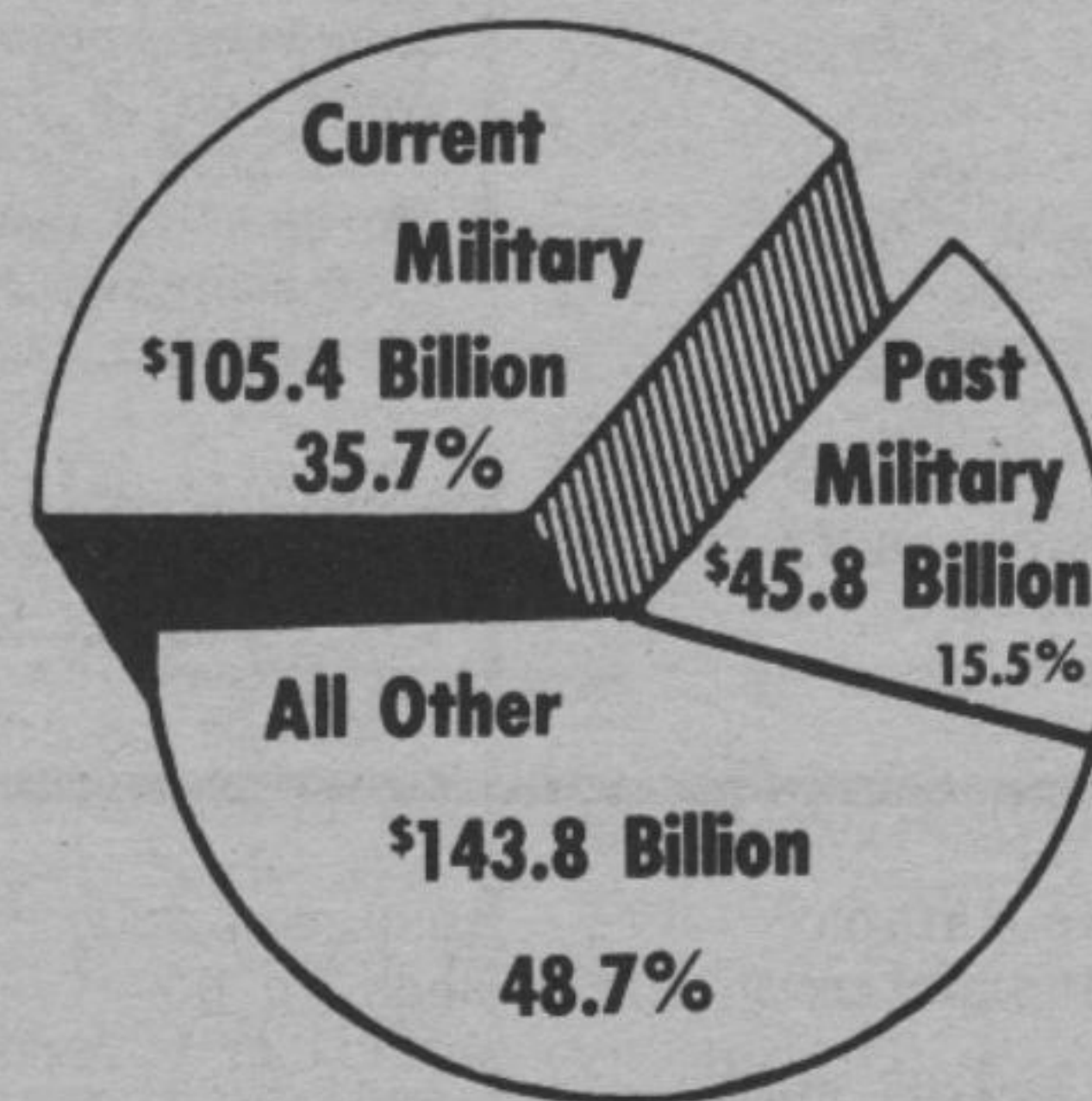
Even assuming what the government itself says is impossible -- the absolutely safe use, transportation and storage of nuclear reactor fuels; even assuming that no psychopathic terrorist or meglomaniac politician ever got near the wrong button; even assuming that humanity will indeed be here to evolve through a quarter million years of plutonium half-lives; assuming all of that, what will life be but one locked gate, one armed guard, one planetary prison? Our lives but ciphers on the tally sheets of an atomic elite -- a technocracy which even today parades itself as our protector and benefactor (the welfare state, the department of defense).

The megamachine feeds itself with only one fuel: the labor of its people.

This labor is extracted by enslavement - nowadays, the term during wartime is "conscription"; in the interstices, it's called "taxation." If political power comes out the barrel of a

Chapel Hill, N.C. 27514.)

Currently 52% of your federal taxes go to pay for past, present and future wars (36% for present military budget and 16% for past wars). If you wish, you can



gun, it is fair to say that the gun reaches directly into our daily lives in the guise of the Internal Revenue Service.

What we can do, now, is to refuse to add our life's sweat and blood to this megamachine. Refuse to feed the monster. Refuse to pay for its grisly deeds. Refuse the tax collectors.

The basic mechanics of tax resistance are simple. Even if your taxes are now automatically deducted from your payroll check, it is still a simple matter to stop those automatic deductions. (Write for the booklet, "Ain't Gonna Pay for War No More," \$1.50; also the update, "Still Ain't Gonna Pay for War No More," fifty cents; both from the War Resisters League/Southeast, 108 Purefoy Road,

refuse to pay 52% of your tax.

On the other hand, considering the hand-in-glove subsidizing of nuclear power plants; considering the monster's most blatant racist and classist expression jutting into our midst: the overflowing and a'building prison complex; considering the human degradation which this system engenders world-around; you might best consider total tax refusal.

Einstein said that if 2% of the world's males refused to fight wars, wars would be stopped. If 2% of the populace were to refuse taxes, the machine would die of internal hemorrhage.

No matter the personal cost, we must use our labor for love, and discard the rubric of mere survival.

Taxes which are withheld must be dedicated to human needs. To that purpose -- and to open up a wider space in which more people can maneuver -- "alternative funds for life" are being set up around the country.

The withheld taxes are placed in these alternative funds on loan from the tax resister. If the I.R.S. gets to the point of threatening imprisonment or property confiscation (which thus far rarely happens, usually takes years and costs the government far more than it collects), the resister has the option of withdrawing all or part of his or her funds in order to stave off the collector.

Although in the Tallahassee area there is no fund for tax resisters per se, loans could be made to any number of local non-profit organizations, including the various co-operatives. Koinonia Farm, a hundred miles north, has a no-interest loan program, "A Fund for Humanity," which builds low-income housing in south Georgia and several countries in Africa. 2

Southerners Mobilizing For Survival is currently considering the establishment of a regional alternative fund specifically for tax resisters. Southerners Mobilizing for Survival has four aims: (1) Zero Nuclear Weapons, (2) Ban Nuclear Power, (3) Stop the Arms

Continued page 20

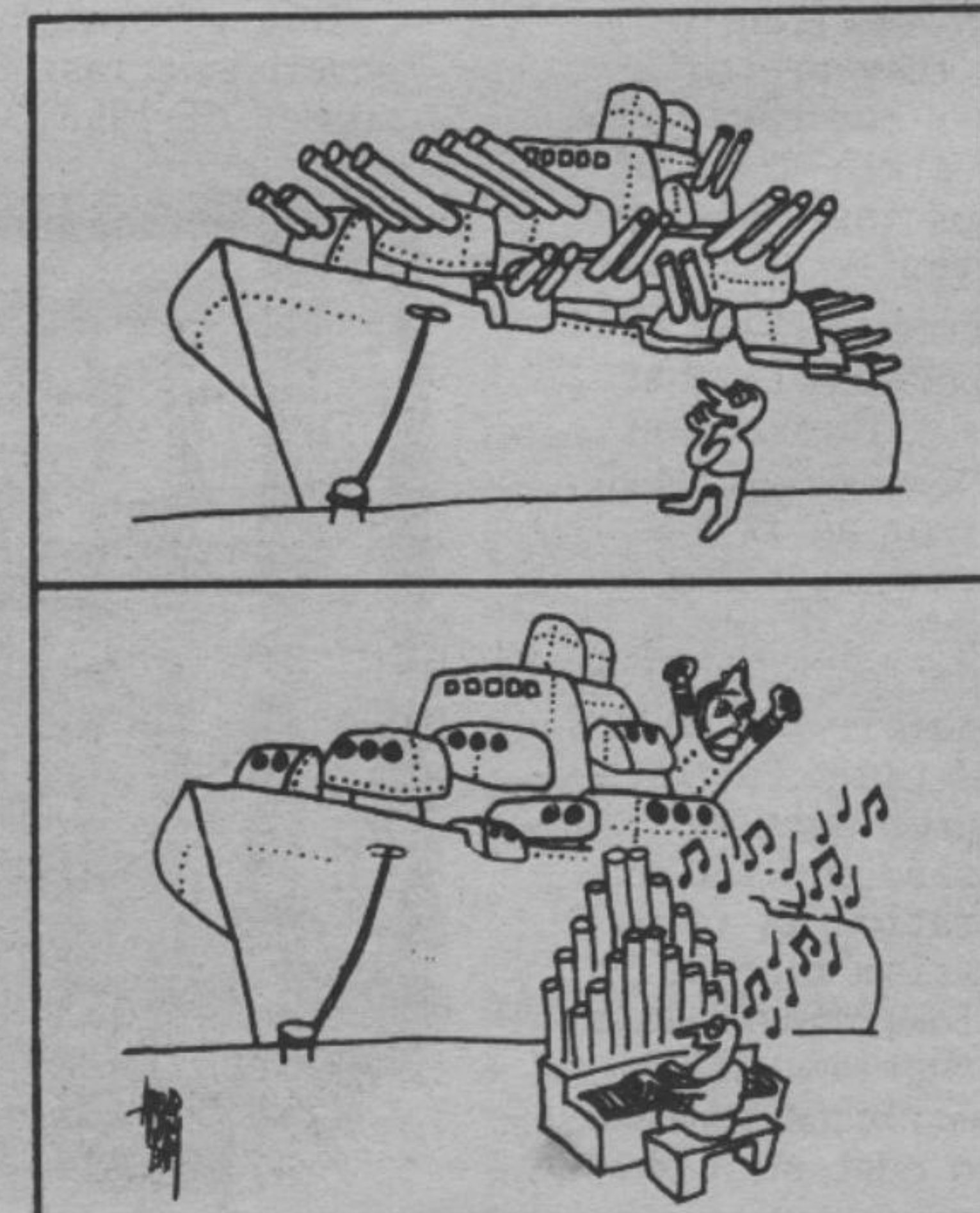
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121 S. Monroe

Tallahassee



# CARAVAN



Typical 21st Century citizen. But the possibility of a nuclear transportation accident is real.



Preparing leaflets for the Caravan. Jena McDonald, Scott Herrick and Pat Springer.



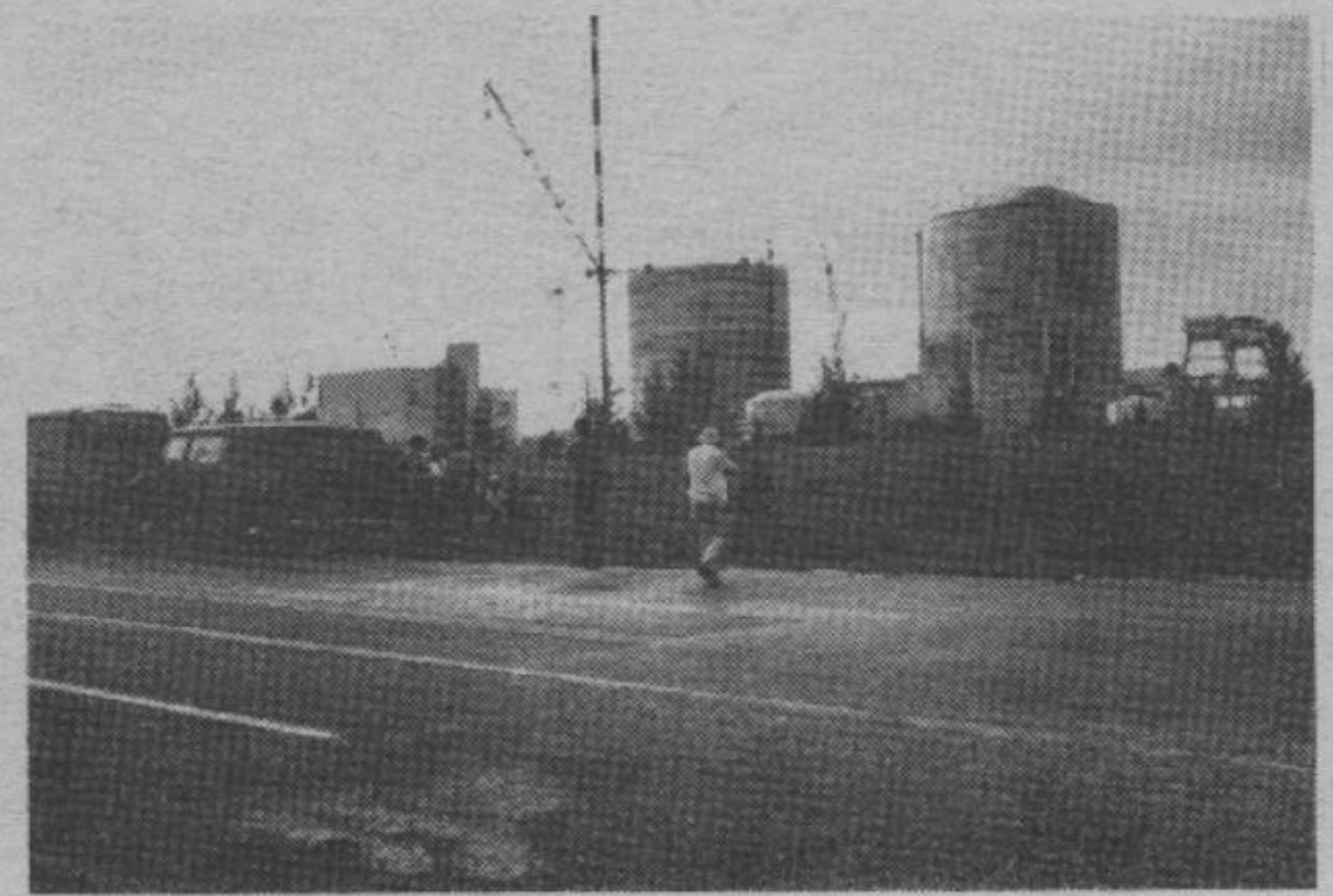
Street theatre along the way dramatizes a possible transportation accident.

## first joint effort in Florida

Billboard on wheels  
 broadcasting our concerns  
 like broadcast planting of seeds.  
 Some sprouting new "No-Nukes"  
 alliances  
 making contacts and helping others  
 Connect  
 trying to understand apathy  
 becoming familiar with new friends  
 strangers only a few days ago  
 Beautiful people and much support  
 greeting, feeding and inspiring us  
 some working for humanity  
 for thirty years and more  
 Sharing thoughts and showing films  
 sleeping a little and eating a lot  
 growing closer, watching and feeling  
 the moon grow fuller  
 Many varied experiences  
 learning a lot  
 interviews and debates  
 cameras and microphones  
 seeing ourselves on TV and in  
 newspapers  
 reaching many (raising questions?)  
 great media coverage till we  
 brought our concerns to the capital  
 city.  
 Air waves and newsprint-  
 powerful tools we need  
 learning to use them (thanks, Flo)  
 support feels good  
 gave and got a lot at the finale rally  
 "It takes all kinds of vegetables  
 to make vegetable soup."  
 Each of us is uniquely different  
 but we have on thing in common  
 (we choose life)

NO NUKES Y'ALL.

by Pat Springer



Port St. Lucie's nuke. Newsteams and concerned citizens showed up, attracted by the outreach of the Caravan.



The last Caravan march, from Myers Park to Lewis Park. Marches passed the Department of Transportation.



photos by John Buckley

Tallahassee's No-Nuke Rally. Shami's No-Nuke Band and crowd - just warming up.

## Letter

### Broaden our anti-nuke involvement

Many times since the Caravan ended I've seen and heard many Catfishers and other locals verbally patting themselves on the back for the great job we all did on the Caravan. True, it was successful. True, we accomplished much of what we wanted.

But the real accomplishment of the Caravan is the fact

that we've empowered ourselves to up the battle against nuclear power. What we must do now is escalate. And we are.

Many ideas are developing as to what our best options are now. People want to lobby both in the state legislature and here in Leon County. Others want to help plan Barnwell II. Some people want to become

technically proficient. Other help.

ideas include mock debates, more educationals, more public outreach, as well as other statewide campaigns.

What hits home to me is that all these ideas are worthwhile. But the sad fact is that a small core group can't do it all and do it well. All you armchair anti-nuclear quaterbacks have to start to

Much work has already been done by too few people. So, if you too are concerned about our future and our children's future, call us or come to the next Catfish Alliance meeting. Don't let anyone tell you you are not important in this movement. We need all the help we can get.

Barry Snitkin

# Toward Community

by Roger Peace

The reality for most of us in the industrially developed countries is alienated, urban living. Our sense of community is fragmented among the various groups we associate with - neighbors, friends, co-workers, fellow church-goers and the like - each seeming to have their own separate existence. Community, as an ideal, is the opposite of this. My vision is one of socially-integrated communities, themselves integrated within a natural environment. But how do we move from a boxed-in asphalt environment to vital, natural surroundings and from an individualistic, self-serving society to cooperative communities?

The use and ownership of land is the first question we have to address. The capitalist system, through its profit speculation and absentee ownership, maintains an artificial scarcity of land for people to use, as prices are forced upward and out of most people's range. Cooperative buying can mitigate the problem somewhat, depending upon the financial status of the individuals involved, but this

does not change the institutional injustice which keeps people locked into the urban system.

Community land trusts are one attempt to overcome this problem. This is a form of legal ownership in which a non-profit corporation owns the land and leases it out on a long-term, low-rent basis to community-minded people. The land trust concept stresses "trustery" of land and natural resources as these are the common heritage of all humankind and should not be considered as "property", except that which is directly (and temporarily) used by people. Community land trusts are also important because they set up local governing bodies within the communities rather than empowering state or national governments.

Legal and institutional changes in the present system are ultimately necessary before any major opportunities open up for the great majority of people, especially the poor. Realistically, one doesn't expect this system to change simply by moral or humanistic appeals; these must be combined with vital economic and social interests of people in order to produce enough agitation for institutional changes. Without even considering the disintegrating social effects of urban living at the moment, one can see that this is taking place on the economic level.

The historical sequence goes something like this: The introduction of technology into farming in the nineteenth century forced many small farmers out of business and into cities.

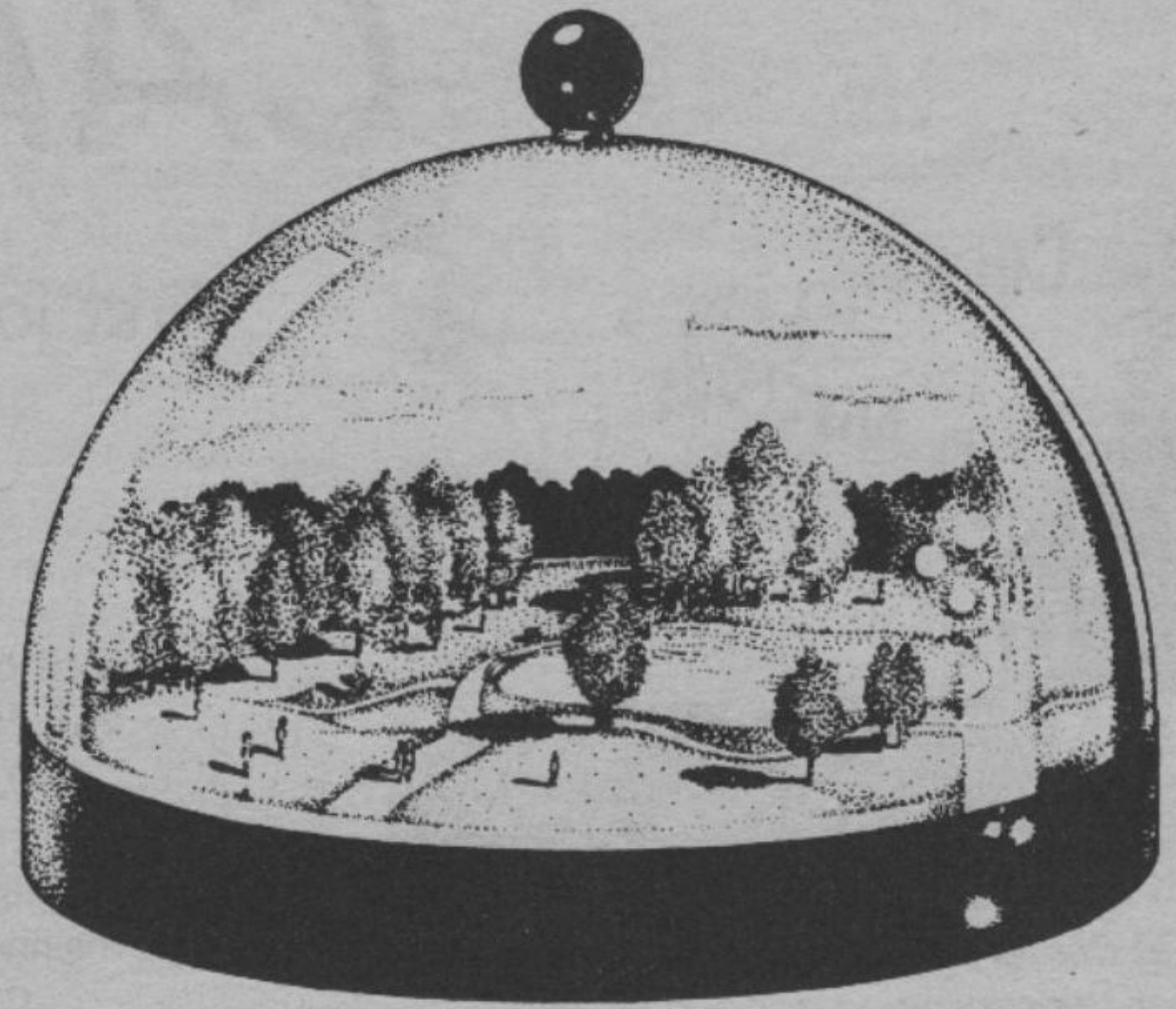
Ex-farmers and immigrants to the U.S. created a large urban proletariat for new factory systems that were developing. Production of goods levelled off in the 20th century, service occupations began to employ more and more people. Now, with computers and electronics, even services can no longer employ everyone in the cities. So, where do people go now that the economic arrangements which originally brought people into the cities are obsolescent?

A viable and even probable answer is village-type communities. The technology is being developed which will support decentralized living; economies of appropriate scale are being developed to feed, house and employ people within communities (to a large degree); and a culture of support is growing, replacing the culture of status. It may be that people continue to be pigeon-holed by the vested interests into more soap boxes for a while longer so that the game of buying and selling-down-your-throat can go on (not to mention profits). But this has its limits, for if the majority of people in a society cannot work to fulfill their basic needs, the system cannot endure. On a broader level, the present economic arrangements based on the labor-money exchange is being gradually undermined and will necessarily lead us to new arrangements which guarantee the economic needs of all people.

In one sense, intentional communities today are first experiments for a new socio-economic development that will soon begin en masse. What we are likely to see in the future will probably

be quite different from the various communities and communes in existence now (especially in terms of people's image of these through the conventional media). Communities today are stumbling over the blocks that will one day be the stepping stones for a massive urban emigration. They are attempting to find the proper balance between such things as privacy and togetherness, and between personal property and common property. Many are working out equitable work/credit systems, cooperative child-care, educational arrangements and democratic governance systems. Many are attempting to find common beliefs and principles to hold them together, yet remain open to innovations and new insights. There are probably more failures than success stories here (communities are second only to small businesses in this), but this must be viewed against the background of obstacles in the dominant society.

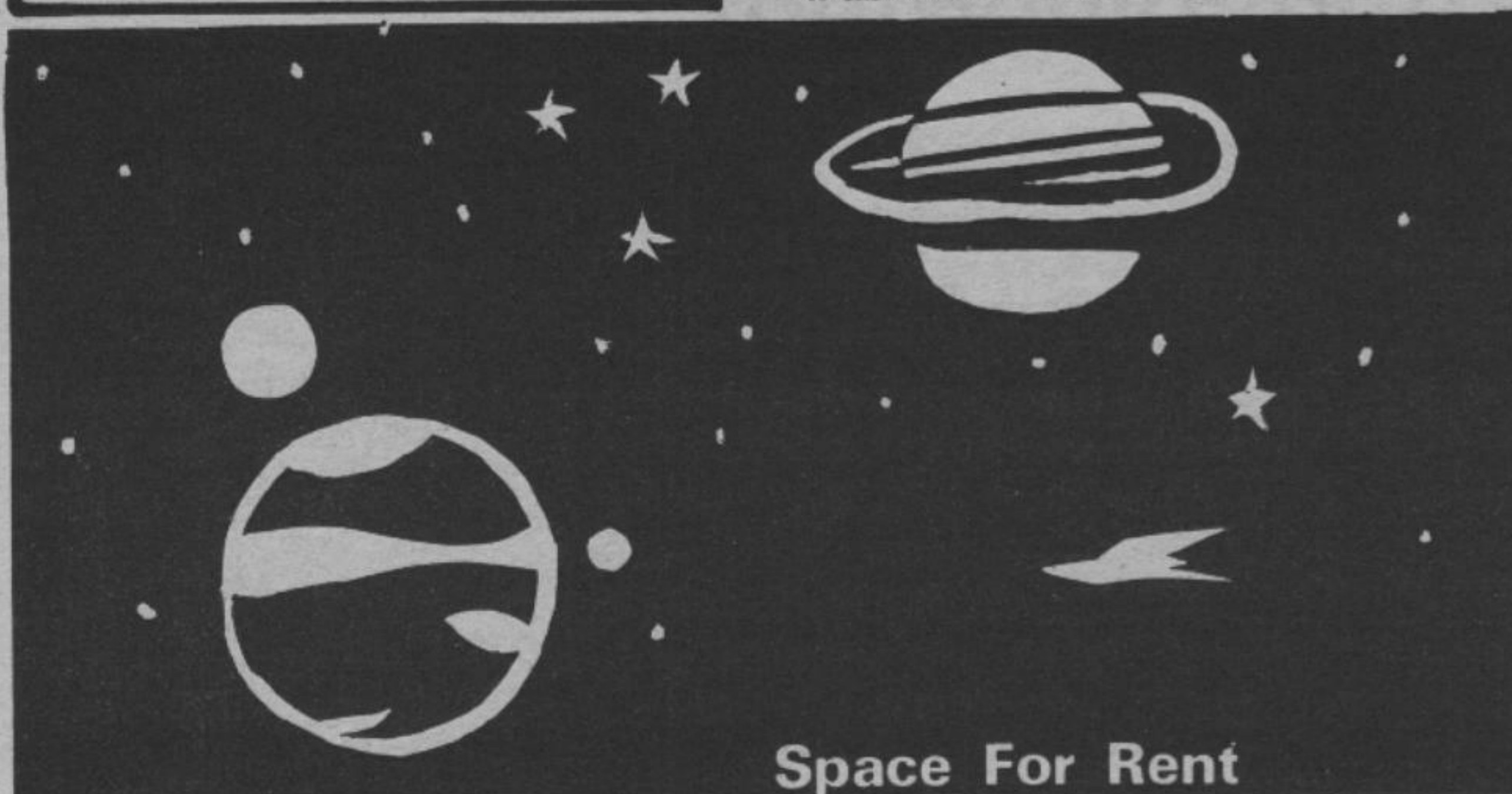
I doubt that the radical change component of communities today will be so prominent in the future. The majority of people, I think, will simply see it as a better way to live, a way to achieve the same old dreams - living in your own home, on your own land (though it may be a 99-year lease), and with dependable neighbors; playing a guiding role in your children's education, and participating in the social and political affairs of the community. Perhaps, too, a cultural revival of our spiritual heritage will take place when people divest themselves of the anti-human "values" of our present institutions.



## REBIRTHING COMMITTEE OF TALLAHASSEE

For information about rebirthing or seminars, contact the following qualified rebirthers:

|                          |          |
|--------------------------|----------|
| <i>Jia Dawn Allen</i>    | 224-6992 |
| <i>Martha Jane Curie</i> | 386-8411 |
| <i>Mark Greenfield</i>   | 599-3827 |
| <i>Karen Jaeger</i>      | 222-7841 |
| <i>Carol Lessinger</i>   | 222-2119 |
| <i>Pam Leitner</i>       | 575-2038 |
| <i>Mil Oppenheimer</i>   | 576-0700 |
| <i>David Rabenold</i>    | 222-3542 |



Space For Rent

# AUSTIN: We are not alone

by Jerry Johansen

Tallahassee's alternative community is a humanitarian oasis in the desert of corrupt and competitive mainstream culture. Arising all over the western world in the late 60s was a "counterculture" devoted, in a broad sense, to an ecological, humanitarian, cooperative way of life -- an alternative to the earth-raping, impersonal, selfish "rat race" of the "civilized" world. Tallahassee is just one of many outposts of this alternative culture.

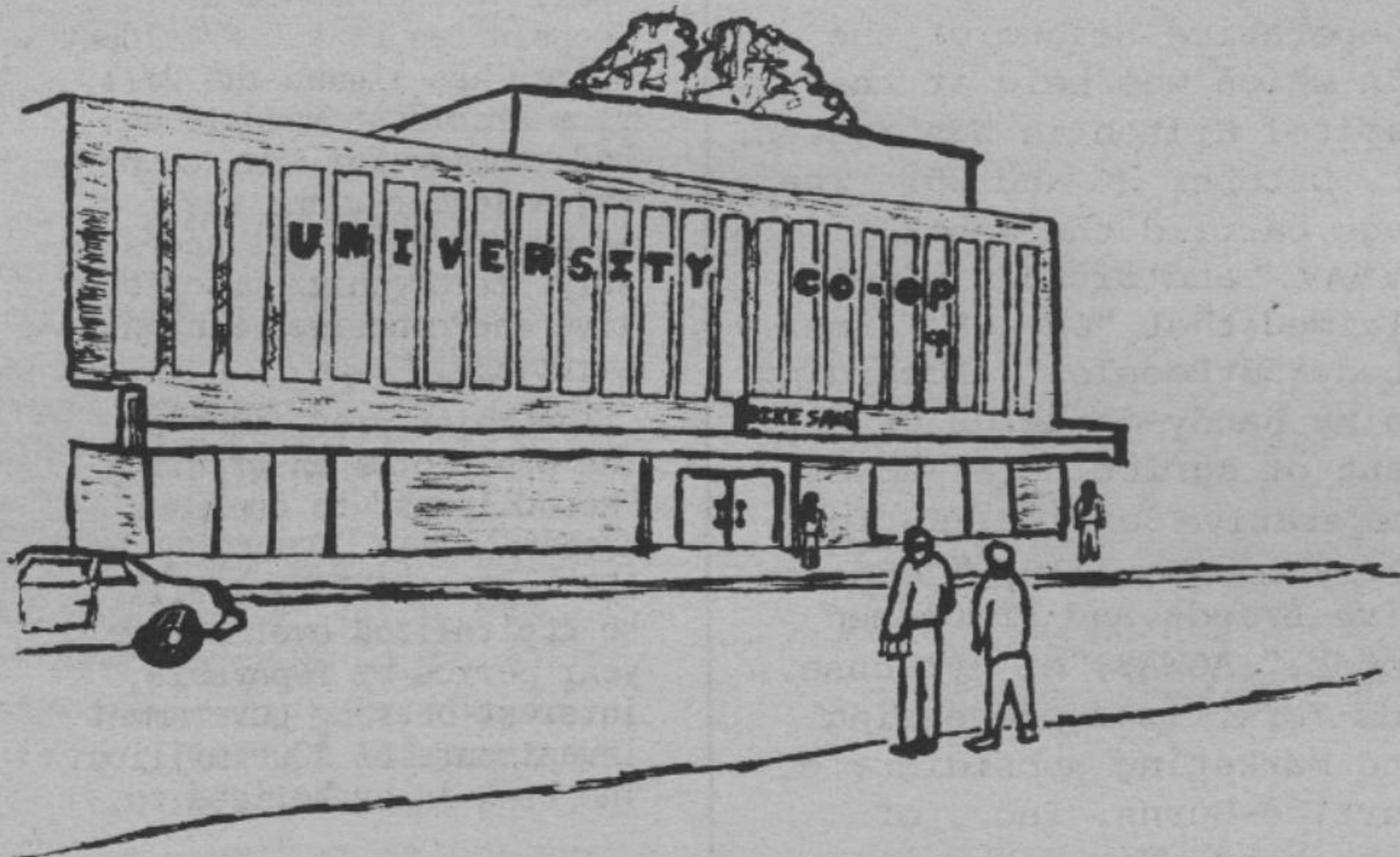
Recently I was in Austin, Texas and found a well developed alternative community there. It is quite similar to Tallahassee (though about four times as large) in that it is the state capital, and an educational center. The hilly, live oak and pecan tree covered town made me feel right at home.

In Austin it is possible to exist almost completely in a Co-op world. You can: buy food; find a place to live; shop for clothes, books, stereos and car parts; educate yourself and your children; express your artistic abilities; keep healthy; and even



raise a garden -- all in Co-ops. There are also many "alternative type" small businesses which, though not cooperatives by law, are so in spirit.

Wheatville and Woody Hills are the two food co-ops in town. Wheatville, near the university, is a little smaller than our LCFC and carries cokes, beer, wine, and meat, but also boycotts several products such as Nestle. Woody Hills, the smaller of the two, has more of a health food orientation and also exchanges food credit for extra work at the rate of \$1/hr. Both co-ops differ



from LCFC because there is less choice of commitment. Members must work 3 hours a month or pay \$2 an hour (\$1 at Woody Hills) for each not worked.

Co-op housing is something unknown to most in Tallahassee, but in Austin, there are over 20 co-op houses. Here, residents are their own landlords (no more raised rents and evictions due to the profit motive). Most all provide room and board and the residents share the work of running the house. The College Houses are three apartment-like buildings of about 100 residents each. One of these received a HUD grant for a solar heating and cooling project. Inter-Cooperative Council is composed of 130 people living in seven houses of 11 to 40 people each. Typical of ICC co-ops is Arrakis which is a large old house and has a laid-back communal atmosphere. There are also several independent co-ops; some own their buildings and some rent. Co-ops in Austin go back a long way. In 1896, the University Cooperative Society was formed for the students, faculty and staff of the University of Texas. Today it is a large co-op department store across the street from the school. In 1947, the Texas Co-op Air Service owned 3 planes for member use and provided instruction for non-flying members.

There are several co-op educational groups in Austin. One example is the All Austin Co-op Nursery which has been serving the community for 25 years. The parents own the school and help out the two teachers one day a month as well as on field trips and fund raising events. The Learning Network brings toge-

ther teachers and students of all subjects through its extensive files. Wind Through The Pines is a project of the College Houses and, through the annual Co-op Fair, Co-op Campout, First Flower (a quarterly newspaper) and other programs, strives to educate area folks in cooperation as a process.

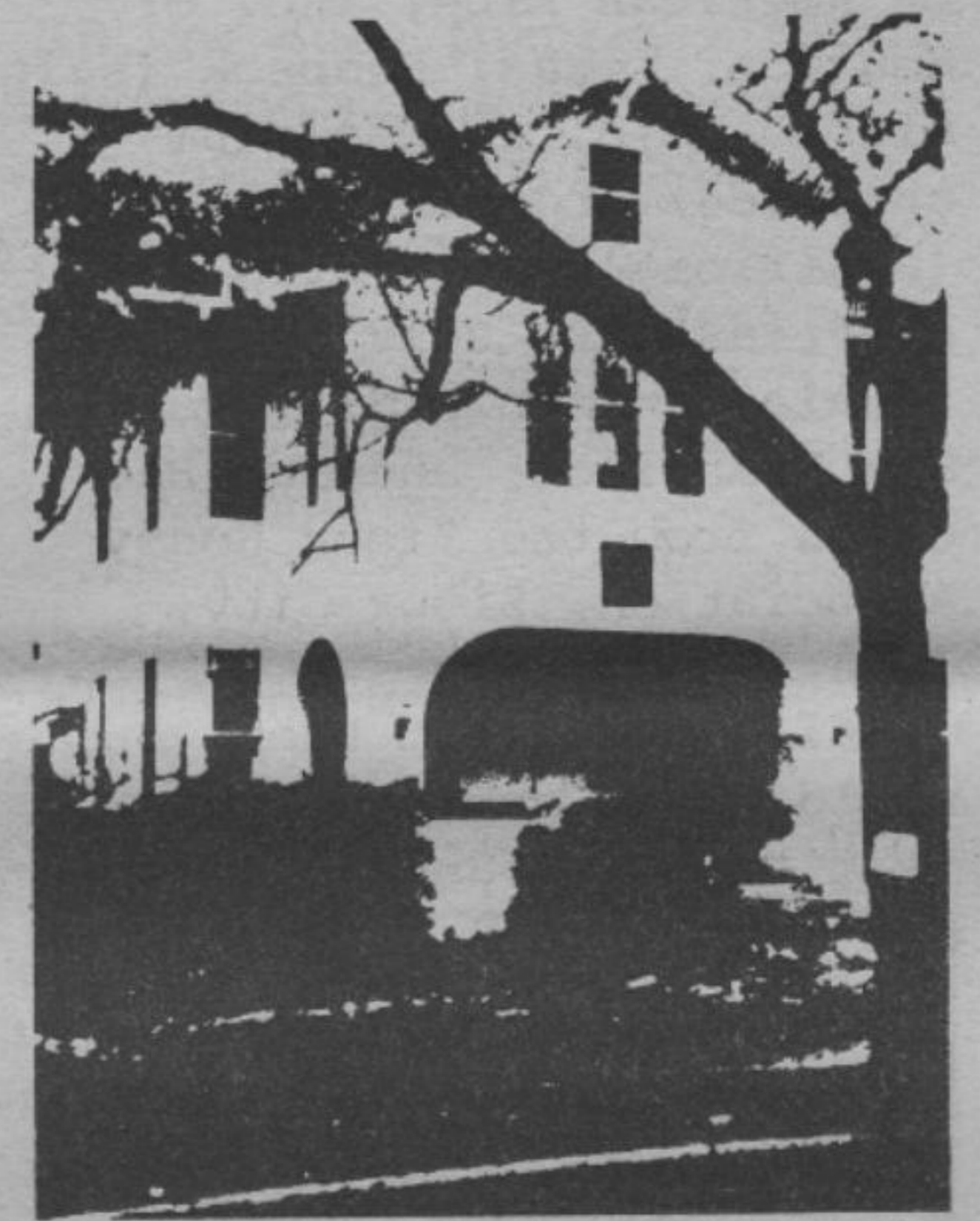
For the artistic there many outlets. Trinity House is a cooperatively owned gallery and is the only gallery in Austin where artists have control over the showing and sale of their work. Red River Woman's Press is a feminist printing collective which has managed to get CETA funded positions as a training ground for woman printers. There are many other art related groups such as the Ark Darkroom Co-op and a weavers co-op.

On the health front there is the People's Community Clinic where fees are based on income and exchanging work for payment is possible. The Austin Lay Midwives Association

provides training and help for home births, as well as operating a child birth center.

A brief description of a variety of other alternative groups in Austin should show the diversity of the community there. At the Community Gardens one can lease a deep-plowed plot for six months and have the use of tools, water, mulch, a soil test, advice, and a co-op seed buying group. Members of the Community Auto Co-op can save money on parts and rented tools and have access to a battery charger, a library of repair manuals, advice, and a referral list of local mechanics.

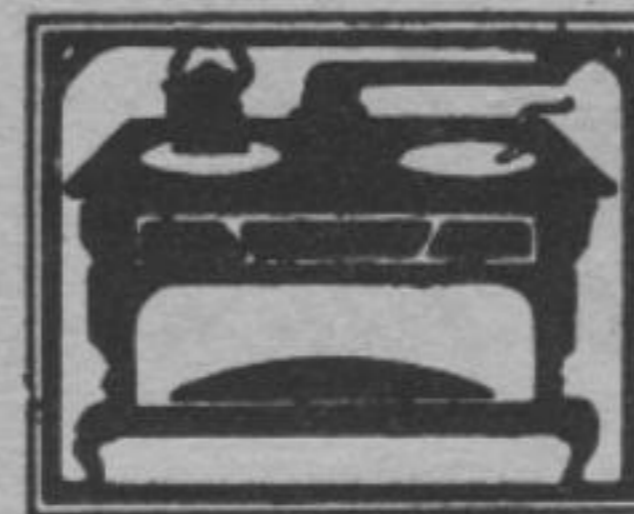
Max's Pot (the Center for Max-



New Guild Co-op House. ICC Central.

imum Potential Building Systems) is a group who research and publish plans in the area of appropriate technology. Greenlife Juice Bar, a community of several people as well

*Continued page 11*



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# Principia

by Richard White

Now for our cooperative quiz question of the month: "What do Golden Pearl Rice, Blue Ribbon Rice, Redpack Whole Tomatoes, Diet Delight Fruit Cocktail, and Sue Bee Honey have in common?" Ah yes, if you are a pretty sharp guesser, maybe, just maybe, you can guess that these are all products marketed by agricultural producers cooperatives. But wait, you say, how do you know that? In fact, it is not easy to tell. None of the labels of these products mention the terms "co-op" or "cooperative." Golden Pearl (parboiled and enriched) is distributed by the Rice Growers Association of California at Sacramento; Blue Ribbon (enriched) is marketed by American Rice, Inc. of Houston, Texas; Redpack (salt citric acid, and calcium chloride) and Diet Delight (artificially-flavored cherries) are sold by California Cannery and Growers, San Francisco; and Sue Bee comes from the Sioux Honey Association, Sioux City, Iowa.

Well, I thought that you would never ask how I knew that these products are coop-

eratively marketed. I know because nifty little double-walled plastic bags with free samples of these goods were handed out at the biennial business meeting of the Cooperative League of the USA which was held at the Capitol Hilton in Washington, DC, October 24 and 25. The bags carried the label "AGWAY," and proudly proclaimed that "One US Farmer Feeds 56 People." According to my handy-dandy US Department of Agriculture Farmer Cooperative Service/FCS Information No. 110, "Cooperative Brands and Processed Foods," AGWAY, of Syracuse, New York, is a processing and marketing subsidiary of Curtice-Burns, Inc., of Rochester, New York. Also included in the bag was a Co-op multisoft, end-rounded toothbrush (Dupont nylon bristles). Co-op is a brand name controlled by Universal Cooperatives of Minneapolis, Minnesota, a grocery supply distributor not directly connected to producer co-ops, which was organized many years ago by the Old Wave consumer food cooperatives to facilitate quantity buying and to provide product testing and product information to consumers.

The cooperative movement is far more diverse than many people realize. The Cooperative League issues statements that fifty million Americans are members of cooperative organizations. Included within those statistics, as well as within the membership of the Cooper-

The efforts of the Cooperative League of the USA to build a sizeable coalition of groups and individuals have produced a Cooperative Bank. President Carter has signed the Bill, Vice-President Mondale has had a party for many cooperative leaders, and the focus is now on the steps necessary to organize an effective and concerned banking structure.

The major provisions of the bank focus on granting "sound loans" to consumer cooperatives. According to the League, the bank will be capitalized over a five year period by repayable, interest-bearing government investments of \$300 million. The bank is authorized to

obtain additional loan funds by selling 10 times its paid-in capital in debentures offered on the open market to investors.

Further, reports the league, another \$75 million will be provided over three years to an Office of Self-Help Development and Technical assistance for low-income cooperative borrowers, plus information services and counseling.

The bank idea is modelled after one used by farmers for many years and which they now own completely, having paid back the government a few years ago.

*Reprinted from Co-op Activity, a publication of the Co-op Education Guild, Inc.*

consumer cooperatives, or experiences feelings of guilt when confronted with their emphasis on participation and their advocacy of social change. These Old Wave cooperators have felt the sting of reaction in the era of McCarthyism, they have experienced a decline of participation in their organizations which in many instances has amounted to a termination of participation as most of the Old Wave co-ops either failed, or grew into corporate giants. Here and there I caught reminders of their bad experiences . . . here a plea to "remember that we are not radicals," and there a little homegrown flag waving (after all it is the Cooperative League of the USA, a national and politically-oriented organization).

The watchword of CLUSA is "Common Ground" for cooperatives, and mere mention of these words was enough to draw spontaneous applause at the CLUSA meeting, as was demonstrated by the efforts of several speakers. Just what this "Common Ground" consists of, however, is hard to say. It seems to naturally tend toward the lowest common denominator, a mere set of economic relationships.

Perhaps my impression of CLUSA is inordinately personal and subjective, but I also got the impression that there is a distinct element within CLUSA that dislikes or fears New Wave

One member of the National Co-op Bank Implementation Committee spent some five minutes with me just after that committee had finished its briefing. With his face firmly planted mere inches from mine, he affirmed vehemently that in his 40 years of experience with

*Continued page 20*

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Loris Bristol and the Hyde Park Co-op

# Conversation With a Founding Father

by Ira Shorr

*It is new in spirit and purpose. This store exists to save money for the customer, who is also the owner, and to see that he gets his money's worth.*

from a pamphlet printed by Consumer's Co-operative, Chicago -

The store was the Hyde Park Consumer Co-operative and the year was 1935. In the time since its inception the Hyde Park Co-op has grown into one of the world's most studied examples of consumer ownership. Loris Bristol, one of the founding members, recently recalled the circumstances of its birth.

We were sitting in the comfortably cluttered living room of Loris's home near the FSU reservation. The white hair splayed over his collar gives Loris Bristol the appearance of an aging Jeffersonian. His lifetime of work for an equitable society reinforces that image. Loris was studying social work at the University of Chicago in 1935 when the Hyde Park Co-op came to life.

"This was during the latter stages of the depression," said Loris. "Students at the university were disturbed by



the spectre of poverty in the midst of abundance. They persisted in trying to find a way out."

Utilizing the expertise of various professors and their own idealism and energy two dozen students created a consumer buying club in what was thought to be a cooperative desert: an urban community where layers of apartment houses served to bury brotherhood and foster anonymity.

"Co-ops usually start in rural areas where fellowship is important," said Loris.

"We had to use every conceivable method to make the Co-op work." He went on to list the factors that helped the club become a healthy operation. "Our first manager and employees were vigorous

and diligent learners and they utilized all of the resources available at the University of Chicago. Next we had a very fine cooperative newsletter that was mailed to members and prospects. This newsletter kept people up-to-date on what was happening with the cooperative and included information that would help them as consumers. We also encouraged people to see the broader implications of consumer cooperation."

Tasting parties also attracted newcomers. "We would have them every week or two in our home," recalled Loris. "The manager would submit four tomato juice brands, for example, and we'd taste them without labels to decide which was better. We then compared that with the price and the information we had on added water content and nutritional value. You often found that the cheaper brands were the best buy."

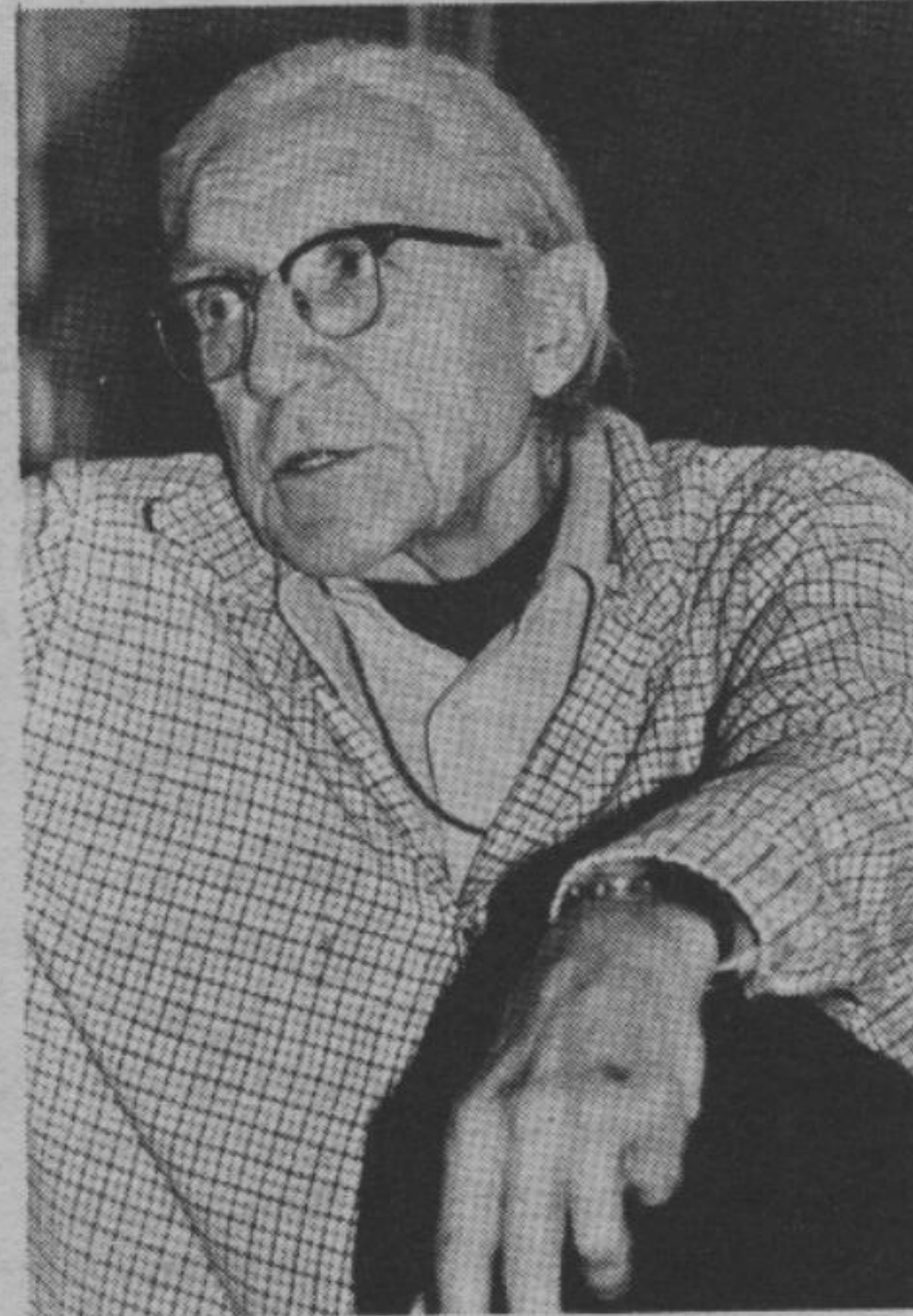
Ingenuity and creativity also served to foster the Hyde Park Co-op. When Loris Bristol and his wife kept discovering bad eggs in their cartons they inquired about the possibility of the Co-op getting federally inspected eggs. At that time only restaurants had them in Chicago. Co-op members decided that a guarantee of freshness was worth a penny more a carton and soon these eggs started drawing newcomers to Hyde Park. "They came to see what kind of beast they were dealing with," said Loris. "To see what kind of organization looked after the interests of the consumer like that."

The membership grew and the buying club gave birth to a storefront. "We rented a place in the slums where the rent was very low," said Loris. "People had to go out of their way and that meant they had to be attracted by something besides location."

Again it was doing more for the consumer that did more for the Co-op. "We made arrangements with Florida to get tree-ripened oranges and our members loved it. We also started getting government inspected beef so people were assured of the quality. That particularly drew people from a very wide area."

Another innovative measure was the use of colored price tags at the Hyde Park Co-op. Green was a very good buy, yellow was medium and a darker color designated a product highly diluted, refined or filled with additives. Not a good buy at any price. This educational approach to selling drew even more members.

The prices at Hyde Park were competitive with other stores. "What drew the people," said Loris, "was a long range realization that they were working for themselves, that they owned the store and everything was done in their interest.



photos by Morgan Bunch

Educational courses, activities and fellowship were also important." This fledgling cooperative also went to great lengths to spread the word. A motion picture was created highlighting the facilities and benefits of Hyde Park. Charts, slides, and discussion groups also circulated to provide information that people were not receiving from establishment sources.

Members at Hyde Park paid a \$10 lifetime fee (\$9 if paid in a lump sum or \$3 down and \$3 a year). Rebates were paid every six months and the amount depended on the net profits of the store, the amount of groceries purchased, and the percentage of the rebate agreed upon by the board of directors (money would also be allocated for education, research and emergency funds). Thus if a 5% rebate was declared, a member who purchased \$100 worth of goods would get back \$5.

Loris Bristol traced the growth of Hyde Park. "We started with a couple of dozen members in 1934, by the time I left Chicago in 1937

there were a thousand members. Not long after I left I heard they expanded and took over an entire city block. A few years ago the Cooperative became involved in the urban renewal program in their area. They were virtually the only business left and as a result, they became the main store in a large shopping center. It's functioning beyond our fondest dreams."

He expressed great pleasure at the success of the Leon County Food Co-op and the other co-ops springing up around the country. These new co-ops work with a large proportion of volunteers while Hyde Park depended mostly on paid employees. Loris was both amazed and concerned about this. "The participation here is remarkable to me," he said, "but it should be monitored very closely by the managers to see that it is working properly."

Most of Loris's time now (he "retired" in 1969 after over 30 years in social work, teaching and counseling) is taken up with Common Cause. "Common Cause is a kind of citizens cooperative," said Loris. "We take on issues that have to do with the basic functioning of government, the openness and accountability of government." He emphasized the fact that volunteers are always needed.

As for the role of a consumer co-op in political movements, Loris reiterated that a basic tenet of a consumer cooperative is to attract different types of people who may encompass all political ideologies. With this in mind he urged that all members of the Co-op be involved in political decisions.

The years have not dimmed Loris Bristol's vision of people sharing the fruits of this earth. But spiritual optimism is tempered by intellectual realism. "There are many rigidities in our social systems, religions, politics, and economics and unless we can gen-

continued page 20

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# Women Demand Full-time Daycare

by the staff of the FSU Women's Center

Anyone who has helped staff the Women's Center for more than thirty minutes knows from the numerous calls we receive that available day care in Tallahassee does not and cannot adequately serve the existing needs of FSU students who are parents.

These facilities include private centers (very expensive), Leon County 4-C Council (restricted to welfare recipients or those who consent to periodic visits from a social worker to determine need), or Alumni Village (long waiting list with Village residents having first priority—also no infant care).

The only other resource available has been the Women's Center night cooperative which has been in existence now for three years. Although it has always provided an important service to student parents, we realize that the need for on campus day care can no longer be ignored!!

The Women's Center has been working since last spring on a day care pilot program. One of our first steps in this direction was to request Student Government funds so that we would be able to open our already existing facility for daytime service. However, since SG already grants money to Alumni Village and the Leon County 4-C Council it could not "justify" funding any expansion of our program.

Our energy then, has lately been focused in other direc-

tions, namely researching the possibility of federal grant monies. With the assistance of O.C. Allen of the Florida Student Association, we began working on a needs-assessment study of day care at FSU. We stalled this effort last month when the university administration committed its support to our project by suggesting Florida statute changes which would enable the university itself to fund a separate facility on campus.

Under the statute provisions of 6C-10.04 of the rules of the Department of Education and Board of Regents, any institution in the State University System cannot use "monies appropriated in the general revenue or incidental income funds... to staff and operate day care centers." It goes on to state: "Day care center operations that are designated to be integral parts of university research and training activities constitute new academic programs and require prior authorization of the Board

of Regents." Financing of child care centers, then, can only be "through activity and service fee fund allocations, user charges, grants and donations, or any combination of these sources."

To acquire such authorization and/or change these rulings we must go through several potentially tedious processes. The first of these was a unanimous success at a meeting on Nov. 6th in Gainesville of the Council of Student Affairs. Dr. Dick Hulet introduced the changes at the meeting and Dr. Bob Leach of FSU Student Affairs was present to support the proposal.

The next important step is to gain approval of the Council of University Presidents. The meeting of Nov. 28 brought out an unclear legality concerning changing the statute and whether any state university would then be able to appropriate funds without legislative approval. The issue was tabled until the January meeting. We need people to

lobby in support of our proposal, and to come out to the meeting (BOR conference room #309 at the Collins Bldg., Gaines and Adams). All Co-op parents, Women's Center members, students and interested persons must attend for our efforts to be successful.

Last week we met with O.C. Allen and Neal Friedman, the Student Body President, to discuss other avenues to explore in the case that the BOR denies any statute changes. It was decided that we should continue working toward a federal grant and so we are still trying to compile the necessary statistics. Anyone who is interested in helping with this aspect of the project please contact either the Women's Center (6444007) or Donna Albert of FSA (6441811). We need help with survey drop-offs, general compiling of statistics and survey tables in the Union. Please get involved!! **WOMEN DEMAND LOW COST DAY CARE ON CAMPUS NOW!!**

*Student Government (FSU) needs Day-Care Information from students who are also parents. To apply for a Federal grant for an on-campus Day-Care system, we need the following information from you: names, income, faculty/student, age, sex, race; is your child currently receiving child-care? If yes, where? Please drop this off at the Women's Center or 321 Union or mail to Box U-6826, Tallahassee 32313*

## "Self-Portraits" A New Art Exhibition

"Self Portraits" is a Leon County Public Library-sponsored event to be held the month of February, 1979. Its goals are to provide exposure for the works of local women artists, a chance for local women artists to network with each other, and a chance for everyone to learn about women in the arts, past and present. Events will include a visual arts show, performances, speakers, films and a peer group rap session.

We are asking for women performers who do original work: writers, musicians, theatre, and mime artists, comedians, dancers, etc., to contact us if you would

like to be involved. Call Dina Mars at the Leon Public Library (487-2665).

Applications for show entries will be available at the library after December 15th. The art show opens February 3, 1979 at 8:00 pm in the gallery of the library. The "Self Portraits" theme of the show is intended to provide exposure to the unique vision of the artist as woman, as reflected in her work. Women are encouraged to create pieces for the show in keeping with this theme. For further details, please contact Sally Thompson at 487-2665, ext. 50.

Donations of time and materials are needed. In particular, we need plywood, paint, and hinges for the exhibit. Contact Sally about donations.



## Womenmusic Coming

The FSU Women's Center is planning an open-mike coffeehouse for women musicians and poets in the Tallahassee community. The program's purpose is to provide an informal setting in which women can be relaxed about sharing their creative efforts. We also think that the atmosphere will be an enjoyable one for non-performers, a space for women to gather and celebrate. There will be an organizational meeting at the FSU Women's Center, 110 N. Woodword, on Tuesday, January 2nd, at 7:30. For more information, contact Marjorie Menzel at 644-4007.

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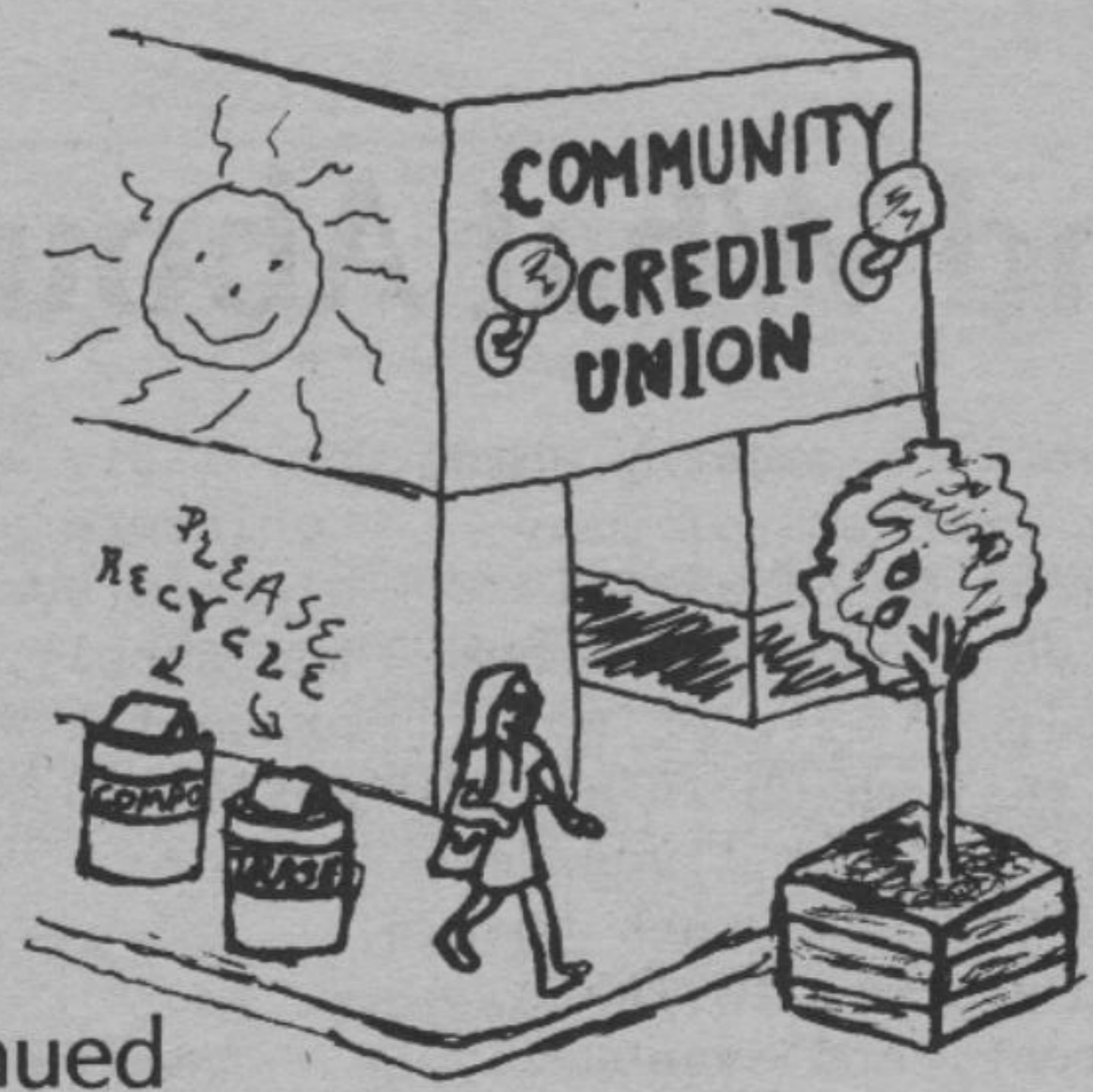
# What N.O.W. is up to now

The National Organization for Women, with the active participation of its Tallahassee chapter, has successfully achieved the passage of an extension on the Equal Rights Amendment. This very basic legislation in favor of sexual equality has been floundering nationwide, but the brainstorm of two women law students culminated in

the granting of precious time to proponents of the amendments. Feminists have matured through the hard knocks of dealing with legislators, and have learned to apply political pressure.

N.O.W. is also working in support of congressional voting representation for citizens of the District of Columbia, boycotting Winn-Dixie and J.P. Stevens, advocating pregnancy-disability legislation, and supporting severe penalties for sterilization abuse although opposing the 30-day waiting period. The Tallahassee Chapter is also planning for the Florida N.O.W. Conference in March.

Contact N.O.W. at PO Box 2732, Tallahassee, Florida, 32304.



## Austin continued

as a restaurant, supplies itself and Woody Hills next door with fresh organic veggies from their beautiful greenhouses and gardens in back.

The Texas Federation of Cooperating Communities is a group of (mainly food) co-ops in the central Texas region and operates Yellow Rose Warehouse which supplies members and others in the area. A future Wind Through the Pines project is a credit union; a co-op bank where the members save money together and make low cost loans to fellow members.

We in Tallahassee and Austin are not alone. Many other places have developing alternative communities and there is much we can learn from one another. Groups should not have to "re-invent the wheel" each time they want to establish something like a food or housing co-op; they should be able to draw upon the learning of fellow groups elsewhere who have already done it, hopefully avoiding many problems. Maybe what we need is a "hip" sister (fellow?) cities program to facilitate information exchange and speed the development of alternative culture around the world.



# Some component systems sound the way this guy looks.

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# And What About Food for People?

We live in a country which espouses freedoms of many sorts; most importantly, though, we have the freedom to change, or attempt to change, that which is against the spirit of our lives/destinies. Thus, we seek to grow--to search, to learn, to confront, and eventually to evolve to a higher realm in which we are able to live better lives and leave a safe and healthy planet for those who follow us. Ideally, if done on a global scale, we would find the proverbial pot of gold at the end of the rainbow. Imagine, if you will, a world in which there is no hunger, where people can breathe clean air, drink pure water, eat real (no additives) food, have natural energy--a world in which people direct their energies towards maintaining such a life. It would indeed be a world without politics for with politics, people do not truly strive for the best for the earth and her children but for the best for only a few.

When dealing with politics, one must necessarily consider money and economics. Policies which direct our lives are those which must be economically feasible for those "in control." Follow the history of most bills which have passed Congress and tell me what you learn--tell me of those bills which have been passed that were not profitable but passed for their inherent good for all people. Let's consider some of the politics which direct a minute portion of food production/distribution to determine what guides this process.

As a food co-op, LCFC upholds "food for people not profit." Unfortunately, politics controlling production are indeed for profit and not necessarily for people. "The fact that food is a basic human necessity does not mean that it is universally thought of as a basic human right. For a limited number of agents in a position to call most of the shots, food is nothing more than a series of commodities on which money can be made . . ." (How the Other Half Dies, Susan George,

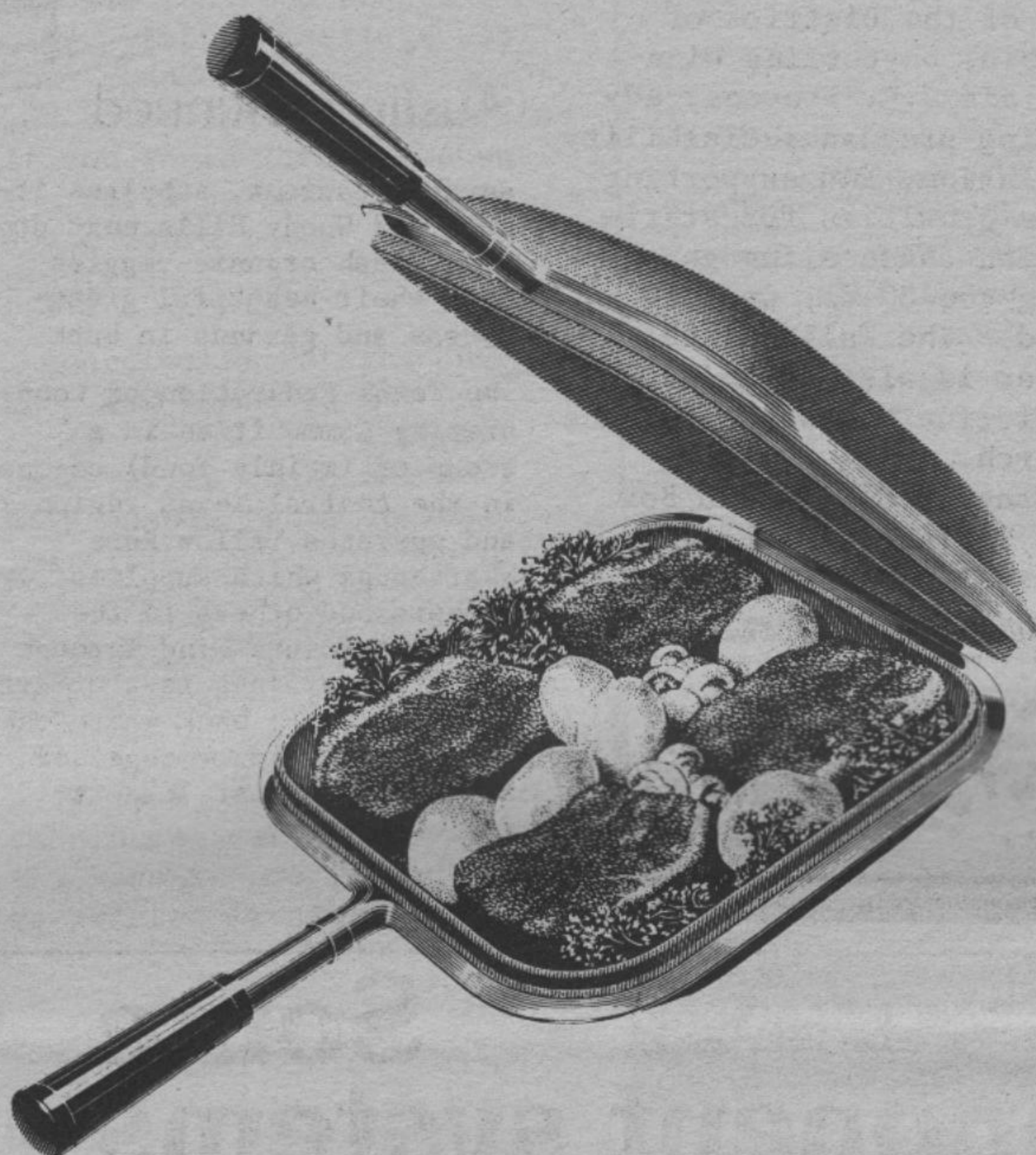
pg. 113), and one of the ways to insure a profit is through planned scarcity (the lower the supply, the higher the prices). With this money motive in mind, let's ex-

plore what's happening with meat production/distribution and keep in mind who is profiting from the present system and who is hurt by it. Then consider what can be done to change the situation.

One of the TV ads for a special brand of meat stresses the importance of grain-fed beef. Feed, by the way, includes grain, soybeans, milk products, fishmeal, and wheat germ. While listening to this ad, I wondered if the speaker, a rather well-dressed lady in a comfortable-looking office, knew anything at all about grain-fed beef. Has she ever asked if there is a reason for using grain to feed animals rather than using it to feed starving people? Has she ever asked if there is an alternative feed method that would enable this country to feed the world population as well as the animals and would simultaneously be an environmentally-feasible method for recycling other food/waste resources? Or is she merely a puppet for agribusiness, telling us that grain-fed beef is what's for

sale since it's beef . . . best moneymaker, that is, for those meat people. Where did the use of grain for animal feed begin, anyhow?

During the 1940's, prior



to the discovery of hybrid grains (with the Green Revolution beginning around 1943), improved fertilizers and pesticides, the use of grain for feed was limited to the feed of about 1/3 of all cattle produced. However, due to these factors, productivity of American farmlands increased by 50% from 1950 to 1971. It thus became a problem to sell this abundance (rather than use it for humanitarian purposes) at a profit. The challenge of the time was to come up with a profitable means of using up the excess (think back to all the times you were told to eat up since others were starving; then tell me why they were starving if the US faced a "disaster" because there was no market for the extra grain?) The steer provided the "perfect" solution to this problem--it is one of the least efficient means discovered of converting plant protein to animal protein. On the average, a steer "reduces 16 pounds of soy and grain to 1 pound of meat" (Diet for a Small Planet, Lappe);

by Martha Weinstein Correia

the other 15 pounds are used by the animal for the same reasons our bodies require protein--to generate energy or to produce parts of the body, with the rest being lost in excretions. To give the reader an example of the waste this involves, Lappe claims that in 1971, of the 140 million tons of grain and soy fed to cattle, poultry and hogs, approximately 20 million tons were returned in meat while 120 million tons became inaccessible for human consumption." The unuseable volume was equal to approximately twice the level of our exports for these products. Lappe continues this example of waste by saying that "People in developed countries use about as much grain for feed as those in poor countries use directly as food." Makes you question the values and priorities of those involved in the decision-making process on this question of profit-in-selling and using grain for animal feed rather than for people when viewed in terms of food/protein wasted. By 1972, the 1940 figure of 1/3 of all cattle being fed grain increased to 3/4 or more of all cattle being fed grain.

Other considerations in terms of wasting this grain (potential food) are:

(1) the USDA standard for grading meat is based mainly on the amount of marbled fat in the meat (the more marbled fat, the higher the grade). Grain is used not only to produce a minimum of useable protein for humans but for producing fatty carcasses for higher USDA grading; (2) steer are supposed to be able to manufacture protein without eating protein which means that it would be possible to "recycle a wide variety of food. Successful animal feeds have come from orange juice squeezed remainders in Florida, cocoa residue in Ghana, residue from coffee processing in Britain, and banana (too ripe to export) in the Caribbean . . . but research on these possibilities, much less the use of them is slight . . ." since the US has been concerned with getting rid of excess grain rather than with

Nestle Boycott continues

# Profits Cost Babies' Lives

by Larry Medsker

Each day in the Third World, thousands of babies die from malnutrition and dehydration. They do not come from famine areas, nor are their mothers malnourished. They are dying because their mothers have been convinced that artificial formula feeding is more modern and beneficial than breast feeding.

They turn toward products of the industrialized world, but all too often the conditions under which they live make safe and proper use of these products virtually impossible. Infant formula use has led to wide-spread disease and death due to the following conditions:

- 1) A clean water supply is necessary, yet the water supply of most developing countries is contaminated;
- 2) Sterilization of bottle and nipple is required, however, this is often impossible without clean water and the necessary fuel;
- 3) Formula must be mixed in proper proportions to be nutritionally sound, but often the instructions are not in the user's own language;

4) Formula is relatively expensive and many families cannot afford it. They often dilute the formula to stretch their supply and this leads to serious under-nourishment.

Why then do mothers turn to artificial bottle feeding when breast milk is so readily available, sterile, nutritious, and free? The answer lies in the aggressive and often misleading promotional campaigns of multinational corporations marketing in the Third World (e.g. Abbott, Borden, Bristol-Myers, American Home Products, and Nestle). These corporations, faced with declining birth rates and fewer consumers in industrialized nations, have turned to the developing world for expanding markets and increasing profits.

Nestle is the largest seller of baby formula in the Third World and, being a Swiss firm, cannot be challenged by the U.S.. Nestle has also been unwilling to make any concessions. Therefore, a nationwide boycott of Nestle products has

been organized by the Infant Formula Action Coalition (INFACT), a national coalition of health care professionals, women, nutrition advocates, religious groups and Third World activists. In this connection, an excellent film, *Bottle Babies*, is being shown to document the infant formula problem.

The dangers of bottle feeding in the Third World became known in the early 1970s. In spite of increasing criticism and warnings by U.N. groups, the companies increased their promotion of infant formula. In 1974, the Interfaith Center on Corporate Responsibility, sponsored by the National Council of Churches, began investigations and meetings with formula companies. With increasing activity of concerned people, INFACT was formed in January, 1977, for the U.S. campaign to change the formula companies' practices. Although Borden and Abbott have both curtailed promotion, Nestle remains unresponsive to growing criticism and stockholder resolutions.

In the spring of 1978, several folks in Tallahassee

became aware of this issue, and, with the support of the United Church in Tallahassee (UCC), Tallahassee INFACT was formed. The Co-op Book Store subsequently purchased the film *Bottle Babies*, and members of Tallahassee INFACT have shown it to nearly 20 groups so far. The goals of the local group are as follows:

- 1) Secure endorsements of the Boycott from local organizations;
- 2) Obtain media coverage of the boycott;
- 3) Continue to show the film to interested groups;
- 4) Regularly hand out leaflets urging people to boycott Nestle products;
- 5) Design and distribute Nestle boycott T-shirts and bumper stickers;
- 6) Mailing out information to other people in the state.

At present, the local group is the only one in Florida, with the closest chapter being in Atlanta. To learn more about Tallahassee INFACT and to become involved, write to

Tallahassee INFACT  
P.O. Box 20345  
Talla, Fla. 32302

humanitarian or environmental considerations (Lappe, Pf. 20). One reason for not feeding recyclable products to steer, aside from the quick usage of grain, is that it would take longer for the steer to reach market weight using nonprotein feed which, in turn, means a higher cost to the producer. (One other "trick" growers use for such time/efficiency is the use of antibiotics in the feed. The reasons being to eliminate major illnesses in herds and to bring stock to market price faster. But the ultimate problem is such an increase of antibiotics in people's systems that some antibiotics are no longer able to combat disease and some diseases have become more complex. This challenges our medical technology which is considered to be highly developed as it is now.)

This all leads to the fact that producers are most concerned with turning a profit at the expense of human nutrition and good health.

This country is capable of feeding the WORLD population with more than a cup of cooked grain daily, but our production is set to meet the demands of few, many of whom question why Third World countries are unable to feed themselves. Briefly, these countries are "hooked" on producing cash crops and have relied on them as a means of support since colonial times. They use the monetary returns from cash crops for importing food products, the cost of which is so high that only the rich can afford to buy them. And so it goes. They are unable at this point in time to change their crops without losing whatever profits they now gain (even though the wealth from the profits is not equitably distributed).

There are means for producers to gain even higher profits through various methods of planned scarcity. Susan George states that scarcity must be considered in its political context-- of nations who control the



present food supply in the world and the multinational corporations which control the food trade, or agribusiness. Ways of keeping prices up include destroying crops for actual scarcity, paying farmers not to produce food to eliminate any excess, controlling any factors which might influence the market (weather via use of satellites) or by threatening scarcity. The name of the game is to produce at a price, and measures will be taken to insure that the price is met. Grain is

abundant and, therefore, must be used in such a way so it is more valuable. By feeding a majority of our grain to animals to produce expensive food, it increases the value of grain so there is a higher local market value and export value. There are hungry people in the world. Can that be true and should it be true when there is this abundance of grain and when, for a slower-turning profit, animals could be fed recyclable food products? If we do provide for world food needs, we may be dealing at a level transcending the political arena as producers would be handling a problem on a humanitarian scale rather than solely economic. And who knows? If we can transcend politics and work together with other countries on world hunger, think of what that would mean to achieving world peace. . .

Things being as they are, what can each of us do to change it? There are short,

*Continued page 23*

# Co-op's Snooz

by Larry

Hi folks, here's some important information that's pertinent to the food co-op this month. Membership input, as usual, is important in determining the direction we take as a store, how and which decisions are made, or what it's like for someone to enter L.C.F.C. for the first time. So, if anyone has anything to say about some of this stuff, don't hold back.

Membership meetings are changing drastically. Not many people ever know about them happening, hardly anyone shows up, not much important really happens, etc. Well, starting Sunday, December 10, 7pm at 120 Carraway Bldg. (FSU campus), the Nov.-Dec. membership meetings are going to have a change of format. Included on the agenda are the movie *Bottle Babies* (for anyone who wants to understand why we boycott Nes-

tle products), a final vote on the bylaw revisions (come early if you want to read them over), and a general discussion of the food stocking policy. Future meetings will have speakers, new age games, and be at different locations. If you would like to be on the new programs committee, see a board member or a coordinator.

Coordinator Patricia Hand-schy has resigned her position as of Dec 31. Coordinator Dave Taylor (head cashier) will assume Pat's duties. Therefore, applications with resumes are now being taken for Dave's position (see job description and notice). Anyone interested?

After what seems like years of reading, categorizing and tabulating survey responses, the results are in and will be printed in next month's Spectrum.

## A New Wrinkle in LCFC's Working Policy

by Rob Brunger

LCFC members who wish to have work credited to the previous month so that they can buy at a lower markup for the current month will now have to work an equivalent number of hours to be credited to the current month first. This policy will be effective through the 15th of each month. This supplants our previous policy of a straight credit being given to the previous month during the first seven days of the new month.

An example of what this means: you are a member, but you didn't get it together last month to go work for the Co-op. Darn--that means that you have to pay a 25% markup this month. So you go in and ask if you work right now, can that be credited for last month so you can get your lower markup? And the answer is: not until you work some time for the present month first (which means toward shopping next month). So, you grumble about it and go to work for four hours--two for this month, and two for last month. If you bring your roommate, or if you work eight hours,

*Richard's eye-view of the Leon County Food Co-op, located at 649 W. Gaines St. It's one of the most complete cooperative foodstores in the Southeast.*

or if you work four days at two hours each day, then you will get your full 10% markup privilege not only for this month, but next month as well. But remember, you've got to do it before the fifteenth!

Why are we doing this? We hope that we can help even out some of the midmonth worker slump that causes us so many problems.

photo by Richard White



## JOB NOTICE

The Leon County Food Co-op is now taking application with resumes for the position of Coordinator (Head Cashier). Deadline is December 12, 6:00 pm. Applications will be evaluated and rated by the staff and Board of Directors by the 14th. The top five candidates will be interviewed on Sunday, December 17 and the decision will be made on December 18th.

### JOB DESCRIPTION

Salary is based on 30 hrs/week. Benefits: health insurance, two weeks paid vacation per year. Requirements: should have flexible hours. Responsibilities: running the storefront (70% of the time); overseeing registers, closeouts and bank deposits, keeping all register assistant coordinator schedules and training. Occasionally running around like a goose.

For further information, see a coordinator or call 222-9916.

### CO-OP CAREER PLANNING

Resumes should be neat and include: past job history and background; why this job is desired and why LCFC should hire you; and what you can bring to the Co-op.

Applicants should try a four-hour slot actually doing the job to get an idea of what it entails and for the staff to better evaluate your capacity for the job.

Good luck!

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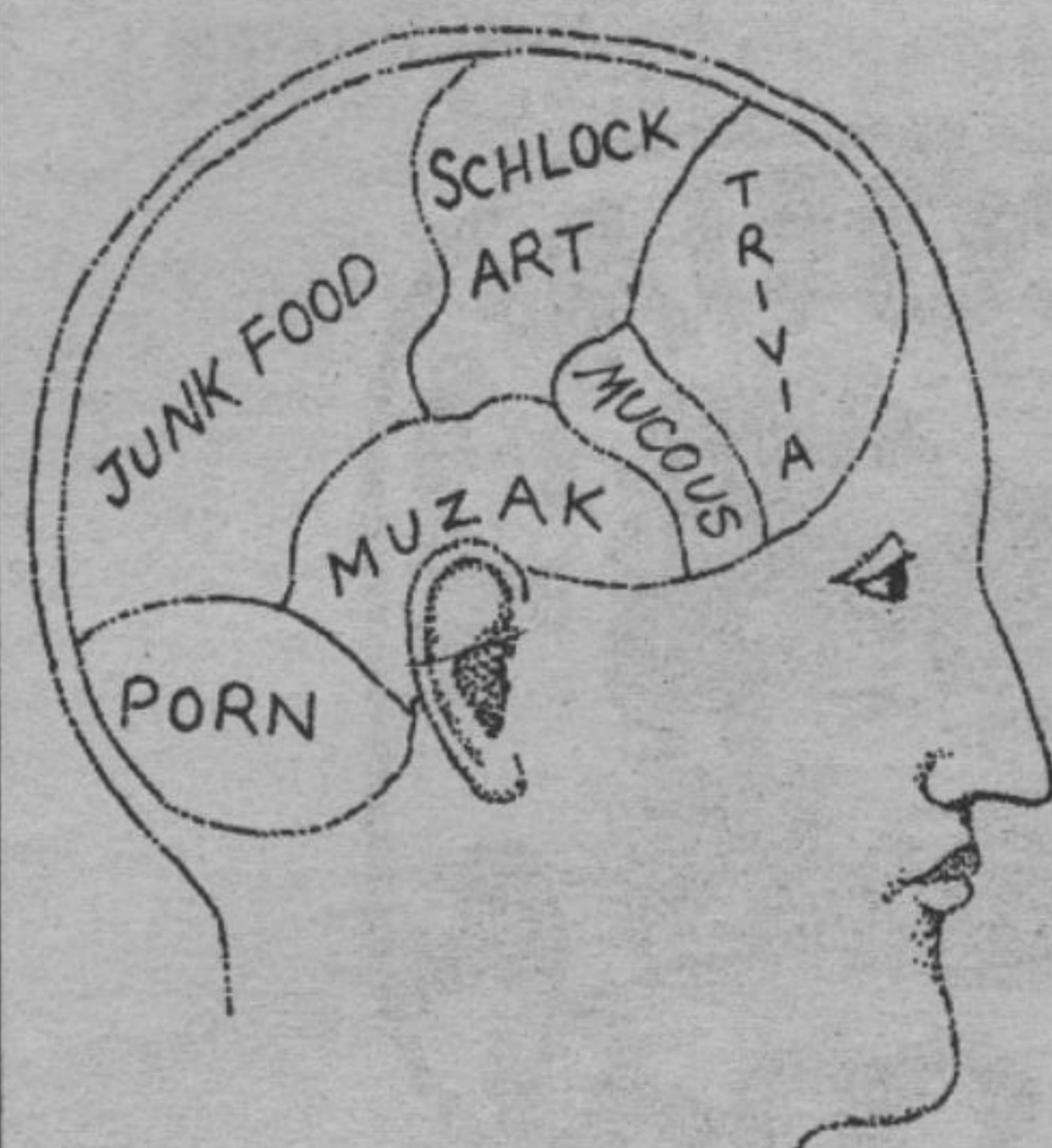


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## The Mucous Diet

by Dr. Arnold Bearfat, D.D.b.; M.S.S., etc.



While many of you are familiar with the work of my great uncle, Arnold Ehret, few, I can safely and quite dejectedly assume, know anything of my own remarkable and equally valid research into health and diet. The persecution and repression that forever dogged dear Uncle is nothing compared to the abuse and eternally frigid shoulder that I receive from the medical establishment, the publishing industry, and, most disappointingly, from the supposed "counter culture."

It is unbelievable to me that not even the most off-the-wall, out-to-lunch food faddists have dared to venture into the wondrous and exhilarating world of mucous, a world of clarity, of total awareness, of unity with the cosmic goo! The time is long overdue for masses of hungry people all over the world to discover the merits of the mucous diet.

Mucous is basic to life itself. It surrounds our eyes, coats our sinuses, and, ideally, lines all our

arteries and major organs and glands. This protective lining serves both to insulate our systems from disease and cold and to keep our joints fluid and flexible, providing us with a natural defense against sickness and ill health.

Vegetarians as well as others who are trying to get away from meat products for economic, ecological, or whatever reasons, stand most to benefit from the high-protein, high-mucous regimen. Frankly, for a vegetarian like myself, there is just no substitute for massive quantities of mucous daily.

Three or four eggs in the morning, cooked as little as possible, are an excellent way to get the day off to a clear, running start, as it were. A glass of whole milk and perhaps a bagel with cream cheese or plenty of fresh butter make for a delicious supplement to the morning mucous. Just one week of this should result in a dramatic improvement in the mucous flow throughout the entire body and circulatory system.

For lunch a grilled cheese sandwich, some egg salad, or a large bowl of yoghurt, or even all three together do quite nicely. Coffee drinkers might experiment with an increase in their cream usage, noting any effects or changes that might result. At supper time there is no limit to the fine and exotic dishes that

can be created from a mucous base: souffles, casseroles, pizza with extra cheese, pasta, cream sauces, etc. For the home gourmet cook I recommend my epicurean classic Cooking With Mucous.

In addition to providing a basic and necessary foundation for the daily diet, mucous can be used in concentrated doses in the treatment of numerous diseases and ailments. A large platter of cottage cheese works marvellously for migraines; to bring on hay fever, two eggs over easy three times a day yields astounding success; for constipation, nothing rivals a high yoghurt enema. The list is endless. Those interested in the benefits of this unique diet owe it to themselves to procure my two most acclaimed books--The Mucous Diet and Irrational Fasting. The latter touches on the mucous healing system but concentrates particularly on the advantages of long, spontaneous fasts interspersed with bad eating habits.

All of us at one time or another have wanted to sneeze and not been able to. This simple example epitomizes the need for a high and consistent mucous intake. As we approach the 21st century, we owe it to ourselves to explore new age solutions to age-old problems. In over 40 years experimenting with every type of mucous known to humanity, I am convinced that the future of our planet is in mucous.

## Sweetwater Expanding

Sweetwater Sprout Farm is in the process of expanding. We are looking for some folks who would like to invest in our growing business. Anyone interested in investing from \$300 up, please contact us as soon as possible so we can be in full swing by the first of the year. For full particulars, write:

Terry Reed  
Sweetwater Sprout Farm  
Rt. 3 Box 125-A  
Monticello FL 32344

Thank you for your support over the years.

## Christmas at Lemoyne

Visit THE CRYSTAL PALACE at LeMoyné Art Foundation, 125 N. Gadsden St. The annual Christmas show and sale has transformed the galleries into a land of snow and ice, filled with inexpensive gifts and ornaments. From stained glass to ceramics, there are both whimsical and elegant gifts; you will find yourself in a dazzling wonderland as you shop. The show and sale continues through December 30th, Tuesday-Saturday, 10:00-5:00, and Sunday, 2:00-5:00.



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## What's New at the Food Co-op?

by Robert Brunger

Corn nuts are now available with the snack mixes above the fruit and nut display.

Sesame-cheese stix are also back there, and they're new.

Look for dried papaya chunks, too--a healthful way to satisfy that sweet-tooth!

Bread bakers take note: we now receive Red Star baking yeast in bulk and repack it ourselves. Look for it underneath the egg display. Unlike some other kinds of yeast, Red Star contains no preservatives. A good price, too.

Fearn soy granules are now permanently back in stock,

right alongside the soy powder (for making soy milk). Both can be found on the shelves across from the dairy display.

We are starting to stock Worthington's frozen meat substitutes. Read your labels carefully, as some of these products contain MSG.

Celestial Seasonings has produced a magnificent new tea containing ginseng. It's called Emperor's Choice, and it may well be their prettiest box yet! We also stock it in bulk, for greater savings.

Continued page 16

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# A Coordinator's Notes

by Rob Brunger

\*We've built a new office, as you have no doubt noticed by now. It has helped keep us out of each other's hair somewhat when we're trying to work. It has also provided us with a much-needed bulletin board space.

Please note that we intend to keep the bulletin board up-to-date and all notices that are outdated, undated, obscure, humongous, or misplaced will be heartlessly removed.

\*In particular, let me point this out--the official business section of that board has the names and addresses of the members of the Board of Directors. So if you ever feel like you would like to contribute your input and ideas and criticisms and views to the Co-op, check them out. You not only get to elect them, you are entitled to communicate with them.

\*Also in that corner is the new location of the infamous request list. We try to get what you want, so consult that list for a history of what has happened to your request.

\*A reminder about special orders. A number of things are available that we don't stock regularly--Champion and Acme juicers, water distillers, grain mills, etc. We will also be happy to order items in bulk lots for you. Contact a coordinator for information on costs, pre-paying (certain items), and ordering schedules.

\*From the "Draw Your Own Conclusions" Department--those of you who have looked at the newsprint handout entitled "A Shift in the Wind" may also want to read Mother Jones' scathing article in the December issue



entitled, "Let Them Eat est." Mother Jones contends that the World Hunger Project, the producer of "Shift," is an organization that exists to promote est seminars (costly) rather than do anything constructive about world hunger. (Mother Jones is available at the Co-op Book Store.)

\*Members who have ignored general membership meetings in the past may be interested to know that the Board of Directors is reconsidering the matter of these meetings. this is a great opportunity for people to get involved with the Co-op without taking on the full responsibility of being elected to the Board. If you have ideas, come forth!)

\*We need someone (actually, two someones) who would be willing to come in one Sunday afternoon a month and strip and wax and buff the Co-op's floors. It takes approximately four hours, involves a certain amount of gumption, and will be rewarded with much appreciation and the privilege of

buying at cost. Here's an ideal situation for those of you who would like to work, but find it hard to schedule a time.

\*Due to thefts in the parking lot, customers should lock their cars while shopping.

\*Since everyone tends to disappear at Christmastime, I would like to remind those of you staying behind that the holidays are a great time to come in and work--you'll probably never be appreciated more!

\*Please have your membership card ready to show the cashier at the checkout line. This simple step would save us a number of difficulties.

\*Which brings up one final thing I would like to reiterate on behalf of all of us on the staff. We really do appreciate the hundreds of hours of work you all collectively contribute to our operations every month, and if we forget to say anything, or are too busy, please bear in mind that we strongly feel you make LCFC possible. HAPPY HOLIDAYS TO ALL!

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*(Down with the Shah!)*



### What's new? continued

You gourmets need to discover the subtle taste of Tartex vegetable pates. A bit on the ritzy side, but delicious. Look for it near the crackers.

New bulk items back after a long absence are Arrowhead Mills 7-grain cereal (just in time for winter's breakfast) and Textured Vegetable Protein

No more sugary lemon stuff, but check out the pure frozen

lemon juice we now offer.

Soken's Ramen-miso soup is now available on a regular basis. You don't have to be Japanese to like this stuff.

Finally, take note of our revamped kitchen supply shelf, across from the cheese display. You'll find Salton peanut butter makers (just ask Dave Taylor how well he likes his) and baby food grinders, among other items.

# Seven Hills

by Neil Abell

The holiday season is, for many people, one of heightened sensitivities. Whether one is directed toward an inner pondering of life's greater mysteries or drawn to join in the air of festivity and celebration which often spreads infectiously from heart to heart, there seems always to be the opportunity of reaching beyond the boundaries of our individual lives and into the experiences, hopes, and expressions of those around us. We choose this time to laugh, to give, to listen, to remember our fondest dreams and loves from times past and present, and to reflect on the space we share with others in this drama of existence.

Those of us who are witnessing first hand the growth of the Seven Hills Holistic Healing Arts Center have reason to be thankful this season, both for the continued growth and strength we are witnessing from within our structure, and for the community in which we find ourselves evolving. Having acquainted ourselves with the philosophy of holism, and its notion of involving all parts of oneself in the development of a strong and healthy person, it seems only natural to expand that philosophy to the steps taken in developing a prosperous new age community, both local and global. And that is where those of us in Tallahassee are really lucky.

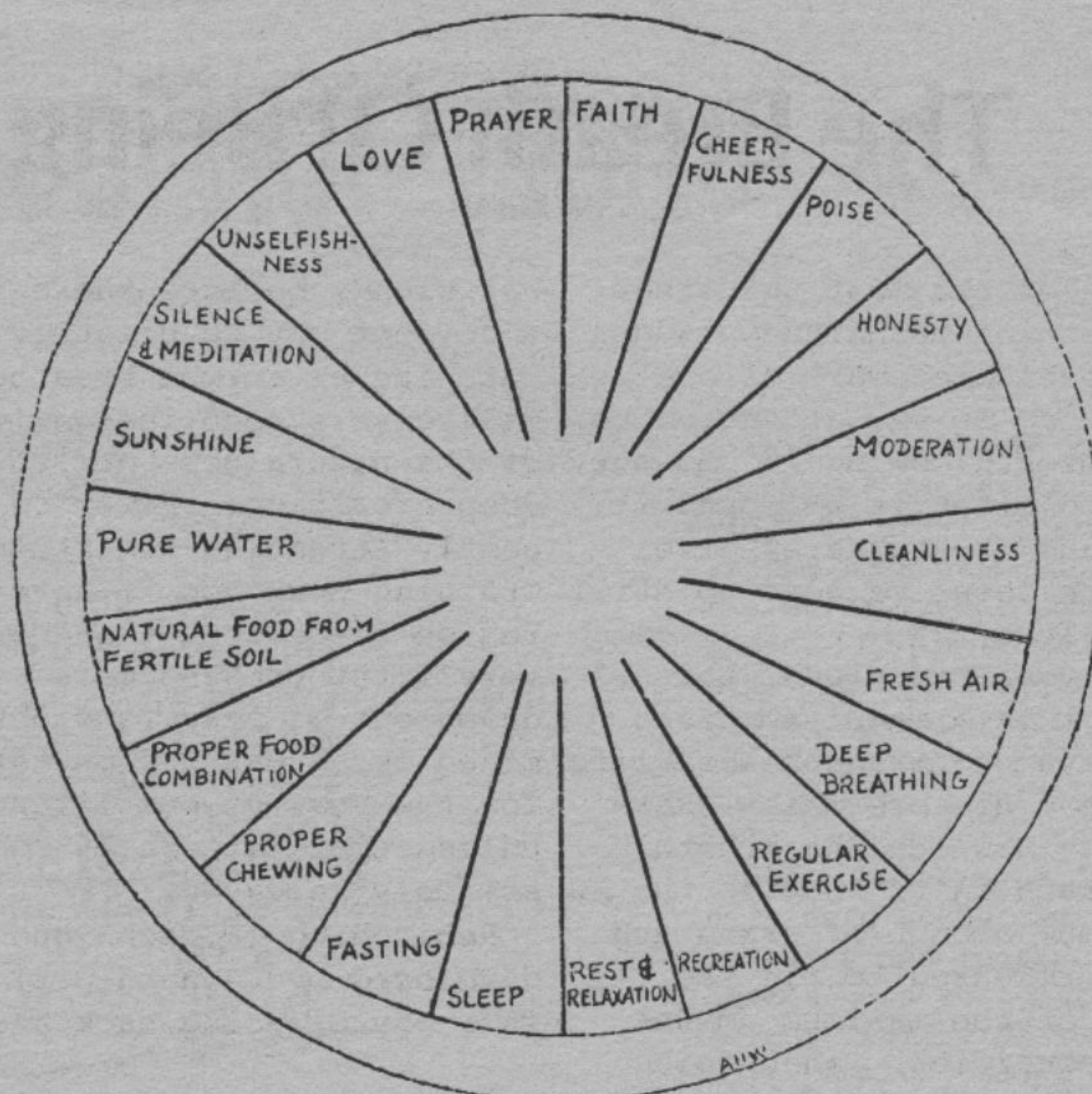
Seven Hills, with its emphasis on the self-health of the total person, has recently chosen to separate itself from Seeds of Universal

Light, the organization which gave it its original base of support, and incorporate as nonprofit educational entity. Its purpose, then, becomes that of providing a wide range of educational services which promote the integration of all aspects of the individual.

Board members elected to direct the progress of its growth are Lynne Andrews, Doug Trotman, Lynn Kasler, Barbara Mitchell, and Neil Abell, serving for one and two year terms.

Seven Hills is, however, only one of the vital organizations which help to make a strong and successful community. Catfish Alliance, with its steady presentation of facts alerting us to the dangerous spectre of nuclear energy, serves to educate us not only to threats of a more immediate nature, but also to the perils which may stem from our failure to participate politically in decisions affecting our environment. The Feminist Women's Health Center provides us with a strong voice for the advancement of human rights while offering necessary medical services to those in need, and organizations such as the Miccosukee Land Co-op and the Leon County Food Co-op provide undeniable examples that we cannot only live and work together but also provide each other with our most basic human requirements.

It seems fitting, then, that each of us should take just a moment in this season to reflect on the fortunate and fertile ground in which we find ourselves, and to



Hygiene Wheel Of Good Health

consider not only how we might prosper in our own individual causes and lives, but in those interests and dreams of our brothers and sisters as well. And, in so doing, we can truly celebrate the extension of holism into all that we do.

At press time, no workshops or major events had been finalized for Seven Hills. There are, however, two opportunities to get to know us a little better.

Seven Hills is having its first annual Christmas Tea and General Meeting at 7 PM, Sunday, December 10 at Tap-Root Juice Bar on W. Tennessee. While the affair will serve as a "get-acquainted" for those who've yet to meet us, it will also be a chance to find out what we're doing and how to get involved.

and, in the near future, we'll be announcing the hows and whys of becoming a bona fide member.

And not to be underestimated, plans are being made for the Second Annual Seven Hills Holistic Healing Arts Festival. If you enjoyed last year's festival and want to help do it again, or if you thought it could be improved and want to show us how, here's your chance. Karen Heatwole (224-7043) is chairing the event, tentatively scheduled for the weekend of April 21, 1979, and would welcome your support in a multitude of areas.

For further information on Seven Hills and any of its activities, contact 575-3939, and remember, we're all in this together!



G. Greene

Gold and Silver

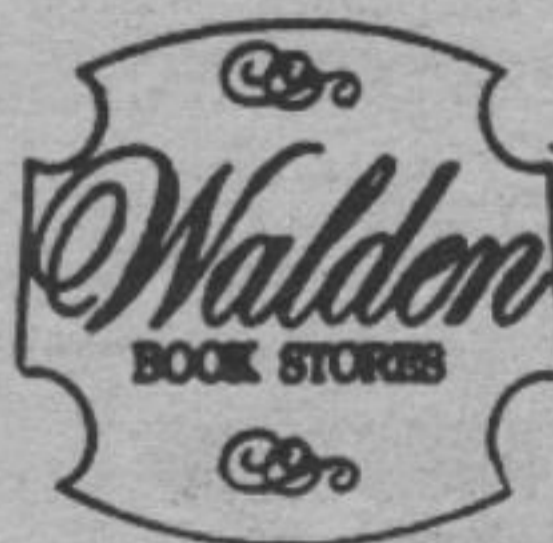
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# The Breath Of Being - Rebirthing

Martha Jane Curie

One of the most universal meditation techniques taught is to become aware of one's breath. To pay attention to the breath coming in and out, not to alter it or count it, or send it anywhere, gives us the focus we need to still ourselves.

In yoga practices, the breath is a major emphasis. Pranayamas (prana means "life force") are breathing exercises in which the breath is drawn in to receive the maximum amount of prana and then released to rid the body of the maximum amount of impurities. When doing hatha yoga exercises, every movement is done in connection with breathing.

In jogging or running, correct breathing is vital. In fact, incorrect breathing can be dangerous.

We've all heard the ad about how we could survive without many things, but not without air, so we're reminded about how precious air is and that we need to keep it clean. The Cancer Society tells us it is as dangerous for a nonsmoker to breathe in someone else's cigarette smoke as it is for the smoker herself. Being aware of the quality of air does not mean we will breathe fully.

The breath is the most valuable healer and sustainer of life, and yet we are seldom aware we are breathing. When we do become aware, we notice that our breathing is shallow and takes in very little new oxygen. The lungs are not usually filled beyond the upper third.

Where did this wrong pattern of breathing begin? I

say wrong, because there is a correct way to breathe. Watching an animal breathe will give a good indication of the naturalness of full, deep breathing. After recently attending Rebirthing Training Workshop, I have reason to believe that our very first breaths were drawn out of fear, and determined our breathing pattern for the rest of our lives--unless that pattern is consciously released.

Rebirthing (a technique developed by Leonard Orr) is a way of going back and

gave us some very strong impressions of what life is. Most of us were born in hospitals with lighting and sounds and sensations radically different than what we were accustomed to in our warm, secure environment. Many of us had mothers who were drugged and were unable to assist in our delivery, and many of us were delivered by doctors who were not aware of our sensitivity to the environment of our birth. What has been signified in the Rebirthing experience is that there is a fear of

it is the breath of Greater Life which penetrates us and all living things. It moves through man, giving him life as a threefold entity--soul, spirit and body. By means of this breathing, man opens himself to Greater Life and closes himself again; gives himself away and again receives himself; loses himself and finds himself. When breathing is out of order, not merely the body but the whole person is out of order. Every disturbance in breathing signifies a disturbance of the total person and has



**"I have reason to believe that our very first breaths were drawn out of fear, and determine our breathing pattern for the rest of our lives--unless that pattern is consciously released."**

re-experiencing our birth so that our basic attitudes about life may be recognized and consciously dealt with. Not a psychotherapy technique, Rebirthing is done totally through breathing. The experience itself is done in a series of sessions held several days apart, with each session lasting about 1½ to 2 hours. Those who have experienced Rebirthing have shared a variety of results, but the most frequent comment is that their breathing has altered and they are better able to handle their everyday life situations.

Why would anyone want to go back and experience their birth? Well, whether we know it or not, being born

breathing, and a feeling of anger and confusion about being born. As stated earlier, the Rebirthing experience is done through breathing and the goal is a release of the breath. Some of you may have experienced this release through yoga or spontaneously at one time. The idea of this writing is to bring attention to your breathing to allow you to check out what is happening to you in that area.

I would like to share a quote from Daily Life as Spiritual Exercise--The Way of Transformation, by Karl-fried, Graf von Durkheim:

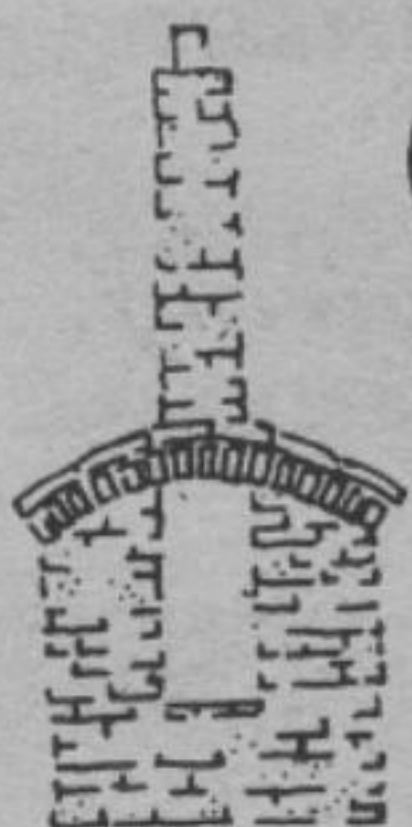
"When breathing means no more to us than the drawing in and out of air, it is an indication that we have not understood that, in truth,

the effect of barring man's way to himself."

Notice what your breath does when you are happy, when you are afraid, when you are angry, when you are meditating. Try taking some deep breaths when you are feeling unaware and see what happens when you do. Try breathing through an uncomfortable situation and see what happens. Experiment and you will undoubtedly feel energized by deeper breathing. Our breath is the greatest physical energizer we have, and like most of our resources, is wasted by not fully understanding it.

Allow yourself the joyous and centered feeling that can come when the breath is allowed to be fully activated. Breathe!

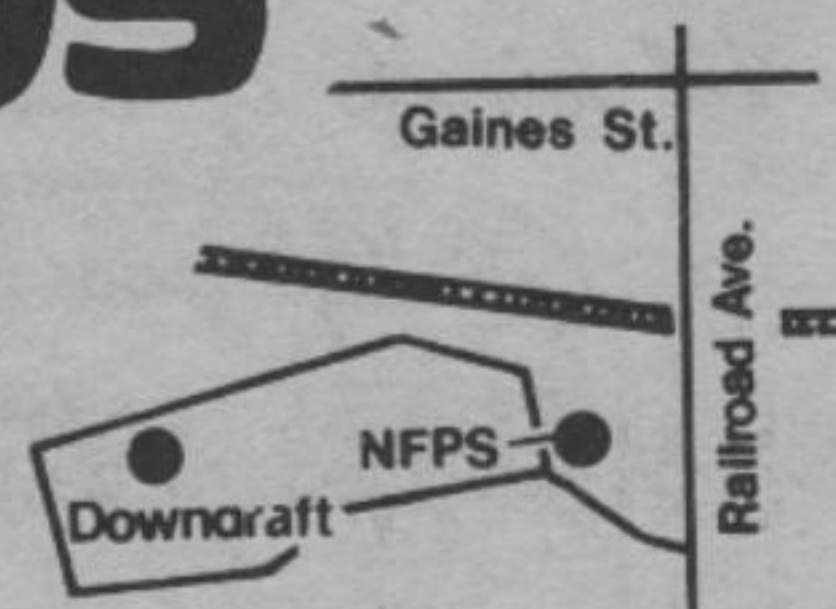
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# Sweet Bard of Youth

by Ira Shorr

The professional writer will always recall the moment s/he lost his/her creative virginity and started using the written word as soulful communication instead of mental masturbation. For me it started in summer camp.

To assuage the separation anxiety of the parents and to justify their exorbitant expenditure, the camp hierarchy decreed that a postcard of praise be sent home each day. This would serve to reassure the folks that their child was not only alive but was enjoying the finest summer that money could buy.

And so I was stuck with prattling on in print about my daily endeavors at Camp Spoil-A-Boy. I lacked the confidence to reveal my lusty longings for 13 year old Sherry Sanger, and writing about the chopped meat for lunch didn't seem worth the ink. Out of necessity I began to discover the creative side of writing:

Dear Mom,

Love, Ira

Dear Mom,

The lollipops were great but I can't get the sticks out of my ears.

Hope I can hear from you soon,

Ira

By the end of the summer I relegated softball to the hinterlands of my devotions and immersed myself in my new-found craft--

Dear Mom,

Sorry you couldn't come to see me on visiting day. I had a great time with Benney Miller's folks. They gave me tootsie rolls and comics and asked me if I would like to be their little boy. I said yes. Please send me the rest of my underwear.

Your former son,  
Ira

I was hooked! What a splendid way to communicate

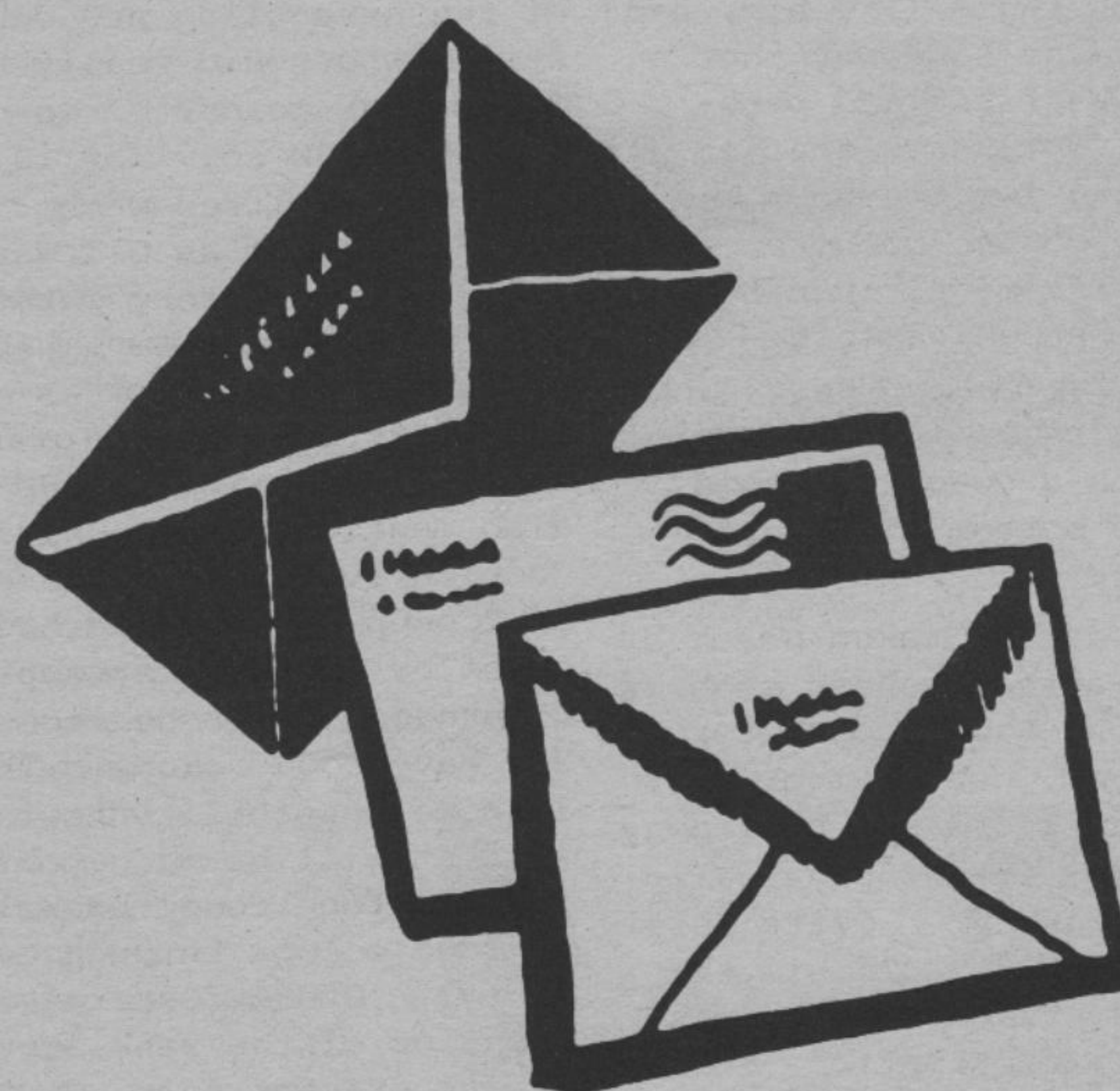
true feelings. I arrived home from camp wearing a polo shirt with patches on the elbows, smoking a licorice pipe. My nose was raised in a permanent salute to my upcoming fame; just give me a crayon and paper (I was into coloring my feelings through words) and leave me alone!

But things never work out as we crave them to. The words came, but in such a banal order that I had trouble staying in the same room with myself. It wasn't totally my fault. By the time I'd return home from school, I was physically and emotionally exhausted from dealing with simpletons and fools. The kids in my class weren't much better. Could I be burnt out at 11? Hour upon disillusioning hour I would sit staring at my Davey Crockett notebook. I even tried using postcards to revive the glory of my past but that proved frustrating and expensive.

The block got bigger and I took to drinking chocolate milk and eating twinkies at all hours of the day. On the weekends I would mope around the house hoping to pick up inspiration from my parent's arguments, but they had taken to ignoring each other and I couldn't even add any expletives to my vocabulary.

I was too young to fall so far. There was only one thing to do, but I dreaded it. For days I exorcised my soul for letting me slip into the slime. But, if I wanted to continue writing I had no choice, and so, on a dreary afternoon I crossed out all the fertile ideas I had jotted down in my prime (The Child as God, The Myth of Puberty. . . etc.) and started writing what would come so easily. In my childish, shaky scrawl I erased the promise of youth with the lies of tomorrow-- "You deserve a break today . . ."

I had gone for the bucks, but don't make fun. How do you spell relief?



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## Principia continued

farmers cooperatives, he had seen the early volunteerism crumble and had seen many good cooperatives go down because of it. He told me that he, and others like him, had learned the hard way that a co-op was first and paramount a business; that it was organized for the economic benefit of its members; and that their participation in its operation was nice, but virtually meaningless. The only thing that really mattered to a co-op, he said, was the bottom line; profit or loss.

I am always taken aback by verbal aggressiveness such as this long-time cooperator displayed, but I am proud to say that I did not back away from him, either physically or in argument. Quite softly and simply, I told him that Leon County Food Co-op was member participation, that participation was a part and parcel of our reason for being, and that with no great qualms whatsoever, I would see the co-op fail before I would consider it solely as a business.

I am certain that this fellow cooperator was well intentioned, but could someone like him possibly represent our interests adequately as a member of CLUSA's com-

mittee to work with various federal agencies in implementing the Co-op Bank Bill? Is he the sort of person to adequately identify the needs of the struggling new cooperatives who could really use Co-op Bank loans? I do not really think so. Nor is another committee member who is the head of an Old Wave cooperative grocery warehouse. This man emphasized "size and stability" as the major criteria in the granting of Co-op Bank loans. He also mentioned that Universal Cooperatives, the marketers of "Co-op Brand," had been asked by CLUSA to attempt to broaden their services to New Wave food co-ops. There is some possibility that an attempt will be made to funnel all food co-op bank loans to food co-ops through Universal. CLUSA fostered the creation of the Bank, but in its present form, CLUSA seems to be particularly weak as a guide to implementation of the bank.

The New Wave is supposedly courted by CLUSA into joining the organization and attending its meetings. But actually, I, and other New Wave cooperators could only afford to attend the CLUSA meeting at all because of contacts with local cooperators in the Washington area,

who informally arranged food and lodgings for us. CLUSA met in the Capitol Hilton, where meals cost \$25.00 a piece, and where vegetarian meals and decent beverages were unobtainable. Paper towels were handed out by an attendant in the men's room. The speakers at the meeting, mostly elected CLUSA officers and staff, made innumerable sexist remarks (about what one would expect from a collection of corporate executives and farmers). Active member fees in CLUSA begin at \$1,000. Associate members (who appear to have all of the status of your typical peon in the Mexican Army) pay \$25, but there is a movement afoot to raise that rate. CLUSA cannot take a stand on nuclear power; many rural electrification co-ops are for it. CLUSA is heavily involved in spreading cooperativism abroad, as an agent for the US government. How much real good they do for people in these countries, and how much they are just a tool of US imperialism in superficial amelioration of discontent in strategic areas of the world, is really hard to say.

But with all my misgivings concerning CLUSA, I can only

say it is a needed and worthwhile organization. We should neither ignore it, nor reject it as stogey and perhaps a little hostile to our broader philosophies. CLUSA is what its members have made of it. Progressive co-ops all over the nation need to join CLUSA, as well as the Consumer's Cooperative Alliance (CCA). We can help make of these organizations whatever we want.

CCA is meeting in Austin next year, a city with a dynamic social change cooperative network, and CLUSA has switched to annual meetings and will hold the first in Minneapolis next year. In Austin there are Yellow Rose Cooperative Food Warehouse, Wind Through the Pines Educational Project, First Flower, and the Gung Ho Collective; and in Minneapolis there are the Distributive Alliance of the North Country (DANCE), the All Cooperating Assembly, and Scoop; and in both places there are a jillion interesting people and cooperatives, not to mention all of the cooperators who will come from all over for the occasion. Next year we need to let them know more about the Southeast, and we need to learn more about cooperatives in the rest of America.

## Founding Father continued

erate enthusiasm that spreads out over the population about a need to alter the way things are, I can't be too optimistic about the future."

Loris Bristol continues to generate that enthusiasm through his words and presence. His purpose is just as clear now as it was in 1934 and his character reveals none of the scars of cynicism usually associated with age. In a pamphlet written on the values of consumer cooperatives he once wrote this: "Cooperatives tend to harmonize the egoism and altruism in the individual." Loris Bristol reflects that harmony.

## Rochedale Cooperative Principles

The Hyde Park Co-op was established under The Rochdale Principles of Co-operation.

1. A Consumers' Co-operative shall be democratically controlled.
2. Money invested in a co-operative society, if it receives interest, shall receive a fixed percentage which shall not be more than the prevailing current rate.
3. If a co-operative society makes a net profit that profit shall be returned to the consumers who patronize the society on the basis of the amount of purchases.

## War Tax continued

Race, and (4) Fund Human Needs. Tax resistance prevents the building of bombs, armaments and nuclear plants, and, through alternative funds, accomplishes the funding of human needs. 3

The system loves to hear people say, "There's nothing I, as an individual, can do." The megamachine saps its people's labor and dangles baubles on their bedsteads.

What if they gave a war... what if they planned a nuke... what if they built a prison... and nobody paid?

## footnotes

1 An exciting historical overview of the megamachine (the bureaucratic organization, slavery of the masses for the privileged few, invented and first implemented by the Egyptian pharaohs to build a necropolis of pyramids) is offered by Lewis

Mumford in Man and Technics. Volume One: The Myth of the Machine; Volume Two: The Pentagon of Power.

2 Koinonia Farm, Route 2, Americus, Ga. 31709, was begun by a scholarly and agrarian Southern Baptist minister in 1942 as a Christian community especially dedicated to interracial unity. Besides their own free newsletter, members of Koinonia also publish Kudzu Vine, newsletter of the Southerners Mobilizing for Survival.

3 Southerners Mobilizing for Survival; P.O. Box 2234; High Point, North Carolina, 27261. They are currently planning Barnwell II, another action against one of the most strategic nuclear reprocessing plants in the country -- near Augusta, Ga.

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# FWHC's struggle with TMH

by the staff of FWHC

*This article is reprinted from The Examiner, a newsletter of the Tallahassee Feminist Health Center.*

The case of the inspection of Tallahassee Memorial Hospital is not over - even though last week the Florida Supreme Court sided with Leon County Court Judge Charles McClure's decision in June of 1977. The high court said that Florida's trespass law was constitutional and, therefore, the women's rights were not violated. The court also backed off from deciding on the several other points in the appeal, sending those remaining issues back down to the circuit court.

The strongest point of the appeal is the fact that four feminists were charged with "entering a public structure." Normally, it is legal for anyone to enter a public structure. It becomes trespassing only when the person is asked to leave and she/he does not do so. In the inspection of TMH, no one was asked to leave. Even the state's prosecuting attorney conceded that the inspection lasted a total of ten minutes. No one asked the women to leave and they left on their own accord. But, since the women were charged with entering a public structure, the jury had no choice but to convict them of this supposed crime.

The circuit court is just one step above Judge McClure's court. Feminists throughout the country had witnessed McClure's court railroad four feminists into stiff jail sentences and fines 1½ years ago. Since then, some of these same feminists have conducted similar inspections in hospitals throughout the country and anxiously awaited the decision by the Florida Supreme Court. However, the high court's justices handed down their decision without a word about the actual facts of the case.

The four women are now considering what next step should be taken in the legal process. The idea of taking the case to the U.S. Supreme Court is a possibility which

the women have a right to do. However, the problem of money is one that could decide their fate for them.

In the meantime, the struggle with TMH continues as it has since the inspection in March of 1977. This article's purpose is to bring these issues out in the spirit in which the inspection was conducted; to bring accountability to the public by Tallahassee Memorial Hospital. Let's take a look at what's happened over the last 1½ years.

## THE TRANSFER AGREEMENT

TMH has denied the FWHC an agreement for the treatment of women in emergency situations stemming from care they receive at the Feminist Women's Health Center. The Board of TMH has denied the FWHC the agreement on five separate occasions since September of 1975. At that time, we asked the hospital for the agreement as a way of counteracting the harassment the FWHC was receiving from local physicians in the form of a boycott of the FWHC. M.T. Mustian (Executive Director of the hospital) immediately sided with the medical profession and denied us the right to an agreement that is routinely offered to other facilities at their request.

Mustian also said that he felt there was no need for a transfer agreement. Theoretically, he was correct in that the FWHC never had an emergency that required immediate transfer to the hospital. However, we knew that the possible need for a transfer always existed, even though early abortions are extremely safe procedures.

This last week such a problem arose. One common medical problem that can arise in any abortion facility occurs when the doctor makes a miscalculation in the length of a woman's pregnancy. As it happened this last weekend, a woman was further along than what she and the doctor had calculated. Consequently, she needed to be admitted to TMH to complete her abortion safely. Everything was handled very

well. The EMT's (TMH's Emergency Medical Technicians) did an excellent job in transferring the woman to the hospital. Admitting at the hospital went well, too. The hospital was reasonable in allowing our patient advocate from the FWHC to accompany the woman during most of a potentially traumatic time. Her family was also later allowed to stay with her.

However, the treating physician, Dr. McWilliams, refused to speak with our physician who had called him to speak about the woman's medical condition.

We believe there is no other reason for TMH to refuse the FWHC a transfer agreement than to continue to take sides with the local medical profession in its ostracism of the FWHC in this way. We recognize that, in this situation, a transfer agreement would not directly determine whether Dr. McWilliams would talk to our physicians, but we do believe it could have helped. Protocol for dealing with our facility would be worked out with the hospital beforehand, and, in order for Dr. McWilliams to refuse to speak with our physician, he would have had to deviate from protocol. Mechanisms for handling such deviations would be developed in order to force local doctors to deal fairly with the FWHC and our clients.

A transfer agreement committee was set up in July with the FWHC, TMH Board members, and members of the community supporting the transfer agreement. TMH Board committee members consist of individuals who have biases against consumer-controlled health care and abortion. Alice Faiver, one committee member, has already expressed her sentiments against abortion. Mr. Kinnebrew, a local car dealer, has continually expressed concern for our "aggressive behavior" during the inspection of TMH. And Dr. McCully, as past president of the Capitol Medical Society which, in 1975, passed a resolution supporting the local doctor's boycott of the FWHC, is chair of the committee as chosen by TMH.

How can you help the FWHC in obtaining the transfer agreement? Write letters to the members of the Transfer Agreement committee:

Alice Faiver  
1112 S. Magnolia B-102  
Tallahassee, Florida  
32308

Dr. A.C. McCully  
1207 Hodges Dr.  
Tallahassee, Florida  
32308

Tom Kinnebrew  
3115 W. Tennessee St.  
Tallahassee, Fla.  
32304

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## Unaccountability Again

by Margie Menzel

The ad hoc committee of the TMRMC Board met on 21 November 1978 to continue its discussion of the transfer agreement. For those in favor of the agreement, the proceedings were frustrating. The conclusion of those committee members representing the Board was that a transfer agreement would be impossible to effect.

It is important to note the contributions made by the chairman of the OB/GYN staff, Dr. Barthelme, in justifying that decision. Dr. Barthelme was at the meeting as a guest of the committee, in order to expedite communications. The Feminist Women's Health Center recognized that contact with the group this man represented might help to remove obstacles to a solution. However, Dr. Barthelme took issue with the FWHC on every point. At no time did he indicate that he saw the transfer agreement as being either desirable or workable. His role in the committee appeared to be that of providing grounds for a denial.

Marion Banzhaf, representing the FWHC along with Linda Curtis and Steve Seliger, opened the meeting with a synopsis of the history of difficulty between the two facilities. She asserted, as the FWHC has asserted in court, that a monopoly of local doctors has exerted pressure in the form of hospital staff privileges on physicians who might cooperate with the FWHC. Dr. Barthelme denied this. He claimed that the opposition of local OB/GYNs to the FWHC was based on the then-questionable legal status of advertising abortion services. He was reminded that there is a distinction between a doctor advertising and a clinic doing so, and that the OB/GYN staff had not altered its posture toward the FWHC in the years since the Supreme Court ruled advertising to be legal. He said the ruling made it unnecessary for the OB/GYNs to take up the matter again. He denied that economic competition was a factor in the local medical establishment's opposition to the FWHC.

Dr. Barthelme also addressed the matter of the hospital's reluctance to consider a transfer agreement. He said that it was

"reprehensible" for an out-of-town physician to do an abortion at the FWHC and then leave town. When it was pointed out that these physicians were available by telephone, he responded that he or his partner was always available in person. On the other hand, he said that the transfer agreement was unnecessary because the ER was providing good care to women who had had abortions at the FWHC. If the clinic doctor has left town and yet the patient can get good care in the Emergency Room, was it really "reprehensible" for the doctor to leave?

The committee members representing the Board didn't seem very cooperative, either. Tom Kinnebrew was absent. Dr. Al McCully and Alice Faiver both indicated that they were concerned with the "inflammatory" tone of the FWHC's presentation. In his position as chair, Dr. McCully announced that the committee had not been able to work out a transfer agreement. When Linda Curtis asked for a new committee, Dr. McCully said that he thought it was insulting to the chairman of the hospital board, who selected the three committee members, to have his judgement questioned. Only when pressed, did he agree to relay the request for a new committee to the board.

When the ad hoc committee was formed a few months ago, the FWHC protested the selection of the board's three representatives and expressed the belief that the committee was to be a mere smokescreen. It would appear that this belief was justified. What gets lost in the shuffle of these conflicts is good health care. The ER may provide good care, but when the ER physician refuses to speak with the clinic physician about a patient brought from one facility to the other, as Dr. McWilliams did, it's difficult to think that good health care is the only concern. My own feeling was that the hospital board's point of view focussed on the finances of running a business more than the needs of individuals in the community. I had no sense that there was a spirit of cooperation on the part of the board. So, once again, let's all sit down and write to the TMRMC board, asking for a new committee and the provision of better health care to the community.

## FWHC's monthly meeting

by Shami

My recent interest in the Feminist Women's Health Center and its activities was initiated by my seeking a job there. During the 2 or 3 week interim in which orientations and interviews took place, I attended meetings and other projects of the Health Center. One of these was FWHC's monthly meeting. Unlike some of the other more specifically purposeful meetings, the monthly meeting presents an overview of the Health Center during the previous month and is open to the public.

The monthly meeting for October took place on Friday, November 3. The agenda was basically well planned and regarded with respect in terms of sticking to the outlined topics. Each of these topics is written upon rather extensively (the entire agenda is 30 pages long) and, consequently, the first hour of the meeting is devoted entirely to reading. The meeting then proceeds with discussion and further explanation of each topic.

One of the most surprisingly welcome things I learned at the meeting was that the FWHC involves itself not only with women's health care on a grassroots level, but with other issues of primary political and social importance. I learned that members of the health center attended meetings such as Planned Parenthood, and a Federation meeting of all the FWHC's. A health worker and a doctor from the center also visited a clinic in Texas where they studied second trimester abortions and, consequently, brought back much information that may be helpful to the health center and women in general. Present also on the agenda was a report on Iranian Students Association demonstration (not the already infamous one at FSU) which proved supportive of the Iranian students' cause. These and other issues are part of the health center's concern.

Because all of these issues are presented and discussed in a highly democratic way I, as a newcomer was



able to learn a great deal. It was (and still is) difficult to deal with some of the jargon and abbreviations at first, but some women from the health center are compiling a glossary to help alleviate this problem. Basically, though, the monthly meeting was an incredible learning experience for me as it introduced me to many things I was not aware were happening in Tallahassee's FWHC and in the country. This initial knowledge has motivated me to discover more about both the political and medical issues. As mentioned before, any supporters are welcome to FWHC's monthly meetings. Community input is necessary to any organization which strives to instigate change. On a singular level, the individual is exposed to much valuable information at the meeting, but on a pluralistic more comprehensive level, individual input enables the health center to grow. The meeting for November will take place December 4, Monday at 4:30. If you support the health center and would like to learn more about it and contribute your feelings and ideas, please attend this meeting. Your input is essential for we can only learn from each other.

**P.S.** I passed all my interviews and am now employed by FWHC.

### CO-OP BOOKS

1979 Tolkien Calendar

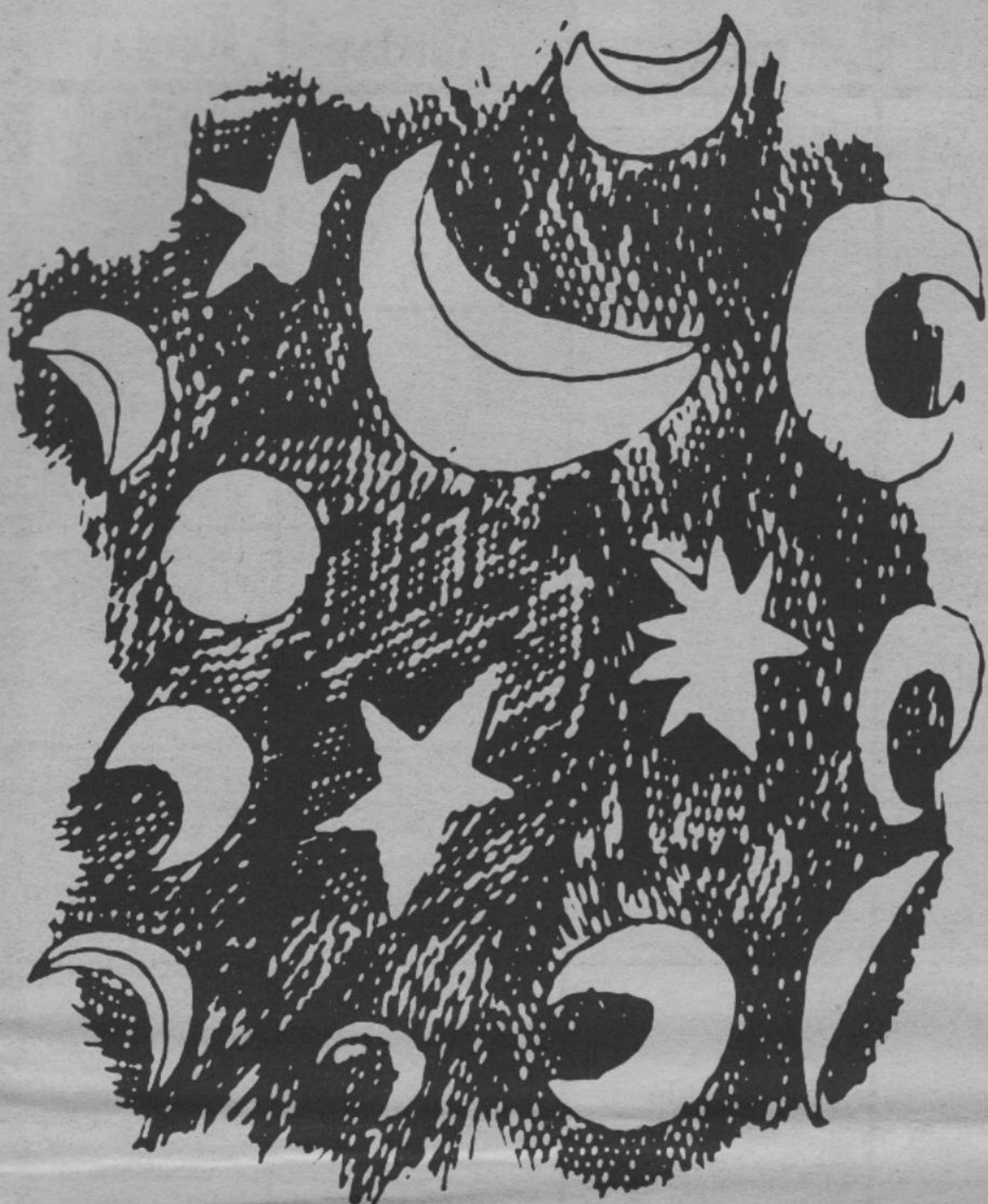
Women in Revolution Calendar

Llewellyn's Astrological Calendar

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## Notes on Energy

Energy production is not a goal in and of itself. Energy should be utilized to serve people, to provide the freedom for all people to have richer, fuller, easier, healthful lives. That a nation uses vast amounts of energy does not reveal to what extent that energy is actually being wisely and effectively used.

And energy study, commissioned by the city of Seattle, convinced city officials and citizens that with appropriate energy efficiency measures, no new electricity generating capacity would be needed through 1990. AND the cost of electricity would be cheaper without building nuclear facilities.

The American Institute of Architects points out that by 1990, more energy could be saved by

conservation techniques in buildings than could be obtained from the Alaskan North Slope oil or from nuclear reactors.

The Senate Commerce Committee staff has estimated that \$1.6 billion in interest subsidies and loan guarantees for conservation retrofits would create 400,000 new jobs.

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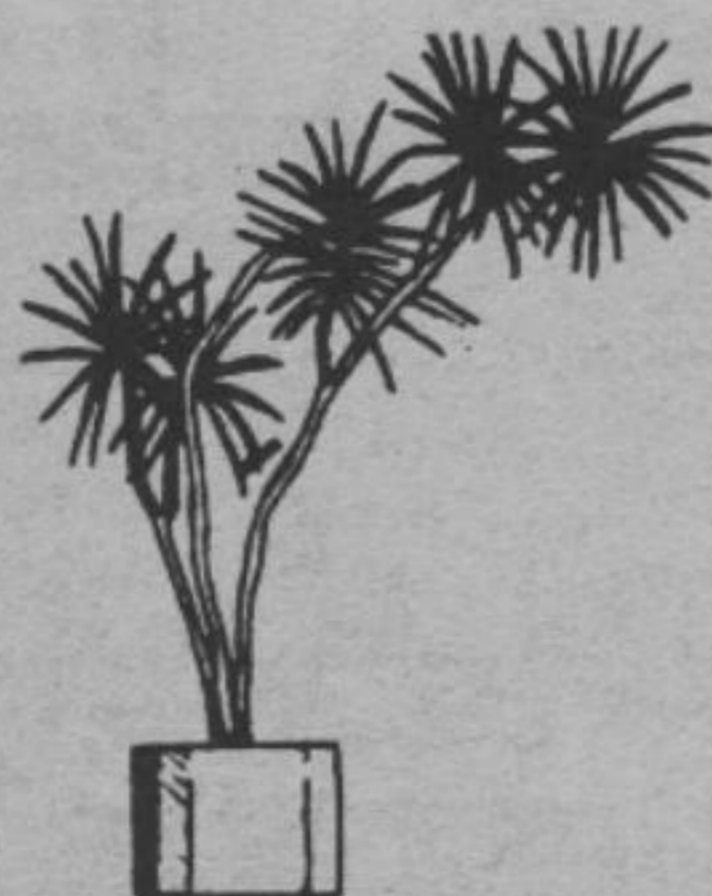
## Food for People continued

easy answers. Various authors have suggested that each of us take it upon ourselves to write to those companies and people who have their hands in policy making for food production and tell them you don't like what they're doing, express your concerns and explain why. Other suggestions are to write to various organizations around the country to find out what's being done for change on a local or regional level. If nothing is being done on a local level, perhaps those who are into organizing could find out what to do on a local level and begin from there. There is plenty of literature on the subject of food and politics, some which can be requested by writing

companies or organizations, some from the library, some from both the food and book Co-ops.

Herbert Marcuse points out that the power to reject what society attempts to force is a crucial one. He describes economic freedom as "freedom from the economy, from being controlled by economic forces and relationships" (Wm. Ronco) which is something co-ops offer to each of us. We, by being members of various co-ops, are expressing our concern about various aspects of society, things which society attempts to force upon us. My concern focuses on where we go from here. We have the freedom to change things-- the question is, will we?

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# community calendar

| December   |  |           |  |   |  |  |
|--|--|-----------|--|---|--|--|
| monday   | tuesday  | wednesday | thursday   | friday  | saturday   | sunday   |
| International Human Rights Day<br>4  | <br>Chanukah<br>5 | 6         | meeting<br>Cattfish Alliance<br>346 Union, 7:00 pm<br>Women's Center<br>7:30 pm<br>7 | 8   | Art Show & Craft Festival; music & food; entrance to Downtown Industrial Park, Seeds Growth Weekend, 386-8411<br>7 Hills meeting, 7 pm<br>Taproot<br>9 | LCFC membership meeting, 120 Carraway<br>7pm<br>10           |
| LCFC BOD meeting 222-9916<br>'Woman's Room'<br>7:30 pm; Women's ctr<br>Marx Bros. movie FSU<br>11                                      | Seeds Xmas Benefit; Tommy's, 9 pm<br>Rebirthing Seminar; Taproot<br>12                             | 13        | 14   | 50 days until ground hogs day<br>15                                   | 16   | Books & Ideas Exchange; 386-8411<br>17                       |
| Rebirthing training, 18th-22nd; 576-0700<br>18   | Sex & relationship seminar; Taproot, 8 pm<br>19  | 20        | Spectrum's article deadline<br>Money seminar; pm<br>Cattfish meeting<br>21           | 22  | 23   | 24;  |
| <br>Christmas<br>Xmas dinner sharing 386-8411<br>25 | 26   | 27        | 28   | 29  | 30   | 31   |
| January<br>1   | 2  | 3         | 4  | 5   | 6  | membership meeting; Co-op Books & Records TBA; 222-6677<br>7 |
| 8  | 9  | 10        | 11   | Ron Kurtz, <i>The Body Reveals</i> , free lecture; 8 pm Taproot<br>12 | Growth Weekend; Ron Kurtz, Taoist Body Psychotherapy; 222-2119<br>13   | 14   |
| 15   | 16   | 17        | 18   | 19  | 20   | 21   |
| Leadership in New Age, 8 pm, Taproot<br>22   | Esoteric Tarot, Taproot, 8 pm<br>23  | 24        | Metaphysical healing; Taproot<br>25  | 26  | 27   | Prosperity Workshop; 2-6 pm, Taproot<br>28                   |
| 29   | 30   | 31        | February<br>1  | Groundhog's Day<br>2  | 3  | 4  |