

SPECTRUM

A Cooperative Newspaper for the Tallahassee Community



Gardening in Community

compiled by Rose Van Oss
from the Miccosukee Land Co-op

At the end of a beautiful road in our community lies a small garden plot where twelve neighbors have formally welcomed Spring by planting English peas, potatoes, lettuce, carrots, onions, marigolds and herbs.

The garden site had been established a few years ago by a man who has since moved on - a man with a sense of family and community, and visions of change. It is fitting that this site should become the home of a community garden, a garden planned and nurtured by a group of folks who have come from many different places but are now home in the Co-op.

Elsewhere in the community people are working together in small groups and individually to plant, fence and haul manure - each cooperating with our Mother Earth to provide for future needs. In thinking about the importance of gardening in our lives, I am reminded of Wendell Berry's words in his excellent book entitled The Unsettling of America:

"What our society does its best to disguise from us

is how ordinary, how commonly attainable health is. We lose our health - and create profitable diseases and dependencies - by failing to see the direct connections between living and eating, eating and working, working and loving."

The "drudgery" of growing one's own food, then, is not drudgery at all. (If we make the growing of food a drudgery, which is what "agribusiness" does make of it, then we also make a drudgery of eating and living.) It is, in addition to being the appropriate fulfillment of a practical need, a sacrament, as eating is also, by which we enact and understand our oneness with the Creation.

Recognizing the true need to grow at least some of one's own food, most people living on the land garden or have gardened at some time. A few of us got together one evening to talk about why we began gardening, what

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announcements

CPE Herb Class - Wed. 6 pm at Oriental Bazaar, 2020 S. Adams St., 224-1401 (Rex).

Sierra Club meeting - Mon., Mar. 19, 7:30 pm, Myers Park community center. Speaker: Norrie Naggiar, Ed. of **Florida Wildlife**, on steel trapping in Fla.

Benefit for Miccosukee Land Co-op fire truck, Tommy's, Mar. 11; Rolling Mothers, Rose Tattoo, Dale Crider

Garage Sale - help establish the Co-op Community Resource Center. Donate stuff and attend. Mar. 10, 730 Gaines St., 10 am

Mar. 10, 11 - Barnwell II strategy meeting in Barnwell, S.C., 575-2934.

Mar. 8 - International Women's Day; rally at FSU Union, 11 am; speakers

7 Hill's meetings for March - 8th-communications committee, 7 pm, 222-2425; 15th- festival committee, 7 pm, 224-7043; 17th- noon, massage exchange, 1-539-6298;

18th- BOD meeting, 4 pm, 1809 Belleview, 575-2038; 18th- benefit at Tommy's, 9 pm, Lohman/Crozier, Rolling Mothers; 21st-25th-T.H. Tizer, harmonizing workshop, 222-8672 or 488-8722; Leonard Orr, Rebirthing Workshop -26th-30th, 593-5811.

Help support passage of H.R. 336, the Nuclear Energy Reappraisal Act by writing Representative Don Fuqua and signing any Task Force for Clean Energy petition.

There is a group forming a support committee for the striking workers at Sunnyland Meats in Thomasville, Ga. Contact the SCLC (Rev. Steele, 385-5528 or John Buckley, 878-2575 for more information).

The FSU Environmental Action Group (EAG) will host an Earth Day event on Friday, April 20th. It will consist of a day-long schedule of speakers and musicians and will take place between the Union and Bellamy Building, from 10:00 am until late afternoon. Call EAG at 644-1811 or come by the Student Consumer Union, Room 334 for more information, and to join the Earth Day Committee.

SPECTRUM

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 15th of each month, allowing the final fifteen 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 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.

A participatory journal of news and opinions

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- Bill Taylor, photo negatives
- Morgan Bunch, photography
- Rowan Fairgrove, production
- Pat Springer, ad sales & production
- Jerry Johansen, ad sales
- Nancy Key, typing
- Michael Waldman, ad sales & production
- Ira Shorr, ad sales
- Bruce Frank, ad design
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Danger in Dothan

It Couldn't Happen Here?

by Chuck Jacobsen

You've come by the Food Co-op to do your weekly shopping. Your cart is stopped by the scale as you wait to weigh a bag of sweet peppers at 26¢ a pound. Agnes asks some workers at the produce coolers to help unload a truck out back since it's starting to rain.

Just then, you notice a woman with wet brown hair running into the store. Her face is pale and appears fearful. To everyone's surprise, she yells that her radio says that Dothan nuclear power plant has had a meltdown and Tallahassee is being evacuated.

People gather around her as she repeats her statement. Someone asks, "What's the Dothan plant?" Another asks, "What's a meltdown?"

But, you know and start for the car, leaving a full cart in the aisle. As you push open the front door, you hear her saying, "Nuclear power plant accident seventy miles away."

Turning on the radio, you pull out onto Gaines Street in the rain. All you can think about is your son in a daycare center uptown as you manage to keep from pushing the gas pedal completely to the floor.

The announcer says a huge cloud of radioactive steam is escaping from a crack in reactor number two in Dothan. The cloud had been expected to reach Tallahassee in two and a half hours, one of which is already gone.

Heading toward downtown, you notice south Monroe and south Adams are already crowded with cars. Horns are blowing. You hear fearful, angry voices. A policeman says you must follow the evacuation route. You tell him you're going to get your son, wondering if there is an evacuation route and why hadn't they told you before?

Looking at the chaos, you become resigned. It's obvious that most won't be able to escape.

Impossible, you say? A story similar to this could



actually occur in just about any city in the U.S. What a switch we've made. In the early sixties, we were building bomb shelters in our communities. Now we're building bombs in them.

The necessity in nuclear power plants is for TOTAL safety. These plants are run by machines which are run by computers which are run by human beings. Please send the people you know who don't make mistakes up to Dothan.

Already there have been significant accidents in many nuclear power plants throughout the country. One of these occurred in the Browns Ferry plant in northern Alabama. It was initiated by the careless use of a candle by a technician looking for air leaks. Insulation caught fire, burning cables which caused the two reactors to go out of control.

Serious disaster was narrowly averted.

It takes very little to throw things off in nuclear power plants. At the same Browns Ferry plant a year and a half ago, a worker's galosh dropped into one of the three atomic reactors. The plant had to be shut down for seventeen days while the galosh disintegrated. Cost: \$2.8 million.

A core meltdown at Dothan would occur when the systems for slowing down the nuclear reaction and the cooling systems failed. The nuclear material then becomes so hot and pressure so strong that the 4½-foot-thick steel and concrete walls of the reactor crack. The molten nuclear material, having reached high enough temperatures, now sinks through the 18-foot-thick floor of the reactor, beginning a journey toward the center of the earth.

The cooling water surrounding the reactor and the ground water now become a geyser shooting highly radioactive steam through the shattered reactor walls. This killer cloud begins moving downwind toward Tallahassee and North Florida. Rainy weather would make things even worse, bringing more of the radioactive moisture down on the city.

Accidents of this kind have the potential to kill tens of thousands of people and of permanently harming hundreds of thousands more. This is not to mention property damage.

This potential destruction could result in damage suits running into the billions. Large corporations owning these nuclear facilities, such as the Southern Company which owns the Dothan plant, will not accept this financial responsibility, although they claim their plants to be completely safe.

We, the taxpayers, through the federal government, now accept responsibility for damages above \$80 million and below \$560 million. Present possible damage estimates go to \$17 billion.

Many in Tallahassee have considered themselves fortunate for not having a nuclear power plant nearby to be concerned about. But for ourselves and our children, we should be aware that this is not the case. Dothan is close enough.

Don't think you can't fight it though. In the Catfish Alliance, people are opposing nuclear power with positive results. Their efforts aren't concerned with just other parts of the country, they are concerned with home--Tallahassee.

Atomic Incidents: Will we make it to the 21st century?

by Bob Rubanowice

How many Americans do you know who have had an atomic bomb dropped into their backyard while they were still living in America?

Walter Gregg is one such person on this select list. On March 11, 1953, it happened.

While Gregg was working in his garage and the kids played outside in the yard, an Air Force B-47 of the 308th Bomb Wing flying at 14,000 feet above Mars Bluff, South Carolina, accidentally dropped an atomic bomb directly onto his house.

The blast vaporized a crater 35 feet deep and 75 feet across out of the muddy ground. Fortunately, the atomic portion of the device did not ignite, although there was considerable plutonium contamination around the ground-zero site. What actually did explode was only the chemical "trigger," with the power of several hundred pounds of TNT, enough to damage homes a half mile away.

Could such an atomic accident happen again? It not only could, but already has.

The Stockholm International Peace Research Institute, established by the Swedish Parliament in 1966, keeps a running score of atomic mishaps. Through 1977, there were 125 accidents involving the military alone in the past 30 years. That's an actual military atomic mistake once every 90 days for three decades running.

No single incident has caused a major disaster--so far. But some have come close. And there have been even more civilian atomic accidents. Some of these incidents include the following:

(1) On September 27, 1977, about 10,000 pounds of a radioactive nuclear material called "yellowcake" spilled from a truck on Highway 287 in eastern Colorado, contaminating dozens of passers-by and rescue workers. Luckily the

"With the rise in the importance of solar energy, we have the rare opportunity of either standing by and watching an attempt to create a new monopoly before our eyes, or we can add our support in an effort to see that solar energy is developed and used for our best benefits as individuals, as a society and as a world."

— E.F. Schumacher

terrain was deserted wilderness and not a metropolitan area. This was one of almost 250 transportation accidents involving critical nuclear materials just in the last 10 years. With 65 nuclear power generating plants already operating in the U.S. alone, trucks are continually criss-crossing the country hauling raw atomic materials, fuel components, and waste from this proliferating nuclear industry. A spokesman from one U.S. nuclear power station has stated that traffic accidents involving critical nuclear supplies are an "inevitable result of the transportation of nuclear materials."

(2) Cosmos 954, a 46-foot-long 4-ton Soviet satellite fueled by about a hundred pounds of uranium 235 fell from the skies in January, 1978, contaminating a barren spot of Canadian wilderness. One chunk, a half-inch thick, 10 inches long and 3 inches wide, gave off more radiation in one hour than forty times the allowable limit for an employee in an atomic power station in a year.

What will happen if the even more massive 84-ton Skylab falls on a densely populated area? It is scheduled to fall to earth in late 1979 or 1980. No orbit is permanent. Since the beginning of the space age, about 10,500 items have been orbited around our globe, with around 6,000 having dropped back towards the earth and 4,500 still circling. Eventually, all will drop down--plus all those yet to be sent up--some of them raining nuclear garbage indiscriminately upon our heads.

(3) Then there is the so-called Windscale incident in 1957 in England, what has been called perhaps the worst nuclear accident to date in a Western nation, when a graphite-based plutonium producer spewed radioactive particles into the countryside over 200 square miles of fine dairy land. The nuclear rain had disastrous effects upon the area whose main industry was dairy products. Primarily, cows eating contaminated grass were giving radioactive milk at 800% beyond the safety level. Furthermore, the contamination crossed the seas to affect adversely one of the most vital milk and dairy areas in Denmark.

(4) Then there was the day in March, 1975, when a unit of the Tennessee Valley Authority in Alabama nearly exploded (Browns Ferry Nuclear Plant).

(5) Or the SL-1 nuclear reactor in Idaho Falls, Idaho, which accidentally attained critical mass and did explode in January, 1961.

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Preparing For Barnwell II

by Debi Powers

Last spring, over one hundred Tallahassee folks participated in a significant anti-nuclear protest at Barnwell, South Carolina. This action, which was the largest anti-nuke demonstration to be held in the Southeast, centered around the Barnwell Nuclear Reprocessing and Waste Storage Facility, managed by Allied General Nuclear Services (AGNS).

On April 30, 2000 anti-nuke activists marched to the gates of the AGNS plant and presented a written petition to plant officials demanding that the plant be closed. Upon returning to the rally/campsite, activists participated in a large rally featuring prominent anti-nuke speakers and musicians.

On May 1, the following day, 400 activists marched back to AGNS plant and delivered themselves as a human petition against nuclear power. Calling themselves "The Natural Guard," 285 activists occupied and established "No-Nukes City." All participants were members of affinity groups and had received nonviolence training for civil disobedience. Affinity groups were composed of five to fifteen people who worked closely together to train for non-violent action, to use consensus decision-making, techniques, and to provide each other support during the action.

After several hours of rain, police began arresting the activists on charges of trespassing - a misdemeanor. By 2:00 AM, everyone had been processed and released on \$15 bond, except for twenty-six activists who, as a matter of conscience, refused to comply with the state and legal system by not paying their bond.

The Barnwell I action focused public attention on the AGNS plant which, if it becomes operable, will be the nation's only reprocessing plant.

Spent fuel rods from nuclear reactors will be transported to Barnwell for reprocessing. The highly radioactive spent rods will constitute a significant danger to the communities through which they will be transported. Upon arrival, the spent fuel rods will be reprocessed to extract the reusable uranium and plutonium. The amount of radioactive material which will be on site at Barnwell will pose a threat to the entire southeast. For this reason, Barnwell has become a regional focus for the anti-nuke movement in the southeast.

Southeastern folks are again planning a large Barnwell action. Affinity groups are being organized and are sending spokespersons to participate in the Natural Guard Council, which is the decision-making group for the action.

Two planning meetings have already been held, one in Athens, Georgia (December), and the other in Barnwell, South Carolina (January). The next meeting is scheduled for March 10 and 11 at the Palmetto Alliance office in Barnwell.

The Barnwell II action will occur on the weekend of September 29, 30, and October 1. This date is particularly important because it corresponds with the day that AGNS (Allied General Nuclear Services) funding runs out. It is forecast that the AGNS (Agnes, affectionately) plant will be federalized and used initially as an AFR (Away From Reactor) storage site. As a result, radioactive wastes from nuclear reactors will be transported on our highways to Barnwell for temporary storage.

One of the interesting characteristics of the Barnwell II action will be caravans organized by various nuclear groups which will trace the waste transportation routes from plants to Barnwell. On

EXXON ILLUSTRATED

Exxon nuclear fuel.

Nuclear fuel for generating electricity is made of uranium compressed into small pellets.

U-235 is the fissionable isotope in uranium that produces most of the energy in the pellet. It takes about 2000 pounds of uranium-bearing rock to get just 1/2 ounce of U-235.

Though less than 1/2-inch in diameter, nuclear fuel pellets are power-packed. Each pellet contains the energy equivalent of about 100 gallons of oil.

The pellets are sealed in long metal tubes or fuel rods.

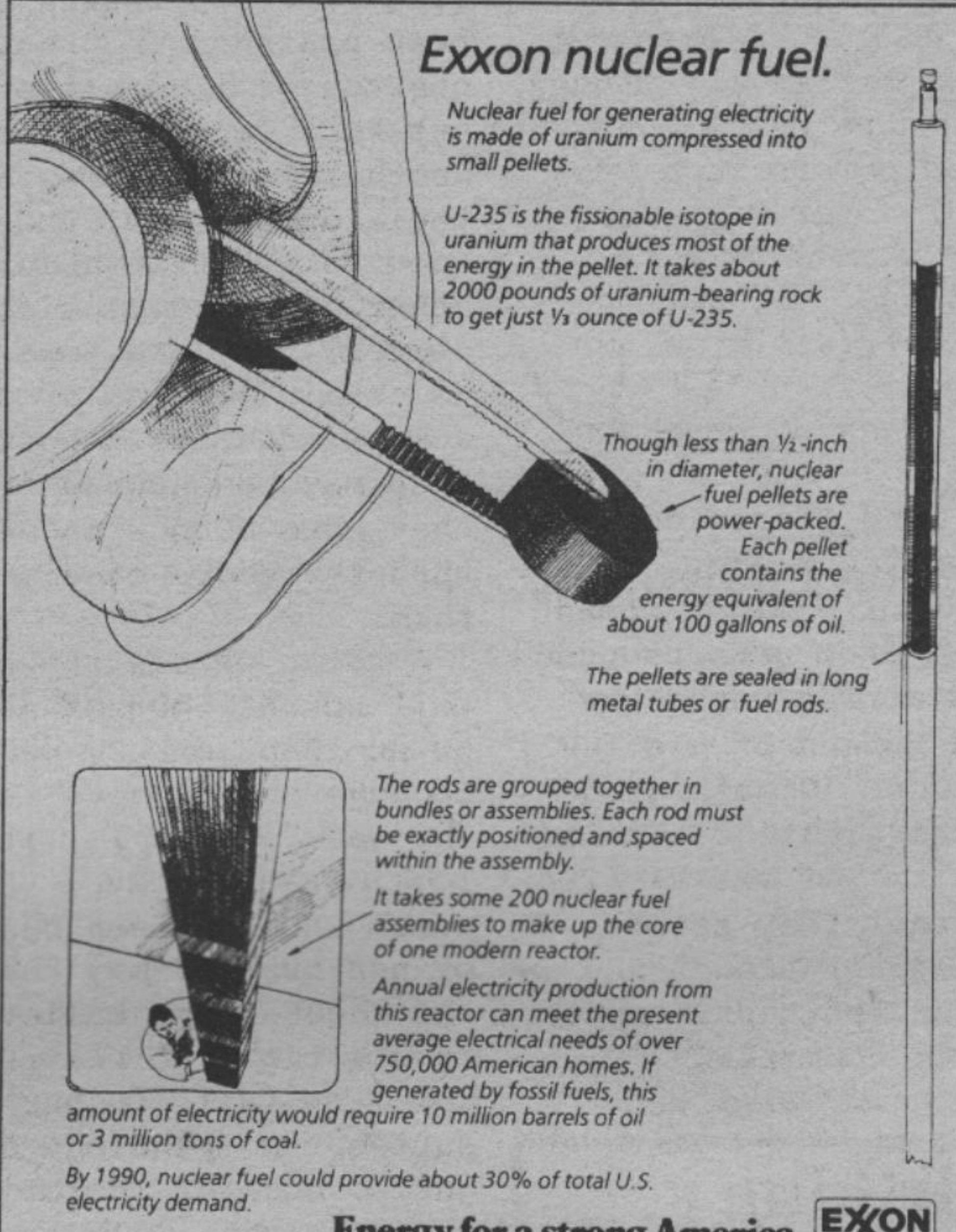
The rods are grouped together in bundles or assemblies. Each rod must be exactly positioned and spaced within the assembly.

It takes some 200 nuclear fuel assemblies to make up the core of one modern reactor.

Annual electricity production from this reactor can meet the present average electrical needs of over 750,000 American homes. If generated by fossil fuels, this amount of electricity would require 10 million barrels of oil or 3 million tons of coal.

By 1990, nuclear fuel could provide about 30% of total U.S. electricity demand.

Energy for a strong America. EXXON



How many mistakes do you see in this picture?

September 29, caravans will converge on Barnwell from all over the U.S.

SPECTRUM readers will be continually updated on Barnwell II decisions and plans. Everyone interested in working and training with an affinity group should attend Catfish Alliance meetings for more details. Or call 575-2934 and ask for Debi.

Editor's Note: Each affinity group should be sending a spokesperson to the Natural Guard Council meetings. Although September seems a long way off, there is much to be planned and non-violence/resistance skills to learn. Debi Powers will probably be attending most or all the Barnwell II meetings, so contact her for coordinating rides and more detailed information.

HOT TUBS

by

Mad Dog
DESIGN & CONSTRUCTION inc.



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Bearing Witness

Experience vs. Ideology in the Classroom

by Margie Menzel

"They burned all the documents, Ursa, but they didn't burn what they put in our minds. We got to burn out what they put in our minds, like you burn out a wound. Except we got to keep what we need to bear witness. The scar that's left to bear witness. WE got to keep it as visible as our blood."

Gayl Jones, *Corregidora*

I first read *Corregidora* about two years ago. It's the study of a black woman descended from a Portuguese slavemaster who raped and sold the bodies of his female slaves. Ursa's grandmother and great-grandmother had been two of his victims, and together they set out to "make generations" and so pass on the testimony of the crimes committed against them. Ursa was

their living witness.

Because women have not, like other oppressed groups, been banished in groups to ghettos or reservations, but kept isolated from one another in the homes of their oppressors, they often know very little about each other. Like *Corregidora's* slaves, they are powerless to obtain justice or even acknowledgement. Worse, they may be unaware that they have been wronged or that there are others like them.

A woman who is raped may tell no one, out of shame or humiliation or, perhaps, because she accepts that she was "asking for it" by looking attractive. A woman who has been beaten by her husband may tell no one because she believes it his right to beat her when she fails in her wifely duties. A mythology of guilt, born of isolation, enslaves us. Only by sharing our stories can we discover the nature of our oppression, let alone begin to fight back.

So, I'd like to share an experience about sharing experiences, or consciousness-raising. It happened on January 11, the day Andrea Dworkin came to town to give a speech.

There was a luncheon for her at the FSU Women's Center that afternoon, and when I arrived late, a dis-



ussion was already in progress. As I tuned in, I discovered that a lot of people in the room had taken a feminist political theory class taught by a man named Gil Abcarian at FSU, and that they'd had a lot of problems with both his classroom tactics and his ideas about feminism.

It seems that Abcarian believes that he gets a good response from his students by goading them, insulting them and making them angry. But this conversation showed that some of his former students didn't agree. They described their feelings of humiliation in Abcarian's class. We discussed the incongruity of women feeling humiliated while trying to study feminist political theory. I recall that Andrea pointed out that, while Abcarian might use the same tactics with both men and women, women would experience the assault differently and be more intimidated.

We also discussed Abcarian's contention that consciousness-raising is an insignificant part of the study of feminist political theory. That really floored me. When some of the women there, including Andrea, decided to observe Abcarian's class that afternoon, I agreed to go along.

Abcarian began the class by passing out some sheets that I glanced over while he was taking roll. My god. One, entitled "Feminist Issues and Comparative Ideological Responses," contained a list of questions and delineated the responses of liberal, Marxist, and radical feminist theory. A sample question: Are "power structures" functional equivalents of one another, regardless of political system? Liberal--no; Marxist--no; Radical--yes.

As my mind boggled with objections, I heard Abcarian say something to a woman in the class about her "arrested intellectual development," and my resolution to remain calm and objective flew out the window. And then I thought, "Why not? Why shouldn't I react emotionally as well as analytically? If I'm here because I validate personal experience, how can I deny my own?"

And, because it was my own experience, I can't give a very accurate account of what happened. I guess everyone of us had a stake in the discussion. We all needed to defend our own beliefs. What particulars I noticed were predetermined

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Rebirthing Workshop & Seminars

Leonard Orr
with Jeane Carr

and a group of Rebirther-Trainers are coming to Tallahassee during the week of

March 26-30

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A Cause in Common by Majben Peterzon

The Preamble to the Constitution begins with the seven most important words in the American political thinking: "We, the people of the United States. . ." It does not say, "We, the political experts. . ." or "We, the annointed leaders. . ." It just says, "We, the people. . ." You, me, your neighbor, the corner cop. . . ALL OF US. . . THE PEOPLE.

The fact that you are reading this publication shows you are one of the people who cares in finding ways to make "things work." Today, Common Cause is the most potent voice for the people in politics. There are any number of worthwhile organizations working for better government, but Common Cause has achieved this high status because we are an organization "Of the People". Our purpose is clear--make the system work. Our targets are the politicians who ignore the people, unresponsive bureaucracies and behind-the-scenes betrayals of the public trust.

Common Cause is a proven new force in government. It was founded on the premise that only by banding together can citizens overcome the scandalous capacity of money to buy political outcomes and the old political habit of doing the public's business behind closed doors. Common Cause is concerned with issues, not personalities or political parties. We neither endorse nor oppose candidates. In addressing the issues, we have taken on both the Republican and Democratic parties. We have taken on public officials who have abused power and tried to escape accountability. Our nonpartisan commitment to FAIRNESS and HONESTY in politics placed us on President Nixon's enemies list and made us the target of attacks by once-

powerful Democrats such as Wayne Hays and Wilbur Mills.

Made of Democrats, Republicans and Independents, Common Cause is a vibrant example of how citizen action can be organized, financed, publicized and made to work effectively to clean up the political process. Having grown from zero to nearly 300,000 in the first five years, our members have linked professional lobbying, lawsuits, and grassroots action together to form the "citizen lobby" clout that will begin to move state and national politicians away from the "big money interests" to the side of the citizen-taxpayer who put them in office.

Recent polls have shown that a majority of Americans have lost confidence in Government. They are restless, angry, cynical and apathetic--so apathetic that many don't bother to vote. Political exposes, the near impeachment of a President and court convictions of numerous high-level government officials proved their distrust to be well-founded. Citizens working, pulling together helped expose and convict many of these figures.

Common Cause cannot, however, take on all the issues at the same time. Any organization which tries to be all things to all members weakens the concentration of its impact and inevitably fails. To insure that we are indeed addressing the most critical concerns of our members, Common Cause annually conducts a membership referendum. All members have an equal voice in determining the issues on which Common Cause is to focus. Common Cause becomes YOUR political watchdog, watching over YOUR interests. The more voices Common Cause has, the louder our Bark . . . the better we are heard.

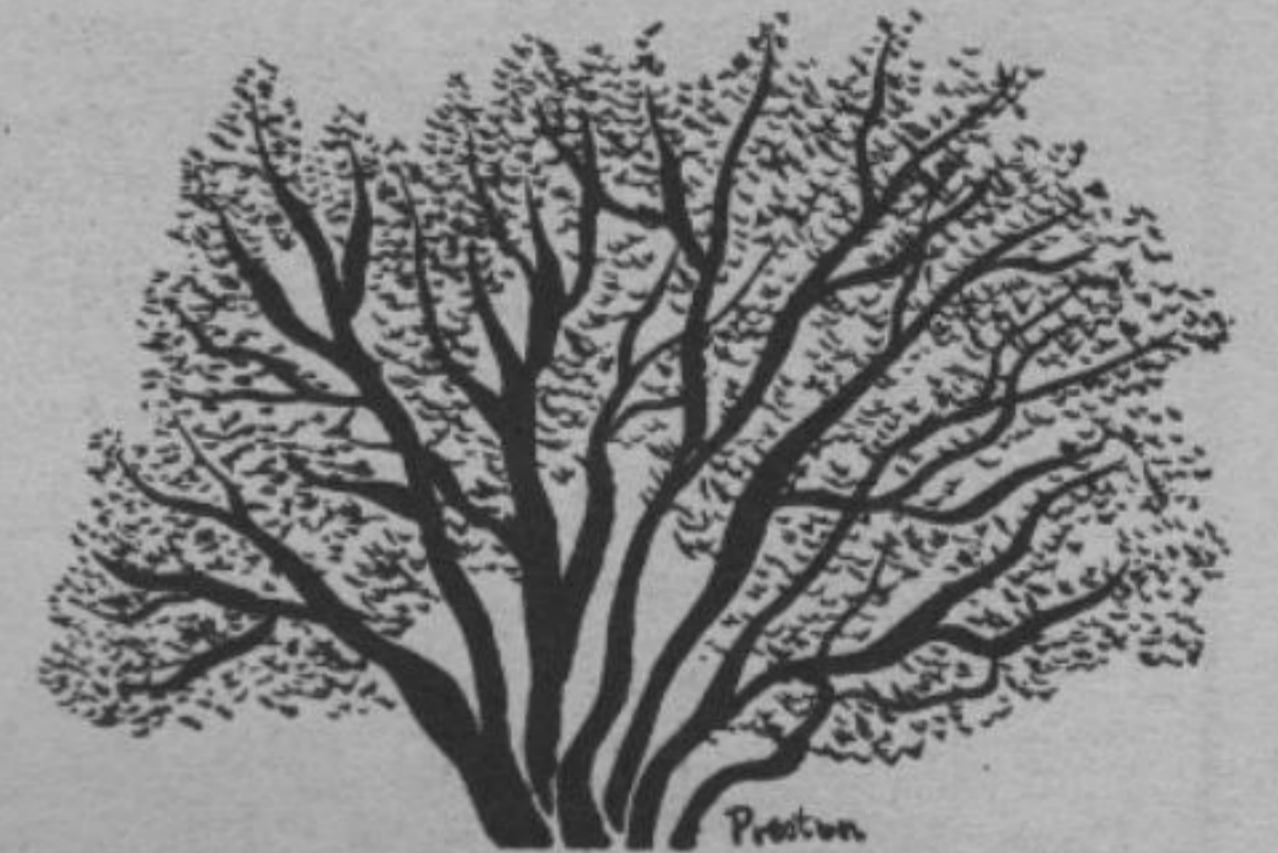
We exist solely on membership fees and contributions
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"Death is Such A Hassle"

"If I should die before I wake . . ." That's the usual way of thinking of death, not in terms of when, but if. Few people in the prime of life think of death as personal reality. Only the onset of illness or declining powers brings most of us to look at death. While some avoid looking at death, other unfortunates view death as a bandwagon to be eagerly jumped on. Whatever view one takes of death, there are practical matters that must be dealt with. Remarked the main character of the television show Sunshine as she lay dying of cancer, "Death is such a hassle."

Leon County Funeral Memorial Society: A Cooperative Effort

by Ann Morgan Conn



Removal of the hassle for the bereaved and disseminating information are the main functions of the Funeral Memorial Society. The Funeral Memorial Society of Leon County adheres to the principles of funeral memorial societies in general - dignity, simplicity and economy - in funeral rites and memorial services.

Through unit bargaining, the Society is able to obtain local mortuary services at a fraction of the usual cost. Members, who pay \$10 for an individual lifetime membership and \$15 for a family, are asked to select one of the various funeral options and prefile plans with the nearest of kin, the mortuary and the Society. In this way, it is possible to avoid the last minute confusion at the time of death. There are four basic ways to carry out the wishes of the deceased: (1) burial, (2) cremation, (3) donation--all or parts of the body, and (4) transfer to another state. Relatives, who have sufficient work to do in dealing with the attendant problems, will not be left to guess the wishes of the deceased.

Only recently was cremation in Leon County made possible. The Society has added this to its list of options and has circulated the list among the members.

The Funeral Memorial Society is directly involved in education on the subject of death and dying. At the 1979 annual meeting Reverend Harold Hawkins, Chaplain of Tallahassee Regional Medical Center, discussed counseling for dying persons and their families. The hospice movement was the topic of the 1978 meeting. A hospice is an institution devoted to the care of the dying person. It provides warm, loving care for the dying person rather than concentrating on vain life-saving procedures.

Concern for the dying person grows and death itself is a medically and legally debatable topic. Few people have an active interest in death, yet more attention is being brought to bear upon the dying person and funeral services. As awareness grows, people become interested in the Funeral Memorial society, a nonprofit organization dedicated to economy, simplicity and dignity in funerals.

The Society was organized in 1974, is incorporated, and has about 125 members at present. If you are interested in the Funeral Memorial Society of Leon County contact:

Merwin Rosenbert, President FMS
1914 Chowkeebin
Tallahassee FL 32301
222-4599 (business hours) or 385-8519

by Dr. W.C. Hardy, N.D.



Flouridating Tallahassee Water

The leaders of the group to dump sodium fluoride, a deadly poison, into our city water do not differentiate between sodium fluoride, a deadly poison which does not belong in water, and calcium fluoride which does belong in our water and food. No one seems to stop and investigate to see the difference between the two kinds of fluoride. You can find out the difference at the city library or FSU library. Use your brain to think for yourself and don't let the politician do your brain thinking for you.

A few years ago Bradenton, Fla. held a referendum on this issue which defeated fluoridating water about two to one. Then at a school board meeting one member whose brain was making 90 to nothing came up with this idea - "We can put this poison in the children's milk at school and their parents won't know it." And their attorney said: Sure you can, but if there is any reaction, the

child's parents can sue you as a board member and as an individual." The issue was dropped like a hot potato.

Untold millions of dollars are being spent yearly to eliminate pollution in our water and air and food. Why should anyone with good common horse sense want to pay \$2,576,000 (Mr. Smith's figures) to install machinery to pollute our water? By this method, your doctor prescribing the dosage would be machinery. Yet, if you went to drug store to buy some sodium fluoride, you would need qualified licensed physician's prescriptions to get it. Why? Because it is a poison when used internally. You'd do just as good to get just anyone to prescribe for you when you want dangerous drugs and avoid paying a physician \$10 or \$25 for a prescription.

Use your brain for something besides a hat rack and think for yourself. How can anyone with common sense increase pollution instead of trying to decrease it? I suggest that if our city commissioners force this on us, that they be put in Chattahoochee hospital and fill their places here with patients of that hospital. Think. Think, then bring this information to the attention of those commissioners now, not next week. And ask the leaders of this group to tell the public who is putting out the money to force this issue on the public.

Fluoridation and the City Commission

The City Commission is holding a public hearing on an ordinance (#79-01675) which would require the fluoridation of all city water. The hearing will be at 7:00 pm on Tuesday, March 13 in the basement of City Hall (Adams and Jefferson). Call the city (599-8181) to express your opinions on the subject to the commissioners. Turn out for the hearing if you can because this concerns us all.

Dr. Hardy, a local naturopathic physician, raises some interesting points here. From checking in Leon County Public Library's copy of the **Physician's Desk Reference**, it appears that fluoride is aimed at 3-11 year old children to strengthen tooth development. There are also possible harmful side effects from use and overuse (check **PDR** pp. 1637 under Cari-tab, Softab tablets).

SPECTRUM

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ad sellers, production
crew, etc.

We are soliciting articles
now for the next issue
(contributions should not
be over two typewritten
pages).

Our deadline is
March 15th.

Continuing Seven Hills Lecture Series

Seven Hills is currently sponsoring a lecture series on many types of natural healing and health. Lectures are held at Tallahassee Federal, 440 N. Monroe, 8:00 pm. \$2.00 per lecture.

- (Mar. 12) "Biofeedback: Winning Against Stress"
Will Halford, M.A. will discuss combatting the effects of stress with biofeedback, a non-medical process. These stress symptoms include the inability to sleep, feelings of tension and nervousness and frequent migraine or tension headaches. Mr. Halford has had extensive training in counseling and biofeedback.
- (Mar. 19) "The Way of Yoga, Living Science of Body, Mind and Spirit"
Lynn Kasler and Neil Abell, Certified Yoga instructors. This lecture/demonstration will get you out of your chair and expose you to some of the finer qualities of the ancient science of yoga. Many aspects will be discussed, including the yogic approach to physical health, diet, meditation and other daily practices.
- (Mar 26) "The Release of Tension Through Massage and Foot Reflexology"
Donna Cannon, Licensed Massage Therapist, will share and demonstrate her extensive knowledge of body massage and other similar methods of tension release. She will discuss the benefits of increased circulation as an aid in the elimination of toxic energy, foot reflexology, and intestinal massage. She will also teach several self-help methods to be used on yourself or your friends.
- (Apr. 2) "Preventive Medicinal Techniques in Modern Medicine"
Gregg Alexander, M.D., will speak about the changing trend of Western medicine from its traditional crisis care to preventive medicine and the consideration of the individual as a whole being. Dr. Alexander will speak about this changing trend as it relates to diet, exercise the elimination of toxins from the body, heart disease and the removal of stress factors from your life.

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Principia:

Social Change Within the Co-op Movement

by Richard White

The guiding philosophy of the established cooperative organizations of this country is that the primary purpose of any cooperative should be the economic benefit of its members. But consumer cooperatives established in the last ten years or so generally share a philosophy that transforms the economic benefit of members into an instrument in a struggle of broader proportions. These "new wave" co-ops differ from their precursors in that they practice member work-participation within the cooperative; promote use of ecologically-sound technology and efficient utilization of natural resources; employ non-hierarchical organization, participatory democracy and consensus decision making techniques in their government; embody ideals of equality of persons of both sexes and of all races; and have as their ultimate goal the creation of a decentralized economic system responsive to the needs of all people rather than controlled for the profit of a few.

One of the tenets of the "old wave" co-ops is that "secondary co-ops," those composed of "primary" co-ops rather than of individual persons as members, should be composed solely of cooperative organizations. This tenet is at the heart of the only really widespread theoretical controversy within new wave co-ops today. This controversy centers around the role of the worker-owned-and-controlled enterprises, particularly within the food co-op movement. Co-ops which require all members to work, which are common outside the Southeast, are not the source of controversy. Nor are the management collectives which, as at Leon County Food Co-op, operate most

of the larger new wave storefront co-ops. The controversy is primarily centered around worker-owned wholesale distribution organizations, although worker-owned producer organizations are affected to a lesser extent. The workers collective wholesalers are not responsible to the consumer/members of the co-ops that they serve, and they are in a key position within the distribution system. Conventional cooperative dogma says that this key position should be filled by a secondary cooperative whenever possible, and that workers collective wholesalers are not acceptable members of the cooperative distribution system or of secondary cooperatives.

The relevance of this controversy to the Southeast, and to Leon County Food Co-op, is that a cooperative warehouse is presently being set up in Atlanta. This warehouse, unlike its precursor in Atlanta, will definitely be a cooperative, with ownership and control ultimately in the hands of the members of the primary cooperatives who own it. This particular warehouse will have a management collective which has more independence than is probably really desirable, but its members will have the power to change that.

On the other hand, the warehousing collective in Sarasota, Bingo Distributors, is a worker-owned enterprise which will give no share of control to its cooperative customers. Bingo's workers feel that control of their work is of more fundamental importance than consumer control of the distribution system. Co-ops in the Southeast, particularly those in Florida because they are the most directly concerned, are of a very di-

vided state of mind as to their relationship to Bingo. Many would prefer a secondary cooperative wholesaler, but there is no such wholesaler at present, and there is no real move afoot to create one. Bingo has been a participant in the Southeastern Confederation for Cooperation ever since its first meeting. Yet there are some co-ops which would like to see Bingo excluded from the Confederation. And there are cooperative wholesalers in other areas of the country, with whom Bingo deals, that would like to exclude Bingo from their trade if there was a cooperative alternative.

To complicate the situation, Bingo has come to the Confederation for financial support. The collective needs capital to expand services. Magnolia Warehouse, the co-op warehouse in Atlanta, also has capital needs which are being placed before the members of the Confederation. Of course there are a number of factors besides the theoretical ones here discussed, which have to be taken into consideration in any final decisions involving capitalization of warehouses. But just as a contribution to clarification of the theoretical issues raised, let it be said that given a broad perspective of organization for social change rather than for the narrow purpose of economic advantage alone, consumer ownership and control is a fairly minor consideration, and that there is

little reason not to support Bingo. Though lacking a mechanism of control for the consumer, Bingo is an alternative economic organization oriented toward people rather than profit. Bingo claims that worker ownership and control give them greater operating efficiency and greater unity of purpose than is possible under cooperative ownership and control. It will be of interest to see an open test of those claims. Continued membership of Bingo in the Confederation may well cost the Confederation in terms of an inability to draw on the resources of the Consumer Cooperative

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A Household is Is Not a Neighborhood...

by Rob Brunger

A pair of major events in my personal life will have occurred by the time this gets into print. First of all, I will have reached that magic age beyond which I cannot be trusted, and second, I have been coordinator here for a full year now. That's the first full-time, permanent job I've ever held that long, and I'm proud to say that I enjoy the work as much as ever. Like all healthy relationships, I feel that both I and the co-op have grown as a result of the involvement. I have certainly matured a great deal on the job--I'm somewhat less frantic than I once was, for instance--and I have picked up an impressive amount of minutiae about business, people, food, agriculture, wheels and deals, and life in general.

Like all relationships, my job has its low points. There are days when getting out of the sack to come to work seems like an insurmountable task, days when everything breaks down and shipments don't arrive, and days when nothing on my "to do" list gets that satisfying little checkmark of accomplishment entered beside it. What exasperates me the most? It's a good question. Here are a handful of things that can really cause problems.

1. The irregularity of our worker flow is the oldest and most intractable problem we have. I've talked about it until I'm blue in the face, but every month there is at least four or five days where I could effectively use a dozen workers, and there are none. If people came early in the month, late in the day, and didn't work on Saturday

unless they had no choice, it would obliterate the problem.

2. Machinery breakdowns. They are always unpredictable, and they also seem to happen on days and at times when I badly need to have free chunks of time to work on other things. They are also expensive, and more common than I could wish.

3. The chronic inability to be able to work on any one single project for any sustained period of time. A case in point: I've been interrupted probably twenty times in the space it has taken me to write these few paragraphs. A large number of bottlenecks we experience here can be traced to this peculiarity.

4. Suppliers are sometimes out of stock on things. That means that we have to take flack from people about their nonappearance on shelves. Believe me, I'm sorry too when we run out.

5. Assistant coordinators who don't show up or provide a replacement. A woman called me this morning, very apologetically, and said she couldn't come in today, as she was having a baby. Well, these things happen sometimes. But it can be a problem here, all the same. If all AC's could arrange to have someone with whom they could provide back-ups, it would help a great deal.

But if I spend some time here talking about what our problems are, I need to counter that with saying that there are immense rewards, too. Like all relationships, the benefits make the hassles worthwhile. One of the benefits is the close and trusting relationship among the staff. This job would be literally impossible without the respect, tolerance, and cohesion of those of us who are always here. Similarly, it is rewarding to be able to work with a large number of individuals, some of whom are very gifted and full of surprises. There is an ongoing aura of surprise about the co-op which can be most enchanting sometimes.

Probably the most rewarding thing about working at the co-op, though, is knowing that in my own way I am contributing something genuinely worthwhile to my little corner of the world. It's a good anniversary!



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friendly neighborhood atmosphere

- and we try to answer all questions attentively



bulk buying for additional savings

"The cost of being a
vegie is probably

going to go up too."



What's new these days? Several things. Look for: corn flour (for use in making tortillas, etc. It isn't the same thing as cornmeal.) Sunshine scented oils; natural sponges in several sizes, including sizes for cosmetic use and menstrual sponges; fructose in bulk; grated parmesan cheese; Hain soups; Nutrition News (a bargain at 15¢! Look for it by the register); potting soil; hybrotite; locally-made egg rolls. The most exciting new find, though, is Dave's Bread, made in Atlanta and shipped to us via UPS. This is the whole-grain alternative that we have all been waiting for (pending the development of a Tallahassee bakery of quality, of course!). We are always anxious to learn your opinions of the products we stock, so let us know what you think.

Membership cards are nontransferrable. I bring this up because we have had a number of incidents lately where people seem to think they can cash in on someone else's

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LCFC Surveys continued



A chandelier, a bird cage...

Here's the rest of the Leon County Food Co-op survey. Only 173 out of 1,000 surveys were turned back in, so the data only reflects a small percentage of the over 7,500 memberships.

by Larry Teich

16. Would you be glad to see LCFC form closer relations with other local organizations in community matters? Yes - 75; No - 22; which organizations - Co-op Books and Records, Center for Participant Education, Miccosukee Land Co-op, Seeds of Universal Light, League of Women Voters, Sierra Club, Common Cause, Catfish Alliance, Environmental Action Group, Legal Aid Society, senior citizens, or other non-profit, alternative, ecological, citizen action, or progressive organizations.

17. Are you a member of any other type of Co-op? Yes - 60; No - 101; which co-ops - Book and Record 33, Miccosukee Land 10, Recreational Equipment Inc. 4, others - Talquin Electric, out of town food co-ops, Leon County Funeral Memorial Society, credit unions.

18. Are you presently a student? Yes - 44; No - 102 Where - FSU 38, TCC 2, Lively Vocational Technical 2, CPE 2.

19. Is your yearly income from all sources less than (thousand dollars) 1 - 4; 2 - 8; 3-15; 4- 10; 5- 8; 6- 10; 7- 9; 8- 8; 9- 10; 10- 9; 11- 4; 12- 10; 13- 2; 14- 3; 15- 9; 16- 5; 17- 4; 18- 3; 19- 1; 20- 5; 25- 7; 50- 3. Total dollars - \$1,525,000; average - \$10,374.15. Unfortunately, the question was worded ambiguously so no real conclusions can be made from this data. For example, someone who makes \$1000 a year might have answered less than \$50,000, or the answer might reflect the income of one person or a whole household of 4 people.

20. What items should the Co-op stock that it never has stocked? Seafood - 23; beer or wine - 22; meat - 10; others (with at least two responses) - school supplies, hardware, chinese food, bagels, locally produced foods, goats milk, salt-free food, distilled or bottled water, gallons of juice, taxables, farm supplies, soy milk, postage stamps, stationery, film, grits, tools.

21. What items should be ordered in larger quantity because the Co-op always seems to be out of them? Everyone named their favorite food and the list included just about every item in the store, so here are some responses that were repeated at least twice. Dried fruit or nuts - 31, granola- 6, cheese- 8, juice- 7, coffee ice cream, grits, natural insecticides, shampoo, shopping carts, noodles, everything, Autumn Harp salve, pocket bread, crackers, tofu.

22. What do you like most about the Co-op? Selection of goods- 59, the Co-op idea- 31, quality (healthy) foods- 41, low prices- 24, atmosphere- 49, the people- 34, community spirit- 16.

23. What do you like least about the Co-op? Long lines- 38, items out of stock- 16, lack of participation- 15, lack of supervision or organization- 11, store location- 3, unhealthy food- 6, physical appearance- 17, not open enough hours- 12, poor attitudes (alienation)- 7, lack of child supervision- 2, the produce- 10, no water fountain, only one front door open.

24. Do you think the Co-op should hire more paid staff? Yes - 49; No - 57; why yes - to hire cashiers 15, to increase efficiency 7, for longer store hours 2; why not - against the idea of cooperation 15, can't afford it 6, better management of volunteers instead 6.

25. In one sentence, what do you think a Co-op is or should be? This one was the winner for me. There were no two answers the same, but some categorizations could be made, so here are the most common processes or ideas: The Co-op is a - way, center, place, people's union, store, source of, organization, market, collective, endeavor, gathering; for people to - maximize buying power, educate consumers, make commercial dealings more human, provide interaction, cooperate and pool energies, help themselves, have more control over their lives, advance human potential, achieve a common goal, acquire healthier, more quality food(18), pay lower prices (15), own and operate, have an alternative(12), satisfy common needs, avoid middlemen, foster healthier people and community, have a meeting place of ideas and energy, learn and teach, value humans over technology, unite to further human rights, engage in participatory democracy, be cooperative, creative, supportive, and eliminate waste. Others - the basic economic-political unit of society, a gathering of energies into a melodious song.

26. What is your general political stance? Liberal - 65, conservative - 17, radical - 21, other - 51 (moderate - 20, apolitical - 7, combination - 7, open-minded, realist, independent, humanist, pacifist, enlightened pragmatist, futurist, socialist, christian, non-categorized).

27. Do you think the Co-op is open to everyone, or do you think that some people aren't welcome? Open - 104; Not - 12. What people, if any, do you feel to not be welcome? (most answers were not by people who did not welcome someone but by those who thought certain groups felt unwelcome by others)(did that make sense?) Alienated people - blacks, elderly, "straight" (middle class, higher income, in suits, State workers); shoplifters, drunks or winos.

28. Who do you think really runs the Co-op? A small group - 57; a large group - 8; the coordinators - 33; the Board of Directors - 22; all concerned members - 57; other or combination - 6.

29. Do you eat peanut butter? Yes - 140; No - 12. This was just a joke question to break up the monotony of the long survey that most people took seriously and asked why we wanted to know. The next sentence was supposed to say - If the answer is no, this survey will be invalidated - but we never printed that.

30. In what areas do you think the Co-op should expand? To more of a general store, with more of a general inventory - 63; to support and encourage a small grower's association - 98; more creative use of some of our warehouse space - 86; others - juice bar, don't expand (make present systems smooth and efficient first).

31. Do you read the LCFC's Newsletter? Every issue - 74; frequently, but not always - 51; seldom - 9; almost never - 8.

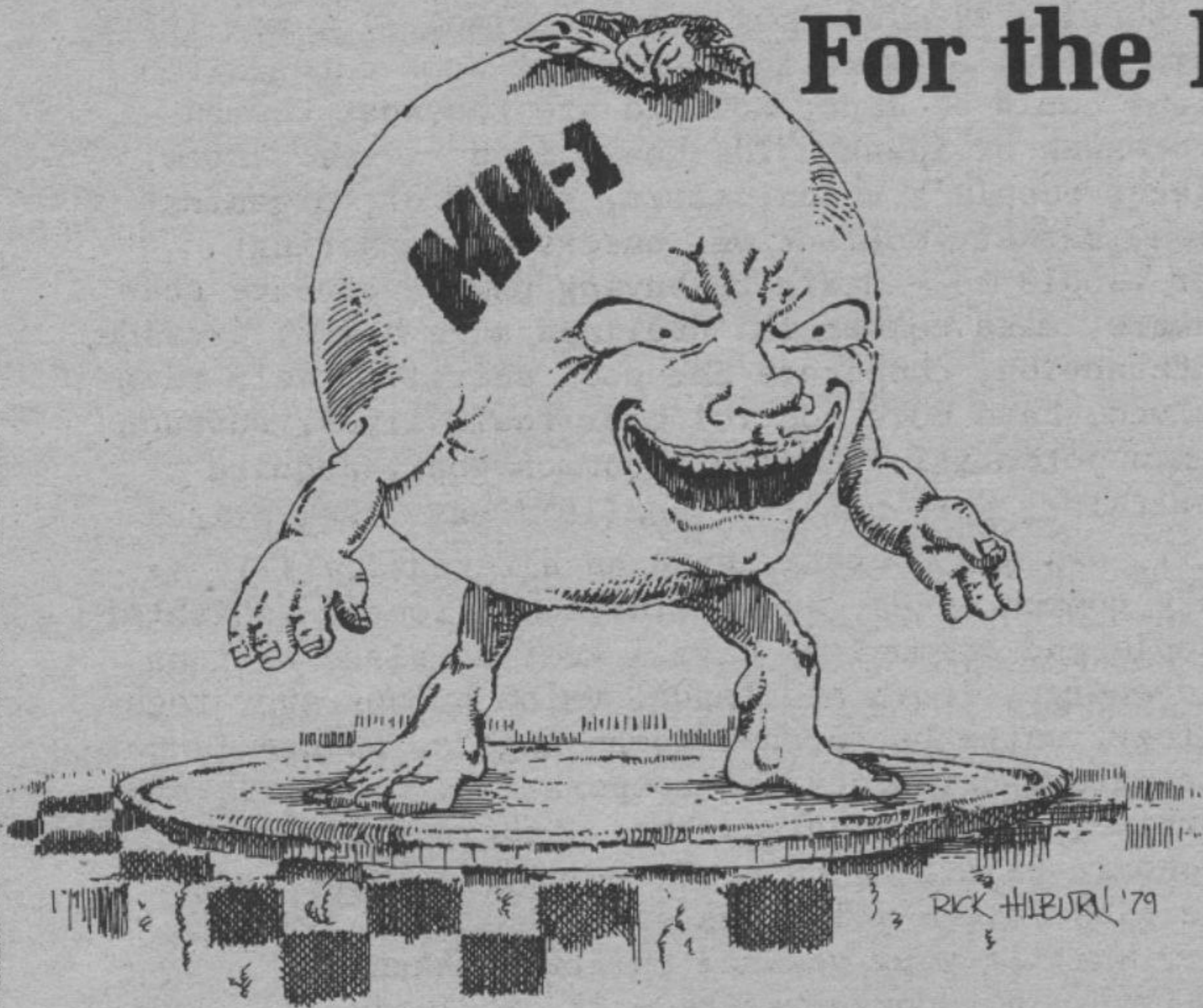
32. Why? Yes - quality- 5, co-op news- 20, ideas- 10, interesting- 17, for the information- 23. Why not - didn't know or never received it.

33. Are there areas you wish the Newsletter to expand in order to cover more of your interests? Yes - 66; No - 28; Which - nutrition 17, recipes 9, herb info 5, gardening 3, community affairs 11, product usage 10, consumer awareness, natural foods, cartoons, poetry, co-op philosophy, alternative info.

34. How do you feel about the Newsletter expanding to be more of a community information channel, touching other organizations and activities in Tallahassee? Great - 71, ok - 40, skeptical - 18, negative - 6. (The newsletter did expand to become a community

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For the Love of Tomatoes by Earl Morrough



One of the more memorable experiences of my childhood was eating a homegrown, vine-ripened tomato. The recollection makes my mouth water. Biting through the thin red skin to receive a rush of incredibly tangy "fruit" made an everlasting impression.

However, I've often wondered why that experience remains in the past. It seems that the politics of agribusiness have insured that it always will for those who must depend

on supermarkets for their vegetables. The thin-skinned, juicy varieties such as Homestead, Beefsteak or Big Boy will not appear in the supermarkets anymore because of their poor "marketability." To produce larger profits, growers choose a variety of tomato that will withstand the rigors of mass production and shipping. The newly-created, thick-skinned MH-1 can survive a drop of six feet onto a concrete floor with no ruptures. On

the second drop from eight feet, it will split yet lose little of its contents because of its pulpy nature. It has the added feature of responding to "degreening" well. This is a euphemism for the gassing process that large growers use for reddening the skins of tomatoes picked green. The gas (ethylene) is the same which naturally causes a tomato's skin to redden, so there's no danger from the gas itself. However, it doesn't trigger a complete ripening process. As a result, we're given a thick-skinned, pulpy, green tomato with reddened skin as a market item. Hardly appetizing, especially for one who has experienced the difference. It's the same old story--everyone and everything suffers for the bigger buck, including my taste buds. Twenty years of wishful thinking can easily lead one to some sort of perversion or, as I've done, to seek alternatives.

It wasn't the desire for a better tomato alone that drove me to an alternative

lifestyle, but it certainly symbolizes my plight and that of many others. Wetumpka Farm community, my home, provides many alternatives for me, including growing a delicious, wholesome tomato. One of our community projects is a vegetable garden. The goals of our garden are to provide fresh, organically-grown food for ourselves during the growing months with enough to put away for the duration of the winter.

Energy for the spring garden began early with the construction of a rabbit-proof fence around the entire 120' x 140' lot. The collection of several tons of rabbit manure and various types of mulch have been going on since December. Another important addition to the garden is a permanent irrigation system consisting of underground piping and nine rainbird sprinklers which will saturate the garden quickly and efficiently. The selection of a garden manager took place in January, and planning for the spring garden proceeded

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Local Fruit Trees and Berry Bushes

by Ron Miles

Deciduous fruit trees need about 1400-1600 hours of chilling before they will set fruit. Tallahassee has about 550 chilling hours, not quite enough for most trees that people are trying to introduce to this area. Many have just come into use in the '70's, so be sure to consult a nursery person who knows what trees do best here.

Also, when planting your home orchard, consider your micro climate. Peaches and apples like a higher, well-drained soil on the alkaline side, compared to blueberries, which like a damper, more acid soil. Also consider the northwest winds which sometimes come here in winter months. The location of trees next to buildings is another important factor to consider. The temperature difference be-

tween the southeast side of your house compared to the north side can vary as much as 20-30 degrees depending on conditions.

When starting your home orchard, consider the amount of time you wish to spend on this project. Fruit trees need a fair amount of attention to produce a good crop. So, if you think your time is going to be limited, start with berries, figs or grapes, which don't need a lot of attention and can pretty much take care of themselves.

Peaches are one fruit that everybody dreams about growing, but it is sometimes forgotten that they need a lot of good care to get a good yield. Peaches should be open pruned to provide good sunlight to all the fruit. A good

spraying program should also be kept up to control the many diseases that attack peach trees. A tree full of fruit looks nice, but we should remember to thin the fruit out to about one every six inches to get a good-sized, tastier fruit, and to avoid overloading the trees.

Apples are now becoming



a favorite tree for the homesteader. The taste of a freshly baked apple pie is hard to resist. Apples also need a fair amount of care and should be pruned on a regular basis. Spraying is also important to control the many pests. Dorsett Golden is a recommended variety for this area; Anna is another. It is usually best to cross pollinate one Dorsett Golden to six Annas for a good yield.

You might want to consider the amount of available land you have for an orchard before planting pears. The local wild pears are excellent for juice and jellies. Many pears are susceptible to fire blight, and need close watching. The Pineapple is resistant to fire blight, but is not self-

continued page 21

Gardening in Community, from 1

some of our present experiences are, and what our hopes are for future food production in the community. The following comments were taken from this discussion facilitated by Tom Kelley.

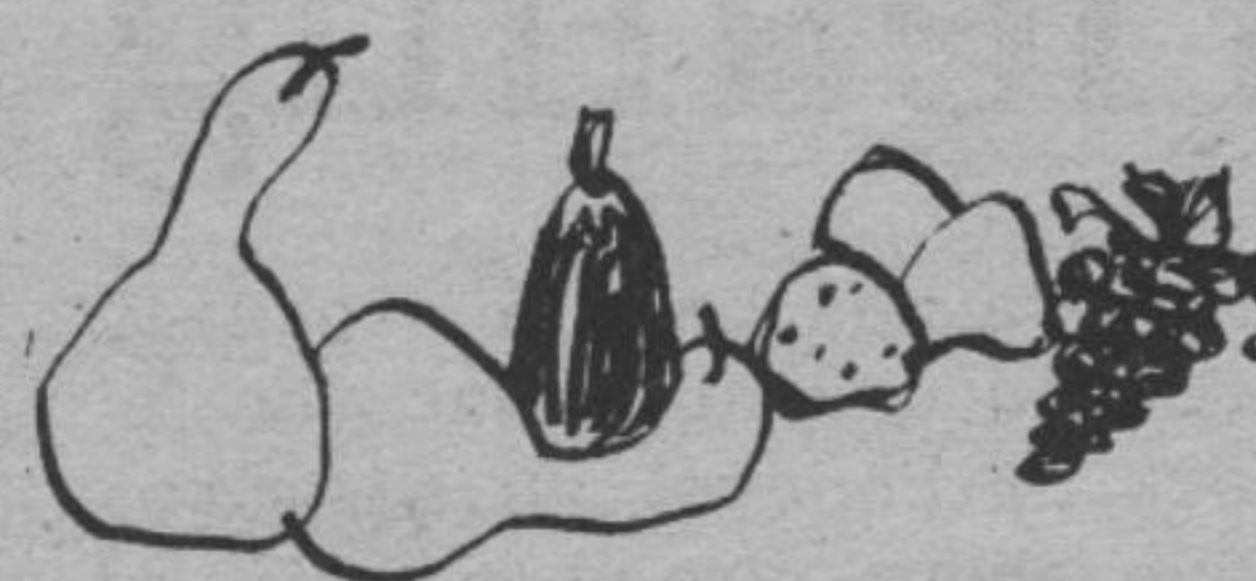
Wayne: I started gardening so that I could have an abundance of food that I could go right outside my door to pick and eat. Where I live with all of the trees and no water, it is impossible to grow all of the food I need, but I hope to accomplish that some day through participating in community gardening. I really enjoy the work and I would choose gardening over many other activities if given the opportunity. Usually, people work at a job and exchange their wage for their food from a store. The other reality to that is to grow all of the food I need so that my time is my own.

Judith: Many Americans have no sense of where their food is coming from. But gardening gives a real healthful perspective on the whole process of living. You really tune in to where the food is actually coming from, where that good feeling in your stomach is coming from, too. I never did any gardening until I moved to the Co-op. I haven't been nearly as successful as I would like to be, but I love it! I still don't have enough time to do everything in the garden that I probably should be doing or enough energy to cope with the summer heat to get a Fall garden going, but in a few years I think I will

David: I would like to comment on what Judith said about gardening stirring up deep feelings from within. Rudolph Steiner and the bio-dynamic gardeners have a lot to say about the other-worldly aspects of gardening. It's kind of interesting that you're putting all these tangible things into the ground and you get tangible results . . . but the intangible is what's really the amazing part - the forces that are at work! I've been working on the mound system in my garden and I'm liking it more and more. One of the things that Steiner says is, when you raise things above the ground a certain height, the energy level increases. He goes through some very fine visions about it all which I've come to experience, not knowing when I first began gardening that I would get into that. The first garden I did was called a guerilla garden in an area that was going to be a parking lot at the University of Iowa. Years later now, I'm still in that same position of making the soil be productive in the face of other things.

Rose: My grandfather gardened when I was a child, and he still does today though his plot has become much smaller than it was when I helped him weed, water and harvest. I never realized at the time that I was learning so much, and some of my happiest memories are of warm summer evenings in the garden. When Randy and I moved from a northern city to Tallahassee in 1972, we became aware of the possibility of a more natural pace and more healthful eating habits. We planted some vegetables and flowers outside the duplex we rented and got a plot at FSU which was a great learning experience. Since moving to the Land Co-op, the garden has been a vital part of our lives. I believe this connection between our bodies and the Earth must be strong. Growing vegetables and fruits for ourselves is a necessity. I am fearful of the pesticides and chemical fertilizers used on much of our food and I want to participate as little as possible in a system which uses so much energy to transport, process, package and advertise food which would have been better left whole.

For those that want to garden this year but live in a dorm/apartment/house-with-no-yard, there are several things that you can do: 1) garden indoors (see SPECTRUM #4, Feb. 1979, any of the local libraries, or Co-op Books); 2) take Link Jarret's CPE class on organic gardening offered again this spring (call CPE at 644-6577 for more information). Garden space (about 30' x 30') is available at the FSU Dairy Farm Organic Gardens (behind Alumni Village) for \$5.00 a season (until August). **The class meets once formally for a basic over-view and then advice is available every Sunday 2-4 pm at the gardens;** 3) farm the power lines! The city of Tallahassee owns or has easements on land under the power lines running through town. If you live near one, you might try putting a garden there. Be aware that if the city absolutely needs to run over your garden to repair broken lines, it is your loss. Also, dogs and rip-offs are your risk, but it is worth a try, especially if a line is in your (or a friend's) backyard. Also, make sure to leave a roadway the length of the line for trucks. You may want to check with the city (try Ted Warmack, city electric department right-of-way coordinator, 576-1711, ext. 270) to be sure



Access: Gardening Information

by Jerry Johansen

that it is alright for your particular spot. They have been very cooperative. We farm the power line next to our house.

The County Agent (615 Paul Russell Rd., 877-3631) will give you a free soil test and analysis. **When the soil is dry, get several 6" deep samples from different spots in your garden [or potential garden]. Mix these together well and take a pint to the County Agents's office.** Tell them what you want to grow and whether you want organic (yea!) or chemical(boo!) analysis. The analysis will tell you about your soil and advise you on how to improve it.



Healing Powers of the Mind

by Martha Curie

There has been a steadily growing unrest about the lack of control we seem to have about our physical and mental illnesses. The practices of traditional medicine are being seriously questioned. At the same time, many people are wishing to actively participate in their own healing process. Medicine and surgery which have been routinely prescribed in the past by Western medical doctors is now being looked at much more carefully. Schools of herbal medicines, acupuncture, massage therapy, chiropractic, naturopathy, rolfing, etc., are becoming more and more popular. Bio-feedback and meditation are reaching every cultural and economic group in our society.

We are coming to realize that covering up symptoms

of disease is not enough. The real healing must come from within but may be facilitated by many different methods--including, of course, Western medicine. A recent report has indicated that though millions of dollars have been spent on cures for cancer, the percentage of those being completely healed has not decreased. Why is that?

Let's look at the word "disease." It means, "not at ease," uncomfortable. By the very word, we might guess that our thoughts have something to do with our health. The word "health" comes from the word "whole." When we are truly healthy, we experience a wholeness--there is little tension to become ill at ease.

Our bodies can help us to determine what areas we need to work on within ourselves. Our illnesses can speak to us and their symptoms may give us the clues as to where to begin. Psychiatry is recommended by many doctors who feel the patient's illnesses are created by their minds, and therapies are given to help the patient release the causes of their illnesses. What medical doctors found is that they could cure symptoms but not the cause, and that often the cause was in the mind of the patient. In Plato's words, "The part can never be well unless the whole is well." Curing the symptoms does not heal the individual. However, it does eliminate some of the pain and discomfort so that we may focus

on the inner healing and go on with our lives.

My eight-year study in metaphysical healing has led me to some realizations as to why we may become ill. Here are a few of those realizations--

1. We may become ill because we need a break--time alone, quiet. This often comes after we've put ourselves under a lot of stress, too many commitments on our time.

and breathing difficulties with repression.

Illnesses may become useful if we take the time when we're "down" to check out the reasons and to honestly confront them and work with mental processing to facilitate healing. Working with mental processing does not mean we should reject other healing forms to relieve symptoms--only that we are

"Techniques for releasing stress have a profound effect on our abilities to stay healthy"

2. We may become ill when we have committed ourselves to do something, go somewhere, be with someone when we truthfully wish we hadn't made that commitment. Along the same line, we may become ill when there are expectations placed on ourselves by others which we feel we cannot satisfy. ("not tonight honey, I have a headache. . .") Avoiding the issues!

3. We may become ill when we are feeling a lack of love within ourselves. We stay at home and need a break so that we can have space and time for ourselves.

4. We may become ill when we need attention from others--we may need to be taken care of. Sometimes this is used as a manipulative tool to punish someone or just to have some of their time.

5. We may become ill because we have stored fears and resentments and anger which haven't been processed, or that we feel guilty about having.

6. We may become ill when we feel we are failures or are grieving over a loss of some kind.

This list can continue. Think about some of your own times of illness. Do any of these thoughts seem to fit? You might also think about the part of your body that manifests the symptoms. Western medicine has long associated ulcers with resentment and stress, headaches with pressure, asthma

accepting more responsibility for their cause.

Techniques for releasing stress have a profound effect on our abilities to stay healthy. A resource book for this is Type A Behavior and Your Heart by Meyer Friedman and Ray H. Roseman.

Mentally visualizing the healing process has been effective and has proven results in the cure of cancer. For more information about this technique, you may want to read any of the numerous articles written by Carl O. Simonton, M.D., or any of the articles written about him and his cancer clinic. (New Age Magazine, July, 1978 issue would be a good place to begin.) Dr. Simonton has used modern cancer therapy for some time, however, it wasn't until he began directing his patients to use their minds creatively that dramatic healing results occurred. He firmly believes our mind can accept or reject health.

The Menninger Foundation in Kansas is another source of exciting proof that the mind can facilitate healing. They have done extensive research on biofeedback, meditation, mind control and yogic techniques and have a staff of reputable scientists and medical doctors doing the research.

When we begin to assume responsibility for our own

continued page 21

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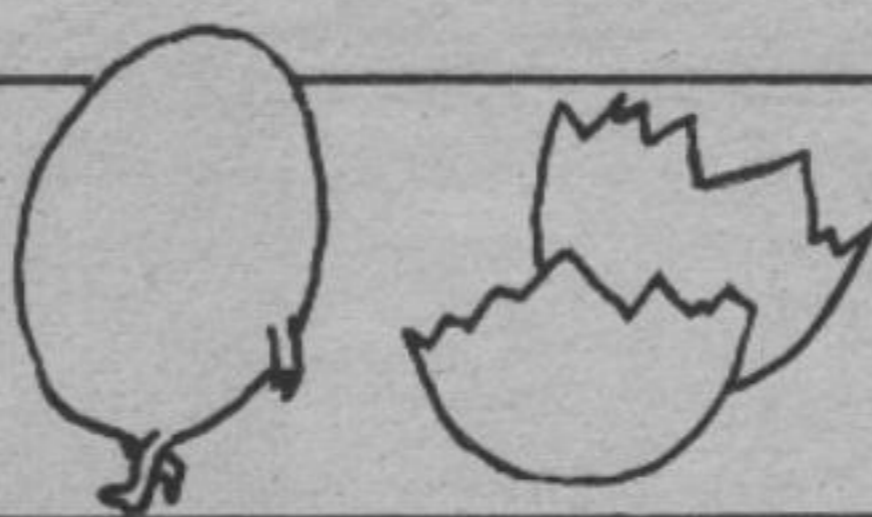
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Rebirthing

a simple breathing lesson



by Leonard Orr and Bob Forman

Rebirthing is a simple breathing lesson. The lesson is to connect the inhale to the exhale in a relaxed, continuous rhythm for at least one hour per day. It is recommended that people who begin this practice without the personal instruction of a rebirther limit themselves to 20 connected breaths once or twice a day. This is due to the possibility of experiencing the hyperventilation syndrome without proper preparation.

Connecting the inhale to the exhale in a relaxed breathing rhythm causes the inner breath to be connected to the outer breath. The inner breath may also be called pure life, spirit, God, or infinite being. The outer breath is air and respiratory system. Consciousness of the inner breath is intuition. People who master this simple breathing lesson to the extent of maintaining the connected breathing for an hour a day for 30 consecutive days report that they experience their physical body as a metaphysical body. The human body is felt as an energy system as much as a system of bones and organs.

People who go this far with rebirthing have found that they can heal their organs and their emotions with their minds and their breath easily and efficiently. They report that they have cleared up all or most of their personal symptoms and can prevent illness on the energy level before it becomes physical. They also report that they can energize their bodies at will and perform what they used to call superhuman feats with ease as their natural birthright.

Some people master this method quite easily while others seem to have great difficulty. It is common for some people to experience hyperventilation symptoms during one or a few early rebirthing sessions. The basic difference seems to be the quantity and quality of psychoanalytical trauma that a person has accumulated before they begin learning this simple breathing method.

The trauma might be categorized into four or five basic categories: birth, parental conditioning, death urge, and misuse of the power of the human mind. Some would add karma from previous lives. The rebirthing method of connecting the inhale to the exhale one hour a day seems to dissolve the effects of all kinds of psychoanalytical causes. However, the accumulation of trauma and tension since birth gives some people difficulty in mastering the method. We have observed that most people need 5 to 20 two-hour sessions to clear the gross accumulated trauma from their minds and bodies before they can maintain the simple rhythm for an hour without dramatic physiological or emotional changes. Going through *what is called* the hyperventilation syndrome in one or two sessions is a natural part of the rebirthing process.

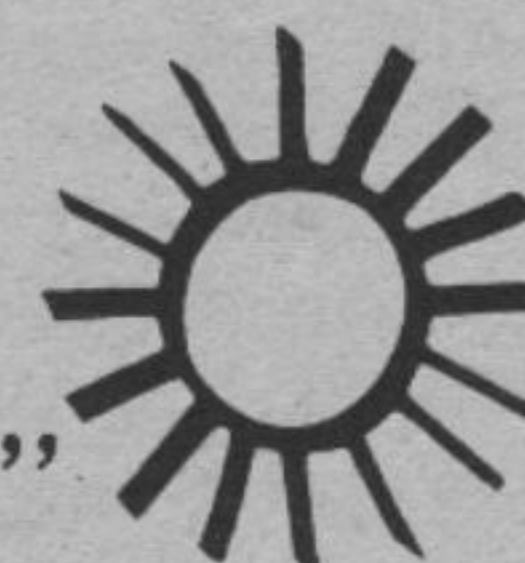
It is recommended that one have from one to twenty lessons with a well-trained rebirther, one who has completed at least ten to twenty rebirthing sessions and has completed the thirty days of maintaining a connected breathing rhythm at least one hour per day. The rebirther should also have completed at least four weeks of training under the auspices of Rebirth International or the Rebirth America Project. And they should be trained in wet and dry rebirthing.

The hyperventilation syndrome happens only during a few early sessions, until the accumulated psychoanalytical trauma is cleared out of the mind and body by the divine energy. When the trauma is dissolved, connected breathing rhythm only produces gentle energy flows. The goal of the rebirther is to guide people through enough completed sessions that they feel con-

fidant to use this wonderful breathing process themselves.

The phenomenon of hyperventilation is misunderstood by the medical profession, but is approved of in religious movements under a variety of names: the baptism of fire, Kriya Yoga, prana Yoga, kundalini Yoga, shakti, etc. Unfortunately, the medical profession

“The human body is felt as an energy system as much as a system of bones and organs”



still seems to have much ignorance, fear and superstition about hyperventilation. And to have people breathing into paper bags, a common medical treatment for hyperventilation, is as scientific as sending people to barbers to be bled or to eat vomit as a cure for a sick stomach.

Exhaling is an excretory function. During hyperventilation, a person is blowing off more emotional and physical impurities than usual. To rebreathe this foul air can make a person sick. It inhibits a natural process and just sets the person up for repeats, if not more harmful symptoms.

Regardless of how dramatic or disturbing the hyperventilation experience is, the person going through it is reaching a high spiritual state of physical and emotional cleanliness. People who have gone through this spontaneously should not be given the belief that they are sick. Rather, they should know that they are

continued page 22

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Rolfing, Research and the Aura

by Suzanne Lindley

For centuries, metaphysical literature has been filled with descriptions of the auric or "energy" field of the body. Accounts of mystics, saints, and sensitives relate the observance of a light field or second body of light and color surrounding one's physical body. Some are gifted in the rare ability to actually see this field and observe dynamic flows and changes of color as well as bends and streams of light emanating from the human body.

Ancient religious teachings generally associate the aura with a heightened spiritual presence. Descriptions of halos, beings arrayed in light, of golden angels and flowing saints abound in both scriptures of the East and West.

One's emotional state and health can supposedly be seen by such gifted auric readers, and complex systems of healing and spiritual development have been based on the concept of an energy field of the body. Yogic medicine and meditation, as well as acupuncture are primarily concerned with normalizing energy flow. The idea is that disease or disturbance is a result of unbalanced energy patterns.

When these patterns are re-balanced, the problem resolves itself. The results are often impressive,



Simulated Aura

though somewhat incomprehensible to the Western way of thinking.

The aura has always been associated with the psychic, the metaphysical, or the mystical in the minds of most people. And the average American does not relate too well to this way of viewing life. Western science, also, is not too appreciative of auras or of any subjective experience that it cannot measure.

However, a real breakthrough has occurred recently. Researchers at UCLA have obtained the first scientific evidence that verifies the existence of the aura. The findings came out of a study on Rolfing* by Dr. Valerie Hunt, through UCLA's Department of Kinesiology. Not only was the existence of the aura finally documented, but the colors of the field and its chakras (energy centers) were identified and energy flows charted.

The Rolfing technique, developed by Ida P. Rolf, Ph.D. is a powerful system for integrating the human physical structure and is a powerful technique for bringing about dramatic physical change.

Most people tend to be somewhat disorganized when it comes to their posture. They say that although they would like to change it, that is the way they are. In one respect, that is true. That is the way they are. But they might be very surprised to learn that their whole personality and orientation to life is all tied up in how they express themselves with their bodies.

To the trained eye, a person carries around the history of his/her past emotional and physical traumas, as well as his/her psychological outlook on life. S/he expresses his/her basic life themes in how s/he walks, talks, and holds his/her self.

Another surprise for people is that they can change themselves if they want to, and that physical and mental changes always go together. Improvement in one will be reflected as improvement in the other.

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Born To Laugh

by Ira Shorr

Most male offspring spend their formative years dodging an assortment of balls projected at them by a dotting father. Not this kid! I was raised to be a comedian and my youth was spent not fielding passes but puns. Sit down on that whoopee cushion over there and I'll tell you the sad tale.

My indoctrination into comedy began in the womb as I was waiting to go on. The first thing I remember hearing was my father doing his monologue. The sound was muffled and the jokes were inept, but they still got laughs; mostly from my mother and myself. I was young but I understood the meaning of loyalty.

Dad used this line before introducing me:

"My wife asked me if I would conceivably want a child. I said, I didn't think I could bear it."

Then he would launch into the introduction:

"Thank you, thank you very much. My guest this evening is a bright new, natural talent on the way out. He's small, round, wet and wildly funny... let's bring him out from the green womb. Ladies and doctors, my son, Ira!"

They told me later that I was very nervous during my first appearance but as soon as the doctor slapped my behind I broke out laughing. My father thought it was for his jokes and ripped off the surgical mask he was wearing and started doing the worst of Henny Youngman. He was dragged out of the delivery room yelling: "Take my son...please!"

That was the beginning of my career and of by unhappy childhood. From then on I was under enormous pressure to succumb to my father's maniacal plan to make me a comedian. My bedroom was decorated in early Moe, Larry, and Curley; and above my crib hung an applause sign that flashed on whenever I gurgled or spit up. My mother would then have to drop a gooey diaper and clap her hands. I was hooked on applause and you can imagine the emotional traumas I became mired in later when people did not acknowledge my belches and sneezes.

During my grade schools years, while other children were outside playing football and taunting old people, I was sequestered inside practicing my timing. My father would mercilessly throw straight lines at me until I grew punchy from the repetition. Before dinner we worked on facial schtick (a Jewish word meaning "schtick"). To warm up I would do 50 Groucho's (I had the strongest eyebrows on the block) and 30 Benny's. After dinner we would study the training films in slow motion; everything from Chaplin to Lewis. Then I would burst out from behind the drapes, do a hot ten minutes,

and go to sleep. If I was lucky I could have a glass of milk in the "lounge" after the show. My youth was nothing to laugh about.

As you could imagine, I had a terrible time relating to other children. They would brandish me with insults:

"Hey comic, your act stinks!"

"You're a tragic figure, Ira!"

Then they would place my head between their hands and applaud.

But there were times that my training saved my life from being cancelled. Once, on the way to the store to buy bulbs for my applause sign, a gang of ruffians blocked by path. Each monkey unfolded a bridge chair, sat down, and threatened me to make them laugh. I'd never worked well under pressure but there was certainly more than a career at stake here. I let the illiterate baboons have it: slapstick, farce, satire, mime, singing, dancing, dirty jokes, and Henny Youngman. They didn't have a chance. The hooligans were rolling on the pavement as I gracefully stepped over them and continued on my way. I heard someone gasp: "Who was the comedian?"

Throughout my teen years, Dad kept me joking with a cruel barrage of exercises. I had to work stalled subway trains, unemployment offices, libraies, and worst of all: family funerals. Here my father softened a bit by making me entertain only at those funerals where the deceased was not well-liked.

It got to a point where I couldn't turn myself off. I remember being deeply in love with Marsha Glick. She made me feel like a regular human being because she didn't laugh at my jokes. Let the others call her a manic depressive; I loved her frown. One evening I asked her to marry me and she refused.

"Why not?", I pleaded.

"You don't take me seriously!", she answered with a frown.

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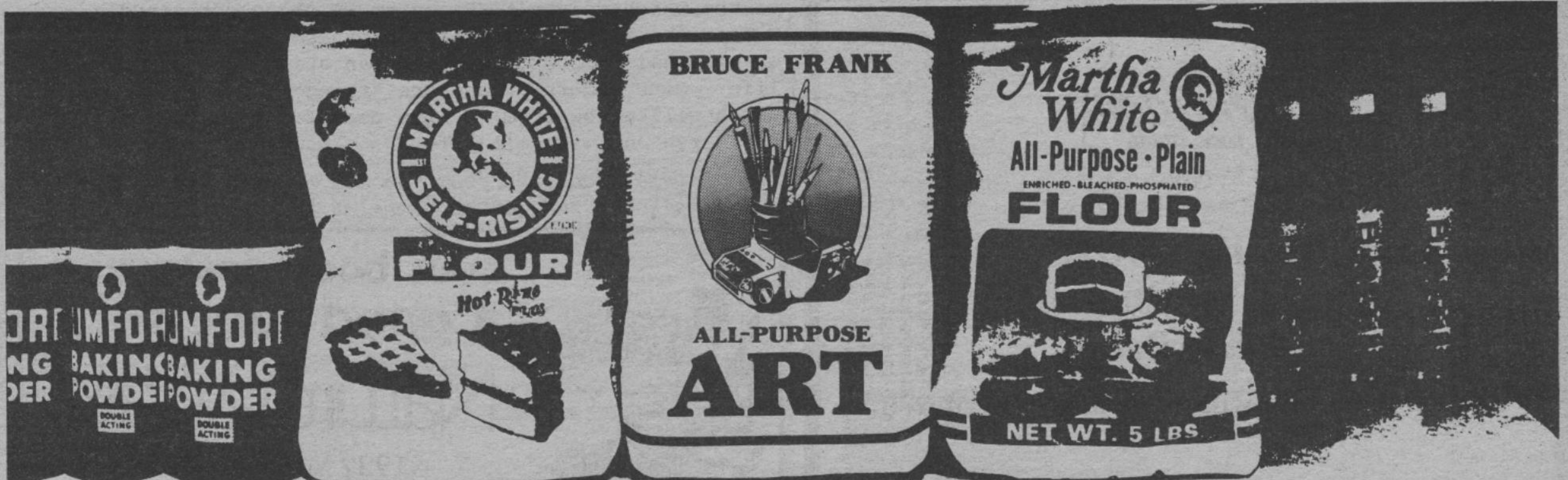
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Paganism: An Old Earth Religion

by Tim Zell

What is meant by "Pagan"? Is it something sinister, as the public image created by the followers of the Christian religion would have us believe? Or is paganism, the Old Religion, a viable alternative lifeway worthy of consideration and respect? In order to consider these questions, it is necessary to look at the historic background that created this public image, and to look at the essential philosophies involved.

In Europe alone, nine million Pagans were martyred by the Christian Church during the Inquisition and the "witch" trials. That is half again as many as the six million Jews who died in Nazi concentration camps. Furthermore, this number does not include the countless millions of other Pagan peoples in North and South America, Africa, Polynesia, Melanesia, and Asia--who fell before the advance of Western Christendom. The conception most people have today of Paganism is the lurid one drawn by the Christian Church to justify its reign of terror and bears little relation to reality.

Margaret Murray, in *The God of the Witches* (1931: 21-22), writes: "In the 13th century the Church opened its long, drawn-out conflict with Paganism in Europe by declaring "witchcraft" to be a "sect" and heretical. It was not until the 14th century that the two religions came to grips

"All through the 16th and 17th centuries, the battle raged. The Pagans fought a gallant, though losing, fight against a remorseless and unscrupulous enemy. Every inch of the field was disputed. At first, victory occasionally inclined to the Pagans. But the Christian policy of obtaining influence over the rulers and law-givers was irresistible.

"What can have been the feelings with which those unhappy victims regarded the vaunted God of Love, Prince of Peace--whose votaries condemned them to torture and death? What wonder that they clung to their old faith, and died in agony unspeakable rather than deny their God(s)."

Pagan does not mean "irreligious" or "barbarian". It is the correct anthropological term to describe natural, indigenous folk religions. It is derived from the Latin *paganus*, "peasants", deriving in turn from *pagus* or village. Pagan is a proper noun or adjective denoting an individual or group practicing a folk religion, most frequently centering on narrow and supernatural forces.

Religions can be roughly divided into two distinct categories: the naturally evolving, indigenous "folk" religions of particular regions and peoples (pagan

religions); and philosophical religions, which owe their existence to a philosophy taught by one or more great prophets and formulated in various creed and dogma.

Pagan religions are characterized by being "natural", both in origin and mode of expression, as opposed to the artificiality of constructed philosophical religions. Paganism emerges out of the process of life and nature, and continues to evolve as a living, growing, organic entity.

Philosophical religions are like buildings--an architect (prophet) gets an inspiration (revelation) and lays down his vision in blueprints (prophecy, scriptures). Then contractors, carpenters and masons, etc. (disciples, followers) build the building more or less according to the specifications. It is made of nonliving materials, and does not grow naturally. When it is finished, it begins to deteriorate until it is eventually so outmoded and rundown that it is abandoned. A world of philosophical religions is like a city, with all the problems (hunger, war, hatred, crime, pollution, disease) of a big city. Its unnaturalness cannot be overcome. Its end and replacement is inevitable.

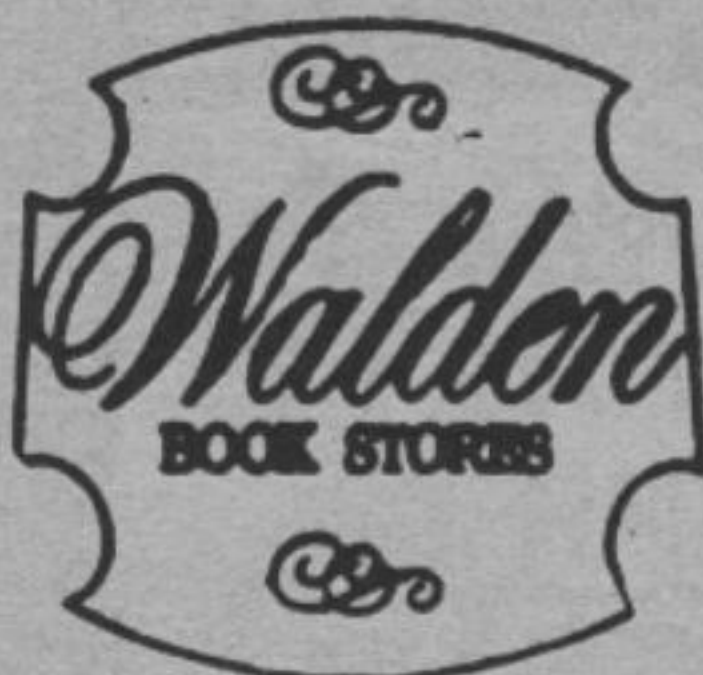
A Pagan religion on the other hand, is like a tree. It emerges alive from the Earth, grows and changes (both cyclically in seasons, and continually in upward and outward growth), bears flowers, fruit, and shares its life with other living beings. It is not made or designed according to any blueprint other than genetic. A world of Pagan religions is like a forest. Even in its passing, it leaves a rich compost for its many seeds and shoots.

Paganism includes animism, pantheism, totemism, as well as much of what has been called witchcraft. It includes the Native Religions of the American Indians, the Africans, the various Island peoples, many peasants in the hills of Asia, the Aborigines of Australia, and, at one time, the Gauls, Teutons, Norse, Celts, and Fairies (as the invading Saxons called the smaller race of Bronze-Age natives they encountered in Britain and in parts of Europe).

Thus it is obvious that the rich heritage of Paganism forms a solid foundation for a spontaneous emergence of Neo-Paganism today. In the midst of our current spiritual and ecological crisis, it is highly appropriate that natural religions of the Earth are once again finding a place among us.

All of the several dozen Neo-Pagan religions now in existence hold certain values in common, and it is these values which relate to Paganism in the older sense. Two of the key values of Neo-Paganism are an insistence on personal responsibility and an abiding reverence for life. Most modern Pagans are trying to find a lifestyle which will allow them to live peacefully in harmony with the Earth and with all life.

freely adapted from "An Old Religion for a New Age: Neo-Paganism", a CAW pamphlet prepared by Tim Zell.



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The Year Wheel

In the old days, as is done now, the festivals were celebrated eight times a year by the Pagan communities. These include the four solar festivals of Solstices and Equinoxes. These latter events are chiefly associated with the agricultural year, and are sometimes varied from the midpoints to coincide with the local climate and growing conditions.

The eight festivals are as follows:

Ostara - the vernal equinox, around March 21st. On this day, light and dark are in balance before the waxing of the sun and the beginning of new life.

Beltane - May Eve, April 30th. The new crops raise their leaves and Demeter smiles once more upon the Earth.

Litha - The summer solstice, around June 21st. This is the time of the realization of life. The natural world is alive and blooming. The bounty of the Earth Mother is seen on every side.

Lughnasadh or Lammas - August Eve, July 31st. This festival has two common aspects: the Celtic fire festival of Lugh, the Sun God, and the feast of bread of the Saxon Lammas.

Mabon - Autumnal equinox, around September 21st. This is the day dark and light are in balance before the descent into the darkness of winter. It is the time of harvest and thanksgiving to the Goddesses for the life-sustaining bounty to feed us through the winter.

Samhain - November Eve, October 31st (Halloween). This is the time of the descent of the Sun God into the underworld to live with the dead until he, like they, will be born again. On this evening of his descent, the portals between worlds are relaxed and the dead walk again with the living to be welcomed and feasted by their kin.

Yule - winter solstice, around December 21st. The sun reaches its nadir, the lowest point in the heavens. This is the longest night of the year. Early Pagans and many today hold vigil and celebrate as the Goddess gives birth to the Sun God and his ascent through the heavens begins again.

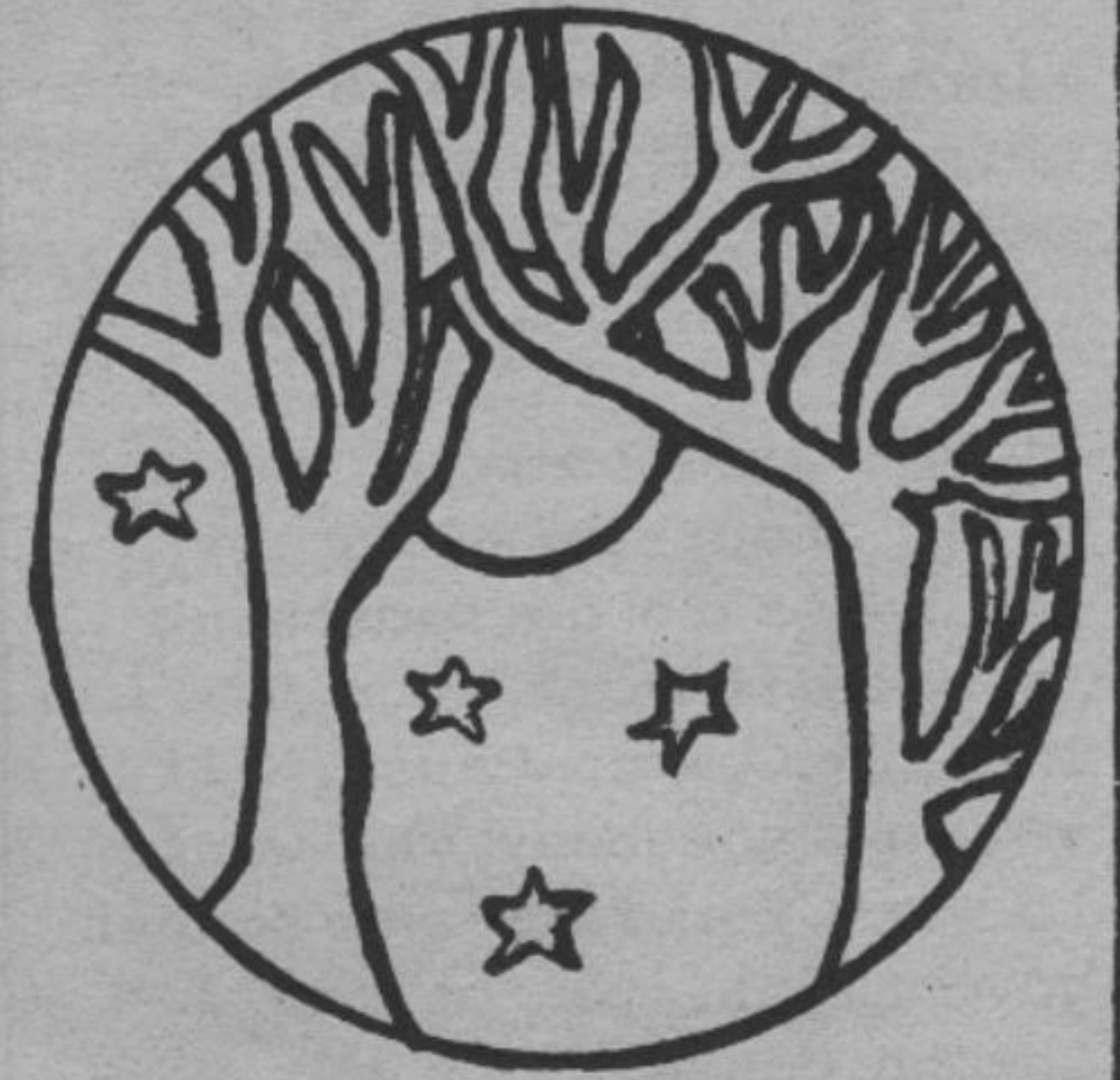
Imbloc - February Eve, January 31st. The Feast of Purification and divination. Many candles are lit this night to hasten the journey of the sun.

During the month of March falls the Vernal or Spring Equinox. The sun enters the House of Aries and the progression through the zodiac begins again. Of old, this event was celebrated by many peoples in many lands. Perhaps the most common name for this time among modern Neo-Pagans is Ostara.

Ostara takes its name from the Saxon Goddess of Spring, Ostara--or Eastre, who also gives her name to the Christian festival of Easter, which retains many vestiges of her worship.

Ostara is an Earth Goddess particularly associated with Nature's resurrection after the long death of winter. The ancient Saxons and Teutons who worshipped her celebrated her Feast Day with the exchange of presents and colored eggs, which symbolized the beginnings of Life. Even into this century, in various parts of Germany young people danced around flower-decked "Easter stones" (stone alters of Ostara) late into the night while bonfires blazed.

Spreading Branches Feast of Ostara



by Rowan Fairgrove

Among modern Neo-Pagans, in addition to exchanging flowers and eggs and feasting together, this is a favorite time for reforestation projects and planting trees and flowers in their communities and around their homes. Many communities are secretly benefacted by new roadside plantings done in this fashion.

This is also a time of feasting and celebration of life after the dark months and the time of purification just past.

Principia, from 9

Bank and other financial resources conceptualized by the old wave co-ops, but we cannot really expect to be able to foster social change using obsolete moulds. And whatever our reservations toward Bingo, there can be no doubt that the support for this workers' collective is infinitely preferable to support of its profiteer competitors with whom we are still forced to do the bulk of our business.

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Common Cause, from 7

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Bearing Witness, from 6

by my own point of view, so I remember some things that the other participants have forgotten, and vice versa. Naturally, I remember what I observed and felt and said.

I thought that Abcarian was fighting very hard to maintain his belief that he is a feminist. I thought that his students were fighting very hard to defend the university system and the value of a degree. I thought that I was fighting very hard to maintain the belief that feminist political theory soars far and away beyond Abcarian's academic scope, and I guess the women with me were too.


The whole idea of taking an "academic" approach to feminism bothered me. It was Andrea who had pointed out earlier that there is a dynamism to the women's movement that both the Left and the Right try to co-opt, and I thought that Abcarian might be trying to do the same thing. So I asked him about it. I said that I thought his students could not really fight him back, as he claimed they did, because he had an advantage in the academic set-

ting. I said that, since the university system is an accepted part of the power structure that oppresses women, and, since Abcarian derives his authority from the university, there must be something for him to gain by oppressing women. Wasn't he being used by the power structure? And he replied that, yes, he often felt very oppressed. He seemed more accessible at that moment than he had all afternoon. So I asked him, more gently, to share his feelings of oppression. He replied that what we were discussing was an intellectual topic that had nothing to do with his personal response. Slam.

I think consciousness-raising has shown me some ways that people block out parts of themselves in order to fulfill their sex roles: men denying their emotions; women denying their intellects. I don't want to do that. I don't think Abcarian will ever understand sexism without making the connection to his own experience. I don't think anyone can.

"The important thing is making generations. They can burn the papers but they can't burn consciousness, Ursa. And that's what makes the evidence. And that's what makes the verdict."

Learn about the juvenile justice system. Terrell House is sponsoring a community forum and panel discussion on juvenile rights. A free pancake supper is included in the program. March 12, 7:00 pm, Lafayette Center. Call 224-3370.



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Love of tomatoes, from 12

immediately. The manager's duties include analyzing the previous garden layout and rotating all crops accordingly, along with seeing that all who participate in the garden work are on schedule. This year's manager has made a departure from the past by designing beds for all crops rather than utilizing rows. The reason is to prevent surface root damage that can occur by walking between rows close to plants

Ten of us are actively involved in the garden work. Each person has responsibility for a minimum of one crop. This year we are growing: tomatoes, okra, beans, corn, carrots, cucumbers, onions, strawberries, squash, melons, garlic, lettuce, spinach, peppers, eggplant, turnips, snow peas, chives, and a variety of herbs. The first four crops in the above list are grown in large quantities for preservation purposes. The growing of these crops is coordinated by an individual, with the community pitching in to do the large-scale work when needed.

We have utilized a companion and rotational planting philosophy in the design of the garden's layout. This entails arranging the plots such that the root systems do not compete for space and those plants which share common diseases or pests are placed apart from one another. Additionally, a variety of flowers and herbs will be interspersed throughout as insect repellents and lures, again in keeping with the specific needs of a particular vegetable. This year, in addition to interspersing marigolds as a nematode repellent, we plan to plant two thickly-sown beds. We hope that the bed method will eradicate nematodes from the area.

The constant mulching, sidedressing of thoroughly rinsed seaweed and copious use of manure tea have served to markedly increase the health and vigor of our crops and soil. Once the plants are producing, the major task left is the preserving of our staple crops. We hope to put away enough tomatoes, beans,

Fruits and Berries, from 12

pollinating. The Hood variety is good eating and grows well in this area.

Figs are another local wild food that you might want to consider growing. All figs are self-fertilizing and have only a few problems. Nematodes are a nuisance and the birds enjoy figs when the fruit is just about ripe enough for us to eat. But figs don't need a lot of care and you can usually get wild fig trees to grow well after transplanting.

Blackberries do well in this area and the wild ones make good starting plants if your money is tight. Blackberries should be cut back after bearing fruit and then allowed to grow back in order to produce a good crop. Usually, new plants are grown every two years to insure good results.

Blueberries are one of the easiest to grow in this

area. They like acid soil, lots of sun and a good amount of water. Be sure that the variety you buy is self-pollinating. Some are, some aren't. Blueberries also make an excellent hedge or natural fence around your land. New growth on blueberries helps to produce a better crop, so prune after berrying and get the new growth started.

Remember to consider the size of your homestead and its location. Ask yourself how much time you have to take care of fruit trees and bushes and decide if you need self-pollinating, self-caring bushes and trees that just need a little help now and then or if you can afford to go into it more intensively. Whichever you choose, you'll never regret the taste of fresh fruit and the satisfaction of knowing where it came from.

Are you a revolutionary?



Have you planted your tomato yet?

okra, and corn to last us through this next winter.

In case you're wondering what crop I'm responsible for this year, it's tomatoes. If you have had the same experience with them or with anything you love in life whose quality has been diminished, consider what alternatives you may have or can create, and then act. You have nothing to lose and better health to gain.

If you wish to know more about Wetumpka Farm, either write us at Route 3, Box 158 Quincy, FL 32351, or call 875-2625 to arrange a visit.

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Healing powers, from 14

health, a very beautiful thing happens. We begin to get in touch with how our thoughts work. We begin to experience more creative and useful lives for ourselves. We begin to open up to a previously untapped source of energy that can dramatically alter our bodies, our lifestyles, our relationships. Our quest for wholeness begins.

My own work with healing began as a result of my healing my own body, and has led me to a deep search for truth. As Minister of Seeds of Universal Light, I am always happy to spend time with those who are wishing more information about healing and meditation. I regularly offer classes for those who wish to further their understanding of the healing processes of the mind.

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Gardening in Community, from 13

Tom: I think control is one of the primary reasons I garden. By gardening I control the quality of the food I eat, the effect on the environment in terms of the way my food is produced, and I free myself from the control of the negative economic and political forces which have resulted from the production of food for profit. It also feels good to be a producer of a basic human need in a society where many people only consume food.

Howard: We got turned on to Organic Gardening and Farming magazine (OGF) about seven years ago and experimented with our first garden to see if we could grow something. After that we realized that we could actually provide some of our own food. And it tastes so good! It's so much different than what we'd been eating from the stores. When you get out in the garden it is really alive and a part of you. It's growing and changing and beautiful. To some extent, the gardens are like the houses in the community - a part of ourselves because we've put them together piece by piece.

Janeth: I agree! Gardening is a great joy for me. You get to see part of an ecosystem in every plant that you look at. It's been a whole year without a really good garden and I'm looking forward to having one again. It's very therapeutic. I've always felt like plants are our friends and you've got to know them all individually, however shallowly you might have to do that.

David: When I first came here I thought I was going to get everything together in the garden the first year. Now, six years later, I realize that organic gardening takes time and long range planning . . . and a lot of good, physical work. Animals are important also since you depend upon the manure of the animals to help grow your crops.

According to the the 1978 Gallup Home Gardening Survey, half of all Americans garden. It is very exciting to think that such a gentle, natural activity has the potential for creating mass political changes. Many people in our community hope to grow such things as beans, corn and grains in enough quantity for everyone here. With this plan, large areas of land would be left in clover and large scale rotation would be practiced. Until that time, we will grow smaller amounts and promote local self-sufficiency in food.

It is vitally important that Tallahassee get a large portion of its food from the productive farmlands surrounding it. This will mean certain limitations on our diets as we become accustomed to eating only fruits and vegetables in season from our locale. This step should not be viewed as a sacrifice. Instead, we will be committing ourselves to each other's care and to the care and replenishment of the Earth.

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Rebirthing, from 15

above average in a special kind of inner freedom and self-knowledge. Trained rebirthers can teach these people to achieve a mastery of breath control that makes the fearful, out-of-control type of hyperventilation experience obsolete.

Presently, there are 1,000 - 2,000 rebirthers in the U.S. But thousands of emergency hospitals treat spontaneous hyperventilations almost every day. If medical professionals were taught the truth about hyperventilation as a high spiritual experience instead of a disease, there would be many more rebirthers.

It is important for the public to be educated in these facts because as spiritual enlightenment increases, spontaneous hyperventilation cases will increase until breath mastery becomes common enough to be taught in our schools. The Rebirth America Project is an attempt to make this information available to the American public in a responsible way.

Hyperventilation trauma is viewed by rebirthers as birth trauma. One of the symptoms is fainting. Rebirthers have rebirthed over a hundred thousand people. Most of the people who fainted were found to have been anesthetized at birth or at some other time in their life. Fainting is caused by the fact that the life energy cycles set in motion by the breathing rhythm actually frees the anesthesia stored in the body and literally pumps out this foreign substance through the circulatory system and the respiratory system. The hyperventilation syndrome is nothing to fear. It is caused by primal fear. Hyperventilation is a natural healing process by which the breathing mechanism is freed from the inhibitions placed on it while learning to breathe in a tense and fearful atmosphere during birth.

The essence of rebirthing is to encourage the person to relax and breathe naturally and spontaneously rather than to breathe into a bag, which only inhibits the natural healing process and causes the person to become afraid of his or her own breath. Rebirthing is based on the premise that breathing is totally harmless. Breathing itself is only lifegiving and health enriching. Breathmastery eventually exposes and releases all negative, self-destructive thought patterns and feelings. The breath of life heals mind and emotions as well as body. And the purpose of having a rebirther is to maintain a safe, supportive environment and a guide for the person's breathing rhythm until the session is complete.

Submitted by Mildred Oppenheimer, a local registered nurse and one of several Tallahassee rebirthers. Article reprinted from The Assertive Nurse by permission of Sonya Herman, D.N.Sc., R.N. - editor, Leonard Orr and Bob Forman. Edited for this printing by SPECTRUM.

Rolfing, Aura, from 16

Invariably, people that have gone through Rolfing report that they stand straighter, are more in touch with their bodies, and are more open and aware. Also, most people show some degree of favorable psychological change, often dramatic. Deep emotional discharge can accompany the process and the manipulation often stimulates memories of old emotional and physical injuries, sometimes long forgotten, that have been stored in the body. UCLA researchers documented major improvement in muscular efficiency and concluded that the changes involved with Rolfing should have profound effects upon eliminating neuromuscular strain and pain, in conserving energy and allowing physical and emotional spontaneity.

In the study, favorable changes in the aura went along with the physical improvement the Rolfing facilitated. In the early sessions, the aura appeared dark and random. It later became brighter, translucent and even, as the session progressed. After an initial disorganization during the first three sessions, the aura became a clear blue by the fifth session. In the seventh and eighth, the field changed to blends of light colors - specifically, pink, peach and ice blue. During the eighth session, a cream-colored aura appeared and was maintained through the tenth session and post testing.

The cream or white aura is traditionally a sign of a high order of balance and clarity.

During the processing, the Rolfer's hands and arms were enveloped in a large blue or white field except when the subject experienced pain or discomfort. When this happened, the aura of the subject would turn red,

whereupon the Rolfer's aura changed to a violet-pink, which calmed the field.

Modern science is finally affirming ancient knowledge. The study confirmed that the chakras frequently carried the colors mentioned in metaphysical literature. Chakra activity was related to emotional states, imagery, and changes in the body. Activity in certain chakras, particularly the heart, influenced activity in other chakras. Also, the dynamic interplay between the auras of the Rolfer and his/her client indicate that our auras actually do interact and influence the auras of other people. Religious and psychic healers maintain that this actually the case in miraculous healing.

The study warranted strong conclusions. "It concluded that Rolfing is a powerful modality to alter the auric field toward more refined, equal, and higher frequencies - a more coherent energy field. Rolfing makes consistent and progressive changes during each session and based upon the areas of the body processed. The widespread implications for psychophysical health are profound. Furthermore, the extensive ramifications for further study of health, disease, pain, psychopathology and all human behavior using the techniques in this study are inestimable."

The future finally appears bright for the aura.

For additional information on Rolfing and research, contact the Rolf Institute of Structural Integration, P.O. Box 1868, Boulder, Colorado. 80306. In Tallahassee, call 386-8886.

*The words Rolfer and Rolfing are service marks of the Rolf Institute of Structural Integration.

Atomic Incidents, from 4

(6) Or the nuclear belch in Blagoveshchensk in the Soviet Ural Mountains in the early 1950's. The listing of atomic accidents could go on and on.

Clyde W. Burleson, in his chilling book, The Day the Bomb Fell on American (Prentice-Hall, 1978, 261 pages, \$9.95), suggests that "if the examples reviewed indicate nothing else, they point inescapably to the fact that nuclear accidents can and very likely will occur. It is not a question of if, but of when. And where. And how bad?"

If atomic accidents have become quite normal, what about deliberately planned atomic incidents and disasters?

It should be noted that there have already been at least 64 documented incidents involving nuclear power stations alone on a world-wide basis since only 1966, including deliberate attacks (17), serious threats of attacks (8), vandalism or sabotage (13), vital security breaches (15), and noncompliance with nuclear security regulations (11).

Take, for example, the bizarre incident in November, 1972, when three hijackers commandeered Southern Airways Flight 49 from Birmingham to Miami and successfully blackmailed the government for 1 million dollars under threat of ramming the plane into the most prestigious nuclear operation in the United States, the atomic installation at Oak Ridge, Tennessee.

In this latter incident, the three hijackers involved had no special training, no real knowledge of nuclear facilities, and, fortunately, no strong purpose other than the attainment of a large sum of money.

What if, however, playing out a Hawaii 5-0 type script, a group of well-financed, strongly dedicated individuals produced even a crude atomic bomb for their own blackmail purposes? We are already familiar with the story of

John Phillips, a Princeton University student, who wrote a paper in 1977 accurately describing how to construct a home-made nuclear explosive device requiring only



**DEFENSE DEBATE FOCUSES ON
KIND OF WAR TO PLAN FOR**
—*Headline in the Times.*

How about planning for *no* kind of war?



\$150,000 worth of plutonium and a few thousand dollars' worth of other equipment.

Author Clyde Burleson, who wrote his expose from news reports and official transcripts, some of the latter still classified as Top Secret, even pictures the following scenario:

"Sooner or later some non-too-disciplined, over-egoed demagogue heading a one-man dictatorship is going to have the capacity to set off a nuclear explosion. Unhindered by problems of morality, and driven by the necessity of preserving his petty power, he is going to unleash a bomb. A lot of people are going to meet an untimely death. The radiation content in milk in Minnesota is going to cause a slight but perceptible increase in clicks on a scintillation counter. Because we have only one earth. And even a 'clean' bomb of reasonably small proportions makes a big enough mess to contaminate and pollute the atmosphere for a measurable period of time."

continued page 24

Atomic Incidents, from 23

What is to be done about it all? That is the problem. Most ordinary people are probably inured against the possibility of a nuclear catastrophe in their own lives. And it is presently inconceivable that the building of nuclear power plants and bombs will totally stop, despite the sometimes limited successes of anti-nuclear movement groups like the Catfish Alliance.

Unfortunately, the problem is more complicated than simply stopping the building of one new plant in Seabrook, New Hampshire.

As background, one should understand that in the early 1970's the Nixon administration began a series of steps which would eventually result in massive proliferation of atomic reactors outside the control of the U.S. government. In the 1940's, the United States was the only country with nuclear capacities, but now, in 1979, nine nations have or will very shortly have some form of atomic explosive device (U.S.A., Soviet Union, United Kingdom, France, Peoples' Republic of China, India, Israel, South Africa, and Taiwan).

Six other nations presently have a nuclear weapons capability (Australia, Belgium, Canada, Italy, Japan, and West Germany). And at least twenty more nations will undoubtedly have this nuclear capability within a few years.

Pessimists (or should they be called realists?) among the nuclear proliferation watchers, wonder how soon it will be before Murphy's Law goes into effect. This old engineering adage, Murphy's Law, states:

"If it can break or go wrong, it will. At the worst possible time. And in such fashion as to cause the worst consequences and make repair the most difficult."

A Household, from 10

privileges. If you, or someone else in your household (a household is not a neighborhood), don't get it together to come in and work--and you've got thirty whole days to do it--then you are not entitled to purchase accordingly. Legitimate gifts and household guests are one thing, but buying for other people is not an equitable arrangement. If you don't cooperate, you should not buy cheap.

We are now carrying Kavli crackers and gjetos cheese once again since Nestles no longer has the contract to bring Norwegian products into this country.

If you're a vegetarian and you feel like snickering at the higher costs of being a carnivore, refrain. The cost of being a veggie is probably going to go up, too. When people who ordinarily eat meat start buying beans and cheese, that puts demand pressure on the beans and cheese markets, thus making those prices escalate also. The whole subject of food prices is a discouraging one. You newspaper readers know that food was one of the single largest categories of increased prices leading to last year's official inflation rate, and there is no relief in sight for this year.

Please don't park in the handicapped person's parking space.

The term "health food" may soon be regulated out of business by the Food and Drug Administration, who feel that the term implies some special properties that are not necessarily so. They are also talking about clarifying the meaning of the terms "natural" and "organic" so that they are not abused by unscrupulous advertisers anxious only to make sales. The proposal may be in for some heavy fire from the food industry, however. Anyone interested in further details, see me.

Born to Laugh, from 17

I was amazed! I ripped off the moose head I was wearing, squirted her with my shooting carnation and indignantly rollerskated back to my car.

I had plainly lost control of my life. I even joined Comedian's Anonymous but all they did was laugh at my problems. Only the most drastic move could free my soul from the chains of laughter. I feigned a case of stage fright and secluded myself away to ponder my plight. There was no escaping it, I had to confront the source of my woes.

On a pleasant Spring Sunday I walked into my father's study and asked if I could talk to him. He was in the middle of constructing a fake nose with a wart on it but agreed to lay it aside. It took all the courage in the universe for me to look him in the eyes (they were blackened) and tell him my decision.

"Dad...", I said. He laughed for two minutes. We were at a point where he would crack up if my appendix burst in his lap.

"Dad, I've decided that I don't want to be a comedian." He chuckled.

Dad, I want to be a doctor." He let out a terrifying moan.

"I want to help people and give them pills."

My father was in shock. He berated me for abandoning him, for taking the easy way out, for being irresponsible and worthless. He said he was ashamed of me.

"What will I tell my friends when they ask me what my son does for a living?" My father asked me. "How can I tell them he's a doctor. I'd be embarrassed."

I told him that my mind was made up and turned to walk away. My father was sobbing and applauding me (out of habit) at the same time.

"Go ahead!", he yelled, "be a stinking doctor. But ten years from now don't come running to me for money!"

I thank you for sticking with me through this tragic tale and you will be rewarded with a happy ending. I am currently a very successful surgeon (specializing in the left ear lobe), operating twice a day with three shows (ah, operations) on weekends. I'm booked through New Years and with the money I'm making you can guess who's finally getting the last laugh. I'm very happy. Seriously.

A Chandelier and a Birdcage, from 11

newspaper/magazine called SPECTRUM)

35. What do you see a dire need for in the Co-op storefront? (this was another winner - it really makes me question people's definition of "dire")

"a welcome wagon, a bird cage, a palm tree, a chandelier, a magic carpet and a swimming pool", better or cleaner appearance 18, scales at registers, more advertising, better info exchange (signs, labeling), efficiency, better kid management and facilities, paper bags, more membership participation, nutrition education and outreach, better instructions for workers, better use of space, maintaining positive and friendly attitudes, uniform shopping carts, longer store hours, water fountain, another cash register.

36. Do you know of any suppliers for items not presently carried that you can list for the Co-op's information? Only 4 surveys had an answer for this.

37. Would you like to see another Co-op Cookbook come out? Yes - 96; No - 16.

38. Would you be willing to contribute original recipes? Yes - 82; No - 36.

39. Would you be willing to help with the actual work in bringing it about? Yes - 59; No - 58.

That's it. If anyone has any questions they thought should still be asked or any comments, leave a note in the SPECTRUM basket in the food Co-op, 649 West Gaines St.. Thank you for your patience.