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**RAIN**

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# RAIN

WPPSS!!!  
Okanogan Rendezvous  
Ecotopia Emerging



Volume VIII No. 5

\$1.50 No Advertising





# LETTERS

Dear RAIN,

January was a particularly good issue. Like Stokes' article/interview. He makes good sense. Which is why I suppose he's not in government! Too bad.

Tim Bowser  
Berkeley, CA

and sustainable society. We are fighting the same battle in Austin as in Portland, although we are under even greater pressure to grow, grow, grow. Thanks for the needed inspiration.

Rick Manning  
Austin, TX

it to others here and in the community with whom I meet.

Chet Orloff  
Development Officer  
Oregon Historical Society  
Portland, OR

Dear Carlotta,

In my "air document" which I picked up at the Ppkhara airport on Dec. 24th was your great volume—*Knowing Home*! What a wonderful glimpse of home and all the precious places. *Many Thanks!* Now it serves a daily purpose of being my writing desk—it's the biggest smooth surface I have. (!!??)

Keep up your good works—I think you could do great work here too—but it makes good sense to stay home to do your work.

Best wishes,  
Prue Kaye  
Peace Corps Volunteer  
Nepal

Dear RAIN,

Just a note to let you know I am still reading and enjoying RAIN. When I began work at the Alternative Energy Corporation in June, I added RAIN to the list of periodicals for our new library. *Knowing Home* is particularly good and deserves a careful re-reading. I expect to use it as a resource document in designing projects for our community program.

Steve Clinehens  
North Carolina Alternative Energy  
Corporation  
Research Triangle Park, NC

Dear Laura,

Thanks for your article on forestry (RAIN VIII:2,12). We can certainly use more of it.

As a woodworker, I daily note the differences in wood due to age. Old growth (and old second growth) certainly outshines young trees in almost every respect. However, I very much doubt that "new housing will need to be replaced every generation" (30 yrs.?). Construction details and maintenance are far more significant. From whence comes this projection? [Ed. note: From *Tree Talk*, by Ray Raphael, reviewed with the article.]

I am told (by my tree planting friend) that reforestation of logged areas is two years behind. Yet unemployed loggers won't touch tree planting and have, on occasion, been extremely obnoxious to employed tree planters. I wonder how it's even possible for those who steward the health of the woods to stand by and allow the forest to be clearcut.

Joe Lubischer  
Bainbridge Is. WA

Dear Friends,

Thank you for your visionary work, *Knowing Home*. It is very inspirational for those in Austin who share the same vision and see the crisis as an opportunity for change and evolution into a new, nurturing

Dear RAIN,

I want to extend the Oregon Historical Society's, as well as my own, congratulations to you and all others associated with RAIN for an excellent new publication, *Knowing Home*. I have read it with much pleasure and interest and am recommending

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Vol. VIII No. 5

RAIN

February/March 1982

Journal of Appropriate Technology

RAIN Magazine publishes information which can lead people to more simple and satisfying lifestyles, help communities and regions become economically self-reliant, and build a society that is durable, just, and ecologically sound.

RAIN STAFF: John Ferrell, Mark Roseland, Carlotta Collette, Laura Stuchinsky, Steve Rudman, Nancy Cosper, Steve Johnson, Lisa Conrad, Salena Baker. Linnea Gilson, Graphic Design.

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Dear RAIN,

Your publication means so much these days—a glimmer of hope in a sea of frustrations.

Mike Geringer  
Seattle, WA

Hi,

I saw a mention of RAIN in a 1978 copy of *Briarpatch* and was wondering if you are still in existence and if so why?

D.E. Wahaus  
Monroe, OR

Dear D.E.,

Yes, we are alive and kicking. As to why, that's a question we sometimes ask ourselves.

Dear Friends,

How come there are so few female names among your principals and writers? Suggest you get a copy of the "Feminism & Ecology" issue (#13) of *Heresies Magazine*, published

at P.O. Box 766, Canal Street Station, New York City, N.Y. 10013—an unlikely address for a project that bills itself as "Earthkeeping/Earthshaking," but there are some mind-shaking insights.

I've been defending Earth in a variety of ways, physical and writing, for a good part of my 83 years, latterly (27 years) with a fully organic garden. My Druid Heights home is dedicated to Gaia. Like your poster/flyer.

Happy Winter Solstice,  
Elsa Gidlow  
Mill Valley, CA

Dear Elsa,

You must be thinking of a former RAIN staff when you suggest that we are all men. Laura, Nancy, Salena, Lisa, and regular contributors Gail and Tanya all join me in making certain that a woman's presence is maintained here. We're sending along our own "Feminism and Ecology" issue for your perusal. Hope you enjoy it. Happy Vernal Equinox to you!

Carlotta

Dear RAIN (Carlotta),

Belatedly, this is to say thanks for the most intelligent review we've gotten yet for Delores Wolfe's *Growing Food in Solar Greenhouses*. We're not surprised, of course, that it came from RAIN. But we do want to express our appreciation. You read it! And you got the point! And you liked it! Thanks!

Sandra Otto  
Sunwords Editorial Services, Inc.  
Hurley, NY

#### CORRECTION

In our January issue we ran an article on irrigation development in the Pacific Northwest ("Whither Water: Wet Fields or Water Power?") but didn't tell you about our knowledgeable guest writer. Diane Jones is a member of the Idaho Citizens Coalition and author of the 1981 publication *Water, Energy and Land—Public Resources and Irrigation Development in the Pacific Northwest* reviewed in that same issue.

## ACCESS

### CONSERVATION

**"What to Look For in Window Insulation,"** by Jennifer A. Adams, *Solar Age*, January 1982, \$2.50, from:  
*Solar Age Magazine*  
Church Hill  
Harrisville, NH 03450

This is probably the most succinct consumer's introduction to insulating window coverings around. If you're planning to invest in insulated curtains, shutters or shades, and yet know you'll never read one of the excellent but long books on the subject (see RAIN VI:9,6) at least read this article. It will explain basic heat loss principles, types of insulators, some potential product hazards and leave you with a lot of good shopping savvy.

Sadly, the "Window Insulating Directory" also in this issue will test your con-

sumer skepticism. The Directory is an attempt to "put you in touch with the manufacturers who have the right products for your building or home." The problem is that they provide little information to help you weigh one product over another. You'll have to do what architects and designers do; send for the manufacturer's product information, and then try to compare from that. Since no manufacturer is likely to tell you that their product is so-so in snugness or durability while another is really better, you'll be stuck back at the beginning, looking for a consumer's guide. Sorry. —CC

**Energy Saving Decorating,** by Judy Lindahl, 1981, 128 pp., \$5.95 ppd., from:  
Judy Lindahl  
3211 N.E. Siskiyou  
Portland, OR 97212

I wonder whether very many people, on their way to buy fabric for curtains, would stop at the conservation and energy section

of their library first. Not many, I'm sure, and yet that visit could help them create a home that's not only prettier but warmer (or cooler) and less costly to keep that way. So given that decorators and do-it-yourselfers are not necessarily energy scholars, this little book could prove to be more useful and more used than some more academic or scientific ones. Why? Because you're more likely to find it at fabric stores, and it's anything but intimidating. Judy Lindahl manages to convey just about all the conservation data you'll need and can absorb, without getting bogged down in it, but goes beyond that to discuss the psychological role of color and other elements that make a space *feel* warmer without any real temperature changes.

Then she describes, with designs, directions and excellent material resource lists, several sewable insulators, from curtains to comforters.

All in all, this may not be the best book on energy conservation, but if it gets the distribution it deserves, it may end up being one of the most "cost-effective." —CC



## ENERGY

***Our Energy: Regaining Control*, by Marc H. Ross and Robert H. Williams, 1980, 354 pp., \$16.95 from:**  
**McGraw-Hill**  
**1221 Avenue of the Americas**  
**New York, NY 10020**

The title of this book seems to offer the American people control of "our energy." But it may not really be the book we've been waiting for. *Our Energy* will not help us gain control, it will only reinforce the control already held by government and large-scale industry.

Since the Arab oil embargo of 1973, which marked the end of an era of superabundance, Americans have faced a crisis: we must learn to live with less energy instead of using more and more each year. Some of us believe that this crisis offers us an opportunity to restructure our political, economic and social systems. Others, such as Marc Ross and Robert Williams, view energy scarcity as simply a technical challenge for the existing system to meet.

Ross and Williams have a scheme to break the pattern of runaway energy growth, using "saved energy as the major resource." Like the Energy Project team at Harvard Business School, Ross and Williams show that by conserving energy we can reduce or eliminate our need for imported oil and new power plants. They point out areas where energy savings are readily available in homes and buildings, transportation, industrial processes, and neighborhood power networks, and they suggest public policy strategies to encourage conservation, primarily by bringing energy prices up to marginal energy costs. A tax on energy would enhance the effect of decontrol on the energy market, they claim, and would stimulate conservation. They fortify their argument with well-documented descriptive and graphic examples. The technical information is useful and easy to understand, and their knowledge of energy-conserving technology is apparent in all of their well-thought-out explanations.

But as physicists, Ross and Williams are fascinated with technically innovative gadgets which save energy. Because of this fascination, they tend to ignore simpler solutions to energy problems. They believe that energy needs "can be examined from a technical viewpoint," and so ignore any other perspective. As a result, their suggestions rely on highly technical devices that are likely to be both mysterious and expensive to the average consumer. They propose, for example, a government or industry-sponsored program in which trained professionals with pressurizers, infrared cameras, and calculators analyze energy leaks in houses; any homeowner can do the same thing with a window fan, a roll of tape, a cigarette, and a free instruction pamphlet from Lawrence

Berkeley Laboratories (Technical Information Department, Lawrence Berkeley Labs, University of California, Berkeley, CA 94720).

Ross and Williams conclude their work by "Reinventing America," designing a future that will maintain the lifestyle of the seventies but will use less energy to do so. Reinvented America keeps economic growth as its primary goal, though this growth is powered by saving energy instead of producing it. Their proposal offers no change from the economic inequality of pre-scarcity times. The poor will remain poor in Reinvented America because "effective policies to attack energy problems cannot also be expected to solve age-old distribution problems." In fact, their economic proposal would make matters worse; their energy-saving programs would be paid for in large part by low-income people. Utility loan programs, available mainly to relatively wealthy homeowners but paid for by all classes of ratepayers, benefit the rich at the expense of the poor. And Ross and William's proposed energy tax would hit the poor hardest, both because they spend the largest fraction of their income on energy essentials and because they are the people who can least afford to purchase energy saving devices.

Although Ross and Williams assume that people will consume less energy if it costs more, economists studying the phenomenon are not so sure. Many think the effect of energy price on demand varies considerably from one group of energy users to another. The poor, in particular, may be less able to respond to price signals than other groups.

Ross and Williams' whole analysis is based on straight "freemarket" economics, but energy behavior may not fall neatly along those principles. Sociology and psychology may describe energy use patterns as well as or better than economics. For instance, even a rational consumer well aware of the high energy cost of a luxury car may choose the psychological and social benefits of prestige instead of the economic benefits of fuel-efficiency. All three disciplines, and in fact many others, must be brought to bear on the issues that surround American energy use.

Ross and Williams fail to see the full extent of the problem they consider. American energy, American politics, and American culture are inextricably entangled. We cannot solve our energy problems without considering the social behavior which reinforces them; nor can we make our political system truly effective until everyone's energy needs are met. A "technical viewpoint" is not nearly broad enough. The crisis goes beyond thermodynamics, and it doesn't match up with neo-classical economic models. What we need, and what Ross and Williams do not provide, is a completely new, interdisciplinary approach to an utterly new situation.

—Laura Arnow

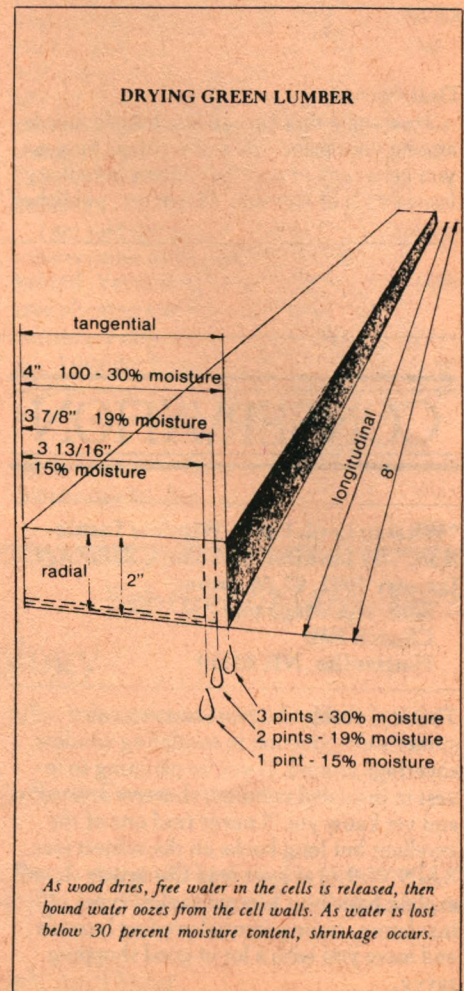
Laura is a freelance writer and former staffer for Not Man Apart.

## BUILDING

***Low-Cost Green Lumber Construction*, by Leigh Seddon, 1981, 161 pp., \$8.95, from:**

**Garden Way Publishing**  
**Charlotte, VT 05445**

Owner-builders who want to save money by using roughsawn, green, native wood from local sawmills will find this book invaluable. This is a comprehensive guide, with chapters on selecting and buying the wood, stacking and drying it, construction techniques, and building systems. Instructions for a solar kiln are included in case you want to save money by buying green but don't want to take on the challenge of building green. Seddon explicitly lists disadvantages of building green, as well as uses not suited to green wood (such as window frames). Interviews with people who have built their own green wood houses give other perspectives on building green—costs, comments, mistakes, and praise. —Tanya Kucak



From: *Low-Cost Green Lumber Construction*





by Fred Heutte

On January 22, 1982, two large nuclear projects in Washington State were cancelled ("terminated," in the bloodless jargon of the electric power industry) by WPPSS, the Washington Public Power Supply System, which actually consists of over 100 publicly-owned utilities in Washington, Oregon, northern California, Idaho and Montana. These plants have long been considered the bellwether of nuclear power's future, and were involved in years of behind-the-scenes struggle that ended in cancellation.

But curiously, no environmental or anti-nuclear group ever mounted a legal challenge to these plants. They were dragged down solely by the ominous, inevitable financial burden that underlies every nuclear plant. And the bell is now ringing for the decline and eventual disappearance of nuclear power.

Like all technologies, environmental, economic and social costs of energy production increase according to the distance from human scale. In other words, we need to pay attention to the scale of economies, not just the economies of scale.

It's no surprise that subatomic energy release—the smallest of physical interactions—requires the containment and regulation of the largest and most complex machine, a nuclear power plant.

The social commitment needed to assemble the vast resources for a nuclear plant requires a corresponding mass mystical belief in the necessity of the concept. Few true believers in our society can match the fervor of the nuclear advocate.

On a broader level, the organization of a vast, money-based economy requires a similar sort of devotion, especially at its switches. And at the center sits the bond market, a mechanism for allocating capital to direct the future development of society. When the bond dealers and the nuclear managers get together, the results are spectacular and disastrous.

Bonds are basically fixed-interest loans, like a car or home loan but several magnitudes larger. Interest rates are fixed by a consummately rational, quantified process balancing risk (as judged by the ardently pro-nuclear rating agencies, Moody's and Standard & Poor) and yield. The riskier the investment, theoretically, the greater the yield. But with nuclear power, the bond market has

lived for ten years with a suspension of rational judgement, since all their information has come from the nuclear managers themselves.

And here, on the Wall Street municipal bond market, the energy and economic imperatives of megacorporate civilization meet their absurd, devastating conclusion. WPPSS has already borrowed \$2.25 billion for plants 4 and 5, and another \$7 billion for plants 1, 2 and 3 begun earlier in the 1970s, making it the largest municipal debtor in the nation. Yet this total—nearly \$10 billion—is less than half of the current total cost for the five reactors of \$24 billion. The plants were originally estimated to cost "only" \$4.1 billion just six years ago.

As with car and home loans, the basic principle for bond loans is the same: the biggest bite comes from interest payments. The total repayment obligation of WPPSS (principal plus interest) for plants 4 and 5 is \$9 billion, and for plants 1, 2 and 3—still under full construction—nearly \$25 billion. Over \$35 billion will flow out of the Pacific Northwest in the next 30 years, a consequence of the folly of equating energy production and economic growth. This amounts to about six months of current Gross Regional Product.

These tremendous increases have been caused by perfectly obvious problems which affect all nuclear construction projects, much less five simultaneous ones: delays, cost overruns, labor disputes, NRC regulation changes and, most importantly, WPPSS mismanagement. Yet, through the tricks of the rarefied world of high finance, the ratepayers in the region have been sheltered from the real cost of the plants. Instead of paying the interest due on the delayed plants through electric rate increases, WPPSS simply borrowed more money! Half of recent bond issues have been devoted to interest payments rather than construction costs, further jacking up the long-term regional hemorrhage of capital. And still none of the five plants may ever produce a single kilowatt-hour of power.

The bonds will be paid back, though, "come hell or high water." This is a technical phrase used on Wall Street to illustrate that the lenders—corporate capitalists who use these tax-free bonds to shelter their other income—hold long-term bonds in great reverence. In effect, they are the most secure contracts in our legal/financial system. No matter who runs the Northwest's electric utilities, the rates will be raised and the bonds repaid. A default on these bonds would wreck the bond market, the central clock of the American economy.

But the outflow of \$1 billion annually from the Northwest, even if it can be sustained fiscally, is a grave blow to an economy already sickened by the collapse of the timber industry. The only way to underwrite the economy of the region, the only way to maintain jobs, the only way to assure adequate and affordable energy, and incidentally the only way to repay the WPPSS bonds, is to embark on a crash program of energy conservation and renewable energy development.

Fortunately, we will always have power, since most of our electricity is already renewable, derived from the famed Columbia River hydrosystem which includes the Bonneville, Grand Coulee and two dozen other dams (of course, at again another cost, the life of the river).

And the energy conservation industry in the Northwest is employing as many people today as WPPSS did at its height, while delivering conservation and safe energy *now*, at lower cost and minimal environmental damage.

No one talks about acre-wide solar flat plate collectors, because these approaches work best at or near human scale. Consequently, the prospects are good for enhancement of an energy-efficient, distributive economy. If we succeed, the cost of WPPSS in our electric rates will be a constant pocketbook reminder of the road almost taken. The alternative is permanent regional depression. The decision is in the hands of the bond dealers now, and it's in their best interest to lend us long-term, cheap capital—Energy Savings Bonds if you will—to save us from the economic destruction caused by nuclear power. □□

*Fred Heutte is statewide coordinator of the Solar Oregon Lobby (SOL) and Executive Director of Oregon Solar Energy Industries Association (OSEIA).*



***Ecotopia Emerging*, by Ernest Callenbach, 1981, 326 pp., \$7.95, published by Banyan Tree Books, available from: Bookpeople  
2940 Seventh St.  
Berkeley, CA 94710**

*"Ecotopia is an imaginary place, yet it is all around us, in the process of becoming. Ecotopians enjoy a way of living that respects the natural order instead of seeking ever new ways to exploit it. They care about trees, grasses, solar and geothermal power as replacements for dwindling petrochemical resources. They favor small-scale industry and strong neighborhoods. They preserve wilderness, and they also plant trees in cities, turn parking lots into parks, and prefer walking or bicycling—good for their health, good for the biosphere—to driving. . . . People work only twenty hours per week and accept a lower consumption of material goods in order to free more time for play, creativity, love, friendship.*

—Ernest Callenbach

The novel *Ecotopia* is the story of the secession of Northern California, Oregon and

Washington from the United States to form an ecologically responsible country. Combining appropriate technologies with sane values and good fiction, Callenbach described the adventures in 1999 of William Weston, the first U.S. journalist to visit the new nation since Independence some years earlier. The story was promptly rejected by more than 20 major publishers. With only slightly wavering determination Callenbach organized Banyan Tree Books and, in essence, published the novel himself in 1975.

*Ecotopia* became an underground classic among ecofreaks everywhere, and in the Pacific Northwest it fanned the flames of regional imagination in living rooms, cafes, and meeting places. College teachers used the book for discussion and debate. After its fourth printing Bantam Books purchased mass paperback rights. To date, more than 200,000 copies are in print in Germany, France, Italy, Holland, Denmark, Sweden, Spain, French Canada and Great Britain. (Bantam is coming out with a cheaper edition of the new book this spring, but if it looks like the last one, you'll be happier spending the extra money for the Banyan Tree edition. Besides, you won't have to wait!)

Full of quirky details on Ecotopian lifestyles and relationships, organic agriculture, worker ownership, biodegradable plastics chemistry, ritual (rather than real) war games, and a host of other intricacies, *Ecotopia* only vaguely alluded to how the Pacific Northwest of today became the Ecotopian nation of the late 1980s. A lot of people were wondering. Hence, this "prequel" to the original novel.

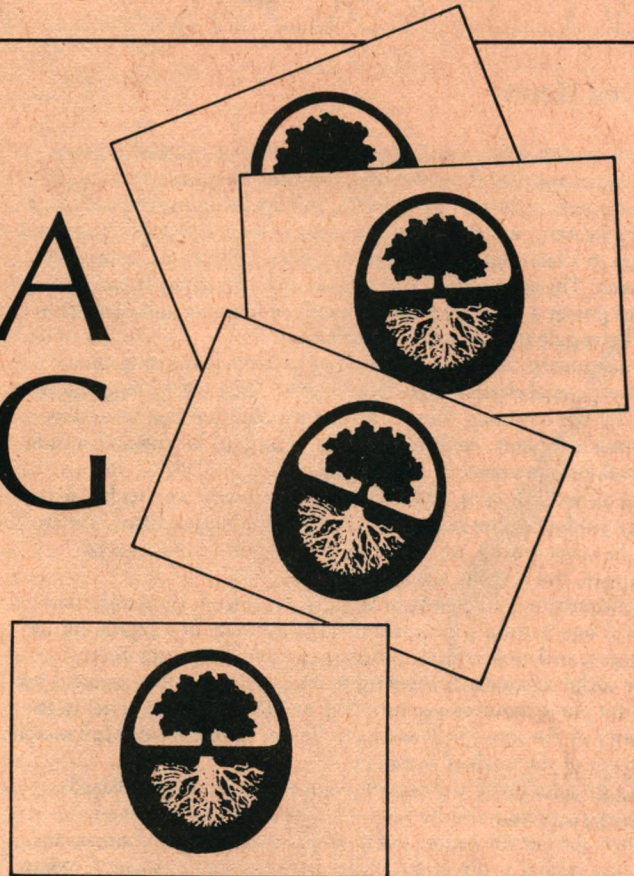
*Ecotopia Emerging* has elements of good strategy. Perfect? Of course not. But fun, readable, and stimulating. Dotted with familiar characters, such as Indian activist Ramona Dukane (any resemblance to RAIN contributor Winona LaDuke is "entirely coincidental"), the story is inspiring and encouraging. Callenbach has a marvelous knack for linking events, trends and phenomena. Looking backward from his crystal ball lends cohesion and credibility to today's chaos and confusion. *Ecotopia* makes our long-term goals seem possible, our daily struggles worthwhile. Read *Ecotopia Emerging*, give it to a friend, talk about it, criticize it, debate it, act on it. *Ecotopia* is becoming real. Let's speed up the process of becoming. —MR

# ECOTOPIA EMERGING

by Ernest Callenbach

*Ecotopia Emerging* is twice as long as the original novel, with four times as many characters, plots, sub-plots, and so on. The following excerpts, reprinted with permission, only give a taste of the book's flavor.

The underlying concern of the emerging Ecotopian movement is the biological survival of the region and its inhabitants, "that the species should learn to survive on earth in harmony with the rest of the biosphere." We follow the Survivalist Party from its inception in California state senator Vera Allwen's living room to the Ecotopian "constitutional convention" about 10 years later. Along the way we witness the education of a political process. —MR



The organizers of the Survivalist Party knew the dangers of preaching only to the converted. Instead, they concentrated on ways to turn the converted into preachers too. And so Survivalist ideas about education gave a new sense of possibilities to enterprising teachers. Survivalist worker-ownership ideas found a startlingly wide and deep response among people who worked in factories, stores, warehouses, offices. And the Survivalists reached out also to



religious groups, seeking to mobilize their sense of concern for the human condition, to dramatize the plight and the possibilities that faced society after a hundred years of heedless and irresponsible industrial exploitation. Sometimes they did this with standard doctrinal appeals to Christian stewardship, but sometimes also with a new sense of poetry. There were even Survivalists who spoke with the fervor of evangelists. Their meetings gradually acquired a name: Vision Bringing, from the ancient idea that where there is no vision, the people perish.

"Now, O my sisters and brothers, let us speak of Original Sin.

"There are many sins we commit today; we know what they are. But let us think far back, beyond our ancestors, to the time of Adam and Eve. Let us not take that story too literally—insulting as it is, to both women and men, to imagine that man was created first, and then woman created as an afterthought. But let us return in our minds to the Garden of Eden, the original paradise. The place in which, at first, no human beings were, but instead creatures something like us, creatures with infinite slowness growing bigger brains, more useful thumbs, creatures finally learning to speak, to sing, to be human!" ("Hallelujah!" came the audience's response.)

"The Garden, then, the place in which the new human beings needed to wear no clothes, for the tropical air was balmy. The place where ripe sweet fruit dropped from the trees, where fish and shellfish were abundant in the warm rivers and seas. The place where all beings lived in a terrible and beautiful harmony, each one eating and being eaten in turn, to the glory of life!" (Amen, sister!")

"For it was not the eating that was the Original Sin. All creatures were created as eaters. Even the lowliest worms and grasses in the Garden, each had its own food—organisms and substances proper and ready for each to eat. As day followed day and moon followed moon, the insects fed upon the flowers, the birds fed upon the insects, animals fed upon birds' eggs, and the rich decayed remains of dead birds and animals went back into the soil to fertilize the growth of new plants and flowers. All this was the great circle of life, my beloved friends—fearful and strange, but it was the law of the Garden.

"And human beings too lived within this holy circle. They wandered about gathering fruits by day, but when night fell they cowered in their caves until the tigers came, and sometimes their young were devoured as they played in the sun. Disease microbes thrived in their stagnant waterpots, and sometimes the parasites would grow in their bellies until they died. And lo, their average age at death was 25 years. So their populations of small bands stretched thinly over the land, only eating what the Garden made ready to be eaten. They upset the great natural order of the Garden no more than a leopard or a snail.

"And so things went, O sisters and brothers, for more generations than the people could count. They hunted and gathered and fished in the ways their parents handed down, and the great earth in its majesty ceaselessly circled the warming sun, which gave light, made the plants to surge up from the earth, caused water to evaporate and then return as blessed rain." ("Hallelujah!")

"Thus things stood in the Garden for two million years after human beings first appeared. And all those thousands of generations came and went, and things remained the same. Those, O sisters and brothers, were the generations before the Fall, when all creatures and beings lived together upon the earth in equality. For some were strong in one way, but weak in another. Each had suitable gifts, of strength or guile or agility, fitting it to eat some other creatures, and each was eaten when its time came. The cycle endlessly turned. If we were there we would have thought that things would go on thus forever without cease—and without sin." ("Amen!")

"But then, O sisters and brothers, a great and terrible thing happened. We do not know exactly how it happened, or who did it. But instead of wandering about in the Garden, gathering food where they could find it, perhaps occasionally planting a little patch of yams but then moving on, humans discovered that they could plant and cultivate fields year after year. This sounds innocent enough, does it not? Who could blame them, who could call this quiet, industrious, cautious, productive change the Original Sin? But verily I say unto you, *this was the root of Evil*, this was truly the Devil's

work. For consider what happened next. The people began to study the seeds of plants to select the best ones, so that next year's crop might be larger and stronger. They improved the soil so that it could produce more grain, and they began to regard land as private property, valuable and to be kept from others. Moreover, this productive land could grow more grain than they could use, so they could trade it to other people—for salt, or shells, or furs.

"Some believe that it was women, caring for their babies in settled campsites, who thus invented agriculture, and that understanding crop plants constituted the Tree of Knowledge, and that when Eve in the Bible story offered Adam the apple, she was entrapping him into agricultural society, the life of exploiting the Garden. At any rate, when men stopped hunting and gathering, and began settled agriculture, they soon developed Sin! They learned clubs, and then armies, to defend their fields and the market cities that grew up among the fields. They learned government, to tax the fields and support bigger armies, police, roads, temples and priesthoods. They learned fortifications, and metals and poisons. They also learned dietary and public health precautions. And lo, their numbers increased. They invented gods who told them to go forth and multiply, and subdue all the creatures among whom they had once lived

*"A suicidal national government, a government that seems bent on devouring its people rather than nurturing them, forfeits our allegiance. We did not choose this situation. But we must recognize realities. My friends, dear friends—we are on our own!"*

in peace. They domesticated animals for power and developed machines like windmills to harness the forces of nature; they turned the Garden into a Factory. Their numbers rose unto the fifth and tenth powers over those of the tiny tribelets that had inhabited the Garden, and their cities and the filth they produced overran the rivers and the atmosphere. Until by our times, O my people, no square foot of earth anywhere, no matter how remote, was left unpolluted by our plutonium, our chemicals. And our interference in the circle of being had no limits. We killed off the wolves so we could graze sheep unhindered, then wondered why coyotes came to take their place. We chopped down the forests, then complained of floods and erosion. We developed chemical poisons for insects, then could not see why these chemicals also poisoned us—or why the fast-breeding insects soon developed resistance to them, while we did not.

"Now you may ask, O sisters and brothers, can we escape this blind pattern of Sin? Can we go back to the days before the Fall, the days in the Garden, and live again in peace and harmony with all beings? No, I must in sorrow say to you that we cannot. We have learned too much that we cannot forget. We have crossed over the fateful line from innocence. And also we have forgotten all those things that people knew when they still lived in the Garden: the herbs that could ease pain or cure disease; the ways that beings talk together in the terrible but holy encounters of eating and being eaten. We are like blind people now, and it will take us many years and much close attention to learn again how to see, how to accept the circle of being. And because we have destroyed so much of it,



we must also learn to help reconstruct the Garden itself. We must learn to farm without destroying the soil. We must learn to deliberately rebuild ecosystems that can with help from nature evolve again into the exquisite harmony of a climax forest or a savannah grassland—natural communities such as this continent once knew, which supported humans then and could support us again if we give them the right kind of chance." ("Hallelujah!")

"But first we must mourn, and accept our Sin, and know it for what it was and is, and repent, and resolve to go and sin no more. And let us always keep in our hearts, O sisters and brothers, the dream of the Garden, and of how life went on there before the Fall, so that we have a standard, a measure for our actions now, a holy ground on which to stand. Amen."



*In the mid-1980s the Survivalists, after successfully persuading the state legislatures in Oregon and Washington to enact a heavy gasoline tax, will introduce "a new measure which would tax cars themselves and assign the resulting revenue to improve bus, street-car, taxi and train services." A suit filed by an auto dealer named Madera will go all the way to the U.S. Supreme Court, where the special tax on cars will be voted unconstitutional. In late 1987, the people will be angry.*

After the public disorders caused by the Madera decision, Vera Allwen's television speeches became more urgent. "My friends, we must consider the possibility that the federal government has become quite irrational in its decisions about fundamental energy problems. What else can we think of a government that refuses to move seriously against the automobile oil costs which are draining the economy dry? A government that puts its research and development money almost entirely into nuclear power when we already have sufficient electrical generating capacity for reasonable uses? A government that tries to force the reopening of a nuclear plant situated on an active, dangerous earthquake fault? A government that refuses to help the poor people in cold areas to insulate their houses and thus cut oil imports? A government that strikes down, through its Supreme Court, our attempts to save ourselves from such disastrous policies?"

"Who is crazy here—we who are attempting to take care of ourselves, or the national government which seems bent on economic and social suicide?"

"The answer, I suspect, lies in the fact that in the past decade we who live here on the Northern Pacific coast have become a new and different people. We have learned to think differently—more realistically and over a longer time frame—than the people in Washington, who can think ahead only four years at the most.

"We did not seek this. Our history has given it to us. Through a million different experiences in the lives of millions of us, we have come to hold different values from those prevalent in the rest of the country. We conserve and preserve; they waste and spend. We treasure our natural resources; they despoil them.

"Our part of the continent is relatively uncontaminated. Its forests and seashores and mountains provide a timeless uplift for our spirits when we go camping or hiking. Thus we have learned more rapidly than people elsewhere to respect the lives of our fellow species—the mammals our nearest kin, the trees whose lumber shel-

ters us, the tiniest fish, the very grasses that give soft cover to our hillsides. And so, as fellow travelers on the planet, in this region we have enacted many environmental protections. We have expanded our parks, and fought for the preservation of our coastline public spaces. We have recovered rich farmland from suburban sprawl. We are defending the relative purity of our air and water.

"Here on the Pacific shores, we are also healthier people. We live outdoor lives and are accustomed to getting around on our own two feet. We have learned again to enjoy walking—whether on solitary forest trails or on our lively streets that we have been making safe again for pedestrians, by night and by day. We have understood, earlier and more clearly than people elsewhere, the need to curb the imperial power of the car—which not only threatens to destroy our economy, but also disrupts our neighborhoods, pollutes our air, and involves us in the danger of a nuclear war over oil. We have refused to let our cars be held hostages to the OPEC countries. Instead, we have developed minibuses and streetcars and trains and new kinds of efficient taxis—alternatives which make it easier to live well without cars. And we are working to reorganize our cities so people need to move around less in their daily lives.

"We have been doing all these sane things right here, in our lucky little green strip along the Pacific. We have been tending to our business here, despite interference from outside, while the national government was daydreaming and flexing its military muscles to intimidate people all over the world. I ask you, my friends, what can we do when we are confronted with this kind of madness? It sucks away our tax money and pours it down the armaments drain. It risks our lives in conflicts we did not choose. Its actions oppress the poor, the old, the weak, and shower favors on the already rich and powerful. Is there not some point at which we must say that we cannot participate any longer in this? When we will decide that we must have a society toward which we can feel loyalty?"

*"From this date forward the Town of Bolinas is hereby declared an independent territory in which the laws of the county of Marin, the state of California, and the United States of America no longer have legal force whenever they run counter to duly instituted ordinances of the Bolinas Town Council."*

"A free people must have a government that embodies the ideals of that people. We are a people who want to feel at home here on the earth, serene in the knowledge that we are living in harmony with the other beings on the planet. If the federal government is hostile to these values, we must find our own ways to survive together, taking our proper places in the great circle of being, joining our hands and our hearts. A suicidal national government, a government that seems bent on devouring its people rather than nurturing them, forfeits our allegiance. We did not choose this situation. But we must recognize realities. My friends, dear friends—we are on our own."





Meanwhile, in the small California town of Bolinas our heroine, high school science whiz kid and terrific teenager Lou Swift, has developed a simple, inexpensive, do-it-yourself solar-electric photovoltaic cell. Many of her neighbors are experimenting with it with considerable success, disconnecting their houses from the power company wires. As Lou's father Roger had expected, the utilities, backed by the county, are not pleased.

Negotiations between the Bolinas town council and the county had dragged on for weeks. As often happens in times of crisis, procedural issues soon eclipsed the original dispute over electrical disconnections. The county found ways to put pressure on the town, the town found ways to evade or neutralize county power. After protracted talks, however, the situation finally stabilized beyond further discussion. The county was going to come in and bulldoze any houses that remained nonconforming after ten days.

The dispute had welded the Bolinesians together into a solid community in which personal feuds and disagreements were forgotten. With a sense of unanimous fury, the town council appointed a drafting committee which would prepare a declaration of secession from the county. As somebody said, "By God, we'll give 'em real disconnection!" If San Francisco could be both a city and a county, why couldn't Bolinas? Roger was made a member of the drafting committee, whose members secluded themselves in a backyard cottage for ten hours nonstop. That evening they took to the council meeting a document they titled, without mincing words,

### THE BOLINAS DECLARATION OF INDEPENDENCE

"We are American people. But we are human beings before we are Americans, and we would still be human beings if we ceased being American citizens. Governments are created to serve people, not the other way around. And so, when institutions have become bureaucratized and rigid, when the laws and applications of the laws no longer protect the people but have instead become a burden and a danger to them, then the people have the right, and indeed the duty, to take the management of their health, their welfare, and their happiness back into their own hands.

"At such times old institutions become null and void. The people no longer pay attention to them. They do not pay taxes; they do not obey officials and the regulations they issue; they deny the power of the police, which must come from the consent of the people or it is mere armed tyranny.

"In recent months we have seen the development of an intolerable situation in many parts of the territories which have become known as Ecotopia. Citizens despairing at the ineffectuality of government measures to protect them against the abuses and dangers of the chemical and nuclear industries have been forced to take direct action in self-defense. The citizens' just demands for healthy conditions of life, such as contaminant-free food and water supplies, air to breathe which does not contain dangerous levels of pollutants, freedom from the threat of nuclear plant accidents, and a reduction of the influx of carcinogenic substances into the biosphere, have been ignored or even derided—in government documents which call upon us to sacrifice human life upon the altar of profit. The attempts of our state governments to protect their citizens against the economic and health dangers of the automobile have been overturned by federal court order. Arrogant county bureaucracies and criminals employed by corporations have obstructed citizen attempts to achieve independent, renewable-source energy

systems. In a time when experimentation and novelty are essential to our very survival, citizens have been forced into lock-step with outmoded standards.

"Our petitions for redress of these grievances have been met with silence or outright refusal. Now, therefore, we the elected officials of the Town of Bolinas proclaim that a state of civil emergency exists. The people must take the power over their destiny back into their own hands and form new institutions to defend their welfare.

"From this date forward the Town of Bolinas is hereby declared an independent territory in which the laws of the county of Marin, the state of California, and the United States of America no longer have legal force whenever they run counter to duly instituted ordinances of the Bolinas Town Council. A Bolinas Militia responsible only to the Town Council will be constituted immediately to provide for the maintenance of order and for the defense of the Town if need should arise. A Bolinas Court will be established, with a judge to be elected immediately from the citizenry. A new tax structure, controlled by the town, will be implemented, and citizens should immediately, wherever possible, cease paying sales taxes to the state, real estate taxes to the county, and income taxes to the state or federal governments.

"We take these steps with heavy hearts, for all citizens have a stake in the continuity of institutions, to which we develop a natural and healthy attachment. But our highest loyalty must be to ourselves and to our survival, and to the survival of our children and our children's children. At some point we must say to the state: This far and no farther! We draw that line today at the boundaries of our town. And we say to the world that we will defend ourselves and our future with our strength, our determination, and our honor."

*Proud words, indeed. Sure enough, Bolinas is soon given an opportunity to stand behind them.*

The crisis came at Bolinas because the citizens had decided their Festival of Independence should include the traditional fireworks. They had experimented with Dimmy's holiday ideas from Friday night onward, and there had been a great round of partying. Lou's brother Mike and a couple of other people had made an expedition to San Francisco's Chinatown where they tracked down a supply of out-of-season skyrockets and roman candles to be set off Sunday evening.

The afternoon turned out to be unseasonably warm and almost windless. Virtually the whole population of the town, many of them rather hung over, gathered on the beach downtown. Lou wandered about happily, talking to people she hadn't seen for months because of her cell work; she took off her shoes and ran around barefoot on the sand. From about five o'clock on, the small children began asking when the fireworks would start. But people had brought food along, and wine and beer, and they were having fun talking over the growing regional crisis as well as their own exasperating negotiation with the county. They speculated about whether the little guard post they had established on the approach road would deter the bulldozers when they came. Moods ranged wildly from the fatalistic to the defiant. There was talk of lying down in front of the machines, and other talk of shooting at the operators. When it came right down to it, nobody knew what was going to happen. Finally it was dark enough for the fireworks. The roman candles spewed their colored fire. Rockets zoomed unpredictably upward, some fizzling into a mass of gunpowder smoke, others spraying into the night sky a vast globe of glowing rays of light.

Whether it was because some of the rockets exploded over homes on the Stinson Beach spit across the inlet and alarmed the owners, or simply because the celebration had attracted police attention, shortly after the fireworks began a county sheriff's car approached the checkpoint on the Bolinas road.

A little uncertainly, Dimmy (who was taking a turn at guard duty at the time) held up his hand to the approaching car. "Entry permit?" he asked.

The sheriff's deputy got out of his car. "What's your name?" he asked.



"What's yours?" said Dimmy. But then, not wishing to cause trouble, he added, "You guys know we don't want you in here, so what's up?"

The officer noticed that Dimmy had a .38 revolver in a holster on his hip, and a green jacket like a National Park ranger's with a green patch reading "Bolinás Militia."

"Fireworks," the officer said. "No permit from the county." Dimmy said nothing. "In my duty as a peace officer I'm obliged to check out these fireworks. Interfering with my duty is a criminal offense."

"It might be, on your side of that line there. But on our side of the line, letting you in would be dereliction of my duty." Then Dimmy added, "Look, why make trouble? Those fireworks'll be over any time now. A little party, you know? It isn't hurting anybody. Why don't you just radio in that everything's under control. No hassle."

*The officer noticed that Dimmy had a .38 revolver in a holster on his hip, and a green jacket like a National Park ranger's with a green patch reading "Bolinás Militia."*

The deputy considered. Then he got into his cruiser, backed off a few yards, and talked to headquarters. Dimmy couldn't hear what was being said, but from the way the deputy looked around as he talked, Dimmy suspected he was planning something. Then he got out again.

"Listen, we're giving you one more chance. Raise that damned bar or you're gonna be sorry."

Dimmy stood with his hand on his revolver handle. "No way," he said. "We've seceded, brother. Just leave us alone."

"We'll see about this secession shit," said the officer. He drove off in a hurry.

Dimmy picked up a walkie-talkie in the guard booth. "We've had a little visit from the sheriff," he said. "Just one guy. But he checked with headquarters and I have a feeling they're coming back."

About 45 minutes later, a heavy four-wheel drive pickup and two

county cruisers assembled at the highway and headed in on the Bolinas road. They stopped 50 feet back from the guard box, their headlights pointed at the little structure, and hailed Dimmy on their loudspeaker. "This is assistant sheriff Dawson speaking. We are here on county business to investigate a complaint. Please raise that bar across the road."

Dimmy stepped out. "Sorry," he said. "We've had no complaint. And this is no longer part of the county."

"Put your hands up!" said the loudspeaker. "You're under arrest!"

Dimmy ducked behind the guard box and from there scooted into the underbrush nearby. After a moment the pickup, which had a heavy pushbar mounted on the front, revved up speed and crashed through the wooden bar, followed by the two cruisers. From the cover of the trees, Dimmy could see that there were three helmeted men in each vehicle, shotguns at the ready.

They roared ahead about a hundred yards, but then the lead driver braked to a sudden stop: a heavy log lay across the road. Just as he stopped, there was a rifle shot, followed by another. Two tires on the pickup sagged to the ground. The officers got out, cautiously now, whispering; it was dead silent except for a faint sighing of wind in the trees, and there was no moon. Heavy brush lay to their right, trees and hedges and the lagoon to their left. Not a happy situation—in fact, a goddamned ambush! There was a click, as of something being done to a weapon's safety catch, off in the bushes somewhere. The officers whirled in that direction, guns at the ready, but could see nothing.

Dawson considered. There might be two snipers hidden out there, or a dozen. Some of these Bolinas people were harmless hippies, but others were Vietnam vets, and some of them lived in the country and hunted and knew guns. It was best not to take chances. They'd see about it in the daylight. If it got to be a real show of strength thing, they could use the helicopter.

He gave orders, in a whisper. The men abandoned the pickup, piled into the two cars, and slowly backed up beyond the guard box. Then they turned around and drove away. □□



## KNOWING HOME: The Pacific Northwest

*The Northwest Experience, 2*, Edited by Lane Morgan, 1981, 192 pp., \$4.95 from: Madrona Publishers, Inc. 2116 Western Avenue Seattle, WA 98121

*Northwest Perspectives: Essays on the Culture of the Pacific Northwest*, Compiled and Edited by Edwin R. Bingham and Glen A. Love, 1981, 247 pp., \$7.95 from:

University of Washington Press Seattle, WA 98105

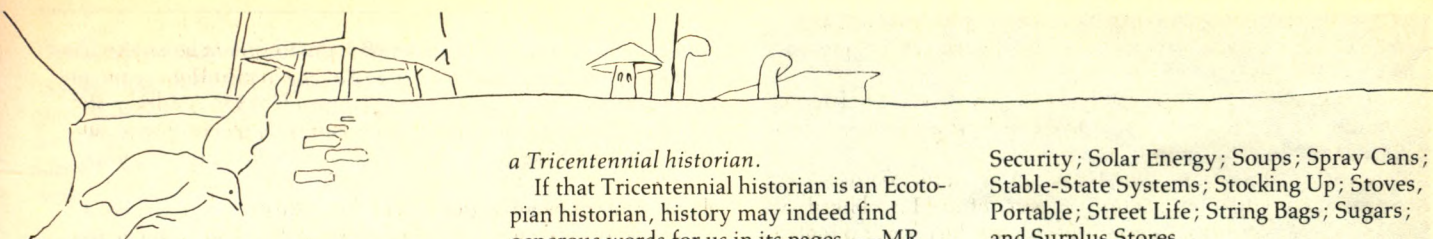
These books give proof that, while still in its formative stages, Ecotopia exists—now.

*The Northwest Experience* is the second and latest in a series of anthologies designed to "provide a forum for Northwest voices." (See review of the first volume in RAIN VII:3:19). Among the selections are excerpts from the 1879 diary of James G. Swan, the Henry Thoreau of the Northwest coast; an analysis of Seattle's "Energy 1990" decision in 1976 not to buy into two proposed nuclear plants (the beginning of the end, we can see now with hindsight, of the WPPSS debacle);

a wonderful retelling of the Coyote myths of the Chinook Indians; a semi-biographical article about Oregon's favorite former governor, Tom McCall; and an outrageous excerpt from the infamous FBI "Gamscam" transcripts—the Northwest's own little version of "Abscam." (Washington officials, of course, not Oregonians.)

Other essays in this volume examine the condition of the wild salmon of the Olympic Peninsula, analyze the development of Columbia River hydropower, and explore different approaches to sustaining a healthy





timber industry in Washington and Oregon. Like the first book, this second collection of *The Northwest Experience* gives clarity to our sense of place, helps us understand our past (and so better enables us to plan our future), and makes us feel good about living here.

*Northwest Perspectives* addresses itself to many of the same questions of attributes, culture, and identity, but its tone is more academic and its scope more narrow. This compendium grew out of a four-week Institute on Northwest Literature and History held in 1976 at the University of Oregon. With articles on Indian literature, regional folklore, nineteenth-century notables, and literary interpreters, the volume is highlighted by a select, annotated bibliography of Pacific Northwest literature and an essay by Norman Clark (who is also represented in *The Northwest Experience*, 2) titled "Notes for a Tricentennial Historian." After succinctly tracing some key themes of Northwest development, he comments: *To look back a hundred years is to see an ambiguous and complex [history]—it is to see the tradition of opportunity glorified, then distorted, then soured, then redefined with a refreshed vision . . . [The] circumstances of our own lives . . . seldom reflect our ideals, and we may suppose that in time our flaws, like those of our forefathers, may perhaps obscure our motives, even our achievements . . . I wonder what generosity there may be for us in pages to be written by*

a Tricentennial historian.

If that Tricentennial historian is an Ecotopian historian, history may indeed find generous words for us in its pages. —MR

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***The Ecotopian Encyclopedia for the 80's: A Survival Guide for the Age of Inflation,* by Ernest Callenbach, 1980, 275 pp., \$9.95 from:**

**And/Or Press  
P.O. Box 2246  
Berkeley, CA 94710**

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*Great oaks from little acorns grow, and great societal changes grow, in the long run, out of the small decisions that people make, in their millions, day by day. Let's try to make them right.*

For the long haul between now and the time Ecotopia formally announces Independence there's a lot to learn and a lot of mistakes to be made. The process is always more pleasant if you have the right tools, and Callenbach has given us a good one—an *Ecotopian Encyclopedia* of ideas on how to live well and save money. Stewart Brand called it "kind of like *The Whole Earth Catalog*, maybe better."

From Aging to Zoning, this *Encyclopedia* is brim full of fascinating tips, advice, short-cuts, explanations, translations, how-to's, what-to's, who-to's, and fun facts to know and tell. You won't find this information in *Encyclopedia Britannica*. Under the letter "S," for example, are listed: Salads; Salt; Saunas, Hot Springs; Scavenging; School, Improving; Schools, Starting; Self-Defense; Sending Money; Sewage; Sewing; Shoes and Sandals; Showers; Silverware; Sleeping Bags; Small Claims Court; Smoking; Social

Security; Solar Energy; Soups; Spray Cans; Stable-State Systems; Stocking Up; Stoves, Portable; Street Life; String Bags; Sugars; and Surplus Stores.

*The Ecotopian Encyclopedia* will find a prominent place in RAIN's Resource Library. Make sure you've got a copy available, too. —MR

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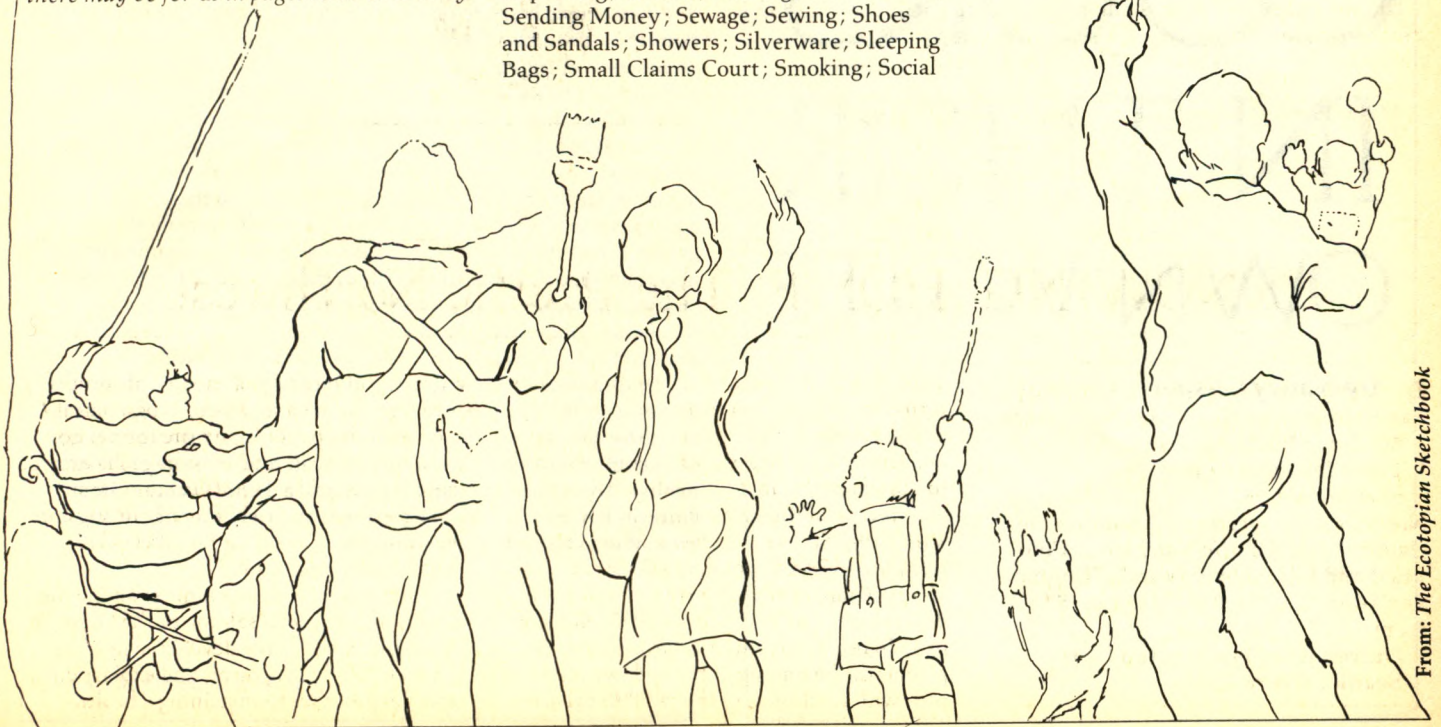
***The Ecotopian Sketchbook*, by Judith Clancy, 1981, 48 pp., \$4.25, published by Banyan Tree Books, available from:**

**Bookpeople  
2940 Seventh St.  
Berkeley, CA 94710**

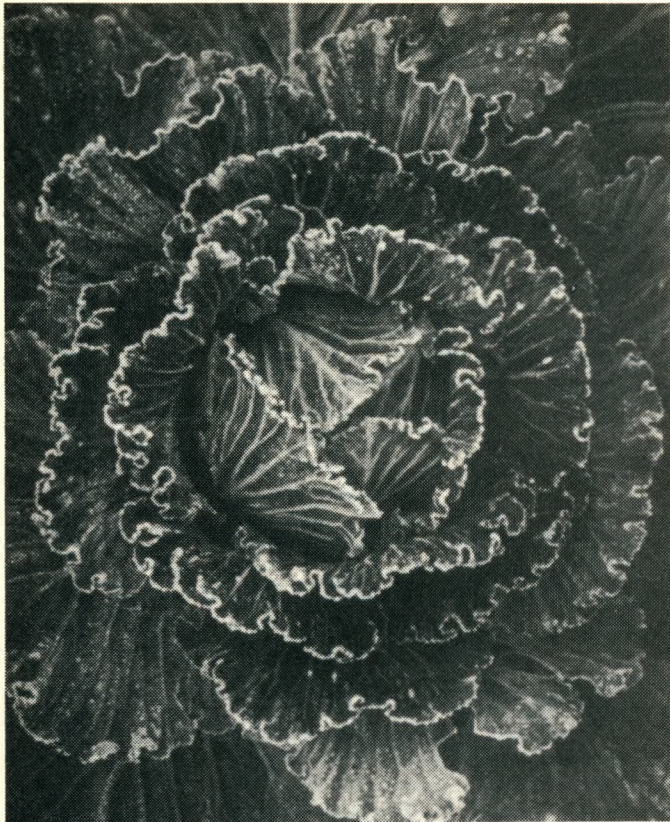
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*If you were an Ecotopian, your passport would have some peculiar features. Fill in the spaces, affix your photo, rubber stamp at will, color it official Ecotopian colors, and you will find yourself with a new international identity. Should nostalgia overwhelm you, draw wrecked autos and discarded beer cans on the U.S. side of the border.*

This alternative coloring book, inspired by the novel *Ecotopia*, is a great find for anyone—child or adult—who likes to doodle! Unlike the wonderful Urban and Suburban Ecotopia posters drawn by Diane Schatz for RAIN, these sketches are not "closed" or "finished." Rather, you are invited to complete them and to immigrate, to "consider yourself one of us: a magician, a maker, an artist." —MR







# GOOD COOKS IN THEIR OWN WRITE

by Nancy Cosper

*Nancy Cosper, a current Rain staffer, is a former back-to-the-lander who moved from the country to Eugene to continue organizing work with the Cascadian Regional Library (CAREL). Author of You Can Can With Honey, Nancy is currently working on its sequel, You Can Bake With Honey, to be published later this year.*

There is a certain magic that happens at RAIN. Having written a cookbook myself, I have been routed several cookbooks for review over the last few months. As the pile on my desk grew, and I knew it was time to write, I announced my intentions at copy meeting. From bookshelves at the back of the Rainhouse, from hidden drawers, from the bottom of other people's piles came yet more cookbooks just waiting for review.

Answering a casual question at a meeting about what I was doing brought a response that I must get in touch with the friend of a friend involved here in Portland in a study of the psychology of changing nutritional habits. And finally, the afternoon's mail brought a gift from a dear friend in the form of the new edition of her cookbook.

With this, the article became more than just a series of cookbook reviews. The reviews and the cookbooks themselves reflect a variety of issues concerning food, because we all now know that what we eat is more than nutrition. Food has become a political, economical, and even spiritual consideration.

The publishing of Frances Moore-Lappé's *Diet for a Small Planet* in the early '70s revolutionized food consciousness. It brought up the issue of eating lower on the food chain by combining certain vegetable proteins as a substitution for meat proteins, popularizing the notion of vegetarianism.

Quickly the improvement of eating habits became a question of improvement of the quality of life, not only for ourselves, but for people in Third World countries, whose land is being used by multi-national corporations to grow major cash crops: coffee, sugar, bananas, pineapples. Buying food that is regionally grown by small scale producers supports the local economy. Food that is indigenous to local climate and eaten in season is of better nutritional value too.

Home or community gardening, greenhousing, and food production, both rural and urban, have become widely popularized. Mainstream publications like *Good Housekeeping* and *Sunset* routinely publish recipes and articles about natural food and food production. And in the last ten years, there has been an explosion in publications specific to the issue of nutrition.

When people begin to change their eating habits, the basic questions they often find themselves confronting have to do with the elimination of convenience foods, processed white flour and sugar, and meats. The myriad of cookbooks that have recently been published reflect these questions about nutrition. Almost all the authors do agree on the benefits of eliminating processed and convenience food whenever possible, and of substituting whole grains and legumes, fresh vegetables and fruits. But beyond that, there is little agreement as to what is proper diet. The words "organically grown" and "natural" have very little standardized meaning except in certain specific applications. (Both California and Oregon have enacted consumer fraud protection legislation which simply defines the words "organically grown." In Oregon's case it means no more than 10% of "allowable toxic residues" in the produce.)

The cookbooks reviewed here fall into two categories: those concerned with specific types of food (honey, soyfoods, grains, beans) and those that reflect a style of eating or of food preparation (vegetarianism, fireless cooking, spirituality in food, change of dietary habits). There is an overlap of issues and a distinct value system emerges beyond the lack of agreement as to whether or not sugar or meat should be part of a healthy diet.



### The Economics and Politics of Food

"Soybeans can produce more protein per acre than any other grain, legume, or animal. Twenty soy eaters can be fed from the land it takes to feed one meat eater. If the worldwide soybean production were used to feed people rather than animals, it could meet more than a third of the world population's protein needs . . ."

*The Soy of Cooking*, by Reggi Norton and Martha Wagner, revised edition 1981, 57 pp., \$2.95 from:

White Crane  
P.O. Box 3081  
Eugene, OR 97403

or  
P.O. Box 56230  
Washington, D.C. 20011  
(Washington D.C. residents, add sales tax)

*The Soy of Cooking* is a tofu and tempeh recipe book of over 60 recipes. It includes a guide to soyfoods, their history, and nutritional benefits as well as hints for using ingredients that might be unfamiliar to the average cook.

The versatility of tofu is demonstrated in the variety of recipes, from tofu garlic dill dip/dressing to barbecue tempeh, from tofu

*It is good to prepare vegetables with real appreciation for what you are doing, thus enabling the radiations of light to enter the food. A potato is no longer just a potato in your hands, but a thing of real beauty. You can feel it is something living, vibrating. Just stop and think what a difference this makes to the vegetables. Sometimes you feel your heart will burst with joy and appreciation.*

From: *The Findhorn Family*

lasagna to tofu cheesecake.

As a friend of the authors, I was one of their test kitchen "tasters." I have used many of their original first edition recipes, which are uncomplicated and delicious. The new updated and expanded version of *The Soy of Cooking* is a welcome addition to the cookbook shelf.

*Fireless Cookery*, by Heidi Kirschner, 1981, 179 pp., \$6.95, from:  
Madrona Publishers, Inc.  
2116 Western Avenue  
Seattle, WA 98121

Fireless cookery is an old method of food preparation which addresses some of the economic and political issues associated with food. It works on the principle of "keeping a container of food hot after a short initial cooking period on a heating unit." The cooking container is enclosed in a well-insulated space and the retained heat finishes the cooking process. The fireless cooker is being promoted in Third World countries as a fuel conserving technology.

In *Fireless Cookery* the author discusses the advantages of fireless cookery, comparing it (most favorably!) to the crockpot and the pressure cooker. Instructions on how to construct a cooker and on learning how to use it precede the recipes. Traditional one dish meals, soups, and casseroles are best utilized with this method, but steamed breads or dinner rolls and steamed desserts turn up as a surprise here. Written in a warm personal style, *Fireless Cookery* is both entertaining and instructive.

*Bean Feast: An International Collection of Recipes*, by Valerie Turvey, 1979, 160 pp., \$5.95, from:  
101 Productions  
834 Mission Street  
San Francisco, CA 94103

When meat prices began spiraling, author Valerie Turvey began to look to beans as an alternative source of protein. Lucky for us and our pocket books that she did. *Bean Feast: An International Collection of Recipes* returns us to cooking now "in a way our grandmothers took for granted." She regards protein complementarity à la Frances Moore-Lappé, gives a brief history of beans, and in her complete glossary adds historical and ethnic notes to each bean abstract. The introduction also includes sprouting and general cooking instructions for specific beans. The variety with which Turvey uses beans is astounding: not only in the predictable soups, stews, casseroles, and main dishes, but dips and spreads, salads, egg dishes, side dishes, croquettes, fritters, burgers, and even a few desserts! The format is attractive and easily readable; the directions are clear.

*The Healthy Taste of Honey*, by Larry J.M. Lonik, 1981, 159 pp., \$5.95, from:  
The Donning Company  
5041 Admiral Wright Road  
Virginia Beach, VA 23462

I almost didn't review this book after I had ordered it because the first thing I turned to when I opened it was a photograph of the Chicago Honeybears, which must be the Chicago Bears female rally squad. Rather than honey, this group is pure cheesecake and I strongly object to the use of the female body to sell anything. I went past my objections, however, because having written *You Can Can With Honey* (revised edition 1981, 24 pp., \$2.50, from RAIN), my affinity with honey is strong. I'm glad I proceeded. Author Lonik intersperses fascinating facts about honeybees, beekeeping, and a variety of uses for honey with often amusing graphics, photos, and verses.

He describes the uses of honey, beeswax, and pollen in healing, and spins stories about the bee in mythology and lore. The discussion of nutritional aspects of honey is particularly lucid and after my own heart. The best parts of this cookbook, however, are the twelve categories of over 100 recipes using honey, a collection I have not found the likes of elsewhere.



### Food as Preventative Medicine

*The Best from the Family Heart Kitchens*, edited by Nancy Becker, 1981, 152 pp., \$5, from:

The Oregon Health Sciences University (L 465)  
3181 SW Sam Jackson Park Road  
Portland, OR 97201

(Make check payable to OHSU-Family Heart Study)

The Family Heart Study is being conducted by the staff of the clinical nutrition section of the Oregon Health Sciences University, Portland, Oregon, under the direction of Sonja L. Conner, and William E. Conner.

The project is being supported by the National Institutes of Health (NIH). This study is based on the thesis that in affluent countries like the U.S., overconsumption of food is a cause, or at least associated with, a whole spectrum of diseases because it leads to intake of excessive amounts of certain nutrients. Coronary heart disease or stroke, for example, is associated with excess cholesterol, saturated fat, and calories; hypertension (high blood pressure) with salt and calories; tooth decay with sucrose. To prevent these diseases, the authors advise altered eating habits. Their recommendations include eating lower on the food chain, deriving nutrients largely from plant foods. In addition, the goals of their alternative diet include a decreased intake of fats, salts, and sugar, and an increase of starches and fiber.

This attractive spiral bound cookbook is designed to provide a tool to aid people in the gradual adoption of a "new eating lifestyle." The book was given to 233 families living in one Portland neighborhood. All had volunteered to participate in this study of behavioral change. The families were randomly selected and are representative of the middle stratum of the American population according to the 1970 census. Groups of ten families meet once a week with the members of the project team for group support in their diet change. These meetings include food sampling and cooking demonstrations, along with behavioral reinforcement for making changes. Once every four months, the members of the families are given blood tests for cholesterol and blood fats, and answer extensive questionnaires. Although the study is in its third year, no results or conclusions are available to the general public.

The cookbook, edited by Nancy Becker, a member of the project team, is introduced by "the important role of dietary factors" in diseases. Helpful sections preceding the recipes include a brief but interesting historical background and goals of the alternative diet, practical hints and encouragements for making gradual changes in diet, basic ingredients to have on hand, and a guide to using food bought in bulk. A handy notation for the recipes includes the labels "quick" (takes 30 minutes or less to prepare from start to finish), "easy" (takes little effort to prepare—15 minutes or less, but may require 45 minutes or more baking time), and "feast" (tasty choices for celebration).

The variety of recipes here can suit a broad range of tastes; an occasional recipe calls for a processed food (canned fruit, Rice Krispies, frozen peas). Sections on meat preparation would be useless to someone who has already become a vegetarian; on the other hand, the diet's recommendation of "meat as a condiment" could facilitate an easy transition to a meatless diet. The cookbook is an excellent introduction and aid to the change of eating habits.

### Spirit, Values, and Quality of Life

*The Findhorn Family Cookbook*, by Kay Lynne Sherman, 1981, 152 pp., \$7.95, from:

Hydra Book Company  
Box 813  
Forest Grove, OR 97116

The spiritual community of Findhorn, whose garden made it famous, looks at cooking as a way of giving, the daily ritual of bringing Spirit into matter. When considered from this point of view, one can see that the attitude with which food is handled will be brought into the food during its preparation. Because food nourishes more than just the body, attention to the physical environment of the kitchen, its organization and its tools is also an important part of food consciousness, say the Findhorn cooks.

Mindful of this, and of the sacredness of life in food, each chapter is introduced with a note of spiritual guidance; sometimes conveying a philosophy about the food and its preparation, other times an anecdote about life in the Findhorn community.

Recipes are given in metric/imperial and American measurements. There are notations on ingredient variations, how to hurry the preparation of a meal, and what to cook in an emergency situation. Photographs celebrate the beauty in food or graphically illustrate more complicated directions. Recipes include the predictable soups, vegetable side and main dishes; also included are recipes for homemade tofu, extensive sprouting instructions, a wonderful chapter of alternatives to the "egg and toast" breakfast, and accompaniments to "a proper tea party." Warning: the desserts are extravagant and unabashed in their use of sugar.

*Whole Grains*, by Sara Pitzer, 1981, 186 pp., \$7.95, from:

Garden Way Publishing  
Charlotte, VT 05445

Garden Way is more than just a publisher in Charlotte, Vermont. It is a research and test site for those ideas which come to fruition in the books that they publish and the products that they sell. The Vermont site includes test gardens and a test kitchen, as well as working demonstrations of greenhouses, and of solar and wind technologies. Garden Way has other outlets in Seattle, WA; Atlanta, GA; Troy, NY; and Portland, OR. The outlets offer how-to books, energy saving devices, wood stoves, kitchen equipment, and free classes year round. All the products have been researched at the Vermont site.

*Whole Grains* is one such result of test gardening and cooking, and reflects clearly what the author calls "a sense of positive action that comes from (being part of) the whole process." In this case that process is the growing, harvesting, storing, and cooking of your own grains. The book begins with considerations about growing grains and a discussion about small scale equipment. Also included are descriptions of some appropriate technologies (such as a bicycle thresher), and charts detailing the sprouting as well as planting schedules for each grain. Each of nine grains—corn, wheat and triticale, barley, buckwheat, millet, oats, rye, and rice—is allocated a specific chapter describing conditions under which it will best be produced. But even if you are not ready to become a grain producer, *Whole Grains* has something special for you, in the discussion of grain storage and recipes that detail new ways (besides bread) that can incorporate grain into your diet. Completed proteins are kept in mind in several recipes (Baked Beans with Bulger, Scottish Minestrone), and illustrated directions on home-made pasta are included.

I especially appreciated what the author says about standardization of products; she illustrates the confusion about terms and labels in a frank discussion about wheat flours. "If you're buying flour, the best thing to do is concentrate on what the flour seems like to you without worrying too much about what it's called."

The appendix includes good resources for buying grains in bulk and for equipment.

Clearly, the people at Garden Way and Sara Pitzer have done their homework in producing a thoroughly useful and enjoyable book, which although it doesn't say so in the title, is about improving the quality of our lives.



## ACCESS

## SOLAR

*Solarizing Your Present Home: Practical Solar Heating Systems You Can Build*, Edited by Joe Carter, 1981, 671 pp., \$24.95 from:

Rodale Press  
33 East Minor Street  
Emmaus, PA 18049

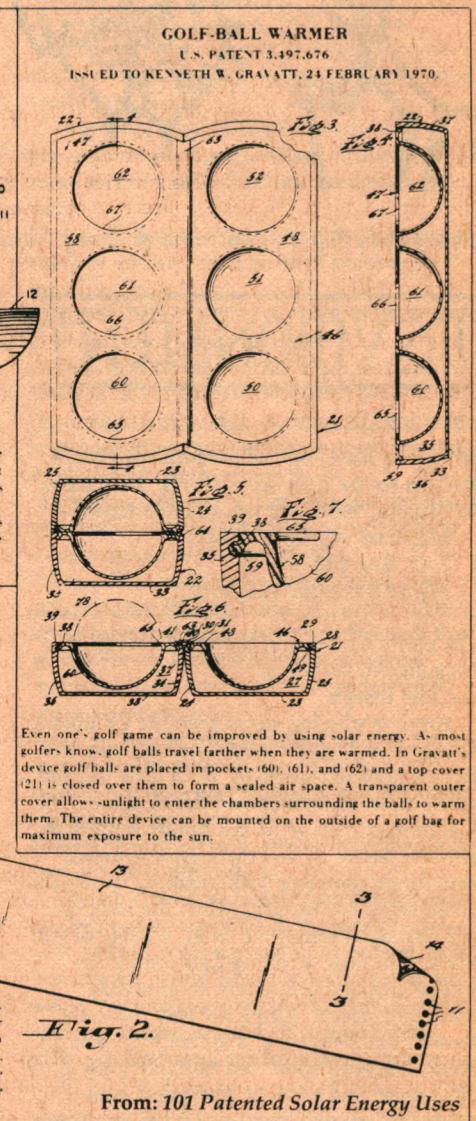
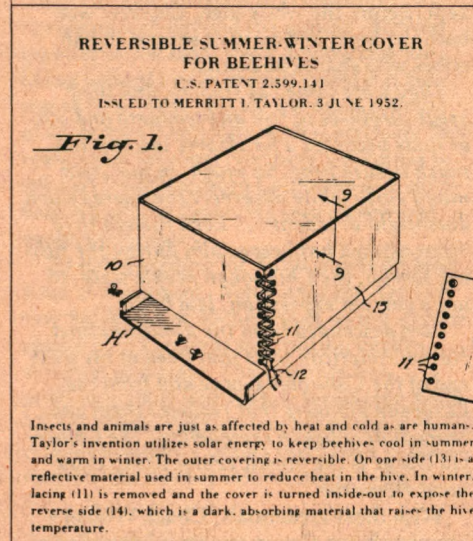
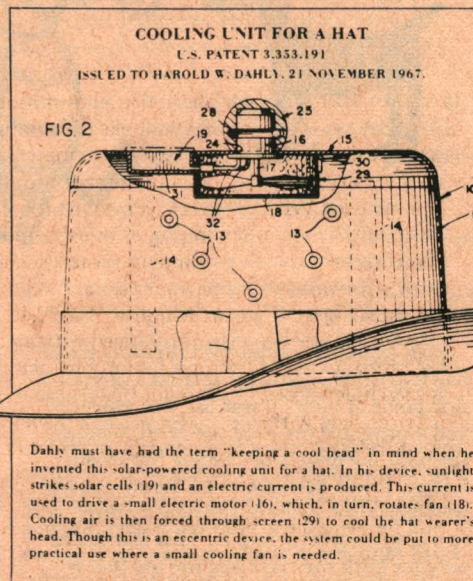
Rodale Press went out and got over fifty people with hands-on experience with solar retrofits to talk about different active and passive solar options for space and water heat, along with their personal sagas of adventure on the soft frontier. The result is the best book to date on what your options are and how to do it right. Geared for the beginning to intermediate do-it-yourselfer, it begins with a good discussion on energy flows and conservation, then launches into a series of projects ranging from insulating curtains to extensive remodels. Some of the material is taken from Rodale's excellent *New Shelter* magazine. Smaller projects are laid out well enough to do straight from the book. Anyone contemplating a major project would do well to look at some of the books listed in the bibliographies at the back of each section. Even more valuable is the listing of materials sources for each project.

It is inevitable that a book with this many diverse people and projects will have a few debatable points (for example, I question the wisdom and durability of using wood framing for the flat plate collector design that is outlined). Overall though, *Solarizing Your Present Home* is a great leap forward for solar accessibility. —Kevin Bell

*Solar Electricity: Making the Sun Work for You*, by the technical staff of Monegon, Ltd., 1981, 23 pp., \$10 from:  
Monegon, Ltd.  
4 Professional Drive, Suite 130  
Gaithersburg, MD 20760

The use of photovoltaic (PV) systems has been slow to spread in this country due to the high initial cost of PV cells. With improved purification techniques for silicon cells the cost is coming down and PV arrays are expected to sprout like sunflowers in sunny meadows.

This has brought a rash of new literature on the subject. This one, from a company that sells PV equipment, is an introduction to PV including historical usage, current technology, systems concepts, economics, and tax incentives. Although much of the book seems to be marketing propaganda,



sections on how a cell works, explaining how much electricity is produced under varying conditions, make the book worth reading for someone considering photovoltaics. —Gail Katz

*101 Patented Solar Energy Uses*, Compiled by Daniel J. O'Connor, 1981, 110 pp., \$8.95 from:  
Van Nostrand Reinhold  
135 West 50th Street  
New York, NY 10020

This is sort of an odd one. Fodder for thought, perhaps. These patents, which date from 1901 to 1979, span the spectrum from eminently practical to remotely curious to just plain weird. Whether it's a solar-powered toy boat you're after, or a solar-actuated umbrella-raising mechanism, a cocoon sun sweat suit, or a solar golf ball warmer-upper, you can count on good 'ole Yankee ingenuity to come up with a patent for it. —MR

*Passive Solar Journal*, quarterly, \$20/year (AS of ISES members), \$80/year (non-members and institutions), from:  
American Section of the  
International Solar Energy Society  
110 West 34th Street  
New York, NY 10001

The Passive Systems Division of AS of ISES now has its own publication. Judging from the first issue (January 1982) and its statement of purpose, the journal will be devoted to research articles. Passive solar is a relatively young field, so basic research is still revealing significant practical information. The hands-on nuts-and-bolts results of this research should increasingly filter down to more practical publications, now that the results of basic research are being widely disseminated. Unfortunately, the \$80/year price tag and the somewhat esoteric orientation of this journal put it beyond the reach of many. —Gail Katz





Petroglyphs that were once near the Long Narrows.

## ENVIRONMENT

*Bridge of the Gods, Mountains of Fire, A Return to the Columbia Gorge*, by Chuck Williams, 1980, 192 pp., \$29.95 from:

Elephant Mountain Arts  
P.O. Box 902  
White Salmon, WA 98672

*The white men would change the rivers if they did not suit them.*

—Chief Joseph

Anyone who has never seen the Columbia Gorge would have a hard time believing the descriptions of that place. It's a little like the story of the blind men and the elephant. The Columbia River, in its last hundred miles to the sea, passes by and through a primeval rain forest complete with towering waterfalls (tributaries left hanging when the river cut too quickly through the rock), a range of still active volcanos, a rolling California style high plains and ultimately an immense sprawling desert. Along the way there are basalt monoliths (one, 800 foot high Beacon Rock, has been scheduled for quarrying more than once) and miles of mortarless stone walls that are now covered with moss. There is even an isolated castle (it houses quite a collection of Rodin drawings and sculptures) and a replica of Stonehenge! There's no question but that the Gorge is an all-out visual extravaganza.

But, grandeur aside, the Columbia River had two things going for it from a capitalization point of view; it was fast and powerful and it provided the only sea-level passage through the towering Cascade Mountain Range. It was destined to be the energy and transportation heart of the new frontier, and to a large degree, it still is. That is unfortunate for both the river and the life that it kept. Before the white men, the river was both the heart and spirit of several Indian tribes who shared its bounty.

*They were famed as traders, and their great surpluses of fish and wappato and other roots provided a handsome income and much leisure time. So much, in fact, that many early white observers considered them downright decadent . . . Even though they often worked hard especially during the fishing season, the Chinookan people were, to use a current expression, laid back. . . .*

*I am descended from the almost-extinct Native American tribe that lived at the west end of the Columbia Gorge and from the European pioneers that replaced them and immediately began remodeling. The Columbia Gorge is the mystic center of my childhood memories.*

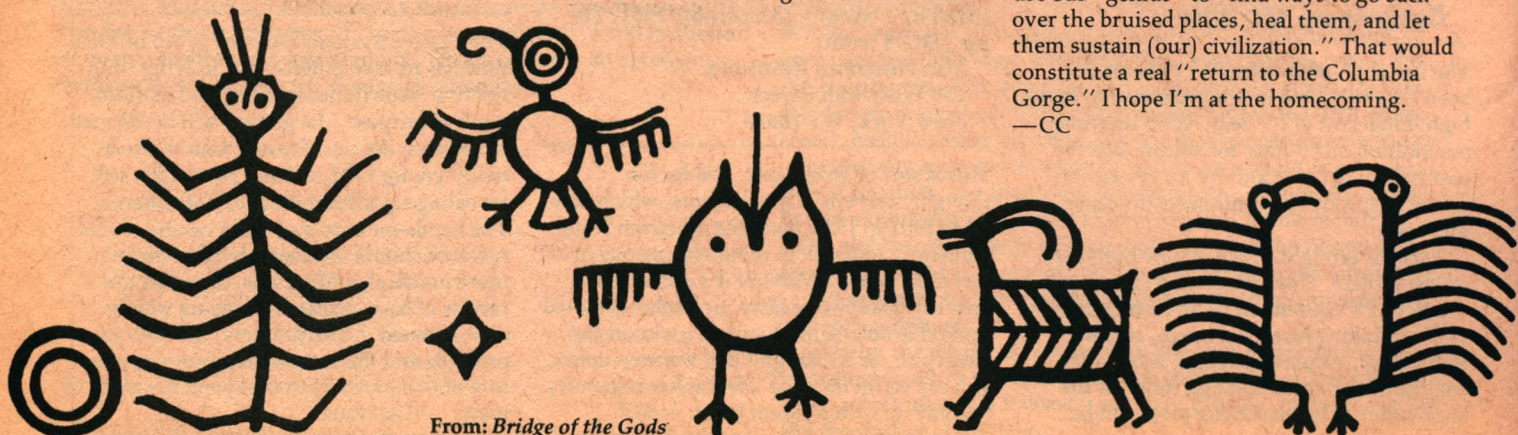
With those credentials, Chuck Williams seems to be an almost anointed guardian of the Gorge, and, in the tradition of John Muir and other naturalists, he is arguing his case for its preservation on several fronts. Working with the Columbia Gorge Coalition (P.O. Box 266, Hood River, OR 97031) and the Oregon legislative contingent in D.C., Williams is pushing diligently for legislation that would make the Gorge a National Scenic

Area protecting it from further destruction. And, like Muir, his most powerful tool in this struggle is likely to be his writing. His account of the reining in of the river is another of those "march of progress" horror stories, but his history of the formation of the Gorge and his chronicle of the Indians who flourished there until the Europeans "remodeled" it, make for very fine reading. The combination of myths and science and the interplay of personal history with the advance of Manifest Destiny works well, without seeming gimmicky or rhetorical.

The often conflicting values of land, of resources, or of a river once as mighty as the Columbia, are never easy to resolve. Now the shape of the river has been changed. The salmon, whose abundance stunned the first white settlers, are nearly gone. Most of the Indians have been eliminated. The Columbia, because of the leaking of radioactive waste at Hanford, Washington, is considered "the most radioactive river in the world." Surface mining and clear cut logging continue along its banks and recreational and residential sprawl threaten. It's not quite the "Pittsburgh of the West" that its promoters hoped it would be, but it is still largely up for grabs.

There can be little question which side of the Gorge debate you'll come out on if you read this book. The photographs, drawings and reproductions of paintings alone are convincing evidence in the river's behalf. Let's hope that David Brower (Friends of the Earth) is right when he suggests that we can use our "genius" to "find ways to go back over the bruised places, heal them, and let them sustain (our) civilization." That would constitute a real "return to the Columbia Gorge." I hope I'm at the homecoming.

—CC



From: *Bridge of the Gods*



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# AGRICULTURE

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*The Gift of Good Land*, by Wendell Berry, 281 pp., \$8.50, 1981, from:  
North Point Press  
850 Talbot Ave.  
Berkeley, CA 94706

... And that is why the place makes sense. All the patterns of the farm are finally gathered into an ecological pattern; it is the "household," its various parts joined to each other and the whole joined to nature, to the world, by liking, by delighted and affectionate understanding. The ecological pattern is a pattern of pleasure.

*The Gift of Good Land* is a collection of essays, published within the last five years, mostly by Rodale Press. As in his earlier book, *The Unsettling of America*, Berry's commentary weaves in and through agriculture to create an opus on life. In simple yet eloquent language, Berry touches on topics as varied as nuclear power and gardening, the revolution of language (the rise of the machine metaphor), standards for "good solutions," and a Biblical argument for ecological and agricultural responsibility. Whether the subject be agriculture in the Peruvian Andes, the protection of native grasslands in his home state of Kentucky, or Amish farms in northeastern Indiana, the same themes emerge. To Berry, a sustainable agriculture is synonymous with small scale farming emphasizing values of care, thrift, and diversity. What is more, Berry adds, these values are indispensable to the survival of human beings.

If you have ever been swayed by economic arguments for agricultural efficiency, *The Gift of Good Land* is an absolute must.

*Defenders of the small farm . . . must take care never to use the word 'economy' to mean only 'money economy'. We must use it to mean also—the word instructs—the order of households. And we must therefore judge economic health by the health of the households, both human and natural.* —LS

*New Lands for Agriculture: The California State Water Project*, by Don Villarejo, \$1.00, 16 pp., 1981, from:  
California Institute for  
Rural Studies  
P.O. Box 530  
Davis, CA 95817

Approved by California legislature in 1959, the California State Water Project has had a considerable impact on both the California and national agriculture system. Pumping massive amounts of water through the San Joaquin Valley, the State Water Project (SWP) enabled the Valley to achieve unparalleled productivity in an essentially

desert climate. Yet this expanded production, mostly by large-scale producers, has indirectly lowered wholesale prices, threatened small farmers and ranchers, and compromised the longevity of California's fragile agriculture. With the possibility for expansion of the Project (proposed for the 1982 primaries), the California Institute for Rural Studies has compiled a concise exposé of the long-term impacts of the SWP, and the politics behind it.

The book is clearly written and interspersed with graphs and maps. Villarejo describes the function of the controversial irrigation project, its prime benefactors (over 50% of the land is owned by eight large companies, including Getty Oil Co. and Prudential Insurance Co.), and how California has unwittingly provided economic support for large-scale agricultural interests.

Taking advantage of water supplies which are as yet in excess of urban demands, large-scale landowners have expanded their crop acreage, creating production gluts that undercut small-scale producers (although these lower costs never reach the consumer). By operating well beyond the natural carrying capacity of the land, these landowners are living not only on borrowed water but borrowed time, ensuring the eventual collapse of California's agriculture. It is precisely this reason that prompts Northern California to split off from Southern California in Callenbach's *Ecotopia Emerging* (see review and excerpt this issue).

Essential reading for Californians on both sides of the border, *New Lands for Agriculture* brings home to the rest of us the vulnerability of our current agricultural dependence on that state. The Institute has published other worthwhile books (see RAIN VIII:2,3) and conducts workshops on a variety of subjects. Contact them for a publication list and further information. —LS

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# LIFE & DEATH

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*Living to Be 100: 1,200 Who Did and How They Did It*, by Osborn Segerberg, Jr., 1982, 406 pp., \$19.95 hardcover from:  
Charles Scribner's Sons  
597 Fifth Avenue  
New York, NY 10017

Their appearance is often surprisingly youthful. Their health tends to be good by the standards of people in their children's generation. More than 99% of them are mentally alert. When asked about unfulfilled ambitions, they typically respond that they have none; they have lived full and rewarding lives.

This is the picture which emerges from the 1,200 interviews with American centenarians which form the basis of *Living to Be 100*. As author Osborn Segerberg quickly

discovered when he began analyzing the interviews, these people are remarkable for more than reaching a particular significant birthday, and their longevity is clearly the result of more than good luck and good genes. They are people who can tell the rest of us something about what successful living really means.

Segerberg emphasizes that centenarians are individuals, but a number of clear patterns do emerge in their lives and personalities:

*Order.* A pattern of orderliness stands out in the lives of more than 96% of the centenarians.

*Sense of Place.* 78% have spent most or all of their lives in a single location.

*Power.* The centenarians have a notable absence of desire to exercise power over others. *Ambition.* Many of them seem to have deliberately disengaged themselves from striving toward hard-to-obtain goals.

*Emotions.* Self-pity is non-existent and bereavement rarely expressed. Many seem to avoid strong emotions altogether.

*Work.* Hard work is the reason most often given by the 100 year olds for their longevity. Many *still* work regularly! None of the group—even those who did arduous or mundane tasks for decades—express any work dissatisfaction.

*Health.* Taking responsibility for one's own health characterizes many of them.

*Spirit.* A strong daily concern with spiritual values is much in evidence.

*Family.* Strong family connections throughout life are characteristic.

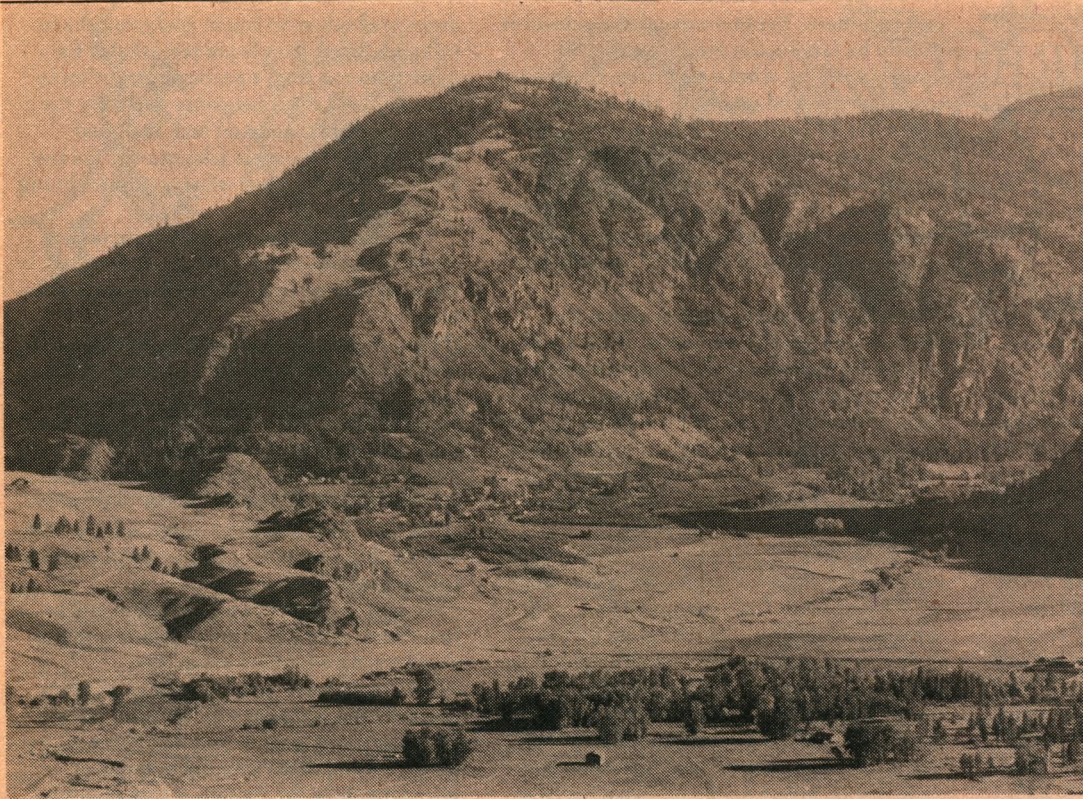
The key for these people, the author concludes, is their unusual capacity for dealing with stress. What eastern mystics have long been aware of and what western science has taken massive amounts of research to uncover the centenarians know through intuition—or perhaps a special kind of genius. —JF

*Death and Dying, Special Issue (No. 50) of Communities, Oct./Nov. 1981, \$2.00 from:*

*Communities: Journal of  
Cooperative Living*  
Box 426  
Louisa, VA 23093

It's hard to think of a more awkward topic than death and dying, even though we all get to experience it sooner or later. The staff of *Communities*, with the help of people from Twin Oaks Community, took a courageous step in devoting a special issue of their excellent magazine to the subject, and how various cooperative groups are creating new metaphors for dealing with death. Written by people who have had experiences with death in community, it offers a rare glimpse of how the support base of cooperative life styles can facilitate more humane and conscious approaches to dying. Don't be afraid to read it. It could change your life. —MR





Omak-Okanogan County Chronicle

Town of Loomis in the Sinlahekin Valley

*Native Americans called it "Okanogan"—the rendezvous, a place for the gathering of the tribes.*

# Okanogan Rendezvous

by Patrick Mazza



*As the national scene continues to degenerate and disintegrate, the notion of Ecotopian-style decentralization and secession, no matter how fanciful it may seem at the moment, appears increasingly palatable, reasonable, and desirable. Sooner or later people in the other major regions (see map, RAIN VII:3,19) will catch on and begin actively envisioning sensible, sustainable ways to recognize and reorganize their own bioregions. (Borders and bioregions are rarely synonymous, especially in the West. The straight border lines on the maps are real fiction—more so than Ecotopian novels—and everybody knows it. That goes for you, too, Canada.)*

*Here to show you that these ideas are actually gaining ground in the Northwest is this account of some recent real-life developments in the state of Washington. Pat Mazza used to cover Okanogan County as a daily newspaper reporter.*

—MR



Native Americans called it "Okanogan"—the rendezvous, a place for the gathering of the tribes. Okanogan County, Washington remains a rendezvous for new pioneers, alternative culture people and progressive young professionals seeking solid ground away from the shifting sand of urban America. Individually, they are working to build lives self-sufficient in the basic necessities. Collectively, they have organized against the depredation of developers and for a locally controlled energy and economic future based on renewable resources. Now representing a significant portion of the county's 33,000 population, they have become a political force recognized even by the conservative Okanogan business and political establishment.

### I. Knowing the land

Each of the three bioregions represented in Okanogan County has its own distinct territory and landforms, making for striking diversity in a small area.

The Cascades region is shaped like a thick horseshoe, the open end pointing south. Glaciated, Alpine ridges break far above the treeline along the horseshoe's western and northern sections. Smaller, but still considerable, pine-capped mountains climb to the ridges and extend the length of the horseshoe. The region is administered by the U.S. Forest Service, the northern part as wilderness, the remainder as land that sees frequent logging.

The dry regions are two river valleys and surrounding buttes and promontories poking into the high country. The rivers are important watercourses from the mountains to the Columbia River, the county's southern boundary. The Methow River Valley resembles a thumb pushed into the open center of the Cascades horseshoe.

The Okanogan River Valley is a finger running east of the Cascades region. Lower than surrounding mountains which catch most moisture that makes it past the Cascade Crest, the valleys are grassland and sagebrush country where the majority of the county's people live. About 9,000 dwell in the twin Okanogan Valley communities of Omak and Okanogan, the region's largest urban area. Omak focuses on trade. Okanogan, the county seat, has most government offices.

In the Methow Valley, though ranching remains important, recreation-related businesses have grown with the opening of the first highway over the North Cascades. Still, apple orchards are the county's major source of income. Most are located in the warmer Okanogan Valley. They line the valley, drawing irrigation water from the river and mountain streams. Much of the Washington state crop comes from here, and packing sheds are a major local employer. The fall harvest provides work for alternative culture people and increasing numbers of Mexican migrants.

The apple economy, prosperous in recent years, is not without problems. For the most part, it is a chemical-intensive monoculture heavily dependent on foreign markets. Massive new plantings of the past decade threaten overproduction and falling prices by the mid-1980s unless new markets are found.

But the real economic problem right now is the home building depression which has crashed the demand for local wood products. Mills in both valleys have been mostly idle in recent months, contributing to an official county unemployment rate of 23 percent. People are hurting, but self-sufficient traditions of cutting your own firewood and growing your own food are helping many get by.

Rising out of the Okanogan Valley is the eastern region of the county, the Okanogan Highlands, relatively gentle mountains covered with grass at lower elevations and pine trees higher up. They resemble the Appalachians more than the sharp peaks to the west.

Northern sections of the highlands are divided evenly between Forest Service land and other ownerships. Large cattle ranches used to dominate this area, but economic pressures have caused many subdivisions into 40-acre parcels.

The southern portion of the highlands is part of the Colville Indian Reservation, now home to 3,000 members of 11 bands that once ranged across the inland Northwest. The modern Colvilles have

created innovative social programs and fought landmark court battles over control of reservation land and water.

The Colvilles are embarked on a new venture that has caused controversy in the tribe; an open pit copper-molybdenum mine planned for Mount Tolman near the center of the reservation. The tribal council last year approved a mining lease with AMAX Inc. Many younger and traditional tribal members remain opposed, though the mine also has many tribal supporters. A number of Colvilles are divided in their own souls, desiring the billions of dollars and hundreds of jobs the mine could give the tribe, and at the same time fearing it's impact on their land and culture. For now, the Mount Tolman mine remains in limbo, development delayed by the national recession.

At the southeast corner of Okanogan County is its most famous landmark, the Grand Coulee Dam. The world's largest power plant, it remains an imposing monument to a past era of gargantuan construction projects. It also ended some of the Colville's best salmon runs. They have not forgotten.

### II. The newcomers

One social worker who moved to the Okanogan many years ago said that when she first came, "There were no young people here." In those days, most young adults native to the county had left for the glittering attractions of the city. Those left behind were mostly older: ranchers and mountain people who held to the stubborn and sometimes ornery independence of the West; shopkeepers; loggers; mill workers; Native Americans; and multitudes of orchardists, many of whom were the children of Arkie and Okie migrants who came here in the 1930s seeking apple work.

Those groups still represent the majority of the population. But a new element has been added, young adults with urban roots. They reflect at least four cultural styles.

One style is fairly affluent. Its adherents tend to live in the Methow Valley, drawn there by spectacular scenery, sunny weather and recreational possibilities of the Cascades. These factors make the Methow prime habitat for migrating Californians as well as the

## *Among the new settlers there are many links of friendship and common effort.*

most expensive land in the county. Many of these newcomers retain California connections, still earning their money there and making the Methow a second home. This group tends to be aware of recent trends in "new age" psychology and philosophy.

A second style is basic alternative culture. Members of this group generally make simple livings from small-scale agriculture and orchard work. Many have new names like "Treebeard," "Morningstar," and "Buffalo." Some trace their alternative roots to Haight-Ashbury in the summer of love. The alternative people devote themselves mainly to building small homesteads and raising children. Most have some form of earth-centered spiritual practice. Concentrating in the Okanogan Highlands and remaining somewhat isolated from the county's mainstream, they are building their own cultural institutions. Among these are an irregularly issued alternative newspaper, a co-op store in the north Okanogan Valley town of Tonasket, a series of annual gatherings including spring and fall barter fairs, and several formal communities in the highlands. Those groups range from tightly-knit communes to loose confederations of families.

A third style is represented by progressive young professionals: teachers, journalists, social workers, attorneys, ministers, adminis-



trators and the like. They tend to cluster around Omak-Okanogan and are coming to occupy positions of respect and influence in the community. They introduce new ideas into the traditionally conservative political climate, frequently attend public hearings and spearhead local election campaigns. Politics is a favorite topic of conversation at their gatherings.

The fourth style is the new pioneers, young and middle-age couples who have left urban professional and business backgrounds to make a serious go at farming. They live throughout the county and raise anything from sheep to apples to hydroponic tomatoes. Some experiment with new solar greenhouses or old farm technologies like draft horse teams. Generally, they are also politically progressive.

Among these four groups of new settlers there are many links of friendship and common effort. They barter labor, crafts and food with each other, share a common appreciation for the values of rural simplicity and self-sufficiency, and present a united front in county politics.

Nobody should mistake Okanogan County for a cultural utopia. Long, cold winters, perpetually tough economics and isolation cull out those less dedicated to country living. It is not a place for people who require such amenities as first-run movie theaters and a variety of interesting restaurants (though there are a few). Most live music is country and western, a reflection of the strong cowboy theme that runs through the local mainstream. The nearest real cities, Seattle and Spokane, are hours away on two-lane highways that twist down river gorges and up mountain passes. (Of course, that is regarded by many as an advantage.) Winter travel takes courage. To live in the Okanogan, you have to like isolation or at least be prepared to deal with it.

The new settlers do that by drawing close to each other. Friends often gather at each others' tables to share meals fresh from their gardens and farms. Friendships grow well in this soil. It seems to attract people committed to putting values into practice. Two practical commitments seem to identify those who stay—generally, they are building up homesteads and are involved in some form of community life.

### III. Getting into politics

The county establishment has not exactly greeted the newcomers with open arms. With their urban backgrounds, the new people have a different style and generally more skeptical attitudes toward growth and development. This has led to a number of political battles with the local powers.

In these fights the newcomers have found allies among the county's substantial population of seniors, many of whom are in the agrarian populist tradition. Earlier decades saw them active in movements responsible for putting most Washington electrical utilities under public ownership.

Over the past six years, new settlers and seniors have joined to fight a ski resort proposed for Forest Service land in the northern Methow Valley. Fearing the development would irretrievably alter the valley's rural atmosphere, the coalition was successful in a 1976 election campaign against a pro-resort county commissioner. That was a defeat for the business establishment, which supports the development. The controversy simmers on as the Forest Service continues to study the plan.

In 1980 elections, the resort would again be an issue. But it would be eclipsed by a more general battle over the county's energy and economic future.

The energy battle focused on a contest for a seat on the public utility district (PUD) board. The incumbent was Ray Colbert, an orchardist who supported a Washington state public utility program to build five nuclear reactors. The challenger was Ken Neal, a new pioneer rancher who favored pulling out of as many of the reactor projects as legally possible and using the money for local renewable-resource energy production and conservation. He argued that local people should have control of their own energy supply. That

## *This is the essence of the Okanogan experience, a sense of continuity in a specific place.*

was a direct challenge to the pro-nuclear Okanogan establishment, one of whose number was Nick Cain, another PUD board member and statewide board president of the nuclear construction effort.

The debate over the county's economic future came in the form of a county commissioner race between Dick Wilkie, a car salesman, and Arlie Clinkenbeard, a sheep rancher with local roots. Wilkie, a supporter of the ski resort, called also for county efforts to attract high technology industries such as electronics. Clinkenbeard said employment growth should be in the traditional agricultural and timber economy.

The new settlers mobilized behind Neal and Clinkenbeard. They raised money for Neal through a benefit dance and an auction of objects donated or made by supporters. That money paid for printing of a brochure and buying radio and newspaper advertising. Volunteers canvassed town dwellers for both Neal and Clinkenbeard. Material was mailed to rural people.

Especially important was a drive to register new voters. That was strongest among alternative culture members who had previously shunned involvement. Many were coming to see they could no longer isolate themselves from local politics. They were realizing their vote was vital.

At first, the establishment did not take Neal too seriously. And Clinkenbeard, a young man inexperienced in politics, was not a stellar speaker during the early campaign. But he learned fast and picked up support as he made his economic stand more clear.

Neal was also gaining ground among farmers, seniors and mill workers growing nervous about power rate jumps to pay for the ever more expensive nukes. Colbert partisans realized what was happening late in the campaign. They parried with a series of full-page newspaper ads to blunt Neal's increasing strength.

The final result was an overwhelming victory for Clinkenbeard and a heartbreakingly narrow defeat for Neal. Perhaps one reason for this is that Neal is a newcomer while Clinkenbeard's family has deep roots in the county. In a traditional area, that makes a difference.

The story has a sequel. In 1981, angered by ever increasing electricity bills, the people of Washington state and Okanogan County overwhelmingly passed a ballot measure to schedule a future vote on the nuclear projects. The initiative passed even in Cain's home precinct. And at this writing, two of the five nukes have been cancelled due to their cost. Progressive forces in Okanogan County are looking forward to fall, when Cain's PUD seat is up for election.

What are the secrets of the new settlers' success in gaining political influence? Operating on a local level is one. In a rural county, individuals and small groups can make a difference. But that would mean nothing if people were not willing to be involved. In Okanogan County, a network of dedicated people has developed, people who devote their free time to the hard and often boring work of influencing local government. Persistence is the key. Losing once means trying again. These people are in it for the long haul.

That is the essence of the Okanogan experience, a sense of continuity in a specific place. People are planting new roots in this land, roots of community, of friendship, of shared experience. They are growing in care for each other and this mountain soil they share. They have identified their individual and collective futures with the future of this place, these wanderers away from nomadic, urban America. This has become more than just another resting place for them. It is their country, their land, their life. It is the place that is home. □□



## ACCESS

## BICYCLING

"Bicycling: A New Beginning" (slide show), \$85.00 (\$75.00 for bicycle organizations) plus \$4.00 for p & h, from:  
Public Communications  
1346 Connecticut Ave. NW  
Washington, DC 20036

When bicyclists dream, they probably have visions of bike lanes, public transit that accommodates bicycles, and auto-free sections of cities dancing in their heads. The new audio-visual package by Peter Harnik—"Bicycling: A New Beginning" demonstrates that your eyes don't have to be closed to enjoy these amenities.

This 11-minute narrated slide show gives you an overview of innovations in bicycle planning in both Europe and the United States. Examples from bicycle-oriented communities like Davis, California and Eugene, Oregon illustrate route signs that work, secure parking, creative auto restrictions and more.

Folks with an interest in creating or improving their own bicycle use plan should arrange a showing for city officials, planners, community residents and cyclists. It promises to raise fruitful discussions for local implementation of the outlined programs.

"Bicycling: A New Beginning" is suitable for manual play on a Carousel projector with a cassette recorder or an automatic slide/tape machine. —Susan Hyatt

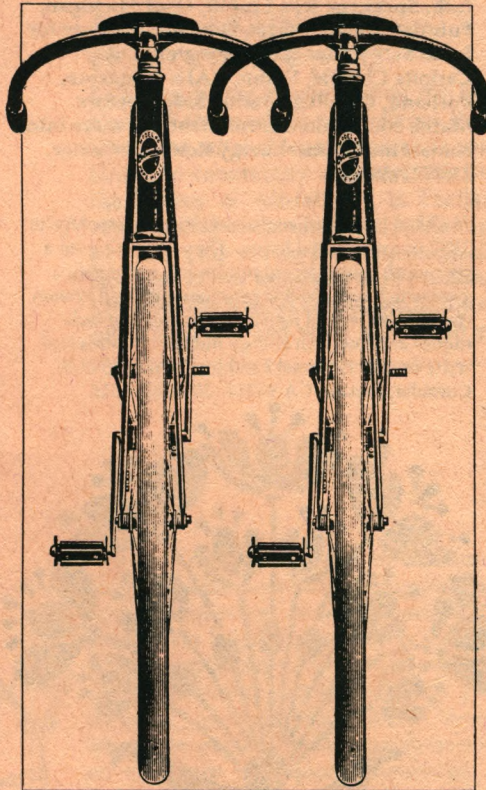
A long-time friend of RAIN, Susan was formerly on the staff of the Neighborhood Information Sharing Exchange, Washington, D.C.

*The Complete Book of Bicycle Commuting*, by John S. Allen, 1981, 305 pp., \$9.95 from:

Rodale Press  
33 E. Minor Street  
Emmaus, PA 18049

Sure, you'd like to bicycle to and from work. What else can you do which is so thrifty, healthy, environmentally sound, and politically correct all at the same time? Still, the prospect of such intimate daily contact with the wet, cold, hot and slippery aspects of your community's microclimate does not entirely thrill you. Nor do you relish the thought of being bashed by a bus on a busy thoroughfare. And you can't help but wonder how you could comfortably carry a change of clothing and the bag of groceries you might have to pick upon the way home.

No matter what your reservation, *The*



*Complete Book of Bicycle Commuting* has the resolution. It shows how to prepare your bike and your body to cope with any kind of weather. It describes how to use your bike to carry an amazing variety of cargo. It discusses the best ways to protect yourself from bike theft. And best of all, it demonstrates, in words and pictures, how you can safety-proof yourself in commuter traffic by trading your unreasonable fears for reasonable cautions. Reading this book will make you wonder how you ever got the idea that your car was desirable for commuting. It may even make you wonder why you still own the blasted thing. —JF

*Bicycling Magazine*, \$11.77 year (9 issues) from:

*Bicycling*  
33 E. Minor Street  
Emmaus, PA 18049

If you're already an avid cyclist, this excellent Rodale publication is probably quite familiar to you. If you're just getting started, look for a copy at your local bike shop. Like the currently popular running magazines, *Bicycling* is loaded with ads and articles describing more kinds of expensive, specialized clothing and equipment than you ever knew (or probably cared) existed, but it's also a great source of ideas and inspiration for anyone involved in bike commuting, racing or touring. —JF

## GARDENING

*Successful Cold-Climate Gardening*, by Lewis Hill, 1981, 308 pp., \$9.95, from:  
The Stephen Greene Press  
Fessenden Road  
Brattleboro, VT 05301

For most of you, spring is arriving. Time to watch the days lengthen, the light grow more intense. Time to spot, even as the snow melts, the first bright green tops of spring bulbs emerging. Soon the most perfect white bloodroots will be opening their blossoms and lilac branches will be brought in from the cold to be fooled into blooming early.

Here in Oregon we'll likely get our usual false spring in February—easily as cruel a month as any April. Winter was New Year's Eve and a week. I don't know what to call the rest of the time. I'm from Minnesota, I know what *winter* is!

When I lived there I spent part of nearly every January and February looking over the gardening zone maps that promised apricots and artichokes—if you were someplace else. Stuck in the cold, I'd push and prod the seasons, stretching the most possible growth out of them. The year before I moved I had a great garden. I had tilled my whole yard. I'd created little microenvironments with interplantings of herbs, vegetables and flowers. I had, after years of experimenting, figured out how to make the most of the challenge of an extremely cold climate.

To save you those years of potential frustration, I'm recommending Lewis Hill's book. Not many garden books can help you cope with sub-zero weather as well as this one can. This book made me homesick.

Hill takes the stand that, in general, the mystiques of composting science, bio-dynamics, and solar assisted season extenders just put people off. So, he simplifies things, writes in a friendly prose style and proves the assumption that although cold-climate gardening may take a lot of attention to detail, it'll be at least as rewarding as gardening in any other climate.

The book is divided into three sections: "Gardening in the North," a general overview; "Growing Food in the North," with an especially useful chapter on perennial foods; and "Landscaping in the North," a chapter that, unfortunately, doesn't even mention the use of edible plants in the landscape plan. The accompanying appendices are useful, but not extensive.

You'll still need a good, fat general guide to organic gardening on your reference shelf, but read Hill's book. It's a charmer. —CC



# RUSH

The Energy Bureau has announced its sixth national conference on cogeneration. The conference, entitled "Cogeneration: A Working Partnership," will be held March 29-30 at Stouffer's National Center in Arlington, Virginia. It will be led by a 16 member panel drawn from legal, accounting, financial consulting, engineering, and industrial firms. For further information, contact Barbara R. Dortch, The Energy Bureau, 41 East 42nd Street, New York, NY 10017. 212/687-3177.

A seminar on Biomass as Energy for the Industry, sponsored by Federacas Das Industrias De Rio De Janeiro, will be held in Rio De Janeiro, Brazil, April 28-29. Both Brazilian and international experts will be on hand to present an overview of the availability of biomass energy as it relates to industry in developing nations. On April 26th, there will be visits to important Brazilian biomass projects involving ethanol, wood, charcoal, and gasogen. Contact: Eng. Victor Russomano, M.Sc., Avenue Calogeras, 15-3 E, 8 Andar Cep 20030 Rio De Janeiro-RJ, Brazil, telex: (021) 21296.

Jordan College is sponsoring a number of upcoming alternate energy courses ranging from earth sheltered housing to wind power. These courses run from January through March and will be in Grand Rapids, Fremont, Flint and Detroit, Michigan. For further information contact The Energy Group, Jordan College, 360 W. Pine Street, Cedar Spring, MI 49319, 616/696-1180.

In the same light, the Jordan Educational Travel Service has put out a solar tour schedule to various places around the world. For free brochures or information on any of the tours, write to JETS, 360 W. Pine Street, Cedar Springs, MI 49319.

During the week of June 13, 1982, the California Institute of Technology will host the World Hydrogen Energy Conference IV in Pasadena, California. There will be displays of equipment, a poster session and invited speakers will be featured along with technical papers on hydrogen technology. If interested in attending the conference or having an exhibit, contact: California Institute of Technology, 1-36, Pasadena, CA 91123, 213/356-4034.

From March to May, there will be a series of one-day workshops in various cities around the country sponsored by the Public Management Institute entitled, "Workshop for Secretaries of Nonprofit Organizations." These workshops emphasize increased efficiency, communication and the difference between a secretary in a nonprofit organization and one in a profit-making corporation. Rather than focusing on basic secretarial skills, the workshop concentrates on professional growth and enhancement. The instructor, Stephen Hitchcock, is a consultant to nonprofit organizations who has eight years of experience in resource development for same. If interested, write: The Division of Continuing Education, University of Detroit, 4001 W. McNichols Road, Detroit, MI 48221, 313/927-1027.

Duluth's Energy Future: Shaping the Vision, March 26-27, Greysolon Plaza, Duluth Minnesota. A working conference on the energy transition and strategies for a revitalized Duluth. Speakers: Ron Lippitt, U. of Michigan, Futurist; David Morris, Director, Institute for Local Self-Reliance, Washington, D.C.; Carlotta Collette, Editor, RAIN Magazine, Portland, OR. Registration \$30.00 before March 5th. Limited enrollment. For more info contact the Duluth Energy Resource Center, 218/723-3848.

National Land for People is offering internships in 1982 in experiential living. They are asking for a six month commitment minimum, preferably a year which will provide experience in food system issues from federal legislation to growing techniques and low-tech energy models. If interested, write or call: National Land for People, 2348 N. Cornelia, Fresno, CA 93711, 209/237-6516.



Throughout the spring, summer and fall of 1982, an extensive program of Urban Agriculture courses dealing with everything from *The Edible City* (see RAIN, VIII:1) to woodstoves and coordinated by Michael Levenston of the *City Farmer* Newspaper, will be underway at the Vancouver Energy Information Centre. For details contact the Centre at 2150 Maple Street, Vancouver, B.C., Canada.

There will be Fundraising Training Workshops sponsored by the Grantsmanship Center from January through June 1982 in a number of states across the U.S. The program will consist of a series of four-day seminars with a tuition fee of \$395.00 per participant. The Grantsmanship Center offers a limited number of half tuition scholarships to organizations more than one year old, which serve low income clients and have an annual budget of less than \$125,000. In addition to the fundraising seminars, the Center will also offer Grantsmanship Training from January through June in various locations throughout the United States. Address inquiries to: Joan Sullivan, Program Registrar, The Grantsmanship Center, 1031 S. Grand Avenue, Los Angeles, CA 90015, or call 800/421-9512.

There will be a five-day permaculture design course concerning strategies for a sustainable agriculture, March 26-30, 1982. Costs are: \$100 for tuition and food with sleeping quarters available. Open to campers. For details, write: Permanent Culture Society, Box 231, Jamestown, MO 65046, 816/849-2186.

September 15-19, there will be an International Exhibition of Rural Development Technology organized by Zimbabwe International Industrial Exhibitions (Pvt) Ltd. in association with the Andry Montgomery Group for the purpose of raising the living standards in the rural areas of the Third World. The exhibition will be held in Bulawayo, Zimbabwe and will cover everything from agriculture, education, and energy power (i.e. biomass, firewood, hydro, etc.) to transport and communications. Direct inquiries to: Rural Development Technology 82, Zimbabwe International Industrial Exhibitions (Pvt) Ltd., 11 Manchester Square, London W1M 5AB, United Kingdom.

The third Community Technology Workshop will be hosted by the Farallones Institute, July 5—August 28. The workshop consists of four two-week intensive courses on low-cost weatherization/conservation (July 5-17), solar water heating (July 19-31), solar space heating (August 2-14), and community food systems (August 16-28). These courses are geared to community activists interested in starting projects or educational programs. Participants will live at the training site in Occidental, California. Financial assistance is available for low income applicants. For further information contact: Betsy Timm, Farallones Center, 15290 Coleman Valley Road, Occidental, CA 95465, 787/874-2441.

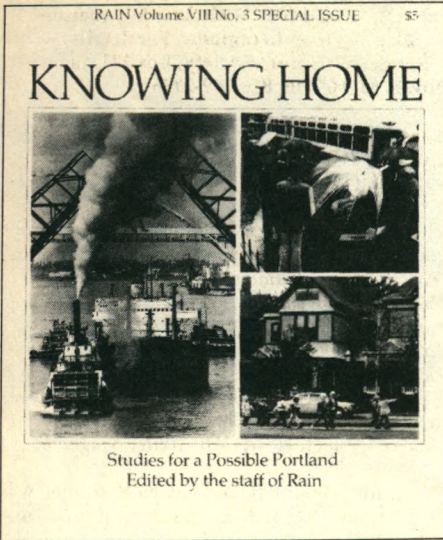
The Mid-Atlantic Solar Energy Association (MASEA) and the New England Solar Energy Association (NESEA) are sponsoring two-day workshops on solar additions and remodeling for builders, February 23-24 in Pittsburgh, Pennsylvania, March 10-11 in Valley Forge, Pennsylvania, and March 27-28 in Fairfield, Conn. Participants will receive background in theory and techniques of marketing, planning and building solar additions and home energy improvements. For more information contact: Mid-Atlantic Solar Energy Association, 2233 Gray's Ferry Avenue, Philadelphia, PA 19146, 215/545-2150.

The New Homestead School, organized for the purpose of research and education in individual and community self-reliance, is offering a series of week long courses this spring focusing on alternative production methods in the areas of food, shelter and energy. Limited financial assistance and barter arrangements may be possible. For more information, contact Mike Oliphant, New Homestead School, Rt. 1, Murphy, NC 28906, 704/837-8873.

VITA's (Volunteers in Technical Assistance) Information Resource Development Training program is offering two sessions, one in April and one in October in the Washington, D.C. area, designed to provide organizations and individuals with skills to establish or operate a specialized information-handling system. Training programs are given in one, two or three week blocks and French or Spanish instruction can be arranged. Tuition for one week is \$500, for two weeks \$850 and for three weeks \$1000, plus daily living expenses and travel arrangements. For further details, write: VITA, 3706 Rhode Island Avenue, Mt. Rainier, MD, 20712.



# GREETINGS FROM ECOTOPIA!



## KNOWING HOME: STUDIES FOR A POSSIBLE PORTLAND

Editors of RAIN  
88 pp., 1981, \$6 p.p.d.

*Knowing Home* expands upon the ideas covered in *RAIN* each month with an integrated approach to self-reliance in one bioregion: our home town. An inspiring model for other cities and towns as well as an excellent way to introduce friends and family to community self-help, this beautifully illustrated book includes articles on the history of self-reliance in Portland, a bioregional map, our sense of place, strategies for a sustainable city, life support systems, profiles of community self-help projects, plus visions for an ecologically and socially balanced future. "A vision has emerged in our minds of how Portland and other communities around the country can meet the special challenges of the coming decades and become more democratic, more beautiful and more self-reliant places in which to live."

## SUBURBAN ECOTOPIA POSTER

Diane Schatz  
22" x 30", \$3.60 ppd.

The first exciting glimpses of an Ecotopian vision ... chances are you've already seen Diane Schatz's Urban Ecotopia Poster — on the cover of *Rainbook*, reprinted in countless numbers of books and publications, or on a friend's wall. Its city street scene gives literal expression to the idea of urban self-reliance — where cottage industries, cooperative institutions and appropriate technologies combine to make the city a habitable and happy place to be. ... If your concern is reinhabiting the suburbs, you should visit Diane's Suburban Ecotopia, where the same potential can be seen in gardens, solar greenhouses and windmills. The Stepping Stones Poster is an elaborate bio-regional landscape which vividly details local economies and energies at work and play. All three of these line-drawn posters are rich in detail and perfect for coloring. Great for home or work!

## URBAN ECOTOPIA POSTER

Diane Schatz  
22" x 33", \$3.60 ppd.



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