Editor's Note:

Here we are, smack in the middle of another Bellingham winter. Hungry germs waft through the damp air and intermingle with the rain drops. One sees friends drop like dominoes with each new wave of cold and fever-flu strains, and can only wait for the inevitable wave to hit.

What to do in the interlude?

Read some healthy stories, and perhaps the effects will rub off. At Klipsun, we set out to devote an entire issue to health in its various forms, and the final product contains a partial theme of health, or five stories.

On the surface, some of these stories seem more concerned with sports — weight lifting, aerobics — but if staying healthy involves exercise, then so be it. Health is relative.

Personally, my health revolves around an uncluttered mind, which in turn is derived from the absence of exams, a daily dose of mild exercise and sleep, and, of course, the vigorous production of this magazine.

—Laurie Jervis
They've Crossed the Threshold
The "near-death" experience is a phenomenon and also viewed with skepticism by some. Three people share their experiences. By Carol Hierck and Karen McCrackin

Howard Harris' Silent Battle
Western's Howard Harris: A portrait of a gentle man living a simple religion. By Caron Monks

Bag the World and Steep Yourself in History
Tea offers grace and style in an impatient era. By Shaun McClurken

Hands-On Medicine
The art of massage is widely accepted as an alternative form of healing. By Janet L. Rencken and Deanna Shaw

Lifting the Stereotype From Women's Weight Lifting
Women enjoy a sport traditionally dominated by men, and recognize weight lifting as part of their total workout. By Julie Steele

All the Right Moves: Aerobic Dance Has Its Hazards
Thinking of plunging into the fitness craze of motion and music? Aerobic dance injuries can be prevented with these basic pointers. By Barbara Smith

The Cycle of Stress
Research into the premenstrual syndrome is legitimizing women's mood fluctuations and pain. By Carolyn Casey

Concocted Cures for the Common Cold
A—choo!! How to cure the sneezy, achey, I-can't-sleep cold. Home remedies which guarantee a laugh, if nothing else. By Becky Webley

At Home Abroad
Western's foreign students: They often come from small, farming towns or escape military turmoil and adjust to the American way of life. By Imbert Matthee

April 1968: Thirty days of confrontation that rocked Western
Vietnam, campus politics and militancy were the issues confronting a newly-outspoken student body. By Gordon Weeks

History Waits For a Future
Once the "social center" of a growing campus, Edens Hall has been abandoned by a modernizing Western. By Gary Lindberg
They've died and lived to tell about it: (left to right) Melissa Anne Christansen, Eugene Ryncarz, Scott Gaul, Betty Preston, Eletha Shackelford, Kimberly Clark and Jerry Steinmann.

They've crossed the threshold

by Carol Hierck and Karen McCrackin

photos by Blair Kooistra

Editor's Note: The woman describing her experience here and elsewhere in this story has requested anonymity.

"I knew I was close to death and had been for several days. The rattling sound caused by inhaling saliva, a sound known as the "death rattle," would awaken me and I would clear my throat, but the reflex was becoming very weak and it took increasing amounts of effort to perform the simple act. A faint, rather misty female figure sat to the right of my bed during the last three days, although I was in isolation. I knew why she was there. She was waiting to take me when I was ready to go, but I cannot tell you how this information was conveyed to me. I thought of my grief-stricken husband as he sat at my bed weeping day after day, and gradually I came to release him. One by one I reviewed all of my loving relationships with sorrow and finally the conclusion that my death would be less painful to those I loved than my survival with these terrible burns.

"The process (review) took several days, but by the end I had let go of my commitments to life and the living. I was ready for death and it had come for me in the form of this misty female figure. I finally looked at her with readiness and stopped clearing my throat. There was no
As we approached it I could see people lying in their beds, see through their clothes, through their skin, see organs, cells and eventually, molecules.

"I looked out at trees and plants and saw the phloem moving and the molecules in motion. It was fascinating. The beauty and incredible order of the natural world thrilled me. My guide allowed me to look down and enjoy it until I was presented with my own life to review in a form somewhat like a videotape. The mistakes I had made were clear to me. As I acknowledged them, they seemed to be erased.

"At this point my guide and I, who now were tiny particles of light, turned and traveled rapidly away from this earth through a great distance in which I saw other little particles of light traveling toward earth or away from it. Some were quite bright and some were dim.

"And then I perceived the great light we were approaching. I do not say 'saw' because perception was no longer coming through our bodily sensory organs. I could not have looked at this light because it was 10,000 times brighter than our sun, but I perceived it without discomfort. As we approached it I could sense something similar to beautiful music coming from it. This light was a compelling, seductive entity drawing me to it with a recognition of me and an all-encompassing love. It wasn't an old man in the sky, but a light. I also was a light, and realized I was returning to my source, my creator, my home.

This 'near-death experience' is not a scene from a surrealistic movie, but rather a fairly typical description of an increasingly recognized phenomenon. Diane, a woman in her mid-thirties, is one of the 35 to 40 percent of the total number of people who, after being declared "dead," remember their experiences.

In the past few years, medical professionals, including Dr. Raymond Moody, author of Life After Life, have begun studying the near-death experience in depth. Moody's book, published in 1976, recounts these experiences from people of varying age groups and walks of life. He isolated several points of commonality in the ordeals of these people who either have come close to death, or have been pronounced clinically dead. He stressed, however, that while the main ingredient—near-death—is the same in each account, every person experiences different elements while on their way to death.

Moody wrote that numerous people told of hearing their doctors or other spectators actually pronounce them dead. Diane, who was not interviewed in Moody's book but said that she since has read it, has "died" twice, and described her second experience.

"A little more than a year ago, I collapsed at a workshop for Hospital Chaplains. I had just finished telling them about near death when I found myself looking down on medicals working over me. I watched and listened in amusement as they asked the woman lying on the floor simple questions. She was answering incorrectly, but I knew the answers. Then they said 'Let's pack her up. We're going to lose her,' and all went black. Later in the hospital emergency room my consciousness continued to hover over my physical body. Several of the chaplains had accompanied me to the emergency room, and I was very aware of their individual prayers.

Moody noted that in many cases, people described being pulled through a dark space, most often a dark tunnel. Passing through this tunnel usually was followed by an out-of-body experience, in which the dying person found himself looking down on his own physical body from a point outside of it.

A young man involved in a car accident related a similar experience to Moody: "I heard this awful sound—the side of the car being crushed in—and there was just an instant during which I seemed to be going through a darkness, an enclosed space. It was very quick. Then I was sort of floating about five feet above the street, about five yards away from the car, and I heard the echo of the crash dying away. I saw people come running up and crowding around the car, and I saw my friends get out of the car, obviously in shock. I could see my own body in the wreckage among all those people, and could see them trying to get it out. My legs were all twisted and there was blood all over the place."

The dying person's feelings of loneliness soon were dispelled, as others came to aid them, Moody said. Most often the others were already deceased relatives and friends, or a "spiritual being," there either to ease the dying person through the transition into death, or to tell them their time to die had not yet arrived.

One of the more fascinating of the common elements, Moody wrote, was the encounter with a bright light to which the people were irresistibly drawn. Many said this light radiated a love and warmth beyond expression. "I became one with the light, knew total love, total bliss. Words fail me here completely," Diane said, in describing her experience.

Many of the near-death experiencers recalled not wanting to return to their body. One man asserted to Moody, "I never wanted to leave the presence of this being." Diane said, "I was informed that I had to go back. I protested. I was shown that I had a life journey to complete. I didn't want to. I pleaded to stay..."
Others felt they had lingering obligations in their physical life, or that they had left undone some important task. Still others felt they were allowed to live because the being they encountered apparently had in mind some mission for them to fulfill. "I decided to stay alive for the specific purpose of teaching about the near-death experience and what it reveals...! remember being shown that it is our judgment of one another within circumstances and events that causes suffering. Our judging always leads to mistakes because our perspective is so limited that we constantly misjudge, even with the best of intentions." Diane explained.

Few of the people Moody interviewed remembered experiencing the actual re-entering of their physical bodies. Most reported they went to sleep or lapsed into unconsciousness; later to awaken in their physical bodies. "The journey back to this world and my body seemed nearly instantaneous;" Diane said.

Almost all of Moody's subjects agreed they had learned lessons from their encounters with death. Stressed by all was the life-long importance of cultivating love for others. Diane said she found herself "totally unable to judge my fellow humans. I could not believe in evil. I went on to love those close to me with an unconditional love they often mistook for indifference."

The value of love also plays a dominant part in the life of Betty Preston of Seattle. Preston, 65, clinically died on the operating table while undergoing heart surgery. She vividly recalled her near-death ordeal:

"I had open-heart surgery on October 15, 1975. "During surgery, I went through the experience. The first thing I was perfectly aware of was going around and around through a tunnel. Although I had been blown out of my body, I was just as much as alive as we are in our physical bodies. It was beautiful, warm, very comfortable, not scary. I became aware of other people and animals, although I did not recognize them. None of us touched one another, but we were all dying at the same time."

"The next thing I saw was a light in the distance...a loving light coming closer and closer. I was entranced watching it approach me. Finally, it passed me, but it didn't pass me. It became me, or I it. It took away anything physically or mentally wrong with me, completely healing my body. What a feeling — joy, peace, excitement, love. It's hard to put into words. You won't completely understand it until you feel it. You won't want to miss it. We'll all see it."

"I also became aware of my past life. It was revealed to me, as if on a computer. There was no condemnation, no praise, but just a revealing of the events in my life. After that, I saw two beings coming toward me. I knew them, and they were as delighted to see me as I to see them. They were Dr. Adolph Meyer and Dolly McKinney. She had died eight years before, and he three years before. They talked with me, and extended the most beautiful understanding. We were bathed timeless in the happiness of our eternal friendship. I call them my guardian angels."

"The last thing I remember is opening up my eyes in my hospital room. My sister was saying something, and I was trying to tell her what happened, but no one paid any attention to me. It wasn't until a while ago that I realized it wasn't my physical voice that was being used, but the other me, the spiritual me."

The validity of near-death experiences often is questioned by those who have heard conflicting stories. Moody addressed this concern in his book; noting that he often is asked if a subject's reports can be corroborated by other witnesses. He wrote that in several instances; one's description of events witnessed while out of the body were confirmed by doctors who were baffled about how patients with no medical knowledge could indeed describe, in vivid detail, the proce-
dures used in their resuscitation attempts. There are other considerations that weigh heavily against the fabrication hypothesis. Moody explained. The most obvious is the difficulty of explaining the similarities in each of the accounts.

But even near-death experiencers sometimes have had difficulty accepting what they have lived through. "I was not a religious person at all, so this was extremely difficult to handle," Diane said.

Recognizing a need for experiencers to talk freely to others who understand what they have been through, University of Connecticut Psychologist Kenneth Ring formed the International Association for Near-Death Studies (IANDS).

Since Seattle's IANDS chapter's inauspicious beginning two years ago — with only four people at the first meeting — it has grown astronomically, and now is the largest IANDS affiliation in the world.

Kimberly Clark, chairwoman of the Seattle chapter, said near-death experiencers often don't tell others because they fear being viewed as strange. "They have a fear of judgment. It's difficult to talk about seeing dead loved ones," she said.

IANDS helps to comfort people, Clark said. "The group provides a chance for people who have had near-death experiences, or who want to know more about it, and a chance for social interaction. It's also an avenue for study of near-death experiences. Before, IANDS was something that was considered flaky — something from the National Enquirer."

Clark said IANDS is organized to help individuals not be afraid of death. "There's a desire for people who have near-death experiences to be of service to others."

Clark, as well, has been of service talking, teaching and comforting hundreds of people after hearing story after story of similar experiences through her job as a social worker for the Critical Care Unit at Harborview Medical Center. She now is one of the nation's leading experts on involvement with near-death, and is the Pacific Northwest regional coordinator of IANDS.

Within her social work, and also her position as clinical assistant professor at the University of Washington, Clark has talked to more than 200 people about their ordeals with near-death, published papers on the topic and given speeches throughout the country.

"I couldn't even deal with it. No one could. My husband was a scientist, and we lived in academia. The world of science was our reality," she said. "We couldn't share the experience. He can't know it. It continued to be an important part of my life and my perspective. It became time for me to go and study it," Diane explained.

She moved to Seattle, and has since received a B.A. in religion from the University of Washington. "I designed my own degree program through medical history and comparative religions as I diligently and academically attempted to put the pieces together."

Diane wants to make her life's work helping people who are on their deathbeds. "I want to be there for people who need someone to talk to. I have a commitment to teach and work with this."

Clark explained that since "the gravity of my injuries (burn scars) is written all over my body, people tend to know I understand what it is they are facing."

Yet, "I still have trouble believing the things I know," she said. "That knowledge is conveyed through a total lack of fear of death. For those of us unable to believe in things we cannot see or touch, perhaps that visible lack of fear offers some tangible comfort."

Clark agreed that even with all the information known about near-death experiences, life after death ultimately is still a matter of faith.

"Near-death is not evidence that there's life after death," she said.

"Near-death is a preview of coming attractions."
Howard Harris' Silent Battle

In a world of violence and waste, his Quaker lifestyle embraces peace and conservation

by Caron Monks

Friday afternoons in the early 1970s, Howard Harris stood adjacent to Bellingham's federal building, displaying signs protesting U.S. involvement in the Vietnam war. He withstood much criticism, something he has endured the greater part of his life.

This was routine for Harris throughout the entire war.

"I said very rationally one day, 'I'll go down once each week until the war ends. I had no idea it'd take six years!' he exclaimed, his usually sedate face breaking into a broad grin. The gray-haired Harris, now "well past 60," has been an anthropology instructor at Western for more than 20 years. He has shared his experiences from days of protest with many.

One such experience involved a confrontation by "a sailor, I think, with a muscular body and tattoos all down his arms," Harris said, puffing out his chest and clenching his fists in front of his body, to demonstrate the sailor's size.

The man approached Harris in the professor's usual place at the federal building, stood immediately in front of him, and stared coldly into his eyes for what seemed a very long time, he recalled.

Harris set his jaw and squinted his eyes, mimicking the sailor, who finally spat in his face and stormed off, he said.

"I just wiped my face off, and was thankful he didn't do anything else," Harris chuckled, but in a more serious tone, said "That's the closest I've ever come to violence in my life."

If anyone else said that, it might be taken lightly. But Howard Harris meant it.

As a practicing Quaker, Harris has tried to live a life of "reconciling love," refraining from any form of violence. Encouraging a widespread policy of non-violence and preserving nature have been the two major public focuses in his life, he said.

"Dealing with people is a matter of loving your enemies, not trying to beat them."

He said he would like to see this belief applied to world problems, especially to overcome the dangers of modern weaponry. "Unless people realize we live in a very dangerous age, the human race may not survive." Harris' shaggy, salt-and-pepper eyebrows wrinkled over his wire-rimmed spectacles.

Harris' concern for conservation began early in his life.

The Iowa farm on which he grew up boasted a thick virgin woodland on adjacent property. He enjoyed it for many years, exploring all it offered. When he was thirteen years old, the property was sold and the woods leveled. The sorrow Harris felt made him aware of the need to conserve such beauty. He has ardently stressed it ever since.

Concern for wildlife conservation prompted Harris to join the Arboretum Board, caretakers of Western's Sehome Hill Arboretum. He joined immediately after he came to Western in 1966.

Harris chuckled as he explained that a friend calls him the "watchdog over the Arboretum" because of a daily jog up the hill, after which he reports "if anyone's messed it up," he said.

Harris' conservationist beliefs brought him far less volatile encounters than his stance against war. Supporting non-violence meant not participating in fighting, and Harris declared himself a "conscientious objector" during WWII. Being an abled-bodied young man, he was often asked why he wasn't in the army. Many people misunderstood, or disagreed with his stance.

He rested his elbow on the chair arm, hand supporting his head as he recalled an example of his plight.

"Once, when I was hitch-hiking, I was picked up by a man in a pick-up truck. He asked why I wasn't in the
army. When he understood what I was saying, he slammed on the brakes and nearly threw me through the windshield." Harris opened his eyes wide in mock fright. "Get out before I get violent," he said. And I got out — very quickly," he laughed.

The pressure of being a conscientious objector in a popular war forced him to consider those matters seriously, Harris said. "One of the great problems the world faces has been a cultural habit for thousands of years — killing and fighting each other.

"It all seems so clear to me, you see," he frowned, and shook his head with emphasis. "If we could only begin to think in a new way. Now, everyone thinks like the 'A-Team,' and idolizes T.J. Hooker. We need to picture ourselves disarming our aggressor, establishing good relationships."

Harris put his hand up to his face again; fingers curled around a neat gray beard; and explained about his friend Professor Schultz, who was accosted by a bandit.

The professor talked to the bandit, invited him home for a meal, then refused to take his money back. Professor Schultz encouraged the bandit to get a job, which he did. The professor and bandit kept in contact for many years after.

This is the kind of image a hero ought to have, Harris explained. "Christianity is a religion of reconciling love...The two greatest commandments are love your neighbor and love God. We've made kind of a theological puzzle of it."

As a quaker minister for five years, Harris tried to help his congregations sort out that puzzle. Looking back now, he said he makes a better teacher than minister.

"I never was terribly successful at it. I never lasted more than a couple of years in one place. I made them think too much," he said.

Harris then met a friend who introduced him to anthropology, a profession based on making people think. He began studying these teachings extensively, finding that they complemented his religion very well, Harris said.

"Anthropology itself creates a readiness to think. The focus of anthropology is to understand people different from yourself. How can you love your neighbor if you don't understand him? The two go

At the same Federal Building where he protested the Vietnam war, Harris joins former Western professor Arthur Hicks and Aristine Reinhardt of Bellingham (right) in a weekly call to end the arms race.
together perfectly," he said, smiling.

Harris said he is content teaching anthropology. Angelo Anastasio, chairman of Western's anthropology department, commented that Harris' teaching methods have been very successful. "His journal approach teaches students to think, and do research — not just parrot what they've heard. I have letters from former students praising this method to the sky."

Harris, however, said that his favorite comment from a written student evaluation was "Mr. Harris is an average instructor."

Although he has a strong faith in his religious and political ideas, he keeps them mostly to himself. Mike Hjarne, a graduate student in the anthropology department said, "On one hand he keeps his integrity concerning his own values, and on the other his integrity as an anthropologist. He doesn't present his beliefs in class unless it is pertinent to the lecture, or is asked directly," Hjarne said.

Outside of his profession, Harris is a supporter of nuclear disarmament. He also is a member of the Whatcom County Draft Information Office. Even in this area, his opinions remain unvoiced, unless he thinks that someone doesn't have all the facts, he said.

"That's why I became a draft counselor. I feel people should have all the information available on a subject to make up their own mind. I don't try to make it up for them. I show them alternatives."

Harris said he doesn't think explanations and discussions with people about his beliefs and concerns have had much impact at all.

"Talk doesn't influence people. Standing by the federal building had more influence than anything else. People tell me that seeing me standing there week after week had a great effect on them."

"There were just a few of us with candles and signs. We were really criticized, and a few eggs were thrown. But I made people think."

---

**QUAKER**

'Inner Light' a Quaker foundation

The Society of Friends Protestant religion, or Quakers, often are identified with a misleading image.

The benign appearance of the man pictured on a box of Quaker Oats cereal characterizes the false image of the "plain people" with prudent ways and moderate views.

Early Friends, after disengaging themselves from the 17th century Church of England, had unauthorized meetings, at that time a criminal offense.

As part of their earliest customs, Quakers refused to remove their hats as a sign of respect, even when before the king. They dressed in plain clothing, and used plain speech — "thee" and "thou" instead of the more respectful "you," against what they saw as meaningless formalities and extravagances of that period.

The Society followed the teachings of George Fox, which were based on the belief that God dwells in the heart of every human. By following this "Inner Light," anyone could distinguish the truth, and the difference between right and wrong. This light also is reflected in the Quaker's austere mode of living. They are a quiet people who believe in living simply. From this grows a belief in the brotherhood of man and the essential worth of the individual.

The name "Quaker" stemmed from the Friends' habit of quivering with their religious emotion, or from a saying of Fox: "Tremble at the Word of the Lord."

The Quakers were much violently persecuted in England, and also in the colonies, where they arrived late in the 17th century. The Quaker colony of Pennsylvania was founded in 1682 by William Penn as a "holy experiment" on religious principles.

The Friends were active in establishing social reforms, befriending Indians and maintaining a strong objection to slavery. Each person was treated as an equal; no one person was "higher" than the next. In the time prior to the Civil War, many of the Friends opened their homes into stations for fugitive slaves in the Underground Railroad.

Today, there are approximately 200,000 Quakers worldwide, 120,000 of whom live in the United States. Local congregations are known as Monthly Meetings, from the early practice of meeting once each month. Friends conduct religious services in silence until someone is moved by the Inward Christ to speak or pray.

Quakers do not outwardly observe the sacraments of communion and baptism, nor do they adhere to a formal creed. Instead, they are guided by a collection of statements, "Faith and Practice," which are compiled and revised at a Yearly Meeting.

The dozen or so Friends in Whatcom County — none of them students — meet the first Sunday of each month for a potluck dinner. Additional meetings are each Sunday at the Western Campus Christian Ministry building.
I'm sure sorry. Despite being in my early mid-twenties, a restaurant worker and a student, I neither drink nor like coffee.

Oh, I've tried it. After I worked around it for five years, I assembled a half cup of coffee with a half cup of cream and sugar. I could stand the result, but couldn't see any reason to bother.

I also once sampled a cafe mocha (Italian dark-roasted espresso coffee, mellowed with spiced cocoa). I guess if some folks want to drink other people's ashtray leavings, and overpay for the privilege, it's OK with me.

C'mon, folks. 'Fess up: Coffee really isn't a beverage; it's an addictive drug — and perhaps a necessary one, too, in these chaotic, fun-filled days. Isn't the coffee-and-cigarette breakfast what made America great?

Well, those of us who reject this cheap imitation of life in favor of the classic original, know which drink will take us there: that medicinal herb with the semi-divine origins, tea.

My own appreciation for tea started fairly early. I drank it in my youth because it made me feel grown up (either I had no interest in coffee, or it was denied me because "It'll stunt your growth."). The result was a very gratifying "Oh look, isn't he cute, he's drinking tea!" from visitors. Neither they nor I knew any better.

From a tea standpoint, this probably didn't matter.

As with coffee, the best tea is grown slowly at high altitudes; the leaf buds plucked when young. And as with fine wines, differences in growing region and production methods determine varieties, with the region lending its name to the tea grown there.

Notable varieties include the malty Assam and "grapey" Darjeeling of India; the hearty Keemun of China; and Taiwan's Formosa Oolong, thought by some to be "a champagne of teas." Other varieties are numerous, and possible blends almost limitless. Interested drinkers had best consult experienced dealers and tea-time adventurers for guidance.

Tea known in the West comes in three types, each distinguished by its processing. (Some other regions still stew or pickle the tea leaves to create a local delicacy very few Westerners would recognize).

Fermented, or black, tea is the type with which most Americans are familiar. With this type, the tea leaves are harvested and allowed to wither for a day. Then they are rolled — crushed and cut to break up the leaves and free the oils and essences later released when the tea is brewed.
To ferment, the tea is laid flat for several hours and allowed to oxidize; the ongoing chemical processes result in the flavor, body and color of black tea. During firing, a blast of hot, dry air halts the oxidation by destroying the bacteria and enzymes responsible for it.

Unfermented, or green, tea is the type of choice throughout most of Japan, though it also appears elsewhere. To achieve the thin, piquant brew desired, leaves are steamed upon harvesting, destroying the bacteria and enzymes before they can act on the leaves’ chemistries.

Rolling and firing are then repeated in series until the leaves are dry and crisp. The brew from this type is thin and almost colorless, with a taste that tends to bite back. It is not much used within the United States.

Semi-fermented tea, the Formosa Oolong, effects a sort of marriage between the other types’ better characteristics. The leaves are slightly withered, fermented, fired and rolled; then briefly fermented again and refired. The resulting brew has some of green tea’s liveliness while also carrying a black tea’s ‘peachy’ flavor.

Before shipping, all tea must also be graded according to leaf size. Brews made from unsorted tea leaves would be very inconsistent. Small leaf particles brew (“infuse”) quicker and more thoroughly than large ones; pots of tea brewed from an unsorted batch of leaves would never be the same twice.

Leaf sizes are graded on the familiar “pekoe” scale. The Orange Pekoe and Pekoe blends of American tea refer only to leaf size (on the small side, suitable for use in tea bags), and have very little to do with tea quality. The characteristics of a tea blend will infuse more quickly and thoroughly with a small leaf size, but whether this is desirable or not depends on the quality of the tea.

Actually, most American tea is blended for consistency, not quality; shipments from three years ago must taste like current stock. Up to a score of world varieties are used, but generally no “names.” The mediocrity is compounded by inappropriate preparation. To take a leaf from the expert — nay, fanatical — British:

Start with a tea kettle and a teapot. Fill the kettle with fresh cold tap water; set it to boil. Preheat the teapot with very hot tap water. Just before the kettle water boils, empty the pot of water and place therein one teaspoon leaf per desired cup of brew. Use a tea ball or tea bag (of good tea) if desired.

When the boiling water has just started to bubble and roll, pour it directly through the tea leaves into the pot. Water at this stage reaches peak temperature and full aeration, both essential to producing a lively, full-bodied liquor.

Cover the pot with its lid and a tea cozy to keep the brew warm throughout the steeping process — which is three to five minutes long, depending on the variety of tea used and personal taste. At least three minutes are necessary for the full flavor and body to develop, but after five minutes the brew begins to take on a bitterness from the leaching of excess tannins.

Pour the liquor into cups through a small strainer to remove the leaves, or simply lift out the tea bag or ball. Add sugar, milk, honey, lemon or even jam. Take care; many varieties have delicate fragrance and flavor; easily masked by condiments. Sip and savor at extreme leisure.

Good tea tastes even better when you understand the role in human affairs this brew has played through the past 2,000 to 4,000 years.

All tea varieties are derived from the Camellia sinensis plant, a bush native to Southeast Asia, China and Tibet. Brewed, stewed and pickled, tea started out as a food or drink of medicinal worth and religious significance. Compressing the leaves into bricks, some regions also used tea as money — it appreciated in value as it circulated farther from its garden of origin.

Finally, too good to be used in moderation only, tea was allowed into daily life, eventually becoming what we today would call a lifestyle. Gentlefolk of noble courts and peasants of pig sties throughout the civilized East drank it continuously. It had its own world of custom (exemplified by the Japanese Tea Ceremony) and user’s manual (“The Classic of Tea” by Lu Yu, ca. late 700s AD).

Nearly a thousand years later, the Dutch brought tea to Europe, where it became a status symbol — and a passion in England.

Tea was a passing fad in most of the world; only England and Russia maintain the habit to the present day. Nevertheless, tea was an important factor in, if not instigator of, the decline and fall of the British Empire.

Due to import duties and potential profits — both rather high — British tea shipments were subject to piracy and smuggling. English dealers “cut” their precious stock with the leaves of common trees — and sawdust ground from the tree trunks.

In the New World, the American Revolution was boosted when a tea shipment, symbolic of the arrogant British, and bearing the hated Tea Tax besides, was dumped into Boston Harbor. The British reacted perfectly to the insult, storming into the Colonies and eventually becoming the victims of history.

Americans still prefer coffee, but let’s face it, the West is a coffee drinker’s world. The Marines in Lebanon: a cowboy star in the Oval Office; Uncle Ivan vs. Uncle Sam — the last gasp of self-involved macho, all of it screaming for assertive, aggressive cups of coffee (“Black, and put it in a dirty mug.”)

But, even should America not turn over a new leaf, tea is dangerously ripe for a position as the next Hit of the Season. Anything lends itself to this, usually unwillingly: Darlings of the Beautiful People (espresso, gelato) or objects de trash (the Pet Rock, “101 Uses for a Dead Cat”)

Lord, which will it be? Gloria Vanderbilt Designer Varieties? Or “Real Men Don’t Drink Tea”? Either way, someone gets rich, and the rest of us get sick.

Ah, well, let them play their games. Meantime, join me in a cup of tea, anyone?
From her unpretentious business location in Fairhaven, licensed massage therapist Cheryl Hockett dispenses a form of medicine as old as mankind.

The unpretentious entrance to Cheryl Hockett's business nestles between The Picture Show and Dirty Dan Harris' Restaurant in the Fairhaven district.

Original dark hardwood rails, glimmering in the dim light, parallel the flight of stairs. To the right of the staircase, an aged, chipped red brick wall alludes to a time when the hustle and din of the mechanical age had not yet intruded into the city.

Hockett, a licensed massage therapist, chose her place of business for its atmosphere.

"Fairhaven has a feeling I like — being near the water — the quiet, peaceful feeling. And the building itself is old, and with the natural wood, it just feels like a quiet, healing space," she said.

Despite these comforting surroundings, this was my first massage, and I felt uneasy.

Hockett, dressed in soft, heather tones and with smooth ash-blond hair gently framing her face, smiled easily and led me to a diminuitive room with a narrow, but massive wood-beamed massage table.

She would be right back, she promised; I was to disrobe to whatever stage I felt comfortable and crawl under the sheet on the thickly-padded table.

The lilting melodies of Handel's Water Music gently filled the warm room. Rays of filtered sunlight, the only light in the room, traveled through the clouds and ceiling skylight mellowing the interior with a soft glow.

It was an eloquently intimate, comforting place; I began to relax beneath the floral sheet covering me.

Hockett questioned me to determine which area of my body was
most stressed. Did I have a particu­lar health problem? Was the mas­sage to help an injury? To relax ten­sion? Did I have pain anywhere?

She listened closely to my vague and haphazard replies. I had no real pain, only occasional aches here and there. Well, I read and typed a lot and my neck, shoulders and back did get a little stiff at times.

She turned me onto my stomach, planning first to concentrate the massage on my back, the area need­ing the most attention.

A heating pad, wrapped in plush corduray, was placed across my bare soles and a pillow slid under my shins. The sheet was folded down and a few drops of tepid oil—sesame or safflower, which does not clog the pores—spilled onto my back.

With gentle strokes, Hockett began to massage my shoulders, neck, and back. As my skin warmed, she changed to petrosage, a knead­ing motion, and started handling my muscles like a mass of bread dough. Her impressively strong, warm hands worked deeper and deeper into the muscles, knowledgably searching out small knots of tension I had been previously unaware of.

The knots sometimes are the result of lactic acid deposits, and sometimes are a tightly-contracted area in the muscle caused by stress, Hockett explained. She rubbed, kneaded and prodded, coaxing each small lump to relax. I had not real­ized my shoulders were so sore, but her fingers had divined the pain and were now routing it.

She worked deftly, first massaging my arms from shoulder to fingertip, then rotating each joint to stretch the muscle junctions.

She moved the heating pad onto my back, and concentrated on massaging my legs and ankles. The pad and sheet were shifted yet again as I was turned to my back. She slid two tennis balls under the small of my back to keep tension from building there while she worked.

Starting once more at my neck, her fingers lightly stroked and kneaded their way up to my fore­head, across my eyelids, and to the backs of my ears. Each tiny group of muscles received attention. This same careful treatment continued clear to my toes, with each toe mas­saged, rotated and pulled.

More than an hour later, the soft sheet again was pulled over me. Hockett began drawing me out of the massage experience with light, feathery strokes brushing the entire length of my body.

A tranquil piano rendition of Clair de Lune was playing in the back­ground as I dressed and left past a sign reading “Quiet: Relaxation Zone.”

The opportunity to help others, as she helped me, is one of the grea­test rewards of her work, Hockett said.

“One of the most fun parts of it is how good it makes people feel. There’s not much one person can do for another that makes them feel so good,” she said. She reflected for a moment, then added, “I also like doing something old, but renewed. Massage is as old as mankind — the Chinese have been doing it for 5,000 years. The Mesopotamians, Egyp­tians and Romans all used it as their main form of medicine.”

Massage is a therapy that deals with sensory awareness. A person is cradled in an environment that is warm, safe, caring and nonjudg­mental. One can drop all psycho­logical pressures and come to a melting point of total relaxation.

Body and mind are allowed to melt together to form the body whole. The capabilities and potential available by the support of body and mind as one are limitless, and vitality can skyrocket.

Hockett said she first became interested in massage because of her family, plagued with several health problems, and because she liked the idea of a helping career. “I also was interested in natural foods and in the body-mind-health relationship, and it all fit in.”

After graduating from the Univer­sity of Oregon with a degree in social services, she moved to Los Angeles where, from 1971-72, she studied Japanese acupressure, called Jin Shin Jytsu (“the art of the compassionate spirit”) and Do In self-massage.

Jin Shin Jytsu is only one of many types of Oriental massage. Others are Shiatsu, Reiki and Jin Shin Do. Each of these styles is different but have the same philosophy: all human beings have a “life energy” which flows through the body. When the energy is dammed up or suppressed, a person practicing Oriental massage will concentrate the massage on points where the energy is closest to the surface — along one of the body’s meridians.

Hockett moved to Bellingham in late 1972 and continued to search out courses about or related to massage to expand her knowledge.

She saw a need in Bellingham for the service, and already interested in starting a business where she could be independent, prepared herself by going back to school. A self-designed major at Whatcom Community College and nine months of work for a local physical therapist gave Hockett the addi­tion­al schooling and experience she needed.

In 1976, she passed the Wash­ing­ton state licensing exam — a two­part written and practical skills test — and opened the massage center in Fairhaven.

The business has quietly flour­ished. Hockett has trained another full-time and two part-time the­ra­pists since opening the Center.

Currently, massage is burgeoning in popularity within the United States. It tends to be squelched during repressive times and flourish during more liberal periods. It gained a solid foothold after World War I when used as a method to rehabilitate wounded soldiers. Those therapists aged and few new­ones were trained to replace them until about 15 years ago, when lib-
eral attitudes and interest in natural, holistic health created a demand.

Joan Rencken, a practicing massage therapist who lives in Seattle, said, "Massage is a therapy that can be used as a preventative health care method or for the treatment of illness."

Like Hockett, she begins a massage by asking how one feels and if there are any problem areas that might be given extra attention.

In a general full-body massage, Rencken starts with a style called reflexology, which she employs as a survey method. Reflexology theorizes that every part of the foot is connected to another part of the body. Since massage is an individual therapy, by starting with the foot, she can use this as a roadmap to problem areas within that individual. Starting with the foot also gives the patient a chance to relax, dispensing with all apprehensions, and making the whole massage a much more pleasant experience.

After identifying the problem areas, Rencken will then use a general massage technique called connective tissue massage. This method of massage originated in Germany in the early 1900s. It involves long, stretching strokes on the skin surface which, in turn, affect muscles and organs. This style originated from the theory of nerve innervation — by stroking a certain nerve area, the stroking works reflexively, affecting other parts of the body.

As Rencken continues a massage, she uses her fingertips to "see" the underlying muscles. She may find a hard knot in the neck area, and opt to use another style, deep muscle massage, used for extreme tension. This technique concentrates on the points where bone and muscle meet and on muscle edges. It works to break adhesions and relieve tension.

After she finishes an hour-long massage, the patient is flushed pink by the increased blood circulation. He or she will be able to feel the oxygen now being used by starving "corners" of the body. Another benefit the patient might not feel so vividly is the increased circulation of body fluid. A massage stimulates the glandular or lymph system, which flushes out the disease-causing wastes that have been built up.

In the treatment of illness, physical therapists sometimes use lighter massage styles as a prerequisite for other treatments. "We use massage as an adjunct, like heat and water," said Ted Molaski, a physical therapy supervisor at St. Joseph's Hospital.

In the therapy department, massage also is used for joint mobilization and to decrease ligament scarring. It is used as a modality to reach a goal — normal movement.

Hockett and Rencken see few drawbacks to massage therapy as an occupation. But men who confuse their workplaces for "massage parlors," common hangouts for prostitutes, are recurring problems.

"Luckily," Hockett said, "the answering service helps weed out some of them.

"When someone comes up who looks like they're looking for a massage parlor, I can usually tell. I usually ask them what the problem is — do they have a sore back or neck or what? They usually get discouraged if they have to wait three days for an appointment. Or if I give them an appointment with Joseph (the other full-time therapist) — that usually discourages them," Hockett explained with a grin.

Other than this distinct problem, drawbacks are an occasional feeling of job burnout and a limited income. Even though a single therapy session is $25, each takes about 80 minutes to complete. The length of the sessions and the effort required of her limits Hockett to five per day, four days a week.

She makes ends meet by teaching her skills to others, a practice which has expanded her personally and helped her learn even more. Her future goals center around obtaining a master's degree in body-mind-health education.

"I'd like to teach more self-health care involving massage, acupressure and touch therapies, and remedial exercises for injured or painful muscle areas," she said. Relaxation, biofeedback and stress management also are on her list.

Hockett also is contemplating the expansion of her business. She has visualized more rooms for massage, exercise classes and a sauna and hot tubs. More staff members, including a chiropractor, an exercise therapist and a biofeedback therapist, would be added. She sees massage becoming more widely used in the future. "Touch is known more and more to be healing," Hockett said.
The scales are deceiving.

When college students, particularly women, want to get in shape, they assume weight loss will be the only sign of their progress. "But the mirror is more important than the scales," said Don Wiseman, weight lifting instructor and associate professor of physical education at Western. The way a person looks and feels is the more important approach to conditioning.

Weight lifting is a sport which is becoming an attractive conditioning program for women, but too often it is misunderstood. The sport's reputation is accompanied by myths about bulging muscles and possible loss of femininity. But some women are ignoring the myths and obtaining strength and fitness in the weight rooms.

Imagine two women taking turns pushing up a bar while lying on a bench — the bench press — or a woman working alone at pulling some cables toward her waist while seated — rowing. They are making an individual choice to improve and control their bodies.

"Everyone should do both an aerobics program, such as an exercise class or running, and a strength program," Wiseman said. "Both are essential. If a person does only an aerobics program, he or she is neglecting the other half of physical conditioning." For example, if a person who exercises in a class for at least 30 minutes then enters the weight room and lifts for another 30 minutes, she would have a complete workout.

A major misunderstanding of women's weight lifting is that a woman might develop large muscles through the conditioning. "Everyone says, 'I don't want to get bulky,'" Wiseman explained. But, "To get bulky a woman has to make special arrangements in her lifting program, diet and sleeping habits." If she does begin to get muscular, and doesn't want to be, then she will need to increase her aerobic exercise, he said.

Steve Titus, physical director at the Bellingham YMCA, said he has 14 women in one of his weight lifting classes. They first wanted to know if they were going to look like the "women in the pictures," he said. They were referring to the women who generally compete in body building competitions, and who are featured in a number of body building magazines.

In both of Titus' weight lifting classes at the YMCA, he emphasizes that anyone may strengthen, trim and reduce his or her weight. "There is a tendency to put on weight, but you'll feel like you weigh less."

In conditioning, Titus said, fat tissue is converted into muscle tissue. Since muscle tissue weighs more than fat tissue, a person generally will gain weight, but be stronger and healthier in the process. The heart is an example of a muscle growing only in strength and not in size, he explained.

The lifters see in themselves that a woman doesn't get bulky if that isn't her plan.

Diana Salyer, Western philosophy student and rock climber, said she doesn't even weigh herself. "I don't go by the scales," she said. She instead looks at the percentage of body fat on herself, and at the size of her clothes. She continues to wear her size seven pants for her 5-foot, 5-inch height. "I can tell by pinching myself."

Lifting in one of Western's classes trimmed down English major Carol Smith. "I was worried at first. But I found out I wasn't gaining bulk. I was trimming down," she said.

Titus identified another misunderstanding of the sport. People may believe that they cannot use weight lifting unless they go into body building or power lifting. (As sports, body building concentrates on the appearance of a lifter, while power lifting concentrates on the strength of the lifter). Women, particularly, believe weight lifting is limited to these concentrations, along with the competitions accompanying each.

Weight lifting can enhance a woman's other activities. Salyer, for instance, wanted to lift to gain and maintain strength for rock climbing while still enrolled in school. "When I first went into a weight room, I felt unnatural going in there. After working out, I started to like it," she said. "Now I would lift for the sport itself. I enjoy challenging activities." Salyer lifts at the YMCA.
At least five health clubs in Bellingham have a weight room. Two clubs offer classes in weight lifting — the YMCA and Park Athletic and Recreation Club. One, the Lobo Athletic Club, is exclusively a men’s club.

Not all of the clubs have a qualified staff dealing directly with the patrons. Mike Locke, graduate student in fitness and cardiac rehabilitation, said. He recommended that a person enroll in a “thorough” weight lifting course taught by a qualified individual.

A thorough course should cover various exercise programs: techniques for lifting; what the machines do; some information on muscles; and some safety tips, such as the spotting of other lifters. Spotting is important so that someone else is close by to help if the lifter can’t finish the lift and needs the weight’s pressure removed. Spotting another also gives that person encouragement.

Western offers weight lifting classes each quarter. Locke has taught some of these courses during the past year-and-a-half. "The weight lifting courses are the more popular courses in the department," he said.

Next to racquetball and aerobics, the weight lifting courses are the first courses to be filled.

Locke doesn’t remember seeing many women in the weight room five years ago. Weight room users were mainly men, he said. Today, usually half of the students in Locke’s classes are women interested in lifting.

At the YMCA, the women lifters who have dedicated themselves to Titus’ program are pleased with the results. “There are seven to eight of them who have turned themselves around,” he said.

Last November, Cathy Engst and Bobbi Gerlick enrolled in Titus’ weight lifting course. These two women have been lifting regularly since the course’s beginning, he said.

Three mornings during the week, Engst and Gerlick meet each other to work out. Usually, the women bring their two-year-old sons and leave them with the YMCA daycare.

The weight room, on the third floor of the YMCA, is a bright room with large, vertical windows. Weights are neatly stacked in accessible places, and weight bars are lined up along one of the white walls. There is plenty of room to stretch and warm up.

On this day, eight women and three men are in the room. They are wearing the familiar shorts, T-shirts, white socks and running shoes. They’re all occupied with their own exercise or talk — a lot of small talk, too.

“Good job. That’s better,” a male lifter says to a woman pushing down a bar with her arms — the tricep extensions. (The tricep muscle is located in the back of the upper arm).

Another woman is pushing a stack of weights with her legs while seated — the leg press. She was using her hands to push down on her thighs so she could help her own legs complete the lift. She finished. A woman walked over to her and asked, “How much do you have on there?”

“Two-hundred and fifteen pounds,” the first answered.

Engst and Gerlick work on a variety of exercises for different muscles. Engst was on a slanted board doing sit-ups, and Gerlick was bending from side to side with a dumbbell in her hand — side bends.

Increasing their strength and overall muscle shape are both women’s goals. “I felt I was in shape with aerobics until I began lifting,” Engst said. Now she has toned up. “I have noticed a difference in my arms, especially. I like the feeling of feeling strong! ”

Western’s Locke said it’s important to lift all the muscle groups regularly. And if a specific area needs extra work, then the women have that choice.

Gerlick said she strengthens her upper arms by using the bench press and incline press. The incline press is an upright bench with a seat. Attached above the seat is a rack which holds the weight bar. A lifter can bring the bar down to her chest or shoulders and then up again.

“I bring the bar down behind my back to work on my shoulders,” Gerlick said.

But lifting won’t trim one down unless a proper diet...
also is followed, she explained. Common sense is the best approach for a proper diet, Titus said. "Some magazines have articles about the best and the worst junk foods." Staying away from all junk foods is ideal.

A woman should be careful to eat adequately, however. Locke said that many of them look at the thin women portrayed by the media as the sole examples of health and fitness. In trying to emulate the media's ideal, a woman actually may be starving her body of the nutrients it needs. "She might be taking off 'fat' when it's not fat, and she might be burning muscle tissue," he said.

When a person begins eating more after an extreme diet, she will gain and store weight in the form of calories more rapidly than normal. "The body either passes or stores fat," Locke said. The body also has a reserve from which it may draw, and will try to provide the missing nutrients.

Gerlick was in the midst of doing leg presses when Titus sat down at the nearest window sill. While she rested between the lifts, she told Titus that she was pregnant again. What should she do with her exercise program during pregnancy? "If you have been exercising all along," he said, "then it's fine to continue."

At the end of the women's workout, Gerlick said, "I'm going to continue everything I've been doing. I'm doing water aerobics now. I'll see how I'm feeling as I go."

Both she and Engst said they are improving their overall health. "I'm in better shape than I've been in for 10 years — maybe more," Engst said. "In aerobics, a person doesn't notice advancement as fast as in weight lifting. The results of strength and overall muscle tone come so fast in weight lifting."

Gerlick also has improved her strength. "I am showing myself I can do this," she said. With just two months of training behind her, she completes sets of 50 pounds on the bench press. "To some people this might not seem a lot, but I'm pretty comfortable with it (the weight)."

Both women plan to continue to schedule three days of weight lifting per week around their home and outside activities. They enjoy this time on their own in the gym. "I wish there was more time to do it," Engst said.

Weight lifting is the most personalized sport available, Titus said. No matter what level one is as a lifter, he or she can enter the sport and feel comfortable. In aerobics, he explained, one person can't talk to another until the class ends. While lifting, one can converse with others also enjoying the sport.

Women weight lifters are discovering they can be both healthy and physically strong, he said. "Some women are finally becoming aware of their bodies by reactivating them once again." This sport is a way for women to individually express themselves by cultivating their muscles.

Titus said, "A woman can find her goals are attainable, reach them and love it."
Aerobic Dance Has Its Hazards

by Barbara Smith

Bittersweet-smelling moisture hangs in the air. Glistening bodies jump and stretch to imitate the exercises displayed at the front of the room. The steady beat of popular tunes bounces off the walls. Even if they aren't participants, most people are familiar with this scenario: the aerobics dance class.

Aerobic dance has become more than just a fleeting fad. Each month, more and more people join health spas and fitness centers to trim their shape and build healthier bodies.

In January alone, new memberships at Body Works, a Bellingham health center, have increased 25 percent, owner Rene Whigham said. Due to a 40 percent rise in members, Park Athletic and Recreation Club has added three new aerobics classes, Kahni Knight, fitness director at Park, said.

"People are more informed about exercise," Whigham said.

Aerobic exercise is part of an overall awareness of good health, said Larry Miller of Western's psychology department. The pace is quick, the cost fair and the pain minimal and temporary. At least it should be.

A craving for an intense work-out, especially when weight loss is at stake, likely will overshadow an awareness of the possible risks involved.

Part of the problem is today's health- and youth-oriented culture — being out of shape is taboo. Society entices people to remain young and slender. Fitness has become a "social thing," Miller noted.

"Single's bars are being replaced by fitness classes," he said. Since aerobics is a non-competitive sport, getting in shape can be fun as well. Taut, lean bodies and healthy hearts add to the feelings of well-being.

Alice El-Jor, a Bellingham movement therapist with a dance background, stressed the importance of proper conditioning. She teaches the correct ways to move and exercise one's body. The increase in aerobic exercise classes as a health trend is fine, but it also has left in its trail various injuries, she said.

Performing the dance routines incorrectly, wearing constricting clothes or ill-fitting shoes, and following the advice of poorly-educated instructors all contribute to the foot, leg, back and neck injuries commonly found in aerobics. Suitable clothing such as leg warmers and sweats help warm muscles and keep them limber during aerobic exercises.

But proper clothing alone won't prevent injuries. Problems often occur when people don't position themselves correctly while performing the sometimes jerky dance movements, El-Jor explained.

The structure of aerobics classes also influences their safety factor. Dr. Patrick Ferry, a Bellingham chiropractor, said most classes do incorporate into their programs the necessary elements such as pre-stretching, dance routines and the cool-down stretching at the classes' end. The planning is there, but individual tailoring of the specific exercises is lacking, Ferry said.

Some common back injuries occur when people aren't positioned properly, and then perform twists and bends. The bones of the back, pelvis and hips need to be aligned properly and the person's weight distributed evenly over them for prevention of injuries. Rapid side bends and toe touches can make balancing awkward, and muscles will be subject to straining.

Injury also can occur if exercise routines are not adjusted for individual differences. Even a simple movement can irritate a structural problem such as "flat feet."

People easily can strain their necks by rotating their heads forward, to the sides and backward, Ferry said. This basic exercise is performed in many aerobic class warm-up and cool-down periods.
"The way the neck is articulated, rolling it around can result in a misalignment in the vertebrae," Ferry said. "That's just too much movement."

He recommended moving the head slowly, touching chin to chest and then lifting the head back, or by moving it side to side with no rolling motion.

Any stretching during aerobic exercise should be done slowly. Common bouncing during side; forward and backward bending not only can strain muscles, but injure the spine as well.

Another stretching exercise typical to aerobic classes is bicycling one's legs while resting back on the neck, or, lying flat, lifting the legs over the head and touching one's feet on the floor behind the head. Either of these extreme positions can create too much strain on the spine, resulting in injury, Ferry said.

The best way to strengthen the neck is to practice isometrics — the resistance to pressure through stiff muscle contractions. Ferry recommended placing one's palms against one's head, and slowly pushing the head into the resistance of the hands.

Abdominal muscles play an important part in keeping the back healthy and strong. Seventy-five percent of all lower-back problems are caused by underdeveloped abdominal muscles, Ferry said. Abdominals are antagonistic to back muscles in the sense that they help pull against the back muscles for support. If one's abdominals aren't strong enough during stomach exercises, for example, unnecessary strain on the lower back can damage one's spine.

Myths about treating back and neck pain cause more damage. Some people try to exercise the pain away. They don't realize they may be making matters worse by providing continuous irritation.

Another myth is that an injured person should apply heat to a painful area. But heat only worsens the injury, Ferry said. The warmth may feel good at first, but the damage could be worse by the next morning. Heat increases the blood flow to the injured area and encourages swelling. Ferry advised rest for a few days until the pain ends. Should it persist, he suggested visiting a doctor.

The back and neck are not the only areas that bear the brunt of aerobic dance exercise. Injuries to the feet may cause pains not only in feet but in ankles, legs and knees as well, Dr. R.L. Skudlarick, a Bellingham podiatrist, said. Damage often occurs due to structural problems unknown to the eager exerciser. Constant pounding of aerobic exercise routines irritates these problems and results in foot, knee or leg pain, such as shin splints.

Basically, doctors view foot injuries in terms of the forefoot and the rearfoot. Common injuries to the forefoot, or ball of the foot, are neuritis, bursitis and stress fractures.

Neuritis, or pain in the ball of the foot, results when the nerves become inflamed due to constant jumping. Bursitis develops when small fluid sacks swell underneath the bone because of repeated pressures. Stress fractures occur when the feet are subject to excessive strain and constant pounding.

Injuries common to the rearfoot are fascitis and bursas. Fascitis, heal and arch pain, results when tissue pulls away from the heel. Bursas, inflamed fluid sacks, develops around the heel when improperly-fitting shoes rub the bone.

Most of the injuries to knees and legs originate from injuries to the feet, Skudlarick said. Landing on a turned foot during certain exercises can pull an ankle, straining the tendons and muscles from the foot to knee. Such injuries can irritate the bones of the knee and cause stress fractures. Treating the initial structural problem in a foot may help prevent this damage. Wearing proper shoes and exercising on a flexible surface such as a wooden floor, mat or carpet may reduce the chance of injury.

"Every person's foot is different," Skudlarick said. It's important to find a shoe that fits the person's foot. Persons with high arches should wear athletic shoes with cushioned arch supports, and those with flat feet should wear shoes with stiff arch supports, he advised. A trained salesperson ought to be able to match the correct type of shoe to the individual's specific needs.

"Half of people's problems will go away with proper shoes and flexible floors," Skudlarick said.

Dr. Don Buthorn, a Bellingham orthotist and podiatrist, agreed. "You need a shoe that fits right," he said. Socks also are important exercise attire. Cotton and polyester blend socks are the best. Cotton removes moisture through the wick-action, and this keeps the foot drier and less susceptible to skin disorders, Buthorn said.

Both Buthorn and Skudlarick agreed the first secret to injury-free exercise is preventative measures. This means knowing the body's structural problems and tempering them with the proper clothing; and listening to the signals bodies send — such as pain.

"When something hurts, that's our body trying to warn us," El-Jor said. Many people believe that exercise is good only when it actually hurts. A small pain, however, may be the precursor to a more serious injury. It's important to know the where and why of pain.

Each person is structured differently and has a different level of endurance. Professionals design exercise routines only with the average person in mind, however.

Growing injury awareness has sparked a need for exercise instructors to be in tune with the needs of each exerciser. El-Jor noted that even though most exercise instructors are competent, some are not. She said that even some experienced and qualified dance instructors have given her information that contradicted her own beliefs.

"It's up to each person to find out how to use his or her body correctly," El-Jor said. "We can't depend on instructors to know what's exactly right for us."

"When something hurtS; that's our body trying to warn us." El-Jor said. Many people believe that exercise is good only when it actually hurts. A small pain, however, may be the precursor to a more serious injury. It's important to know the where and why of pain.

Each person is structured differently and has a different level of endurance. Professionals design exercise routines only with the average person in mind, however.

Growing injury awareness has sparked a need for exercise instructors to be in tune with the needs of each exerciser. El-Jor noted that even though most exercise instructors are competent, some are not. She said that even some experienced and qualified dance instructors have given her information that contradicted her own beliefs.

"It's up to each person to find out how to use his or her body correctly," El-Jor said. "We can't depend on instructors to know what's exactly right for us."
THE CYCLE OF STRESS
by Carolyn Casey

She went through the day with increasing irritation. Little problems seemed insurmountable and she constantly felt on the verge of tears.

"This happens to me every month. I start doubting everything: whether my boyfriend really loves me, if I've chosen the right career or even if I'll make it through this quarter at school," a Western student said. "Then sure enough, two days later my period starts."

This Western student has something in common with many women: a premenstrual syndrome. For years, women have been experiencing everything from minor irritation to debilitating pain during the days before menstruation. These include nervous tension, irritability, anxiety, bloated feelings in the abdomen and breasts, swelling of the fingers and legs, acne, headaches and dizziness, according to Debrovner's 1983 study.

Doctors and researchers generally agree premenstrual syndrome exists, but they have not found its cause. Studies have found a variety of causes, ranging from hormonal imbalance to unmet dietary needs.

While Kathryn Lewis, nurse practitioner at Mount Baker Planned Parenthood in Bellingham, agreed the hormonal imbalance at this time creates part of the problem, she added that women's changing lifestyles probably are a factor.

"Our bodies are getting more out of whack as we get farther and farther away from what our instincts are telling us. Often we don't respond to an inner need to be alone," she said.

Tribal societies usually isolated women during this time, surrounding menstruating women with restrictive taboos, she said. This isolation gave women a chance to reflect and relax. Now, even when a woman doesn't feel well, she still has to remain at her job all day.

Because women cannot take time off to deal with the monthly discomfort, they have demanded doctors find ways to help their bodies cope, Lewis said.

"I used to feel miserable before my period," another Western student said. "I went to one doctor who told me if I joined a church choir and stopped thinking about myself I would get better. Another wanted to give me a strong pain-killer that nearly knocked me out. Still another told me I had those feelings because I was afraid of being female. Finally, last year I found a doctor who actually helped me," she said.

Because the medical society can't agree on the cause of premenstrual syndrome, confusion surrounds its treatment. What works for some women doesn't help others, according to Debrovner's study.

While long-term hormone therapy helps some women with severe cases of premenstrual syndrome, many women just want home remedies to ease their discomfort, Lewis said.

"Often, just learning more about what their bodies are going through helps women. They need to know they're not the only ones going through this and that they're OK," she said.

Lewis had several suggestions to help women with premenstrual syndrome, but stressed that their success isn't documented. Vitamin B-complex, especially B-6, has helped some women. The Oregon Health Sciences University suggested a dosage of 50 to 200 milligrams per day. These should be taken with meals. They also suggest calcium/magnesium supplements, starting with 500 milligrams a day. A well-balanced, high-protein diet also is recommended.

Lewis, as well as most researchers, said water retention can be limited if salt use is decreased seven to ten days before menstruation begins. Caffeine and refined sugar also should be limited during this time.

Exercise helps many women, as does allowing some time alone and recognizing that one's body is under more stress, she said.

Some women with severe discomfort before menstruation should see a physician. If it is disruptive to the family, if a woman is missing work or school, help should be sought, Lewis said. She warned that some doctors are not helpful and try to ignore the problem.

"If you find yourself being ignored or belittled, you should seek your care elsewhere," she said. "Also be cautious if they say they can solve all your problems. Not all doctors are bad. There are some doctors who are sympathetic to women."

Some people have used recent information about premenstrual syndrome as evidence of women's inferiority and inability to work in certain jobs. While Lewis admitted she had heard this comparison, she said it had no validity.

On-the-job efficiency studies have shown that premenstrual women are just as effective then as any other time in their cycle, noted Dr. Lucienne Lanson, in her book Woman to Woman.

"Women have earned their stripes." Lewis said. "They have infiltrated every possible job, including high level management. I can't believe all these women have had hysterectomies."

Februa ...
Concocted Cures for the Common Cold
by Becky Webley

"It's the cold and flu season again." How many times have you heard that phrase over the past few days? The television promotions for Dristan, Comtrex, NyQuil and Contac leave no space between Colt Seavers and the witchy "Alexis" on Dynasty.

It seems that everyone should be as sick as I am of listening to how many symptoms each remedy will relieve. To heck with all of the pills, commercials and whiny, runny-nosed actors who don't have real colds anyway.

There are alternatives to taking aspirin, drinking plenty of liquids and getting lots of rest. What else is there, you ask? Grandma's cures, the ones also called "home remedies." (You know, the ones at which the doctor would laugh if you even suggested them to him.)

Let's start with the hot toddy: hot tea with a touch of whiskey and lemon. Or was it hot whiskey with a touch of tea and lemon? Anyway, grandma probably liked this one best. It gave her a chance to drink "alcoholic beverages for medicinal purposes."

Then, of course, there always are the old standbys that are the most common: gargling with salt water for a sore throat, eating chicken soup (for the terminally ill only), plus a honey-lemon mixture for the cough.

Here's a cure for all college students: The first night that you feel a cold coming on, gather up plenty of money and your car keys, and hit every bar in town to get as drunk as possible. Your cold is supposed to flee the next day. I bet one of the tavern owners made up this one.

Another unusual remedy came up in conversation. (There's a guy who actually believes this!) The day your nose starts running, clothespin it off. This must hurt your nose so much that the cold germs are afraid to reside there. He claims that the heat in there kills all of the germs. You may not want to try this if you have a sensitive or especially large nose.

For those who like Mexican food, eating cayenne pepper capsules is another option to consider. Perhaps this "burns" all of the germs (and everything else out of your body. I wouldn't try this unless there was a swimming pool of drinking water handy.

If you are a vampire, or like being in the company of close friends, garlic tea may not be for you. The tea is supposed to build up your anti-bacterial system, and drive away any unwanted (or wanted) visitors.

Just when you think you've heard everything, another surprise pops up. One of my roommates said his granny always put a steaming barley compress on his neck for a sore throat. Don't tell him, but I think granny's favorite was someone else.

Congestion is supposedly relieved by smearing a mustard plaster on the chest at night. The patient will inhale the aroma while sleeping and be able to breathe freely in the morning. This should also work for acute cases of acne on the chest.

Speaking of aroma, here's a strong one. A friend said that cutting up onions and boiling them together with lemon rinds and then drinking the juice is popular in her family. This seems to be a better recipe for spaghetti sauce than for curing a cold.

Your mother may not like this one, but I'm sure you will. The day you catch a cold, find someone preferably someone that you know) and have plenty of sex. A sure way to forget that stuffed-up head and sore throat.

The Irish have some interesting ways to cure their ills. For colds they use egg whites (raw for extra protein), honey (yes, again), linseed oil (must be like cod liver oil) and sugar (a Mary Poppins original).

They also used honey and lemon juice, cooked into a thick paste with flour, for curing a cold. Who cares what it does as long as it tastes good? That is if it did taste good.

A cold caught from a cold rain or fog could be remedied with a glass of warm milk liberally laced with rum. This would be an Irish granny's favorite.

A tickling cough could be put to rest by feeding the sufferer a pat of butter rolled in sugar. This sounds very tasty, but it might be more expensive than buying a box of Vicks' cough drops.

A hot bath was a cure I came across more than once. Sprinkle the water with epsom salts, get in and simmer for 30 minutes. Sweating in the tub is supposed to get rid of all those harmful germs. (For another reference to "sweating it out," see the cure mother would not like).

Less mentioned remedies were those of fasting one to five days while drinking orange juice, again cleaning the body of harmful toxins. You might not want to try this if you weigh less than 110 pounds. Another one involved eating a diet consisting of only fresh fruit for two to three days. Sounds natural and sensible. doesn't it?

If you find that $3 is too much to spend on a bottle of pills only reputed to cure body aches, sore throats, congestion, etc., etc., try one of these "home remedies."

All the remedies one unearths may not budge a stubborn cold from your body. If this is the case, rub mustard on your chest, put a clothespin on your nose, drink a little rum and look in the mirror and laugh at yourself. After all, laughter is the best medicine.
Min Ho was a farm worker in Han Long Chiang province (People’s Republic of China), where she grew wheat and potatoes with 200 other high school graduates.

Masood Sahba worked for a shipyard company in Khoram Shahr (Iran), a port at the Persian Gulf now destroyed by artillery fire from neighboring Iraq.

Mahmoud Abugila lived in Murzyuk, an oasis in the Libyan desert, where his parents had a small grocery store.

Abdullah Ahmad was a college student at the Mara Institute of Technology in Shah Alan (Malaysia).

Now they all attend lectures as four of Western’s 90 non-Canadian foreign students. But the transition to life in America wasn’t easy.

Richard Riehl of Western’s Admissions Office receives 800 letters a year from students abroad inquiring about Western’s program. In his response, he lists the three requirements foreign students have to meet to enter any college or university in the United States: academic eligibility, financial support and a command of English.

Most foreign students are well prepared academically, said Riehl, a member of the National Association for Foreign Student Affairs (NAFSA). The association studies the educational system of each country for six to nine months, and then publishes the academic requirements for that country.

The United States is the only country with a high school system providing everyone with similar levels of education. In most other countries, rigorous testing distributes the number of students over several academic levels. Only with the highest level can high school graduates enter universities.

Others leave the system at an earlier age and enter colleges, polytechnical institutions or vocational training schools with a different degree. The top-level graduates are, at times, better prepared for the American university than American high school graduates, Riehl said. Mathematics and sciences are two of the students’ strongest areas.

Against a high exchange rate, students from overseas pay for their education through government scholarships or financial support from parents at home or relatives in the United States. They pay non-resident tuition, $1169 per quarter, and do not qualify for financial aid. Some barely make it on what they receive from home or government.

The image of rich foreign students sent to school in the United States by wealthy relatives is a fallacy. Liz Partolan, student life program coordinator, said. But school diplomas and statements of financial aid usually aren’t the cause of rejection or problems of adjustment. “Fifty to sixty percent of the applicants are admitted after screening,” Riehl said. “It is mostly the English language that they are up against.”

When Ho arrived in Seattle from Peking, she couldn’t speak a word of English. She lived with her uncle, an engineer for Boeing, in Bellevue, and attended a language school for a year before she was admitted to Bellevue Community College in 1980.

Now she is an English literature major almost ready...
to graduate from Western.

"Although I had studied Russian in Peking, it was hard to get used to an entirely new language," Ho said. "You have to live in a society to understand the culture and its language."

But even students who have taken English as a foreign language find the change to American English difficult.

"They don't have any problems with writing," Partolan said. "But the English they learn is always British. They can't understand the American idiom or the slang until they have been here awhile."

Western's President Robert Ross appointed a committee to study the merits of a language center which would prepare prospective students for the Test of English as a Foreign Language (TOEFL). The center needs 100 to 150 foreigners a year, Arthur Kimmel, foreign studies coordinator and chairman of the committee, said.

Western's international enrollment, two percent of the total enrollment (including 150 Canadian students), is below the 5 to 10 percent guideline established three years ago, and also is lower than other universities in Washington. An "English as a foreign language" program, provided by the center, could help increase foreign student enrollment, Riehl said.

Christine Yeo from Malaysia is vice-president of Western's International Club.

"A lot of foreign students look for vocational courses such as agriculture and engineering," he said. "They go to schools that specialize in those areas. Western attracts them with its computer science, accounting, business administration and technology programs."

Despite adjustments to the American culture and language, Partolan cannot recall any student who dropped out of school after admission. All manage to adapt to a new language, educational system and a way of life very different from their own.

Abugila's home town of 5,000 people, Murzuk (Libya), is only now going through modernization. His people have gradually moved away from a nomadic life. To most residents, the housing, electricity, running water and modern transportation are new.

Ahmad was raised in a small Malaysian town, Kampung Datuk Sulaiman Menteri, where he shared a two-room house with his guardian parents and their 10 children. To him, the facilities and services in the United States are "fantastic." It still shocks him to see people throw food away.

Ho was born in Peking. When she graduated from high school at the age of 14, the Cultural Revolution of the late 1960s transplanted her to the farmland of the North.

For seven years her company — similar to the military unit in structure and discipline — built a farm from the ground up. For a month's labor (all work was done manually) she received $17, seven dollars of which were spent on food, the rest on shampoo, toothpaste and stamps.

"We had a seven-day work week," Ho said. "When we first moved to Han Long Chiang province, we spent the winter in tents. The house that we built later had one large room, which I shared with 75 other girls.

"The first nights of the week were devoted to political teachings. One night was spent sharing your experiences with a comrade, one was devoted to music and sports, and one writing letters to our family. We had one evening to ourselves."

To ease the culture shock, the student life office at Western has a "host families" program offered to foreign students for the five days before their first registration. The families take the students into their household, show them around the Bellingham area, help them open a bank account and leave their door open to the student for the rest of the year.

Last fall 20 students from overseas were matched with host families. The families are not paid for their services, but have often traveled, and take an interest in foreign cultures, said Carolyn Moore, who organizes the program.

Once in school, the students still don't have to feel like strangers.

On the second floor of the Viking Union, the Interna-
6^tional Students' Club meets almost every week. This informal club consists of American and foreign students from various countries around the world.

Each quarter the club organizes activities for its members and anyone else who is interested. The students often go on cross country ski trips, or plan ethnic dinners.

The International Students' Club is co-sponsored by the Black Unified Society. Russ Whidbee, president of this organization, said he hopes to get a working rapport with the foreign students, and is planning a session during which they can share literature and poems from their various cultures with others. The International Students' Club also welcomes American students to meet with the University's foreign students, about 30 to 40 of whom are club members.

Club President Alipio Terenzi from Italy was elected last fall for this academic year. "Our aim is to increase awareness about other cultures. We try to provide different cultural entertainment," he said.

A foreign student hosts a weekly radio program on KUGS from 9:30 to 10:00 p.m. on Wednesdays. This program focuses on popular music from other countries. The students hope that the show will increase interest and membership in their club.

Christine Yeo, vice president, said the club has a "spirit of friendliness. We all feel like buddies."

But besides other foreigners and the local high schools, which invite some of them to talk about their country to high school students, they get plenty of attention from the American students.

"Americans ask me about Russia," said Sasha Malinsky, who moved with his family to Seattle from Kiev (U.S.S.R.) in 1977. "I am happy to talk about it as long as they want, until they ask if there are cars or TVs in the Soviet Union. Then I refuse to talk about it anymore. Soviets and Americans are equally ignorant of each other."

"I get political questions about my country," Elena Mas from El Salvador said. "But most people who ask for my point of view already have a pre-conceived opinion themselves.

"They don't ask such questions because they want to listen, understand or change their opinion. They get it all from the newspapers, which do not show the whole picture. The press only concentrates on small issues and doesn't get into the context of the situation in Central America.

Occasionally, opinions turn into hostile attitudes.

Sahba, who left Iran a week before the revolution in 1979 and once returned from a visit just before the United States closed its political doors to the country, had his life threatened by a drunken American outside a Tacoma coffee shop. His friend from Saudi Arabia was once mistaken for an Iranian citizen and was attacked with steel pipes. He ended up in the hospital with serious injuries, and his new Mercedes was wrecked.

During the hostage crisis Sahba was seen only public with at least two or three friends. He wouldn't even venture to the grocery store alone.

Before the United States cut its ties with Iran, that country was the home of 60,000 foreign students, Sahba said, who is married to an American and will not go back to Iran until he feels it's safe.

"At the time of the revolution I was all in favor of Khomeini," he said. "I supported him for a year, but as his politics changed, I turned around. This was even before the hostage crisis."

That was the last time Sahba saw Iran. He spent two-and-a-half months in Teheran with his family and tried to stay out of trouble. But his parents urged him to return to the United States.

"There is no place for you here," his father told him, Sahba said. "It's too dangerous to oppose Khomeini."

Sahba can stay here as long as he wants; his marriage with an American woman allows him to live and work in the United States. Most of the other students from the People's Republic of China, Columbia, Republic of Ireland, El Salvador, France, Germany, Guam, Hong Kong, Italy, Japan, Jordan, North Korea, South Korea, Libya, Malaysia, Nigeria, Netherlands, Norway, New Zealand, Panama, Saudi Arabia, Singapore, Spain, Switzerland, Thailand, Micronesia, Taiwan, United Kingdom, and Southern Yemen probably will all go back after graduating from Western.

When Ishaku Bupwatta returns to Nigeria, he will

Masood Sahba will not go back to Iran until he feels it's safe.
work for the Plateau Investment company in his home town of Jos. It paid for his studies in accounting at Western. His job is guaranteed. Few of the international students still here will have problems finding employment.

Because most foreign students look for vocational programs such as agriculture, engineering, computer science or technology, they will have skills that are in demand in their native countries.

"It might be difficult to give up some of the luxuries when I go back," Ahmad, a computer science major, said. "But at least I have the prospect of a good job in Malaysia."

Dien Pham from Vietnam, who was one of the many boat people who came to the United States as a refugee in 1979, is another computer science major. He hopes to teach in the United States or in France, where he also attended school.

Like Sahba, Pham now is a permanent resident, a status difficult to acquire as a foreigner. International students are here on a student visa, which allows them to stay for the length of their studies and work only to get practical experience in their area of occupation. They need special permission from the United States Immigration and Naturalization department before securing work.

To Abugila, who does graduate work in geography at Western, going back and putting his skills to work is an obligation he feels for his country.

"When Libya became independent in 1951 it was one of the poorest nations in the world," he said. "Oil has changed a lot, but I still had to come here, on a scholarship, to study. My country simply doesn't have enough schools, and needs all the manpower it can get to become an advanced nation."

Abugila will miss his American friends and some of the American services. And although he is convinced that those things can be created anywhere, after the American model, they are not the most important things in life.

"If I go back to Murzuk, I won't lose anything," he said. "I will be back in a nice quiet town, away from the pressure and fast society."

Friendships in the United States are quickly made, but also quickly forgotten. Many of the overseas students come from societies in which such relations are more involved.

"In Nigeria friendships are deeper," Bupwatda said. He has made a lot of friends at Western within the Campus Crusade for Christ.

"There, (Nigeria) a friend is someone you will lay down your life for," he explained. "Here, relations are more superficial. Maybe it is because everyone is on the move."

One of Ho's first surprises was the urge of Americans to greet each other at every occasion without pursuing meaningful conversation.

"In China, people don't greet superficially," she said. "Once you have made friends, there is no need to say hello all the time."

But besides encountering a fast, and at times shallow, society and a rare incident of hostility, all students agreed that Americans have treated them well, and they enjoy the freedom the culture provides.

Christine Yeo from Malaysia, a graduate from an American high school and now computer science major at Western, noticed romantic couples in the halls of her high school and the casualness of American high schools. "In our schools uniforms are required, girls aren't allowed to wear any make-up, and all schools are segregated," she said.

"It will be hard to go back to a stricter society," Ho said, "where you don't enter into class discussions and rarely ask questions during the lecture, or where we are obligated to read and think about our government, something Americans don't worry about."

Ho said she sometimes hated the hard years on the farm, but usually she thinks back with appreciation to her life in China, and what it taught her about herself. She wants to live in China and like many of the other students will go home after graduation.

"That's where I belong," she said.

After graduation Ishaku Bupwatda will work for the Plateau Investment Company, Nigeria.
Agn, 1968:

Thirty days of confrontation
that rocked Western

by Gordon Weeks

Like campuses across the country, Western went through a rapid and seemingly unexpected metamorphosis in 1968. In February of that year, the campus voted to have a voluntary ROTC program; two months later, a week of sit-ins, fasting and antagonism would be triggered by the presence of an army recruiter on campus.

Suddenly, trying to change the stringent dress codes or abolish curfews for freshmen women weren't the biggest concerns on campus. The Vietnam War, the Equal Rights Amendment, the plight of native Americans and militancy at Western were the issues.

The speakers would change from a member of the Green Berets, sponsored by the campus Young Republicans, to Vietnam protestor Tom Hayden, brought to the campus compliments of the Bellingham Draft Resistance and Students for a Democratic Society.

"The students all felt the system was wrong," said Western history professor August Radke. "You could get a crowd if the cause had a broad enough base; you just had to call it a protest and people would show up. It could be over bad grades.

"It was a remarkable time," he said. "I feel very fortunate to have lived through it. to survey the students calling attention to what was going on, what America was all about, the materialism. They raised the issue of the limit to American growth with the protest against the Vietnam War. The students were saying, 'Look at yourself. What else can you do?' And if the students didn't like what was going on, they would tell you in four-letter words.'

While the townspeople tended to frown upon the student's new outspokenness and activism, both in the city and on campus, faculty members also had to decide how they stood on the new militancy. The professors split into liberal and conservative camps, with the large influx of new teachers, the last before the Boeing Depression and legislative cuts, tending to be liberal and opposed to the war.

"The student activism caught most of the faculty off-guard — some went with the flow," Radke exclaimed. "Toward politics with students in the classroom, we all kept our mouths shut, as long as the students didn't disrupt class; some of them would try to make speeches. Most of the action was in Red Square, or in the Viking Union, or in the newspaper office.'

The student movement, picking up momentum through the winter of 1968, erupted in April. The students had been increasingly antagonistic toward the Army and Navy recruiters on campus, protesting their appearance on campus in small groups and arguing that since few people had any interest in joining the armed service, the recruiters had no business at Western. The students already had managed to steer many of the war contractors clear of the campus.

Military Recruitment Week at Western was ill-timed. The murder of Martin Luther King, Jr. had stunned the campus. The students and faculty then mourning the loss of a pacifist were in no mood for a week-long push for recruitment into an unpopular war.

On April 16, amid shouts of 'Hell no, we won't go' and the song 'Goodbye Cruel World' blasting out an Eden's Hall window, an estimated 100 students began a sit-in strike as "a symbol of our resistance to the military in our community, in our nation and in our world.'

"If the Marines are allowed to come on this campus
Western philosophy professor Hugh Fleetwood was a member of the five-person Disciplinary Committee called to hear the remarks of 24 students charged with infractions during the week of sit-ins in April, 1968.

and recruit, then we should be able to go to Marine bases and encourage desertion," said Chris Condon, editor of the Western Front during the summer of 1967.

The Black Student Union, bitter over the death of King, was at the time of the outbreak of demonstrations in the midst of a nasty exchange with the rest of the campus through letters to the editor of the Front. They denounced the campus' "white liberals" for their self-righteousness, and for honoring the death of King with silence rather than action. The campus blacks took the opportunity of the sit-ins to further air their bitter feelings.

"We'll burn your nation down before you enslave us," proclaimed Reg Butler, one of the campus leaders of the Student Nonviolent Coordinating Committee, before a crowd of 200. The slaying of King marked an end to the non-violent revolution, Butler stated. "This system has denied Negroes everything, and now you're denying us our civil rights. We'll take our freedom over yours or our dead bodies."

"Suddenly, we were all 'white honkies,'" Radke said. After the week of sit-ins, fasting and confrontation ended, 24 students had been ordered to appear before the College Disciplinary Board for their roles in the demonstrations. Six of the students had spent three days and nights fasting in the Career Planning and Placement office.

Philosophy professor Hugh Fleetwood, who was regarded by students and some members of the faculty as sympathetic with the militant students, was a member of the five-member Disciplinary board. Active with the American Civil Liberties Union and the civil rights movement, he supported the students' right to demonstrate, protesting when the city denied students a parade permit. But he said he definitely favored what he called "well-behaved militancy."

"My recollection is that I was not whole-heartedly in support of these (sit-in) activities, though I tried to soften the administration's reaction to these demonstrations," Fleetwood said. "They were not destroying property or throwing typewriters out of windows. On the whole, it was fairly restrained, so I figured we should be restrained in dealing with it.

"(But) some of the more militant, more overt-acting of the students exerted a self-righteousness I found offensive, a view that since they opposed the 'establishment,' as it was always referred to, they had the right to close down the institution. And I don't think that was right."

Bob Partlow was one of 24 students cited to appear before the Disciplinary Board for his role in the sit-in, where he had proclaimed, "I will not abide by any law I had no part in making." Ironically, Partlow was identified for citation through crowd pictures taken by The Bellingham Herald, a publication on which he later would be the top political reporter, from 1973 until this past fall.

Partlow, currently a legislative reporter for Gannett News Service in Olympia, said he entered Western in 1965 as a Goldwater Republican, but turned to the left during his first two years in student government. He said he spent more time protesting the war than in class.

Partlow clearly remembers the day King was assassinated; it was the same day he had to appear for his army physical for the draft. That night, he organized a rally in Red Square for the following day. More than 2,000 people attended, singing "We Shall Overcome" and observing a moment of silence in honor of the slain civil rights leader.

The hearing was staged on April 22 before a packed and fired-up Lecture Hall crowd, and became a heated debate Partlow called "an unbelievable event—we had the perfect forum."

"It was a mass trial, in the loosest sense of the word, kind of like the Chicago Eight trial," he said. "We were all accused of the same thing, had to declare whether we were guilty or not, and had the chance to say a few
words. It was wonderful!

"There was a lot of bitterness, anger displayed. (Dean of Students) Jim Hitchman wasn't too far out of the Marine Corp. and he played the abrasive, obnoxious Marine to the hilt. He was trying to beat us up verbally, and we were trying to beat him up verbally. It was an incredible show."

The Disciplinary Committee reprimanded the defendants for what it regarded as "numerous incidents of unacceptable behavior." In its concluding report, the committee called conduct during the hearing "abusive and offensive," and censured those who used the hearing "as an occasion to hurl deprivations at the world, rather than replying to the charges against them." The committee also questioned the implication that Dean Hitchman had an antagonistic attitude toward students in general, or any group of students in particular.

All but two of the 24 pleaded innocent, while a third pleaded "guilty and not guilty." All of the charges were dropped, except for one student who failed to show up for the hearing. Evidence showed that methods of identifying the protesters who were causing infractions had been faulty, including the misidentification of two people.

Condon, the former Front editor, said he was bitter at the proceedings since he was being tried by "a system that preaches hypocrisy." He said that he was against "the whole bloody generation that runs this college."

Over the next four years, the demonstrations against the war and the "establishment" would be on a larger scale, and the issues would intensify: the election of Nixon, the bombings of Hanoi, the Equal Rights Amendment. Late in 1968, 60 students would refuse induction, while the legislature would push for anti-riot provisions.

The administration would confiscate AS calendars depicting President Johnson raping a Vietnamese woman; this action would also trigger sit-ins. Activist Dick Gregory, in a 1968 appearance, would tell Western students they were the ones who convinced Johnson not to run for re-election. "You forced a president out of office."

Political groups continued to form, including the Silent Majority, the Students for Responsive Expansion, and the New Party, all within two months. Five left-wing groups on campus formed the Radical Coalition in October 1968: Students for Peace in Vietnam, the Black Student Union (somewhat calmed from King's death and ready to ally), Bellingham Draft Resistance, Students For A Democratic Society, the Peace and Freedom Party and the campus chapter of the ACLU. The Coalition did not last long (the ACLU, opting to stay more apolitical, dropped out within three weeks), but the alliance was fuel for the outrage of the Young Republicans.

The leftist groups endorsed a boycott of California grapes because of the three-year-old migrant worker strike. The picketing of Ennen's Thriftway, and demands for the ban of grapes at SAGA Foods, were denounced by the Young Republicans.

"Everything was an issue — you could get a parade going on any issue," Radke said. "The most difficult time on campus was 1970, after the Kent State incident (where four student protestors were shot by riot police). The Western students went and sat on the freeway; it was pretty hairy. The people driving these big rigs were just as likely to plow into the masses than not."

Fifteen years later, the participants and witnesses to the civil rights and Vietnam protest at Western note the lack of activism, the apathy of students, what Fleetwood calls, "the occupation preparation, the pretty conservative. 'What will get me a job at the bank?' sort of thing."

"The students called attention to what was going on, what America was all about, the materialism...now they seem to be more concerned that it's raining outside than that it's an election year."

"At this point in time, what crusades do they have?" Radke asked. "There's no more Vietnam, no movement to lower the voting age or put a limit to U.S. growth. I'm surprised the trend toward militarism hasn't energized comment within the student body, but there's no draft, so it's just like something that's not affecting them."

"Now students seems to be more concerned that it's raining than that it's an election year."

Radke said he believes student political activity swings back and forth like a pendulum. "The student body now is more placid, conservative. The pendulum is still on the right, but I think it might come back to the center."

Partlow said there was too much at stake in the '60s to stand back idly. "If you cared at all, it was impossible not to get involved. And I always cared.

"I think it's different now for students. The drugs have lost their glamour, the musical trends are different, and of course, the war's over. It's too bad the students today aren't more involved, aware. The causes don't seem to be there. There's the nuclear freeze movement, but it's not something the students can readily grasp, like we did the draft."

Fleetwood said the hope behind the student movement seems to be gone.

"There was optimism about supporting civil rights, and outrage over the assassinations of Bobby Kennedy and Martin Luther King, Jr. There was a feeling that something must be remedied.

"There was a feeling among active people that they really could change things. Somehow I think that hope got dissipated. People couldn't maintain that momentum."
Once "the most important social center on campus," 63-year-old Edens Hall stands locked and empty, its marble columns crumbling, awaiting a call for renovation which is at best years away.

History waits for a future

Story and photos by Gary Lindberg
"Here is the home of color and of light."
These words are etched on a mounted tan marble block above the sealed front door. Reaching high and guarding the words are four round, marble columns formed more than 60 years ago. These columns are now silently cracking.

One of the few signs of life at old Edens Hall (or "South Edens Hall") is the growing green moss covering the concrete stairs descending from the front entrance to the ground.

A look inside the windows reveals dark desolation; for the last five years only the basement floor has been used. Through the rest of the building, the dust has grown thicker, the leaks larger — the building is aging rapidly.

Old Edens Hall is Western's second oldest building, following only Old Main. It was designed in 1919, and opened in 1921 as a women's dormitory for the then Bellingham State Normal School, a teacher's institution.

"South Edens" is the second of three buildings named after Col. J.J. Edens, an original member of the school's board of trustees in 1895. The first Edens Hall was a transplanted wood building, moved to where the Humanities Building now rests, and converted to a women's dormitory in 1908. North Edens, adjoining its red-brick cousin by a skywalk, was built in 1955 and currently is being used as a dorm.

In 1921, Edens cost $220,000 to build — by far the largest amount of money the state Legislature had spent in the school's existence. For 30 years Edens was the only campus dorm, the main dining hall and a place for social events. "Edens was the most important social center on campus," Arthur Hicks, emeritus English professor and author of Western at 75, said.

The "Blue Room," on the third floor of Edens, with blue carpet and a fireplace, once hosted numerous dances, theater-in-the-round plays, faculty functions and Christmas celebrations, Hicks said.

The living area of Edens was off-limits to men during its years as a women's dormitory. Men had to register at the front desk upon entering. Even the school's maintenance men had to check in, and were accompanied to where they were to work. A call of "men on the floor" preceded them, then-maintenance worker Don House recalled. The residents also had to sign out whenever they left the building.

During the 1960s, the use of Old Edens changed as other dormitories were built. The ground-floor dining hall became the Student Health Service Center, registration area and office space. The Blue Room also became office space. Edens' use as a dorm ended in 1971, and the rooms provided overflow classroom space and administration offices when Old Main was renovated from 1973 to 1978. The scientific neutrino project of a year ago last occupied Edens.

The question of how to use Edens remains. Proposals have been many. A 1972 architect's study determined that $300,000 for various repairs and installation of a fire sprinkler system would keep Edens useful as office and small classroom space for "at least 10 years." The money was never spent.

Later, housing for the College of Business and Economics also was proposed. Western planners found that Edens "wasn't big enough," however, and renovation would cost $500,000 more than creation of a completely new building. The decision was made, and the new one is now called Parks Hall. Four years ago, another study showed that it would cost $5 million to make Edens into a dormitory again. Western couldn't afford such a price.

Thus, Edens is vacant. And now, with deterioration, the building has become unsafe even for storage. Money has not been spent for upkeep since all of the offices and classrooms are vacant.

Edens now is in "poor condition," Bob Hascall, Director of Western's Physical Plant, said. Cracks and air bubbles on the roof have allowed water to leak inside. Paint has cracked on the inside and outside walls of Edens. Since the wood inside has had 60 years to dry, it has become a four-story fire hazard.

"Essentially, the inside of Edens would have to be gutted and rebuilt," Hascall said. First the outside walls and roof would need repair. Then the inside structure, including the electrical system and plumbing, would be replaced, complying with current building codes, he said.

Western does plan to use Edens — sometime — depending on funding. But the university isn't "in control of its funds," Gene Omey, registrar and member of the University Facilities Committee, said. This factor makes Edens' future even more uncertain.

The latest idea is preparing Edens to serve as an auxiliary library, since Wilson Library will have used up its capacity in "six years or so," Omey said.

"The use of Edens appears to be years away, certainly not until the 1990s," Omey said. First, Western must build a new technology building, a new science building, and renovate its other buildings, he said.

For now, Edens will remain the home of dust and darkness, a victim of its own design and age.
History waits for a future

Left behind by Western's rapid expansion, Edens Hall stands forgotten, awaiting a call for renovation that may or may not come. Designed in 1919 as the women's dormitory for Western's anecedent, the Bellingham State Normal School, the Home of Color and Light is the repository for dust and darkness, a victim of its own age and antequated design. See story, page 30.