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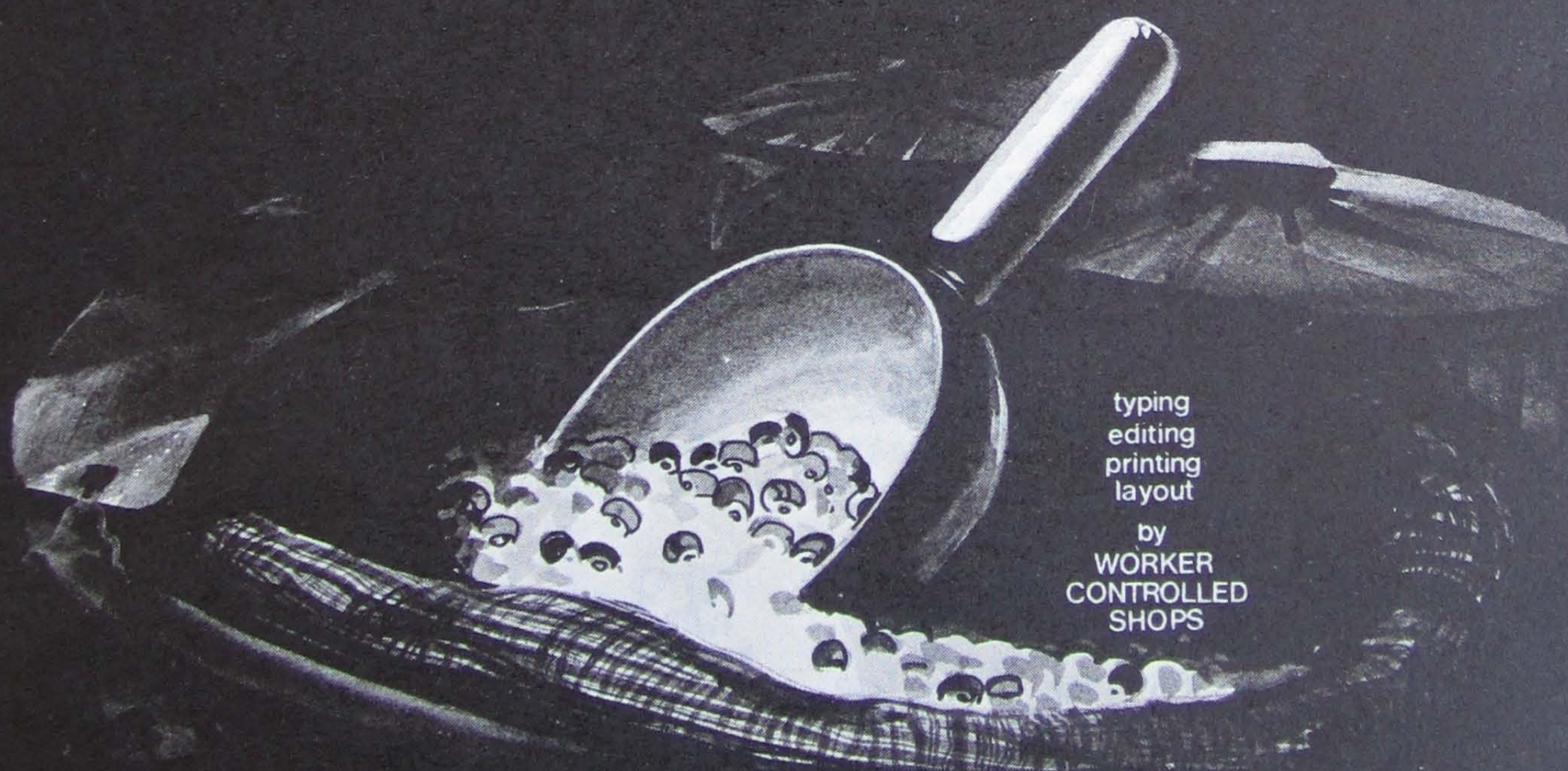
APRIL 1975
issue
of the

Scoop

.....CO-OPERATION in the NORTH COUNTRY

Special

Co-ops in N. Viet Nam
Co-op history
Fold-out map
Alternative Healing



typing
editing
printing
layout
by
WORKER
CONTROLLED
SHOPS

table o'contents

The next meeting of the Policy Review Board, governing body of the People's Warehouse, is May 2-4, just a few weeks away. Workers in the local food co-operatives can help us all by giving as much thought as possible to some of the general, ongoing issues and ideas that define this "movement" and by being prepared to discuss the specific topics and decisions that will arise.

Around the same time as publication of this issue of the Scoop, a letter from the chairpersons of the next meeting will be going out the the PRB member institutions. Perhaps the most important factor in creating a productive weekend will be advance preparation by the participants. Please keep an eye out for at least two mailings to each co-op prior to then.

Further information also can be obtained from reports on the last PRB in Scoop #5 and, on the specific matter of the Warehouse "rebates," the article in this issue. Finally, on April 5 there will be an open discussion of PRB issues at the Odd Fellows Hall, above Green Grass Grocery. This meeting -- for discussion, not decisions -- will begin in late morning and continue for a few hours.

Some ideas and questions:
*The information exchange function of the meeting would be improved by having the opening introductions, rather than simply names and co-ops or towns, be brief descriptions of the groups' current situations: locale, money, workers, problems, plans, etc.

*Prospective new members should be aware of the requirements under the by-laws (If your co-op doesn't have them, contact the People's Warehouse) and be prepared to give a brief presentation that would expedite this part of the meeting.;

*Structure: Should individual farms and/or groups of farms be PRB members? Why or why not? Is the PRB designed primarily for consumer co-ops or consumers and producers? What is and should be the relation between the PRB and other collectives such as the Duluth warehouse and that region's co-ops, the peanut butter, cheese, canned goods, and other co-ops?

*Finances: What should be the policy and practice on credit from the Warehouse? On loans or donations?

*Communications: Food Talk (see the Food Day article in this issue) and the Scoop -- who produces, uses, and pays for them?

Any persons interested in helping should call Dean Zimmermann 339-2320 or 824-2634; Larry Zepp 721-7205 or 644-3627; Aggie Fletcher (chairperson -- agenda items) 338-3110

page	
4	CAO KY, NORTH VIETNAM
6	CO-OP HISTORY
10	NORTH COUNTRY FOODS
13	BISMARCK BUYING CLUB
15	BAKERIES
18	PRICE LIST
20	WAREHOUSE
22	ALTERNATIVE HEALING
26	TRUCKING
28	FOOD DAY
29	TENANTS UNION & UFW
31	GARDENING
33	LETTERS

Typing Editing Layout ^{photo} collating Drawing
Writing this issue:

marcia
Rita Nagen
marcia
Cliffy the
Puddle maker
R.H. Jacobs
Don Buttrick

TAI
David Rummelhoff
Edward

monday

- MAR 24 -tenants union: public hearing for university planning district of the citizen's advisory committee on revenue sharing funds at st. francis sabarini, 7:30p.m.
- APR 8 -women's union general meeting: what coalition work means?, 584 grand, st. paul 7:30 p.m.
- scoop article deadline

wednesday

- APR 16 -sherry the red: ragtime piano and dave elrod: classical guitar at the riverside

thursday

- APR 17 -food day
- *loring park community activities:
*sun., apr 13: pot luck at maryland cafe to kick off food day activities 7 p.m.
*mon thru sat, apr 14-19: food exhibits/demonstrations, bake sale, slide/videotape show at good
*thurs, apr 17: films: "diet for a small planet" & "tilt" also pot luck at loring park shelter, 7p.m.
*sun, apr 20: pot luck wrap up at good grits 6p.m.
*contact person: michelle 822-0254

friday

- MAR 28 -a gathering in madison, wisc.to explore the role of co-ops in social change, paula giese from mpl's will speak, contact elaine nesterick at common market 608-257-6633

- APR 11 -selby co-op building benefit, citizen's band unitarian church, 732 holly, 8p.m.
- APR 18 -north country department store general meeting 7p.m.
- free boogie: the space tunes of the band onem at macalester chapel 8p.m.
- lee knight, folklorist, at riverside.

saturday

- MAR 29 -the east dakotah co-op benefit-second annual-skip a year-herbert hoover birthday party and easter egg hunt barn dance, slack acreas, brandan, s.d., for further info: 582-6314
- APR 5 -planning meeting for prb discussion, not decisions odd fellows hall, 10a.m.
- a well fair, sponsored by women's union, workshops, theatre, soup line, child care, stuart church, 32nd & stevens, 10a.m.-4p.m.
- explodo boys, boogie at riverside
- APR 12 -peter ostrushko, guitar pickin at riverside
- APR 19 -birthday party boogie for north country co-op odd fellows hall, 8p.m.

sunday

- APR 6 -pancake breakfast at commonplace, 9a.m.-2p.m.
- APR 20 -seward meeting: rehabilitate or build new building? 6:30p.m.

notices

- freewheel bike co-op has a whole new stock of bikes and accessories! prices going down from last year.
- a price comparison between red owl and wedge community foods will be available at the end of march.
- north country's new meeting time: tues at 9:30 am
- riverside cafe closed from mar 22-apr 1
- seward cafe now open for breakfast 5:30-12:00

COMING UP

Cao Ky, North Viet Nam

CO-OPS IN NORTH VIETNAM: FROM DREAM TO REALITY
by Brian Coyle
(Powderhorn)



Rice farmers unload rice seedlings from a cart, then transplant them into the flooded paddies.

In order to give you an impression of co-ops in North Vietnam, it is probably best to briefly account for my visit to Cao Ky in the Viet Bac (northern) region last August. Cao Ky is a small rice-producing village situated off the main road, hidden behind thick forest greenery and a raging stream which you cross by makeshift raft. (American B-52 bombers blew away the small bridge spanning Cao Ky river.) It is a most unlikely place to study "socialist" agriculture -- a "backwater village" even by Vietnamese standards.

Sitting on the matted floor of a thatch-roofed hut built on stilts, fanning yourself in the heat of the day, talking with barefoot peasants dressed in traditional blue workclothes; you first space out on the incredible novelty of the situation. It seems that nothing has changed in this centuries-old setting of peasant life.

Yet a young woman carrying a shoulder pole dating back a thousand years and wearing traditional minority people's clothes is revealed as the village's top economic advisor -- a position involving years of study and some university training. And the folks discussing whether or not Ford will appoint Rockefeller vice-president with you manage to regularly

read newspapers and listen to daily radio reports. They discuss world events with the kind of relish only "heavy politicians" muster in America today. And despite the hard work, they find time to systematically study science, economics and outline long-range plans for production.

After your initial surprise, you can't help but wonder at the significance of this extraordinary fact, that such new men and women could be developing in an apparently archaic setting. How did these simple folk attain such consciousness?

Over tea and fruit, they account for their collective development: "Before the August Revolution of 1945, life under the French colonialists was miserable and the three nationalities of this area were divided. Each went its own way: The Dao was nomadic, the Ky people lived by trading, only the Tay had land, owned individually. Hunger was such a problem that the people had to dig for roots to eat. But since 1945 and the coming into being of our co-operative, the three nationalities here have come together thanks to land reform and collective work: 'Working together enables us to mobilize enough human power to overcome nature's destructive forces such as flooding. This couldn't

Binh Minh Cooperative (Hung Yen province) harvesting jute in 1963. Binh Minh Coop is located in Khoai Chau district, which was previously renowned mostly for its beggars.



have happened in the past because each family farmed its own land, tried to grow everything it needed."

After hours of exchanging stories, you learn that old feudal production relations were abolished through radical land reform which allocated land to everyone, thus rapidly stimulating production but still within the framework of individual ownership. (A top-down attempt to force collectivization proved disastrous and was abandoned for a more gradual, volunteerist approach.) But production was hindered by natural disasters and the tiny size of individual plots, most of which were an acre or smaller. So leading cadre gradually organized people into "mutual aid teams" -- families helping families -- and then a campaign to start larger co-operative units was undertaken to encourage the development of technical improvements and diversified agriculture, literacy and specialized knowledge. Within this new social framework, the peasant's standard of living has risen and people's sense of being part of a larger society, an independent nation building socialism, has intensified.

Nowadays, everyone in North Vietnam is assured of enough to eat (in marked contrast to Saigon-controlled territories in the South) and the co-operatives are continuously increasing their productive capacity in order to sell their surplus to the state. The monoculture of rice has given way to polyculture, to a more diversified agriculture. The most remote village now enjoys a variety of food and trades with "the outside world". Even today in Cao Ky, people talk optimistically about trading with the U.S. when peace is finally established in Southeast Asia.

Sheltered from the hot sun by the thatch-roof, enjoying the down home cordiality of a "primitive people" who your

country has bombed repeatedly, you gradually begin to realize things have profoundly changed in this seemingly unchanging environment. A formerly isolated and divided rural people has overthrown French colonialism, has gotten themselves together step-by step by forming an interdependent co-operative society, and has resisted outside intervention by the mightiest industrialized power in the history of the world. Vietnamese are proud of these accomplishments, especially since they have developed while devoting most of their national resources to resisting imperialist aggression.

All of these revolutionary developments have happened within a period of thirty years, a brief moment in the course of thousands of years of Vietnamese history. In the most remote corners of Vietnam, the dream of co-operation, freedom, independence and socialism is beginning to become reality -- something which should give us hope in humankind's possibilities and our own future.

The remarks of Me Thinh, a modest co-op leader who nervously sketched out his comments on paper before reading them to us, are probably the most appropriate conclusion for this article: "We know that one day we will have developed true socialism, but we are just beginning to imagine what that means concretely and co-ops are an important means to find ways in which diverse people can work, produce and live together. We are encouraged by your reports on the rebirth of the co-operative movement in the U.S. and thank you for the gifts. (I brought them North Country T-shirts saying "Good Food Through Co-operation".) We consider progressive Americans as our intimate friends and ask you to urge them to work for a strict adherence to the Paris Agreement so we can live together in peace."

1907: Co-ops born in the cradle

Poem of the Mesabi Miner

For many a year he'd toiled in the mine,
And for wages he had pocketed
An ailing body besides his bread
A caved-in chest and a crooked spine
— 1916

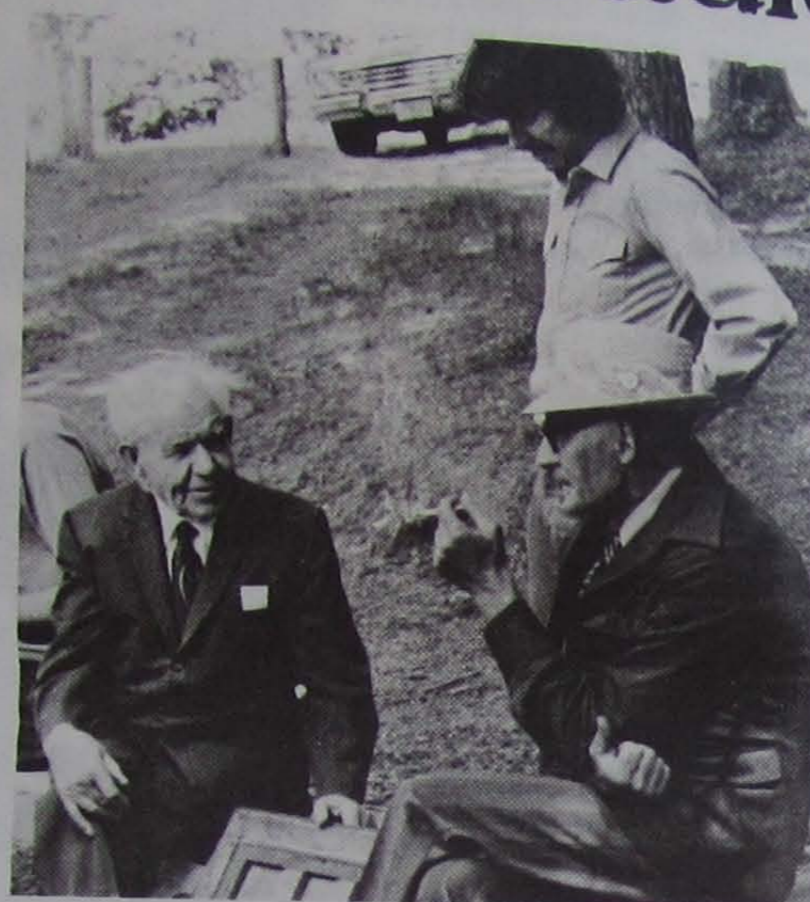


Photo (from *Scattered Seeds*):

This picture was taken at Mesaba Coop Park near Hibbing during the annual Finnish Midsummer Festival. 86 year-old Fred Torma (left) is recounting his experiences organizing the 1907 strike, and how the workers of Nashwauk built a hall and several coops. George Rahkonen of Phelps, Wisc. translates.

"ONLY THROUGH ORGANIZATION CAN THE WORKER
LIVE LIKE A MAN IN FREEDOM."

--A Slovenian miner
June 8, 1906

The various ethnic groups in the Range towns quickly organized their own churches, athletic and musical clubs, and associations of every kind. In this way they sought to sustain traditional family and community life. But what about the mines? Here they toiled 10 to 12 hours a day, 6 days a week. They had no union, no rights. These conditions nurtured the socialist ideas that some miners brought from the old country, and provoked constant strikes from the very first year that the mines opened in 1891.

BIG HIBBING CONVENTION

The Finns were the largest nationality in northern Minnesota, and the largest group in the mines. In the summer of 1906 representatives of 50 Finnish Socialist Clubs from across the country. They held a big parade through the streets. The Finnish Socialist Federation was founded

CO-OP ROOTS IN THE NORTH COUNTRY
second in a series

of a strike



Photos: Minnesota Historical Society

and it grew to 11,525 members by 1914. It grew because around the country the Finns and other new immigrants worked in all most basic industries, under the most primitive conditions. They saw that a new social system was going to be necessary for them to equitably share in the very massive wealth that they were creating.

So the convention program called for trade union organization "based on the class struggle". It called for coops to meet the needs of Finnish communities and to "train future managers of a socialist commonwealth."

FINNS EDUCATE THEMSELVES

Already the Finnish miners, maids and housewives of the Mesabi were pooling their meager incomes and spare time away from work to build workers' halls and coop boarding houses. They collected books for their own libraries--ordered from Finland if needbe. Many newspapers were published and snatched up in the drive for self-education. Near Duluth the Work Peoples' College was built by selling \$1 shares. There, dozens of young immigrants learned English, labor history, cooperation, theory and technical skills.



1907: THE MINERS ARE FED UP

All of the self-education and organization made a solid block of the people on the Range better prepared when the first major confrontation broke out. It was the summer after the Hibbing convention, 1907, and the miners were beginning to feel a strength equal to their bitterness at low pay and grim conditions. They'd seen enough brothers die in accidents. And enough sisters working in the homes of mine superintendents had heard the idle comment of the matron as the funeral procession went by, "Oh, there's plenty more where he came from."

The mine bosses had played upon suspicions between ethnic groups. But this failed and an immigrant Italian organizer from the Copper Country, Teofilo Petriella put together a unified multi-ethnic organization of miners. They were under the banner of the Western Federation of Miners a union which was already battling for miners in the Rockies.

The beautiful amalgam of immigrant peasantry turned industrial wage-slave was welded together against Rockefeller Steel. They demanded an end to petty bribery of foremen, an end to piece-work pay, an 8 hour day, and a \$2.50 a day floor wage. Oliver Mining Co. was not about to give.

--Continued next page

Testimony of a Yugoslav Miner

"We escaped the old-country tricksters in the hope of creating a better existence for ourselves on this continent. But we are convinced that this is not the land of liberty described by old country newspapers and the American constitution, but the land of humbug and big capital."

* "We have progressed nearly a mile under *
* the surface--a grave deep enough for me, *
* isn't it? Look at these hands--eaten by *
* copper rust, full of gnarls, stiffened *
* and twisted."--A N. Michigan copper miner *

... 1907

12,000 "IGNORANT FOREIGNERS" AND AMERICANS

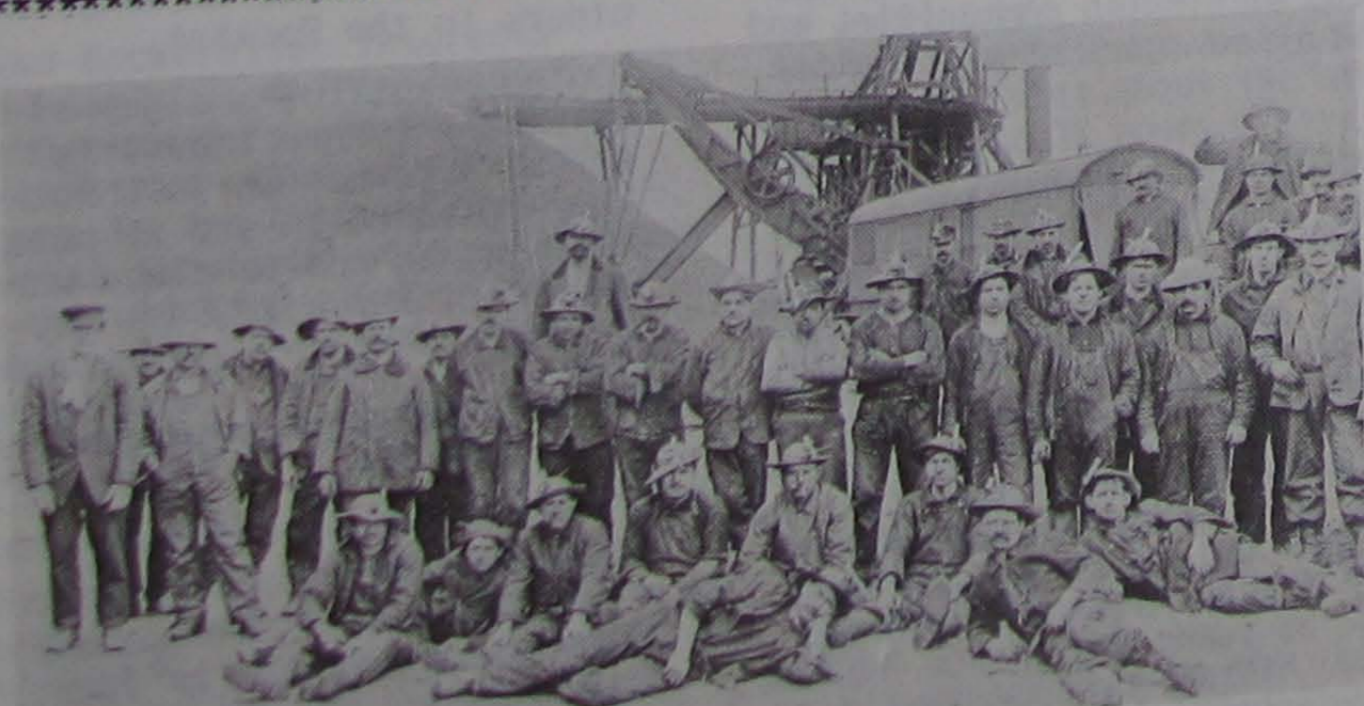
A strike was called on July 20, 1907. Parades of singing miners led by marching bands went from mine to mine, bringing out their brothers. Within a week 12 to 16,000 miners had all the mines and the Superior ore docks shut tight. Oliver got local papers to denounce them as "ignorant foreigners." The company began shipping in completely unawares newly immigrated Serbians and Croations as strikebreakers. Over 600 debarked in one day in Eveleth from 10 boxcars direct from the East. To pave the way for the scabs Oliver Mining brought in 3000 "armed guards"--sanctified and deputized by the St. Louis County sheriff. These thugs (as all the old-timers call them) busted up peaceful picket lines, charged in miners' homes; and clubbed their way through workers halls in Nashwauk, Virginia and other towns. That was the military front: \$250,000 spent for arms, deputies, and detective fees.

ROCKEFELLER'S LIEUTENANTS

On the economic front John D. Rockefeller's local allies were doing their job effectively. Local grocers refused to give credit to the striking mining families. Miners were paid only once a month, and now on strike, they were especially dependent on credit in order to eat. Some had small gardens outside their shacks. The strike committee set up daily food distribution. But as the strike stretched into August, this was not enough.

NEXT TIME: How hundreds of Finns black-listed after the strike moved into the cutover back country, set up farms and villages, and organized many coops.

Photo:
Minnesota
Historical
Society



Photo, Opposite Page from Scattered Seeds, Vol. II #2. If you'd like the full story, send \$1 to this magazine done by high school students: 123 E. 26th St. Minneapolis, Mn55404

Fred Torma was a carpenter who came from Finland in 1905, at the age of 16. He worked in a logging camp near Cloquet for 50¢ a day, then in the iron mines. At the age of 17 he was blacklisted for refusing to sign a card excusing the company of all responsibility for accidents. Hence he organized and designed one of the first workers' halls on the Range, at Nashwauk. In the 1907 strike he was blacklisted for good because at a strike picnic he and 6 others passed the hat for Tyomies, the workers' newspaper.

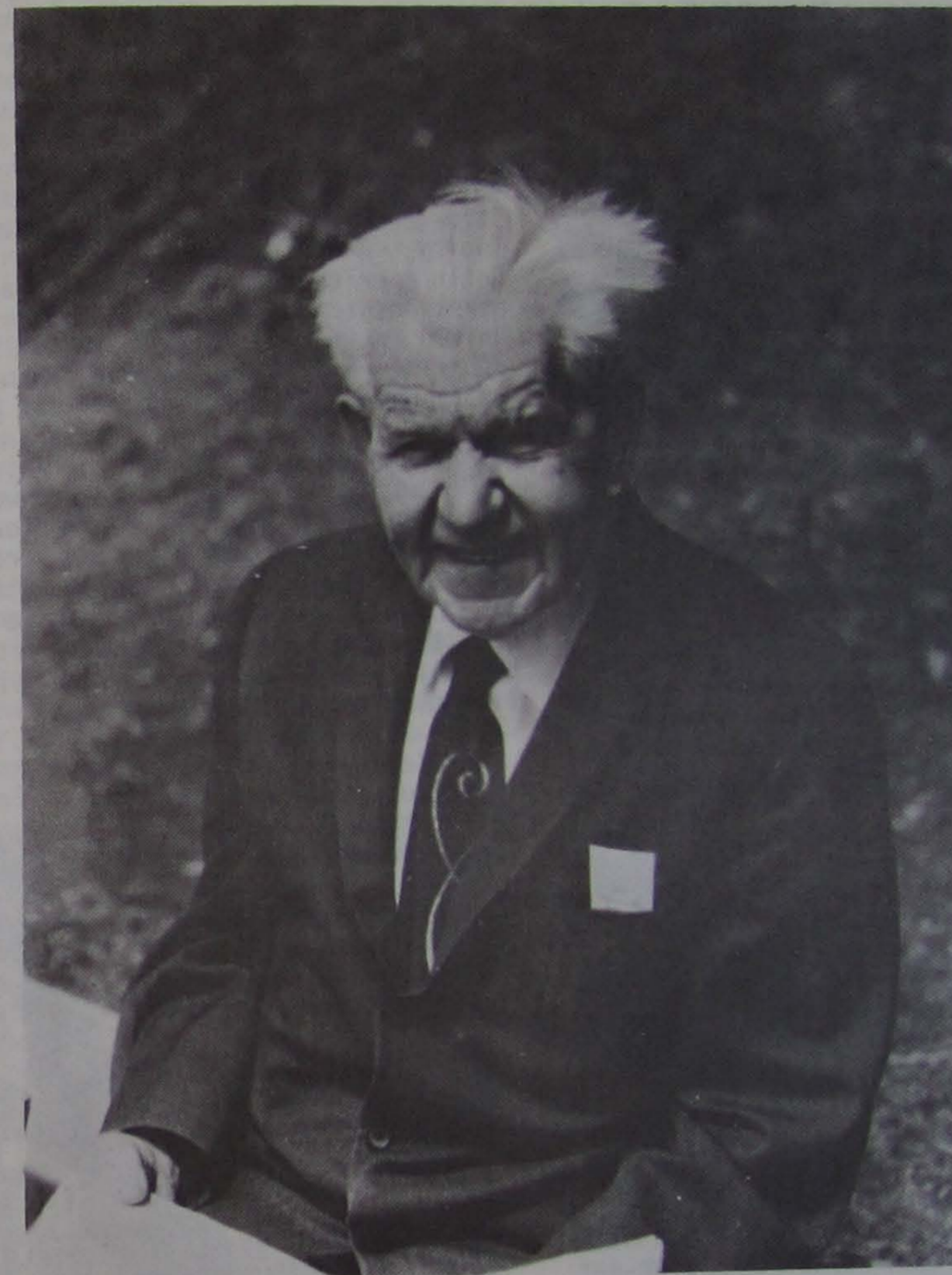
FOOD SUPPLY CUT OFF--COOPS STARTED

Oliver Mining's strategy was a lot like that of the U.S. government's in subduing Native Americans on the Great Plains: cut off their food supply and force them to their knees. So the miners, funded by their labor organizations, began to organize coop stores. The first was on Eveleth's main street; then Hibbing, then Chisholm. Quickly Oliver pressured local wholesalers to cut off food to the new lifeline. But the coops found new suppliers outside the area, and hung on.

BACK TO THE MINES...UNTIL NEXT TIME

Coops could aid but not win a battle. The immigrant miners were destined to be the toilers of 70 to 80% of growing America's most basic raw material--iron. Rockefeller and Carnegie were soon to control 125 mines on the Mesabi. They won the heeling support of police, business and government in the strike. The workers were starved for allies, and the strike caved in by autumn. Their strength would not surge again until 1916--the next strike

FRED TORMA



Fred Torma has been involved in the Cooperative movement since his arrival from Finland in 1915. As a teenager he worked in northern Minnesota lumber camps and mines and was a union organizer and supporter of the socialist ideas. As a self-trained carpenter, he designed and built many buildings, including the Nashwauk Worker's Hall, the Lake Pavilion at Mesaba Co-op Park, and the Elanto Co-op Store and Elanto (Finnish for "sustenance of life") Co-op Boarding House in Nashwauk. At various times he was on the Board of Directors of the Co-op Wholesale Warehouse in Superior, Wisconsin, and of the Finnish-American Historical Society, both of which he helped found. Now living in Florida, he is one of the many pioneers who, through their collective efforts established the early co-op movement.

Mini-poster #5 is brought to you by Scattered Seeds, a high school oral history magazine, whose latest issue has an article on Fred Torma.

Co-ops Continued: 1970

"...searching for alternatives."



There is another area which honesty compels us to bring up here as well. Our identity as a co-operative is rooted in a strong bias against gigantic, privately owned and controlled chain corporations which want only to squeeze more and more profits out of consumers so that they can monopolize more and more of the industry. The morality of these goliaths leads them to exploit people's labor and people's money at every opportunity. Because of the practices in Latin America of such multinational corporations as United Brands, formerly United Fruit, we refuse to handle bananas. We also refuse to carry head lettuce when it is not UFW-picked. Surely the political sensitivity of the store has not escaped any of you.

The coordinators hope that you work in the co-op as much out of identification with this traditional spirit as for a reduced mark-up. We feel that to eliminate such political activity would suffocate that spirit, and to abandon the movement for healthy foods would scatter the spirit like cans in the ditch.



North Country started out four years ago on somebody's back porch. It was a time of searching for alternatives. A few neighbors went together and bought a bulk bag of whole wheat flour, and it went from there. From the beginning the aim was twofold: 1) to find and distribute unpackaged, unprocessed whole and natural foods, and 2) to do this in a non-profit, democratic way. So North Country was started as a neighborhood natural foods co-operative, an alternative to the supermarket chains which are loyal to no local community. Its membership was made up of people who sought an alternative to preservative-laced, over-processed, over-packaged foods which were sold for profits that went out of the community into supercorporate "deep pockets."

A crunch comes when we consider the desires of our membership now, four years later. We want to remain responsible to our membership, or we don't deserve to call ourselves a co-operative. So it is with some fear and trembling that we submit to you a survey asking for your judgment on whether the store should handle merchandise that departs from the "alternative" line of whole and natural foods, like canned foods; foods produced under exploitative conditions, such as bananas and non-UFW lettuce; cake mixes, etc.

NC is an institution created by people who decided to work together at providing themselves with good food at non-profit prices. They had a complex ideal which formed as an alternative in reaction to the system of supercorporate monopoly capitalism that America has evolved in this century, a system which has failed to produce value for people on the most basic levels, and has so failed because it was organized for profit instead of people. The concentration of this power has been proven ever more clearly to be destructive to our economy, ecology and community. The co-operative method of carrying on basic economic functions such as providing food, tools, clothing, housing, etc., is the only one which can guard the interests of the whole community instead of increasing the arbitrary power of a privileged few.

But the "system" is larger than individual co-op stores can confront directly. It is all around us, it meets us personally and socially on many fronts. Its propaganda machine is financed by billions of our dollars and invades our most sacred sanctuaries. We feel that this local co-op should continue to serve as a focal point for further alternative and co-operative organizing activities. We should support all movements which arise out of the desire of people to control their own destinies, which is what freedom is about and what we should be about. How can we know the meaning of co-operative effort and not support the efforts of other little people like the farm laborers of the United Farmworkers? The co-operative method is nothing other than a way for many little people to take care of themselves instead of depending on those who care only for increased profits.



We see the co-operative movement as guided by many forces, but one of the strongest is one that was at work in revolutionary America long ago. Then the people banded together to protect themselves. They set up guards for universal human rights. The guiding force was democratic revolution. However this revolution was never completed. Indeed, our national constitution was originally intended to make it a permanent process. This old people's-liberation movement continues today on more advanced fronts. Now it confronts a vast economic and social challenge created by the default of monopoly capitalism and the paralysis of the political cadres beholden to it. Business has run government in an anti-democratic direction. If we cannot keep business out of government, then we had better democratize business.



These are strong convictions which motivate the coordinating collective. We want to bring them up front for general discussion, because we want to preserve the participation of members on a meaningful level. It would mean the true collapse of the co-operative way if members did not keep an interested and active hand in the store's affairs. The coordinators want to feel that they share their main values with the members, that they are not drifting into a form of elitism that would mock our name.

Love,
 Jan Brian
 Terry Lin Aggie
 Mo Bob Mike
 Gary

North Country Co-op

A couple of months ago North Country decided to clean up its co-operative act and get its voting members, the volunteer workers, into the governing processes of the store. And so, we began keeping track of our volunteers in January by having them sign file cards when they came in to work. We planned a membership meeting for February 27 and mailed out a survey to some 80 volunteers.

A cover letter gave some historical background and described where the co-ordinators were at regarding food politics, nutrition, ecology, etc. This background was felt to be important because the survey included questions about North Country's basic policies, such as its emphasis on whole foods and bulk dispensing. We didn't want people to treat the store as a cheap-food vending machine when it is really a living organism with a history.

The meeting on February 27 was attended by 15-20 volunteer-members and 8 of the 9 coordinators. The rap centered on canned foods to begin with. There was a very strong consensus that NC should not get into cans, that it should maintain its whole foods emphasis. It was suggested that we provide a hand-out explaining this policy to customers. Someone asked what good it does for NC not to carry canned goods if people will just go elsewhere and get them. The responses indicated that it was important to members to maintain a coherent, positive whole-foods policy within the store and that it at least makes other people think about the issue. The major reasons voiced against carrying canned goods was the waste of cans, the waste of nutritional value in pre-cooking and preserving the contents, and the diversion from the use of fresh vegetables and fruits.

This discussion led to one on putting up food in jars at home. Sources of jars and lids was discussed. It was mentioned that NC Hardware would be receiving a small shipment of jars. Some also pointed out that Canada did not seem to have had such a jar lid shortage as the U.S. has had, and that the purchase of one lid factory by a large canning corporation may tell why.

Another person suggested that the co-op sponsor classes to demonstrate putting food up in jars, preparation of tomato paste, etc., "to prove that it's practical." A strong consensus also emphasized the importance of education in the co-op. This issue was brought forth at many different points in discussing various aspects of NC policy. It was thought to be important to raise consciousness among customers by explaining in hand-outs why we boycott ban-

"We didn't want people to treat the store as a cheap-food vending machine when it is really a living organism with a history."



anas (as a symbolic protest against corporate exploitation of Latin American land and people), non-UFW lettuce and grapes, canned goods, etc.

The meeting concluded with discussion of a series of food and sanitation items. Caffeine-containing teas and coffees were considered as a health problem, but no resolution to boycott them was reached. Some opposition was directed at plastic containers, such as the yogurt containers. Frozen foods were considered with respect to energy waste, packaging, and nutrition, but no resolution was reached.

A few sanitation problems were mentioned, including mice, who have ignored all eviction notices and responded only to a persistent trapping program; and flies in the summer, which are a special problem around the cheese counter in the back room. Screen doors and air conditioning were proposed as possible answers.

The survey and meeting were applauded by the members present and a "workers box" or board was suggested, along with meetings every 2-3 months, for continuing communication.

Of fifteen survey responses received so far, all want the emphasis on whole foods to continue, and only one asks for a substantial number of canned or processed products. Much emphasis is being put on communication, such as a newsletter for members and hand-outs to customers. The large number of helpful suggestions and supportive responses have encouraged the coordinators a great deal.

Submitted from NC
by Terry

THE BIRTH OF A BUYING CLUB

OR

HOW TO GROW YOUR OWN

IN Bismarck, N.D.

And so it's here - in Bismarck - and you're involved because you're reading this piece of salient literature. What's happening is this. In late January on a Saturday night, about 20 folks got together in a private home to talk about the high price of eating clean food--grains, dried fruit, beans, flours, pasta, oils, nuts, seeds, herb teas, spices, even cat and dog foods* that don't have the coating of insecticides and chemical fertilizers. What evolved from that meeting was a decision to try and establish an ad-hoc organization that would take the responsibility for arranging bulk purchases of clean foods from local sources or from an anti-profit food distributor in the Twin Cities.

A second meeting of interested folks happened on February 8, and about 30 people ordered approximately 1300 pounds of food in a cooperative way--that is, they got together to fill out bulk commodity orders. Money was collected (with an added 10% on each order to cover gas expenses) and the following weekend, two people made the buying trip to the People's Warehouse in Minneapolis, where the food was purchased and then brought back to Bismarck. The orders were filled and distributed at a private home on the evening of February 17. Here are some of the things we learned on the first round:

- (1) We need to figure out a simple and fair way to order goods in common on a large scale without putting a few people to a tremendous amount of work.
- (2) We need a central place to distribute the foodstuffs; such as a spare garage, basement, or room.
- (3) We need equipment--especially scales--and recipes to help those folks who don't know much about cooking from scratch (and how easy it actually is...)
- (4) We need people who are willing to donate their time and labor to organize and carry out the work of doing each buying trip.

*Price lists available at the meeting.

In short, we need people who are willing to get involved; making this work is not a 4 or 5 person job because it will drive those people crazy in a hurry.

AND that's where we are now - at the beginning and at a crossroads where we have it in our power to decide if we as a community want to establish our own food co-op, exchanging our labor and time for good food at a reasonable price.

Another idea that has lots of support is the establishment of a farmer's market for locally produced garden produce which would enable those of us who grow more than we can use to have a central place to share the surplus. We hope the framers market will be a place where people can sell their handicrafts too. We are also talking about having an old-fashioned rural fair featuring crafts and other locally-produced skills and involving a broad spectrum of people from the community.

Anyway, our next step is a general meeting to be held. What should happen at this gathering is up to the people who show up, but those of us who have been involved would like to have some feedback about the foods already purchased, about the idea of cooperative buying and about whether we want to establish a formal or informal organization to handle further co-operative buying, to make regular runs to the Warehouse, and to handle liaison activities with the other North Dakota co-ops. If there are enough people to fill the bulk orders, we'll organize another buying run. With your help, we'll get it together.



But we're not alone! and if we get it together with the other food co-ops that are starting to happen in North Dakota, we might be able to at least cut out much of our transportation expenses and buy more things in greater bulk at cheaper rates. Right now there are either co-op stores or buyer's clubs in Minot (store), Grand Forks (store), and Fargo (club), and there has already been some talk of getting together in Fargo sometime next month for a conference of North Dakota Co-operators.

Reprinted in part from the
1st Bismarck Food Co-op Newsletter

Rural Co-operation

by William H. Rock III

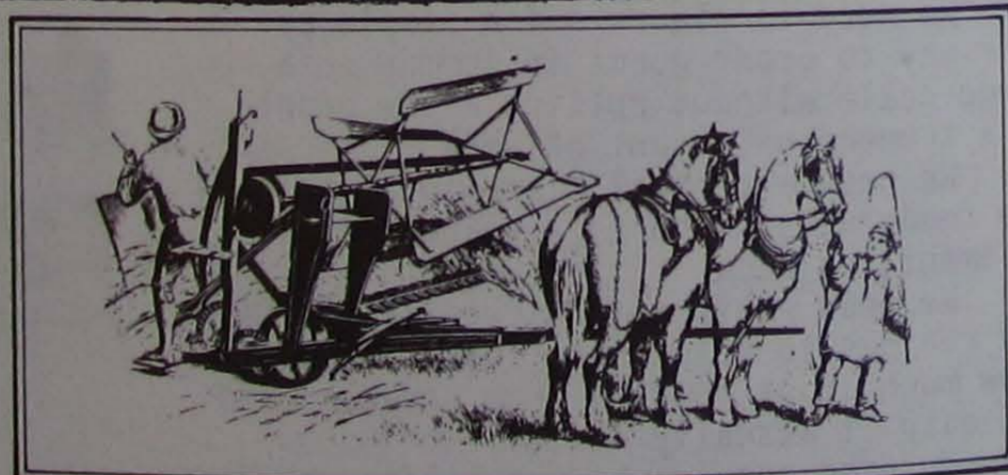
Currently, in the United States there are some 8,000 farmer owned co-operatives. These co-ops are present in most phases of food production, i.e., inputs, marketing, credit, utilities, processing and retailing. The focus of this article will be to point out why this form of business organization is so significant in rural America and perhaps shed some light on the utility that co-operation offers the urban dweller.

The national food assembly line consists of essentially four phases; farm inputs, farm production (FARMER), food processing, and food merchandising. The farmer is in a buying posture regarding inputs and a selling posture regarding food processing. In each market place, farmers may be considered autonomous and comparatively unorganized economic units, buying from and selling to oligopolies (having power concentrated in the hands of a few). An oligopoly exists in a market situation when there are a limited number of buyers or sellers so that the actions of any one buyer or seller can influence price. For example, when a farmer buys petroleum products he has a limited number of choices where he can buy. Moreover, when a farmer sells his produce his choices are few as well. Always a price taker, never a price maker. By contrast, the companies that buy from and sell to farmers are few in numbers and thereby command a substantial amount of market power.

In light of the above described market structure how then is the farmer able to receive a fair return for his effort? Conceivably the United States farmers could be the most influential price makers in the world, holding contingencies like food and 1/5 of the world's arable land. However, farmers are too heterogenous (different in kind) as a group, therefore they cannot organize in the above mentioned respect. This is where co-operation plays its role. Essentially farmer co-operatives put together these small farm units into a group and consequently farmers do have a certain degree of market power also. In fact, certain areas such as dairy, farmer owned co-operatives have attained a large amount of market power, to the point where they are alleged to be monopolistic and may be subject to anti-trust action.

In a certain respect urban dwellers are analogous to the farmer in that they are all price takers. Furthermore, the choices open to a typical consumer are limited and he must consume on the retailers' terms. As an individual he has no influence in the market place. It seems clear to the writer that consumers could co-operate and organize so they could have more to say concerning prices and the terms of trade - much like the farmer has done for the past 100 years.

country living



Are you ready for the country? Moving to the country requires a lot of changes. You got to stop, feel and think to adapt. First you've got to be willing to change, then comes the change. What changes? Your attitude. It usually seems like there's little you can do to change what's happening externally, just internally. Crying over spilt milk is senseless, but that's hard to remember at times. Country life seems harder at first, but anything that's new is harder until you catch the hang of it. It teaches to be more conscious of energy. When you stoke up the fire instead of turning a thermostat you can begin to

understand. Winter time brings people closer together, even the barn cats that are always fighting sleep together when it's cold. Co-operation is the only sensible way. The relationships that develop from it become corner stones on which to build. No matter where we're at, love and understanding should be staples in our lives. Give when you can, learn what you can and teach what you know; these are attitudes that go a long way. Since all things are in continuous change, the direction is up to you.

Gary

BAKERIES

a view of the People's Company

I started working with People's Bakery the end of winter, 1972. Things were different then, in the workings of the Bakery and in our society.

The day before my first shift Nixon & Kissinger had ordered Haiphong harbor mined & commenced bombing Hanoi. So that evening a small group of us went trashing. We hit a bank and a Navy recruiting station.

In the flush of "battle" I was dropped off on Lake street, I remember, and came in to work a midnight granola shift (you know granola, breakfast of revolutionaries!). I couldn't restrain myself from telling my co-workers about our action. They were, I found out, what most people would call "Jesus freaks". They weren't too impressed with my politics.

At about that point in the story of the Bakery, the first wave of initiating workers was leaving. I've worked in enough projects over the years to notice a pattern of involvement:

There are the "first people", the ones who come up with an Idea, who scramble to create the vortex of its energy and get it off the ground. Often, after this labor they either become tired or restless--those who continually start things and rarely remain with them. What the Commies under Mao called vagabondage. This can be either a particularly "bad" trait (in some people) or a fairly acceptable personality trait.

Then there is the second group. I call them the "long haulers". These are friends of the Initiators & the second wave who come in to take up where the others leave off. These folks are fresher and fairly close to the origins of the Idea. They usually last a couple or more years.

Then there is the last group. Here is where the real test of the original Idea comes. If the Initiators and the Long Haulers have done their work -- that is, created, communicated and taught -- then our final group, the Community Response Group (?), can join with little awkwardness and with a smooth transition.

I'm not here implying orthodoxy or purity -- those are terms for idealists. I mean that the work of meeting community needs is accomplished when the community responds to a consciously organized project and takes it over. If an Initiator feels indispensable to a project, then it hasn't progressed past the initial point of departure (i.e., the Ideal) -- in short, it hasn't become real.

"IN EVERYBODY'S LIFE THERE IS A WINTER OF '75"

or

"EVEN THE PEOPLE'S COMMISSAR MUST SOMEDAY STAND NAKED"

Occasionally, a Long-Hauler remains in the community-run project as part of that community, rather than as a transitional worker. This is the point I feel I am reaching at the Bakery.

I am trying to "de-politicize" my co-op work. I am trying hard to become "someone-who-lives-and-works-around-here", having fun and being in love with my friends who live around me.

I think that People's Bakery is fast reaching a level of mutual respect and trust. By and large, the hostile and factional disputes of only a year ago have gone. We have matured with one another to the point of respecting our differences, as well as unifying around our sober similarities.

This, to me, is a real victory. Consider that as a "production factory" we not only produce a lot every week, but also deal with about 30 co-workers per week. Hundreds of people have worked and grown in our project since I've started.



I believe that the freer we become, the more different we become. Because of this, I'm glad to see a multiplicity of co-op styles and communities. I tend not toward a centralized, monolithic community (that's what I dropped out of a long time ago and that's the tendency in the co-ops I'll fight today!) I tend toward a loosely confederated community, providing food (and other basics), entertainment and knowledge voluntarily. This is not to say I have no objections to certain ideas such as carrying canned food, meat, and twinkies. I leave those choices to those who want them--count me out!

Revolution is never legal. Therefore I'm wary of institutionalizing the "co-op movement". I don't want to work for an institution or protect "its" interests.

If the Bakery were gone tomorrow, I would continue to feel good about my life and work. My co-op experience has taught me much and I hope I've offered ideas to other (and a little fun and love!). But it is not a serious challenge to Amerika as an institution. It is a serious challenge as a way of thinking and a way of living.

For me, a co-op does two things: a) it provides economic benefits for either "members" or a community -- this is of economic benefit for either a select group or a wide-open community; and b) it challenges the corporate, linear mode of thinking by providing authentic food and work to people. A co-op that only offers economic benefits has not taken a necessary step in leadership.

When "they" try to close down the Bakery -- after the fight -- I intend to continue providing revolutionary alternatives as the people demand of the times.

Obviously, I have a lot of political ideas (for someone trying to "de-politicize" myself) and those views can be found by working with me at the People's Bakery, or reading the occasional pamphlets I put out, reading North Star People's Press, or in the wonderful community discussion groups here in the Northcountry.



I'd like to add a little list of some of the Bakers I've had the pleasure (or misfortune, sometimes) to know. This list was originally in a communication to friends in the Seattle Co-operating Community, discussing that there are not only "white, middle-class drop-outs" in the co-ops:

We've had, actually, one Negro, one mulatto, one native-American, one half-native-American, two Druidic witches, one independent witch, one Chicano, one suicide, one orthodox Jew, a bunch of Catholics, a couple Children of God, a few Ananda Margiis, drug-dependency half-way people, prison half-way people, a couple bisexuals, highschool work-for-credit "problem" students and a bunch of women (they're third world, too).

That leaves six white, Anglo-Saxon, non-denominational males for the past three years. One's a Commie, one's a socialist and two of us (guess which two?) Anarchists. Two people were clones.

Take it easy -- but take it!

Phill Baker from People's Company Bakery



Garden Bakery

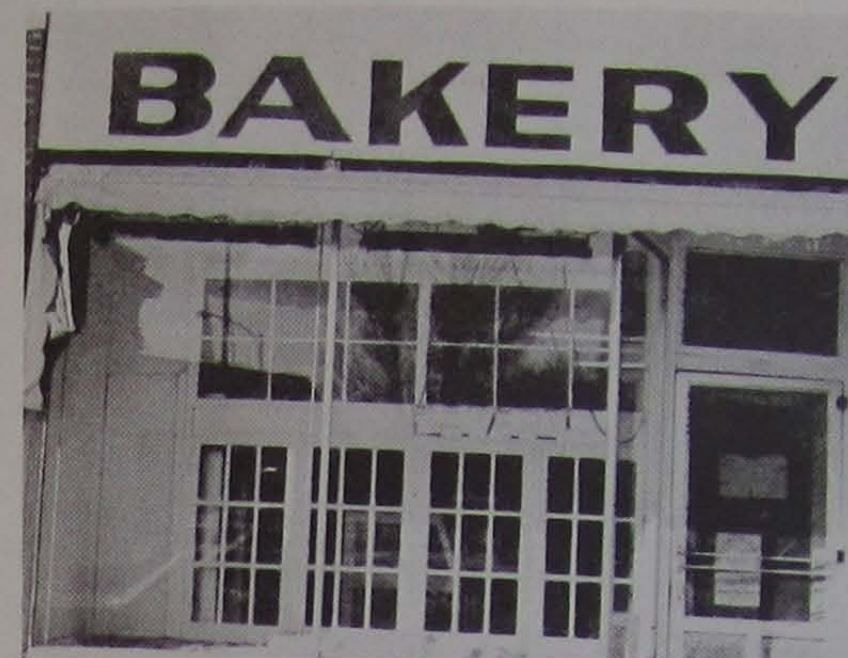
Garden Bakery is a small, relatively stable collective that rents baking time and storage space from a neighborhood junk food bakery at 820 W. 36th St. in So. Mpls. We turn out bread, granola and goodies that are made from quality (i.e. pure) ingredients. The collective is careful about what we put into our product (and, in turn, your bodies). Our ingredients are unrefined, and for the most part, organic. All bread is kneaded and shaped by hand--a process that seems to add love and human spirituality into each loaf.

The organization of Garden Bakery is simple. We are a worker controlled collective. We are friends. We also LOVE to bake.

Responsibility is shared according to an unwritten formula that is based on individual energy.

Garden Bakery is not aligned politically with any particular group or idea, but we are dedicated to serving the community with a no compromise (!) product. We work hard, but don't work ourselves to death, and our compensation comes in the form of 'people's wages' and reinforcement from those we serve.

Our Daily Bread



St. Paul's new bakery collective, the Our Daily Bread Bakery, began operations last month, making our first payment and launching our first loaf on the 17th of February. After three weeks of baking, we are (hopefully) reaching a point where we can begin making some sort of assessment as to where we are, where we've been, and where we want to go from here.

We are a dual-purpose bakery, supplying the St. Paul co-ops with bread and granola, while also maintaining the existing storefront business within the West Seventh Street neighborhood, where the bakery is located. As a result, we have had to develop a dual philosophy concerning nutritional value of ingredients used in our products.

In the baked goods we produce for the co-ops, we use only whole grain flour and other natural high-nutrition ingredients, with the exception of a white bread made at the request of some of the co-ops. At present, we are producing seven different breads for the co-ops: Whole Wheat, Sunflower, Raisin Spice, Plain Raisin, Oatmeal, Sesame seed-walnut, and white. We currently produce only one type of granola. In the future we hope, in addition to increasing our varieties of bread and granola, to begin supplying the co-ops and Twin City collective restaurants with natural, whole-grain goodies, such as cookies, bars, rolls, etc.

With regards to the goods we produce for sale to the neighborhood through our storefront, we have decided, after considerable and often painful discussion not to be quite so pure. Although we have eliminated chemical preservatives from the items we sell at the bakery, we still use substantial amounts of white and unbleached flour, and some chocolate and commercial fillings in the bismarcks, long-

johns, etc. which we produce. Our consensus feeling in this matter is that to switch immediately over to whole grains and completely natural ingredients would only serve to alienate the neighborhood people from the "hippies" at the bakery. Instead, we are producing the traditional "shit food" bakery items that they expect, while attempting to gradually introduce more and more natural, higher-nutrition goodies for them to try. Our feelings are strong that our bakery should be a part of the neighborhood and that our relationship with the people who live there should be good. We also hope, in the future, to be able to take orders for birthday and wedding cakes, etc., as we have had many such requests from neighborhood residents.

The bakery's most pressing need at present is for more workers. In order to continue our present production, and to expand in the directions we hope to, we need people who are willing to commit themselves to working at least two shifts per week. We are hoping to be able to provide some pay for the bakery workers, but until we have had time to figure out the bakery's financial situation, that is indefinite. As of now, volunteers are needed. Anyone who might be interested in becoming a part of our cooperative, or just checking it out and seeing how we operate, is encouraged to stop in and get to know us. We are located at 383 Michigan Ave. in St. Paul. (see map in this issue). Or you can call us at 224-3484. The store-front hours are 6 a.m. to 5 p.m. Tuesday through Saturday. We are closed Sundays and Mondays. Our baking shifts are as follows: Co-op breads - 6 a.m. to noon, Mon., Wed., and Fri. Co-op granola 10 a.m. to noon Tues. and Thurs. Store-front items - 4 p.m. to 10 p.m. Monday through Friday. Also, anyone with good recipes or ideas for our bakery is encouraged to share them. Through co-operation we grow stronger.



prices of **Mar. 15, 1975**

PEOPLE'S WAREHOUSE of the NORTH COUNTRY
123 East 26th Street
Minneapolis, Minnesota 55404

phone: (612) 824-2634

Serving: Minnesota, Western Wisconsin, Eastern Dakotas, Northern Iowa, and the Upper Peninsula of Michigan

People's Warehouse of the North Country provides anti-profit distribution of bulk quantities of food, with particular emphasis on natural food, to individuals involved in cooperatively meeting their own needs and those of their neighbors for food. Central to this warehouse is elimination of the profit motive in food distribution, and we ask that no food obtained from this warehouse is in any way used as a part of a profit-seeking enterprise. Strive to cooperate!

NOTICE: NEW HOURS:

"Walk-in sales" are now at the following times:

1:00 PM to 6:30 PM MON, TUES, THURS, and FRI

1:00 PM to 5:00 PM WED

10:00AM to 4:00 PM SAT

Your observation of this schedule will help the Warehouse staff accomplish its many duties more efficiently.

FOOD BEING DELIVERED TO THE WAREHOUSE will be accepted anytime from 9:00 AM to 7:00 PM on weekdays, except Wed. when operations cease at 6:00 PM and on weekends when the sales schedule will prevail.

OFFICE HOURS are now 9:00 AM to 8:00 PM weekdays, except Wed. we close at 7:00 PM; 10:00-4:00 Sat. OUT OF TOWN CALLERS ARE ENCOURAGED TO TAKE ADVANTAGE OF LOWER PHONE RATES AFTER 5:00 PM.

--PRICES SUBJECT TO CHANGE WITHOUT NOTICE--

*temporarily out of stock



Beans

24.48/100 lbs
45.10/100 lbs
46.75/110 lbs
22.83/100 lbs
24.20/100 lbs
22.62/100 lbs
28.16/100 lbs

*38.14/100 lbs

33.74/100 lbs

15.84/100 lbs

20.44/100 lbs

Grain

11.00/50 bs .220/lb
11.39/50 lbs .228/lb
* 9.17/50 lbs .183/lb
17.05/50 lbs .341/lb
10.49/50 lbs .210/lb
4.60/60 lbs .077/lb
10.08/50 lbs .202/lb
12.68/50 lbs .254/lb
6.53/50 lbs .131/lb
6.51/50 lbs .130/lb
7.02/50 lbs .140/lb
6.89/50 lbs .138/lb
12.54/50 lbs .251/lb
17.77/50 lbs .355/lb
17.77/50 lbs .355/lb
5.50/50 lbs .110/lb
*6.60/50 lbs .132/lb
5.97/50 lbs .119/lb
7.32/60 lbs .122/lb
9.85/50 lbs .197/lb
*9.90/60 lbs .165/lb

*41.25/50 lbs .825/lb
5.72/25 lbs .229/lb
22.15/50 lbs .443/lb
425/lb
240/lb
6.01/25 lbs .314/lb
* 7.86/25 lbs .236/lb
5.90/25 lbs .294/lb
7.34/25 lbs .206/lb
5.14/25 lbs .353/lb
17.65/50 lbs .275/lb
16.50/60 lbs .369/lb
9.23/25 lbs .440/lb
22.00/50 lbs .344/lb
8.61/25 lbs .197/lb
9.83/50 lbs .558/lb
19.53/35 lbs .561/lb
19.64/35 lbs .242/lb
12.10/50 lbs .172/lb
4.28/25 lbs .172/lb
4.31/25 lbs .167/lb
4.18/25 lbs .156/lb
3.90/25 lbs

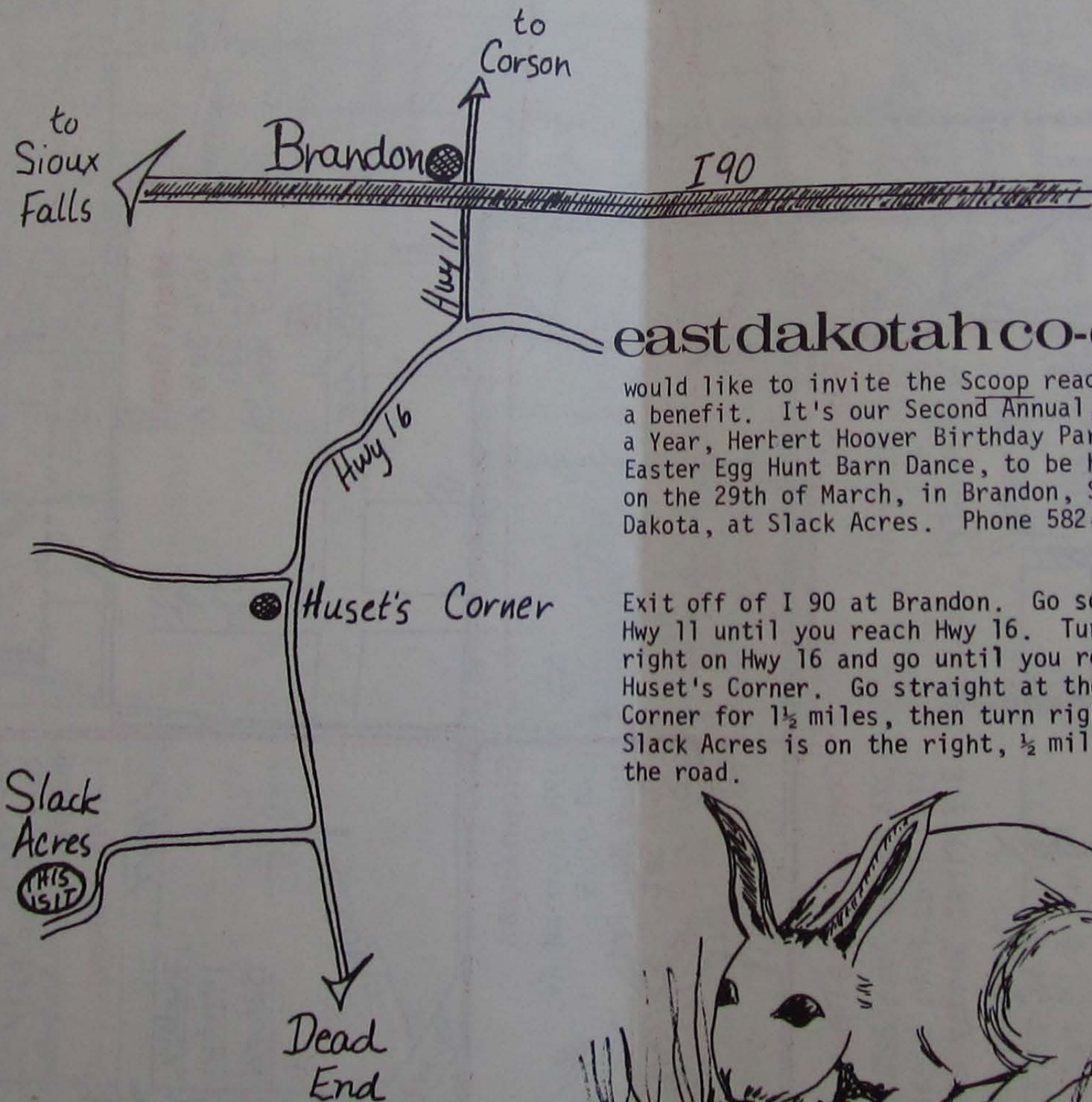
ADUKI beans, (ORG Wiscoy)
BLACK EYES
BLACK TURTLE beans
GARBANZO beans (chick peas)
GREAT NORTHERN beans
KIDNEY BEANS
LENTILS
LARGE LIMA beans
LIMAS, baby
MUNG beans
NAVY beans (ORG Ricke)
PINTO beans
PINTO beans (ORG Wiscoy)
RED beans
SOY beans (ORG K and Ricke)
SOY beans, ROASTED
SOY beans, ROASTED & SALTED
SOY GRITS, (ORG K)
GREEN SPLIT PEAS
YELLOW SPLIT peas
WHOLE GREEN peas
WHOLE YELLOW peas

Barley, hulled (Org Weis)
BARLEY, hulled
BARLEY, hullless, (ORG Weis)
BUCKWHEAT groats
BULGUR
CORN, (ORG. K & Ricke)
MILLET
MILLET, (ORG Weis)
OATS, regular ROLLED
OATS, thick ROLLED
OATS, STEEL CUT
OATS, WHOLE GROATS
POPCORN (Unavail due to crop failure)
RICE, long grain (ORG Garrich)
RICE, short grain (ORG Garrich)
RYE, berries (ORG Weis)
RYE, rolled (ORG Van Den Einde)
TRITICALE (wheat-rye cross) (ORG Weis)
WHEAT berries, (ORG Ricke)
WHEAT soft berries (ORG)
WHEAT, rolled (ORG Van Den Einde)

2nd
Annual
Skip a
Year

Herbert
Hoover
Birthday
Party

(Easter Egg Hunt Barn Dance)



east dakotah co-op

would like to invite the Scoop readers to a benefit. It's our Second Annual, Skip a Year, Herbert Hoover Birthday Party and Easter Egg Hunt Barn Dance, to be held on the 29th of March, in Brandon, South Dakota, at Slack Acres. Phone 582-6314.

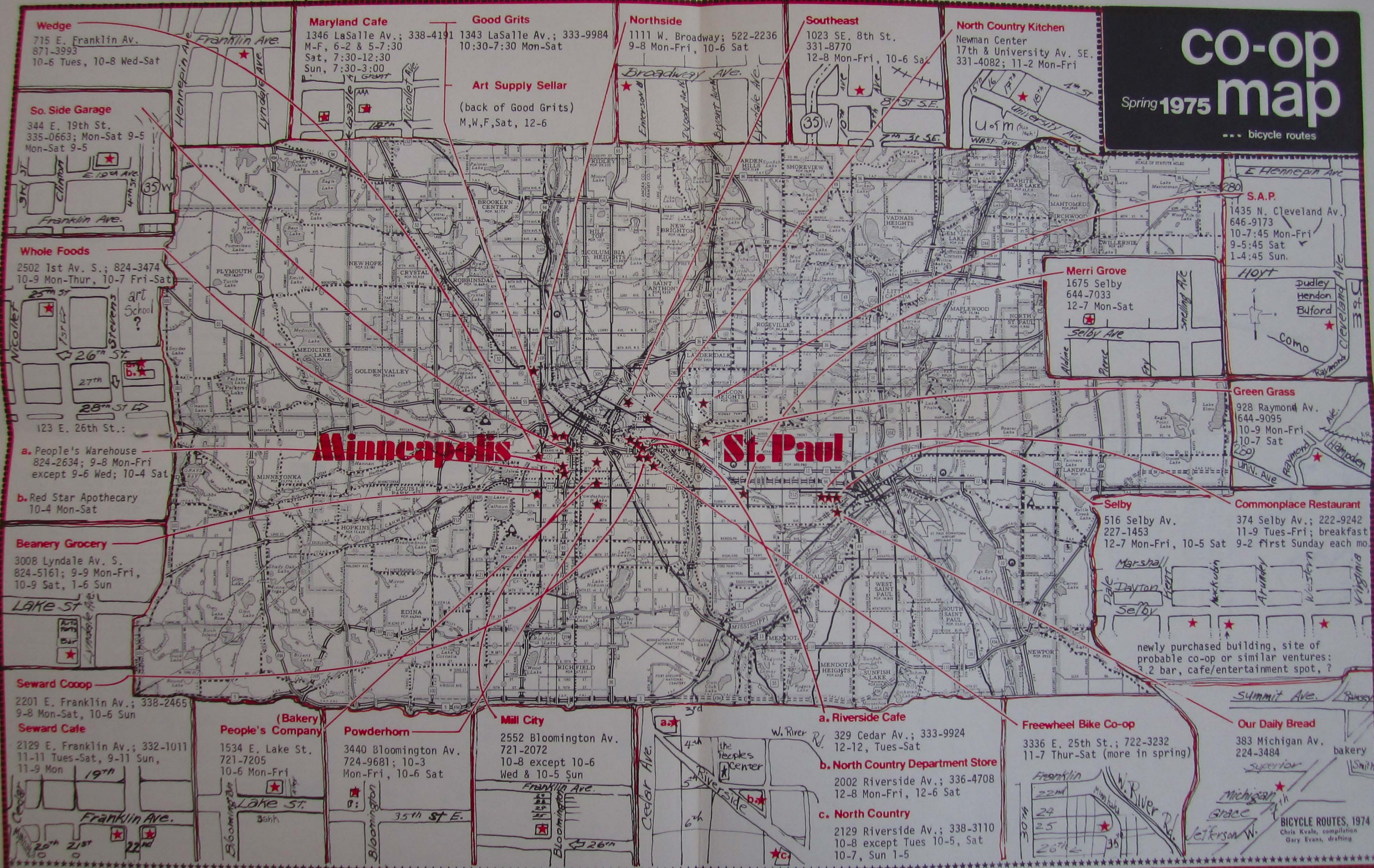
Exit off of I 90 at Brandon. Go south on Hwy 11 until you reach Hwy 16. Turn right on Hwy 16 and go until you reach Huset's Corner. Go straight at the Corner for $1\frac{1}{2}$ miles, then turn right. Slack Acres is on the right, $\frac{1}{2}$ mile down the road.



co-op map

Spring 1975

... bicycle routes



Wedge
715 E. Franklin Av.
871-3993
10-6 Tues, 10-8 Wed-Sat

Maryland Cafe
1346 LaSalle Av.; 338-4191
M-F, 6-2 & 5-7:30
Sat, 7:30-12:30
Sun, 7:30-3:00

Good Grits
1343 LaSalle Av.; 333-9984
10:30-7:30 Mon-Sat

Northside
1111 W. Broadway; 522-2236
9-8 Mon-Fri, 10-6 Sat

Southeast
1023 SE. 8th St.
331-8770
12-8 Mon-Fri, 10-6 Sat

North Country Kitchen
Newman Center
17th & University Av. SE.
331-4082; 11-2 Mon-Fri

So. Side Garage
344 E. 19th St.
335-0663; Mon-Sat 9-5
Mon-Sat 9-5

Art Supply Sellar
(back of Good Grits)
M,W,F,Sat, 12-6

Whole Foods
2502 1st Av. S.; 824-3474
10-9 Mon-Thur, 10-7 Fri-Sat

a. People's Warehouse
824-2634; 9-8 Mon-Fri
except 9-6 Wed; 10-4 Sat

b. Red Star Apothecary
10-4 Mon-Sat

Beanery Grocery
3008 Lyndale Av. S.
824-5161; 9-9 Mon-Fri,
10-9 Sat, 1-6 Sun

Seward Coop
2201 E. Franklin Av.; 338-2465
9-8 Mon-Sat, 10-6 Sun

Seward Cafe
2129 E. Franklin Av.; 332-1011
11-11 Tues-Sat, 9-11 Sun,
11-9 Mon

(Bakery) People's Company
1534 E. Lake St.
721-7205
10-6 Mon-Fri

Powderhorn
3440 Bloomington Av.
724-9681; 10-3
Mon-Fri, 10-6 Sat

Mill City
2552 Bloomington Av.
721-2072
10-8 except 10-6
Wed & 10-5 Sun

a. Riverside Cafe
329 Cedar Av.; 333-9924
12-12, Tues-Sat

b. North Country Department Store
2002 Riverside Av.; 336-4708
12-8 Mon-Fri, 12-6 Sat

c. North Country
2129 Riverside Av.; 338-3110
10-8 except Tues 10-5, Sat
10-7, Sun 1-5

Freewheel Bike Co-op
3336 E. 25th St.; 722-3232
11-7 Thur-Sat (more in spring)

Our Daily Bread
383 Michigan Av.
224-3484

BICYCLE ROUTES, 1974
Chris Kvale, compilation
Gary Evans, drafting

Commonplace Restaurant
374 Selby Av.; 222-9242
11-9 Tues-Fri; breakfast
9-2 first Sunday each mo.

Selby
516 Selby Av.
227-1453
12-7 Mon-Fri, 10-5 Sat

Green Grass
928 Raymond Av.
644-9095
10-9 Mon-Fri
10-7 Sat

Merri Grove
1675 Selby
644-7033
12-7 Mon-Sat

S.A.P.
1435 N. Cleveland Av.
646-9173
10-7:45 Mon-Fri
9-5:45 Sat
1-4:45 Sun.

Minneapolis

St. Paul

Mar. 15, 1975

WAREHOUSE PRICES PAGE 2

Flours

15.95/50 lbs	.319/lb	BUCKWHEAT flour (ORG Stockton)
7.70/50 lbs	.154/lb	CORN meal (ORG K)
6.60/50 lbs	.132/lb	RYE flour (ORG Stockton)
12.10/50 lbs	.250/lb	SOY meal (ORG)
9.35/50 lbs	.187/lb	WHEAT, WHOLE flour (ORG Stockton)
10.17/50 lbs	.203/lb	WHEAT, BRAN REMOVED (ORG Stockton)
1.71/25 lbs	.068/lb	WHEAT BRAN removed from above flour
8.80/100 lbs	.088/lb	WHEAT GERM

Nuts & Seeds

*59.29/60 lbs	.988/lb	ALFALFA SEED
77.00/60 lbs	1.283/lb	ALFALFA SEED (ORG)(Weis)
54.30/50 lbs	1.086/lb	ALMONDS, hulled
28.00/25 lbs	1.120/lb	CLOVER (red) SEED (ORG)
44.28/35 lbs	1.265/lb	FILBERTS
13.20/50 lbs	.264/lb	FLAX SEED(ORG) (Rademacher)
53.63/125lbs	.429/lb	PEANUTS, raw spanish
52.25/100lbs	.523/lb	PEANUTS, salted in the shell
44.42/95 lbs	.468/lb	PEANUTS, unsalted in the shell

26.95/50 lbs	.539/lb	SESAME SEED
28.78/50 lbs	.576/lb	SUNFLOWER seed meats #2
20.54/50 lbs	.411/lb	SUNFLOWER seed broken meats
21.45/25 lbs	.858/lb	WALNUT meats
17.16/33 lbs	.520/lb	PEANUT BUTTER (Robb Ross)
41.75/40 lbs	1.043/lb	SESAME BUTTER
*41.75/40 lbs	1.043/lb	SESAME TAHINI

Oil

23.86/5 gal	.612/lb	CORN OIL (39 lbs)
*69.42/5 gal	1.803/lb	OLIVE OIL (38.5 lbs)
33.23/5 gal	.831/lb	SAFFLOWER OIL (40 lbs)
*38.56/5 gal	1.002/lb	SESAME OIL (38.5 lbs)
17.87/5 gal	.447/lb	SOY OIL (40 lbs)

Dried Fruit

*45.52/25 lbs	1.821/lb	APRICOTS
15.76/30 lbs	.525/lb	CURRENTS
15.76/30 lbs	.525/lb	DATES, deglett noor bread (ORG)
*9.13/15 lbs	.609/lb	DATES, khadrawi soft (ORG)
24.34/30 lbs	.811/lb	FIGS, calmyrna (ORG)
20.30/30 lbs	.677/lb	FIGS, black mission (ORG)
*36.77/25 lb	1.467/lb	PEACHES (ORG)
13.12/25 lbs	.525/lb	PEARS (ORG)
15.84/30	.528/lb	PRUNES (ORG)
*18.53/30 lbs	.618/lb	RAISINS, non-organic
		RAISINS, (ORG)

7.43/20 lbs	.372/lb
7.43/20 lbs	.372/lb
4.95/10 lbs	.495/lb
3.86/10 lbs	.386/lb
4.02/10 lbs	.402/lb

4.54/10 lbs	.454/lb
4.07/10 lbs	.407/lb
*5.49/10 lbs	.549/lb
*5.25/10 lbs	.525/lb

6.05/25 lbs (.242/lb) + .24 tax	
7.96/50 lbs (.159/lb) + .32 tax	
25.08/5 gal (.517/lb) + 1.01 tax	
20.07/4--1 gal (.517/lb) + .79 tax	
13.72/96 rolls (.57/4) + .55 tax	
9.35/roll + .22 tax	

*36.00/5 gal	.600/lb
28.15/5 gal	.469/lb
*45.56/5 gal	.828/lb
16.67/5 gal	.282/lb
19.52/5 gal	.325/lb
32.46/5 gal	.541/lb

5.31/case	1.33/gal
35.47/50 lbs	.709/lb
*37.08/44 lbs	.842/lb
26.73/44 lbs	.608/lb
*40.16/44 lbs	.913/lb
3.39/50 lbs	.068/lb
3.19/ lb	3.047/lb
3.19/ lb	3.047/lb
14.08/5 gal	.287/lb
*27.47/4.7 gal	.584/lb
9.57/10 lbs	.957/lb
133.38/125 lbs	1.067/lb
36.55/36 gal	.127/lb
51.19/36 gal	.178/lb
*24.79/36 gal	.086/lb

WHOLE WHEAT:

ELBOW macaroni
SPAGHETTI
SPAGHETTI with egg (Kwong tung)
FLAT ribbon NOODLES
LASAGNA

WHOLE WHEAT SPINACH:

FLAT ribbon NOODLES
LASAGNA

SOY-RICE SHELLS

CORN RIBBONS

Pasta

Taxables

CAT FOOD
DOG FOOD
LIQUID SOAP (48.5 lbs)
LIQUID SOAP (38.8 lbs)
TOILET PAPER
CHEESE WRAP

Sweeteners

HONEY (60 lbs)
MALT EXTRACT (for making beer) (60 lbs)
MAPLE SYRUP (Vermont) (55 lbs)
MOLASSES (59 lbs)
PREMOSE (malted barley & corn) (60 lbs)
SORGHUM (60 lbs)

Misc.

APPLE CIDER (Speas) 4-1 gal
MILK, powdered, non-instant
MISO, HACHO
MISO, KOME
MISO, MUGI
SALT, fine sea
SEAWEED, dulse
SEAWEED, Kombu
SOY SAUCE, "Kikkoman" (49 lbs)
SOY SAUCE, "Tamari" (47 lbs)
YEAST, active Dry
YEAST, nutritional
VINEGAR, filtered cider (288 lbs)
VINEGAR, unfiltered, undiluted cider
VINEGAR, white (288 lbs) special order

only

Warehouse News

Came in to do warehouse news and found 8 people from No. Dak. confused as to why they all came down separately to pick up orders. An instant conference upstairs and plans for a western No. Country co-operative trucking venture were set with a meeting in April either in Fargo or Grand Forks. If interested, contact your local co-op.

At the WH, we're so full that it becomes obvious we need more space! The honey deal honey is gone but we are contracting for another 100 bbls. of honey for spring and summer.

The next Calif. load will come in late this month but our source for fancy dried fruit (peaches, apricots, pears) has dried up. We will be getting pasta, raisins, and figs for sure. Dates are unsure at this time.

Maple syrup demand is up and we're reordering. Seaweed is in again and we received one request for continuing Hacho Miso supply.



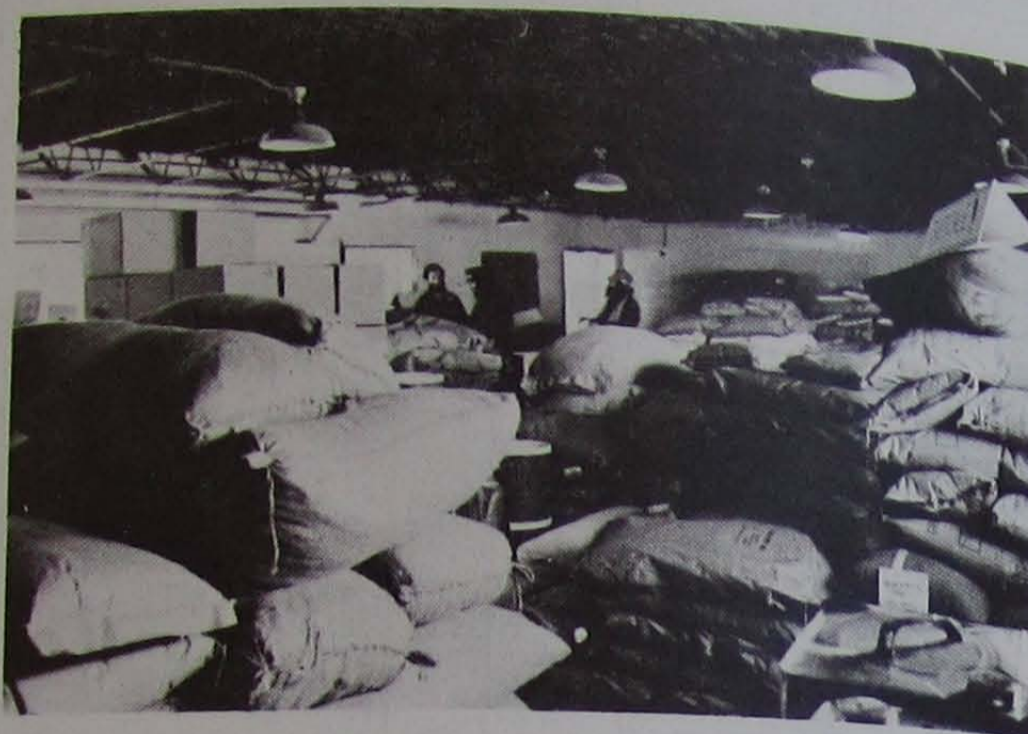
Spring Catalogue

In the next few weeks we hope to finish production of a Warehouse Spring catalogue. The catalogue will have room to more fully describe the goods available from the warehouse and, it is hoped, will provide information in a form which more readily explains itself to someone who has had no experience with Warehouse price-lists and the goods available from the warehouse. In addition to the common name, price, and quantity information now provided on the price-list, the catalogue will provide a brief description of the food its use, origins, and our source. Room will be provided for noting changes in price or description. Monthly updates-printed in the Scoop and available from the warehouse will be produced, updating the sources, bag sizes and prices. The catalogue will also list goods available through Red Star Apothecary.

The catalogue will be mailed to all addresses on the Scoop mailing list and will be available, free, at the warehouse.

For those who don't know, our corn flour producer (Wiscoy Valley) tells us that corn flour can be used for anything corn meal can and is also better for special uses.

Anyone who wants closed top 55 gal. barrels, we have lots and you can take them away for \$4.00 each.



Rebates PEOPLE'S WAREHOUSE

Since the Peoples Warehouse rebate contracts have been sent out, various questions have been asked and several problems raised; this is an attempt to deal with the questions and problems.

The letter with the contracts said there was a deadline for signing and returning them; this has turned out not to be the case. As we in the warehouse learned more about the process, it became clear that no deadline was necessary.

There are, it seems to us, four steps in the process, each having a purpose. The steps are discussed here in their order of importance (most important first). Each step is independent of the next and by taking one step your group does not oblige itself to take the next step.

1. The warehouse is now set up to offer refunds of overcharges (rebates) based on the amount your group bought in 1974. These refunds amount to 94% of our otherwise taxable income and about 3¢ on each dollar of purchases. The purpose is to keep the cooperating movement's money in the movement rather than to pay 12% to the state and 22% to the federal government.

2. The contracts are a rather technical, but absolutely essential device to allow us to take step one. To sign the contract does not oblige your group to accept the rebate, but the warehouse will be obliged to offer it, in cash.

rebates continued

3. The refund will be paid to any group signing the contract; payment will be no later than mid-September 1975. Even if you put the money in your bank account while deciding what to do about it, you can still refuse it simply by sending it back before the end of 1975.

For groups which do not file tax returns, no problem we can see is created by accepting the refund. For groups which do file, we can suggest ways to avoid shifting the tax liability from the warehouse to those groups. For instance, if you decide to reinvest the money in the warehouse (by loan), you could reinvest only 66%, thus covering the possibility of extra taxes due to the refund. If your group wishes to make sure that the refund does not show up at all at the end of the year, you could pass the refund on to individual customers by selling food without a markup for a sufficient period of time to reduce your gross income by the amount of the refund.



Commonhealth Warehouse News, Duluth

The Commonhealth Food Warehouse in Duluth came another step closer to becoming fully operational with an all day meeting on Saturday March 1. Representatives from the northern region buying clubs and co-ops were invited to the meeting held on Park Point, in Duluth.

Members of the Commonhealth Warehouse had hoped for a larger turnout than the 20-25 people who arrived. As it was, only a few of the northern groups sent people to the meeting.

The meeting itself included reports on the history and economic feasibility of a warehouse in Duluth. A short synopsis of the questionnaires that were sent out to 70 groups and individuals in the area completed the morning.

A delicious lunch was served, followed by an afternoon session that focused on trucking, and various policy questions. The discussion on trucking included a clarification of costs involved in transporting goods from Minneapolis. Gary, who has been making a weekly run to Minneapolis, presented his trucking costs, which are under 2¢ per pound. He is limited by his truck to carrying 5,000 pounds and it was his feeling that larger volumes could cut the cost to 1½¢ per pound or less. The feasibility of using the Houghton,

Even after the refund is received, we have all the rest of 1975 to cope with any problems that arise. In the event your group finds no satisfactory solution to a problem, the final answer may be either to keep all the refund (not reinvesting any) or refuse it outright, thus leaving the problem with the warehouse, where it started. We will not allow any group to be injured in this process, although we are asking you to join in the effort to keep our money in our hands.

4. After the first three steps, your group can make its last decision on the whole matter. This is, whether and how much of the refund to reinvest in the warehouse by loan.

Please continue to work with us on this refund business. If your group's initial reaction was negative, we request that you reconsider. We will be glad to answer questions and work with you on our problems. At least in the Twin Cities we can come to your group meetings. The people at the warehouse who are concentrating on this are Jain and Jim, so they are the ones to contact first.

Michigan truck - a 5 ton rig - or trucking by the People's Warehouse truck rounded out the discussion.

The question of who the Commonhealth Warehouse planned to sell to opened up some interesting areas for thought. It was agreed that the Duluth Warehouse people could handle, on a case by case basis, requests from stores that were neither co-ops nor buying clubs. The feeling was that some family businesses offered quality service without unreasonable markups, in areas where whole foods were otherwise unavailable.

The Commonhealth Warehouse is presently madly looking for a location to store inventory. The mood of the Saturday meeting was generally enthusiastic and hopeful. Co-ops and clubs are rapidly growing in the northern area, and the usefulness, indeed necessity of a warehouse, was the consensus of the meeting.

So - Scoop readers should now be aware that the Commonhealth is operational. At this writing it is still utilizing space in the back of the Duluth co-op. Soon, it will have its own space. Thanks to all who came to the meeting on March 1st.

Arno - for the Commonhealth Warehouse



QUESTION: What is a quack?

- The sound of a duck
- The Liberty Bell has one
- A sham, someone who pretends to know things she doesn't
- A healer who fails
- A healer who succeeds but doesn't know why
- Some, not all, of the above

I won't pretend to answer this question. I only seek to present it and many others. Answering that question & other related questions is a crucial part of examining any healing system. The orthodoxy is often intolerant of rivals, & "quackery" is the most effective club to use in the healing arts.

The usual definition of quack is simple & to the point, as is answer c). But by that definition, James Schlesinger is a quack. Even limit it to medicine & that answer proves to be far too dilute. Many scientists are vain; rather than admit that they don't know, they create a vocabulary of fudge words to bamboozle the lay public. The latest vogue word is synergistic effects. A few years ago, it was intrinsic factor, & before that it was low & high resistance. It's the rare scientist who admits his limits.

What of answer e)? What do you do with empirical results with no rational explanation? As far as the physical world is concerned, much of acupuncture remains a mystery. The best explanation of these very real results is yin-yang, chi energy

alternative

flow, the 12 meridians, & all the other metaphysical aspects of the Chinese cosmology. Which leaves your basic research scientist at the University puzzled & impatient. But the scientific method is coming up with little in the way of satisfactory explanations. Does that make the acupuncturist at a Peking hospital a quack?

A STORY THAT IS TRUE

A man lay sick in his hut in an African village. The healer of the village walked in & sat down beside him. She had a bucket with her. In the bucket was some cow manure, the staple medicine in the village. She started spreading the manure on the man's chest, chanting & praying as she worked. Very carefully, so that no one would notice, she took a lizard from her pocket & buried it under some of this manure, still alive. After some time, the manure got brittle & dry. This signalled the end of the ceremony. The healer removed it from the sick man's chest, chanting, & threw it on the ground. It split in half, the lizard darted out & ran for the safety of the forest. The healing ceremony was completed, the disease-demon ran away, & the man was healed. Did you catch that? THE MAN WAS HEALED! He definitely got well.

QUESTIONS TO PONDER:

- 1). What was the lizard? What did it do?
- 2). Did anyone other than the healer know the lizard was there? Does it matter?
- 3). What was the disease?

Here we have a strange situation. This healer knew what she was doing, her success rate was reasonable, & she had the respect of her neighbors. She knew as much of histology & physiology as medical school graduates know about totems & ancestor spirits. Where, then, is quackery?

IF YOU FAIL, are you a quack? How important is the cure rate? Sure there are terminal illnesses that have MD's baffled; sure it's true that people tend to die despite medical attention, of such demons as heart disease, Psychotic breakdowns leukemia & cancer. But for all those, we can't forget polio, TB, yellow fever, malaria, smallpox, leprosy, plague, cholera. These are illnesses that were demons in bygone days that western medicine has eliminated or controlled considerably. We find our scapegoats; "cancer is the leprosy of the 20th Century".

I maintain that we need more criteria for defining a quack. Let's take a man

healing

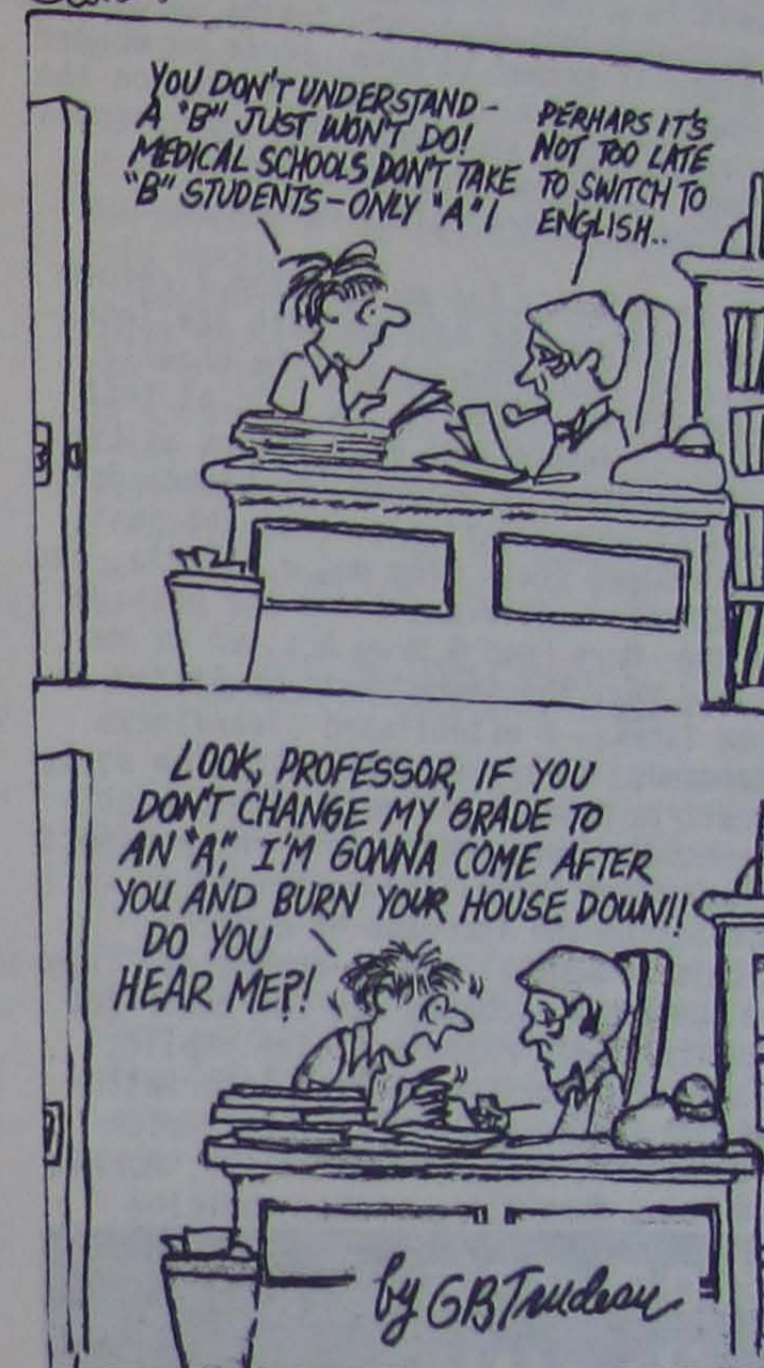
like Jethro Kloss. His book, BACK TO EDEN, is chock full of misinformation, exaggerations & outright nonsense. For instance, he urges you the reader to drink as much lobelia tea as you want, while every other book on herbs documents cases of death from lobelia. His knowledge of herbs & his understanding of the human body are archaic at best & dangerously wrong most of the time. But is he a quack? What does he have to gain by it other than persecution? He obviously believed in what he was doing. Is he still a quack? It becomes obvious to me that MOTIVES are important.

THE STEREOTYPED image of a quack shows a picture of a greedy phoney, preying off people's weaknesses. While money-lust is an important part of judging a quack, it is important not to let it become an overriding concern. Some cultures insist that a healer get good money for her work, and the healer who works for little or nothing is bound to be ineffective. Judging whether a self-styled healer is out for money or not is a very difficult task, & is near impossible if you're doing it across cultures. We find it easy to fixate on money; greed is a popular way of negating an opponent's validity, & is far too often a simple, superficial perspective. The A.M.A. accuses the "cancer quacks" of bleeding people of money while leading them on, while the same "quacks" maintain that the A.M.A. is engaged in cartel-based conspiracies to prevent the elimination of cancer & thereby keep the profits coming. Both strike me as superficial, lacking a deeper understanding of the other's side.

But an absolutely essential factor to consider is POWER. Most conflicts in the world & all of politics is a reflection of POWER, the ins vs. the outs.

A SECOND STORY THAT IS TRUE

MY FATHER was an assistant to a judge in N.Y.'s civil court system. He told me about a doctor who was brought before the court on a malpractice suit. He had improperly diagnosed a case of cancer as a harmless liver ailment. His mistake was not discovered until she was beyond recovery. This very same doctor had been brought before a judge FOUR TIMES BEFORE, for similar instances of negligent diagnosis. His case was dismissed for the fifth time; the A.M.A. is very powerful.



These two characters, the real doctor who practices today, & the neurotic premed student of Doonesbury, are of the same ilk; the one is now a quack, while the other will be, or at the very least incompetent mercenaries.

QUIZ: 1). In terms of actual size of the labor force, how would you rank the health care industry in the U.S.? ANS: 3rd

2). What percentage of hospitals in the U.S. are privately owned? ANS: 6% AND A QUOTE -- "The purchaser has little control over costs & no individual bargaining power. He is in no position to shop for a doctor or a hospital. He can only elect not to buy medical care at the risk of his health. For most people, health care is an unbudgeted necessity, bought for in crisis & paid for in leisure" Cray, IN FAILING HEALTH, p. 28

Health care institutions are very powerful social controllers. They define & then evaluate their own value & prestige. In this country, we maintain a Protestant Ethic about disease; if you get sick, you deserve it, & if you're rich you can buy your way out. If you're poor & get sick,

you're suffering for the 2 sins, poverty & illness. The medical profession has enormous control over our lives, & this within a country whose pervasive influence over people's lives and deaths across the globe is second to none. It is no wonder there are so many people & groups on the "quack" list; no wonder the F.D.A. comes down so hard on these challenges to its ethical & technological monopoly.

IN CLOSING, let me describe a reform group to you. It started with the intention of straightening out the chaotic health care system in the U.S. at that time. It joined such muck-rakers as Lincoln Steffens in pushing for standards of medical accreditation so that not just any schlump could hang out a shingle. Its first major achievement was the passage of the Pure Food & Drug Act, which required that the ingredients be listed on food labels, & established cleanliness standards. Today, this organization seeks to stifle dissent, it actively lobbies against Medicare, Medicaid & any prospect of (shudder) Socialized Medicine, as well as blocking the increase of medical schools or medical school graduates. They are constantly looking out for their job security at the expense of the public. This is the American Medical Association, probably the most powerful labor union in the world, whose president, Dr. Morris Fischbein, does not practice medicine.

Women's Health Movement

--by Libby White for the Elizabeth Blackwell Women's Health Center; 2000 S. 5th St., Minneapolis; 335-7669

As women, medicine is part of our heritage, our birthright. Women were the first physicians, abortionists, pharmacists, nurses and counselors--assisting each other to prevent unwanted pregnancies, caring for each other and their families in sickness, and passing on that knowledge to each other through the ages. The reasons for this historically probably lie in the character of women's biology--a biology tied to the rhythm of nature--and women's role as bearer of children.

But somewhere along the line we lost our birthright. There are many theories postulated to explain why this happened--they all seem plausible--but we can say with certainty that it was not a natural process but an active takeover. Monopolization of medicine meant control over the prestige, its institutional organizations, the profits, theory and practice. "And the stakes are even higher today when total control of medicine means potential

power to determine who will live and who will die, who is fertile and who is sterile, who is mad and who is sane." (*Witches, Midwives and Nurses*) The struggle was a political struggle in that it is part of the history of the sex struggle in general and secondly in that it was part of a class struggle. Women healers were often poor; male doctors served the ruling class.

And so today we have a situation in which women consume most of the health services (including the visits they make with their children), but men still have most of the control. Women consume 50% more prescription drugs and are admitted to hospitals more frequently than men. Two-thirds of all mental patients are women. And, women comprise 70% of the health labor force--mostly as nurses and nurses' aides (only 7% of American physicians are women).

In the past few years, however, something has been happening to reverse this downhill trend. Thanks to the pioneering efforts of a group of women in California, the women's self-help movement is beginning to grow. Women are now making the beginning efforts of taking back some of the control over their reproductive functions. To take an active role in your health care involves education and discipline. The concept of self-help has developed as a method for doing that.

Self-help revolves around the well body concept. This means we are women becoming aware of our bodies as healthy (not just when they are sick) and how they function. Health is not synonymous with medicine. Menstruation, ovulation, pregnancy, childbirth and menopause are normal functions of a healthy woman which do not necessarily require the intervention of a doctor. Self-help involves taking the responsibility to learn about these functions, sharing that information with other women and learning with them and taking the initiative to seek out information.

Self-examination of the cervix and vagina is one tool that has developed as a means to gaining this knowledge. This concept has been criticized as a "movement indulgence." It is difficult for some people to understand how looking at your vagina and cervix can be revolutionary by any stretch of the imagination. But for women whose sexual organs are hidden, for the most part, and seen only by a doctor, the act is like the blind seeing for the first time.

Self-examination does not imply that a woman can treat all medical conditions of her cervix and vagina. But it does mean that by routine observation she will know when to seek medical help. And because no two cervixes and vaginas are alike and because most doctors see yours only once a year along with a hundred

others, you are better able to judge what is normal for you.

And as women gain this knowledge and become more aware of how their bodies function they are also becoming active practitioners and medical researchers. Gynecological self-help now involves a host of treatments and theories that were developed by lay women who just decided they wanted to learn and realized they could never learn if they didn't experiment, and so they tried. Menstrual ex- traction was developed in just that manner. And today women are inducing abortions with vitamin C, treating yeast infections with vinegar and yogourt, and using cosmetic sponges instead of tampons.

But all this activity has very serious political implications because it involves control--control of the profits, the prestige, the power, and the research. This control has traditionally been in the hands of the medical profession, and as women begin to wrest some of that control back into their own hands the consequences are obvious.

The activities at Elizabeth Blackwell Women's Health Center, however, are not focuses on a peek now and again at a cervix. We teach women the techniques of self-examination and encourage them to use it. We also offer a 12-week health course for women, a patient advocate service, a positive pregnancy group, counseling, and are in the process of conducting an extensive survey of obstetric/gynecological facilities and providers in the Twin Cities, with the intention of using consumer pressure to make such services more responsive to the needs of women.

Who's Doing It

HOMEOPATHY- A group is meeting to study Hahnemann's system of medicine Friday nights at 8:30 at the Meditation Center, 631 University Ave. NE

JUICERS- There is a buying club in the Twin Cities that will order apricot kernels & Champion juicers, among other things. The juicers wind up costing \$135 each. Call Addison Carlson, 822-5162

CANCER- The International Association of Cancer Victims & Friends is a charitable educational group that promotes the individual's right to study & choose from the wide variety of unorthodox & outlawed cancer therapies. They sponsor conferences, films & a newsletter. The next big conference is May 3rd & 4th at the Leanington in MPLS. For more information, write to IACVF, PO Box 8171, St. Paul, 55113.

THE HEALING CENTER at St. Patricia's is a clearinghouse, referral service & classroom of many of the healing arts. They

offer lectures, literature & classes, as well as some counselling & a health food store on the premises. Never having been there, I can't really say whether the prices are outlandish or not. They're located at 7343 Concord Blvd, Inver Grove Heights, which is 2 1/2 miles PAST the St. Paul Stockyards. Call 451-6839

ANY OTHER LISTINGS? We'd like to keep this growing. Send them into the Scoop! THE APOLOGY & THE ECSTASY: Notes on this section

Apologies are in order to the folks whose articles had to be cut due to space limitations. We want to do another such section next time, & can use your ideas or more articles. The deadline is April 7th.

Ecstasy is if we get enough support to do another section like this.

APOTHECARY GOSSIP

God news! Good news! But first, some background. Dave from the Wedge called us up & said that he was quoted cheaper prices from N.Y. Tea in St. Paul than we were selling them for; well, only the black teas. When he read off the prices, I was astonished to find out that he got the same prices for 1# bags that we were getting for 50# lots! Needless to say, I indignantly called them up, ready for a major confrontation. It didn't happen. As soon as the woman on the other end heard my story, she checked it out & came back with the good news. They had been overcharging us on black tea for 8 months or so. How is that good? you ask. Well, we now have \$800 credit on stock. The problem now is what to do with the money. Our idea is to buy a dishwasher with it; we've looked at some, & they can cut the time we now take into 1/4. BUT, if any of you have any better ideas, let us know.

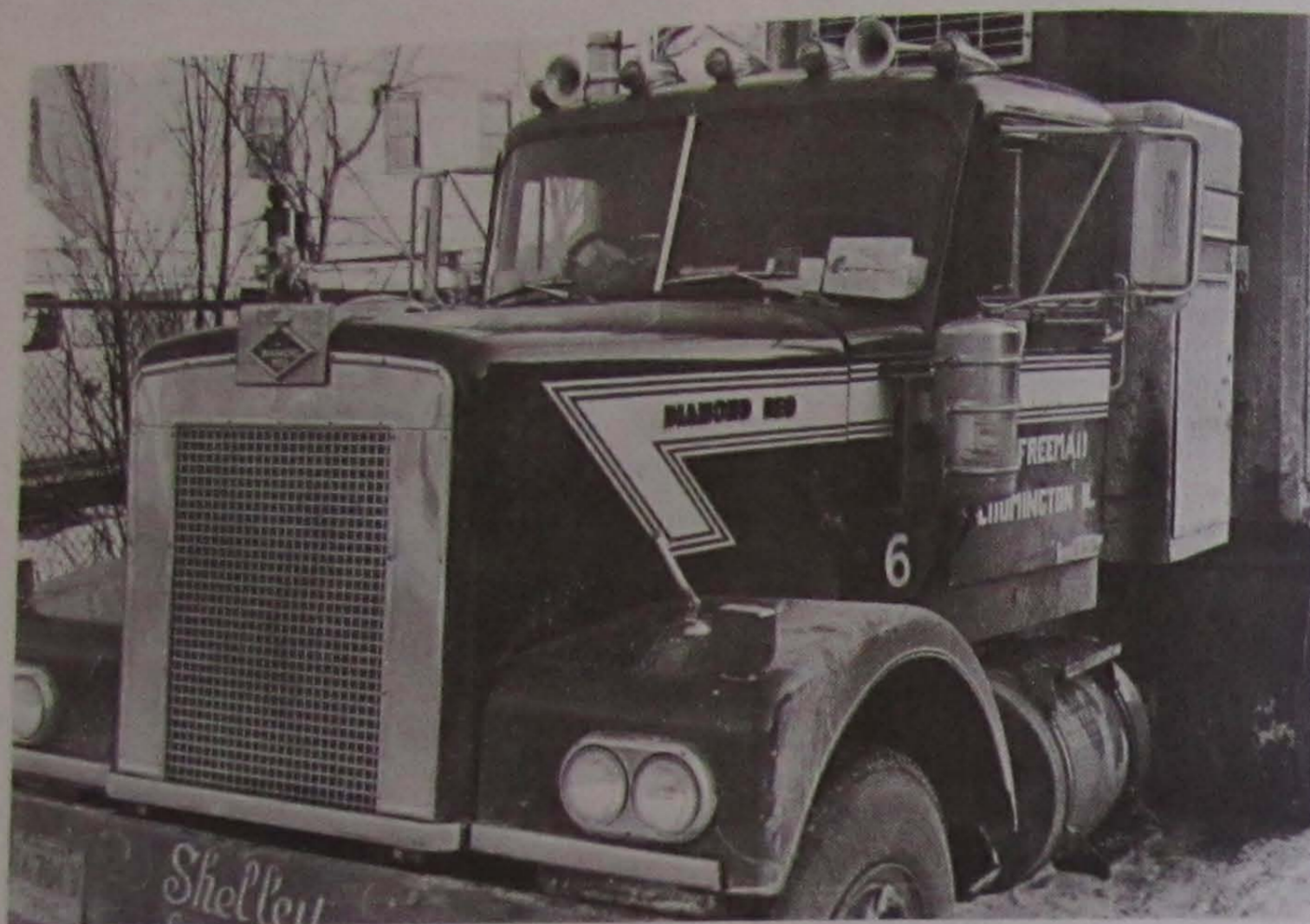
This also brings up another issue. We currently charge 30% on the jarred herbs to cover labor, rent & growth. It's been comfortable for us, and maybe too comfortable. We're considering lowering it to 20%, or maybe 25%, when we do inventory this Easter Sunday. What do you think? Any opinions? Let us know.

INVENTORY: On Easter Sunday, March 30, we're going to have an inventory party starting at 10:00, & lasting until we get it done. If you want to help, we can sure use you. Bring your own.

It seems that nobody realizes that Red Star Apothecary owns a membership to the Walker Art Center. Did you know that?

We've been accumulating information on naturopathy, naturopaths & all kinds of unorthodox healers. If you have any literature to contribute, or addresses or anything, let us know.

trucking



It was a cold night in Feb. (-20°) when the Dick-Freeman (D-F) semi-truck, a Diamond Rho tractor in the classic style with a full size trailer, started off from the North Country warehouse for a Midwest Co-op food run. The drivers were Phil Dick and Gary Freeman with your Scoop correspondent along. I was trying to learn more of what was involved in keeping food moving. The D-F truck tries to do mostly co-op trucking mainly running between co-op warehouses in Seattle and San Francisco on the west coast and the bigger Midwest warehouses Minneapolis (NC), Madison (Intra co-operating community - ICC) and Ann Arbor (A²). On this trip we were scheduled for stops at ICC and A² and back to ICC and NC.

Very soon it became evident that the cold was a problem. We figured as we drove along that the wind-chill factor was around 100 below zero, and we could feel the cold in the cab. Some of the equipment took extra care - the engine was kept running if a stopping time involved more than an hour. Several times brake lines had to be thawed out. The refrigeration unit (to keep things from freezing in this case) had problems from ice forming in the fuel line which was exposed to the chill. As we changed a flat tire in the early dawn, I was only thinking of basic survival in the cold. Throughout the trip I was in awe of the energy needed to keep the truck

on schedule and hassling all the complexities of co-op warehouse trucking.

We got to Madison Saturday morning and talked about how to set up a sensible way to co-ordinate trucking. ICC unlike NC has had quite a bit of experience in trucking, essentially starting as a truck running down to Chicago especially for produce. They had just recently moved into a large enough facility to actually deal as a warehouse with a large inventory. They were located in a facility which also included Common Market, which acts as a distribution center in the Madison area for produce and meat, especially. ICC has grown quickly and has just expanded from a 2 or 3 person operation to 6 or 7. While in Madison, I also met Elaine, who was a moving force at Common Market, who almost blew me away with her quick raps on varied subjects. Steve and Bobbie were the veterans at ICC. We got ready to go with a change of plan - because the rice had not arrived at A² yet, we headed for Bloomington, the home base of D-F sometimes called Hooterville. While in Hooterville, I encountered the assembled D-F trucking collective along with a cast of characters in a working class environment that somehow made me feel I was back in the 50's. Before the trip was over, this feeling extended itself to the point of imagining myself in a Kerouacian odyssey connecting co-op energy in mad dashes across the country.

"...a Kerouacian Odyssey..."

The main figures of course, are the members of D-F, Phil and A.J. Dick, Gary Freeman, and Ellen. A founding member, Ed Dick, is now trucking in the San Francisco area. The Dick's are sons of a Mennonite preacher who got together with Gary to buy a truck to do co-op trucking. Ellen worked at A² warehouse before starting to learn truck driving this fall and is still a part-time member. We pulled in quite exhausted and I fell asleep in Phil's living room in the midst of an impromptu party. The next night we left with A.J. and Ellen as drivers and got to A² in the morning and found the A² brand new warehouse located in a tree screened environment. Their new place was approximately the size of NC's and they too had about doubled their collective size recently until they were 6-7. Fidelity was the veteran (3 yrs)

there. It seemed awfully nice there but I kept falling asleep on the couch so I didn't get to know as much as I would have liked. Unfortunately, the rice was still uncertain so we had to go back to ICC only partially loaded. Still cold, we pulled into ICC on Tuesday morning. Ellen had driven her first shift on wet roads that night and encountered no major problems. At ICC, there were a lot more people than on Sat. but I fell asleep on a couch in the office and didn't catch many names. I was impressed by the number of desks. Finally we went off for Mpls. for unloading and loading that night so D-F could go off to S-F. the next morning, stopping off at Ed Rikes for an additional 12,000# of grains and beans. What did I learn? Truckin' ain't easy.

Tai

Methane in Motion



This is a picture of Uncle Ben, Don and Judy Moser's methane operated bus. A bus built to demonstrate that a large vehicle can operate on methane gas, which as you know, is produced by decomposing waste, garbage, and manure, and is non-polluting. Solar energy is used to heat the bus and provide hot showers. They also recycle their own shit in a digester on top of the bus to power a refrigerator and demonstrate various other uses for methane. They are on a schedule of fairs, festivals, and other gatherings which are happening this year. Here in Mpls. for instance, we are forming at Metropolitan comm. college an alternative energy club. A club whose direction will be to study, develop, research, and construct working models of

methane, wind, solar energy systems. We hope that coop folks will become interested and work with us. We will be working on the weekends. If in fact we are able to successfully produce a workable power plant that would work for coop stores, vehicles, homes, etc., then our hope would be that a co-op would be formed for the production of methane gas and conversion of auto, bused, trucks. Whatever we learn at Metro of this will be given to the co-ops here as information. We hope in fact to see the project work border to border, ocean to ocean thru the co-operative movement. An alternative energy faire is currently in the works for later in the spring, sponsored by the alternative energy club. Contact with us....

In synergy... Barry and sunny
377-0949

A group of people have formed a collective to take over Diyk Curney's milk route this summer. The route includes North Country, Seward, Mill City, Powderhorn, Good Grits, Wedge, Merri-Grove, and Commonplace. We need about \$3500 to buy Diyk's truck and begin operating. We're looking for people and co-ops willing to loan money towards this. Interested? Call Paul McCluskey 721-1962, or Paul Jennings, 729-1318.

Food Day .. April 17

Every dog has its day...and so will us food people. Specifically, we'll have Thursday, April 17, which has been designated as Food Day by the Center for Science in the Public Interest (a Nader-affiliated group in Washington). Organizations around the country are planning events such as teach-ins, dinners, food stamp education campaigns, protests over high food prices, public hearings, things in the schools. Food co-ops in other areas are involved. What about us?

RESEARCH At least three different projects have emerged as focuses for the co-ops on Food Day. One is Food Talk, which will be a small (2-4 sides), cheap, attractive factsheet about foods, published bi-weekly or so. Many co-ops have struggled to make available more food information to shoppers--facts about nutrition, relative prices, how to use whole grains and other stock, the workings of the food industry. Some has been accomplished; now, by pooling our resources, we should be able to do a better job of research and writing, eliminate duplication of efforts and be as effective as possible. Each issue of Food Talk will deal with a particular category of foods sold in the co-ops. The premiere issue will deal with oils, margarine, butter and shortening--watch for it. (More details below.)

RAPPING A second project involves recruiting volunteer speakers from the co-ops to talk to various groups (e.g. churches) about forming buying clubs, the values of unprocessed foods, etc. The engagements would probably fall mainly on Food Day, April 17, although there may be requests for other dates. People will be encouraged to pair up for an engagement if they wish; also, a small teach-in is being planned to help the volunteers get their raps together. The list will be passed on to groups which would like to hear more about whole foods and buying clubs at their Food Day event.

EATING But Food Day most importantly gives co-ops an ideal focus for some kind of community socio-educational-gastronomical event. Examples:

A Community Food Day dinner--Good Grits people are planning a semi-pot-luck supper to be held, hopefully, at the Loring Park shelter in Mpls. on April 17. Shoppers and other neighborhood residents will be urged to come, and either bring a dish or a dollar donation. Natural-foods dishes will be brought by co-op members and the Maryland Cafe, especially simple and quick ones. A movie will be shown afterwards, followed by a discussion about food and the co-op.

A "Co-op Open House"--People at Selby and some other stores are thinking about focusing directly on their stores on Food Day. Cooking demonstrations, a bake sale, taste-testing of alternative foods, recipe handouts to accompany them, extra workers to show newcomers how to go about shopping, special displays, information and movies would all be possible.

VIEWING If all goes well, a 10-minute videotape documentary on the co-ops, probably focusing on Selby Co-op as an illustration, will be produced in time to be shown on (Twin City) Channel 2's "Changing Channels" public access hour between 10:00 and 11:00 p.m. on the (Wed.) night before Food Day.

DO IT The (informal) Food Day coordinators hope that the co-ops will try to use April 17 to introduce more people in their communities to food alternatives and raise broader political questions as well. Minimally, a special membership pot-luck to raise movement consciousness could be held. And every store should make a strong effort to provide one or two people who would rap to a group about co-operating for whole foods.

FOOD TALK AGAIN We hope to finance Food Talk entirely by sales to co-ops. If the hoped-for demand materializes, we should be able to cover printing and the equivalent of one salaried position with a charge of 5-10¢ per issue, depending on whether it's one sheet in length or two. Co-ops could sell Food Talk, but if they see it as a good way to assist their educational/political efforts, we hope they will be able to give it away.

Food Talk researchers will join the Scoop staff as part of the PRB/PW Communications Collective. This should provide for accountability. But we still need help doing the issues--lots of it! Please contact us if interested.

CONTACTS For more Food Day or Food Talk information, please call Paul McHugh, 333-8096 (Good Grits, 333-9984), Kathy Stanton, 529-5151 (Northside), or Terry Hokenson, 341-3706 (North Country, 338-3110), or write to Food Talk, c/o Scoop, People's Warehouse.

Terry, North Country

Paul, Good Grits

Tenants Union

Strike!

At a meeting of about 150 members Sunday, March 2, the West (and East) Bank Tenants Union voted a rent strike for March against University Community Properties Inc. (UCPI). Despite objections of some members questioning the solidarity of the Union on this issue, the membership present voted overwhelmingly with 46 households for and 7 against a strike for March. It was reported that over 100 members who had been personally contacted were willing to withhold rent.

The spirit of the settlement which ended the last strike was that this urban renewal developer would take more consideration of the community in which they are operating. The cooperation anticipated by the Tenants Union at that time has not materialized and UCPI is attempting to extract as much money as possible from the community, partially through questionable interpretation of the original settlement and violations of a verbal agreement on a means of dealing with grievances.

Cedar Riverside Associates, under which UCPI is the rental division, maintains that they should continue to be allowed to redevelop an urban renewal area even though they cannot maintain their legal responsibilities as landlords. Their continued lack of maintenance is permitting the deterioration of housing in the Cedar Riverside and Southeast areas of the City. Additional hardship has been caused to many tenants through threatened ending of electrical and water service where UCPI has not paid their utility bills. A new look must be taken by the community and by the City at a better way of managing housing within these areas in a way which truly serves the residents.

Tenants Union Phone:
332-7950

U.F.W.

UNITED FARM WORKERS NEWS



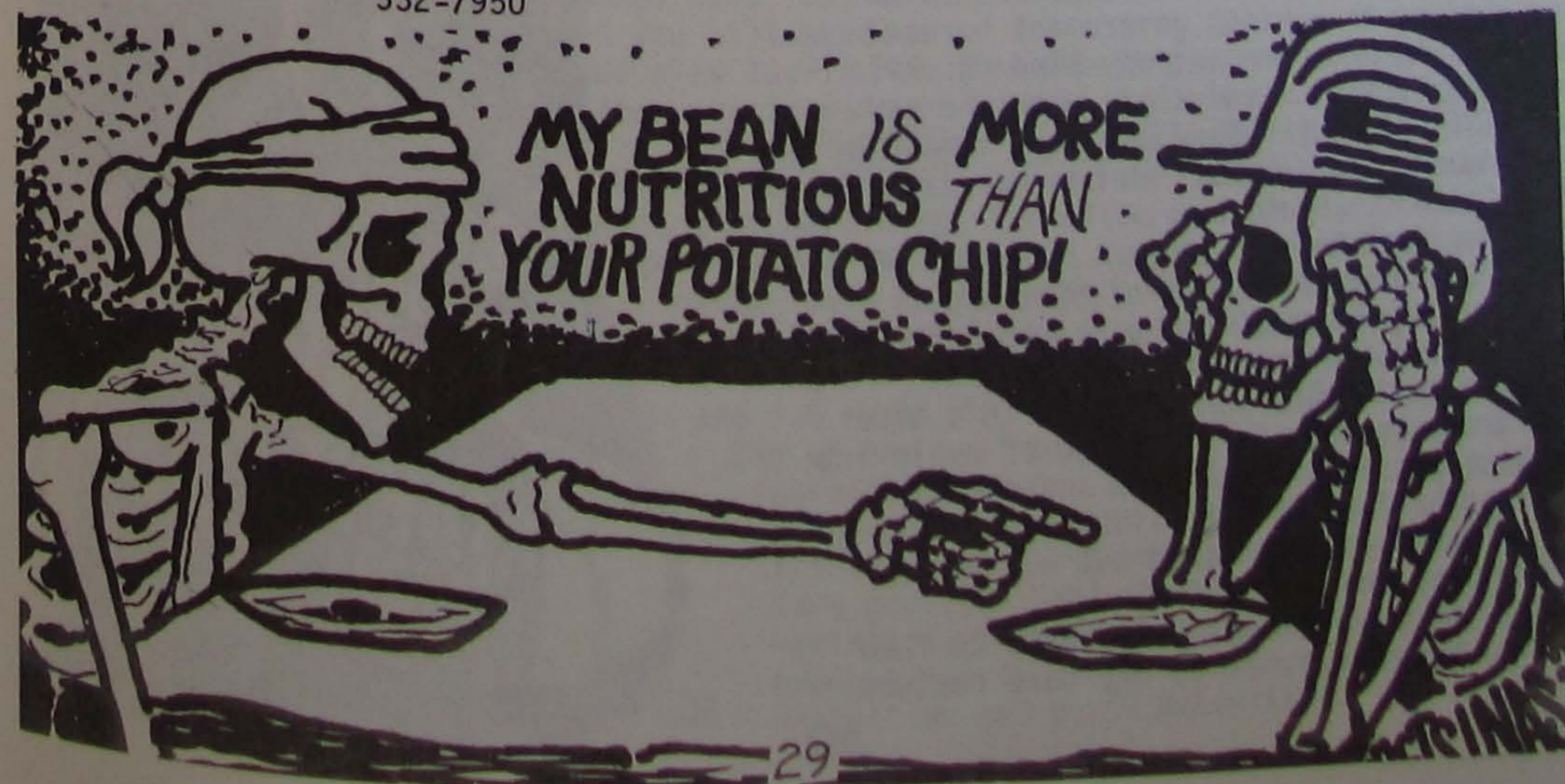
In recent months: U.F.W. and their supporters have intensified their campaign against Gallo wines in the Twin Cities and nationwide. While the picket lines at the fields in Calif. and legal battles in several states continue, the boycott is growing. In Mass., a rabbi recently declared non u.f.w. grapes and lettuce not kosher, since buying them constitutes support for oppression of labor, which is prohibited by the Torah. Ohio's largest grocery chain, Jasher-Jazio, has agreed to reduce its sales of Gallo by 50% now and not to handle any non-U.F.W. grapes during the 1975 harvest. Elsewhere around the country, stores have agreed to stop handling Gallo until the company agrees to elections.

In the Twin Cities, the recent campaign began with leafletting and picketing on New Years Eve. Over 100 people participated in a roving picket line and got four stores to agree to remove their Gallo products. The distributor for Gallo, Johnson Bros., obtained an injunction which limits the U.F.W.'s right to picket and is now trying to limit it to one person per store. The U.F.W. and its supporters are appealing this decision and continuing a highly visible campaign against Gallo companies.

A broad coalition of local groups, including several food co-ops, has formed the Farm Worker Support Coalition; they are working on a program to educate their own members and to demonstrate to the broader community their support of the U.F.W.

For current news about boycott activities, a copy of the national U.F.W. paper *EL MALERiado*, (bi weekly, 10¢), or other information, contact the U.F.W. office at 1308 E Franklin #3, Mpls, Mn. 874-0123

Viva la Huelga!



NORTH COUNTRY Work-Study Project

Twelve co-op workers from around the country will be in the Twin Cities for five weeks ending April 23, during the second North Country Work-Study Project. They each will be working for four weeks in one local co-op, attending frequent meetings and workshops, and living with local co-op workers. Toward the end of their stay they also probably will take a trip to southern Minnesota to visit a smaller city co-op in Winona, the Anvil press in Millville, and one or more farms. Participating Twin Cities co-ops will contribute to a common fund at the People's Warehouse for covering the visitors' financial needs. Their names and addresses follow:

Joe Christy, Tallahassee
Slim Bukosky, San Francisco/Cleveland
Wayne Battleson, Claremont, California
Barbara Doppenberg, Sioux Falls, S Dakota
Rick Stephenson, Detroit
Bob Sun, Spencer, W Virginia
Tory Johnston, Marshall, Minnesota
Patricia Yackshaw, Iowa City
Terry Cunningham, Albert Lea, Minnesota
Robert Fox, Ypsilant, Michigan
Terry Stokke, Eugene, Oregon
Tony Horn, Eugene

LIQUOR STORE?!

If the co-op movement is serious about building an economic system run by and for workers, then we must establish our own institutions (to meet all of our own needs) which are totally free of government and/or bourgeois monies. Poor and working-class people have been forced to go begging to various government bureaucracies in order to get any kind of child care facilities - and along with the governments money (if they get any) comes the governments suggestions on how the day care centers should be run.

As an experimental project, a group of people on the south side of Minneapolis are working to establish a liquor store (not a bar) whose profits would go to support child care centers. At this time the group is only in the stage of exploring various possible structures and purpose. Some objectives of establishing this store which have been mentioned but not yet agreed upon are:

- to generate money (profit) to fund one or more co-op day care centers.

- to support small local and/or worker controlled breweries, distillers and wineries.
- to create jobs on the south side in a shop which is worker controlled.
- to establish a business on the south side whose profits will stay on the s.s. rather than flee to the suburbs.

It has been suggested that a board of directors of 9 persons be established to make policy for the store. Of these 9 persons 3 would be chosen by the workers in the store, 3 would be chosen by the workers in the day care center, and 3 would be chosen either by the parents of the day care children or in some as of yet undecided method by the "community" at large. (on the question of "community" directors, it has been suggested that certain progressive organizations or groups of organizations be chosen arbitrarily to select board members - this might be groups like food co-ops, the local PAC, EEC, or other community organizations).

If the last set of 3 directors is chosen from the parents, this gives those persons with a direct interest in the day care a 6 to 3 majority on the board as well as giving those who earn their living from these two (liquor store and day care center) sisters organizations a 6 to 3 majority.

Persons who are interested in working on this project should contact Judy Posely at 871-3315 or Dean Zimmermann at 339-2320.



gardening

Co-op Seeds — Delicious Anticipation

Last year the Dry Goods and Seed Store Co-op at 2002 Riverside, Mpls., sold \$2,000 worth of seeds and peat pots. This year we again have 77 or so varieties of varieties of vegetable seeds in bulk plus hundreds of varieties of flowers and herbs in packets. We also have 2" 3" (and possibly 4") peat pots, Jiffy 7 peat pellets, the less expensive (and expansive) peat cubes, potting soil, peat moss, planting medium for seedlings started indoors, bone meal, granite dust, lime, onion sets and plants, clay pots for house plants, and probably seed potatoes. We plan to have soil testing kits later this spring. We will NOT have navy beans, lady bugs or plants. North Country Co-op, two blocks away, will carry tomato and pepper plants. We don't have enough light in our store to have plants.

The Dry Goods Store has been selling seeds in bulk and packets for four years now. We buy all our seeds from Northrup King except a few speciality seeds and some herb packets from Nichols Organic Nursery. We buy from Northrup King because they have the lowest prices in the country, we've had good gardening results with their seeds for the past three summers, they have a good reputation for generally high standards, uniformity in size and quality and use the best stock, not seconds. Also, NK has their headquarters in Mpls., which makes restocking easy. Unfortunately, there is no source for BULK organic seeds.

Unless otherwise marked, seeds are Northrup King, non-"organic", untreated and open pollinated. Every year we are forced to buy a couple of varieties that have been treated with Captan, a fungicide. We only buy these when no untreated seeds are available. The treated seeds are bright pink and labeled on the can. Can't miss 'em.

Seeds are selected based on past experience, suitability for Minnesota and Wisconsin, disease resistance, soil and weather conditions (example: one carrot for sandy soil and one for clay soil), and flavor and nutrition.

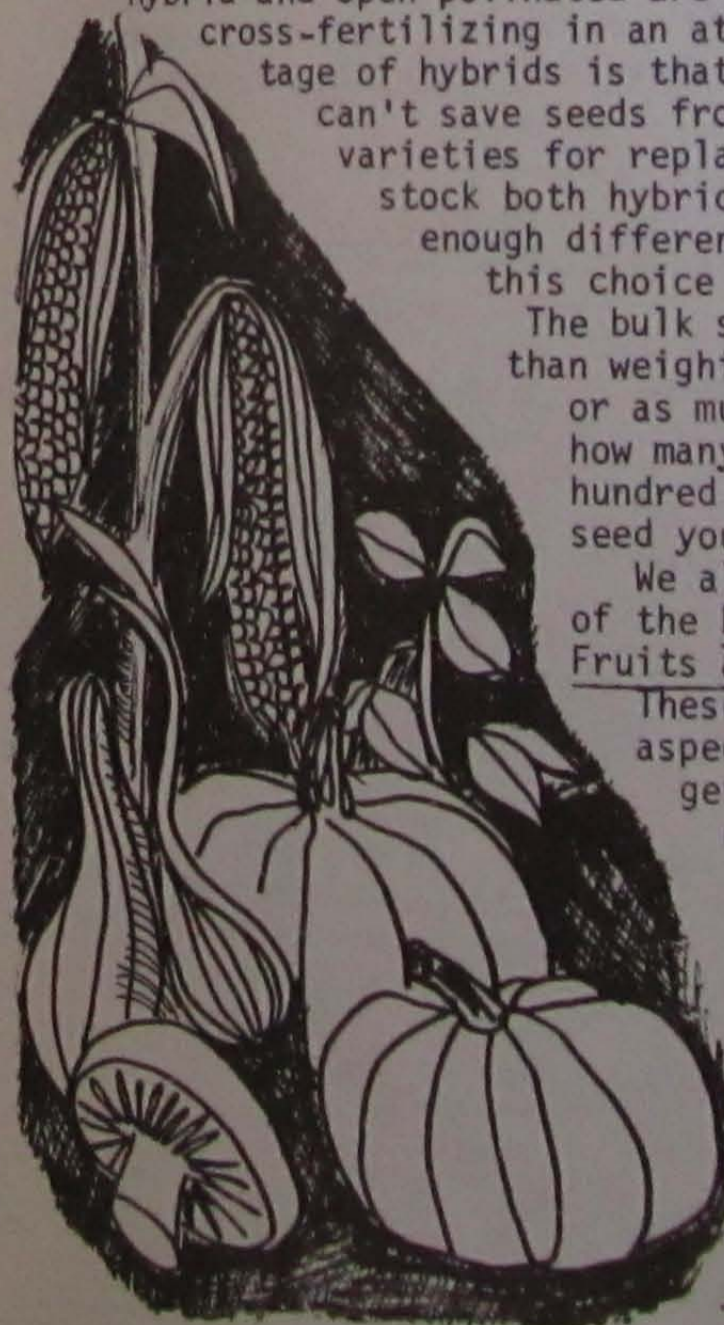
Hybrid and open pollinated are two different kinds of seeds. Hybrids are produced by cross-fertilizing in an attempt to develop certain plant traits. The disadvantage of hybrids is that they don't breed true to type. In other words, you can't save seeds from hybrids, but can save seeds from open pollinated varieties for replanting. Corn is the only vegetable that we regularly stock both hybrid and open pollinated types. We feel there is a big enough difference in results of hybrid and non-hybrid corn to make this choice necessary.

The bulk seeds are sold by the teaspoon and cup—much easier than weighing. This means you can buy as little (4 squash seeds) or as much as you need—no wasting. The cans are labeled with how many teaspoons, table spoons, or portion of a cup equals a hundred foot row, so figure out how many feet of each kind of seed you will need.

We also have a one page planting guide and reference copies of the Encyclopedia of Organic Gardening and How to Grow Fruits and Vegetables by the Organic Method.

These have easy-to-look-up information on just about every aspect of gardening, including how far apart rows should be germination times, depth to plant, when to plant, soil needs, days to maturity and ideal time to transplant. Onion seed should be started about 10 weeks before setting out, peppers, tomatoes and eggplant 6-8 weeks and 4-6 weeks for the cabbage family and head lettuce.

One of the best parts of selling seeds is the incredibly low prices. The packets are 1/4 off the price marked on them. Many of the bulk seeds are 1/10th of what they would cost in packets. If you have good (or bad) results with any particular varieties of seeds, let us know. Seeds are brought to you by Barb Yonda, Susan Shroyer, Bob Hostettler and David Rubenstein.



Well, I Ain't Superstitious

BUT I'LL PLANT MY GARDEN BY THE MOON ANYWAY

marcia



Maybe you're one of those people who believes or suspects that the cycles of the moon influence the growth of plants. And maybe you've the astrological planting guides which have been in the co-ops in past years to plant a garden in harmony with lunar cycles. Or maybe you're thinking about planting by the moon for the first time. This year, due to preoccupation with the Scoop, the Astroplanting Guide will be late, if at all.

For those of you who would use them, here's how to construct your own lunar planting timetable. As examples, these are the plants which should be started within the next couple weeks for later transplanting.

You'll need a guide which tells which sign and which phase of the moon is favorable for these plants. I use Llewellyn's Moon Sign Book. Every year's book has that "Planting Guide" in it. You'll also need any 1975 calendar with the moon sign and phase changes in it. The 1975 aforementioned book will do if you don't mind flipping pages back and forth from one table to another. Maybe the Farmers' Almanac.

The planting guide says the favorable phase for broccoli is the 1st (waxing, or increasing) and the favorable signs are Cancer, Scorpio, Pisces, and Libra. Look at the time period in which you wish to plant, we'll say March 24 thru April 24 to start seedlings. The moon is in its first phase (or quarter) from 11:40 am on Friday April 11 to 11:42 am Saturday, April 19. During that time it moves through the sign of Cancer, one of broccoli's favorable signs for planting, from 9:24 pm Wednesday March 16 to 5:12 am Saturday March 19. This is the most favorable time, then, to plant broccoli. Be sure to adjust any calendar you're using for Central Standard Time and Daylight Savings Time. If using Greenwich Mean Time, this means subtracting 6 hours and adding 1, or subtracting 5.

PLANT	FAVORABLE PHASE	FAVORABLE SIGN	IN 1975
broccoli	1st	Cancer, Scorpio, Pisces Libra	9:24 pm Weds Apr 17 -- 2:12 am Sat Apr 19
brussels sprouts		same as for broccoli	
cabbage	1st	Cancer, Scorpio, Pisces Libra, Taurus	4:53 am Sat Apr 12-- 2:12 pm Mon Apr 14 and 9:24 pm Thurs Apr 17 -- 2:12 am Sat Apr 19
cantaloupe	1st or 2nd	Cancer, Scorpio, Pisces Libra	7:53 pm Weds Mar 27 -- 5:38 am Thurs Mar 27 and 9:24 pm Weds Apr 16 -- 2:12 am Sat Apr 19 and 5:42 am Wed Apr 3 -- 2:57 pm Fri Apr 25
cauliflower		same as for broccoli	
cucumbers	1st	Cancer, Scorpio, Pisces	same as for broccoli
eggplant	2nd	Cancer, Scorpio, Pisces Libra	7:53 pm Weds Mar 26 -- 5:38 am Thurs Mar 27 and 5:42 am Wed Apr 23 -- 2:57 pm Fri Apr 25
celery	1st	Cancer, Scorpio, Pisces	same as for broccoli
onion seeds	2nd	Scorpio, Sagittarius	*****
peppers	2nd	Scorpio, Sagittarius	*****
tomatoes	2nd	Cancer, Scorpio, Pisces	6:41 am Fri Mar 25 -- 2:57 pm Fri Mar 25
watermelons	1st or 2nd	Cancer, Scorpio, Pisces Libra	same as for cantaloupe

****There is no time during the month Mar 24 -- Apr 24 when the moon is both in the 2nd phase and in Scorpio or Sagittarius. Maybe this means it's going to be a bad year for onion seeds. Maybe it means we ought not be hung up on it or it will be a bad year for onion seeds. A general rule, in case you need to improvise, is that above the ground plants should go in when the moon is waxing and root plants should go in when the moon is waning. Onions must be some kind of exception, going in in the waxing moon. Water signs, Cancer, Scorpio and Pisces are usually favorable for fleshy plants, because they are "fruitful signs", so it's a safe bet to plant in a water sign. Next safest bet is in earth signs, especially Taurus and Capricorn. Virgo is the exception there. It's barren, but a good sign in which to plant flowers. The fire signs are mostly barren. Exception: plant some things in Sagittarius, wierd things like garlic, onions, peppers, radishes, potatoes, chicory, endive, and oak, maple and apple trees, except for potatoes and apples, bitter or inedible. The air signs are barren, too, except for Libra, which is semi-fruitful, and a good sign to plant in usually, especially for beauty.

Look for more "Moon Sign and Phase Planting" information in the coming "Scattered Seeds" magazine, and also in the first Foxfire book, carried by the Bookstore at 2002 Riverside Avenue, Mpls., and by the Sunrise Book Co-op at 516 Selby Avenue, St. Paul. Here's some excerpts from Foxfire, pro's and con's:

"WELL, IT MUST HAVE BEEN IN TH' PLAN WHEN TH' WORLD WAS MADE. BECAUSE YOU KNOW IN ECCLESIASTES IT SAYS, 'THERE'S A TIME FOR EVERYTHING. A TIME TO BE BORN AND A TIME TO DIE. A TIME TO PLANT AND A TIME TO HARVEST.' THAT'S GOD'S BOOK, YOU KNOW, SO THAT'S THE REASON."

Margaret Norton

"MY CUCUMBERS FAILED. I PLANTED THEM AND THEY JUST BLOOMED AND BLOOMED AND BLOOMED AND NEVER DID ANY GOOD. I JUST PLANTED 'EM IN AN UNFRUITFUL SIGN."

Margaret Norton

"IF SOMEONE'S GOING TO BE CAREFUL ENOUGH TO PLANT BY THE SIGNS AND WATCH AND HARVEST THE CROP THAT CAREFULLY, THEN CHANCES ARE HE WILL HAVE A GOOD CROP, REGARDLESS."

James T. Burden
Professor of Agriculture

"MY YIELDS ARE AS HIGH OR HIGHER THAN ANYONE IN THE COUNTY AND I'VE NEVER USED THE SIGNS. I DON'T EVEN KNOW HOW THEY WORK. THERE'S NO SCIENTIFIC EVIDENCE FOR IT AT ALL."

Dr. Harry Brown of Mountain City
former County Agent
former Under Secretary of
Agriculture

"LET THERE BE LIGHT IN THE FIRMAMENT OF THE HEAVENS TO DIVIDE THE DAY FROM THE NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS."

Genesis 1:14



LETTERS & criticism

Dear Scoop,

We have really enjoyed receiving your publication - especially recently as your lay outs are top quality. It has helped us in realizing that our efforts in building a co-op movement are energies put in the right direction.

We want to extend an invitation for any of your co-op workers to stay with us a few days if they are coming in this direction. We could use some helpful criticism and ideas. Just give us at least a week notice and we'll provide a place to stay and good company.

Sincerely,

Harvey Davis

Cooperation
5423 Druid Ln.
Dallas, Texas
75209

Food Co-op Office
2020 Jackson Ave.
New Orleans, La.
70113

Hello:

Please run this ad in your newsletter and/or post in an appropriate location:

CO-OPS

Vista volunteer position for someone with experience in co-op buying clubs and/or co-op store/warehouse. Should be flexible enough to do organizing, office work, attend meetings, etc. Work in New Orleans largely in the black community. Year commitment expected. \$220 a month plus medical. Send resume of co-op related experience and specific references. Food Co-op Office, 2020 Jackson Ave. New Orleans, La. 70113

Thank you

Yours,

Laura Sturtz
Laura Sturtz

Dear Scoop Editors,

I managed to smile away the first issue of the North Country Star People's Press, published in Minneapolis. Although they claimed to be speaking for or to the North Country, apparently they felt that St. Paul had not "evolved" to a point worthy of note in their publication. Overflowing with West Bank/South Minneapolis hippie rhetoric, St. Paul was not mentioned once.

I also ignored the penetrating remark by a New American Movement (NAM) heavy (from Minneapolis) a few days later: "I'm glad to see St. Paul's finally getting its shit together." Minneapolis, presumably, has had it together for quite sometime.

I began to get a little annoyed when the second issue of North Country Star People's Press came out. Apparently bowing to great pressure, they made the grand gesture: a recipe from St. Paul's Commonplace restaurant.

Next came the North Country Chautauqua to St. Paul featuring Sol Yurick. Although I have no particular quarrel with Sol Yurick, the event took place right in the heart of pig culture in our community: the elegant and most gracious Commodore Hotel. Someone seems to be a little out of touch.

I was moved, however, to write this letter when I noticed in a recent issue of the Scoop a column entitled "Sister St. Paul".

Thank you all the same, but what is going on in St. Paul is not necessarily the "kid sister" of Minneapolis' "togetherness", and many people do not appreciate such patronizing remarks,

Kindly clean up your act.

In struggle,

John

John Gehan
Selby Co-op

I enjoy the articles on nutrition, news of the warehouse, other type co-ops (other than food) etc.
The "Scoop" seems to be put together well. I am very much opposed to the use of 4-letter words in describing useless food. It isn't necessary to get the point across and to me it's quite distasteful.
Shirley J. Hovey
Swan Valley Co-op

All the info on chemicals, foods, nutrition was right on. Excellent treatment of can subject. Warehouse articles really show how it works. General layout, comics, sketches, pictures were pleasing.

Brian Doeing
Wentworth, Wisc. 54894



Mr. Martin Trygstad owns an ex-grocery store at 25th and Irving North. He would like to see it transformed into a co-op. The co-op would have to get organized quickly, however, since he has to

decide whether to sell out or not. If you are interested in having a co-op serving the Jordan neighborhood and points north, please contact Martin Trygstad at 333-5917 or 529-4438.

TO A. SCHERESKY:

I was amazed to see as sloppy a piece as your millet article get printed in the Scoop with no attempt to edit the errors. First, it's not true that other grains have few minerals while millet has lots. Second, the whole acid-forming & alkaline-forming business is, biochemically, a lot of science-fiction. Your body's pH is not affected by the pH of the food you eat; the body produces all the buffers you need to maintain a normal pH. By the way, oats have more minerals than millet.

You said that millet has lecithin in large quantities. The man at Ingman Labs didn't think so, altho he had no figures at hand.

What is the proportion of potassium to sodium? How can we believe you when you don't give figures & references?

The stuff about nitrilosides was the worst, tho, in terms of omission. You did not say that nitrilosides are sugars linked to other chemical types by cyanide, or that excessive amounts of them can possibly be poisonous. You didn't say that amygdalin (laetrile) is the subject of tremendous controversy, & that there is NO decent research done on it either way. And you didn't say which nitrilosides are in millet.

You are the best example of why any natural foods raps are ignored- because they are too often nonsensical, deceptive pieces of garbage like your millet article. AND TO THE SCOOP: Please print REAL facts, not someone's fixations.

Cliff the biochemical
snoop

NEXT ISSUE: criticize the Scoop

the good

the bad

ATT. SHEETS

ATT. SHEETS

see other side

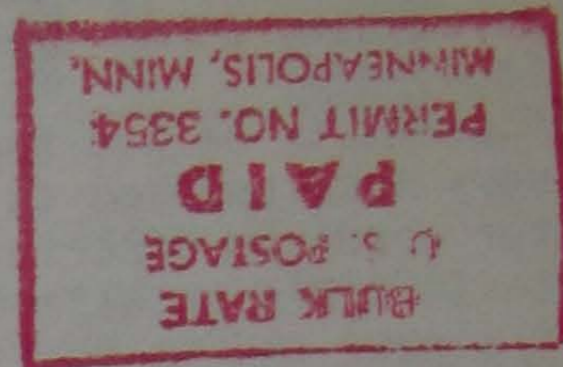
Scoop

123 e. 26th street
mpls., mn. 55404

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Scoop

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