

UPPER LEFT EDGE

VOLUME 2 NUMBER 3
JUNE 1993

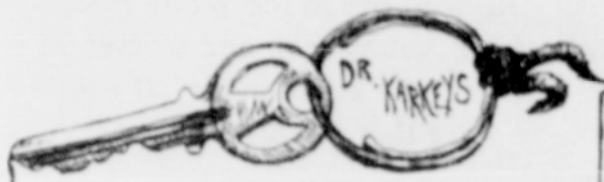
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"Measure Twice,

Cut Once!"



The snow is melting in the highest mountains. The creeks and rivers are running cold, having embraced the salmon. The people who lived here before us are celebrating these long days with pow-wows. They often invite non-Indians, that we may hear their stories and the drums and see the dances. Much remains of their culture, and work is underway to preserve the knowledge that does survive. Those who understand the importance of this work and wish to know more, or wish to help, can contact the Wisdom of the Elders project. Drop a line to the American Indian Association of Portland and ask. They're at 1827 NE 44th, Suite 225 in Portland, 97213.

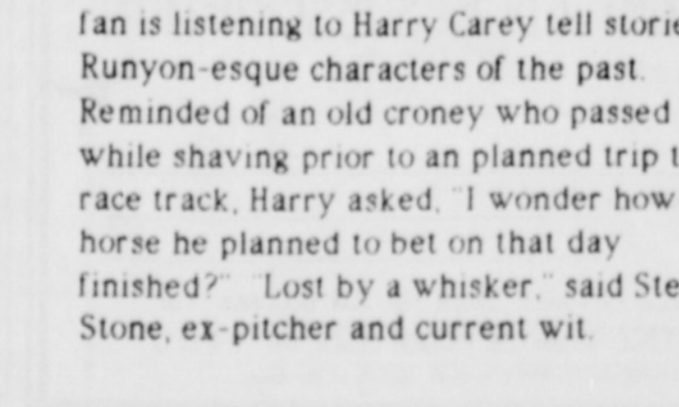
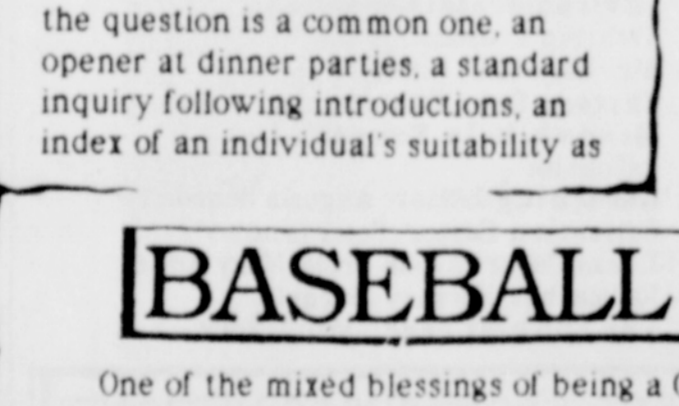
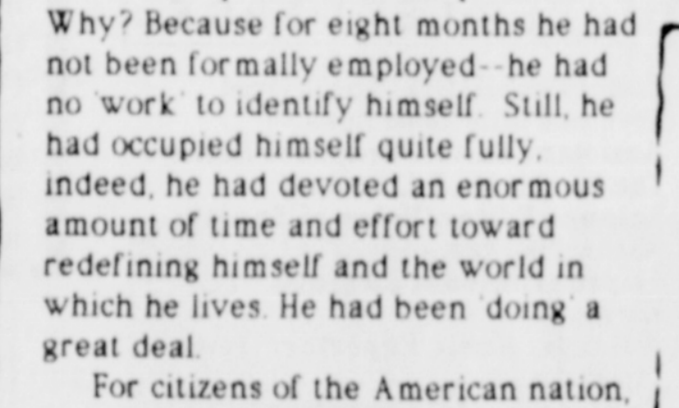
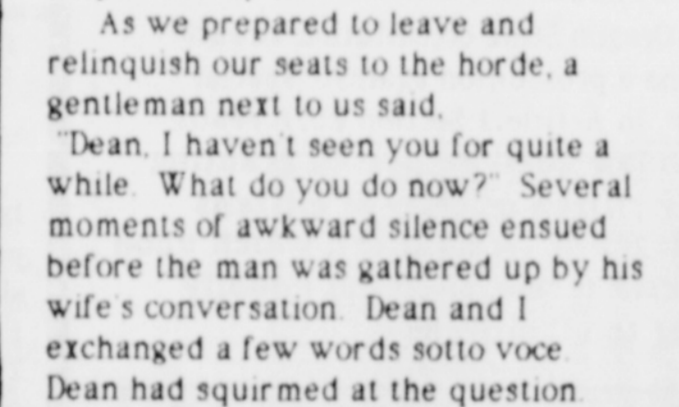
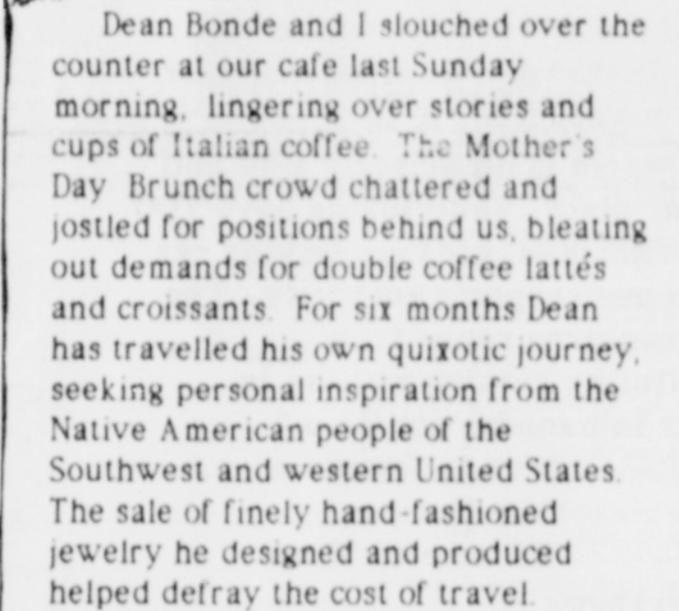
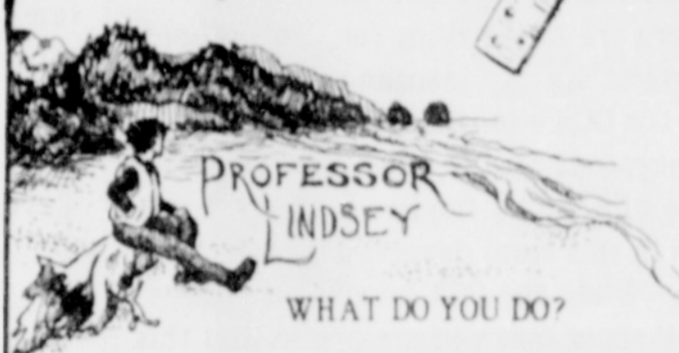
So we welcome the long, warm days, the season of berries. Two and three generations ago, kids would finish the school year and start getting up at four-thirty to catch a bus at five to pick their way through summer. Strawberries, then raspberries, then blackcaps, logans, and blackberries, maybe corn, and finally beans. For kids whose parents hadn't inherited the farm, it was a last vestige of farm life. It was often the only money there was for a new coat and shoes and "school clothes" in the fall.

From the time they were seven or eight until they were old enough and savvy enough to find an alternative, they spent the summers in the hot fields, picking thousands of pounds of fruit that had been lavishly protected with herbicides and pesticides. It really wasn't any different than any kind of work that wore you out, no matter what your age, and poisoned you a little.

The fields are still there, the work done by others who would have little more power than the children did but for the work of a few great Americans like Cesar Chavez. We are rethinking the limits of what we can ask of another person, and the comparative value of our work.

From the least powerful to the most, we all must work. It is right to do a job well and honorably, and to be rewarded. It is not right to do a job poorly or dishonorably and take the rewards. Difficult times require the best in us. Those who wish to lead should be honorable and have more to offer than most.

Mr. Packwood is a foul example of the worst in our leadership, although there are certainly others unrevealed. We suggest he leave office and signal to others that the people need higher standards of behavior and greater commitment. After all, there is some serious work to be done.



an acquaintance. We define one another, often quite superficially, by job slots. "He's a school principal." "She works as a waitress at the Crab Kettle." "He's been a masonry contractor for 20 years." A list of assumptions append to the job title, often erroneous or misleading. Since we live in a country that worships wealth and the goods and services coincident with its acquisition, one should not be surprised that what one "does" has become so important.

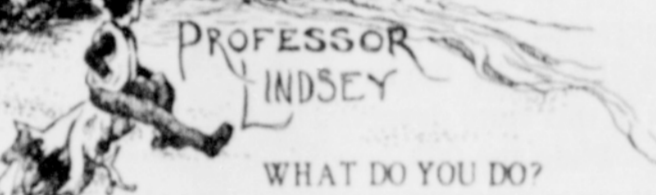
I value a rigorous, aggressive work life. A person, like a diamond, shines brightest when numerous facets are polished and refined. The work place tunes one for many of life's exigencies beyond the realm of jobs. Patience, endurance, and acceptance of co-workers can be genuinely rewarding--a character-building experience on a daily basis. At 50 years, my life has been a smorgasbord of jobs and tasks, all useful for a coastal curmudgeon. I have burned human excrement in 55 gallon drums for the U.S. Army, butchered meat, constructed restrooms, picked cascara bark, summered as a non-swimming lifeguard, taught Eastern Literature courses, coached erstwhile dramatists, set chokers (1 day) for a miniscule logging show, gill-netted herring fish,

and scuttled under vermin-infested houses with Ab "The Slab" Childress. I revel in the lot of it. What you "do" is important.

Our work lives comprise most of the non-sleeping day, and yet only a portion of the story is told. I would like to plump for an expansion of the definition of the term "do" in the question "what do you do?"

Spud Siegel works heavy construction, laying sewer pipes and excavating, yet his virtuosity as a mandolin player and musician of many parts delineate and flesh out his life in significant ways. One might ask Laurie Beers, "What do you do?" "I'm a shingling contractor," she answers. That only hints at her capabilities and interests, vocational and avocational. Laurie upholsters chairs and etches glass with great dexterity and skill. She coaches basketball and soccer teams, attacks triathlon courses with passion and drive, tiles floors, excels as a wife and mother. Wes Wahrmond is much more than a gardner and Don "Oz" Osborne a pizza tosser extraordinaire.

I know we in America are obsessed with work and financial success, but the next time you ask someone what he does, ask him what he thinks, imagines, and feels as well.



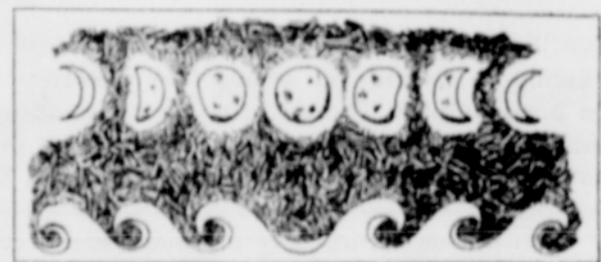
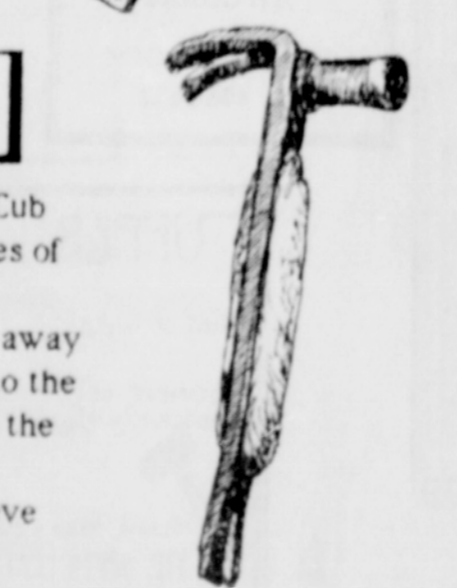
Dean Bonde and I slouched over the counter at our cafe last Sunday morning, lingering over stories and cups of Italian coffee. The Mother's Day Brunch crowd chattered and jostled for positions behind us, bleating out demands for double coffee lattés and croissants. For six months Dean has travelled his own quixotic journey, seeking personal inspiration from the Native American people of the Southwest and western United States. The sale of finely hand-fashioned jewelry he designed and produced helped defray the cost of travel.

As we prepared to leave and relinquish our seats to the horde, a gentleman next to us said, "Dean, I haven't seen you for quite a while. What do you do now?" Several moments of awkward silence ensued before the man was gathered up by his wife's conversation. Dean and I exchanged a few words sotto voce. Dean had squirmed at the question. Why? Because for eight months he had not been formally employed--he had no "work" to identify himself. Still, he had occupied himself quite fully, indeed, he had devoted an enormous amount of time and effort toward redefining himself and the world in which he lives. He had been "doing" a great deal.

For citizens of the American nation, the question is a common one, an opener at dinner parties, a standard inquiry following introductions, an index of an individual's suitability as

BASEBALL

One of the mixed blessings of being a Cub fan is listening to Harry Carey tell stories of Runyon-esque characters of the past. Reminded of an old croney who passed away while shaving prior to an planned trip to the race track, Harry asked, "I wonder how the horse he planned to bet on that day finished?" "Lost by a whisker," said Steve Stone, ex-pitcher and current wit.



CORRECTED FOR PACIFIC BEACHES

JUNE				
WASHINGTON AND OREGON COAST TIDES DAY LIGHT TIME				
DATE	A.M.	P.M.	A.M.	P.M.
1 Tue	10:56	6:8	10:37	9:4
2 Wed	11:56	7:1	11:24	9:5
3 Thu	—	—	12:51	7:2
4 Fri	0:09	9:5	1:44	7:4
5 Sat	0:53	9:3	2:32	7:4
6 Sun	1:38	9:0	3:17	7:4
7 Mon	2:22	8:6	4:00	7:4
8 Tue	3:07	8:1	4:44	7:4
9 Wed	3:54	7:6	5:24	7:4
10 Thu	4:45	7:0	6:09	7:4
11 Fri	5:41	6:5	6:51	7:4
12 Sat	6:50	6:0	7:37	7:5
13 Sun	8:04	5:7	8:19	7:7
14 Mon	9:15	5:7	9:04	8:0
15 Tue	10:18	5:9	9:47	8:2
16 Wed	11:14	6:2	10:27	8:4
17 Thu	—	—	12:04	6:5
18 Fri	—	—	11:06	6:6
19 Sat	—	—	12:53	6:7
20 Sun	—	—	1:35	6:9
21 Mon	0:33	8:9	2:17	7:2
22 Tue	1:15	9:0	2:59	7:4
23 Wed	2:03	8:9	3:40	7:6
24 Thu	2:50	8:7	4:20	7:8
25 Fri	3:43	8:2	5:02	8:0
26 Sat	4:43	7:6	5:47	8:2
27 Sun	5:49	6:9	6:36	8:4
28 Mon	7:05	6:4	7:29	8:6
29 Tue	8:27	6:1	8:25	8:8
30 Wed	9:41	6:1	9:18	9:0
31 Thu	10:48	6:4	10:13	9:1

CORRECTED FOR PACIFIC BEACHES

JUNE				
WASHINGTON AND OREGON COAST TIDES DAY LIGHT TIME				
DATE	A.M.	P.M.	A.M.	P.M.
1 Tue	4:45	0:4	4:26	1:9
2 Wed	5:40	1:1	5:19	2:2
3 Thu	6:32	1:5	6:14	2:3
4 Fri	7:21	1:6	7:04	2:4
5 Sat	8:07	1:6	7:55	2:5
6 Sun	8:50	1:3	8:41	2:6
7 Mon	9:32	1:0	9:30	2:6
8 Tue	10:12	0:5	10:20	2:7
9 Wed	10:51	0:0	11:13	2:7
10 Thu	11:31	0:5	—	—
11 Fri	0:08	2:6	12:13	1:1
12 Sat	1:10	2:3	12:59	1:6
13 Sun	2:13	1:9	1:51	2:1
14 Mon	3:15	1:4	2:43	2:5
15 Tue	4:10	0:8	3:36	2:7
16 Wed	5:00	0:2	4:27	2:9
17 Thu	5:45	0:3	5:16	3:0
18 Fri	6:28	0:7	6:02	3:0
19 Sat	7:09	1:0	6:48	2:9
20 Sun	7:49	1:2	7:36	2:8
21 Mon	8:28	1:3	8:22	2:6
22 Tue	9:07	1:3	9:11	2:3
23 Wed	9:48	1:1	10:03	2:1
24 Thu	10:30	0:7	11:00	1:8
25 Fri	11:12	0:1	—	—
26 Sat	0:03	1:5	12:01	0:5
27 Sun	1:12	1:1	12:57	1:2
28 Mon	2:21	0:6	1:57	1:8
29 Tue	3:33	0:0	3:01	2:2
30 Wed	4:33	0:6	4:02	2:5