



BEYOND MONOGAMY

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An Interview with Dr. Linda Silverman by Christopher Mohr

Linda Silverman is a most unusual therapist. She specializes in working with people who are seeking help with their alternative relationships. Recently, Chris Mohr talked with Dr. Silverman, and this is the first installment of their two-part interview.

Chris: How long have you been doing therapeutic work for people involved in alternative lifestyles?

Linda: For about five years.

Chris: What kinds of alternatives have people been exploring that they come to you for help with?

Linda: People with open relationships, lesbians, people attempting communal or cooperative living arrangements. I have functioned as a facilitator in group meetings of communes.

Chris: I imagine that you aren't operating under the assumption that these lifestyles are unhealthy. What kind of response do you get from professional psychologists about your area of speciality?

Linda: I don't think it's too well known among psychologists that this is a specialty area for me. If I'm known at all, it's for my work with gifted children at the University of Denver. But, I became a licensed therapist because in my informal work I saw that there were no professionals that people in alternative relationships could turn to who would believe for a moment that what they were doing was healthy. They needed someone who was nonjudgmental.

Chris: So how do you find your clients?

Linda: I've found some through BMI, but my work pre-dates that group. My husband and I taught a course in Boulder and we ran a group for three years there, making lots of contacts in the process.

Chris: Since you're one of a very few people who specialize in this area, how did you develop the tools to deal with your clients' special problems? Do you simply apply the tools you gained in your general training or is there a lot you've had to teach yourself?

Linda: I don't think the tools are any different. A lot of what I do, regardless of the population I work with, is conflict resolution. I don't see the whole therapy situation as a tool-oriented thing. I look at it in terms of insight and perception. One of the things I've always been good at is acting as a mediator or translator. I've begun to understand some things that maybe lots of other people haven't figured out yet, such as the difference between male and female communication patterns. Men often make unqualified statements, with an implicit understanding among men that these are personal opinions, that men don't have to start every sentence with "I think that..." I believe that... Well, maybe..." Among women there's more validating than debating each other's perceptions. They will listen, acknowledge and accept just about anything. If a woman says, "I saw a pink ele-

phant climbing up a tree last night," another woman is likely to say, "Oh, is that so?" Men confront each other and argue often just to find out what the other thinks, but in a baiting sort of way. Then, when a man learns how his momentary opponent deals with the interaction, he can go back in the next conversation, take the other person's perspective, and debate equally well from that. Now that's not typical of women. They rarely make an assertion for which there's not an emotional component. So a woman says something to a man with a great deal of investment in what she's saying. The man may debate her assertions, coming from a purely masculine framework and have no idea that she's churning inside. Also when she hears his very strong assertions, she thinks that he really does know; he has facts; he has the truth. So she tends to question her own reality. So there are all these women running around out there wondering if they are crazy!

Chris: So is part of your work a matter of making people aware of the differences in their communication levels?

Linda: That's a piece of it--just helping them hear each other. Another is getting them to ask for what they want. Then I try to help them take steps in finding alternatives for them to get their needs met.

Chris: Changing the subject, I just read a paper you gave at an American Psychological Association meeting which rather intrigues me. You say some things about the disadvantages of couplism that even a few BMI members might balk at. For instance, you talk about the problem of dividing relationships up into primary and secondary, and how this can be a real problem for a single person entering into a triad with an already existing couple. Have you run into clients who have felt left out in an arrangement like this?

Linda: Yes, and I try to help each person in the situation identify what his or her needs are. There's no such thing as absolute equality in relationships. Different people have different needs for privacy, affection, attention, alone time. What really helps is continuous opportunities for people to say, as directly as they can, what they want. Then they can balance out their needs with each other. You can't base this on scheduling, because people's needs change. There has to be continuous dialogue.

Chris: And what about jealousy? Do you help people work through it or are most of your clients beyond that point?

Linda: Oh, (sigh) no, not at all. I'm starting to look at jealousy in a very different way. It's one of those concepts that people have lots of problems with, something a lot of people who attend BMI seminars ask about over and over again. I think jealousy is a symptom of one's level of development. I'm involved now in a theoretical approach to emotional development that talks about the lower levels of development where

(continued on p. 4)

A Short History of Erotic Music
by Christopher Mohr

Who can deny that two of the great forces that shape our lives are music and sexuality? Small wonder, then, that our musical heritage abounds with examples of erotic music. In fact, our entire Western music system has been structured around the build-up of musical tension and its release (melodically, harmonically, rhythmically, etc.). This structuring of musical sounds lends itself very nicely to erotic approaches to music.

The erotic has often been suppressed in music, but never completely. In the Middle Ages, writers of Gregorian chants eliminated strong rhythms, musical tension, and lush harmony from their music because these were all too sensual, and even the choirs were limited to men because women's voices were considered a bit sinful! But many of the monks cracked under the repression and became goliards, wandering minstrels and thieves who traveled from town to town singing songs in praise of the joys of the flesh. For example: "When a boy and a maiden are alone together, happy is their union. Their passions mount and modesty disappears, and ineffable pleasure pours through their limbs, their arms, their lips. May the gods look with favor on my desire to undo the bonds of her virginity..." Their music sings of a lust for life during those dark times; the goliards were hunted down and burned at the stake, their music suppressed. But some of their music was hidden in a church, ironically enough, and discovered a scant 100 years ago. Carl Orff has taken some of these songs and modernized them in a spectacular showpiece for orchestra and chorus called *Carmina Burana*.

I can't even begin to list all the bawdy folksongs that have cropped up over the ages. Suffice to say they are direct and to the point, and many contemporary groups are recording them. The Silly Sisters sing "Me Husband Has No Courage In Him," a wife's lament over her husband's impotence; Fairport Convention has a version of "Matty Groves," wherein a young peasant gets killed for sleeping with a lord's wife. The Pentangle and John Renbourn have dredged up their share of erotica from the past as well.

The emergence of a carefully constructed classical tradition did nothing to hinder the outpouring of sexual music. In Bach's famous Cantata #140, for example, Christ and mankind's relationship is represented by a bride and groom. The union of God and man is portrayed as similar to the ecstasy of sexual union, and after a choral bridal ceremony, the bride and groom steal off to the bedroom and sing a glorious, ecstatic duet as they make passionate love together. For Bach there was nothing unusual about this, and the cantata found its way into the traditional Lutheran service! Is it any wonder that this powerfully spiritual man had 21 children?

Judging from music history, things seem to have taken a turn for the worse in the world of erotica during the staid, conservative 1700's of Mozart and Haydn. The only examples of erotic music are in occasional operas like Mozart's *Don Giovanni*, and here the man who pursues the world of sensual pleasure is cast most unmercifully into hell for his crime. I know of no single example of erotic music in the literature of Beethoven, perhaps because he was born with syphilis and never got along well with women.

In the 1800's, when Romanticism was flourishing, composers took up the banner of the erotic once again. Music of Cesar Franck is rich with mystico-erotic preoccupations, and Hector Berlioz shocked his audiences

with a musical portrayal of a Roman orgy in the last movement of his second symphony. Bizet changed the world of opera with *Carmen*, wherein the main character sings of her commitment to pursuing pleasure in a way that would make readers of *Playboy* grin with satisfaction. Down south, the Italian Verdi was writing of ruthlessly amoral characters who pursued women or men at any cost, and who lived for pleasure, as Verdi's audience could only wish they could! Tchaikovsky wrote some marvelously erotic music in his *Romeo and Juliet* Fantasy-Overature. When Romeo's theme lushly intertwines with Juliet's theme in the development section, no one with any perceptiveness can miss the fact that this is musical eroticism elevated to almost unheard-of heights.

In was Wagner, however, who took the romanticizing of the erotic to its utmost extreme. For Wagner, making love was the highest expression of spirituality possible to us on this plane of existence, and his most inspired music is also his most erotic. Listen to the last scene in *Siegfried*, where Siegfried meets a woman for the first time and his flaming passion sets Brunnhilde on fire as well as they trapse off to the cave to make love together. Or the lovemaking scene in *Tristan and Isolde*, this time enacted on stage; their love for one another is so powerful it literally kills them, and just about drives the whole audience mad with its intensity!

In the 20th century the holy alliance of sexuality and music has remained unbroken. Debussy's opera, *Pelleas and Melisande* is a masterstroke of the erotic, as is *Prelude to the Afternoon of a Faun* (a faun is a cross between a man and a goat, and this poor faun wanders all over the forest in search of a lay, and alas, gets nowhere). Bo Derek was not the first to discover the erotic quality of Ravel's *Bolero*; it was intended as a musical portrayal of lovemaking.

In 1903, Alexander Scriabin submitted his *Orgasmic Poem* to his music publisher. The title scared everyone, and they agreed to retittle it the *Poem of Ecstasy*. It is one of the crowning creations of erotic art. To the 20 minute musical score he added a dense poem, a few lines of which are excerpted here: "I will bring you the magical thrill of scorching love and unimagined caresses. I will drown you in great heaving waves. But in our remoteness only the spray envelops you and you will insanelly desire something else! Then I will plunge..."

And indeed, Scriabin is not the only one to capture the earthy, fiery, passionate quality of sex. Stravinsky caused a riot with his ballet, *The Rite of Spring*, which vividly portrays various pagan rituals, climaxing in a scene where a virgin dances herself to death. The sexual overtones were obvious to everyone, and it's no surprise that in Germany this ballet is regularly performed in the nude. This aspect of sex bordering on violence is not popular today among some people, but it has been regularly portrayed in music. Witness Bartok's *Miraculous Mandarin*, a story in music of a woman who seduces highway travelers so they can get robbed and beaten by members of a violent gang.

Indeed, music has been able to portray sexuality in every possible light: as a part of our joie de vivre, as a holy union with God, as a contemptible sin, as a titillating glimpse of decadence, as a topic for joking, as an expression of violence. But that's no surprise, because music can express anything—and often with more directness than words can hope to convey.

Christopher Mohr is a disc jockey for public radio station KCFR-FM in Denver. He also writes music and founded the Church of Good Music in 1979.

A Review of Jealousy
by Will Mahoney

This is the first book devoted entirely to the subject of jealousy which takes into account the effects of the women's movement and the "sexual revolution" of the 1960's and 70's. Jealousy is a collection of articles by therapists, behavioral science scholars and popular writers. The editors, Gordon Clanton and Lynn Smith, have tied these articles together in a very logical sequence. Clanton is a sociology professor at San Diego State University. Smith is a Ph.D. social psychologist and is co-editor of Beyond Monogamy: Recent Studies of Sexual Alternatives in Marriage (Johns Hopkins University Press, 1974).

The editors begin by giving the reader an understanding of the psychological and social underpinnings of jealousy. They follow with specific strategies for effective management of one's own jealousy.

In the introduction, Clanton and Smith answer several key questions about the nature of jealousy: Is jealousy instinctive or learned? Is it normal or pathological? Is it evidence of love or self-love? Do men and women generally experience and express jealousy in different ways? They point out that jealousy is an important issue for many people, regardless of whether they have very conventional or very revolutionary lifestyles.

In Part I, Experiencing Jealousy, the editors present articles from the popular media which show how society's ideas of jealousy have changed over the past 35 years. Traditionally, a certain amount of jealousy was regarded as a natural sign of caring. Judith Viorst's "Confessions of a Jealous Wife" is a somewhat humorous example of this traditional approach. More recently, writers have questioned the appropriateness of jealousy, seeing it as a sign of personal insecurity and lack of confidence in one's partner. Norman Lobsenz's article, "Taming the Green-Eyed Monster," is a good example of this changing attitude. Karen Durban's "On Sexual Jealousy" is an angry, sarcastic overreaction against the "liberated generation's" approach to jealousy.

Part II, Jealousy and the Person, examines the effects of early childhood experiences of jealousy. Hermann Voller points out that jealousy in children is nearly universal and is aggravated by the birth of younger siblings. A.S. Neill, former headmaster of the experimental Summerhill school in England, relates several interesting vignettes of jealousy among his students. Several psychologists also explore the internal mechanisms of jealousy. Chris Downing looks at jealousy and the unconscious as discussed in the writings of Freud and Jung. Robert Seidenberg's interesting and insightful article points out that jealousy is aggravated in male-dominated societies which demand excessive faithfulness of women. Elaine and William Walster discuss the effect of society on people's beliefs, feelings and physiological arousal associated with jealousy. Bersheid and Fei show that jealousy is more of a problem for people who are insecure and involved in dependent relationships.

In Part III, Jealousy and Culture, the editors state that although "the jealous impulse is natural and universal, the specific patterns through which that impulse is given expression vary considerably from one culture to another and among various subcultures within a given society." The articles presented in Part III substantiate this assertion. Anthropologist Margaret Mead points out interesting contrasts in jealousy among various pre-industrial societies. Kingsley Davis shows that manifestations of jealousy within a culture are directly related to the

social structure within that culture. According to Robert Whitehurst, our emphasis on competition, ownership and perfection tends to aggravate jealousy in our society. Whitehurst discusses how contemporary changes in the number of working women, decreases in societal control and geographical mobility are affecting jealousy. Jessie Bernard argues that jealousy is declining in our society because of changes in marriage patterns. However, she fails to consider that the increased number of extra-marital affairs as well as increased non-sexual contact between the sexes in the contemporary work environment are likely increasing the opportunities for the green-eyed monster to raise his nasty head! Brian Gilmartin illustrates how swingers (sexual mate-swappers) have altered their internalized belief structures and thus reduce jealousy but never completely eliminate it.

In Part IV, Managing Jealousy, the editors present four options for dealing with jealousy: 1) get out of the relationship; 2) ignore or tolerate behaviors which make you jealous and control them somewhat by complaints, sarcasm or veiled threats, 3) get partner to stop or modify jealousy-inducing behaviors or, 4) work on your own jealousy. The editors and contributors to Part IV opt for the latter course of action. Ben Ard calls on lovers to spell out acceptable limits of behavior to each other before jealousy provoking situations occur. In his entertaining article, Albert Ellis tells us to reprogram out irrational beliefs about jealousy. In a chapter taken from The New Intimacy (Beacon Press, 1973), Ron Mazur discusses various types of jealousy and strategies for eliminating them. Larry Constantine's article on jealousy intervention techniques is oriented toward therapists. He points out that jealousy can present growth opportunities for learning more about one's self and relationships. Robert and Margaret Blood's article explains the processes they use in their jealousy workshops. The editors state that in an intimate relationship, jealousy is not only the problem of the jealous person. The partner (and even the third party, if possible) needs to be involved in jealousy management.

In their summary, the editors conclude that jealousy can provide useful functions such as warning us of threats to the security of ourselves and our important relationships. Jealousy can also be a catalyst for meaningful communications of feelings and emotions to one's partner. They discuss several strategies for working on jealousy which depend on a couple's lifestyle: traditional, evolutionary or revolutionary. For "revolutionary" couples, they present a very useful strategy for opening up a relationship.

Jealousy features a good balance of the theoretical and the practical, current and historical perspectives, and jealousy in other cultures as well as in our own. The variety of viewpoints and strategies of the contributors is another strong point. The editors' commentaries and summaries are perhaps the most valuable parts of Jealousy. This book has a broad appeal because of its applicability to traditional marriage as well as alternative relationships.

Jealousy is useful for behavioral science scholars, teachers and students as well as therapists, counselors and their clients. It can also be used as a "self-help-through-understanding" book by lay people. The editors state that "nearly all of the material in this book is comprehensible to the nonprofessional reader." Nonprofessional yes, but Jealousy's appeal is limited to a relatively intelligent and educated audience.

Clanton, Gordon and Smith, Lynn G. Jealousy.
Prentice-Hall, 1977, \$4.95 (paperback).

Linda Silverman, continued

the person is egocentric, sees other people as possessions, is highly competitive, and treats others in a functional way, as if others are there to meet their needs. I've seen jealousy in its extreme form with battered wives. The studies they've done on these people show that they invariably have insanely, psychotically jealous husbands who keep them prisoners, don't allow them to communicate with anyone else. At the opposite end of that evolutionary scale I don't think that jealousy exists. I think that one gains such an inclusive concept, a relatedness to all humanity, and an inclusiveness instead of an exclusiveness about love, that there is no need for jealousy. Jealousy means that one is insecure, that one treats people as possessions, rather than as unique, sacred, blessed human beings, so that any relationship that

occurs is irreproducible and irreplaceable. It's a singular event. Somehow or other I cannot get that concept across to most of the people that I've talked to about open relationships. They don't get it. They think that you have to compete for love, that if they find someone who "meets their needs" better they'll replace the person they've been with. They don't see that there is a spiritual bond between two people in a love relationship that precludes all those things. Love is what it's all about, love is what life's all about and there's nothing lost from loving someone else!

Next month we will continue this interview with Linda Silverman, talking about some of the potential she sees in open relationships and the spiritual growth she sees as possible for those who pursue alternative lifestyles.

BMI
P.O. Box 12514
Denver, CO 80212

FIRST CLASS
Dated material. Please do not delay.

BEYOND MONOGAMY, INC.

January 1981 Schedule

S	M	T	W	T	F	S	
	4	5	6	7	8	9	10
				policy committee meeting 7:30 PM			Sexual Movies 7:30-11:30 PM
11	12	13	14	15	16	17	
		Women's Open Forum 7:30-9:30PM		Marriage and Alternatives 7:30-9:30PM			
18	19	20	21	22	23	24	
		Denver Open Forum 7:30-9:30PM	Boulder Open Forum 7:30-9:30PM			Couples' Workshop 9:30 AM-5:00 PM	
25	26	27	28	29	30	31	
	Non-exclusive Relationships - 1st class 7:30-9:30PM	Introductory Seminar 7:45-9:15PM	Jealousy (Boulder) 7-10 PM	Moral Values- 1st class 7:30-9 PM			

EMI Policy Committee Forming At the issues meeting on December 18, it was agreed to form a EMI policy committee to assist our Director with major decisions and directions for the organization. The committee will be appointed by the Board of Directors from a list of members who have indicated a willingness to serve on the committee. If you are interested in volunteering or would like more information, call Will Mahoney, 399-3326. Our first meeting will be held on Wednesday, January, 7:30 PM at 658 Steele St.

Sexually Explicit Movies: A Viewing and Discussion Admission: \$3.00 members
Saturday, January 10, 8:30-11:30 PM \$4.00 others
2091 Leyden St., home of Cyndy and Harold Fields popcorn will be served;
(2 blks E of Monoco; 1 blk N of Montview) bring your own drink
We will show three short color films of couples engaging in love play and sexual intercourse. These very explicit but tasteful films feature homosexual as well as heterosexual couples. In between films, we will have group discussions to address the following questions: Are these films any different from the XXX porno movies which play at Kitty's, etc.? How do you feel about watching people make love? Are these films a turn-on, educational, boring, disgusting, etc.? Are there differences in your personal responses to watching homosexual as opposed to heterosexual lovemaking? **GROUND RULES:** We agree that there will be no sexual activity or nudity within the audience during this evening's program. **PLEASE ARRIVE ON TIME! WE WILL LOCK THE DOOR AT 9:00 PM SO THAT LATECOMERS WILL NOT DISTURB THE PROGRAM!**

Women's Open Forum No admission; bring wine, snacks, etc. to share (straight, bisexual and lesbian women are all welcome)
Tuesday, January 13, 7:30-9:30 PM
658 Steele St. (8 1/2 blks S of Colfax, 8 blks W of Colorado Blvd.)
We are a group of women interested in exploring our feelings about relationships, sexuality, roles and intimacy in a non-threatening supportive atmosphere.

Human Values Seminar: a discussion of Marriage and Alternatives (Parts 3, 4, epilogue and counter-epilogue) Admission: \$2.00 members
Thursday, January 15, 7:30-9:30 PM, 658 Steele St. \$3.00 others
This month we will cover several topics including jealousy, relationship ground rules, the women's movement, female sexuality, bisexuality and children in alternative lifestyles.

(continued on back)

Denver Open Forum No admission; bring wine, snacks, etc. to share
Tuesday, January 20, 7:30-9:30 PM, 2826 S. Glencoe St. (home of Diane Levin),
from I-25 and Yale go 1 blk W on Yale, then 1 blk S on Glencoe.
This unstructured monthly discussion group is an opportunity to discuss alterna-
tive relationships ideas, feelings and experiences.

Boulder Open Forum No admission; bring wine, snacks, etc. to share
Wednesday, January 21, 7:30-9:30 PM, 2730 17th St. (home of David Clifton and
Lael Keen). Take 28th St. to Valmont (2 lights N of Pearl St.), go W on Valmont
(which becomes Balsam) to 17th St. and go S on 17th.
Program is more or less the same as the above Denver Open Forum.

Experiencing the Process of Open Relationships: Workshop for Couples
Facilitator: Bryan Brook, Ph.D. Tuition: members \$42/cpl (\$30 if paid by 1/19)
Saturday, January 24, 9:30 AM - 5:00 PM others \$48/cpl (\$42 if paid by 1/19)
3185 S. Dahlia St., at corner of E. If you pay in advance make check to
Eastman Ave., 8 blks E of S. Colorado EMI and give it to Will Mahoney in
Blvd. and 3 blks N of E. Hampden Ave. person or mail to: EMI, Box 12514,
(US 285) in SE Denver. Denver, CO 80212

If you are interested in this workshop, call Will Mahoney (399-3326) by Jan. 16,
so we can determine whether we have a sufficient number to offer it!
We first offered this workshop in November and it appeared to be a very worth-
while experience for all concerned. The purpose of the workshop is to assist
couples in more effectively understanding and enhancing the process of their open
relationship as it evolves. Bryan's approach will be experiential and intellec-
tual. Exercises will be based on group needs and may focus on communication,
ground rules, honesty & trust, sexuality, expressing feelings and jealousy. Any
couples interested in open relationships is welcome to attend whether they are
married, cohabitating or single but committed. Bryan Brook is a therapist with
the Southwest Denver Mental Health Center and is the host of Channel 12's con-
troversial interview show, Off the Wall. He enjoys working with couples, par-
ticularly those with non-traditional lifestyles. We will have a potluck lunch;
bring coldcuts, cheese, fruit, desert, etc. to share. We'll provide plates, cups,
utensils, tea and coffee. A large whirlpool bath and sauna will be available for
use during the lunch break. Bring a towel, bathrobe and slippers (swimsuits option
1). Minimum workshop size: 4 couples; maximum: 6 couples.

Exploring Non-exclusive Intimate Relationships Tuition: members, \$17-indi-
6 consecutive Mondays beginning January 20, viduals, \$32-couples; others,
7:30-9:30 PM, 658 Steele St. \$25-individuals, \$48-couples.
Will Mahoney and Genie Whitaker will lead this class. We will use a combination
of lectures, group discussions, guest speakers and exercises in our examination
of non-monogamous lifestyle options. For more details call Will at 399-3326.

Introduction to Non-exclusive Intimate Relationships Admission: members,
Tuesday, January 27, 7:45-9:15 PM \$2-individuals, \$3-coup-
Morey Jr. High School, E. 13th Ave. and Emerson St., les; others, \$3-indivi-
room 102 (3 blks E of Broadway, 1 1/2 blks S of Colfax, duals, \$5-couples.
use entrance facing Emerson at mid blk between 13th & 14th).
An introduction to EMI by Will Mahoney and Genie Whitaker (Details, 399-3326).

Coping with Jealousy in Intimate Relationships Admission: members, \$3-indi-
Wednesday, January 23, 7:00-10:00 PM viduals, \$5-couples; others,
Boulder Community Free School, room 9 (corner of \$8-individuals, \$15-couples.
Broadway and Balsam, across from Community Hospital, 8 blks N of Boulder Mall)
This workshop will be led by Will Mahoney and will include a short lecture, dis-
cussion and jealousy determination exercises. For details call Will, 399-3326.

Moral Values in Contemporary Society Tuition: \$10 EMI members and people in
6 consecutive Thursdays beginning Jan. 29, previous 6 week moral values
7:30-9:00 PM, 2127 Newton St. (6 1/2 blks N class; \$17 others.
of Colfax and 3 blks W of Federal Blvd.)
This class will be led by Will Mahoney and Steve McCochrane. We will view con-
troversial video tape programs from the TV interview series The Humanist Alterna-
tive and Ethics in America. These programs were produced by the American Hum-
anist Assn. and include topics such as ethics, existence of God, human rights,
moral education, sexuality, aging, feminism and cults. Programs will be followed
by class discussions. For information call Will at 399-3326.

House mate: open, intel. person to share NW home, \$185 incl util, Art 425-7063.

Large apt. in old house, \$300, 2 bdrs, nice, pets maybe ok. Downstairs from EMI
Members Eileen Lowey and Larry Bringham. 355-3186. Capitol Hill.