

Version 0.5 dtd 03300

THE PERSISTENCE
OF VISION*
John Varley

All writers go through an apprenticeship, a time when they learn about the world and develop their points of view and sharpen their narrative skills. With most writers, you can see it happening, as their first attempts and initial fumbblings grow and strengthen into mastery. Not John Varley. From his first year he was clearly a winner, and he has yet to set a foot wrong--whether he is writing about fast, bright adventures in a high-technology future, like *The Ophiuchus Hot Line*, or touching the heart of the reader, as in "The Persistence of Vision," which, to judge from the roar of approval when it was announced, is a popular favorite.

It was the year of the fourth non-depression. I had recently joined the ranks of the unemployed. The President had told me that I had nothing to fear but fear itself. I took him at his word, for once, and set out to backpack to California.

I was not the only one. The world's economy had been writhing like a snake on a hot griddle for the last twenty years, since the early seventies. We were in a boom-and-bust cycle that seemed to have no end. It had wiped out the sense of security the nation had so painfully won in the golden years after the thirties. People were accustomed to the fact that they could be rich one year and on the breadlines the next. I was on the breadlines in '81, and again in '88. This time I decided to use my freedom from the time clock to see the world. I had ideas of stowing away to Japan. I was

'Winner, Nebula, for Best Novella of 1978.

forty-seven years old and might not get another chance to be irresponsible.

This was in late summer of the year. Sticking out my thumb along the interstate, I could easily forget that there were food riots back in Chicago. I slept at night on top of my bedroll and saw stars and listened to crickets.

I must have walked most of the way from Chicago to Des Moines. My feet toughened up after a few days of awful blisters. The rides were scarce, partly competition from other hitchhikers and partly the times we were living in. The locals were none too anxious to give rides to city people, who they had heard -were mostly a bunch of hunger-crazed potential mass murderers. I got roughed up once and told never to return to Sheffield, Illinois.

But I gradually learned the knack of living on the road. I had started with a small supply of canned goods from the welfare and by the time they ran out, I had found that it was possible to work for a meal at many of the farmhouses along the way.

Some of it was hard work, some of it was only a token from people with a deeply ingrained sense that nothing should come for free. A few meals were gratis, at the family table, with grandchildren sitting around while grandpa or grandma told oft-repeated tales of what it had been like in the Big One back in '29, when people had not been afraid to help a fellow out when he was down on his luck. I found that the older the person, the more likely I was to get a sympathetic ear. One of the many tricks you learn. And most older people will give you anything if you'll only sit and listen to them. I got very good at it.

The rides began to pick up west of Des Moines, then got bad again as I neared the refugee camps bordering the China Strip. This was only five years after the disaster, remember, when the Omaha nuclear reactor melted down and a hot mass of uranium and plutonium began eating its way into the earth, headed for China, spreading a band of radioactivity six hundred kilometers downwind. Most of Kansas City, Missouri, was still living in plywood and sheet-metal shantytowns till the city was rendered habitable again.

The refugees were a tragic group. The initial solidarity people show after a great disaster had long since faded into the lethargy and disillusionment of the displaced person. Many of them would be in and out of hospitals for the rest of

their lives. To make it worse, the local people hated them, feared them, would not associate with them. They were modern pariahs, unclean. Their children were shunned. Each camp had only a number to identify it, but the local populace called them all Geigertowns.

I made a long detour to Little Rock to avoid crossing the Strip, though it was safe now as long as you didn't linger. I was issued a pariah's badge by the National Guard--a dosimeter--and

wandered from one Geigertown to the next. The people were pitifully friendly once I made the first move, and I always slept indoors. The food was free at the community messes.

Once at Little Rock, I found that the aversion to picking up strangers--who might be tainted with "radiation disease"-dropped off, and I quickly moved across Arkansas, Oklahoma, and Texas. I worked a little here and there, but many of the rides were long. What I saw of Texas was through a car window.

I was a little tired of that by the time I reached New Mexico. I decided to do some more walking. By then I was less interested in California than in the trip itself.

I left the roads and went cross-country where there were no fences to stop me. I found that it wasn't easy, even in New Mexico, to get far from signs of civilization.

Taos was the center, back in the '60's, of cultural experiments in alternative living. Many communes and cooperatives were set up in the surrounding hills during that time. Most of them fell apart in a few months or years, but a few survived. In later years, any group with a new theory of living and a yen to try it out seemed to gravitate to that part of New Mexico. As a result, the land was dotted with ramshackle windmill, solar heating panels, geodesic domes, group marriages, nudists, philosophers, theoreticians, messiahs, hermits, and more than a few just plain nuts.

Taos was great. I could drop into most of the communes and stay for a day or a week, eating organic rice and beans and drinking goat's milk. When I got tired of one, a few hours' walk in any direction would bring me to another. There, I might be offered a night of prayer and chanting or a ritualistic orgy. Some of the groups had spotless barns with automatic milkers for the herds of cows. Others didn't even have latrines; they just squatted. In some, the members dressed like nuns, or Quakers in early Pennsylvania. Elsewhere, they went nude and shaved all their body hair and painted themselves purple. There were all-male and all-female groups. I was urged to stay at most of the former; at the latter, the responses ranged from a bed for the night and good conversation to being met at a barbed-wire fence with a shotgun.

I tried not to make judgments. These people were doing something important, all of them. They were testing ways whereby people didn't have to live in Chicago. That was a wonder to me. I had thought Chicago was inevitable, like diarrhea.

This is not to say they were all successful. Some made Chicago look like Shangri-La. There was one group who seemed to feel that getting back to nature consisted of sleeping in pigshit and eating food a buzzard wouldn't touch. Many were obviously doomed. They would leave behind a group of empty hovels and the memory of cholera.

So the place wasn't paradise, not by a long way. But there were successes. Cane or two had been there since '63 or '64 and were raising their third generation. I was disappointed to see that most of these were the ones that departed least from established norms of behavior, though some of the differences could be startling. I suppose the most radical experiments are the least likely to bear fruit.

I stayed through the winter. No one was surprised to see me a second time. It seems that many people came to Taos and shopped around. I seldom stayed more than three weeks at any one place, and always pulled my weight. I made many friends and picked up skills that would serve me if I stayed off the roads. I toyed with the idea of staying at one of them forever. When I couldn't make up my mind, I was advised that there was no hurry. I could go to California and return. They seemed sure I would.

So when spring came I headed west over the hills. I stayed off the roads and slept in the open. Many nights I would stay at another commune, until they finally began to get farther apart, then tapered off entirely. The country was not as pretty as before.

Then, three days' leisurely walking from the last commune, I came to a wall.

In 1964, in the United States, there was an epidemic of German measles, or rubella. Rubella is one of the mildest of

infectious diseases. The only time it's a problem is when a woman contracts it in the first four months of her pregnancy. It is passed to the fetus, which usually develops complications. These complications include deafness, blindness, and damage to the brain.

In 1964, in the old days before abortion became readily available, there was nothing to be done about it. Many pregnant women caught rubella and went to term. Five thousand deaf-blind children were born in one year. The normal yearly incidence of deaf-blind children in the United States is one hundred and forty.

In 1970 these five thousand potential Helen Kellers were all six years old. It was quickly

seen that there was a shortage of Anne Sullivans. Previously, deaf-blind children could be sent to a small number of special institutions.

It was a problem. Not just anyone can cope with a deafblind child. You can't tell them to shut up when they moan; you can't reason with them, tell them that the moaning is driving you crazy. Some parents were driven to nervous breakdowns when they tried to keep their children at home.

Many of the five thousand were badly retarded and virtually impossible to reach, even if anyone had been trying. These ended up, for the most part, warehoused in the hundreds of anonymous nursing homes and institutes for "special" children. They were put into beds, cleaned up once a day by a few overworked nurses, and generally allowed the full blessings of liberty: they were allowed to rot freely in their own dark, quiet, private universes. Who can say if it was bad for them? None of them were heard to complain.

Many children with undamaged brains were shuffled in among the retarded because they were unable to tell anyone that they were in there behind the sightless eyes. They failed the batteries of tactile tests, unaware that their fetes hung in the balance .when they were asked to fit round pegs into round holes to the ticking of a clock they could not see or hear. As a result, they spent the rest of their lives in bed, and none of them complained, either. To protest, one must be aware of the possibility of something better. It helps to have a language, too.

Several hundred of the children were found to have IQ' within the normal range. There were news stories about them as they approached puberty and it was revealed that' .,. 40 there were not enough good people to properly handle them. Money was spent, teachers were trained. The education expenditures would go on for a specified period of time, until the children were grown, then things would go back to normal and everyone could congratulate themselves on having dealt successfully with a tough problem.

And indeed, it did work fairly well. There are ways to reach and teach such children. They involve patience, love, and dedication, and the teachers brought all that to their jobs. All the graduates of the special schools left knowing how to speak with their hands. Some could talk. A few could write. Most of them left the institutions to live with parents or relatives, or, if neither was possible, received counseling and help in fitting themselves into society. The options were limited, but people can live rewarding lives under the most severe handicaps. Not everyone, but most of the graduates, were as happy with their lot as could reasonably be expected. Some achieved the almost saintly peace of their role model, Helen Kelley. Others became bitter and withdrawn. A few had to be put in asylums, where they became indistinguishable from the others of their group who had spent the last twenty years there. But for the most part, they did well.

But among the group, as in any group, were some misfits. They tended to be among the brightest, the top ten percent in the IQ scores. This was not a reliable rule. Some had unremarkable test scores and were still infected with the hunger to do something, to change things, to rock the boat. With a group of five thousand, there were certain to be a few geniuses, a few artists, a few dreamers, hell-raisers, individualists, movers and shapers: a few glorious maniacs.

There was one among them who might have been President but for the fact that she was blind, deaf, and a woman. She was smart, but not one of the geniuses. She was a dreamer, a creative force, an innovator. It was she who dreamed of freedom. But she was not a builder of fairy castles. Having dreamed it, she had to make it come true.

The wall was made of carefully fitted stone and was about five feet high. It was completely out of context with anything I had seen in New Mexico, though it was built of native rock. You just don't build that kind of wall out there. You use barbed wire if something needs fencing in; but many people

still made use of the free range and brands. Somehow it seemed transplanted from New England.

It was substantial enough that I felt it would be unwise to crawl over it. I had crossed many wire fences in my travels and had not gotten in trouble for it yet, though I had some: talks with some ranchers. Mostly they told me to keep moving, but didn't seem upset about it. This was different. h set out to walk around it. From the lay of the land, I couldn't=' tell how far it might reach, but I had time.

At the top of the next rise I saw that I didn't have far to go.. The wall made a right-angle turn just ahead. I looked over it~ and could see some buildings. They were mostly domes, the: ubiquitous structure thrown up by communes because of the' combination of ease of construction and durability., There: were sheep behind the wall, and a few cows. They grazed on

grass so green I wanted to go over and roll in it. The wall enclosed a rectangle of green. Outside, where I stood, it was: all scrub and sage. These people had access to Rio Grande irrigation water.

I rounded the corner and followed the wall west again. `

I saw a man on horseback about the same time he spotted me. He was south of me, outside the wall, and he turned and rode in my direction.

He was a dark man with thick features, dressed in denim and boots with a gray battered stetson. Navaho, maybe. L

don't know much about Indians, but I'd heard they were out here.

"Hello," I said when he'd stopped. He was looking me over. "Am I on your land?"

"Tribal land," he said. "Yeah, you're on it."

"I didn't see any signs."

He shrugged.

"It's okay, bud. You don't look like you out to rustle cattle." He grinned at me. His teeth were large and stained with tobacco. "You be camping out tonight?"

"Yes. How much farther does the, uh, tribal land go? e' Maybe I'll be out of it before tonight?"

He shook his head gravely. "Nah. You won't be off it,_. tomorrow. 'S all right. You make a fire, you be careful, huh?" He grinned again and started to ride off.

"Hey, what is this place?" I gestured to the wall, and he pulled his horse up and turned around again. It raised a lot .' of dust.

"Why you asking?" He looked a little suspicious.

"I dunno. Just curious. It doesn't look like the other places I've been to. This wall..."

He scowled. "Damn wall." Then he shrugged. I thought that was all he was going to say. Then he went on.

"These people, we look out for 'em, you hear? Maybe we don't go for what they're doin'. But they got it rough, you know?" He looked at me, expecting something. I never did get the knack of talking to these laconic Westerners. I always felt that I was making my sentences too long. They use a shorthand of grunts and shrugs and omitted parts of speech, and I always felt like a dude when I talked to them.

"Do they welcome guests?" I asked. "I thought I might see if I could spend the night."

He shrugged again, and it was a whole different gesture.

"Maybe. They all deaf and blind, you know?" And that was all the conversation he could take for the day. He made a clucking sound and galloped away.

I continued down the wall until I came to a dirt road that wound up the arroyo and entered the wall. There was a wooden gate, but it stood open. I wondered why they took all the trouble with the wall only to leave the gate like that. Then I noticed a circle of narrow-gauge train tracks that came out of the gate, looped around outside it, and rejoined itself. There was a small siding that ran along the outer wall for a few yards.

I stood there a few moments. I don't know what entered into my decision. I think I was a little tired of sleeping out, and I was hungry for a home-cooked meal. The sun was getting closer to the horizon. The land to the west looked like more of the same. If the highway had been visible, I might have headed that way and hitched a ride. But I turned the other way and went through the gate.

I walked down the middle of the tracks. There was a wooden fence on each side of the road, built of horizontal planks, like a corral. Sheep grazed on one side of me. There was a Shetland sheepdog with them, and she raised her ears and followed me with her eyes as I passed, but did not come when I whistled.

It was about half a mile to the cluster of buildings ahead. There were four or five domes made of something translucent, like greenhouses, and several conventional square buildings. There were two windmills turning lazily in the breeze.

There were several banks of solar water heaters. These are flat constructions of glass and wood, held off the ground so: they can tilt to follow the sun. They were almost vertical; now, intercepting the oblique rays of sunset. There were a ` few trees, what might have been an orchard.

About halfway there I passed under a wooden footbridge. It arched over the road, giving access from the east pasture to the west pasture. I wondered, What was wrong with a simple gate?

Then I saw something coming down the road in my direction. It was traveling on the tracks

and it was very quiet. I stopped and waited.

It was a sort of converted mining engine, the sort that pulls loads of coal up from the bottom of shafts. It was battery-powered, and it had gotten quite close before I heard, it. A small man was driving it. He was pulling a car behind - him and singing as loud as he could with absolutely no sense of pitch.

He got closer and closer, moving about five miles per hour, one hand held out as if he was signaling a left turn.: Suddenly I realized what was happening, as he was bearing. down on me. He wasn't going to stop. He was counting fenceposts with his hand. I scrambled up the fence just in time. There wasn't more than six inches of clearance between the train and the fence on either side. His palm- touched my leg as I squeezed close to the fence, and he-r stopped abruptly.

He leaped from the car and grabbed me and I thought I, was in trouble. But he looked concerned, not angry, and felt' me all over, trying to discover if I was hurt. I was embarrassed. - Not from the examination; because I had been foolish. The- Indian had said they were all deaf and blind but I guess I hadn't quite believed him.

He was flooded with relief when I managed to convey to-.= him that I was all right. With eloquent gestures he made me; understand that I was not to stay on the road. He indicated that I should climb over the fence and continue through the: fields. He repeated himself several times to be sure I understood, then held on to me as I climbed over to assure himself that I was out of the way. He reached over the fence and held my shoulders, smiling at me. He pointed to the road and shook his head, then pointed to the buildings and nodded. He touched my head and smiled when I nodded. He climbed back onto the engine and started up, all the time nodding and pointing where he wanted me to go. Then he was off again.

I debated what to do. Most of me said to turn around, go back to the wall by way of the pasture and head back into the hills. These people probably wouldn't want me aroand. I doubted that I'd be able to talk to them, and they might even resent me. On the other hand, I was fascinated, as who wouldn't be? I wanted to see how they managed it. I still didn't believe that they were all deaf and blind. It didn't seem possible.

The Sheltie was sniffing at my pants. I looked down at her and she backed away, then daintily approached me as I held out my open hand. She sniffed, then licked me. I patted her on the head, and she hustled back to her sheep.

I turned toward the buildings.

The first order of business was money.

None of the students knew much about it from experience, but the library was full of Braille books. They started reading.

One of the first things that became apparent was that when money was mentioned, lawyers were not far away. The students wrote letters. From the replies, they selected a lawyer and retained him.

They were in a school in Pennsylvania at the time. The original pupils of the special schools, five hundred in number, had been narrowed down to about seventy as people left to live with relatives or found other solutions to their special problems. Of those seventy, some had places to go but didn't want to go there; others had few alternatives. Their parents were either dead or not interested in living with them. So the seventy had been gathered from the schools around the country into this one, while ways to deal with them were worked out. The authorities had plans, but the students beat them to it.

Each of them had been entitled to a guaranteed annual income since 1980. They had been under the care of the government, so they had not received it. They sent their lawyer to court. He came back with a ruling that they could not collect. They appealed, and won. The money was paid retroactively, with interest, and came to a healthy sum. They thanked their lawyer and retained a real estate agent. Meanwhile, they read.

They read about communes in New Mexico, and instruct-. ed their agent to look for something out there. He made a_ deal for a tract to be leased in perpetuity from the Navaho.. nation. They read about the land, found that it would need a lot of water to be productive in the way they wanted it to be.

They divided into groups to research what they would need to be self-sufficient.

Water could be obtained by tapping into the canals that carried it from the reservoirs on the Rio Grande into the reclaimed land in the south. Federal money was available for the project through a labyrinthine scheme involving HEW, the Agriculture Department, and the Bureau of Indian Affairs. They ended up paying little for their pipeline.

The land was arid. It would need fertilizer to be of use in raising sheep without resorting to open range techniques.: The cost of fertilizer could be subsidized through the Rural-Resettlement Program. After that, planting clover would enrich the soil with all the nitrates they could want.

There were techniques available to farm ecologically, without worrying about fertilizers or pesticides. Everything was recycled. Essentially, you put sunlight and water into one end and harvested wool, fish, vegetables, apples, honey, and eggs at the other end. You used nothing but the land, and replaced even that as you recycled your waste products back into the soil. They were not interested in agribusiness with huge combine harvesters and crop dusters. They didn't even want to turn a profit. They merely wanted sufficiency.

The details multiplied. Their leader, the one who had had the original idea and the drive to put it into action in the face of overwhelming obstacles, was a dynamo named Janet Reilly. Knowing nothing about the techniques generals and executives employ to achieve large objectives, she invented them herself and adapted them to the peculiar needs and limitations of her group. She assigned task forces to look into solutions of each aspect of their project: law, science, social planning, design, buying, logistics, construction. At any one time, she was the only person who knew everything about what was happening. She kept it all in her head; without notes of any kind.

It was in the area of social planning that she showed herself to be a visionary and not just a superb organizer. Her idea was not to make a place where they could lead a life "s that was a sightless, soundless imitation of their unafflicted peers. She wanted a whole new start, a way of living that was by and for the deaf-blind, a way of living that accepted no convention just because that was the way it had always been done. She examined every human cultural institution from marriage to indecent exposure to see how it related to her needs and the needs of her friends. She was aware of the peril of this approach, but was undeterred. Her Social Task Force read about every variant group that had ever tried to make it on its own anywhere, and brought her reports about how and why they had failed or succeeded. She filtered this information through her own experiences to see how it would work for her unusual group with its own set of needs and goals.

The details were endless. They hired an architect to put their ideas into Braille blueprints. Gradually the plans evolved. They spent more money. The construction began, supervised on the site by their architect, who by now was so fascinated by the scheme that she donated her services. It was an important break, for they needed someone there whom they could trust. There is only so much that can be accomplished at such a distance.

When things were ready for them to move, they ran into bureaucratic trouble. They had anticipated it, but it was a setback. Social agencies charged with overseeing their welfare doubted the wisdom of the project. When it became apparent that no amount of reasoning was going to stop it, wheels were set in motion that resulted in a restraining order, issued for their own protection, preventing them from leaving the school. They were twenty-one years old by then, all of them, but were judged mentally incompetent to manage their own affairs. A hearing was scheduled.

Luckily, they still had access to their lawyer. He also had become infected with the crazy vision, and put on a great battle for them. He succeeded in getting a ruling concerning the rights of institutionalized persons, later upheld by the Supreme Court, which eventually had severe repercussions in state and county hospitals. Realizing the trouble they were already in regarding the thousands of patients in inadequate facilities across the country, the agencies gave in.

By then, it was the spring of 1988, one year after their target date. Some of their fertilizer had washed away already for lack of erosion-preventing clover. It was getting late to start crops, and they were running short of money. Neverthe-

less, they moved to New Mexico and began the backbreaking job of getting everything started. There were fifty-five of them, with nine children aged three months to six years.

I don't know what I expected. I remember that everything was a surprise, either because it was so normal or because it was so different. None of my idiot surmises about what such a place might be like proved to be true. And of course I didn't know the history of the place; I learned that later, picked up in bits and pieces.

I was surprised to see lights in some of the buildings. The first thing I had assumed was that they would have no need of them. That's an example of something so normal that it surprised me.

As to the differences, the first thing that caught my attention was the fence around the rail line. I had a personal interest in it, having almost been injured by it. I struggled to understand, as I must if I was to stay even for a night.

The wood fences that enclosed the rails on their way to the gate continued up to a barn, where the rails looped back on themselves in the same way they did outside the wall. The entire line was enclosed by the fence. The only access was a loading platform by the barn, and the gate to the outside. It made sense. The only way a deaf-blind person could operate a conveyance like that would be with assurances that there was no one on the track. These people would never go on the tracks; there was no way they could be warned of an approaching train.

There were people moving around me in the twilight as I made my way into the group of buildings. They took no notice of me, as I had expected. They moved fast; some of them were actually running. I stood still, eyes searching all around me so no one would come crashing into me. I had to figure out how they kept from crashing into each other before I got bolder.

I bent to the ground and examined it. The light was getting bad, but I saw immediately that there were concrete side walks crisscrossing the area. Each of the walks was etched with a different sort of pattern in grooves that had been made before the stuff set lines, waves, depressions, patches of rough and smooth. I quickly saw that the people who were in a hurry moved only on those walkways, and they were all barefoot. It was no trick to see that it was some sort of traffic pattern read with the feet. I stood up. I didn't need to know how it worked. It was sufficient to know what it was and stay off the paths.

The people were unremarkable. Some of them were not dressed, but I was used to that by now. They came in all shapes and sizes, but all seemed to be about the same age except for the children. Except for the fact that they did not stop and talk or even wave as they approached each other, I would never have guessed they were blind. I watched them come to intersections in the pathways—I didn't know how they knew they were there, but could think of several ways and slow down as they crossed. It was a marvelous system.

I began to think of approaching someone. I had been there for almost half an hour, an intruder. I guess I had a false sense of these people's vulnerability; I felt like a burglar.

I walked along beside a woman for a minute. She was very purposeful in her eyes-ahead stride, or seemed to be. She sensed something, maybe my footsteps. She slowed a little, and I touched her on the shoulder, not knowing what else to do. She stopped instantly and turned toward me. Her eyes were open but vacant. Her hands were all over me, lightly touching my face, my chest, my hands, fingering my clothing. There was no doubt in my mind that she knew me for a stranger, probably from the first tap on the shoulder. But she smiled warmly at me, and hugged me. Her hands were very delicate and warm. That's funny, because they were calloused from hard work. But they felt sensitive.

She made me to understand—by pointing to the building, making eating motions with an imaginary spoon, and touching a number on her watch—that supper was 'served in an hour, and that I was invited. I nodded and smiled beneath her hands; she kissed me on the cheek and hurried off.

Well. It hadn't been so bad. I had worried about my ability to communicate. Later I found out she learned a great deal more about me than I had known.

I put off going into the mess hall or whatever it was. I strolled around in the gathering darkness looking at their layout. I saw the little Sheltie bringing the sheep back to the fold for the night. She herded them expertly through the open gate without any instructions, and one of the residents closed it and locked them in. The man bent and scratched the dog on the head and got his hand licked. Her chores

done for the night, the dog hurried over to me and sniffed my pant leg. She followed me around the rest of the evening.

Everyone seemed so busy that I was surprised to see one woman sitting on a rail fence, doing nothing. I went over to her.

Closer, I saw that she was younger than I had thought. She was thirteen, I learned later. She wasn't wearing any clothes. I touched her on the shoulder, and she jumped down from the fence and went through the same routine as the other woman had, touching me all over with no reserve. She took my hand and I felt her fingers moving rapidly in my palm. I couldn't understand it, but

knew what it was. I shrugged, and tried out other gestures to indicate that I didn't speak hand talk. She nodded, still feeling my face with her hands.

She asked me if I was staying to dinner. I assured her that I was. She asked me if I was from a university. And if you think that's easy to ask with only body movements, try it. But she was so graceful and supple . in her movements, so deft at getting her meaning across. It was beautiful to watch her. It was speech end ballet at the same time.

I told her I wasn't from a university, and launched into an attempt to tell her a little about what I was doing and how I got there. She listened to me with her hands, scratching her head graphically when I failed to make my meanings clear. All the time the smile on her face got broader and broader, and she would laugh silently . at my antics. All this while standing very close to me, touching me. At last she put her panda on her hips.

"I guess you need the practice," she said, "but if it's all the same to you, could we talk mouthtalk for now? You're cracking me up."

I jumped as if stung by a bee. The touching, while something I could ignore for a deaf-blind girl, suddenly seemed out of place. I stepped back a little, but her hands returned to me. She looked puzzled, then read the problem with her hands.

"I'm sorry," she said. "You thought I was deaf and blind. If I'd known I would have told you right off."

"I thought everyone here was."

"Just the parents. I'm one of the children. We all hear and see quite well. Don't be so nervous. If you can't stand touching, you're not going to like it here. Relax, I won't hurt you." And she kept her hands moving over me, mostly my face. I didn't understand it at the time, but it didn't seem sexual. Turned out I was wrong, but it wasn't blatant.

"You'll need me to show you the ropes," she said, and started for the domes. She held my hand and walked close to me. Her other hand kept moving to my face every time I talked.

"Number one, stay off the concrete paths. That's where--"

"I already figured that out."

"You did? How long have you been here?" Her hands searched my face with renewed interest. It was quite dark.

"Less than an hour. I was almost run over by your train."

She laughed, then apologized and said she knew it wasn't funny to me.

I told her it was funny to me now, though it hadn't been at the time. She said there was a warning sign on the gate, but I had been unlucky enough to come when the gate was open they opened it by remote control before a train started up--and I hadn't seen it.

"What's your name?" I asked her as we neared the soft yellow lights coming from the dining room.

Her hand worked reflexively in mine, then stopped. "Oh, I don't know. I have one; several, in fact. But they're in bodytalk. I'm... Pink. It translates as Pink, I guess."

There was a story behind it. She had been the first child born to the school students. They knew that babies were described as being pink, so they called her that. She felt pink to them. As we entered the hall, I could see that her name was visually inaccurate. One of her parents had been black. She was dark, with blue eyes and curly hair lighter than her skin. She had a broad nose, but small lips.

She didn't ask my name, so I didn't offer it. No one asked my name, in speech, the entire time I was there. They called me many things in bodytalk, and when the children called me it was "Hey, you!" They weren't big on spoken words.

The dining hall was in a rectangular building made of brick. It connected to one of the large domes. It was dimly lighted. I later learned that the lights were for me alone. The children didn't need them for anything but reading. I held Pink's hand, glad to have a guide. I kept my eyes and ears open.

"We're informal," Pink said. Her voice was embarrassingly loud in the large room. No one else was talking at all;

there. were just the sounds of movement and breathing. Several of the children looked up. "I won't introduce you around now. Just feel like part of the family. People will feel you later, and you can talk to them. You can take your clothes off here at the door."

I had no trouble with that. Everyone else was nude, and I could easily adjust to household customs by that time. You take your shoes off in Japan, you take your clothes off in Taos. What's the difference?

Well, quite a bit, actually. There was all the touching that went on. Everybody touched everybody else, as routinely as glancing. Everyone touched my face first, then went on with what

seemed like total innocence to touch me everywhere else. As usual, it was not quite what it seemed. It was not innocent, and it was not the usual treatment they gave others in their group. They touched each other's genitals a lot more than they touched mine. They were holding back with me so I wouldn't be frightened. They were very polite with strangers.

There was a long, low table, with everyone sitting on the floor around it. Pink led me to it.

"See the bare strips on the floor? Stay out of them. Don't leave anything in them. That's where people walk. Don't ever move anything. Furniture, I mean. That has to be decided at full meetings, so we'll all know where everything is. Small things, too. If you pick up something, put it back exactly where you found it."

"I understand."

People were bringing bowls and platters of food from the adjoining kitchen. They set them on the table, and the diners began feeling them. They ate with their fingers, without plates, and they did it slowly and lovingly. They smelled things for a long time before they took a bite. Eating was very sensual to these people.

They were terrific cooks. I have never, before or since, eaten as well as I did at Keller. (That's my name for it, in speech, though their bodytalk name was something very like that. When I called it Keller, everyone knew what I was talking about.) They started off with good, fresh produce, something that's hard enough to find in the cities, and went at the cooking with artistry and imagination. It wasn't like any national style I've eaten. They improvised, and seldom cooked the same thing the same way twice.

I sat between Pink and the fellow who had almost run me down earlier. I stuffed myself disgracefully. 'It was too far removed from beef jerky and the organic dry cardboard I had been eating for me to be able to resist. I lingered over it, but still finished long before anyone else. I watched them as I sat back carefully and wondered if I'd be sick. (I wasn't, thank God.) They fed themselves and each other, sometimes getting-up and going clear around the table to offer a choice morsel to a friend on the other side. I was fed in this way by all too many of them, and nearly popped until I learned a pidgin phrase in handtalk, saying I was full to the brim. I learned from Pink that a friendlier way to refuse was to offer something myself.

Eventually I had nothing to do but feed Pink and look at the others. I began to be more observant. I had thought they were eating in solitude, but soon saw that lively conversation was flowing around the table. Hands were busy, moving almost too fast to see. They were spelling into each other's palms, shoulders, legs, arms, bellies; any part of the body. I watched in amazement as a ripple of laughter spread like falling dominoes from one end of the table to the other as some witticism was passed along the line. It was fast. Looking carefully, I could see the thoughts moving, reaching one person, passed on while a reply went in the other direction and was in turn passed on, other replies originating all along the line and bouncing back and forth. They were a wave form, like water.

It was messy. Let's face it; eating with your fingers and talking with your hands is going to get you smeared with food. But no one minded. I certainly didn't. I was too busy feeling left out. Pink talked to me, but I knew I was finding out what it's like to be deaf. These people were friendly and seemed to like me, but could do nothing about it. We couldn't communicate.

Afterwards, we all trooped outside, except the cleanup crew, and took a shower beneath a set of faucets that gave out very cold water. I told Pink I'd like to help with the dishes, but she said I'd just be in the way. I couldn't do anything around Keller until I learned their very specific ways of doing things. She seemed to be assuming already that I'd be around that long.

Back into the building to dry off, which they did . with their usual puppy dog friendliness, making a game and a gift of toweling each other, and then we went into the dome.

It was warm inside, warm and dark. Light entered from the passage to the dining room, but it wasn't enough to blot out the stars through the lattice of triangular panes overhead. It was almost like being out in the open.

Pink quickly pointed out the positional etiquette within the dome. It wasn't hard to follow, but I still tended to keep . my arms and legs pulled in close so I wouldn't trip someone by sprawling into a walk space.

My misconceptions got me again. There was no sound but the soft whisper of flesh against flesh, so I thought I was in the middle of an orgy. I had been at them before, in other communes, and they looked pretty much like this. I quickly saw that I was wrong, and only later found out I had been right. In a sense.

What threw my evaluations out of whack was the simple r fact that group conversation among

these people had to look j like an orgy. The much subtler observation that I made later was that with a hundred naked bodies sliding, rubbing, kissing, caressing, all at the same time, what was the point in making a distinction? There was no distinction.

I have to say that I use the noun "orgy" only to get across a general idea of many people in close contact. I don't like the word, it is too ripe with connotations. Hut I had these connotations myself at the time, so I was relieved to see that = it was not an orgy. The ones I had been to had been tedious _ and impersonal, and I had hoped for better from these people.

7

Many wormed their way through the crush to get to me and meet me. Never more than one at a time; they were constantly aware of what was going on and were waiting -a their turn to talk to me. Naturally, I didn't know it then. Pink j sat with me to interpret the hard thoughts. I eventually used her words less and less, getting into the spirit of tactile seeing and understanding. No one felt they really knew me until they had touched every part of my body, so there were hands on me all the time. I timidly did the same.

What with all the touching, I quickly got an erection, which embarrassed me quite a bit. I was berating myself for being unable to keep sexual responses out of it, for not being able to operate on the same intellectual plane I thought they w were on, when I realized with some shock that the couple next to me was making love. They had been doing it for the last ten minutes, actually, and it had seemed such a natural part of what was happening that I had known it and not known it at the same time.

No sooner had I realized it than I suddenly wondered if I was right. Were they? It was very slow and the light was bad. But her legs were up, and he was on top of her, that much I was sure of. It was foolish of me, but I really had to know. I had to find out what the hell I was in. How could I give the proper social responses if I didn't know the situation?

I was very sensitive to polite behavior after my months at the various communes. I had become adept at saying prayers before supper in one place, chanting Hare Krishna at another, and going happily nudist at still another. It's called "when in Rome," and if you cent adapt to it you shouldn't go visiting. I would kneel to Mecca, burp after my meals, toast anything that was proposed, eat organic rice and compliment the cook; but to do it right, you have to know the customs. I had thought I knew them, but had changed my mind three times in as many minutes.

They were making love, in the sense that he was penetrating her. They were also deeply involved with each other. Their hands fluttered like butterflies all over each other, filled with meanings I couldn't see or feel. But they were being touched by and were touching many other people around them. They were talking to all these people, even if the message was as simple as a pat on the forehead or arm.

Pink noticed where my attention was. She was sort of wound around me, without really doing anything I would have thought of as provocative. I just couldn't decide. It seemed so innocent, end yet it wasn't.

"That's (-) end (-)," she said, the parentheses indicating a aeries of hand motions against my palm. I never learned a sound word as a name for any of them but Pink, and I can't reproduce the bodytalk names they had. Pink reached over, touched the woman with her foot, and did some complicated business with her toes. The woman smiled and grabbed Pink's foot, her fingers moving.

"(-) would like to talk with you later," Pink told me. "Right after she's through talking to (-). You met her earlier, remember? She says she likes your hands."

Now this is going to sound crazy, I know. It sounded pretty crazy to me when I thought of it. It dawned on me with a sort of revelation that her word for talk and mine were miles apart. Talk, to her, meant a complex interchange

involving all parts of the body. She could read words or emotions in every twitch of my muscles, like a lie detector. Sound, to her, was only a minor part of communication. It was something she used to speak to outsiders. Pink talked with her whole being.

I didn't have the half of it, even then, but it was enough to turn my head entirely around in relation to these people. They talked with their bodies. It wasn't all hands, as I'd thought. Any part of the body in contact with any other was communication, sometimes a very simple and basic sortthink of McLuhan's light bulb as the basic medium of information-perhaps saying no more than "I am here." But talk was talk, and if conversation evolved to the point where you needed to talk to another with your genitals, it was still a part of the conversation. What I wanted to know was what were they saying? I knew, even at that dim moment of realization, that it was much more

than I could grasp. Sure, you're saying. You know about talking to your lover with your body as you make love. That's not such a new idea. Of course it isn't, but think how wonderful that talk is even when you're not primarily tactile-oriented. Can you carry the thought from there, or are you doomed to be an earthworm thinking about sunsets?

While this was happening to me, there was a woman getting acquainted with my body. Her hands were on me, in my lap when I felt myself ejaculating. It was a big surprise to me, but to no one else. -I had been telling everyone around me for many minutes, through signs they could feel with their hands, that it was going to happen. Instantly, hands were all over my body. I could almost understand them as they spelled tender thoughts to me. I got the gist, anyway, if not the words. I was terribly embarrassed for only a moment, then it passed away in the face of the easy acceptance. It was very intense. For a long time I couldn't get my breath.

The woman who had been the cause of it touched my lips with her fingers. She moved them slowly, but meaningfully I was sure. Then she melted back into the group.

"What did she say?" I asked Pink.

She smiled at me. "You know, of course. If you'd only cut loose from your verbalizing. But, generally, she meant 'How nice for you.' It also translates as 'How nice for me.' And 'me,' in this sense, means all of us. The organism."

I knew I had to stay and learn to speak.

The commune had its ups and downs. They had expected them, in general, but had not known what shape they might take.

Winter killed many of their fruit trees. They replaced them with hybrid strains. They lost more fertilizer and soil in windstorms because the clover had not had time to anchor it down. Their schedule had been thrown off by the court actions, and they didn't really get things settled in a groove for more than a year.

Their fish all died. They used the bodies for fertilizer and looked into what might have gone wrong. They were using a three-stage ecology of the type pioneered by the New Alchemists in the seventies. It consisted of three domed ponds: one containing fish, another with crushed shells and bacteria in one section and algae in another, and a third full of daphnids. The water containing fish waste from the first pond was pumped through the shells and bacteria, which detoxified it and converted the ammonia it contained into fertilizer for the algae. The algae water was pumped into the second pond to feed the daphnids. Then daphnids and algae were pumped to the fish pond as food and the enriched water was used to fertilize greenhouse plants in all of the domes.

They tested the water and the soil and found that chemicals were being leached from impurities in the shells and concentrated down the food chain. After a thorough cleanup, they restarted and all went well. But they had lost their first cash crop.

They never went hungry. Nor were they cold; there was plenty of sunlight year-round to power the pumps and the food cycle and to heat their living quarters. They had built their buildings half-buried with an eye to the heating and cooling powers of convective currents. But they had to spend some of their capital. The first year they showed a loss.

One of their buildings caught fire during the first winter. Two men and a small girl were killed when a sprinkler system malfunctioned. This was a shock to them. They had thought things would operate as advertised. None of them knew much about the building trades, about estimates as opposed to realities. They found that several of their instal-

lations were not up to specifications, and instituted a program of periodic checks on everything. They learned to strip down and repair anything on the farm. If something contained electronics too complex for them to cope with, they tore it out and installed something simpler.

Socially, their progress had been much more encouraging. Janet had wisely decided that there would be only two hard and fast objectives in the realm of their relationships. The first was that she refused to be their president, chairwoman, chief, or supreme commander. She had seen from the start that a driving personality was needed to get the planning done and the land bought and a sense of purpose fostered from their formless desire for an alternative. But once at the promised land, she abdicated. From that point they would operate as a democratic communism. If that failed, they would adopt a new approach. Anything but a dictatorship with her at the head. She wanted no part of that.

The second principle was to accept nothing. There had never been a deaf-blind community operating on its own. They had no expectations to satisfy, they did not need to live as the sighted did. They were alone. There was no one to tell them not to do something simply because it was not done.

They had no clearer idea of what their society would be than anyone else. They had been

forced into a mold that was not relevant to their needs, but beyond that they didn't know. They would search out the behavior that made sense, the moral things for deaf-blind people to do. They understood the basic principles of morals: that nothing is moral always, and anything is moral under the right circumstances. It all had to do with social context. They were starting from a blank slate, with no models to follow.

By the end of the second year they had their context. They continually modified it, but the basic pattern was set. They knew themselves and what they were as they had never been able to do at the school. They defined themselves in their own terms.

I spent my first day at Keller in school. It was the obvious and necessary step. I had to learn handtalk.

Pink was kind and very patient. I learned the basic alphabet and practiced hard at it. By the afternoon she was refusing to talk to me, forcing me to speak with my hands. She would speak only when pressed hard, and eventually not at all. I scarcely spoke a single word after the third day.

This is not to say that I was suddenly fluent. Not at all. At the end of the first day I knew the alphabet and could laboriously make myself understood. I was not so good at reading words spelled into my own palm. For a long time I had to look at the hand to see what was spelled. But like any language, eventually you think in it. I speak fluent French, and I can recall my amazement when I finally reached the point where I wasn't translating my thoughts before I spoke. I reached it at Keller in about two weeks.

I remember one of the last things I asked Pink in speech. It was something that was worrying me.

"Pink, am I welcome here?"

"You've been here three days. Do you feel rejected?"

"No, it's not that. I guess I just need to hear your policy about outsiders. How long am I welcome?"

She wrinkled her brow. It was evidently a new question.

"Well, practically speaking, until a majority of us decide we want you to go. But that's never happened. No one's stayed here much longer than a few days. We've never had to evolve a policy about what to do, for instance, if someone who sees and hears wants to join us. No one has, so far, but I guess it could happen. My guess is that they wouldn't accept it. They're very independent and jealous of their freedom, though you might not have noticed it. I don't think you could ever be one of them. But as long as you're willing to think of yourself as a guest, you could probably stay for twenty years."

"You said 'they.' Don't you include yourself in the group?"

For the first time she looked a little uneasy. I wish I had been better at reading body language at the time. I think my hands could have told me volumes about what she was thinking.

"Sure," she said. "The children are part of the group. We like it. I sure wouldn't want to be anywhere else, from what I know of the outside."

"I don't blame you." There were things left unsaid here, but I didn't know enough to ask the right questions. "But it's never a problem, being able to see when none of your parents can? They don't . . . resent you in any way?"

This time she laughed. "Oh, no. Never that. They're much too independent for that. You've seen it. They don't need us for anything they can't do themselves. We're part of the family. We do exactly the same things they do. And it really doesn't matter. Sight, I mean. Hearing, either. Just look around you. Do I have any special advantages because I can see where I'm going?"

I had to admit that she didn't. But there was still the hint of something she wasn't saying to me.

"I know what's bothering you. About staying here." She had to draw me back to my original question; I had been wandering.

"What's that?"

"You don't feel a part of the daily life. You're not doing your share of the chores. You're very conscientious and you want to do your part. I can tell."

She read me right, as usual, and I admitted it.

"And you won't be able to until you can talk to everybody. So let's get back to your lessons. Your fingers are still very

Sloppy."

There was a lot of work to be done. The first thing I had to learn was to slow down. They were slow and methodical workers, made few mistakes, and didn't care if a job took all day so long as it was done well. When I was working by myself I didn't have to worry about it: sweeping, picking apples, weeding in the gardens. But when I was on a job that required teamwork I had to learn a whole new pace. Eyesight enables a person to do many aspects of a job at once with a few quick glances. A blind person will take each aspect of the job in turn if the job is spread out. Everything has to be verified by touch. At a bench job, though, they could be much faster than I. They could make me feel as though I was working with my toes instead of fingers.

I never suggested that I could make anything quicker by virtue of my sight or hearing. They quite rightly would have told me to mind my own business. Accepting sighted help was the first step to dependence, and after all, they would still be here with the same jobs to do after I was gone.

And that got me to thinking about the children again. I began to be positive that there was an undercurrent of resentment, maybe unconscious, between the parents and children. It was obvious that there was a great deal of love between them, but how could the children fail to resent the rejection of their talent? So my reasoning went, anyway.

I quickly fit myself into the routine. I was treated no better or worse than anyone else, which gratified me. Though I would never become part of the group, even if I should desire it, there was absolutely no indication that I was anything but a full member. That's just how they treated guests: as they would one of their own number.

Life was fulfilling out there in a way it has never been in the cities. It wasn't unique to Keller, this pastoral peace, but the people there had it in generous helpings. The earth beneath your bare feet is something you can never feel in a city park.

Daily life was busy and satisfying. There were chickens and hogs to feed, bees and sheep to care for, fish to harvest, and cows to milk. Everybody worked: men, women, and children. It all seemed to fit together without any apparent effort. Everybody seemed to know what to do when it needed doing. You could think of it as a well-oiled machine, but I never liked that metaphor, especially for people. I thought of it as an organism. Any social group is, but this one worked. Most of the other communes I'd visited had glaring flaws. Things would not get done because everyone was too stoned or couldn't be bothered or didn't see the necessity of doing it in the first place. That sort of ignorance leads to typhus and soil erosion and people freezing to death and invasions of social workers who take your children away. I'd seen it happen.

Not here. They had a good picture of the world as it is, not the rosy misconceptions so many other utopians labor under. They did the jobs that needed doing.

I could never detail all the nuts and bolts (there's that machine 'metaphor' again) of how the place worked. The fish-cycle ponds alone were complicated enough to overawe me. I killed a spider in one of the greenhouses, then found out it had been put there to eat a specific set of plant predators. Same for the frogs. There were insects in the water to kill other insects; it got to a point where I was afraid to swat a mayfly without prior okay.

As the days went by I was told some of the history of the place. Mistakes had been made, though surprisingly few.

One had been in the area of defense. They had made no provision for it at first, not knowing much about the brutality and random violence that reaches even to the out-of-the-way corners. Guns were the logical and preferred choice out here, but were beyond their capabilities.

One night a carload of men who had had too much to drink showed up. They had heard of the place in town. They stayed for two days, cutting the phone lines and raping many of the women.

The people discussed all the options after the invasion was over, and settled on the organic one. They bought five German shepherds. Not the psychotic wretches that are marketed under the description of "attack dogs," but specially trained ones from a firm recommended by the Albuquerque police. They were trained as both Seeing-Eye and police dogs. They were perfectly harmless until an outsider showed overt aggression, then they were trained, not to disarm, but to go for the throat.

It worked, like most of their solutions. The second invasion resulted in two dead and three badly injured, all on the other side. As a backup in case of a concerted attack, they hired an ex-marine to teach them the fundamentals of close-in dirty fighting. These were not dewy-eyed flower children.

There were three superb meals a day. And there was leisure time, too. It was not all work. There was time to take a friend out and sit in the grass under a tree, usually around sunset, just before the big dinner. There was time for someone to stop working for a few minutes, to share some special treasure. I remember being taken by the hand by one woman whom I must call Tall-one-with-

green-eyes-to a spot where mushrooms were growing in the cool crawl space beneath the barn. We wriggled under until our faces were buried in the patch, picked a few, and smelled them. She showed me how to smell. I would have thought a few weeks before that we had ruined their beauty, but after all it was only visual. I was already beginning to discount that sense, which is so removed from the essence of an object. She showed me that they were still beautiful to touch and smell after we had apparently destroyed them. Then she was off to the kitchen with the pick of the bunch in her apron. They tasted all the better that night.

And a man-I will call him Baldy-who brought me a plank he and one of the women had been planing in the woodshop. I touched its smoothness and smelled it and agreed with him how good it was. And after the evening meal, the Together.

During my third week there I had an indication of my status with the group. It was the first real test of whether I meant anything to them. Anything special, I mean. I wanted to see them as my friends, and I suppose I was a little upset to think that just anyone who wandered in here would be treated the way I was. It was childish and unfair to them, and I wasn't even aware of the discontent until later.

I had been hauling water in a bucket into the field where a seedling tree was being planted. There was a hose for that purpose, but it was in use on the other side of the village. This tree was not in reach of the automatic sprinklers and it was drying out. I had been carrying water to it until another solution was found.

It was hot, around noon. I got the water from a standing spigot near the forge. I set the bucket down on the ground behind me and leaned my head into the flow of water. I was wearing a shirt made of cotton, unbuttoned in the front. The water felt good running through my hair and soaking into the shirt. I let it go on for almost a minute.

There was a crash behind me and I bumped my head when I raised it up too quickly under the faucet. I turned and saw a woman sprawled on her face in the duet. She was turning over slowly, holding her knee. I realized with a sinking feeling that she had tripped over the bucket I had carelessly left on the concrete express lane. Think of it: ambling along on ground that you trust to be free of all obstruction, suddenly you're sitting on the ground. Their system would only work with trust, and it had to be total; everybody had to be responsible all the time. I had been accepted into that trust and I had blown it. I felt sick.

She had a nasty scrape on her left knee that was oozing blood. She felt it with her hands, sitting there on the ground, and she began to howl. It was weird, painful. Tears came from her eyes, then she pounded her fists on the ground, going "Hunnnh, hunnnh, hunnnh!" with each blow. She was angry, and she had every right to be.

She found the pail as I hesitantly reached out for her. She

grabbed my hand and followed it up to my face: She felt my face, crying all the time, then wiped her nose and got up. She started off for one of the buildings. She limped slightly. I sat down and felt miserable. I didn't know what to do.

One of the men 'came out to get me. It was Big Man. I called him that because he was the tallest person at Keller. He wasn't any sort of policeman, I found out later; he was just the first one the injured woman had met. He took my hand and felt my face. I saw tears start when he felt the emotions there. He asked me to come inside with him.

An impromptu panel had been convened. Call it a jury. It was made up of anyone who was handy, including a few children. There were ten or twelve of them. Everyone looked very sad. The woman I had hurt was there, being consoled by three or four people. I'll call her Scar, for the prominent mark on her upper arm.

Everybody kept tailing me-in handtalk, you underatandhow sorry they were for me. They petted and stroked me, trying to draw some of the misery away.

Pink came racing in. She had been sent for to act as a translator if needed. Since this was a formal proceeding it was necessary that they be sure I understood everything that happened. She went to Scar and cried with her for a bit, then came to me and embraced me fiercely, telling me with her hands how sorry she was that this had happened. I was already figuratively packing my bags. Nothing seemed to be left but the formality of expelling me.

Then we all sat together on the floor. We were close, touching on all aides. The hearing began.

Most of it was in handtalk, with Pink throwing in a few words here and there. I seldom knew who said what, but that was appropriate. It was the group speaking as one. No statement reached me without already having become a consensus.

"You are accused of having violated the rules," said the group, "and of having been the cause of an injury to (the one I called Scar). Do you dispute this? Is there any fact that we should know"

"No," I told them. "I was responsible. It was my carelessness."

"We understand. We sympathize with you in your remorse, which is evident to all of us. Hut carelessness is a violation. Do you understand this? This is the offense for which you are (-)." It was a set of signals in shorthand.

"What was that?" I asked Pink.

"Uh...'brought before us'? 'Standing trial'?" She shrugged, not happy with either interpretation.

"Yes. I understand."

"The facts not being in question, it is agreed that you are guilty." (" `Responsible,'" Pink whispered in my ear.) "Withdraw from us a moment while we come to a decision."

I got up and stood by the wall, not wanting to look at them
ath d b te went back and forth through the joined hands.

I "e ae)a There was a burning lump in my throat that I could not
-swallow. Then I was asked to rejoin the circle.

_- "The penalty for your offense is set by custom. If it were not so, we would wish we could rule
otherwise. You now

r.-have the choice of accepting the punishment designated and

= .having the offense wiped away, or of refusing our jurisdiction

and withdrawing your body from our land. What is your

choice?" a

I had Pink repeat this to me, because it was so important that I know what was being
offered. When I was sure I had read it right, I accepted their punishment without hesitation. I
was very grateful to have been given an alternative.

"Very well. You have elected to be treated as we would treat one of our own who had done
the same act. Come to

Everyone drew in closer. I was not told what was going to happen. I was drawn in and
nudged gently from all directions.

Scar was sitting with her legs crossed more or less in the center of the group. She was
crying again, and so was I, I think. It's hard to remember. I ended up face down across
` her lap. She spanked me.

I never once thought of it as improbable or strange. It

Y flowed naturally out of the situation. Everyone .was holding on to me and caressing me, spelling
assurances into my palms and legs and neck and cheeks. We were all crying. It was a difficult
thing that had to be faced by the whole group.

' Others drifted in and joined us. I understood that this

:-punishment came from everyone there, but only the offended person, Scar, did the actual
spanking. That was one of the ways I had wronged her, beyond the fact of giving her a scraped
knee. I had laid on her the obligation of disciplining me and that was why she had sobbed so
loudly, not from the

pain of her injury, but from the pain of knowing~she wouldhave to hurt me.

Pink later told me that Scar had been the staunchest advocate of giving me the option to
stay. Some had wantedto expel me outright, but she paid me the compliment of. thinking I was a
good enough person to be worth putting herself and me through the ordeal. If you can't understand=
that, you haven't grasped the feeling of community I felt among these people.

It went on for a long time. It was very painful, but not cruel. Nor was it primarily
humiliating. There was some of that, of course. But it was essentially a practical lesson taught:
in the most direct terms. Each of them had undergone it during the first months, but none
recently. You learned from it, believe me.

I did s lot of thinking about it afterward. I tried to think of what else they might have
done. Spanking grown people is :. really unheard of, you know, though that didn't occur to me
until long after it had happened. It seemed so natural when it was going on that the thought
couldn't even enter my mind that this was a weird situation to be in.

They did something like this with the children, but not as long or as hard. Responsibility
was lighter for the younger : ~a ones. The adults were willing to put up with an occasional bruise
or scraped knee while the children learned.

But when you reached what they thought of as adulthood-- r which was whenever a majority of the adults thought you . had or when you assumed the privilege yourself-that's when the spanking really got serious.

They had a harsher punishment, reserved for repeated or malicious offenses. They had not had to invoke it often. It consisted of being sent to Coventry. No one would touch you a for a specified period of time. By the time I heard of it, it sounded like a very tough penalty. I didn't need it explained to me.

I don't know how to explain it, but the spanking was administered in such a loving way that I didn't feel violated. ;~ This hurts me as much as it hurts you. I'm doing this for your own good. I love you, that's why I'm spanking you They made me understand those old clich8a by their actions.

When it was over, we all cried together. But it soon turned to happiness. I embraced Scar and we told each other how sorry we were that it had happened. We talked to each other-made love if you like-and I kissed her knee and helped her dress it. We spent the rest of the day together, easing the pain.

As I became more fluent in handtalk, "the scales fell from my eyes." Daily, I would discover a new layer of meaning that had eluded me before; it was like peeling the skin of an onion to find a new skin beneath it. Each time I thought I was at the core, only to find that there was another layer I could not yet see.

I had thought that learning handtalk was the key to communication with them. Not so. Handtalk was baby talk. For a long time I was a baby who could not even say goo-goo clearly. Imagine my surprise when, having learned to say it, I found that there were syntax, conjunctions, parts of speech, nouns, verbs, tense, agreement, and the subjunctive mood. I was wading in a tide pool at the edge of the Pacific Ocean.

By handtalk I mean the International Manual Alphabet. Anyone can learn it in a few hours or days. But when you talk to someone in speech, do you spell each word? Do you read each letter as you read this? No, you grasp words as entities, hear groups of sounds and see groups of letters as a gestalt full of meaning.

Everyone at Keller had an absorbing interest in language. They each knew several languages-spoken languages-and could read and spell them fluently.

While still children they had understood the fact that handtalk was a way for deaf-blind people to talk to outsiders. Among themselves it was much too cumbersome. It was like Morse Code: useful when you're limited to on-off modes of information transmission, but not the preferred mode. Their ways of speaking to each other were much closer to our type of written or verbal communication, , and-dare I say it?-better.

I discovered this slowly, first by seeing that though I could spell rapidly with my hands, it took much longer for me to say something than it took anyone else. It could not be explained by differences in dexterity. So I asked to be taught their shorthand speech. I plunged in, this time taught by everyone, not just Pink.

It was hard. They could say any word in any language with no more than two moving hand positions. I knew this was a project for years, not days. You learn the alphabet and

you have all the tools you need to spell any word that exists. That's the great advantage in having your written and spoken speech based on the same set of symbols. Shorthand was not like that at all. It partook of none of the linearity or commonality of handtalk; it was not code for English or any other language; it did not share construction or vocabulary with any other language. It was wholly constructed by the Kellerites according to their needs. Each word was something I had to learn and memorize separately from the handtalk spelling.

For months I sat in the Togethers after dinner saying things like "Me love Scar much much well," while waves of conversation ebbed and flowed and circled around me, touching me only at the edges. But I kept at it, and the children were endlessly patient with me. I improved gradually. Understand that the rest of the conversations I will relate took place in either handtalk or shorthand, limited to various degrees by my fluency. I did not speak nor was I spoken to orally from the day of my punishment.

I was having a lesson in bodytalk from Pink. Yes, we were making love. It had taken me a few weeks to see that she was a sexual being, that her caresses, which I had persisted in seeing as innocent-as I had defined it at the time-both were and weren't innocent. She understood it as perfectly natural that the result of her talking to my penis with her hands might be another sort of conversation. Though still in the middle flush of puberty, she was regarded by all as an adult

and I accepted her as such. It was cultural conditioning that had blinded me to what she was saying.

So we talked a lot. With her, I understood the words and music of the body better than with anyone else. She sang a very uninhibited song with her hips and hands, free of guilt, open and fresh with discovery in every note she touched.

"You haven't told me much about yourself," she said. "What did you do on the outside?" I don't want to give the impression that this speech was in sentences, as I have presented it. We were bodytalking, sweating and smelling each other. The message came through from hands, feet, mouth.

I got as far as the sign for pronoun, first person singular, and was stopped.

How could I tell her of my life in Chicago? Should I speak of my early ambition to be a writer, and how that didn't work out? And why hadn't it? Lack of talent, or lack of drive? I could tell her about my profession, which was meaningless shuffling of papers when you got down to it, useless to anything but the Gross National Product. I could talk of the economic ups and downs that had brought me to Keller when nothing else could dislodge me from my easy sliding through life. Or the loneliness of being forty-seven years old and never having found someone worth loving, never having been loved in return. Of being a permanently displaced person in a stainless-steel society. One-night stands, drinking binges, nine-to-five, Chicago Transit Authority, dark movie houses, football games on television, sleeping pills, the John Hancock Tower where the windows won't open so you can't breathe the smog or jump out. That was me, wasn't it?

"I see," she said.

"I travel around," I said, and suddenly realized that it was the truth.

"I see," she repeated. It was a different sign for the same thing. Context was everything. She had heard and understood both parts of me, knew one to be what I had been, the other to be what I hoped I was.

She lay on top of me, one hand lightly on my face to catch the quick interplay of emotions as I thought about my life for the first time in years. And she laughed and nipped my ear playfully when my face told her that for the first time I could remember, I was happy about it. Not just telling myself I was happy, but truly happy. You cannot lie in bodytalk any more than your sweat glands can lie to a polygraph.

I noticed that the room was unusually empty. Asking around in my fumbling way, I learned that only the children were there.

"Where is- everybody?" I asked.

"They are all out***," she said. It was like that: three sharp slaps on the chest with the fingers spread. Along with the finger configuration for "verb form, gerund," it meant that they were all out * * * ing. Needless to say, it didn't tell me much.

What did tell me something was her bodytalk as she said it. I read her better than I ever had. She was upset and sad. Her body said something like "Why can't I join them? Why can't I (smell-taste-touch-hear-see) sense with them?" That is

exactly what she said. Again, I didn't trust my understand-
ing enough to accept that interpretation. I was still trying to :i
force my conceptions on the things I experienced there. I
was determined that she and the other children be resentful
of their parents in some way, because I was sure they had to
be. They must feel superior in some way, they must feel held
back.

I found the adults, after a short search of the area, out in the north pasture. All the parents, none of the children. ~7 They were standing in a group with no apparent pattern. It wasn't a circle, but it was almost round. If there was any..

organization, it was in the fact that everybody was about the a same distance from everybody else.

The German shepherds and the Sheltie were out there, sitting on the cool grass facing the group of people. Their ears were perked up, but they were not moving.

I started to go up to the people. I stopped when I became y aware of the concentration. They were touching, but their.∴; hands were not moving. The silence of seeing all those permanently moving people standing that still was deafening to me.

I watched them for at least an hour. I sat with the dogs and scratched them behind the ears. They did that choplicking thing that dogs do when they appreciate it, but their full

attention was on the group.

It gradually dawned on me that the group was moving. It . was very slow, just a step here and another there, over many minutes. It was expanding in such a way that the distance'

' between any of the individuals was the same. Like the expanding universe, where all galaxies move away from all others. Their arms were-extended now; they were touching :9 only with fingertips, in a crystal lattice arrangement.

Finally they were not touching at all. I saw their fingers v straining to cover distances that were too far to bridge. And still they expanded equilaterally. One of the shepherds began to whimper a little. I felt the hair on the back of my neck stand up. Chilly out here, I thought.

I closed my eyes, suddenly sleepy.

I opened them, shocked. Then I forced them shut. Crickets were chirping in the grass around me.

There was something in the darkness behind my eyeballs. I felt that if I could turn my eyes around I would see it easily, but it eluded me in a way that made peripheral vision seem like reading headlines. If there was ever anything impossible to pin down, much less describe, that was it. It tickled at me for a while as the dogs whimpered louder, but I could make nothing of it. The best analogy I could think of was the sensation a blind person might feel from the sun on a cloudy day. I opened my eyes again.

Pink was standing there beside me. Her eyes were screwed shut, and she was covering her ears with her hands. Her mouth was open and working silently. Behind her were several of the older children. They were all doing the same thing.

Some quality of the night changed. The people in the group were about a foot away from each other now, and suddenly the pattern broke. They all swayed for a moment, then laughed in that eerie, unselfconscious noise deaf people use for laughter. They fell in the grass and held their bellies, rolled over and over and roared.

Pink was laughing, too. To my surprise, so was I. I laughed until my face and sides were hurting, like I remembered doing sometimes when I'd smoked grass.

And that was * * * ing.

I can see that I've only given a surface view of Kelley. And there are some things I should deal with, lest I foster an erroneous view.

Clothing, for instance. Most of them wore something most of the time. Pink was the only one who seemed temperamentally opposed to clothes. She never wore anything.

No one ever wore anything I'd call a pair of pants. Clothes were loose: robes, shirts, dresses, scarves and such. Lots of men wore things that would be called women's clothes. They were simply more comfortable.

Much of it was ragged. It tended to be made of silk or velvet or something else that felt good. The stereotyped Kellerite would be wearing a Japanese silk robe, handembroidered with dragons, with many gaping holes and loose threads and tea and tomato stains all over it while she sloshed through the pigpen with a bucket of slop. Wash it at the end of the day and don't worry about the colors running.

I also don't seem to have mentioned homosexuality. You can mark it down to my early conditioning that my two

deepest relationships at Kelley were with women: Pink and Scar. I haven't said anything about it simply because I don't know how to present it. I talked to men and women equally, on the same terms. I had surprisingly little trouble being affectionate with the men.

I could not think of the Kellerites as bisexual, though clinically they were. It was much deeper than that. They could not even recognize a concept as poisonous as a homosexuality taboo. It was one of the first things they learned. If you distinguish homosexuality from heterosexuality you are cutting yourself off from communication-full communication-with half the human race. They were pansexual; they could not separate sex from the rest of their lives. They didn't even have a word in shorthand that could translate directly into English as sex. They had words for male and female in infinite variation, and words for degrees and varieties of physical experience that would be impossible to express in English, but all those words included other parts of the world of experience also; none of them walled off what we call sex into its own discrete cubbyhole.

There's another question I haven't answered. It needs answering, because I wondered about it myself when I first arrived. It concerns the necessity for the commune in the first place. Did it really have to be like this? Would they have been better off adjusting themselves to our ways of living?

All was not a peaceful idyll. I've already spoken of the invasion and rape. It could happen again, especially if the roving gangs that operate around the cities start to really rove. A touring group of motorcyclists could wipe them out in a night.

There were also continuing legal hassles. About once a year the social workers descended on Kelley and tried to take their children away. They had been accused of everything possible, from child abuse to contributing to delinquency. It hadn't worked so far, but it might someday.

And after all, there are sophisticated devices on the market that allow a blind and deaf person to see and hear a little. They might have been helped by some of those.

I met a deaf-blind woman living in Berkeley once. I'll vote for Kelley.

As to those machines...

In the library at Kelley there is a seeing machine. It uses a television camera and a computer to vibrate a closely set series of metal pins. Using it, you can feel a moving picture of whatever the camera is pointed at. It's small and light, made to be carried with the pinpricker touching your back. It cost about thirty-five thousand dollars.

I found it in the corner of the library. I ran my finger over it and left a gleaming streak behind as the thick dust came away.

Other people came and went, and I stayed on.

Keller didn't get as many visitors as the other places I had been. It was out of the way.

One man showed up at noon, looked around, and left without a word.

Two girls, sixteen-year-old runaways from California, showed up one night. They undressed for dinner and were shocked when they found out I could see. Pink scared the hell out of them. Those poor kids had a lot of living to do before they approached Pink's level of sophistication. But then Pink might have been uneasy in California. They left the next day, unsure if they had been to an orgy or not. All that touching and no getting down to business, very strange.

There was a nice couple from Santa Fe who acted as a sort of liaison between Keller and their lawyer. They had a nine-year-old boy who chattered endlessly in handtalk to the other kids. They came up about every other week and stayed a few days, soaking up sunshine and participating in the Together every night. They spoke halting shorthand and did me the courtesy of not speaking to me in speech.

Some of the Indians came around at odd intervals. Their behavior was almost aggressively chauvinistic. They stayed dressed at all times in their Levis and boots. But it was evident that they had a respect for the people, though they thought them strange. They had business dealings with the commune. It was the Navahos who trucked away the produce that was taken to the gate every day, sold it, and took a percentage. They would sit and powwow in sign language spelled into hands. Pink said they were scrupulously honest in their dealings.

And about once a week all the parents went out in the field and ***ed.

* *

I got better and better at shorthand and bodytalk. I had been breezing along for about five months and- winter was in the offing. I had not examined my desires as yet, not really thought about what it was I wanted to do with the rest of my life. I guess the habit of letting myself drift was too ingrained. I was there, and constitutionally unable to decide whether to go or to face up to the problem if I wanted to stay for a long, long time.

Then I got a push.

For a long time I thought it had something to do with the economic situation outside. They were aware of the outside world at Keller. They knew that isolation and ignoring problems that could easily be dismissed as not relevant to them was a dangerous course, so they subscribed to the Braille New York Times and most of them read it. They had a television set that got plugged in about once a month. The kids would watch it and translate for their parents.

So I was aware that the non-depression was moving slowly into a more normal inflationary spiral. Jobs were opening up, money was flowing again. When I found myself on the outside again shortly afterward, I thought that was the reason.

The real reason was more complex. It had to do with peeling off the onion layer of shorthand and discovering another layer beneath it.

I had learned handtalk in a few easy lessons. Then I became aware of shorthand and bodytalk, and of how much harder they would be to learn. Through five months of constant immersion, which is the only way to learn a language, I had attained the equivalent level of a five- or six-year-old in shorthand. I knew I could master it, given time. Bodytalk was another matter. You couldn't measure progress as easily in bodytalk. It was a variable and highly

interpersonal language that evolved according to the person, the time, the mood. But I was learning.

Then I became aware of Touch. That's the best I can describe it in a single, unforced English noun. What they called this fourth-stage language varied from day to day, as I will try to explain.

I first became aware of it when I tried to meet Janet Reilly. I now knew the history of Keller, and she figured very prominently in all the stories. I knew everyone at Keller, and I could find her nowhere. I knew everyone by names like Scar, and She-with-the-missing-front-tooth, and Man-withwiry-hair. These were shorthand names that I had given them myself, and they all accepted them without question. They had abolished their outside names within the commune. They meant nothing to them; they told nothing and described nothing.

At first I assumed that it was my imperfect command of shorthand that made me unable to clearly ask the right question about Janet Reilly. Then I saw that they were not telling me on purpose. I saw why, and I approved, and thought no more about it. The name Janet Reilly described what she had been on the outside, and one of her conditions for pushing the whole thing through in the first place had been that she be no one special on the inside. She melted into the group and disappeared. She didn't want to be found. All right.

But in the course of pursuing the question I became aware that each of the members of the commune had no specific name at all. That is, Pink, for instance, had no less than one hundred and fifteen names, one from each of the commune members. Each was a contextual name that told the story of Pink's relationship to a particular person. My simple names, based on physical descriptions, were accepted as the names a child would apply to people. The children had not yet learned to go beneath the outer layers and use names that told of themselves, their lives, and their relationships to others.

What is even more confusing, the names evolved from day to day. It was my first glimpse of Touch, and it frightened me. It was a question of permutations. Just the first simple expansion of the problem meant there were no less than thirteen thousand names in use, and they wouldn't stay still so I could memorize them. If Pink spoke to me of Baldy, for instance, she would use her Touch name for him, modified by the fact that she was speaking to me and not Shortchubby-man.

Then the depths of what I had been missing opened beneath me and I was suddenly breathless with fear of heights.

Touch was what they spoke to each other. It was an incredible blend of all three other modes I had learned, and the essence of it was that it never stayed the same. I could

listen to them speak to me in shorthand, which was the real basis for Touch, and be aware of the currents of Touch flowing just beneath the surface.

It was a language of inventing languages. Everyone spoke their own dialect because everyone spoke with a different instrument: a different body and set of life experiences. It was modified by everything. It would not stand still.

They would sit at the Together and invent an entire body of Touch responses in a night; idiomatic, personal, totally naked in its honesty. And they used it only as a building block for the next night's language.

I didn't know if I wanted to be that naked. I had looked into myself a little recently and had not been satisfied with what I found. The realization that every 'one' of them knew more about it than I, because my honest body had told what my frightened mind had not wanted to reveal, was shattering. I was naked under a spotlight in Carnegie Hall, and all the no-pants nightmares I had ever had came out to haunt me. The fact that they all loved me with all my warts was suddenly not enough. I wanted to curl up in a dark closet with my ingrown ego and let it fester.

I might have come through this fear. Pink was certainly trying to help me. She told me that it would only hurt for a while, that I would quickly adjust to living my life with my darkest emotions written in fire across my forehead. She said Touch was not as hard as it looked at first, either. Once I learned shorthand and bodytalk, Touch would flow naturally from it like sap rising in a tree. It would be unavoidable, something that would happen to me without much effort at all.

I almost believed her. But she betrayed herself. No, no, no. Not that, but the things in her concerning * * * ing convinced me that if I went through this I would only. bang my head hard against the next step up the ladder.

I had a little better definition now. Not one that I can easily translate into English, and even that attempt will only convey my hazy concept of what it was.

"It is the mode of touching without touching," Pink said, her body going like crazy in an attempt to reach me with her own imperfect concept of what it was, handicapped by my illiteracy. Her body denied the truth of her shorthand definition, and at the same time admitted to me that she did not know what it was herself.

"It is the gift whereby one can expand oneself from the eternal quiet and dark into something else." And again her body denied it. She beat on the floor in exasperation.

"It is an attribute of being in the quiet and dark all the time, touching others. All I know for sure is that vision and hearing preclude it or obscure it. I can make it as quiet and dark as I possibly can and be aware of the edges of it, but the visual orientation of the mind persists. That door is closed to me, and to all the children."

Her verb "to touch" in the first part of that was a Touch amalgam, one that reached back into her memory of me and what I had told her of my experiences. It implied and called up the smell and feel of broken mushrooms in soft earth under the barn with Tall-one-with-green-eyes, she who taught me to feel the essence of an object. It also contained references to our bodytalking while I was penetrating into the dark and wet of her, and her running account to me of what it was like to receive me into herself. This was all one word.

I brooded on that for a long time. What was the point of suffering through the nakedness of Touch, only to reach the level of frustrated blindness enjoyed by Pink?

What was it that kept pushing me away from the one place in my life where I had been happiest?

One thing was the realization, quite late in coming, that can be summed up as "What the hell am I doing here?" The question that should have answered that question was "What the hell would I do if I left?"

I was the only visitor, the only one in seven years to stay at Kelley for longer than a few days. I brooded on that. I was not strong enough or confident enough in my opinion of myself to see it as anything but a flaw in me, not in those others. I was obviously too easily satisfied, too complacent to see the flaws that those others had seen.

It didn't have to be flaws in the people of Kelley, or in their system. No, I loved and respected them too much to think that. What they had going certainly came as near as anyone ever has in this imperfect world to a sane, rational way for people to exist without warfare and with a minimum of politics. In the end, those two old dinosaurs were the

only ways humans have yet discovered to be social animals. Yes, I do see war as a way of living with another; by imposing your will on another in terms so unmistakable that the opponent has to either knuckle under to you, die, or beat your brains out. And if that's a solution to anything, I'd rather live without solutions. Politics is not much better. The only thing going for it is that it occasionally succeeds in substituting talk for fists. ,

Kelley was an organism. It was a new way of relating, and it seemed to work. I'm not pushing it as a solution for the world's problems. It's possible that it could only work for a group with a common self-interest as binding and rare as deafness and blindness. I can't think of another group whose needs are so interdependent.

The cells of the organism cooperated beautifully. The organism was strong, flourishing, and possessed of all the attributes I've ever heard used in defining life except the ability to reproduce. That might have been its fatal flaw, if any. I certainly saw the seeds of something developing in the children.

The strength of the organism was communication. There's no way around it. Without the elaborate and impossible-to-falsify mechanisms for communication built into Kelley, it would have eaten itself in pettiness, jealousy, possessiveness, and any dozen other "innate" human defects.

The nightly Together was the basis of the organism. Here, from after dinner till it was time to fall asleep, everyone talked in a language that was incapable of falsehood. If there was a problem brewing, it presented itself and was solved almost automatically. Jealousy? Resentment? Some little festering wrong that you're nursing? You couldn't conceal it at the Together, and soon everyone was clustered around you and loving the sickness away. It acted like white corpuscles, clustering around a sick cell, not to destroy it, but to heal it. There seemed to be no problem that couldn't be solved if it was attacked early enough, and with Touch, your neighbors knew about it before you did and were already laboring to correct the wrong, heal the wound, to make you feel better so you could laugh about it. There was a lot of laughter at the Togethers.

I thought for a while that I was feeling possessive about Pink. I know I had done so a little at first. Pink was my special friend, the one who had helped me out from the first, who for several days was the only one I could talk to. It was her hands that had taught me handtalk. I know I felt stirrings of territoriality the first time she lay in my lap while another

man made love to her. But if there was any signal the Kellerites were adept at reading, it was that one. It went off like an alarm bell in Pink, the man, and the women and men around me. They soothed me, cuddled me, told me in every language that it was all right, not to feel ashamed. Then the man in question began loving me. Not Pink, but the man. An observational anthropologist would have had subject matter for a whole thesis. Have you seen the films of baboons' social behavior? Dogs do it, too. Many male mammals do it. When males get into dominance battles, the weaker can defuse the aggression by submitting, by turning tail and surrendering. I have never felt so defused as when that man surrendered the object of our clash of wills-Pink-and turned his attention to me. What could I do? What I did was laugh, and he laughed, and soon we were all laughing, and that was the end of territoriality.

That's the essence of how they solved most "human nature" problems at Keller. Sort of like an oriental martial art; you yield, roll with the blow so that your attacker takes a pratfall with the force of the aggression. You do that until the attacker sees that the initial push wasn't worth the effort, that it was a pretty silly thing to do when no one was resisting you. Pretty soon he's not Tarzan of the Apes, but Charlie Chaplin. And he's laughing.

So it wasn't Pink and her lovely body and my realization that she could never be all mine to lock away in my cave and defend with a gnawed-off thighbone. If I'd persisted in that frame of mind she would have found me about as attractive as an Amazonian leech, and that was a great incentive to confound the behaviorists and overcome it.

So I was back to those people who had visited and left, and what did they see that I didn't see?

Well, there was something pretty glaring. I was not part of the organism, no matter how nice the organism was to me. I had no hopes of ever becoming a part, either. Pink had said it in the first week. She felt it herself, to a lesser degree. She could not * * *, though that fact was not going to drive her away from Keller. She had told me that many times in shorthand and confirmed it in bodytalk. If I left, it would be without her.

Trying to stand outside and look at it, I felt pretty misers= ble. What was I trying to do, anyway? Was my goal in life: really to become a part of a deaf-blind commune? I was feeling so low by that time that I actually thought of that as denigrating, in the face of all the evidence to the contrary. I: should be out in the real world where the real people lived; e not these freakish cripples.

I backed off from that thought very quickly. I was nottotally out of my mind, just on the lunatic edges. These people were the best friends I'd ever had, maybe the only;; ones. That I was confused enough to think that of them even for a second worried me more than anything else. It's possible that it's what pushed me finally into a decision. I saw e -r future of growing disillusion and unfulfilled hopes. Unless I'°° was willing to put out my eyes and ears, I would always be 1 on the outside. I would be the blind and deaf one. I would be the freak. I didn't want to be a freak.

They knew I had decided to leave before I did. My last few-, days turned into a long goodbye, with a loving farewell'

implicit in every word touched to me. I was not really sad,, and neither were they. It was nice, like everything they did. They said goodbye with just the right mix of wistfulness and life-must-go-on, and hope-to-touchyou-again.

Awareness of Touch scratched on the edges of my mind. It f was not bad, just as Pink had said. In a year or two I could have mastered it.

But I was set now. I was back in the life groove that I had followed for so long. Why is it that once having decided _ what I must do, I'm afraid to reexamine my decision? Maybe , because the original decision coat me so much that I didn't want to go through it again.

I left quietly in the night for the highway and California: ; They were out in the fields, standing fn that circle again. Their fingertips were farther apart than ever before. The dogs , and children hung around the edges like beggars et a banquet. It was hard to tell which looked more hungry and . puzzled.

The experiences at Keller did not fail to leave their mark on me. I was unable to live as I had

before. For a while I ` thought I could not live at all, but I did. I was too used to living to take the decisive stop of ending my life. I would wait. Life had brought one pleasant thing to me; maybe it would bring another.

I became a writer. I found I now had a better gift for communicating than I had before. Or maybe I had it now for the first time. At any rate, my writing came together and I sold. I wrote what I wanted to write, and was not afraid of going hungry. I took things as they came.

I weathered the non-depression of '97, when unemployment reached twenty percent and the government once more ignored it as a temporary downturn. It eventually upturned, leaving the jobless rate slightly higher than it had been the time before, and the time before that. Another million useless persons had been created with nothing better to do than shamble through the streets looking for beatings in progress, car smashups, heart attacks, murders, shootings, arson, bombings, and riots: the endlessly inventive street theater. It never got dull.

I didn't become rich, but I was usually comfortable. That is a social disease, the symptoms of which are the ability to ignore the fact that your society is developing weeping pustules and having its brains eaten out by radioactive maggots. I had a nice apartment in Marin County, out of eight of the machine-gun turrets. I had a car, at a time when they were beginning to be luxuries.

I had concluded that my life was not destined to be all I would like it to be. We all make some sort of compromise, I reasoned, and if you set your expectations too high you are doomed to disappointment. It did occur to me that I was settling for something far from "high," but I didn't know what to do about it. I carried on with a mixture of cynicism and optimism that seemed about the right mix for me. It kept my motor running, anyway.

I even made it to Japan, as I had intended in the first place.

I didn't find someone to share my life. There was only Pink for that, Pink and all her family, and we were separated by a gulf I didn't dare cross. I didn't even dare think about her too much. It would have been very dangerous to my equilibrium. I lived with it, and told myself that it was the way I was. Lonely.

The years rolled on like a caterpillar tractor at Dachau, up to the penultimate day of the millennium.

San Francisco was having a big bash to celebrate the year 2000. Who gives a shit that the city is slowly falling apart, that civilization is disintegrating into hysteria? Let's have a party!

I stood on the Golden Gate Dam on the last day of 1999 The sun was setting in the Pacific, on Japan, which had turned out to be more of the same but squared and cubed with neo-samurai. Behind me the first bombshells of a firework celebration of holocaust tricked up to look like festivity competed with the flare of burning buildings as the social and economic basket cases celebrated the occasion in their own way. The city quivered under the weight of misery, anxious to slide off along the fracture lines of some subcortical San Andrews Fault. Orbiting atomic bombs twinkled in my mind, up there somewhere, ready to plant mushrooms when we'd exhausted all the other possibilities.

I thought of Pink.

I found myself speeding through the Nevada desert, sweating, gripping the steering wheel. I was crying aloud but without sound, as I had learned to do at Keller.

Can you go back?

I slammed the citicar over the potholes in the dirt road. The car was falling apart. It was not built for this kind of travel. The sky was getting light in the east. It was the dawn of a new millennium. I stepped harder on the gas pedal and the car bucked savagely. I didn't care. I was not driving back down that road, not ever. One way or another, I was here to stay.

I reached the wall and sobbed my relief. The last hundred miles had been a nightmare of wondering if it had been a dream. I touched the cold reality of the wall and it calmed me. Light snow had drifted over everything, grey in the early dawn.

I saw them in the distance. All of them, out in the field where I had left them. No, I was wrong. It was only the children. Why had it seemed like so many at first?

Pink was there. I knew her immediately, though I had never seen her in winter clothes. She was taller, filled out. She would be nineteen years old. There was a small child playing in the snow at her feet, and she cradled an infant in her arms. I went to her and talked to her hand. She turned to me, her face radiant with welcome, her eyes staring in a way I had never seen. Her hands flitted over me and her eyes did not move.

"I touch you, I welcome you," her hands said. "I wish you could have been here just a few minutes ago. Why did you go away, darling? Why did you stay away so long?" Her eyes were stones in her head. She was blind. She was deaf.

All the children were. No, Pink's child sitting at my feet looked up at me with a smile.

"Where is everybody?" I asked when I got my breath. "Scar? Baldy? Green-eyes? And what's happened? What's happened to you?" I was tottering on the edge of a heart attack or nervous collapse or something. My reality felt in danger of dissolving.

"They've gone," she said. The word eluded me, but the context put it with the Mary Celeste and Roanoke, Virginia. It was complex, the way she used the word gone. It was like something she had said before: unattainable, a source of frustration like the one that had sent me running from Keller. But now her word told of something that was not hers yet, but was within her grasp. There was no sadness in it.

"Gone?"

"Yes. I don't know where. They're happy. They * * *ed. It was glorious. We could only touch a part of it."

I felt my heart hammering to the sound of the last train pulling away from the station. My feet were pounding along the ties as it faded into the fog. Where are the Brigadoons of yesterday? I've never yet heard of a fairy tale where you can go back to the land of enchantment. You wake up, you find that your chance is gone. You threw it away. Fool! You only get one chance; that's the moral, isn't it?

Pink's hands laughed along my face.

"Hold this part-of-me-who-speaks-mouth-to-nipple," she said, and handed me her infant daughter. "I will give you a gift-,,

She reached up and lightly touched my ears with her cold fingers. The sound of the wind was shut out, and when her hands came away it never came back. She touched my eyes, shut out all the light, and I saw no more.

We live in the lovely quiet and dark.