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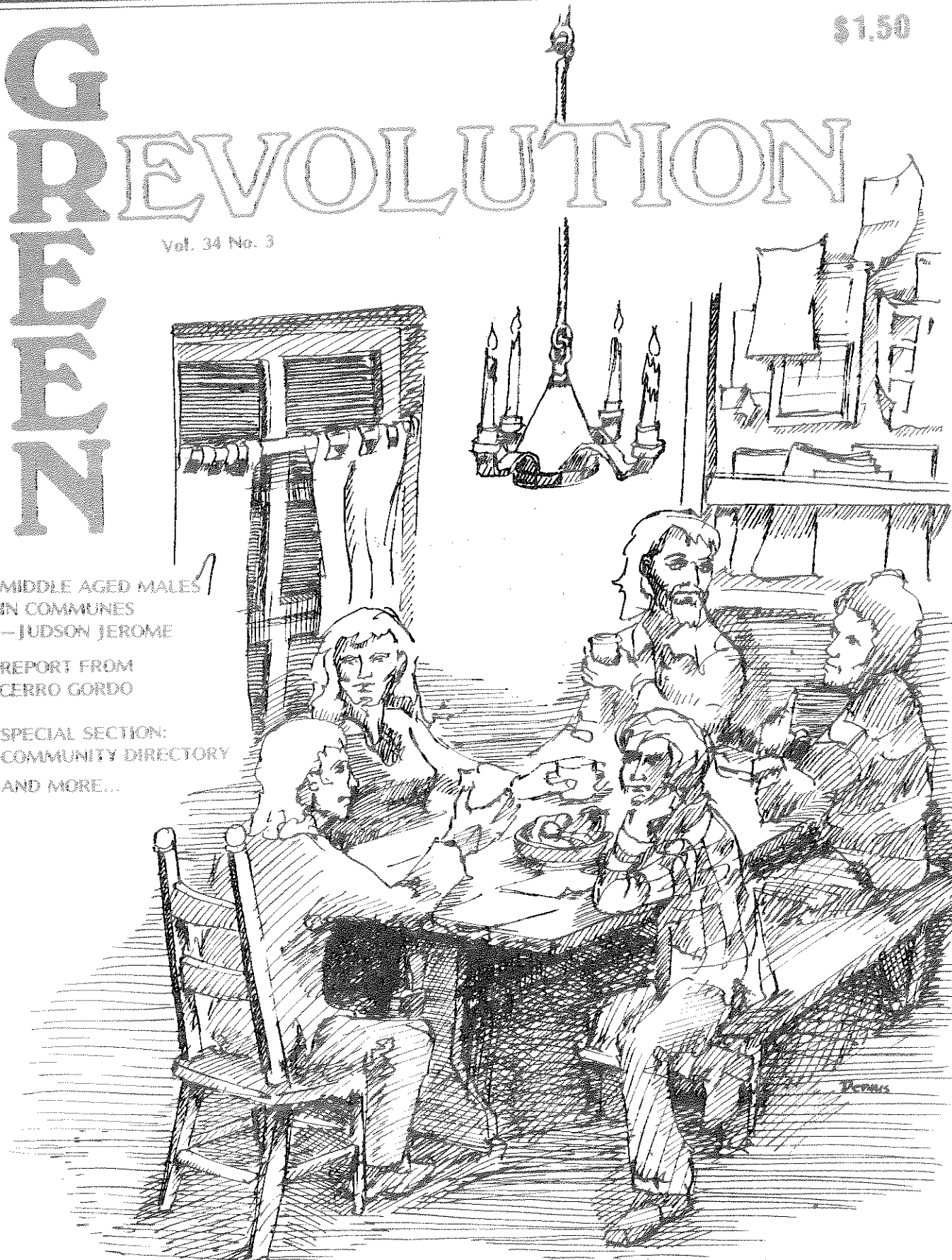
Vol. 34 No. 3

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MIDDLE AGED MALES
IN COMMUNES
—JUDSON JEROME

REPORT FROM
CERRO GORDO

SPECIAL SECTION:
COMMUNITY DIRECTORY
AND MORE...



Moving Toward Community

GREEN REVOLUTION

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April 1977

ENJOY

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LETTERS

Dear GR,

I think you did a good issue in February and welcome the tone of the editorial by Kyla. My feeling that finding the right food to eat and a place to be out of the weather only comes first for the same reason 2 comes before 3, that one must not lose sight of the reason for existence — there are many things more important than just surviving but one must survive before they can reach for these planes.

I feel that one can not properly seek the higher levels or be justified in practicing self creativity until one is able to produce what one needs to consume by ones own effort. It doesn't count to live just on a gift given by someone else that produced. Neither is it good to spend all of one's time tied up in the act of producing and not have the time for higher things because the act of producing drains all of one's energies, or because one gets wrapped up in material possessions so much that one loses sensitivity.

To produce all that one needs to consume and still have enough time and energy left for the higher things is not easy. If it were easy it would already have been done and we would not be here searching for a better way.

In the material universe, energy is conserved but work is not conserved! Work is a path function — this means that the amount of desired output to input depends on the path one takes; it also means that for any desired output there is a minimum path that requires the least input. It is possible to put an infinite amount of energy in to work on the wrong path without any desired output. My trip is helping myself and others find the minimum path, with the goal of freeing time and energy for the next round of whatever.

—Joe Ennis, Washington, D.C.

editorial:

Social change requires vision, experimentation, and the development of process. Many of us, experiencing needs unmet by the mainstream society in which real community for the most part lies dormant, have done (or are doing) time in communes, trying to create ad hoc extended families in which the ties of kinship are replaced by ties of shared idiosyncracies, lifestyle characteristics, and convictions. When it works, it's far out, and begins to be the first step in articulating, and realizing, a vision. But if we as a movement toward community wish to become anything more than the 1% who live off the crumbs of consumer society, we need to sit up and look around, and ask ourselves, how far have we come? What has worked and what hasn't? What's the next step? Do we really want to continue to cater solely to the "drop-out" impulse, justifiable as it may be? Isn't it time to take the political step of creating an example, a model of what we're about, a model that would be consciously experimental and whose purpose would be to make the alternative available to mainstream (middle class, working class, and poor) North Americans; a model that would be not just a commune, but a microcosm of the new society? Why not build what we think it looks like, and see how it does?

Before that can happen, however, we've got to do some theoretical homework; the theory of community remains largely on the level of cliches about warmth, support, and the oneness of it all. Cliches are what they are because they point at truth, but they tend to leave the sticky questions unanswered. This is being written in a spirit of inquiry, in the hope of initiating some serious dialogue, and doesn't purport to answer those questions. The following is merely a list, subject to change, of seven proposed areas of investigation.

1. privacy

it is important to remind ourselves that it is for the individual — me, you — that we do what we do, a point that's easy to forget when we're dealing with the need for community. How much and what kinds of privacy do people need? Over what areas should the individual have control? Where's the place to draw the line between individual and collective autonomy?

2. standard of living

what is a decent standard of living for the cultural beings who are 20th century North Americans? What amount of goods, tools, luxuries, entertainment, space is enough? And how much economic disparity is socially tolerable?

3. individual creativity

in what manner can a community best encourage the creativity of its members both in the performance of socially necessary tasks and in cultural expression?

4. worker and community control

how can we guarantee that workers control the process and means of production, and reap its benefits, and that the community controls its own structure and functioning and the services necessary to it? How can we set up efficient administration that doesn't create concentrations of power?

5. decentralization & self-sufficiency

how can we decentralize to the optimum level of self-sufficiency without limiting the possibilities for relationships among people and communities? What level of self-sufficiency is optimum? Should we re-examine the scope of cottage industry, expand that form into major areas of production?

6. ecology

how do we allow for maximum worker control & community autonomy while assuring and maintaining sound ecological practices?

7. relationship to the state

at what points does the present state block the creation/existence of the alternative? To the degree that exemplary communities are a threat to the state, there will be struggle. What forms will that struggle take? How do we deal with it? Once alternative communities are defined, how can they relate to one another to prevent feudalistic power grabs?

In relation to each of the seven points there are three other questions to examine. 1) For whom are we creating these alternatives? 2) What are the current social tendencies that make these alternative forms necessary? desirable? possible? 3) What strategy and process does all this imply?

These questions are not meant to be abstract; they are an attempt to begin to define the nature of the exemplary structure that needs to be created now. Surely we have all pondered these and similar questions. But to take the next step what we need is analysis; we need to go beyond individual pondering and in-group discussion, and forge a self-awareness on the level of the movement as a whole in its relationship to the world.

Neither are these questions objective, but in themselves are the expression of a vision. One of the bases of this vision is that there seem to be two progressive tendencies operating now, the union of which could produce fundamental social change. The myth is that on the one hand lies the ecologically and personally sensitive counterculture, and on the other hand the backward, self-destructive consumer society. But we need to discover what the young men and women who are homesteading in the wilderness have in common, culturally and socially, with the young men and women who are sabotaging Vegas in the Lordstown auto plant.

* written in collaboration with Dennis Livingston

— Kyla

Middle Aged Males In Communes

—JUDSON JEROME

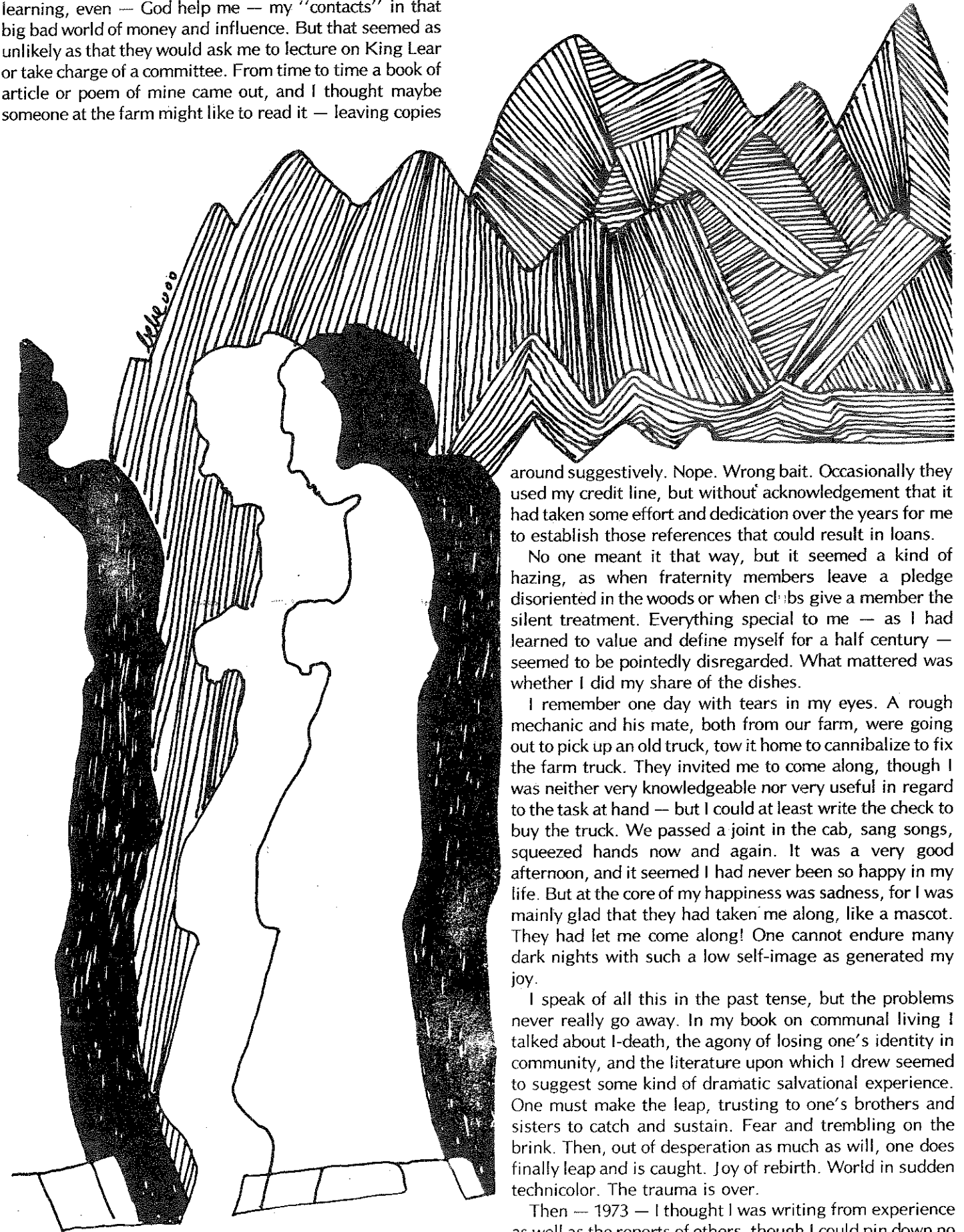
In the early 70's communes were populated mostly by adults in their early or late twenties, with many in their teens, few over thirty-five. In the late seventies there has been a noticeable shift — more than can be explained by aging of commune members — toward an older population. The drug culture came and went. The wild rebels came and went. The escapists came and went. In these times, economically depressed and culturally conservative, the "alternative society" is increasingly given its tone by dropout professionals — people who have finished formal education, started on remunerative careers, acquired some property, started families, and discovered that the fruit for which they had been reaching all their lives was wax.

My concern here is with the males among us — mostly deep into our thirties or older, WASP, with some or a lot of college, presently or formerly married, usually with children — some of whom are grown. We often have property and perhaps even income from investments or other steady sources. What I say may apply to younger men or to women who have been swept up in and found a place in the male-dominated "straight" world. You find one or more of us in most communes, like old bulls in the herd, often intense, quirky, lonely. We are a problem for the groups in which we live — and often one of their main supports in knowledge, judgment, stability and financial resources.

Our counterparts out there are running the government, the corporations, institutions, doing significant scientific or scholarly research, determining policy, making decisions, transmitting basic skills. Their families are the big consumers. Society calls our age the prime of life. It depends upon such as we are for many of its major functions. Yet if one of us loses or quits his job or gives up his position, he is likely to have a hard time finding another "at the same level." Most companies and institutions would prefer to hire younger, cheaper men and train them to fill our positions. We are on the crest of



maturity — my judgment, experience, perspective, my learning, even — God help me — my "contacts" in that big bad world of money and influence. But that seemed as unlikely as that they would ask me to lecture on King Lear or take charge of a committee. From time to time a book of article or poem of mine came out, and I thought maybe someone at the farm might like to read it — leaving copies



around suggestively. Nope. Wrong bait. Occasionally they used my credit line, but without acknowledgement that it had taken some effort and dedication over the years for me to establish those references that could result in loans.

No one meant it that way, but it seemed a kind of hazing, as when fraternity members leave a pledge disoriented in the woods or when clubs give a member the silent treatment. Everything special to me — as I had learned to value and define myself for a half century — seemed to be pointedly disregarded. What mattered was whether I did my share of the dishes.

I remember one day with tears in my eyes. A rough mechanic and his mate, both from our farm, were going out to pick up an old truck, tow it home to cannibalize to fix the farm truck. They invited me to come along, though I was neither very knowledgeable nor very useful in regard to the task at hand — but I could at least write the check to buy the truck. We passed a joint in the cab, sang songs, squeezed hands now and again. It was a very good afternoon, and it seemed I had never been so happy in my life. But at the core of my happiness was sadness, for I was mainly glad that they had taken me along, like a mascot. They had let me come along! One cannot endure many dark nights with such a low self-image as generated my joy.

I speak of all this in the past tense, but the problems never really go away. In my book on communal living I talked about I-death, the agony of losing one's identity in community, and the literature upon which I drew seemed to suggest some kind of dramatic salvational experience. One must make the leap, trusting to one's brothers and sisters to catch and sustain. Fear and trembling on the brink. Then, out of desperation as much as will, one does finally leap and is caught. Joy of rebirth. World in sudden technicolor. The trauma is over.

Then — 1973 — I thought I was writing from experience as well as the reports of others, though I could pin down no

exact moment when this event had occurred to me. Now — in 1977 — I wonder whether those terrors still lie ahead. I am reminded of the lore of my youth: When you're in love, you'll know it. Or in the evangelical churches I attended as an adolescent: When you're saved, you'll know it. I have never experienced that certainty of love or salvation or of I-death. I am still on the brink, waiting to be absorbed into the group. (What group? It keeps changing! Where are the brothers and sisters of yesteryear?)

And it seems to me now there is no group, no acceptance. At first this recognition seems unbearably bleak — and then marvelously liberating. All the supports of the straight world are gone — and the communal world offers no real, no dependable counterparts. The only way out of that dilemma is to recognize that the counterparts are not needed. Simple-mindedly one expects to shuck off the supports of the straight world and then to find "alternatives" in the land of Oz. Okay, so one is no longer a mathematical psychologist (the specialty of one who came to us). One can become a bandsawyer, (as he did), or whatever. He left as miserable as when he came, for he had traded being a highly valued professional for being only a competent tradesman — for no pay. Nor would his life have been any better if he had stuck with it and become a better bandsawyer (or a paid one). There is no way out unless the whole structure is reinterpreted. One cannot surrender and still win. One has to stop playing the game, totally, deeply, and to recognize that there is neither a way of losing nor of winning. I am not a failure. I live in a world in which failure does not exist. That world is not the "group," or the "counterculture," or some other social phenomenon, for true enough, most of the people who are in communes are as messed up in their heads as people in the straight world. Salvation is not in the world at all, but in oneself. By personal fiat — to myself and no one else — I have to eliminate failure from my scheme of things.

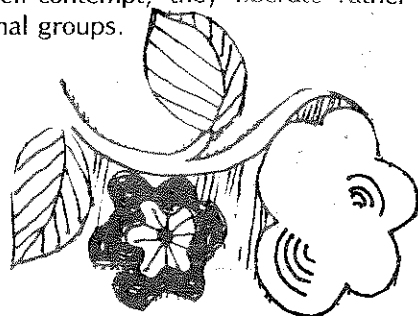
Nor does such salvation occur once and for all in any dramatic leap from any brink into the arms of any group. You can't depend on them: Your instincts are right, then, and no need to feel bitter about it, either. I am responsible for my own salvation, not once, but day by day. It has always been easy to see that other people's problems stemmed from their lack of security, that an overblown ego, anxiety, bluster, bluffing, bullying, self-consciousness, excessive compliance with others and excessive manipulation of time, were all results of a weak, shattered self-image. And I thought the proper response was to try to reassure them, testify to their worth, to my love. But I noticed that my efforts to help them often had the opposite effect, increasing their insecurity. Insecurity is a bottomless pit, I thought. Once a person is deeply insecure, every stroke he receives confirms rather than corrects his negative image of himself. He asks himself, "Why do I stroke others?" And he knows he does so because he perceives their need of strokes — in other words, their weakness, their inadequacy. He interprets then the strokes of others as judgments on his manhood, as though even genuine love, expressed without condescension, were an allegation that he needed help — the allegation it is hardest for a middle-aged man to

accept.

Of course when we get past the vanity we know we all need help. But we need it primarily from ourselves. The only person to whom one need prove his manhood is himself, and he does this by facing himself squarely in the mirror, daily, hourly if need be, and saying to whatever hazy image appears there, "You're all right. It is all right to be the man you are. You don't need labels. You don't need respect and recognition or authority or even affection from others to be yourself. Those are wonderful things to have, and they may flow toward you in the course of time, unpolluted by obeisance, condescension, flattery or fear, but not until they flow from yourself first. If you cannot love yourself, how can you expect others to do so? If you cannot believe in yourself, who can trust you? You are not doctor, lawyer, merchant or thief. You don't have to prove anything or measure up to anyone's expectations or any mysterious qualifications to earn a right to live among your fellows or breathe the air or drink the water of the world. I love even your sagging belly." Some such message, pounded in often enough, begins to get through even my lovable thick skull.

Middle-aged men in communes are a terror, like cornered dogs who may have been gentle all their lives but, threatened, snarl and refuse to be won over by love. Instinctively the group withdraws to give them room to grow, to discover their own strength and security. That is what the Quakers call "hard love," that withholding of comfort, of expressions of affection and respect. At times it seems like being consigned to starve in a dungeon, until one recognizes that, indeed, as one knew all along, the food one has been accustomed to gorging is nothing but fruit of wax. The taste for community is like the taste for blood. Once one has it, nothing but the real thing satisfies, and, ironically, the real thing never comes from the community at all but from within. Men who slam doors behind them and throw themselves on the raggle-taggle groups in communes expecting those mixed-up and often ineffective people to save them are indeed fools. Those whose idea of making a better world is to go out in the country and do what General Motors is doing, only without the capital and machinery, are indeed fools. Those who think they can prove manhood by stripping themselves of profession and income and middle-class perquisites and getting out into the arena of nature to compete like a gladiator with young folks are indeed fools.

But we have all been fools in these and other fashions, and that, too, is all right. Always we start where we are. Whether communes seem grateful or not, they need us in the prime of life, need precisely the wisdom, judgment, perspective and resources we bring. Once these strengths are protected from the yawning, bottomless pit of insecurity, of self-contempt, they liberate rather than oppress communal groups.



COMMUNITY DIRECTORY

We are pleased to present this directory of alternative communities in the U.S. and Canada. We believe it may be one of the most complete ever published. However, it is probable that the names and addresses listed here represent only a small percentage of existing communities. Some communities asked us not to list them; many more are anonymous and have never made themselves known within the movement.

The classification of a group as a community is somewhat arbitrary. In this area all definitions are approximate and lines are not clearly drawn, for example between co-ops and communes.

This directory is designed to help those looking for community to find places that appear to be compatible with their own goals and lifestyle. It is arranged by state in zip code order. By checking the column headings you can identify communities that follow a diet, spiritual path, decision making process, or relationship pattern similar to yours. However, it is almost impossible to categorize many communities and the "x" in the box does not mean that there may not be others in the community who follow a different path. A community may be primarily vegetarian but have residents who eat meat. A community may be primarily heterosexual and monogamous but have members who are celibate, gay, or into open relationships. These kinds of things will vary widely from community to community and we hope you will use this directory as a guide only. A rather large number of communities are seeking a diversity of compatible people and would not desire everyone to have identical religious views, for example.

If you are interested in a particular community you should write for details about their arrangements and then

try to make an appointment for a visit. Communities often are swamped with mail and requests for information. Be sure to enclose a stamped, self-addressed envelope and a dollar if you can afford it, to help pay the cost of answering mail.

Here are a few good rules to follow if you plan to visit communities listed in this directory:

- 1.) Never go to visit unless they are expecting you. Some communities will not let you in without an appointment and others will try to be hospitable but still feel imposed on. Only those communities whose listing has no "x" in the last column will welcome visitors anytime.
- 2.) When you do visit take along sleeping gear and plan to contribute some direct labor and green energy to the cause. The exact requirements vary from place to place. Most alternative communities are not crash pads or drop out centers but consist of people who are trying to build a life for themselves.
- 3.) Leave your pets at home. Pets and especially strange dogs often cause difficult problems in communities.
- 4.) One of the most important ingredients for community is compatible people. You cannot judge that well unless you can spend time with the people you are considering living with. So try to arrange for an extended visit of a week or two if possible.

The second part of the directory contains names and addresses only (still in zip code order). We are reasonably sure these communities still exist but we have no current information about them. We welcome additions to the list and if you have any information about any of these communities or if you know of communities that would like to be listed in the next directory please have them get in touch with us.

—GR



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FOR UPDATES AND CHANGES SEE FUTURE ISSUES OF GREEN REVOLUTION

This listing is in zip code order. It is not, of course, a complete list. And remember, these places are (usually) people's homes. Don't just drop in; write first and ask if a visit is convenient — and, if you can afford it, send a dollar.

NAME AND ADDRESS

GR 13

Children of God, GPO Box 3141, San Juan, P.R. 00936
 Cummington Community of the Arts, Cummington, MA 01039
 United Peoples Inc., 50 Hollis St., Framington, MA 01701
 Graniteville Commune, 25 N. Main St., Graniteville, MA 01829
 Gay Community News, 22 Bromfield St., Boston, MA 02108
 Beacon Hill Free School, Cambridge St., Boston, MA 02114
 New Communities Projects, 32 Rutland St., Boston, MA 02118
 People, 26 High Rockway, Allston, MA 02134
 Boston Industrial Mission, 56 Boylston St., Cambridge, MA 02138
 Beansprout, 12 Douglas St., Cambridge, MA 02139
 Cambridge Community Schools, 57 Inman St., Cambridge, MA 02139
 Grateful Union/Earth Guild, 1 S. Tudor St., Cambridge, MA 02139
 Havurat Shalom Community, 113 College Ave., Somerville, MA 02144
 Ashburnham, 62 Buckminster Rd., Brookline, MA 02146
 Walden III, Annex Station, Box 967, Providence, RI 02901
 Shaker Village, Inc., Canterbury, NH 03224
 Diakonia Farm, Peacham Rd., Barnstead, NH 03225
 Sant Bani Ashram, Franklin, NH 03235
 Meeting School, Rindge, NH 03461
 Grove Groovers, RFD 2 Box 307, Flaistow, NH 03865
 Sabbathday Lake Shaker Colony, Poland Spring, ME 04274
 School House, Mt Philo Rd., Shelbourne, VT 05482
 New Hamburger, Plainfield, VT 05667
 Tail of the Tiger, Star Rt., Barnet, VT 05821
 Entropy Acres, Box 277, Barton, VT 05822
 Frog Run Farm, E. Charleston, VT 05833
 Mullein Hill, Box 63-A, West Glover, VT 05876
 Paul Foendlich (Community Exchange) 2 Chapel St., Milford, CT 06460
 Common Unity, Box 753, New Haven, CT 06503
 Bonsilene, C/O Conex Unschool Corp. PO Box 753, New Haven, CT 06511
 Rochdale Co-op, 361 Elm St., New Haven, CT 06511
 American Indian Community House, 10 E. 38th St., NYC, NY 10010
 Integral Yoga Institute, 500 West End Ave., NYC, NY 10024
 Shree Gurudev Siddha Yoga Ashram, 251 W 95th St., Apt. 2-S NYC, NY 10025
 Skyview acrea, Pomona, NY 10970
 Lindisfarne, PO Box B 95, South Hampton, NY 11968
 Acorn Hill House, Krumville, NY 12447
 Maple Tree Farm, Lanesville, NY 12450
 Camphill Village, Copake, NY 12516
 Weed Mine Farm, Copake, NY 12516
 Women's Ways, Andrews/Mul Holland, RD Box 375 A. Craryville, NY 12521
 East Ridge Community, PO Box 398, Callicoon, NY 12723
 A Women's Place, Athol, NY 12810
 Community of Zen, Box 515, Sharon Springs, NY 13459
 Birds Foot Farm, Star Rte, Canton, NY 13617
 Rochester Ashram, 93 Spruce Ave., Rochester, NY 14611
 Dandelion Hill, RD 3, Newfield, NY 14867
 New Meadow Run, Farmington, PA 15437
 Sivanda Yoga Camp Retreat, Poconos, RD 3, Stroudsburg, PA 18360
 Hamiston Village Council, 3916 Locust Walk, Philadelphia, PA 19104
 Community Associates Printing Collective, 4722 Baltimore Ave. Philadelphia, PA 19143
 Philadelphia Fellowship, 4929 Morris St, Philadelphia, PA 19144
 Camphill Village, Beaver Run, RD 1, Glenmoore, PA 19343
 Camphill Village, Kimberton Hills, Box 155, Kimberton, PA 19422
 Fellowship- House Farm, RD 3, Pottstown, PA 19464
 Virginia Community Development, Box 1825, Petersburg, VA 23803
 Catholic Worker Farm, Rt 1 Box 308, West Hamlin, W VA 25571
 Suruban Partners, Box 2842, Durham, NC 27705
 Celo Community, Rt 5, Burnsville, NC 28714
 GR 14

Hidden Springs, Rt 3, Rockmont, CA 30153
 Atlanta Community, 507 Atlanta Ave., Atlanta GA 30315
 Featherfield Farm, Box 1933, Albany, GA 31702
 Morningside, 1108 S 29th St., Birmingham, AL 35205
 Federation of Southern Cooperatives, Box 95, Epes, AL 35460
 First St. Fellowship, 1414 S. 1st St., Louisville, Ky. 40208
 Appalshop, Box 743, Whitesburg, KY 41858
 Grailville Community, Loveland, OH 45140
 Southern Rainbow, 717 S Crescent Ave., Cincinnati, OH 45220
 Hansa Community, RR 1 Box 31 A, Stewart, OH 45778
 Fellowship of Hope, 1611 Compton, Elkhart, IN 46514
 Russell Commune, 24 Russell St., West Lafayette, IN 47906
 New Harbinger, Box 1301, Ann Arbor, MI 48106
 Church of the Messiah, 231 E. Grand Blvd., Detroit, MI 48207
 Lake Village, 7943 S. 25th St., Kalamazoo, MI 49002
 Circle Pines Center, Delton, MI 49046
 Sunrise Communal Farm, Full to the Brim, Evart, MI 49631
 Amana Society, Amana, IN 52203
 Active Acres, Rt 1, Dodgeville, WI 53533
 Yahara, 420 N. Lake, Madison, WI 53706
 Madison Community Co-op, 1011 Univ. Ave., Madison, WI 53715
 Big Stone Colony, Graceville, MN 54240
 Agora Community, 657 Lincoln Ave., St. Paul, MN 55105
 Teachers for Change, 7720 Winneka Hts. Dr., Minneapolis, MN 55427
 Bethany Fellowship, 6820 Auto Club Rd., MPLS, MN 55438
 Bailey Farm Community, RR 3, Winona, MN 55987
 Tschetter Colony, Olivet, SD 57052
 White Rock Colony, Rosholt, SD 57260
 Forest River Community, Fordville, ND 58231
 Salem Communal Brotherhood, RR1, Rock City, IL 61070
 Laetare Partners, 326 Avon, Rockford, IL 61103
 Christian Conservative Community, Box 9, Louisville, IL 62658
 Sharing, 3354 Biscayne Blvd, Arnold, MO 63010
 Garden of Joy Blues, Rt 3, Birch Tree, MO 65438
 Earthwonder Farm, Blue Eye, MO 65611
 Zion's Order, Rt 2, Mansfield, MO 65704
 Valley of Peace, Squires, MO 65755
 Jim Jackson, 2522N. Broadway, Springfield, MO 65899
 New Creation Fellowship, 409 W. 11th St., Newton, KS 67114
 Sunflower Life Center, 418 W. 10th South, Newton, KS 67114
 Fairview Mennonite House, 1505 Fairview, Wichita, KS 67203
 Boxholder, Box 1038, Great Bend, KS 67530
 People of the Living God, 2101 Prytania, New Orleans, LA 70130
 Independent Community Consultants, Box 141, Hampton, AR 71744
 Arkansas Community Organizations for Reform Now, (ACORN) 523 W. 15 St., Little Rock, AR 72202
 Leslie Community, Rt 2, Box 50-A, Leslie, AR 72645
 Women on Land, PO Box 521, Fayetteville, AR 72701
 Madhava Family, 7509 N County Line St., Longmont, CO 80501
 Ontological Society, Box 328, Loveland, CO 80537
 Jubilee Brotherhood, 815 N. Royer, Colorado Springs, CO 80903
 Red Rockers, Box 3, Farisita, CO 81037
 Friendship House, 1520 N 12th St., Boise, ID 83701
 Namaste, Box 44, Careywood, ID 83809
 Order of Aaron, 6828 S 13th W, West Jordan, UT 84084
 Eskdale Center, Box 7095, Murray, UT 84107
 Children of Light, Star RT. Box 39, Dateland, AZ 85333
 Word of God Community, San Fidel, NM 87049
 Entitas, 16020 S. Virginia, Reno, NV 89502
 Ellis Island, 1204, W 27th St., Los Angeles, CA 90007
 California Womens Land Trust, 1538 N. St. Andrews, Hollywood, CA 90028
 Healthy, Happy, Holy Org., 1620 Preuss, LA, CA 90035
 Xanadu, 7425 Franklin, LA, CA 90045
 Naturalism, Box 3621, 1443 Coronado, LA, CA 90058
 Experimental Cities, Inc., 1001 Rivas Canyon Rd., Pacific Palisades, CA 90272

Synanon Foundation, 1351 Ocean Front, Santa Monica, CA 90401
 Babaji Yoga Sangam, 11305 Alondra Blvd., Norwalk, CA 90650
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 Andora II, 27 Wilson, Daly City, CA 94014
 Kerensa Coop Community, 945 Woodland Ave., Menlo Park, CA 94025
 New Alchemy West, Box 376, Pescadero, CA 94060
 House of Love and Prayer, 1456 9th Ave., SF, CA 94100
 Harrad Community, Box 6864, SF, CA 94101
 Project One, 1380 Howard, SF, CA 94103
 Earthwork, 1499 Potrero Ave., SF, CA 94110
 Project Artaud, 449 Alabama, SF, CA 94110
 Kailas Shugendi, 2362 Pine, SF, CA 94115
 Good Earth Communes, 439 Cole St., SF, CA 94117
 ILARNE, 662 & 668 Alhoinbra St., Crockett, LA, CA 94525
 Inst. of Human Abilities, 80 Hamilton, Oakland, CA 94612
 Berkeley Poets Commune, 1734 Blake St Apt E, Berkeley, CA 94703
 Christian World Liberation Front, 2736 Dwight, Berkeley, CA 94704
 Goodlife, 2012 Vine St., Berkeley, CA 94709
 Farallones Institute, 1516 5th St., Berkeley, CA 94710
 Scientists & Engineers for Social & Political Action, Box 4161, Berkeley, CA 94720
 Felton Guild, 5455 Highway 9, Felton, CA 95018
 Church of the Golden Rule, Box 1404, San Jose, CA 95109
 Christananda Adi Shakti Ashram, 977, Asbury St., San Jose, CA 95126
 Country Women, Box 51, Albion, CA 95410
 J'Ananda, Box 1085, Elk, CA 95432
 Equitable Farm, Star RT., Little River, CA 95456
 Farallones Institute, 15290 Coleman Valley RD., Occidental, CA 95465
 People's Temple, 7600 East, Box 214, Redwood Valley, CA 95470
 Jesus Name Lighthouse, RT. 1, Box 28, Loleta, CA 95551
 Good Earth Homestead, Box 15, Dobbins, CA 95935
 Vrindavan Yoga Farm, Box 795, Grass Valley, C A 95945
 Katharsis, 944 Alleghany, Star Rt., Nevada City, CA 95959
 Lime Saddle, Rt. 1 Box 191, Oroville, CA 95965
 Morningstar Family, Gen Del, Smartville, CA 95977
 The Gorg Family, Box 288, Keaau, Hawaii, 96479
 Maui Zendo, Rt. 1 Box 220, Hwy 40, Haiku, HI 96708
 Ohana Aloha, 41-665 Kumuhau, Waimanalo, HI 96795
 Labor-Community Alliance, 2252 Puna St., Honolulu, HI 96817
 Landovers, 9220 SE Pardee, Portland, OR 97266
 Ithilien, Rt. 1 Box 265 B, Sheridan, OR 97378
 Rainbow Family of Living Light, Box 5577, Eugene, OR 97405
 Pahana Town Forum, 704 Whitaker St., Cottage Grove, OR 97424
 Community Association, Lake Dorena, OR 97434
 Mt. Grove, Glendale, OR 97442
 The Bee Farm, 2255 Ashland Mine Rd., Ashland, OR 97520
 Womanshare, 1531 Grays Creek Rd., Grant's Pass, OR 97526
 Sappha Survival School, Box 4 D, Heaneaes Valley Rd., Tonasket, Wn. 98855
 Small Towns Institute, Box 517, Ellensburg, WA 98926
 Big Springs Farm, Rt. 2 807 Front, Cheney, WA 99004
 Hutterian Brothers, Rt. 1 Box 60, Reardon, WA 99029
 Amherst Island Organic Farms, RR 3, Stella, Ontario, Canada
 Everdale Place, RR1 Box 29, Hillsborough, Ontario, Canada
 Bethesda Colony, Gladstone, Manitoba, Canada
 Deerboine Community, Alexander, Manitoba Canada
 Common Ground, 432 River Ave., Winnipeg, Manitoba, Canada
 Hundred Mile Lodge, PO Box 9, B.C., Canada, VOK 2EO
 International Sivinanda Yoga Vedanta Soc., 5178 St. Lawrence Blvd. Montreal, Canada
 I Am Ashram, RR 1, S. Gillies, Thunder Bay, Ontario, Canada

Sign me up for the Green Revolution

(Check one) ☐ new ☐ renewal

name:

address:

I enclose (check one)

☐ \$8.00, 1 year

☐ \$6.00, 1 year (for School of Living members)

☐ \$15.00, 2 years

☐ \$12.00, libraries and institutions, 1 year

(For outside U.S., including Canada, add \$1.50.)

I would like to be a member of the School of Living.

(Check one) ☐ new ☐ renewal

name:

address:

I enclose (check one)

☐ \$6.00, regular

☐ \$25.00, sustaining

☐ \$50.00, supporting

☐ \$100.00 or more, life

All donations over \$6.00 are tax-deductable

I am tired of all this leaving
and being left behind.

Lament of the Just-Born

The trees grow in one place
and know their neighbors.

Are we only leaves
to fall and be replaced,
roots too vast a thing
for us to know?

The nights between the brief days
are long and cold and lonely,
and the stem I hang from
is so fickle:
it trembles me and laughs.

What do I know of growing?
I beg, let me sink back through the sap,
down the old large body
to lie with the deepest tongues of roots,
nestle and burrow for years in the warm thick soil.

But no
The jeering wind whistles and sucks.
The only way back home
is down, down through all that
cold, blind air.

—Kyla

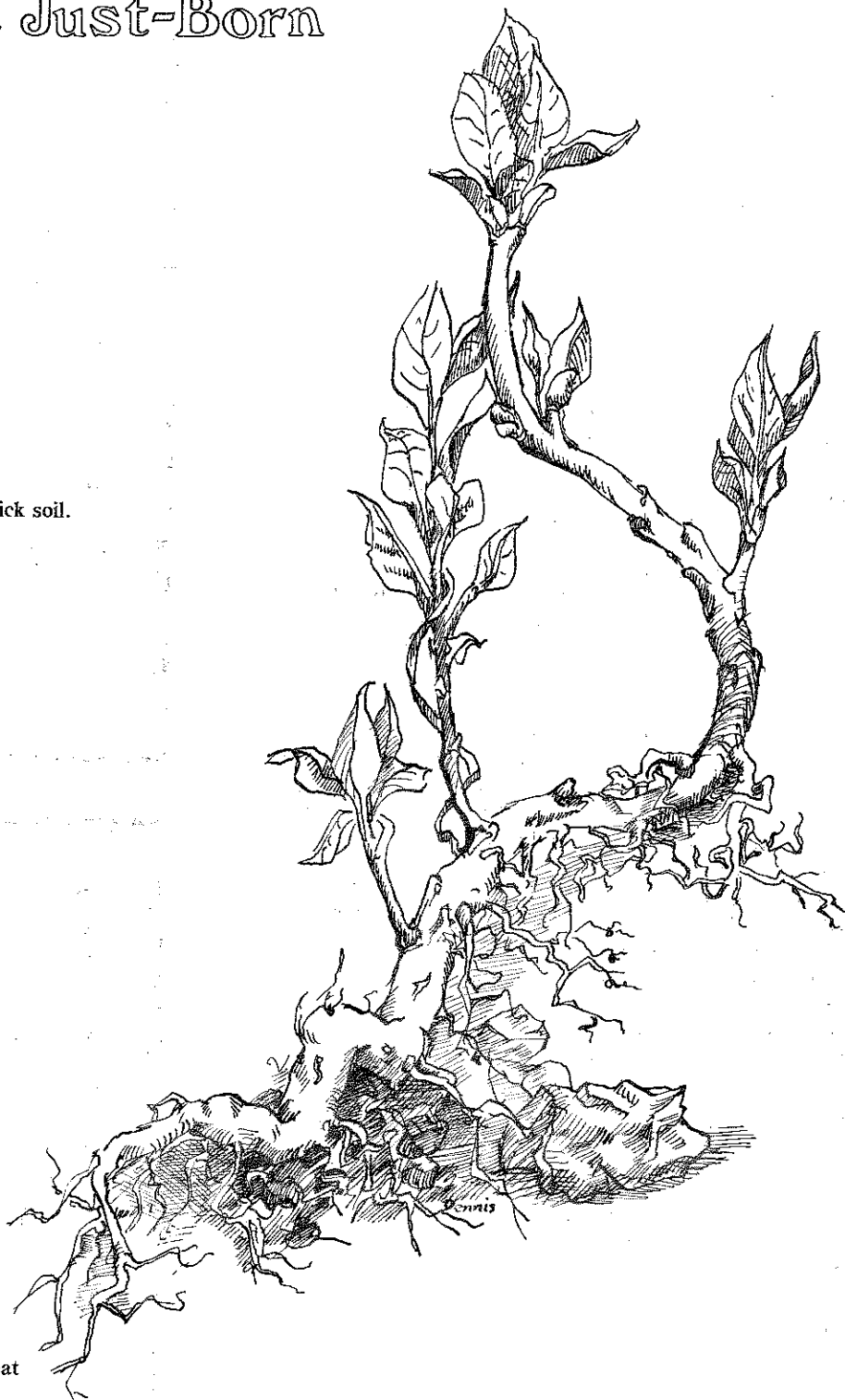
Women

Nuts in a brown bowl, round, from living
Nuts in a warm hand, rough and tactile
Nuts full from harvest; smooth, tough.
Feel the shells and name them:

familiar walnuts:	safe warm cradles (hold me)
brittle almonds:	(easy ones) to crack
Brazil nuts:	bold, black: dare you, get inside?
tiny filberts:	small hearted, tough to break enduring pleasure
slender pecans:	aristocrats, underneath: sweet meat

Nuts in a brown bowl, earthen, waiting
Desire us: crack our shells,
and whisper, it is good.

—Barbara Crooker



Aquarian Research Foundation Newsletter

5620 Morton St., Phila., Pa.
19144
(215) 849-1259 or 849-3237

APRIL 1977 # 80

COMMUNES & PSYCHIC SCIENCE

Dear friends,

This is the 3rd issue of our newsletter to appear in Green Revolution, but probably the first to be seen by many of you folks who may pick it up at the Diet Expo in N.Y.C. (Coliseum, Apr. 22 - 24).

A.R.F. is a research project aimed at finding ways to help a whole new age come to our planet. For that reason we get involved in many different sciences; most of them new. In this particular newsletter, we'll be telling about our most recent contact with alternative lifestyle groups and about some of the newest thinking in the fields of psychic research and healing. If you want to know about our work in natural methods of birth control, or other areas of the new sciences, send a stamped addressed envelope (large) with 24¢ postage to A.R.F., 5620 Morton St., Phila. Pa. 19144.

ALTERNATE LIFESTYLE SECTION

FILMS ON COMMUNAL LIVING

New Age Communities

August (age 20) who has lived communally for several years, reviewed this film for us. She writes:

"Last week, Feb. 17, I showed a film called, 'New Age Communities' and gave a talk to a group of about 50 social workers. The event took place in a restaurant in Blackwood, N.J.... The film shows five communes: Twin Oaks, Ananda, Findhorn, Koinonia & The Farm. All of these communities are into a definite spiritual path except Twin Oaks. I wondered how the film's heavy spiritual tone would be received by such a group; people who had never personally experienced communal living and from the feeling I got, were there because it was a social event from work. I think the quality of the film is very good, clear vivid color and good sound. It shows people in their daily lives, working laughing and meditating. It interviews people, mostly the leaders or teachers from these communities who talk about the way their communities work and why they are there for various personal, political and spiritual reasons.

"The film shows each of these communities during the spring and summer, the height of the Earth's beauty; the people are laughing, playing with children, joyfully working in gardens and holding hands. The feeling created is all positive...almost to the point of doubt. Doubt because one might think communal living couldn't be all so happy, sunny and wonderful. What about personal struggles and conflicts between community members? The film does not touch on these.

"Though both sunny and cloudy days are a reality, I think the film is valuable and its positive feeling is refreshing. Those people that night and I were coming from such different places but we made a pre-

ty good connection. We had a good talk and they enjoyed the film and were not turned off by its spiritual tone. The film is inspiring and I'd suggest it to anyone who wants to use it as a positive foundation for a group discussion."

August.

New Age Communities is 16 mm, 40 min. long and can be rented for \$45 from Hartley Productions, Cat Rock Rd., Cos Cob, Conn. 06807. (203-869-1818).

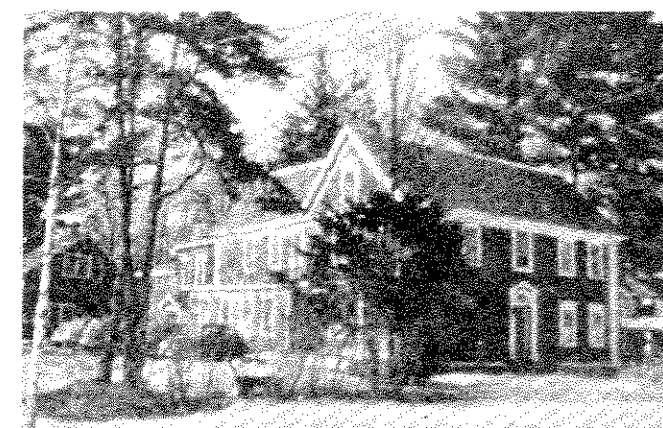


PHOTO shot from actual movie. This is one of a number of houses owned by the Renaissance Community.

FILMS OF RENAISSANCE COMMUNITY

The two hundred member Renaissance Commune started in a tree house around 1968. It began when at the age of 17 Michael Metelica (now 'Rapunzel') ran off to California to join the Hell's Angels motorcycle gang. There he was met by a spiritual teacher who taught him to meditate and he found that he had a more important task in life than joining a gang. He returned to Mass. where he saw a tree in which he envisioned a tree house. He dared to follow the insight and was soon joined by other kids who began living and working with him. Michael seemed to have grandiose ideas at that time, believing that he would bring together thousands to live a life of love and brotherhood. The group went through many struggles, moving often, but today they number 200 or more and have a lot going for them including ownership of numerous businesses and properties.

Recently they have produced two 30 minute 16 mm color films about their life and work which they are offering for rent and sale nationwide. I found both to be a very moving story with excellent camerawork and plenty of action - also a very personal kind of experience-sharing by members and guests.

Aquarian Research is a tax exempt non-profit scientific and educational organization. Subscriptions to this monthly newsletter cost \$8 to \$10 per year and include the Green Revolution Magazine.

Personally, I was very moved by both of these films, having known Michael since 1968 and visited the group often through the years; it was a thrill to see how well they have overcome early difficulties and moved toward a freer, happier life together.

The latest word from the group was even more encouraging. Gary Cohn, one of the folks responsible for the film told me that they have started to work with an organization of 50 street gangs in N.Y.C. called the Inner City Roundtable of Youth (ICRY), and that they are inviting members of the gangs to come to visit the community. In addition he said they will soon be written up in the New York Times as they are coming up to do a story on them this weekend. They also expect to have a 22 minute segment on Geraldo Rivera's TV program, "Good Morning America" very soon, and will be written up in "Rolling Stone" this summer.

I feel that the Renaissance group is making a real effort to reach the kids whose need for an alternative is the greatest.

Both films from Renaissance have the same title because the second one was apparently intended to replace the first (which was sent to us by 'accident'). The second film is much flashier with many artistic effects, and may have more appeal to the ghetto kids. I prefer the 1st one (which could be called the Dudelheim film after its director.) That one is simpler and shows more of the communal working together. Ideal would be a combination of the two films. Gary agreed that the best thing would be to re-work and improve the films as they went along. Either film can be rented for \$40 (30 min. color & sound, 16 mm.) Write to the Renaissance Community, 71 Ave. A., Turners Falls, Mass. 01376 or call (413) 863-9711. A lower rental can be arranged where funds are short.

FILMS ON COMMUNITY FROM AQUARIAN

Aquarian Research expects to buy a copy of the Dudelheim film for our own use with groups and to rent to other interested people. We already have another film on communal living called The Year of the Communes which runs about an hour and shows all different kinds of communal groups, successes and failures, religious, secular, celibate & group marriage. It is six years old but one of the most objective films I've seen. The Year of the Communes can be rented from A.R.F. for \$45 (16 mm color & sound).



AVILA & YUNIS (4th & 5th from left) together with a few of the friends who celebrated their recent wedding.

JOYFUL SUFI WEDDING CEREMONY

Avila and Yunis, both of whom have spent some time in the Community of the Society of Brothers, Deep Run Farm and a Sufi Community were married in a moving Sufi wedding ceremony on March 19. Avila was with the Aquarian Research Foundation for about a month shortly after the marriage of Judy and myself, and it was through her openness in expressing her need that we found out how the meditation of a group can solve the problems and needs of the individuals in it.

SEX AND MARRIAGE IN COMMUNITY

Many people still believe that communal living was mostly sex and drugs and disappeared in the sixties. Fact is, however, that this way of life is growing faster than ever; it just isn't news any more. Drugs have little place in the communities of today and, with some exceptions, sex is not especially emphasized.

People in community are coming to feel that there can (and should be) sincere, joyful and intimate relationships between all the members of a group, but that such intimacy and sincerity need not lead to sexual intercourse for the joy to be complete. Nude bathing, massage, and intimate sharing of personal problems can be a normal part of the life and instead of increasing sexual temptation, they are found to lead gradually to a healthier, balanced love life which neither condemns nor demands any one kind of sexuality.

COMMUNAL TRENDS OF THE FUTURE

Aside from group marriage communities, most groups have until now, established ways of caring for all the material needs, and most of the spiritual needs of the members, but have not been able to help members to find an appropriate mate when that need has arisen.

Spiritual communities, becoming aware of the modern human potential and growth movements are beginning to realize that group meditation or individual meditation of other group members can often help a person find the mate they are seeking. Good insights require a very relaxed state of mind and it is much easier for one's communal brothers and sisters to be relaxed about that matter than for the person involved. Such a meditative stance may not lead directly to choosing a mate in the community, but can in one way or another open the members hearts to the spirit that leads people together. That was the experience at Aquarian Research which led eventually to the wedding of Yunis & Avila.

OTHER COMMUNITIES

Since our last newsletter some of us have also visited Deep Run Farm (near York, Pa.), Camp Hill Village (Kimberton, Pa.) and Tanguy Homesteads near Media, Pa.

At Deep Run Farm we had a weekend devoted to new age spirituality, and this summer they will have three two week long workshops on communal living where the people who come will actually try to live as a community together and will also have visitors come from existing successful groups to share their know-how and lifestyle with the workshop members. For information on the summer workshops call Deep Run Community at (717) 755 1561 or write c/o P.O. Box 3233, York, Pa. 17402.



REPORT FROM CERRO GORDO

Community coordinator Chris Canfield moderating a community base planning session in the old barn on Cerro Gordo Ranch. (photos by J. Patrick Stevens)

Cerro Gordo is a community of 100 households who are building a new town on 1200 acres of evergreen forest and meadow — an entire valley on the north shore of Dorena Lake, about 25 miles south of Eugene, Oregon. A thousand acres are preserved for common use — forest, meadows, agricultural land, rugged wild areas, a whole mountain on the lakeside, town greens and plazas — adjoining all private holdings large and small.

The village center will be built to human scale on a gentle forest hillside and meadow near the lake. Clustered townhouses, shops and production companies grow with the terrain and group themselves among public greens and plazas, big trees and streams.

The design is the re-integration of village, forest, farm and lake. An extensive ecological inventory determining natural limits has a maximum population of 2500. Future residents have spent four years planning their community together. The private automobile has been banned from the townsite, to be replaced by a trolley, bicycling,

walking and horseback — all made easier by a community delivery service. A vintage steam train brings friends and visitors to Cerro Gordo and Dorena Lake from Interstate Highway 5 a few miles away. Thorough recycling will be a community function. Power will be supplied by sun, water, wind and biofuels as much as possible.

Most importantly, we seek more meaningful and fulfilling ways of living. We want to make space for a deeper appreciation of people and nature. We want both the solitude of the forest and the warm life sense of the village. We enjoy the challenge of pioneering a new community and a new way of life. We want to re-integrate work and play. We're searching for ways to increase interpersonal contact and experimentation. We want the mutual concern and respect of real friendships; and we want to feel free to try new ways of relating. We want to confront the social issues of racial equality, poverty and liberation from sex roles in a direct and personal manner. Our ethic is one of freedom, cooperation and growth.

THE FIRST SIX YEARS

We've spent six years planning and organizing the Cerro Gordo community:

1971-72 Townsite search and formulation of the community concept.

1973-74 Organization of the Community Association of future resident; townsite purchase and an extensive ecological inventory.

1975-76 Planning by the community and adoption of the Community Base Plan; cluster planning and securing building permits and other approvals.

Every year we've made solid progress towards actual construction of our community. We've had our share of both victories and setbacks. None of us have ever built a new town before, and at times the effort has taxed our ingenuity and resources. But the challenges of our adventure have strengthened our community of 100 households, and we've built our first home.

In 1977 six years of hard work should suddenly become visible as construction is started on homes and maybe businesses and a school on Cerro Gordo Ranch.

THE CERRO GORDO COMMUNITY ASSOCIATION

We presently number about 100 individuals and families in the Community Association of future residents. We're working together to plan, finance and build on Cerro Gordo Ranch. We have a monthly newsletter with progress reports and dialogue on community issues; monthly business meetings and social events in several West Coast cities; regular community-wide gatherings;

and numerous committees on all aspects of community planning. About 75 of us, young and old, now live in the Cottage Grove area, where our community is already thriving with a wide variety of activities almost-on-site: town meetings; potlucks, folk dancing and volleyball; work parties; SunDance School; women's, men's, and personal growth groups; community gardens and organic gardening and nutrition clubs; and homesite, community and economic planning and development.

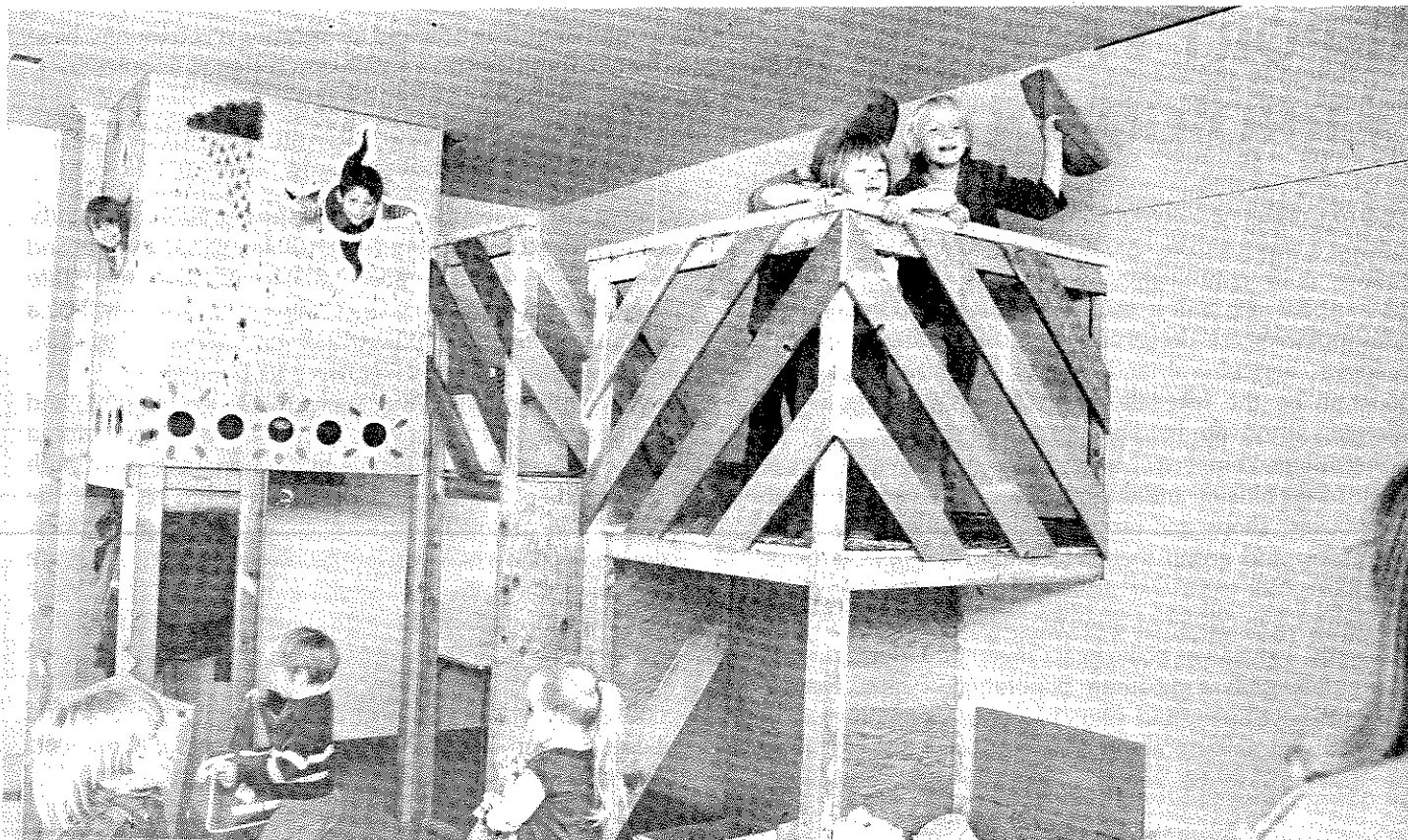
THE COOPERATIVE

Last June, ten families who will be the first homebuilders, residents, and business people on the townsite formed the Cerro Gordo Cooperative, Inc. as the permanent residents' association. The Cooperative has purchased the entire ranch from the original land purchase partnership of 75 families. The Cooperative is now in the process of registering a stock offering with state and federal securities authorities, thereby assuming responsibility for community development capital.

CONSTRUCTION

Construction of the first homes, businesses, and school on the townsite should begin this year. Land use and building permits have been secured, along with Boundary Commission approval for a water and sewerage system. A good well has been drilled and tested, construction access developed, site drainage installed, and two residential clusters staked out for construction upon completion of state unit ownership filings (which are now pending). The

Cerro Gordoans at play in Sun Dance School.



Ecologist Lynn Coody leading a planning hike on Cerro Gordo Ranch.

Nook Cluster will have four semi-attached homes with common laundry and shop; a large fifth home for themselves or as a rental. The Howard House will be four attached townhouses with a cluster kitchen and lounge in an adjacent community meeting hall; three units will be available for rent or purchase when state unit ownership filings are completed. Both clusters will incorporate ecosystemic design features such as solar panels and dual sewer lines for black and gray wastes. The homes will be built by a construction crew of community members.

THE INDUSTRIAL CLUSTER

Our broad-based economy will include relocated small assembly and light manufacturing companies; a growth center and experimental college; writers, artists and craftspeople; and farming of crops, livestock, and dairy products. For each of these primary jobs, several more niches will be created in services within the town: shopkeeper, baker, teacher, carpenter, doctor, and so on.

The northern portion of the Cerro Gordo Base Plan Industrial Zone has been planned using a modular building concept that can be built incrementally. Working drawings are now being prepared to construct two or three modules as quickly as possible (4-6000 square feet). Tenants will be Camino Scale Models and Small World Dollhouses (both light manufacturing), The Town Forum

(research and publishing), Community Market (mail order retailing), Kifer Graphix (artwork and advertising), and community offices. Additional modules can be built as needed and leased to businesses for about 12 cents per square foot per month. We're looking for businesses that want to move onto the ranch to provide jobs for community people.

SUN DANCE SCHOOL

In 1974 we started Sun Dance School — a child-centered school with presently 25 elementary students. Sun Dance has opened up to the 75 local Cerro Gordoans (and the local area) to provide education and involve community people in the school's activities; and Cerro Gordo is opening up its homes, businesses and surrounding forest to the children. The entire community is becoming a learning environment as young and old learn at first hand, exchanging roles and apprenticing at one another's jobs.

Last August the Lane County Planning Commission unanimously granted us a permit to move Sun Dance School to Cerro Gordo in one of the Industrial Cluster modules. Sun Dance is conducting a fundraising drive to help finance its new quarters, which we hope to build this year.

AGRICULTURE AND FORESTRY

Our agricultural program has been reactivated with a proposal to purchase nearby riverbottom farm land cooperatively. The goal is to produce food for the community and to integrate farming and homesteading lifestyles into the community. All homesteaders and farmers are encouraged to write for a copy of the proposal.

A forest management program has been initiated by our resident forester and community members, with reforestation, selective thinning by horse loggers, and wood lots for community heating needs.

CERRO GORDO CENTER FOR CREATIVE COMMUNITY

The Cerro Gordo Center for Creative Community is now being organized as a combination experimental college, research center, and personal growth center. The first session is planned for July 9 - September 3, 1977, with workshops and seminars in community building at Cerro Gordo: energy alternatives, habitat design and construction, organic food production, resource utilization and recovery, transportation, communication, and growth. We're looking for students/teachers who want to conduct ongoing or special one-time workshops, and people interested in organizing and participating in personal growth groups as part of the Center.

HOMESITE PLANNING

Existing and pending land use permits will allow us to build up to 40 homes on Cerro Gordo Ranch as soon as we're ready to proceed (we expect to secure permits for 30 more homes this year). The community has adopted a Base Plan with guidelines for a wide variety of cluster types and locations on the ranch. In addition to the Nook and Howard House, participants are being sought for a homesteading cluster, a log cabin cluster, a cluster with a large communal geodesic dome, and a cluster for active retirees near the future town center. By joining the Community Association, anyone can propose any cluster that is in accordance with the Base Plan, enlist fellow community members to design the cluster, and work with the Cooperative to arrange for construction. In addition to homesite planning, in the coming year CA members will be discussing and adopting village center plans, architectural guidelines, utility and phasing plans (especially for the first 60-120 homes), and plans for the first phase of the trolley line, which we would like to begin building this year.

ECONOMIC DEVELOPMENT

Through the Community Association, members are working together to provide livelihood for themselves at Cerro Gordo. During the last year, brochures were sent to 1500 small businesses, with a number of interesting opportunities resulting. This year the economic development effort will continue in a more concrete fashion: with the Industrial Cluster under construction, businesses will be able to make definite arrangements to move to Cerro Gordo. Also: long range economic planning and phasing will be done using economic models; we're exploring ways

to make loans available to community business people; and we're attempting to bring together CA members who need jobs with business people who want to move onto the ranch or who want to start a new business at Cerro Gordo.

THE TOWN FORUM

The Town Forum is our non-profit research and publishing organization that formulated the Cerro Gordo community concept and brought together the first community members thru its publications and meetings. Anyone interested in learning more about Cerro Gordo is encouraged to purchase the Town Forum's five books on Cerro Gordo (the pkg. is available for \$5.75).

The Town Forum has broadened its scope in the last year to include Journal coverage of community projects other than Cerro Gordo, affiliation with the Community Market Cooperative Catalog, and organization of the Cerro Gordo Center for Creative Community. The Town Forum has managed to restore balance to its budget, but it has continued to struggle with getting out publications on time, relying as it has on part-time help. What we need is a dedicated, full-time editor and publisher — anyone interested in the job? We also need help in urban areas across the country with outreach, distribution, and contacting environmental and community organizations. Please let us know if you want to help the Town Forum spread the good word on creating community.

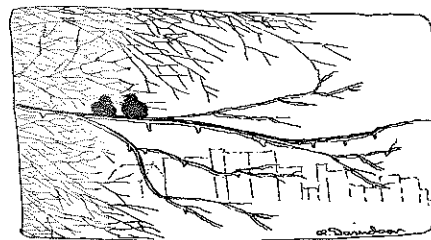
WHAT'S SO SPECIAL ABOUT CERRO GORDO?

We have a unique community plan, but what is really special about Cerro Gordo is the fact that it is a community of people first and a town-building project second. Cerro Gordo is the only planned ecological community in the world that you can join now — where you live now — and take an active role in planning and building a whole new town with your friends, co-workers and future neighbors. Cerro Gordo will become whatever its people make of it.

CERRO GORDO NEEDS YOU

We have 1200 acres on the north shore of Dorena Lake. We have a beautiful community plan. We have county planning approvals for the first 40 homes and approvals for 30 more expected this year. Now we need you. We need your ideas and your help. Write us for information on joining our community. Who knows? Maybe we'll end up neighbors.

(For more information see the Cerro Gordo listing in the Community Directory elsewhere in this issue.)



At Tanguy we saw one of the older cooperative communities and took part in meetings of a fund which lends money to communities when they are unable to get other loans for capitalizing small industries.

At Camp Hill Village we saw a working community dedicated to caring for the mentally and emotionally handicapped in ways that help them to live a loving and productive life. They follow the teachings of Rudolph Steiner and farm organically.



SUFI DANCING at Deep Run Community taught by Yunis & Avila (not seen). See paragraphs above.

DEBORAH ZIPKIN JOINS WITH A.R.F.

Aquarian now has a third full time staff member in the person of Deborah who came to visit us in January and has now decided to come and work with us on an indefinite, hopefully long term, basis. She is 24 and a very good worker. She writes as follows:

"Hello, I have just left a pretty idyllic country scene on the shores of the Hudson River in upstate N.Y. to come to Phila. and work with the folks here at Aquarian. Some of the things here are new to me; some are very familiar.

"I have been into community and alternative lifestyles for some time now; I have lived in a couple of communities these past few years, one quite large, one small. It is this smaller community I have just left for several reasons, one of which was the feeling that, tho I love the country life and being a homesteader (feels like it's in my blood), there's a lot of people who need to be reached and communicated with if we are to keep this planet going. I don't know how I can do this; there must be at least a dozen different things I would want to tell people about, from the poor quality of the American diet to the dangers of nuclear power to the general loss of spirituality, truthfulness and closeness to God in today's average lifestyle.

"I have no doubt that someday I will once again be out there with the dirt and the trees, but for now I am hoping to be whatever help I can to Aquarian. And even if I can help but one person to open their eyes to the changes that are necessary for the new age to peacefully enter our lives, then I will feel my work to have been worthwhile. Meanwhile, I am still learning and growing and feel as if I'm in a school of sorts here at Aquarian."

Deborah Zipkin.

PSYCHIC SCIENCES SECTION

PSYCHIC METAL BENDING - POSSIBLE MEANINGS

Last month (N.L.# 79) we reported on the ability of Chip Cotton to bend metal with his mind. Later we found that when he was tested by people who had only an hour or so to give him, nothing would happen in their presence. Right after Barry Magarick (WCAU's radio program, "Psychic World") left our house, we went into the kitchen and found a fork just placed on the table a few minutes earlier, very badly bent.

It seems as if this effect may be due to some kind of 'spirit influence' as the individual through whom it occurs has relatively little control. We'd like to find out if Chip can teach other people to do what he does (indicating that it's a normal human ability); or if only certain people can do it, then what is different about those people? Chip seems to be a normal 19 year old with better than average intelligence and usual emotional hang-ups common to many his age. We'll continue to report on this and similar research. N.L.79 & other back issues may be had for a \$1 donation (including the Green Revolution magazine).

LECTURES OF PROF. WM. TILLER

As announced in our previous newsletters, Prof. Wm. Tiller came to the University of Delaware for a series of three lectures which we attended and tape recorded in the hope of making them available to some serious researchers who needed the information in them.

The first lecture dealt mainly with the facts: the scientific evidence for the existence of psychic energies. The second lecture dealt with the development of some theories that might explain the observed phenomena, and the third with instrumentation for measuring that phenomena. As I indicated in the last newsletter, I don't feel that I understood enough of the theory to give an adequate summary of it, and I sensed later that many others who heard it were in the same situation.

In the last lecture Prof. Tiller told of his research into the phenomena of "Kirlian photography" and showed that the effects which are perceived are caused by variations of a purely physical nature and are not "psychic" in the usual meaning of that term. Nevertheless, the Kirlian method could become an important tool for detection of physical and emotional changes in people, and the more fully its physical nature is understood, the more useful it can become.

After 'debunking' what some regard as the psychic nature of Kirlian pictures, and showing that they may have little if anything to do with the "aura" as such, he went on to describe his own experience with a much simpler device which he felt did indicate something of the subtler energies of the body. This was an instrument consisting mainly of a piece of spring steel wire with an insulated handle on one end and a small metal weight on the other, altogether about 2' in length. It was referred to as a 'wand' (but was not supposed to have any 'magical' properties). It appears to amplify, by its natural resonant swinging motion, the very subtle movements of the body which a person is usually unaware of, and which may be caused by a very subtle spiritual or 'psychic' influence.

Dr. Tiller demonstrated the use of such a wand and indicated how it could be constructed by anyone. He wrote to me recently to say that he is now writing a book about this work and asked for a copy of the tapes I made of his lectures for that purpose.



PROF. TILLER listens to a question from the audience when telling of his discoveries in the psychic field.

TILLER REPORTS ON HEALING RESEARCH

One of the most exhaustive reports on scientific psychic research is the book, *Psychic Exploration* edited by former astronaut, Edgar Mitchell (Putnam, 1974).

Wm. Tiller has a 32 page chapter in that book entitled, "Devices for Monitoring Nonphysical Energies". He discusses current research on acupuncture point monitoring from page 509 to 516 and tells of the Russian discovery that acupuncture points have better electrical conductivity than other skin areas and that if the points relating to a particular organ of the body conduct electricity equally well in either direction, the organ is functioning normally. If the current is conducted better in one direction than the other, that organ is out of balance and healing is required.

INSTRUMENT TO MEASURE HEALING

Aquarian Research Foundation has pioneered the development of a very low cost electronic body field meter for the purpose of testing the natural birth control methods which have been widely publicized in our various editions of *The Natural Birth Control Book*. Originally we started work in this field because of a rumor that a scientist had developed a device to measure peoples' psychic healing ability, and we wanted to see if such an instrument could really be produced.

Though we did not find the method proposed by that scientist to be workable, we have continued to be interested in the idea. We would like to develop an instrument which could directly measure psychic healing ability because we feel that having such a device will make it possible for people to teach themselves to be healers. If you can measure healing ability, you can tell what thoughts produce healing.

Our present body field meters detect ovulation by measuring tiny electrical voltages in the body as well as internal temperature. We hope that we can eventually

produce an instrument to measure the difference between a healthy and an unhealthy condition of an organ and so tell to what extent any healing therapy is helping to improve its condition.

In the chapter, Prof. Tiller indicates that psychic healing was found to be the fastest way to restore the electrical balance of an organ and so it should be possible for us to attempt such healing methods while using an electronic instrument to measure the effect. We would be interested in any skilled help that might be offered for the furtherance of this project.

KITS FOR BUILDING BODY FIELD METERS

In recent printings of *The Natural Birth Control Book* we offered a circuit diagram & instructions along with the hard to get parts for our body field meters so that technicians who wished could build their own units. We've sent out a number of these but not heard of anyone who has built their own successfully. We've found them more difficult than expected. So, we'll send you the circuit and instructions free of charge if you send a full sized S.A.S.E. (stamped, self-addressed envelope) with 24¢ postage. We'll not send out any more kits unless we learn of more success. Finished instruments are \$45. Books are \$3.

WATER CHANGED BY PSYCHIC HEALERS

Clear scientific evidence for the energy produced by healers is the change in the physical make-up of water which has been measured by a leading scientist in the field of infra-red spectography. For additional information on that, send to A.R.F. for newsletter #63. Please send a \$1 donation or S.A.S.E. to A.R.F., 5620 Morton St., Phila., Pa. 19144.

PSYCHIC SIGHT FOR BLIND: WORK EXPANDS

In Newsletter #75 we wrote about our visit to Carol Ann Liaros of the Dean - Liaros Healing Research and Testing Center (1 Pine Circle, Cheektowaga, N.Y. 14225. Tel.: (716) 894-7071).

Carol is a psychic who has been putting her full time into helping blind people learn to use their psychic senses to make up for their physical handicap. She has founded an organization called "Blind Awareness" which teaches blind people these abilities free of charge. After several years teaching, Carol has now started a program to teach other people to run such a project. This intensive 3 day course will be at Niagara University, Niagara Falls, N.Y. June 17 - 19. Cost is reduced by registering before May 31 and advance reading is required. Get free info. from address above.

CONGRESS ON MEDITATION RELATED THERAPIES

Chicago, June 16-19, 1977, will be the site of a four day educational seminar with some of the top scientists in the fields of psychic healing, biofeedback, vision re-education, death & dying, oriental medicine, respiration and meditation patterns, and use of meditation in the treatment of drug dependency. If you can get to Chicago during that time, it would be worthwhile to send for more information to: Himalayan Institute, 1505 Greenwood Rd., Glenview, Ill. 60025.

New scientists are opening up to spiritual values that can bring us closer to a world of peace & love,

Art & Judy + Deborah
Art & Judy Rosenblum & Deborah Zipkin.



The Organizational Problem

— JUBAL

The purpose of all land trusts must be closely related to the protection and preservation of land for future generations. All other considerations should be of secondary importance. Because of our deep conviction that use of land is a sacred trust we are creating organizations designed to last as long as we can conceive of any human made thing lasting. In dealing with this natural resource we create associations, corporations and sometimes partnerships which we hope will be endowed with the spirit of trust and still provide that those who would violate the land shall not be allowed to do so.

The paper organization may not be much better than the goodwill of those who are actively involved and yet we must struggle within the structure of the law to do the best we can. In some respects it is almost a contradiction to use paper legalities to protect the most tangible and real asset available to us. We must also face the reality that all not-for-profit organizations are devoted to an ideal, a value to which we accord primacy over any material benefit that may accrue to any one of us. And in order to stay true to the ideal we must abandon the organization the moment that reform and reorganization become impossible or that the nature of the enterprise becomes destructive to the ends it purports to realize.

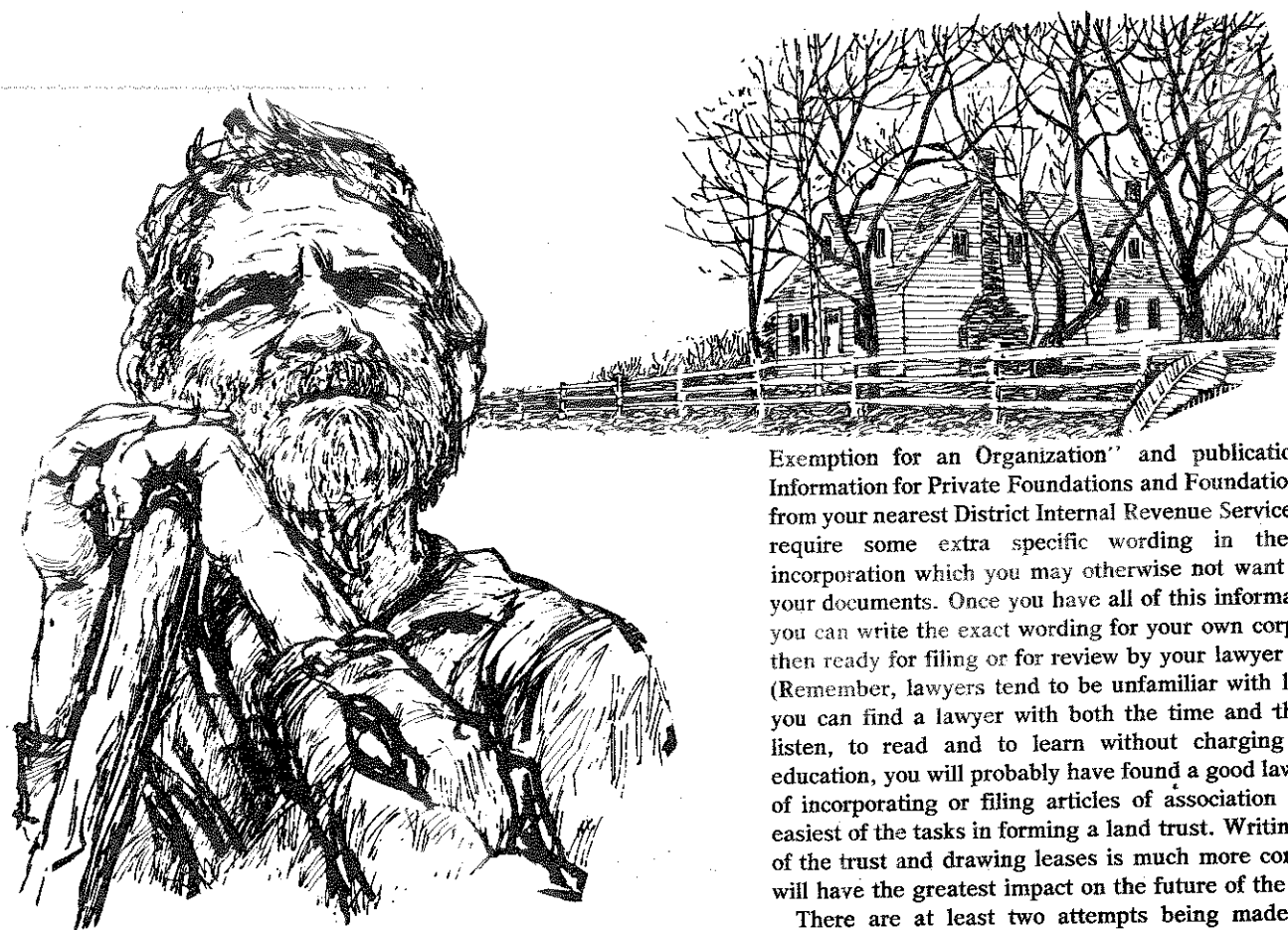
To continue to support it after this is to indulge in the subversion of our ideals. (In for-profit organizations we immediately abandon a structure that does not produce money or power.) There is a danger to non-profit organizations that they may continue to exist in a self-serving manner long after the purpose has been forgotten and the ideals that motivated them abandoned.

What all this boils down to is that we must use extreme care and unusual wisdom in constructing organizations to hold land in trust. Holding land in trust is a serious undertaking which requires that our legal documents be both flexible, in allowing for change, and inflexible, in their regard for the land.

LEGAL STRUCTURES

In choosing the type of legal vehicle that is to hold the land we can choose among corporations, associations, partnerships or perhaps even the sole proprietor form of ownership. The choice will depend on the circumstances but in most cases we suggest that the corporate form of ownership provides the greatest possible flexibility, the best chance of lasting as long as the land will last, and gives individuals involved the greatest degree of protection against personal liability. In protecting the individuals against liability you also protect the land from seizure due to careless acts of one or more of the participants in the trust.

Even within the corporate structure there are several different types of corporation that may serve the purpose. In most cases you may choose the not-for-profit type of corporation, but even this should not be an automatic decision. Not-for-profit does not mean that you are exempt from taxes on earned income nor does it mean that you cannot earn any income. Land trusts may be structured so as to allow you to earn income for the purchase of additional land and expansion of the trust. Unless it is your intention to become a charitable organization within the meaning of that term as defined by the appropriate government agencies, you might want to consider a for-profit organization of a special type known as a Sub-Chapter S Corporation. Such a corporation allows the participants to be taxed as individuals and thus avoids a double taxation which is common in most corporations.



If no one in your group is knowledgeable about corporations, try to find someone with such knowledgs in the community. It might be a lawyer but it might also be someone like an insurance agent that deals in business insurance or a professor at a local college. What you should be interested in at this point is the options that are open to you and their advantages and disadvantages.

FORMING THE ORGANIZATION

Once you have decided on the best form of organization for your group you have two choices. First is the choice of whether to form a new organization designed specifically to carry out your purposes or to seek an existing organization which would be able to provide services and assistance beyond your own means. For example, you may be able to find a local church, school, hospital, or other charitable organization with tax-exempt status which would agree to act as trustee at considerable savings to you. Second is the choice of which state you wish to incorporate in. some states have lower fees than others and require less frequent filing of forms, which may make it desirable to file some state other than your own; Delaware has the reputation for being lenient, Ohio only requires filing of forms every five years, etc.

Then the steps are as follows: First, pick up the necessary forms at the State Capital along with whatever instructions they have available. Second, get copies of the articles of incorporation of other similar organizations in that state as well as copies of the articles from other land trusts. There is usually no need to hire a lawyer for this, although in some states it is required that the final filing be done by a lawyer and in other cases you may feel more comfortable having local legal advice. If your intention is to eventually become a tax-exempt organization you may wish to obtain publication 557 "How to Apply for Recognition of

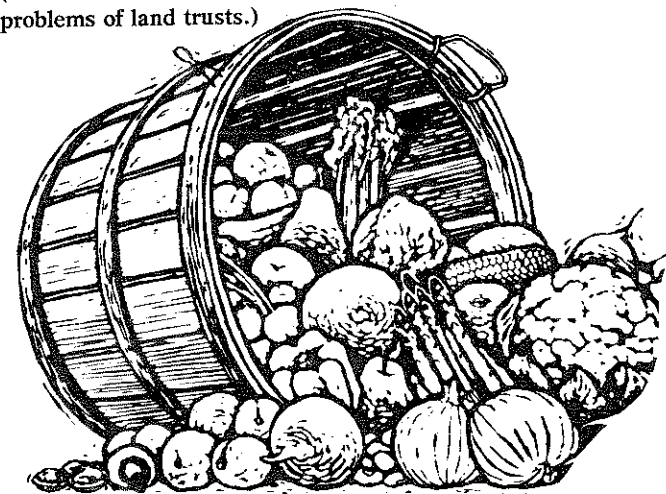
Exemption for an Organization" and publication 578 "Tax Information for Private Foundations and Foundation Managers" from your nearest District Internal Revenue Service Office. They require some extra specific wording in the articles of incorporation which you may otherwise not want to include in your documents. Once you have all of this information together you can write the exact wording for your own corporation. It is then ready for filing or for review by your lawyer before filing. (Remember, lawyers tend to be unfamiliar with land trusts; if you can find a lawyer with both the time and the interest to listen, to read and to learn without charging you for the education, you will probably have found a good lawyer.) The act of incorporating or filing articles of association is one of the easiest of the tasks in forming a land trust. Writing the by-laws of the trust and drawing leases is much more complicated and will have the greatest impact on the future of the trust.

There are at least two attempts being made right at the present time to draw up some standardized sets of legal documents that could cut a lot of the red tape, confusion and problems for land trusts in the future. The School of Living has a lawyer on retainer who will assist with land coming into our trust at much less than the usual fee. We also have knowledgeable people who can assist you in the preliminary stages of setting up your trust, and we have prepared a compendium of legal documents pertaining to land trusts, which is available for \$2.50.

CONTROL OF THE TRUST

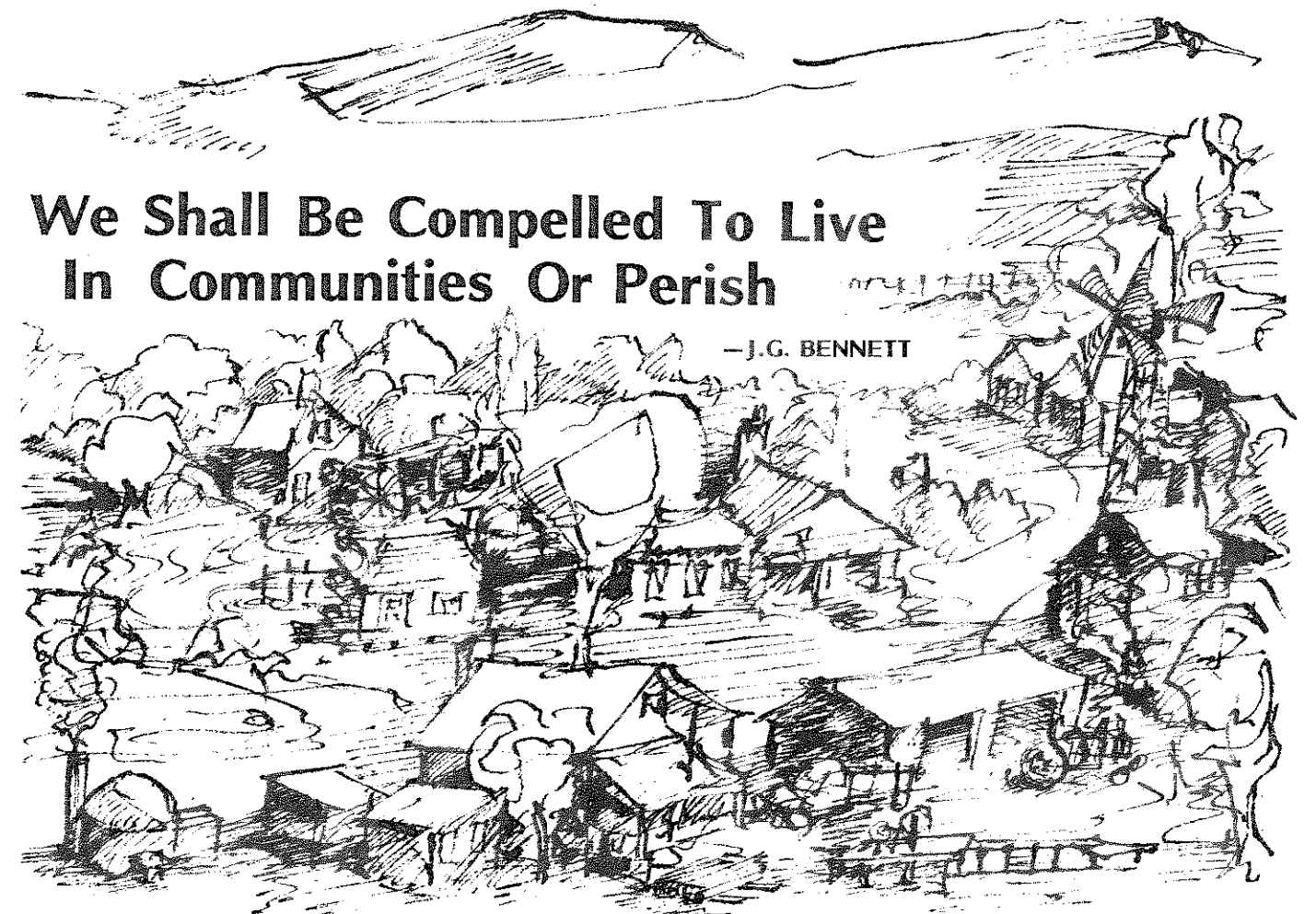
The issue of who controls the trust is crucial for the success of the trust. Control must be lodged somewhere in all organizations and next month we want to discuss management vs control and ways of dealing with it in the trust.

(This is the second in a series of articles on the practical problems of land trusts.)



We Shall Be Compelled To Live In Communities Or Perish

— J.G. BENNETT



This world cannot last as it is. Governments, great industrial and financial institutions, churches, and international bodies have gradually come to dominate the life of the earth and collected more and more power into their hands. What is the future of these great institutions? Some have grown very large indeed — what we call super powers — some have grown into great international corporations. That there are very large institutions on this earth, there is no doubt. This comparison was made: are not these like the dinosaurs that dominated the earth a hundred and eighty million years ago and disappeared from the earth because they had no mechanism for maintaining their body temperature, and partly also because they had very small brains? One thing that anyone can see on looking at the great institutions of the world at the present time is that they have very small brains. I remember many many years ago Ouspensky saying: If you want to understand the behaviour of nations, you mustn't study animals, you must study the amoeba. The amoeba knows only one thing — to swallow or be swallowed. It has only one thing, a system that does everything for it; digestion, defecation or perception is all the same thing, it just opens itself to swallow what it can swallow. That is what nations are like. I think that is

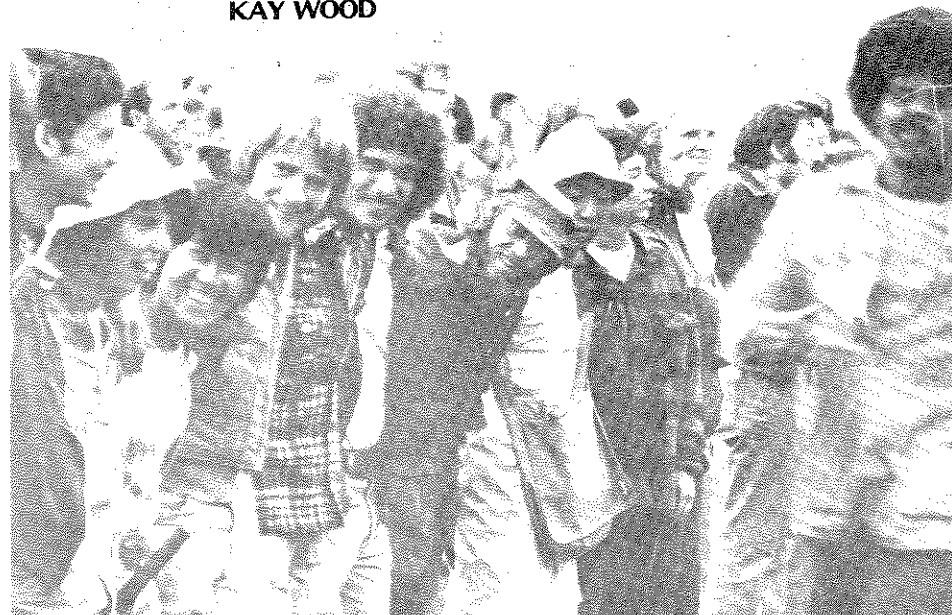
probably a little hard, they have a little more intelligence than that and perhaps we can promote them to the dinosaur level.

Now, one may regard this as a tragedy. Are these beauties to become extinct? Are only their skeletons to be found in a hundred million years? Some people may say — it's about time! What happened when the great reptiles found they were not able to survive was that a new, very humble insignificant form of life appeared — the mammals. They started very small, about the size of mice, I think; but they had one property that the reptiles did not have of being able to regulate their own internal conditions. It was Claude Bernard who said — "to have a stable inner state is the condition of a free life." This is the truth about the mammals; because they could maintain in their organism a stable inner state, they were able to survive the great climatic changes that killed off the dinosaurs. It seems that this analogy is very good for prediction and prophecy. Something like the mammals must be among us now, that will, though very small and insignificant, perhaps be destined to inherit the earth. The question is — what is the change of climate that would kill off the big institutions and make their survival impossible? Which are the mammals of the future? What is the destined dominating form of society?



PHOTOS BY

KAY WOOD



"We are going to find each other — we who are searching for the right way of living the truth and the peaceful way of harmony with each other and with Nature....We are all part of it, we cannot break away from it."

— Thomas Banyacya,
Hopi Indian

Coming Home

— ALICE SNEAD

I envy the people I have met that have grown up in communal life. They have not had to participate in some of the absurdities that children in society can hardly avoid, and those who entered into communes as soon as they reached adulthood have happily missed many of the games of the adult world.

I went through both. Now I sit here wondering how many women in their late twenties or early thirties went through experiences similar to mine and are determined to leave conventional life behind. Since I am single with no college degree and no children, I cannot speak for those who are married, divorced, college graduates, mothers. Still, I believe there is something of a shared experience between women (and men) regardless of background, who are breaking out of the roles society has provided and out of society (or insanity) itself.

Such insanity starts early. Part of the ridiculousness of my life was in myself. I remember as a child trying to gain affection and approval by following orders like a good little girl and by telling the adults what they wanted to hear. Since I hated disapproval, I spent a lot of time trying to figure out what others wanted from me instead of what I wanted for myself. Naturally, I was often happiest when I was alone and could be just me.

When I grew up and went to work, part of me was still the child who wanted approval and who often got it by being a good worker. When I began to see that I could not make people love me by trying to please them, I also saw that I was afraid of the alternative — being my own person — because I had been so dependent all my life. Being in such a quandary, I refused to do anything about it for a long time and tried to keep on being a good little girl. I enjoyed the games of social life for a while. They made me feel grown up when I knew I wasn't, but there was a lack in most relationships that seemed to make me feel more alone the closer I tried to get to others. As in childhood, I was less lonely by myself.

At the same time I also felt uneasy about the ways of the business world, but I was caught up in working for security, though I could not see how one could have real freedom and real security at the same time.

When I quit the permanent job I had held for eight years, I had no idea what I was going to do next. I only knew I didn't want to go back. My folks, who let me stay with them without paying board, wanted me either to go back to school or get another permanent job. They could see no other alternatives. I did part time work and struggled with my predicament. I had let go of my financial security for the future and didn't know how to live without it. I was miserable, sometimes depressed; I was fearful and therefore resisted the thought that haunted me more and more: that nobody could mend, heal, or save me but myself. If I wanted to really live, I had

to find my own way. I finally saw what should be as obvious as an elephant: I am responsible for my own good health, happiness, financial well-being, etc. There are many circumstances I cannot control, but I can (though not easily) change the way I act and react. When I accepted that, I became free. I found that the responsibility I had accepted became lighter than it was when I ignored it. It was not one bit easier to carry out but it was much easier to carry. This was not a one-time happening, though. It is still something I do or fail to do each minute of the day.

With this new-found determination, I thought about ways to build my life. Since I was interested in writing, I was going to try that first, but if that didn't work, I was going to try something else.

During this time I was also in the process of letting go of my self-righteousness. When I stopped trying to be "good," I enjoyed just being with people much more because I could now take them as they were — accepting myself made it easier to accept others.

I had hardly begun working on a couple of stories when I learned about a communal living conference. The flyer mentioned it might be of interest to "those in search of alternatives to conventional life." Knowing nothing about communal life, I read *Families of Eden* by Judson Jerome before I even registered for the conference. It blew my mind! The idea that both sexuality and spirituality could be together in one person or group of people was almost unbelievable. In the straight world it is either take one or the other, but you can't have both. (Marriage is supposed to be the exception, but even in ideal form that has its limits.)

In reading *Families of Eden*, I saw that communal life seemed to make more of the connections that are often missing elsewhere. Now I'm living in a commune, and I still think so.

Relationships are not perfect, but at least there are relationships because there is no "everybody for him/herself" attitude. This lessening of competition also means that people are genuinely interested in a better world for everybody, not just themselves. Ecology, world peace, homesteading, organic food production, energy problems, etc. — all these are real concerns people are actually doing something about.

One thing I very much admire is that starting from scratch and never having done it before, people build houses, garden, raise livestock — "make a living" without anybody else showing them how. They read a book, jump in and do it. Now I'm learning, too, though sometimes slowly, to do things on my own.

When it seems that my old habits of dependence are getting the best of me, I look back and know that I've left the straight world and I'll never be the same again. Whatever my difficulties or wherever circumstances may land me, I've past the point of no return. Glory Hallelujah! Home at last.



The Sharing Alternative

—JOHN LEWALLEN

"Consumerism is a kind of addiction, like alcoholism." David Hartsough, a young man with an Abe Lincoln beard, softens the seriousness of his words with a benign smile. "It's very hard to kick that habit, individually. But if you have other people as a support group, it's easier."

David Hartsough's household in Haight Ashbury is one of some seven family and communal living units in San Francisco which are part of a unique living experiment called Life Center. It's not exactly David's household, though. He and the 25 or so other members of the San Francisco Life Center community are dedicated to sharing the material things of the world, from houses to the shirts on their backs.

The Life Center community, which has been forming in Haight Ashbury since November 1974, is part of a small but growing national movement, with groups in many cities. The prototype Life Center is in Philadelphia, where well over 100 people of all ages have spent a number of years practicing what they call Simple Living. In large part, Simple Living is a response to mounting evidence that our technological society rapidly is using up or despoiling the environment resources necessary for life. Simple Living is the very complicated art of lowering one's personal impact on our fragile environment, while at the same time working to create a society where people are in harmony with each other and with nature.

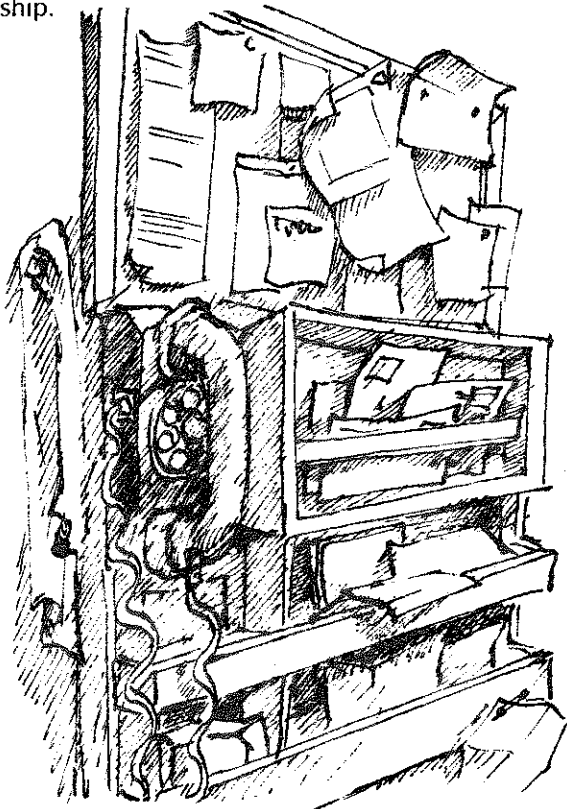
Rural self-sufficiency is now in vogue. Many young people are fleeing the city, trying to get closer to the land and to escape the collapse of an economy they see as being fatally dependent on non-renewable resources such as petroleum. But what about urban self-sufficiency? The future will catch most of us in the city. If we are in fact entering an era of rapidly increasing scarcity, what changes should we make in our urban ways of life? Life Center is striving to live an answer to this question.

At the heart of Life Center's philosophy is the concept of nonviolence. Like many Life Center members, David Hartsough and his wife Jan are Quakers, and are

committed to living nonviolently.

"In the past," explains David, "a lot of us have taken nonviolent living to mean that we don't do violence to people — we don't kill. We're now expanding that to ask, 'What does nonviolence mean in terms of how we live in relationship with the environment, the resources, and the people who live all over the world?' We don't necessarily have to kill people to do violence to them."

"In our back yard we have a garden," notes member John deValcourt. "We share vegetables. You can't say we're living off the produce, but we do have something to share. It's a Life Center garden; people not living in our house work in it. We also get together and bake bread as a group — 16 loaves at once. It's a nice way to spend a day, you get bread at 20 cents a loaf, and a lot of free fellowship."



"As a long-term goal, the concept of some kind of income sharing is one we've done a lot of talking about," deValcourt adds. "At the minimum, we may each contribute 5 percent of our income to a common fund. On the other hand, everybody could put their incomes together, and from the common fund each would draw what he or she needs. Now, some are giving 5 percent of their incomes, and others are contributing various amounts."

Sharing of material things and the burdens of housekeeping "frees up" Life Center members to engage in various nonpaying community action projects. Many people who expect a resource crisis are stockpiling food and preparing to defend themselves against the unfortunate masses.

The Life Center community, on the other hand, is dedicated to working for fundamental political and social change. "If the world were a global village of 100 people,"

ASE Mini-Grants from Alternative Sources of Energy Magazine

Alternative Sources of Energy Magazine is offering small grants of around \$200.00 to individuals and groups for research and development of alternative technology. To apply, send ASE a short description of your project: purpose, outline, timetable, funding requirements, and biographical information on those submitting the proposal. A review panel will rate each proposal and award funds on the basis of technical merit, reasonableness of funding requirements, competence of proposers, and need. Proposals will be considered in any area of alternative or appropriate technology relating to energy sources, shelter, agriculture, transportation, communications. Emphasis should be on small scale and practical projects. Information gathering activities and demonstration projects are welcomed as well as design, construction, and testing projects. Write to ASE, Route 2, Milaca, MN 56353.

Community Service, Inc.

This group is "concerned with the small community as a basic social institution, involving organic units of economic, educational and spiritual development."

They hold conferences and workshops, publish a newsletter as well as numerous books and pamphlets, and offer a consultation service for which they ask "a minimum contribution equal to the user's hourly wage, for an hour of our time." Write to Community Service, Inc., P.O. Box 243, Yellow Springs, OH 45387.

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COMING UP AT

—Poetry Workshop with Judson Jerome
May 6,7,&8. Participants' poetry will be considered in terms of form, meaning, technical elements, audience response, and possibilities for publication.

—Ecology and the Modern Homestead
June 3,4,&5. Basics of gardening, nutrition, homestead structures, animals and bees.

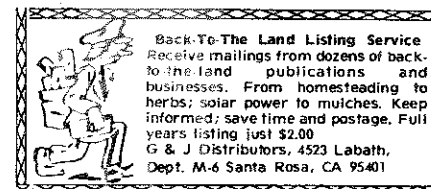
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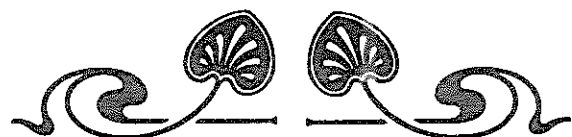
—Health Through Living Foods
June 3,4,&5. A seminar with Dr. Ann Wigmore, founder of Hippocrates Health Institute, whose holistic approach to health includes diet, exercise, and clear thinking.

— Eco-Lifeways

Session I, June 17- July 1; Session II, July 2-July 15; Session III, July 16-July 29. Topics include: communal living, organic gardening, food preservation, alternative energy, soil & soil building, carpentry, stone masonry, natural cooking, simple repairs.

For more information about these events, write to the School of Living, PO Box 3233, York, PA 17402.





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EDITOR/OUTREACH COORDINATOR, for Statewide Community Land Trust Organization. Must edit bi-monthly publication and develop a variety of other outreach projects. Salary and benefits. Send qualifications and date available to David White/Staff, c/o Sam Ely CSC, Box 2762, Augusta, ME, 04330.

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BOOK REVIEW

— JUBAL

No Bosses Here, A Manual on Working Collectively, 103 pages, 1976, paperback, \$3.00 from Vocations for Social Change, 363 Broadway, Cambridge, MA 02139

This excellent manual combines practical experience of work in collectives in Boston and Washington DC with the theory of worker control. From an introduction defining the terms the book moves rapidly into examining the problems involved in starting a collective, the structure of collectives, and ideas for running meetings, decision making, and handling leadership issues. Chapter four discusses how to structure the work so that people's different needs are met and Chapter five covers personal relationships within collectives. The last two chapters deal

with how collectives handle hiring, firing and setting salaries and the political role of collectives in facilitating economic and social change.

The six appendices should prove most useful. They deal with forms of legal organization, setting prices for goods and services, bookkeeping, financial data, resource places, and a short bibliography.

This book is enjoyable reading, and the graphics are especially well done. The spirit of the book is caught in this statement by a member of Women's Community Health Collective, "I want to work in a collective because it is the only work situation that has the potential to be non-exploitive and non-oppressive in every aspect. Work in a collective is working for oneself. It is the only place to do unalienated labor. That potential is both very powerful and very awesome."



drawing from No Bosses Here,
by Randy Elliott