

A VOICE FOR DECENTRALIZATION  
AND BALANCED LIVING

\$1

GREEN

# EVOLUTION

1890

## GUIDE TO HEALTH.

1890

CIRCULATED FOR THE BENEFIT OF SUFFERING HUMANITY.

SPECIAL  
HEALTH  
ISSUE:

with  
articles  
by:

Ralph Borsodi

Jeremy Rifkin

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Len Duh

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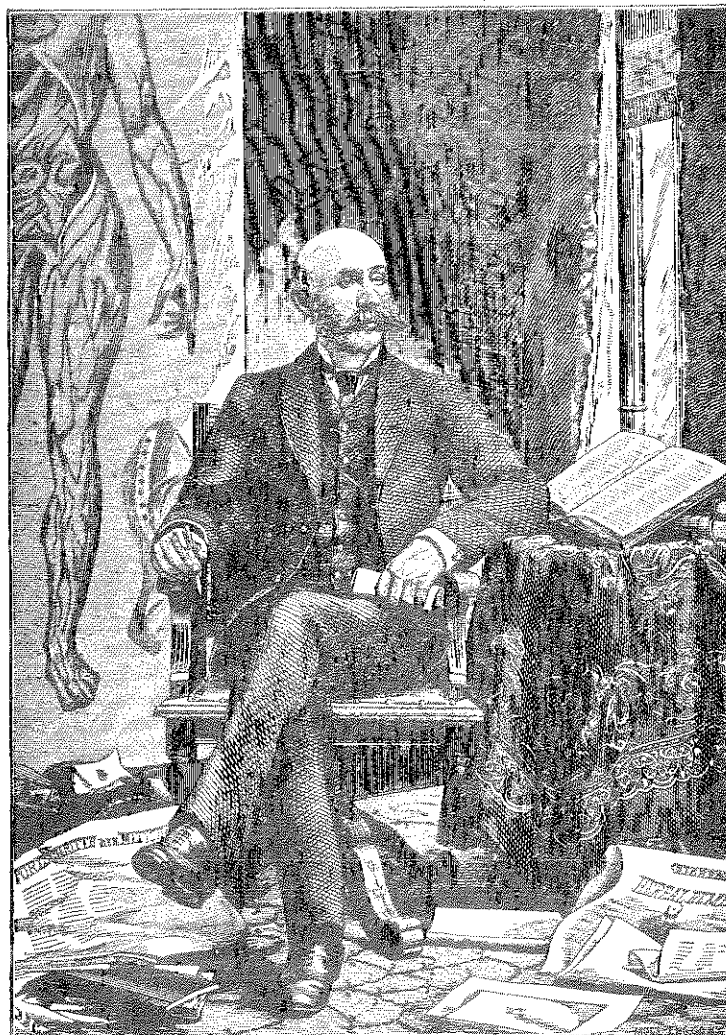
... and many others

Vol. 37, No. 4

Early Winter, 1980

vegie innocent sick people to buy their nostrums and injurious compounds. I receive letters quite frequently asking if I prepare such and such a remedy, giving some name. For the benefit of the unsuspecting public, I will say that the name of the medicines that I make, and sold by druggists and agents will be found in this "Guide to Health." All other are

**BEWARE OF FRAUD AND IMPOSTERS**  
I have spent years of untiring effort in building up a professional character and reputation. There are persons who are using my name and imitating my circulars and pamphlets in order to deceive and



See that my likeness and address, 653 Binghamton, N. Y., is on all outside and inside wrappers of my remedies and on all of my circulars. DR. KILMER & CO., 653 Binghamton, N. Y.

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The Physician  
At Work.

{ S. ANDRAL KILMER, M. D., BINGHAMTON, N. Y. }

The Invalids'  
Benefactor.



Any Person Picking up this Book with the intention of passing an hour or two in reading funny stories, receipts or jokes, will be disappointed. But if you are interested in the welfare of your health, or that of your friends, then it will repay you to read and preserve for future reference this "GUIDE TO HEALTH."

# The School of Living



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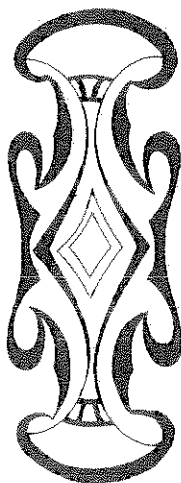
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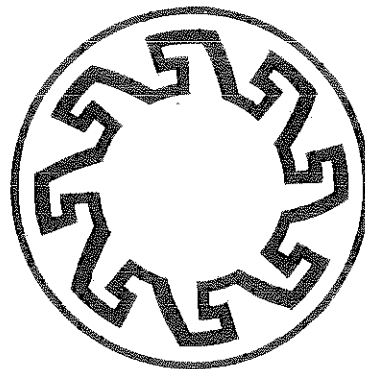
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# Green Revolution



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Early Winter, 1980  
(July issue)

**Founder:** Mildred J. Loomis

**Green Revolution** is the School of Living's voice for reporting on the activities of a worldwide movement of the same name, which works for decentralized government, industry, population. It promotes community, community land trusts, balanced living, sufficient and healthy foods, appropriate technology, right education, homesteading, right livelihood, harmonious living on the earth, cooperative self-sufficiency, economic reform, spiritual growth. The School's basic function is adult education for normal living.

**The Green Revolution** is both periodical and a long continuous process. We welcome participation, suggestions, assistance, and cooperation from readers.

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## Don't you think this issue will cut your medical costs?

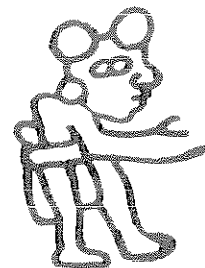
Well, then, how about sending a portion of the \$\$\$ you saved to help *Green Revolution* put out more issues?

We have no fixed subscription rate — but that doesn't mean that the magazine is exactly free. We have no government agency, no foundation paying the printer and post office. Our readers assume the responsibility for continuing publication.

Some send in \$1, others \$5, even \$100 arrives to sustain our work. Each sends what they can so that there will be another issue.

Those of us who volunteer our time to do all the publishing work and office work appreciate all the support which has been sent in over the last few months — and we hope you'll continue to keep the *Green Revolution* alive and strong.

\*\*\*\*



## Another Issue Is on the Way

Better read this issue in a hurry! There's another one on the way. It seems to be feast or famine — after the many summer months where other responsibilities kept us from publishing on schedule, we'll have two issues out in January.

But we hope you won't wait until the summer months to read the next issue, because it is a special issue on Repression, Torture, Mass Murder, Terrorism — all in the name of "defeating Communism". It is happening about 1,000 miles from Miami, Houston, New Orleans. The fact that it is happening in a place called Guatemala should not be reason for dis-interest: it's creeping northward and threatens us all. Furthermore, the U.S. has it's fingers deep into the mess.

If you've been thinking about making a donation to *Green Revolution*, now would be a good time so we can get this special issue in the mails.

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## Wanted

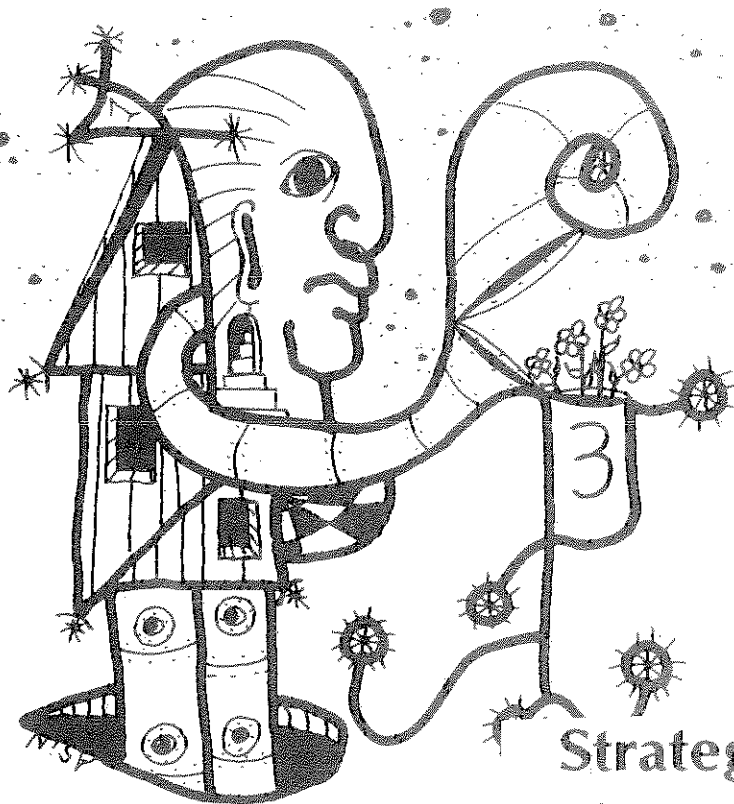
be for the 1980s. The participation of all concerned persons is invited.

Your creative, thoughtful response on the special responsibilities and opportunities for the School of Living and its members and readers will be given careful consideration.

The entire School of Living Advisory Board has already been asked to respond. Some of their replies will be published so readers can send their comments.

We look forward to hearing from you.

Green Revolution 3



## Strategies

Everyone says the 1980s are turning point years. Even before the conservative landslide in the November elections, futurists had predicted grave crises for the decade ahead.

What does all this mean to us?

What do the signs-of-the-times indicate decentralists should be doing? Homesteaders? Members of intentional communities? All of us?

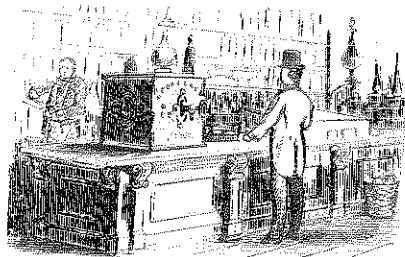
The School of Living will soon be having a special "Strategy Meeting" to decide what its direction, program, plans, and strategies will

## Extra copies

How about ordering some extra copies of this special health issue for your doctor's office? (Maybe your doctor would like some to give to patients?)

Or for a college class on health? Or to sell in the co-op? We can send bundles for resale at a 40% discount on the cover price of \$1.

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Apothecary.

# Health: Right Beliefs Right Values Right Practices

by Ralph Borsodi

[This essay is excerpted from *Seventeen Problems of Man and Society*, published by Ralph Borsodi in 1968, supplemented by paragraphs from *This Ugly Civilization*, published in 1928. Ralph Borsodi is the founder of the School of Living, publisher of *Green Revolution*.]

Our factory-dominated civilization is making us into an overfed, constipated, nerve-racked, physically-inferior race. Hospitals, sanitariums, and asylums multiply endlessly. We seem to be sacrificing the abounding vitality we need if we are to be comfortable to the exigencies of surviving at all under our factory regime.

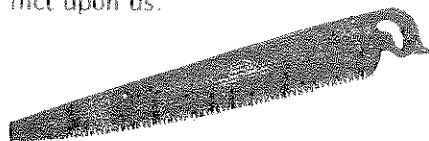
Consider, for instance, the matter of food and eating.

We eat not when we are hungry, but when the clock tells us to do so, and without normal outdoor work and play, we eat too often and too much.

And we eat too fast. We breakfast too fast because we have to get to work on time; we lunch too fast in so called "quick lunches" like so many horses in their stalls; we dine too fast so that we may the more quickly go out to amuse our selves.

We eat foods which the factory produces for us and to an ever-increasing extent leave it to bakers, delicatessen and restaurants to cook and serve them to us.

But since so much of what we eat consists of foods first devitalized by the factory, we have to turn more and more to doctors, dentists, osteopaths, chiropractors, and physical culturists to repair the damage which our dietetic conventions inflict upon us.



The devitalizing of our foodstuffs seems to be an inescapable accompaniment of our present system of divorcing production from consumption. Producing food in one place and consuming it in another makes it necessary to transport and store (and therefore embalm) foodstuffs which in their normal state decompose with great rapidity. All the skill of modern science and all the ingenuity of modern business are therefore focused upon the development of processes which make it possible to transport foods thousands of miles and preserve and store them for months and years. Not palatability but salability is the objective of the processing of wheat, corn, sugar, rice, and practically all our staple foodstuffs. Our conventional dietary of lean meat, white bread, cooked starches and plenty of fats and sugars, no matter how abnormal physiologically, seems an inevitable consequence.

Is it any wonder that so many of us really die at forty, and then rely upon drugs and doctors to keep us existing during the rest of our lives?

We spend most of our time indoors and we herd in cities in which great crowds, tall buildings, factory smoke and automobile exhausts vitiate the good fresh air and shut out the health-making sunshine. We either do work which uses practically none of our muscles, as in office work, or performs the same operation over and over again and so uses only a few of the many muscles we ought to use. And the tempo of our work, instead of being set by some such rhythm as that of recurring seasons of the year, is set by clocks and machines. We move



at the pace which machines dictate or work with papers at a desk at a tension equally abnormal. Business makes us write or dictate large numbers of letters, call and receive dozens of telephone messages, rush here and there in subways, buses, taxis, autos, trains, and crowd as many human contacts into each of our days as the necessities of the gigantic mechanism of which we are cogs require.

### *The Psychological Regimen*

The regimen to maintain mental health will include, for each sex and period of life-cycle, *right beliefs, right values, right practices.*

The prescription will include right vocations, recreations, and recuperations.

### *On The Maintenance of Health*

The problem of health is two-fold: that of adopting a regimen for each stage in a human's life cycle which enables him/her to maintain health, and that of resorting to a therapy which restores health when for any reason it is impaired.

But a regimen for the maintenance of health which only prescribes for the body ignores the fact that maintenance of mental health is enormously more important.

It is important to recognize the distinction between individual mental illness and mass mental illness. The first calls for individual psychiatry. Social neurosis and social psychosis, on the other hand, call for non-medical measures — educational, political, social, economic — because no amount of individual medical treatment can possibly deal with them.

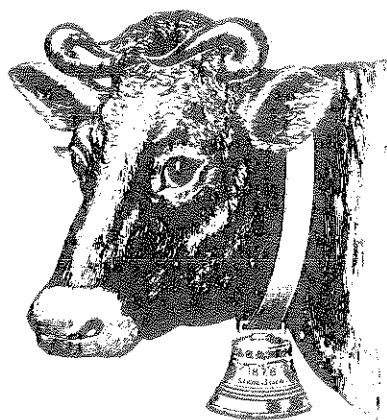
Mental ill-being which is socially caused should not be dealt with merely by trying to persuade its victims to make emotional compromises with insane social conditions, but by making at the same time adequate efforts to correct them. Perhaps the most effective way to persuade them to accept such "adjustment" would be to enlist the victims in the fight for social reformation.

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No better illustration of this can be found than that represented by *alienation*.

Alienation, it is true, has for a long time been used to designate the condition of individuals otherwise apparently normal but who suffer from a feeling of strangeness from the people among whom they live. At its mildness, these individuals merely feel discomfort and display nothing more than irritability, but when the feeling is strongly marked it tends to express itself neurotically and even psychotically.

Today, there is growing awareness of the fact that great numbers of men and women are suffering from alienation, and that the whole of the modern technologized and industrialized world is showing signs of the



infection. Yet it is the society which is sick, and has alienated itself away from its mentally normal members.

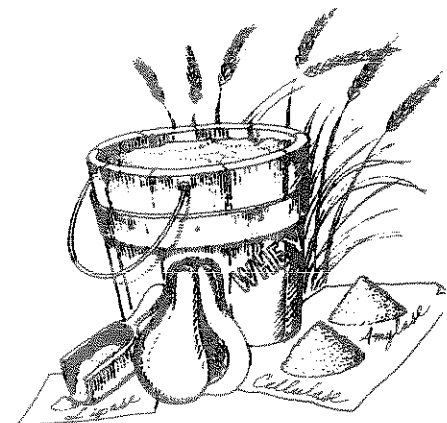
When the prevailing way of living of a society — the kind of labor it calls for and kind of leisure it provides, the places in which it lives and the means to which it resorts for bodily recuperation — is so foreign to what is normal to human nature that perfectly normal human beings feel estranged from the masses of conformists among whom they find themselves, they may not only feel themselves "odd balls", but actually be sickened mentally by their feelings. Conventional clinical treatment only aggravates the situation, for it would be a

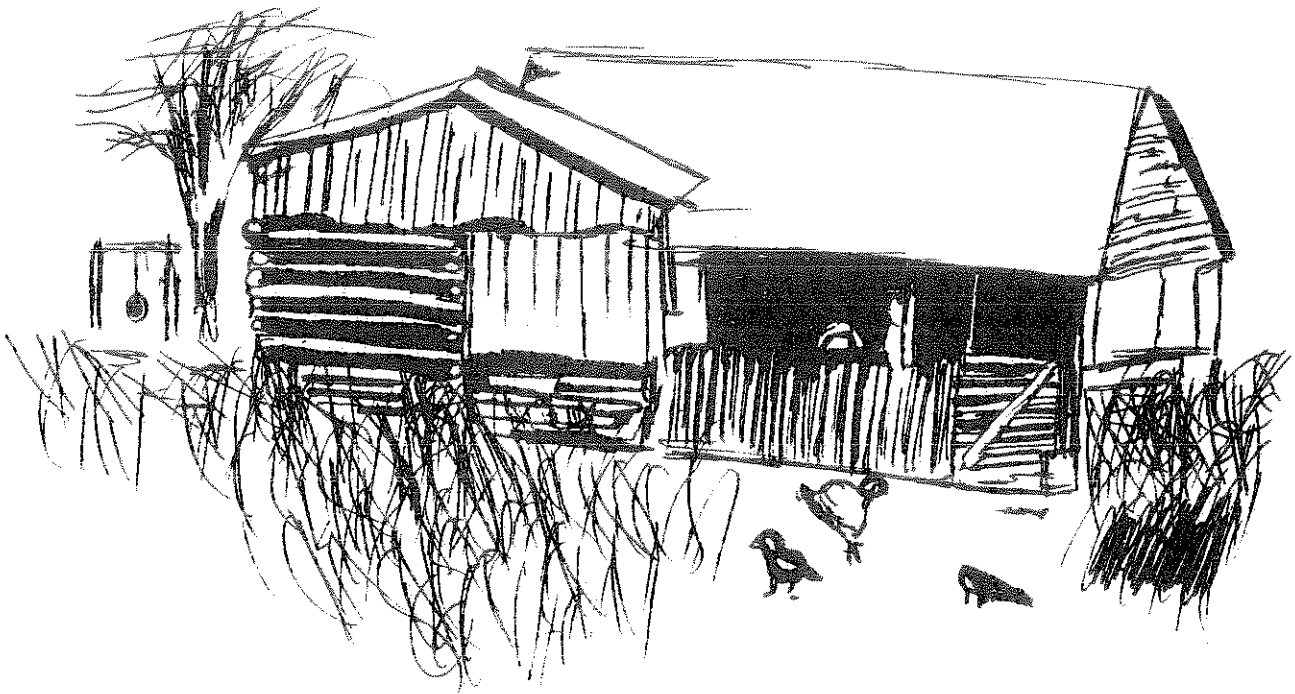


course of treatment aimed at adjusting normal individuals to an abnormal way of working and living in an abnormal community.

One of the most serious forms of social alienation in the modern world is caused by urbanism — by alienation from nature, from the growth of the soil, from the cultivation of the Holy Earth. Modern humans not only attach the wrong kind of value to city life, but they also attach the wrong kind of dis-value to country life.

What emerges from this brief incursion into the mental illness of alienation is the fact that without some adequate conception of what a normal human being is (not humans as they are, but as they would be if their actions, values, and beliefs and the society in which they lived were within the range of the normal), it becomes impossible to determine whether it is the individual or society which needs treatment.





If a society is so abnormal that only those who are already infected feel at home and at one with the society which has the same kind of sickness, the situation calls for much more drastic treatment; neither clinical treatment of the socially-alienated minority who would live normally if they could, nor attacks upon the mass prejudices of the conformist majority, touches the core of the problem.

Adequate treatment of such a condition calls for the transformation of society from a sick one into a wholesome one. If in fact it is the institutionalized behavior which society demands of everybody which is alienating perfectly normal individuals (in fact, driving them into neurosis and psychosis), a social revolution is called for in which normal, rational, and humane institutions are substituted for abnormal, irrational, and inhumane ones.

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#### *The Regimen for Physical Health*

The physical regimen must include a program for behavior appropriate to each age in the life cycle and for each sex.

Among the factors entering into the physical regimen are nine which are probably the most important:

- 1) right nutrition;
- 2) right drinking;
- 3) right elimination;
- 4) right breathing;
- 5) right posture;
- 6) right exercise;
- 7) right sleeping and resting;
- 8) right temperature — the right clothing and shelter, heating and air-conditioning, and finally,
- 9) right sexuality.

Right nutrition is probably more important than what is usually called preventative medicine. Human beings cannot rely upon tastes and habits, inclinations and impulses, and the dictates of his culture in dealing with the problems of what they should eat or drink. Study is necessary for right nutrition.

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But when we turn the solution of any of the problems of living over to those who pretend to be able to do what they manifestly are incapable of doing, we invite quackery. The conventional treatment of the commonest, and therefore the most important of our ailments by our physicians proceeds with a disregard of elementary physiological principles. Modern practitioners of the art of healing find it just as

profitable as the quacks whom they have supplanted to be blind to the fact (to which their victims are equally oblivious), that the real cure for our ills is not to be found in correct medication, but in correct living. Their preoccupation with the pathological is really a subtle form of quackery dangerous to our comfort.

The fact that so many men and women have been able to live fruitful and creative, inspiring, and satisfying lives in spite of severe physical handicaps and painful physical ailments must be taken into account. It is impossible to ignore the lesson which must be drawn from the lives of men like Franklin D. Roosevelt and women like Helen Keller, and the lives of countless less-famous men and women who, in spite of being physically sick or physically crippled, have lived useful lives and enjoyed mental health. In dealing with physiological-psychological problems, as all basic problems, the establishment of priorities is the essence of wisdom. Mental health, both intellectual and emotional, and not physical health, must therefore be given priority — mind must be considered more important than body, not only by the physician, but also by the patient.

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The prevailing therapy today is Mechanistic and Materialistic in nature. It assumes that it is possible to isolate the cause of each particular disease and to find a drug which will destroy the particular pathogenic germ or virus which causes it. It tends to ignore two incontestable facts: the fact that the body is normally equipped with adequate means for destroying invading pathogens, and the fact that it becomes deficient in means of self-protection only if the regimen necessary to the maintenance of health has already been seriously breached. Only the symptoms are dealt with, and since the causes have not been corrected, either the same disease recurs, or some other appears to take its place.

When sickness is dealt with on natural principles, the breach in the rules of health which is responsible for it is sought. The causes, of which the disease is the symptom, are dealt with. Toxins are eliminated, if possible, and the disease is cured by the body itself. It is difficult to become aware that this works partly because of the long prevalence of beliefs in the efficacy of modern medicine, partly because of the ruthlessness with which the medical establishment today attacks all natural therapies and therapists, and partly because human beings are so emotionally and intellectually immature that they are constantly seeking easy and magical ways of avoiding the consequences of their own misbehavior.

In the pre-scientific past, it was difficult enough to see that disease was really caused by some deviation from normal living. As long as disease was ascribed to demons and devils, humankind devoted its self to propitiating the supernatural agencies which were believed to cause it. But it is almost as difficult for us today to appreciate the importance of normal living, now that all disease is believed to be caused by those minute invisible organisms popularly called germs, which mysteriously ignore some of us and equally mysteriously seize upon others for destruction. Now that

disease is ascribed to the activities of germs, naturally we devote ourselves to the destruction of these malign creatures instead of learning how to maintain health through normal living.

The amazing thing about our bodies is the remarkable extent to which they are self-protective and self-regulatory. Let us live a normal life. Let our bodies function normally so far as nutrition and excretion are concerned. Let us work and rest normally — and a normal blood-stream is the inevitable result. With a normal blood-stream, we will have normal organs, normal muscles, normal bones and normal skins and membranes, and these will make short shrift of germs when they do enter our bodies, as enter they will no matter how many antiseptic precautions we may employ.

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When we turn for light upon the age-old problem of health, we find ourselves confronted with dozens of theories of health and of disease. There ought to be only one if there was a real science of psychophysiology. When we come to therapies for dealing with disease, there are literally hundreds.

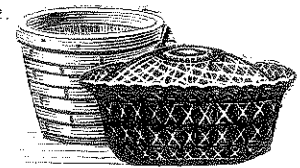
We are the victims of an enormous body of misinformation concerning our bodily processes. Some of this is merely our traditional heritage of ignorance, but much of it is the result of deliberate propaganda by those who profit from the foolish habits of eating, drinking, clothing, sheltering and caring for our selves in which we unthinkingly acquiesce.

Yet an enormous body of knowledge concerning the physiological processes has already been accumulated. Most of us, however, do not have the time to acquire this knowledge, and many of us, even if we were to acquaint ourselves with it, would lack the courage to use it. We find it difficult to practice what is preached by the men and women who have accumulated this knowledge — not always recognized scientists — when our lives are organized for us in utter disregard

of our normal physiological needs as animals by the factory-dominated civilization by which and for which we live.

As long as we devote ourselves wholeheartedly to the occupational specialities for which our factory-directed schools have trained us and fill the rest of our lives with the routines which naturally accompany them, it is difficult to develop a conscious policy as to what we should eat and drink and how we should work and rest. Yet such a policy is essential to the real enjoyment of life.

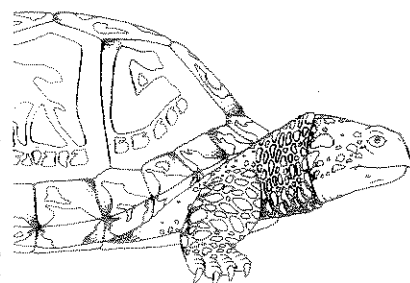
Human beings cannot rely upon instincts in physiological matters because their instinctive reactions have atrophied during the long ages throughout which they have been domesticating themselves. Humans must substitute intelligence for instinct, or accept the discomforts of contemporary physiological life.



#### *Medical Theories & Practices*

Nearly all Medical approaches to the psycho-physiological problem treat humans as if they were living machines. What is even more unfortunate is that all the dominant schools of medicine concern themselves almost exclusively with disease or the prevention of disease, and almost completely ignore the problem of health.

Medical methods of diagnosis and prescription are based upon a mistaken theory of the nature of humankind. Humans are complex organisms, not adaptive mechanisms.



The Naturalian looks at humans as at all nature — as a whole, and not as an abstractikon, as an organism and not a living machine. This provides a very different theoretical postulate.

However, both Medical and Naturalian approaches can be reproached for failure to deal with the problem of health as a whole in contrast to specific aspects of it — Naturalians have almost complete neglect of the problem of mental and sexual health.

The really important theories and doctrines which deal with mental health include *eugenics* (excellence in mating and propagating), *euthenics* (excellence in living and enviroing), *eugerontics* (excellence in aging), and finally, *euthanasia* (excellence in dying).

Among therapies which may be mentioned as typically 'Naturalian' in their approach are dietetic therapies — the use of whole foods and corrective foods, of organic vitamins and mineral supplements, the elimination of pseudo-foods like refined sugar and white flour, and finally, fasting, exercise, posture therapy, hydrotherapy, heliotherapy, osteopathy, and massage.

When illness has passed "the point of no return", neither the Naturalian nor the Materialist can do more than to lessen pain and postpone death — neither can restore health. Any artifice, no matter how unnatural, can be resorted to by those who wish to prolong life to the last possible gasp for breath. Death is as natural as life, and there are

innumerable cases in which wisdom dictates letting nature taking its course. When surgery is resorted to, as it so often is, in irremediable or terminal cases of cancer, misery for both the patient and those who love the patient is aggravated and both the norms of living and the dictates of morality are grossly violated.

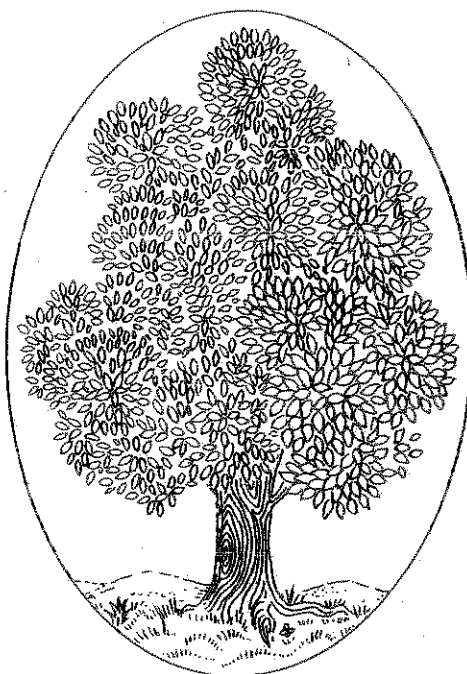
Finally, there is the part played in the maintenance of mental health by knowledge and wisdom. The wise man, if genuinely wise, keeps himself mentally healthy, and this ought also to be true of literate humans and particularly of intellectuals. It is unfortunate that so much of our knowledge today is utterly divorced from wisdom — this explains the mental aberrations from which not only academicians suffer, who have their heads stuffed with knowledge but have little wisdom to ensure its proper use, but also the widespread stupidity which those belonging to literate masses (who have discarded all traditional wisdom and act upon the basis of what they encounter in the media and in advertisements) are constantly acting.

Certainly few of us use our intelligence with regard to this aspect of our lives. We do not use our own intelligence and leave it to those who devote themselves to such matters. We leave it to advertisers to tell us what we should eat and drink, to offices and factories to tell us how we should work, and to doctors and druggists to tell us how we should care for our selves when we are ill. And we accept the

mental and physical ailments which accompany such living as among the unavoidable ills of life.

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The Naturalian approach to the problem of disease is logically Pluralistic — treatment calls for not one but a plurality of therapies. This is true in spite of the fact that most of the ardent exponents of particular Naturalian methods of healing are

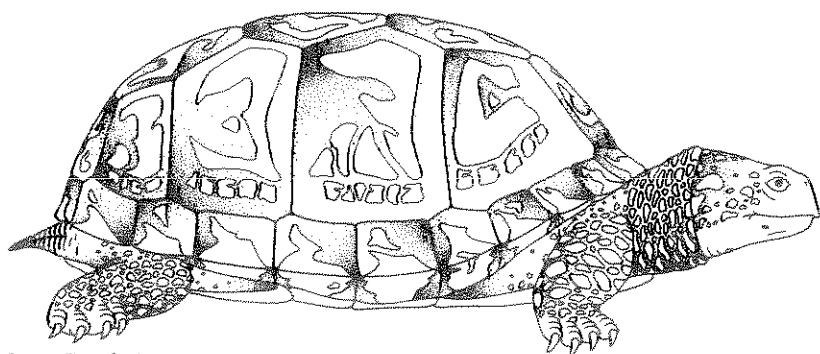


not merely Monistic, but often monomaniac to the point of justifying their being called cranks.

The evidence seems to indicate that the current medical establishment should play a subordinate role to Naturalian methods of maintaining and restoring health.

There can be no real enjoyment of comfort until we discover that the most important thing for which we ought to be in business is our health.

Certainly those of us who aspire to live a superior life must devote more of our thinking to the problem of how to live and less to the problem of how to earn a living.





# Health: It Begins In the Soil

The present-day tender of the soil is no longer referred to as a farmer, but as an "agribusinessman". For the most part, he cares little about the ecology of life: he blankets the earth with petroleum-derived chemicals that contaminate our food chain, destroy the margin of life, and prepare our land for deserts.

The farmer is the most important link in your nutrition chain. He tends the topsoil for good or bad. He can conserve it, keep it alive, and like a good doctor, he can administer to the needs of the biological life that creates its true fertility. He has the potential to produce food that enables us to attain our genetic potential, or deficient foods that lack nourishment and result in weak bodies and weak minds. He now has the potential to do great harm with the 3,000 agricultural chemicals now at his disposal. Never before in the history of civilization has any comparable situation ever existed.

The strict chemical practitioner desires a permanence — his soil is "dirt" and into this he sows hybrid seeds which are man-developed genetic mutations; then he applies man-synthesized chemical fertilizers. He also adds complex organic petroleum-derived herbicides

by A.P. Thomson  
Golden Acres Orchard  
Rt. 2, Box 770  
Bayard (rt. 639)  
Front Royal, Virginia 22630

(plant killers). When his crop emerges, he sprays them with petroleum-synthesized pesticides which provide "protection" from Nature's scavengers.

All life exists in a state of dynamic tension of the opposites — an unbelievably exquisite balance and harmony. Adjustments to compensate disequilibrium are constantly taking place. Each moment of our experience as tenders of the soil is unique, incomparable. Nature is a constant movement into the unknown. One has to be in step — you just follow. To know and feel life as it moves through one opposite to another — this is our experience in the world of biological farming.

A desirable food is one grown in a manner as close as Nature would grow it unaided. By the intelligent incorporation into the soil of well-composted plant tissue and the judicious addition of sea weeds or salts, we can create harmony and balance in the soil life which, when taken in by the higher plants we use for food, we assure human nutrition of quality available no other way.

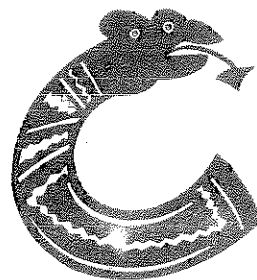
We have done this at Golden Acres Farm for about forty years. The biological practitioner "listens to nature speak". But Nature doesn't use words — it speaks through wordless messages. To hear wordless messages, one has to become wordless — it is a communion, not a communication.

Our apples are produced in the most perfectly-balanced soil that is within my ability and understanding to do. The greatest compliment we have comes from old people who lived before the Agribusiness Total Chemical Age. Many of them say, "These apples of yours taste like the ones I ate as a child."



# Health: Reducing Entropy and Avoiding Iatrogenic Ills

## by Jeremy Rifkin



[One of the most important books to be published recently is *Entropy: A New World View*, written by Jeremy Rifkin with Ted Howard, published by Viking, © Foundation on Economic Trends, 1980. Entropy is the Second Law of Thermodynamics, and Rifkin's thesis is, says Hazel Henderson, "a major reconceptualization". We are grateful to Jeremy Rifkin for the thoughts excerpted here.)

Modern medicine, like almost every other activity in contemporary society, takes its cue from the Newtonian worldview, the mechanical approach to modern medicine. British health expert Thomas McKeown sums up the prevalent attitude:

"The approach to biology and medicine established during the 17th Century was an engineering one based on a physical model. Nature was conceived in mechanistic terms, which led biology to the idea that a living organism could be regarded as a machine which might be taken apart and reassembled if its structure and function were fully understood, [or in medicine] that an understanding of disease processes and of the body's response to them would make it possible to intervene therapeutically, mainly by physical (surgery), chemical, or electrical methods."

Today, health care is the third-largest industry in the U.S. and accounts for nearly 9% of the Gross National Product (GNP). Much of the \$150-billion ploughed into the medical field is for new, more complex and more sophisticated tech-

nological gadgetry, one of the major reasons behind the escalating costs of health care. Between 1950 and 1976, health costs per capita rose from \$76 to \$552.

Centralization, increased specialization, and more elaborate equipment all translate into a greater expenditure of energy. As more energy has been expended in the medical field, the corresponding disorders have escalated. The sad truth is that the medical industry is no more immune from the Entropy Law than any other activity.

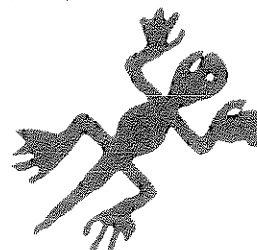
Mention *iatrogenic* in front of a doctor and the response is likely to be one of instant defensiveness mixed with a slight tinge of terror. Iatrogenic diseases are those which are actually caused by the physician, hospital, drugs, or machinery used to cure the patient.

The fact is, a temporary alleviation in condition following a medical procedure is often accompanied by an even greater long-range health problem for the patient. Part of the explanation for this lies in the fact that 75-80% of all patients seeking medical help have conditions that will clear up anyway or that cannot be improved.

We are coming to understand how the entropy process works when it comes to the use of drugs. Every 24-36 hours, between 50% and 80% of all adult Americans swallow a medically-prescribed drug. While they might experience temporary alleviation of their discomfort, the long-range deleterious effects of the drug on the human physiology

are assured to be even greater. Nowhere is this more apparent than with antibiotics, those so-called wonder drugs prescribed for every infectious disease. The results have been catastrophic. They destroy many important organisms in the body that are absolutely essential to proper body maintenance, resulting in other disorders. Then too, the massive use of these drugs has resulted in the proliferation of new resistant strains of bacteria which can survive both direct drug intervention and the normal healing activities of the human body.

Of the 4,000 drug products legally marketed in the country over the past 24 years, almost half had no scientifically-proven value. Even more startling is the fact that many of these ineffective products are actually dangerous and have caused ill health. In their book *Pills, Profits, and Politics*, Milton Silverman and Philip Lee, former assistant secretary of HEW, report that the adverse "secondary disorders" caused by drugs "kill more victims than does cancer of the breast." Adverse drug effects now "rank among the top ten causes of hospitalization and are held accountable for as many as 50-million hospital patient days a year."



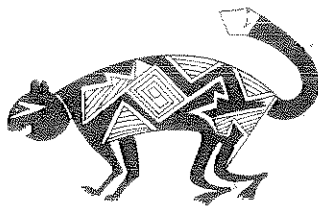
A congressional report found that in 1974, doctors performed 2.4-million unnecessary operations, resulting in 11,900 unnecessary deaths, at an unnecessary cost to the public of \$4-billion.

The entropy process is at work. But the skeptic might well argue that modern medicine has at least been responsible for a "temporary" improvement in the health and well-being of people, even if the entropy increase is beginning to come due. Statistics on the increase in life expectancy are most often conjured up as proof that modern medicine has produced some impressive results. This myth is tenaciously held onto because it provides society with the evidence it needs to continue to support a mechanical approach to medicine.

The reality is that modern therapeutic medicine has played virtually no role in the elimination of major death-causing illnesses, and has little or no right to share in the credit for improvement in life expectancy. The major contributing factors have been better sanitation and hygiene, and improved nutrition. The principal cause of the falling death rate in the U.S. since 1900 was the disappearance of eleven major infectious diseases: typhoid, smallpox, scarlet fever, measles, whooping cough, diphtheria, influenza, tuberculosis, pneumonia, diseases of the digestive system, and poliomyelitis. With the exception of influenza, whooping cough, and polio, all of these infectious diseases declined almost entirely before medical intervention came on the scene.

Up until 1950, the average life expectancy in America continued to climb. After 1950, it began to level off. Today, for men at least, life expectancy has begun to drop. It's interesting that the retreat in life expectancy began to occur around the time that medicine began to take off into high-technology therapeutic health care. The 1950s also mark the early years of America's entry into the petrochemical age and its pollution or high-entropy waste.

The greater the energy flow, the greater the pollution, and eventually, the greater the deaths that



result. In New York City, most taxi drivers have such a high level of carbon monoxide in their blood that it cannot be used for blood transfusions to persons with heart ailments. Recently, scientists told a Senate subcommittee that it is no longer possible to find uncontaminated milk to feed to infants: "Human breast milk increasingly contains pesticides, residues, and other carcinogens. Infant formulas contain harmful lead deposits."

60 to 90% of all types of cancers in the United States are caused by human-made environmental factors ranging from food preservatives and additives to toxic chemical substances. 20 to 40% of all cancers are work related — the result of contact with an entire range of metals, chemicals, and processes. It is estimated that as many as one

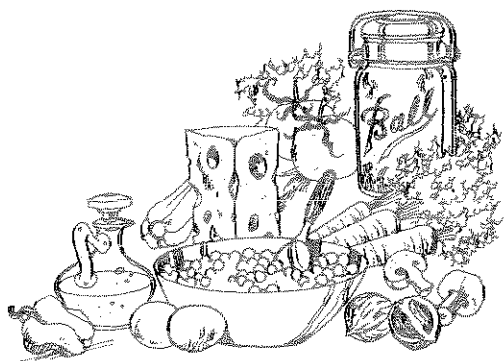
out of every three Americans alive today will get cancer in his or her lifetime. Because of a time-lag of from 20 to 30 years between exposure to chemical carcinogens and the onset of the cancer, many medical experts are predicting a virtual runaway epidemic of cancer by the mid-1980s.

Cancer is by no means the only major disease resulting from the pollutants of an industrial society. Wages lost by American workers suffering just from air pollutions alone total a whopping \$36-billion per year.

The health prospects for the immediate future are grim. Homo sapiens was not made for a highly-industrialized petrochemical environment. Each successive stage of economic and social development has only increased the physiological strains on the human being and further eroded our chances for long-range survival as a species.

*[References on these statistics, as well as other challenging information, can be found in the original book. Get a copy for your bookshelf and see that your public library has one, too.]*





# Health:

## Fostering Self-Sufficiency

by Ivan Illich

[Thanks to Ivan Illich for his speech to the Abraham Lincoln School of Medicine in Chicago, as reprinted in *Resurgence* magazine, a journal of the Fourth World, published in England, and available for \$15 annually from Rodale Press, 33 East Minor St., Emmaus, Pa. 18049. This article is excerpted from that speech.]

(To say that a society fosters *health* says something about what that society's people believe, how they act, how they are. Health, like justice or freedom, says something about the shape of a society.)

Health is more than an individual's well-being. It is something other than medicine. It is the social framework and support for a people's aliveness.

This kind of health cannot be fully measured quantitatively. We must also use ethical and esthetic criteria to evaluate the health of a society.

The public decisions which give shape to a society's health fall into three areas: 1) those which determine the balance of privileges between different groups and classes; 2) those which deal with the creation, limits and use of technical means; 3) those which regulate the society's tolerance for distinct lifestyles.

During the Sixties, the myth of health production in industrial societies had not yet been formally challenged. Now, however, the myth of health production is even more dubious than the general modern myth which holds that humankind is destined to live by the product of its wage labor.

Just ten years ago, health care meant primarily access to the doctor, or in the case of disease, to insurance payments. Perceptions of disease had been altered during the decades previous, narrowed down to the needs for which physicians could provide services. Health had been medicalized.

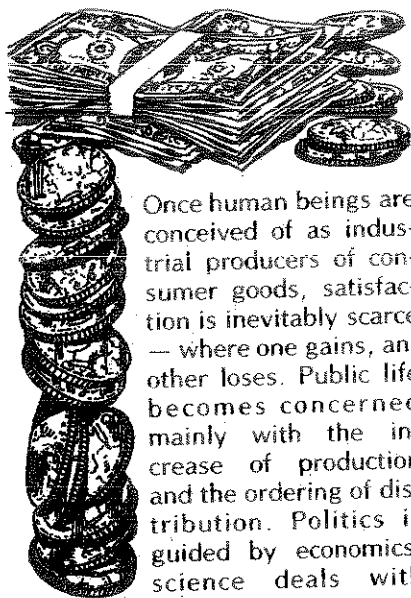
During the Seventies, health ceased to be measured in terms of the number of hospital beds available per million inhabitants. Public discussion shifted to center on three distinct, but overlapping, issues: 1) sickness prevention from seat belts to the control of additives; 2) health instruction in order

to standardize hygienic behavior; 3) training in self-care in order to make everyone a doctor's assistant. Meanwhile, high costs, inefficiency, and egalitarian commitments of the welfare state supported the emphasis on professional programs in these three areas.

Despite this shift from the physician to the health planner and educator during the Seventies, a further increase in medicalization of health occurred. Costs increased. And major policies in the shaping of the society's health remained the same: 1) how to produce health care; 2) how to organize its consumption; 3) how to make other forms of production and consumption less damaging to human beings and the environment. The move from "health care production and delivery" to interest in a rational development of the consumer society was still within the medicalization of health.

The concept of medicalization is thoroughly consistent with the view of the nature of humankind which still dominates the ideas and positions in the world's political arena. According to this view, humankind has developed by historical necessity to the stage where basic needs must be supplied through the processes of industrial production. Human beings, it is claimed, are possessive individualists who live in an environment of scarce resources, and who make each of their decisions on the basis of utility. Science and technology are useful, therefore, if they can be applied to the industrial process of production in order to increase output to satisfy needs or relieve scarcity.





Once human beings are conceived of as industrial producers of consumer goods, satisfaction is inevitably scarce — where one gains, another loses. Public life becomes concerned mainly with the increase of production and the ordering of distribution. Politics is guided by economics, science deals with scarce values. Life is reduced to two functions: production and consumption, the former typified by the male dressed for work, the latter by the housewife surrounded by gadgets.

This notion of man as producer/consumer is now being challenged. Disinterested study of philosophy, ideology, and culture clearly reveals how completely incompatible our most entrenched ideas are with the reality perceived by other ages and societies.

For the first time in a century, social analysis is taking account of subsistence activities which, it is recognized, must continue even in the most highly-developed industrial societies. We now know that no where except in industrial societies does humankind depend upon commodities for most of their satisfactions or needs. Even in industrial societies, man does not live by consumption alone. Discussion of this latter fact has been so thoroughly taboed that academicians and politicians today can suddenly achieve recognition and fame by announcing its "discovery".

The needs of people in industrial societies are defined for them by goods and services provided by experts, and not by things and actions they can make and do for themselves. Industrial societies fill "commodity-intensive needs" — needs for products resulting from a production process which fuses labor and capital. The replacement

of subsistence activities by commodities is termed to be "social and economic progress, growth, and development." "Progress" has become the substitution of competence for caring for one's self with discipline in production and consumption. "Development" is the displacement of variety by standard brands and uniformity.

Modern language, as used to describe the human predicament, particularly when one is designating those perceived as "poor", has been profoundly shaped by the view of humans as producer/consumers. Not only the disciples of Marx, but those of Freud, speak about the "production" of love, ideas, sentiments, and even of society itself. The distinction between subsistence activity and economic performance has been veiled by this misuse of language.

To use "production" when speaking of subsistence activities confuses the issue. Concepts of formal economic theory are inapplicable to describe and analyze subsistence activities. My suspicion is that this insight will soon spread and prove to be the single most important source of social innovation in the early Eighties.

Even in the most highly-developed modern society, the area of subsistence and of formal economic activities are complementary and in synergy, create the values which make life possible and desirable. Personal aliveness contributes to social reality. Health will be high when survival in a society depends primarily on subsistence activities. Health will be low when subsistence activities have been largely replaced by the production and consumption of commodities.

Or, health will be high where the ability to initiate and participate in subsistence activities is well distributed throughout the society. Health is low where this freedom is available only to the few — either as a hobby of the privileged, or as a necessity of the marginal. Health will be high where social structure, law, and technique make survival through one's own direct action possible. Health will be low where people are deprived of such conditions and tools.

If health is the shape which subsistence activities take in modern society, then the striving for health is mostly a struggle for conditions under which self-reliance or autonomous activities can flourish. These activities give new meaning to class conflict. Marx, Adam Smith, and Milton Friedman are in agreement with the view that man is understood primarily as a producer of basic satisfactions — and the struggle for outputs, for commodities, comes first. Not so in a healthy society — here protection of the domain of subsistence against compulsory consumption assumed public priority.

The first task in a struggle for health — the highest possible intensity of autonomy — is the re-ordering of the relative status of production and subsistence. In industrial society, subsistence activities are viewed as vestiges not yet completely replaced; production of goods and services is the central concern. In a healthy society, subsistence, the innate ability of people to cope directly with reality, relying to the greatest possible extent on their own resources, is pivotal.

The legal protection of the *freedom to live by doing* is thus the principal issue in any politics of health.

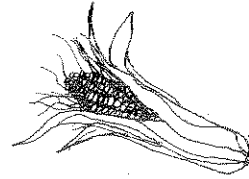
New movements arose at the end of the Seventies insisting on the freedom of expression — practical, living expression. They demand their right to withdraw from both production and consumption. They desire the least possible production necessary for a comfortable and pleasant independent life. And they know that survival — like health — cannot be achieved or regulated by decree. Thus they seek the necessary tolerance and protection of the deviance they generate through their style of health.

The degree to which a society is healthy depends on the decisions in which the society's members participate: the degree of freedom with which subsistence can be pursued; the degree of equity with which resources for this pursuit are accessible, and the degree to which the society's environment is effectively protected.



# Health: Changing Habits of Mind & Culture: Nutrition, Lifestyle, Self-Help, Small Facilities

by Kirkpatrick Sale



[Human Scale is an important new book by Kirkpatrick Sale, published 1980 by Coward, McCann & Geoghegan. This provocative account of the real solutions to the impending crises is highly-recommended reading — get a copy, or ask your library to order it. © Kirkpatrick Sale 1980.]

Over the years, American medicine has blindly resisted new ideas and methods — everything from acupuncture to paramedics, refusing to undertake serious nationwide preventive medicine programs, rejecting community health systems.

[Yet] unable to provide service to millions of people, unable to handle the growing number who do come forward for its services, unable to control the costs, the medical establishment is unable finally to do much in the way of making Americans healthier and more disease-free, even though something like \$200-billion a year is now spent on medical services in the U.S. It is estimated that one-third of the citizens are totally unserved by a doctor, and another one-third are inadequately served, and America continues to slip in the ranks of the world's nations in infant mortality (fifteenth in 1975), female life expectancy (16th), and male life expectancy (35th).

There is even a sense in which it is true that American medical practices cause disease in this country:

- The American College of Surgeons and the American Surgical Association in a joint study admitted that about 30 per cent of the surgical operations performed —

4.5 million a year — are completely unnecessary, and an additional 50 per cent perhaps beneficial, but not necessary to save or extend life.

- Hospitals are almost always over-utilized — the supply of beds in a place increases the use of beds, and yet it has been shown that about 5% of all patients admitted to hospitals develop *additional* infections while staying there, and 15,000 die from them every year.

- Every year, at least 300,000 people suffer such severe reactions to drugs prescribed for them by doctors that they are forced to go for treatment in a hospital. 18,000 people who are given drugs while in hospital die from the side-effects. Add to that the sicknesses caused by poorly-run hospitals, poorly-educated or overbusy doctors, outright malpractice, the malfunction of technical equipment, and the special drug-oriented blindness of American medicine, and it is not hard to imagine that there is a strong, if largely hidden, case to be made for current medical practice being as much a threat as a cure.

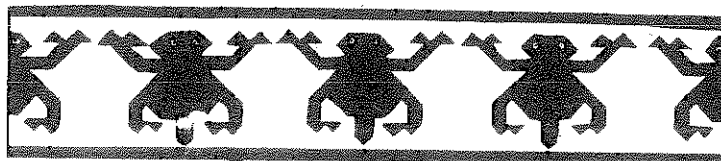
All that helps to explain the otherwise quite astounding findings that all other things being equal, the fewer doctors there are in a population, the lower is the mortality rate. Whenever there is a doctors' strike, the death rates in the affected areas actually fall.

But a catalogue of the ills of modern medicine is hardly necessary. We might, however, be aware of the habits of mind and culture that have come to make us dependent upon this clumsy behemoth.

The American medical system today is a product of three intertwined beliefs that have become ingrained in the American ethos: 1) that the human body goes around pretty much at the mercy of little microbes and bacteria, constantly out to get us; 2) that it is given to human beings to conquer nature and its little pests, 3) that some sort of technofix, either mechanical or chemical, can always be used to accomplish just that.

None of these is true. The human system, after having lived with microorganisms for millions of years, has developed built-in defenses and responses to most of them, even the unexpected. Nor is it true that we have any real way of "conquering" the effects of these bacteria on any very large scale, even for the diseases we presume to understand, much less those that remain mysterious (like cancer) or emerge suddenly (like Legionnaire's Disease). Moreover, all our recent experience has shown that efforts to do so will entail an enormous expenditure of time, money, and resources, and are likely to prove fruitless and will probably produce an unforeseen range of

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side- and after-effects. Medicine has indeed come up with a few technofixes in the past, but there have been far fewer of these than is generally supposed, and their overall effect on American health far less than is popularly portrayed.

For the fact is that it is *not* modern medicine that has improved the health of Americans significantly in the last eight years — it is rather, quite simply, improved nutrition and improved sanitation and water facilities. The much-praised vaccines of the Twentieth Century? Except for tetanus and polio shots, the impact of immunization on the mortality rate has been virtually negligible. And our vaunted antibiotics? Death rates from the major bacterial diseases (with three exceptions) all decreased at exactly the same rates even after the introduction and widespread use of antibiotic drugs.

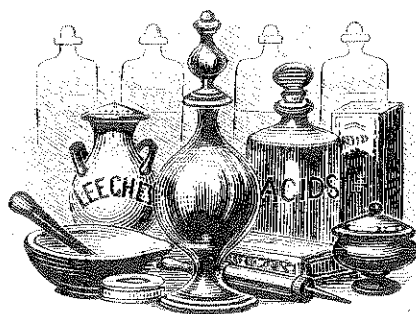
But what about life expectancy — isn't *that* at least a triumph of modern medicine? Well, no. The only significant improvements in life expectancy have come about by the decreased mortality rates of childhood diseases, plus better obstetrical and neo-natal care for infants. Life expectancy past the age of 45 has not increased appreciably in this or any other country in the world in the last eighty years. Not only that, but the gains in expectancy at birth have actually stayed roughly static over the last 25 years.

Moreover, it is a solemn fact that modern medicine is not even capable of having an effect in any but the smallest area in the field of health. Research by Aaron Wildavsky, head of the Russell Sage Foundation, indicates that the ministra-

tions of doctors account for less than 10% of an individual's well- or ill-being, no matter what the economic status. More than 90% is determined by factors over which doctors exert no real control whatsoever, including personal eating habits, smoking, exercise, and stress; the healthfulness of the air, water, and food ingested; and the conditions of the workplace. Health, in short, is really more a personal and political, than a medical, matter.

In the words of Herman Somers, a leading health specialist, "The greatest potential for improving the health of the American people is probably not to be found in increasing the number of physicians or hospital beds, but rather in what people can be motivated to do for themselves" — and not merely in their own bodies, but their own communities.

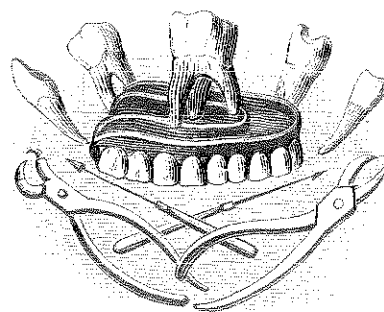
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A health system in a human-scale society, then, would ask that at least four associated processes be at work.

#### Nutrition

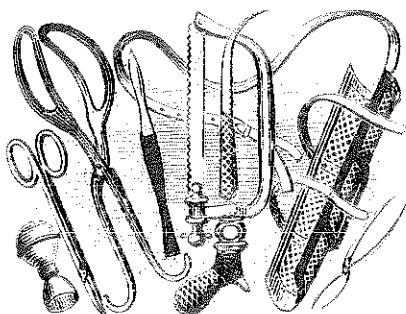
The very first priority would be to assure beneficial nutrition, since we know that much of the reduction in disease morbidity and mortality in our time is due to improved food habits. Imagine how much further our health could be improved if some sort of agricultural self-sufficiency were common, and people had access to locally grown food that would not need to be processed or refrigerated and would arrive fresh on the dinner table at its nutritional peak. Or if our food were free of all the 2,000 unnecessary additives — some of which are known to be hazardous to our health.

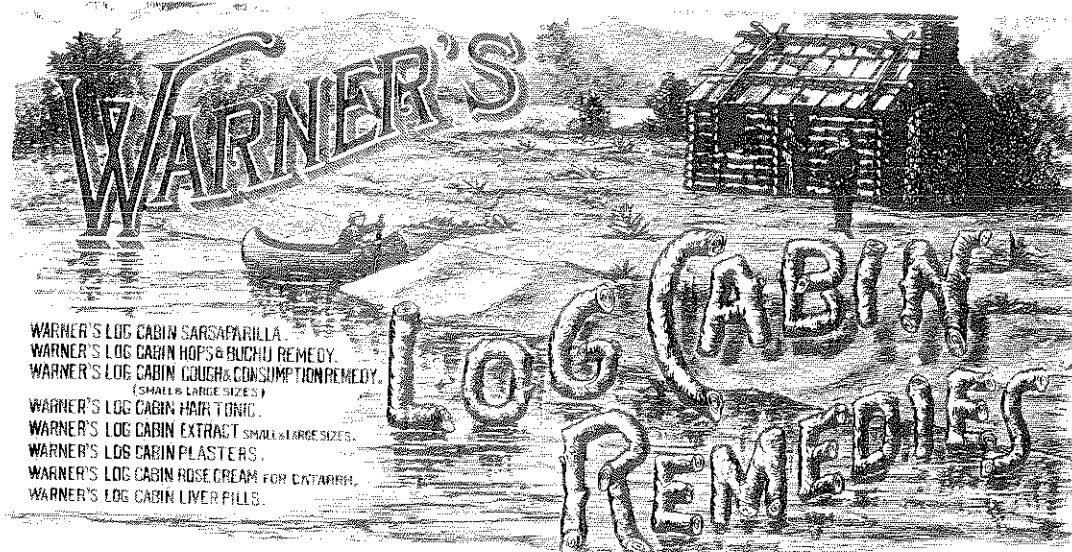


The staff of life itself may be symbolic here. At present, most bread is made from white flour, from which 90% of the nutrients, including all the vitamin E, most B vitamins, most of the protein, and many minerals, have been processed away, and to which is added a great variety of substances (softeners, whiteners, preservatives) and enough vitamins to replace only about a tenth of the nutrient value that has been lost. It would be far staffier, and do more for life, were it simply baked locally from local whole-grain flour.

#### Living Patterns

The second step would be re-styling a few of the basic patterns of life to prevent most of the general, non-microbial causes of disease. Probably no single change would be more beneficial, particularly against heart and respiratory disorders, than strenuous exercise, through the increased use of bikes, encouragement of hands-on labor, regular opportunities in the community gardens, and emphasis on participatory instead of spectator sports. Relocation into optimal-sized cities and into rural areas would significantly reduce the stress of life as given to us by the big cities, which creates by itself various heart and nervous-system ailments, and which leads on to those debilitating companions of stress, alcohol and tobacco. One could also imagine real protections being taken against job-related sicknesses if workers themselves were to set the policies of the workplace and communities had some say in economic priorities. And similar worker and community decision-making could lead to serious controls over industrial and





municipal poisoning of air and water, which by itself would probably reduce the incidence of cancer in time by 70 to 80 per cent.

Above all, smaller and less-crowded settlements could simply avoid a good many diseases because, it turns out, most disease microorganisms need a large population to sustain themselves. Studies examined in William McNeill's *Plagues and Peoples* suggest that Paleolithic hunter-gatherers, operating in bands of fewer than a thousand, were apparently completely free from infectious diseases, or at any rate, from those caused by microorganisms developed specifically to live off humans. It was not until large cities grew up that regular infectious chains were established.

#### Self-Help

A third element to a rational system would be a reduction in the dependency on both doctors and drugs.

The extent to which quite ordinary people with quite limited training can tend to most every-day medical sophisticated and complex medical tasks must not be underestimated. The North Vietnamese were able to teach lay people to perform complicated eye operations, even in the middle of an unstabling war. The Chinese system of "barefoot doctors" seems to be agreed upon as highly successful, and the job these

minimally-trained people did in setting up community clinics, teaching preventative techniques, and guiding campaigns to rid the country of such diseases as schistosomiasis is something close to a human miracle.

Beyond that, the value of the simple and most elemental medical self-help — has been proven incontrovertibly. The so-called "holistic" health movement has shown that people who work at controlling the health of their own bodies are unquestionably freer of disease than the general population.

As to overdependency on drugs, there are few that would disagree with the finding reported in *Scientific American* that 35 to 45% of drugs are prescribed for conditions in which they are totally ineffective.

#### Facilities

After such steps as these, then and only then might one turn to consideration of medical facilities themselves. Obviously far fewer would be needed than now.

On the neighborhood level, it might be advantageous to have one or two lay medical advisors with rudimentary training operating out of their homes to offer elementary advice and comfort. At a community level, a small clinic with a nurse or a paramedic would easily suffice.

This is the level at which the best kind of care can be given for both mental and geriatric patients, since they benefit particularly from intimate treatment. For larger populations, larger facilities would naturally be required. Hospitals of 100-200 beds would seem to be as close to the optimum as we can get in practice with current standards. Such facilities have been shown to be most efficiently used and sustained in cities of 30,000-60,000 people.

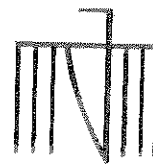
Above this optimum level for everyday facilities, it may be desirable to have certain highly-specialized medical services, not large in themselves — in fact, normally fewer than 50 beds — but which could serve large populations.

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Those are the obvious steps to a rational and human-scale approach to health, and though they may seem in some regards utopian, they are all really very easy and well within the bounds of our capabilities.

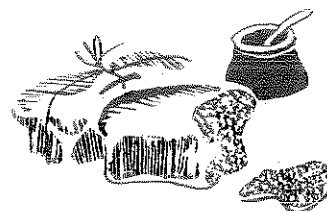
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[Thanks to Kirkpatrick Sale for this analysis.]



# Health: Treating Our Selves Better

by Mark Satin



[The following excerpt is from Mark Satin's book *New Age Politics: Healing Self and Society*, Delta Books, 1979, \$4.95. We are grateful to Mark Satin for these comments.]

To simplify our lives, we must know how to keep our bodies healthy and how to heal them once they get sick. We must take responsibility for healing our selves medically and view health workers as our assistants rather than our saviors.

A number of self-help health books have recently been published. Three that I consider essential are Mike Samuels and Hal Bennett, *The Well Body Book* (1973), which

tells us how to treat the causes rather than the effects of our diseases; Naboru Muramoto, *Healing Ourselves* (1973), a good basic introduction to Eastern healing concepts; and Boston Women's Health Book Collective, *Our Bodies, Our Selves*, 2nd ed., 1976, subtitled: "A Book By and For Women". For an introduction to the whole concept of medical self-care (and an overview of the burgeoning field of self-care) see Berkeley Holistic Health Center, *The Holistic Health Handbook* (1978).

I don't mean to imply that we need to "do it all our selves". Even now, some communities have health clinics, based in the community, that encourage us to take a lot more interest in our health. Often these "alternative" health clinics operate on shoestring budgets. But they tend to make good use of volunteer and paraprofessional staff; they tend to be very honest about what they can and cannot do; they tend to tell you exactly what is wrong with you and why — to treat you like an adult rather than a dependent; they are often controlled by the people who use and work in them; and they can save you a lot of money.

I should also mention dental care here. Most of us treat our teeth badly. By age fifteen, the average American has had eleven decayed teeth. Read Thomas McGuire's wonderful book, *The Tooth Trip* (1972). Follow it like the wilderness guide that it is.

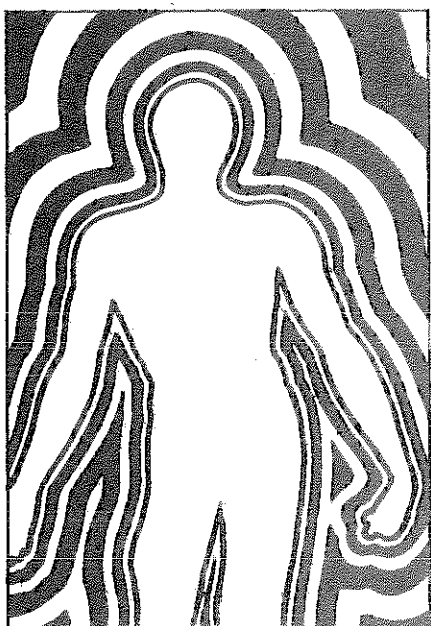
Some things we can do with no reading, no investigation, no preparation at all. For example, we can

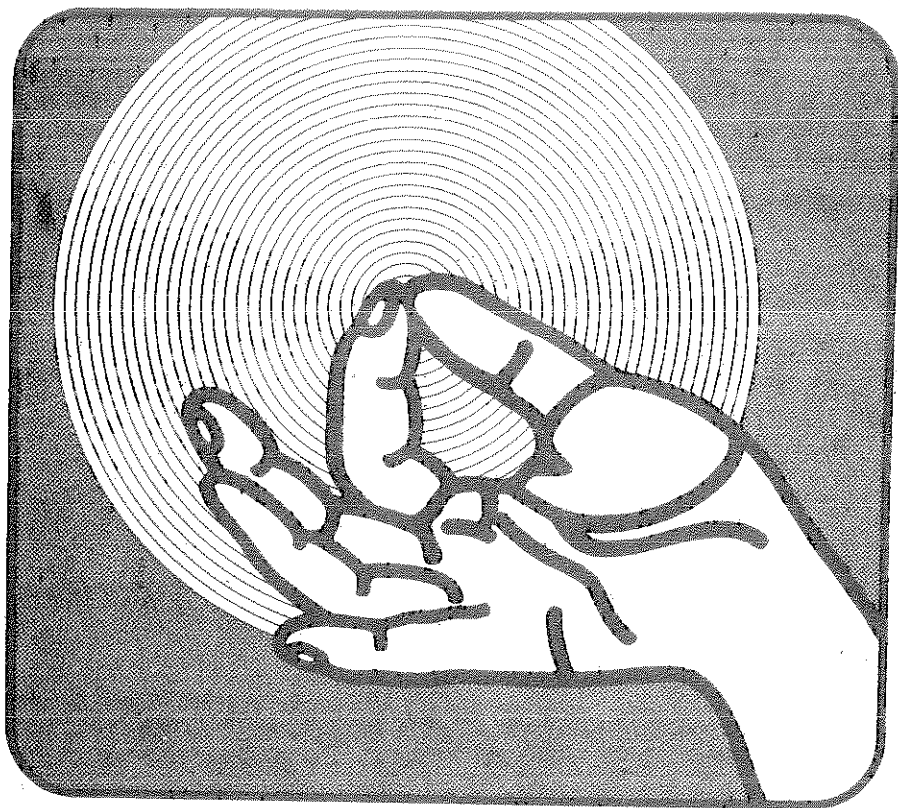
decide not to abuse drugs. Overall, we spend \$10-billion a year on drugs, mostly pills, whose purpose is to calm us down, stimulate us, put us to sleep. . . . In many cases, these drugs are just substitutes (and poor ones at that) for getting in touch with our selves and learning to rest and relax.

We can stop smoking cigarettes. A person who smokes half a pack a day surrenders, on the average, 5½ years of life. (Nevertheless, the number of smokers is on the rise again.) The person I dedicated this book to [his mother] died of lung cancer at the age of fifty-three. She used to laugh at this section in its earlier drafts.

We can try not to drink too much. Most of us drink alcohol to loosen up, to get rid of our inhibitions, to get free, for a fleeting time of the Six-Sided Prison [described in our last issue.] We spent about \$32-billion on alcohol in 1978, or about \$150 for every man, woman, and child.

And we can try to watch weight. Over half of the American population weighs at least 10% more than the norm for their particular age, sex, and height. Nearly 30% of us weigh 20% more than the recommended weight. Most of these people are suffering from no more than overeating and lack of exercise. The best type of exercise — walking and jogging — requires no fuel energy, capital, maintenance, expense, or rigorous training.





## Health: Wholeness with Earth and Self

by Len Duhl

[The following essay is by Leonard Duhl, professor of Public Health and Urban Social Policy at the University of California, Berkeley. It is partly adapted from one which appeared in *Cesar Magazine*, sent to *Green Revolution* by the author.]

That which is whole, whole within itself and with everything around it, is healthy.

To be healthy is a holy state — to be one with one's self, with one's inner being, and with all that makes our world.

To heal is to make whole.

Holistic health is the concern with finding that quality of life which assists one in becoming whole. Thus holistic health is not the concern alone of the physician, but of all of us facing life on this organism called Earth.

Wholeness is synthesizing the pieces that are created within and outside of our selves. Wholeness is becoming one with our own inner world, our dreams, and with the world in which we exist. Wholeness is growth as a person within a whole community.

Health is the *aliveness* and the security that permits exploration and accepts experience with all its fears, loves, warmth, pain, confusions — and almost total unknowns. Making whole is permitting all the separate pieces to exist with trust, yet without control.

When wholeness does not exist, then something is awry. Some label this state "illness" and by so doing take away its complexity and its meaning.

If we discard "illness" as a concept, in our experiential existence what we call disease becomes subjective. Failing to command events that affect our lives means not having internal strengths; it means giving up personal power to authorities who declare us ill or mad. Our power must be to explore our skills.

However, skills to command events sound like ego skills — and what we may be concerned with is being in touch with our own ambiguities and confusions, accepting them and living with them.

Wholeness is an inner harmony of disparate selves.

Being awry, or ill, has meaning which we must search for. We see this "going awry" in persons and in our society. We label them, and try to find the cure without understanding any but its most superficial meanings.

When we "go awry" because of problems and crises, we are offered a chance to find meaning. Our refusal to accept the chance is often the true sadness. We let crisis immobilize and make us impotent. We rush to solutions, preferring simple cause-and-effect reality to the painful searches for our very soul.

The physician attempts to undo a problem, or relieve a symptom, or "cure" a disease. He attempts to bring back a "healthy" way of functioning. Increasingly, however, we are aware that though people can be assisted medically, their health or sense of well-being is not necessarily augmented. The central issue of the individual being out of balance is ignored.

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During recent years, a concern with health has focused on the body's attempt to find a new balance or homeostasis following stress and

crisis. In this context, disease is the result of an attempt by the organism to find a healthy response to crisis and stress.

Often, however, the attempt to find "health" results in a process which locks a person into a fixed pattern labelled "disease".

Healthy solutions are those which do not limit the options open to an individual and thus, by definition, they do not limit further growth and development. Health may, therefore, not always be balance — it is also an attempt to get ready for a new state and new development. The process of "getting ready" is a means by which individuals prepare themselves to cope with the next kind of situation they will be presented with.

Concern for health, therefore, is concern for the utilization of the transition periods of *crisis stress* to redirect self-healing energy.

To deal with illness as totally apart from life narrows and prevents development. Much of medical treatment locks people into an "illness world" in which they have no security and no chance for growth, perpetuating dependency and causing the death of creativity.

All individuals, at all periods of their development, are faced with moments of transition — some of these are major crises and periods of stress. These offer opportunities

for the individual to make major changes in his own self.

There are many paths to health. In some, the path is the wholeness coming from work — giving of one's self and one's whole being to make something or someone whole. For others, it is the act of creation of things, feeling and spirit; it is the act of creation itself. Wholeness can come through art, music, a search for God, or the myriad journeys humans embark upon as they pass through life.

This holistic approach is manifested by shamans in primitive cultures, or even in the laying on of hands of the early religious healers. It is unconscious mediation between the higher states of spirituality and the biological and psychological processes.

The approach of a healer is what has been left out of our scientific, rational care. But intuition and spirituality is as much a concern of health as is scientific rationality.

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Health is classical medicine. And the new alternative healing functions. And education, work, housing, communications, governance, politics. Health is all the functions of human existence.

To be healthy is to be alive — to synthesize all the internal and external environment. To be healthy is to be part of a whole community.

There are those who are not healthy but those who might be called "survivors". Survivors accept their state in life, maintain the status quo, do not rock the boat, and live in fear of both aliveness and illness. To survive is to control others to make them survivors too.

Illness is a signal to us that survival is not enough. To be reborn — to live again — is to permit those ghosts of our past which haunt us to be removed so we can find within us aliveness, growth, and change.

Aliveness can be learned. It is a process whereby our potential for growth is nourished, and skills are achieved through a discipline that awakens all areas of our being. Whether this be through learning the path of Tibetan Buddhism, or attending a holistic school, or through therapy, or by whatever path, aliveness means facing both our potentials and our demons, while experiencing, feeling, and knowing. Aliveness is knowing the sun and the shadow. Aliveness is integrity, strength, discipline, love, joy. Aliveness is being. Aliveness is bearing witness by example, by every tiny moment of behavior that says "I am" and "we are" and "all creation is a whole."

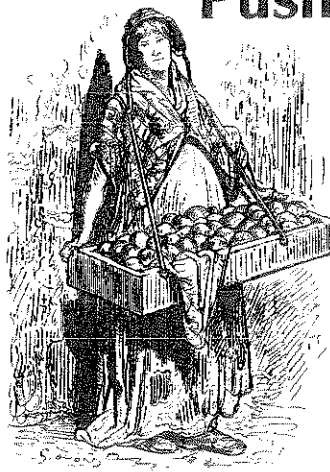
Perhaps health defined in this way is not attainable. But if not, the process, the act of creating our own aliveness — that process is health.

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## Schools: Junk Food Pushers

Most mornings, millions of young people eat so-called "100% natural cereal" in which there is 30 to 40% sugar. They eat white bread. Seems good at first, but by midmorning, their blood sugar is down and they begin to feel tired and irritable, unable to concentrate on their school work. So, then a candy bar, of course, for a pick-me-up. By noon time, the same feeling — so more snacks of cakes or soft drinks or candy bars. Many of these products are sold by the schools themselves in vending machines or over the counter.

Junk foods raise our blood sugar. Then our bodies put out insulin to drive the blood sugar down. This then causes the adrenal glands to

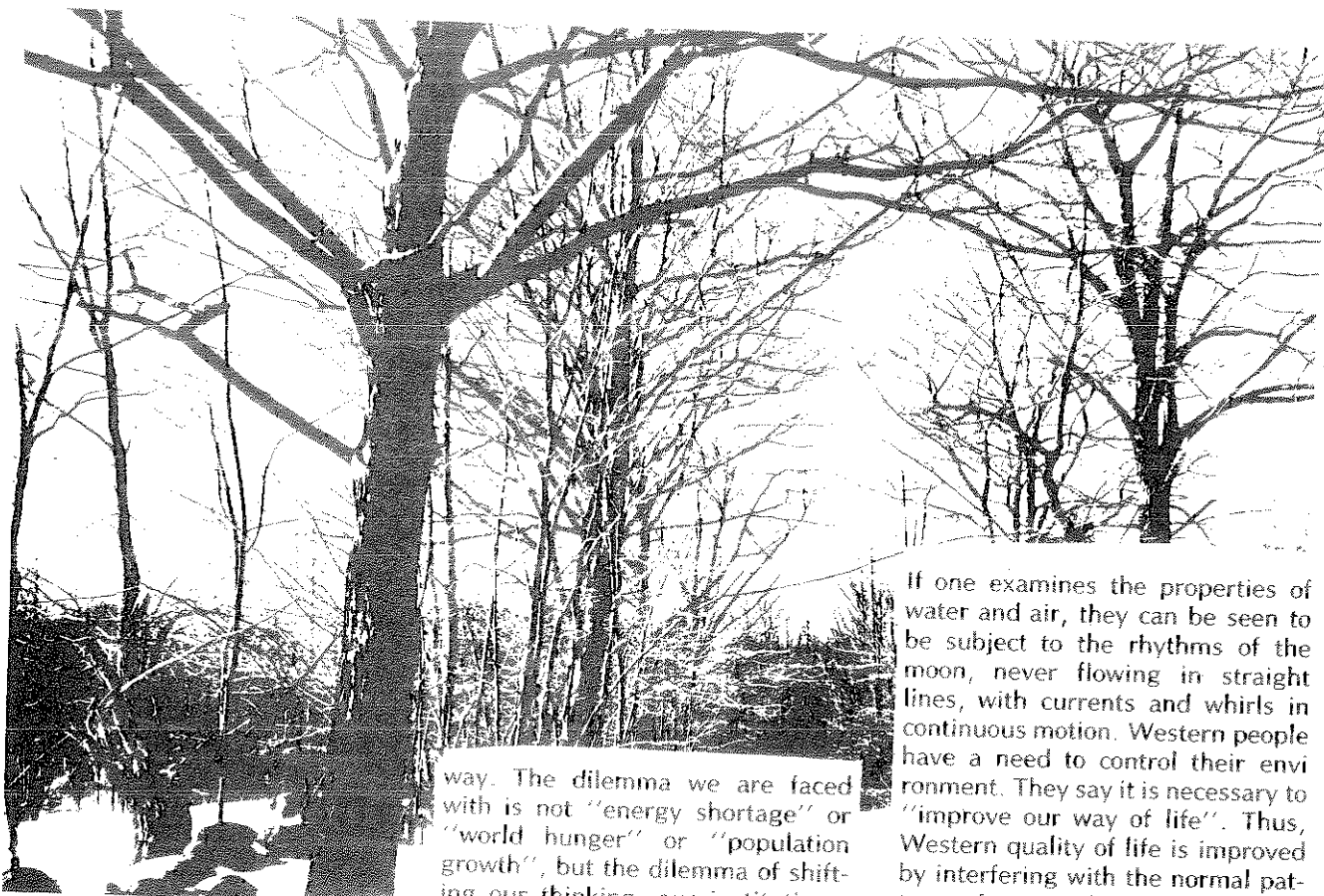


attempt to stabilize the blood sugar by pouring out adrenal hormones, which causes rapid heartbeat, an increase in blood pressure, breathing problems, and muscle tenseness.

School boards across the nation should quit selling junk foods. Nutritionists and doctors should educate in classrooms, PTA meetings, clubs on the simple truths of good nutrition. Parents should set an example for their children — but many parents are either ignorant of the truths, or are themselves addicted to junk foods, and already suffering from their ill-effects

(Adapted from an editorial by Mrs. W.J. Bassett in *Let's Live Magazine*.)





[continued from previous page]

Natural people, in tune with the environment, developed a concept of health having to do with balance of energies, a flow with the forces of the Creation.

Examine ways in which Western people try to control others through timed schedules, law and order, structural education — and to control their own emotions and physical processes.

But today, changes are occurring. The values of the "primitives" is infiltrating those of the West. Concepts of non-rationality are infiltrating rational thinking. Suddenly, scientists seem to be saying there is rational, scientific proof that some of these "primitive" concepts are verifiable and "scientific".

Healers have available to them not just "scientific" knowledge, but the ability to tune into energy which may be able to heal.

We seem to think we are in a time of great stress and crisis and non-solution. In reality, we are ready to shift from one epoch to another, from one way of living to a different

way. The dilemma we are faced with is not "energy shortage" or "world hunger" or "population growth", but the dilemma of shifting our thinking, our institutions, our organizations and our values to the new epoch, the new era coming.

The problem, as Martin Buber has said, is the changing concept of what a human being is on this earth.

The Western model, a scientific model, has determined how the body works, and how we perform our medical services. Science has focused on its biochemical systems.

This model is different from traditional concepts of such people as Native Americans, or the Chinese model of the Tao. These are based on energy systems, and social and individual equilibrium. Different treatment systems, such as acupuncture are employed.

The Native American and other so-called "primitive" cultures talk about the connection of all beings to one another. One is one with the earth rather than disconnected as a human from all else. One becomes one with the universe by a variety of means — physical, psychological, religious, and spiritual — what we have called "primitive ritual" is part of the system of life and indeed, part of treatment or medicine.

If one examines the properties of water and air, they can be seen to be subject to the rhythms of the moon, never flowing in straight lines, with currents and whirls in continuous motion. Western people have a need to control their environment. They say it is necessary to "improve our way of life". Thus, Western quality of life is improved by interfering with the normal patterns of energy flow. It developed a health system to deal with the control of death.

Health may be, as Rene Dubos says, the ability to use all of one's senses. If so, health becomes the ability to move from one reality to another as is required by the problem. To move from the old Western model to the new world model is difficult if our emotional and perceptual life is stunted and rigidified in a controlling and controlled style. We must move from our narrow survival mechanisms to living in a holistic way where options are broadly open.

For those who are caught in a fight for emotional ego and personal survival, freedom to use all of one's senses feels dangerous. The same style of life which produces asthma, ulcers, and migraines produces a rigid notion of reality. When one is comfortable or skilled with a broad range of experiential capabilities, there is no need to exert control over reality, but there is freedom to move from one reality to another.

Health in the new epoch involves not only the quality of life, but the way we live, and what we think as being important.





## The Scandal of U.S. Exports to Third World Countries of Its Banned Drugs

If North American consumers are becoming leary of drugs, Third World countries are gold mines for multinational companies. Without consumer protection laws and with no regulations against false advertising, it's the Travelling Medicine Show and Snake Oil all over.

In movie theaters and on billboards across Africa, for instance, bombard messages that youthful vigor, sexual potency, mental alertness can be restored by some pill or tonic. There's something on the market for everything from a sprained ankle to polio.

There is little wonder there is interest, given the prestige of modern media, a low level of education, and a high level of health problems. It is little wonder that where infant mortality is so great that some parents do not name their children until they are two years old that people would find the promises of the propaganda appealing.

Dr. John Yudkin of London Hospital Medical College recently did a study on the purchase, use, and promotion of drugs in Tanzania. He found there were 147 drug company representatives in a country with only 600 doctors. Drugs which have been withdrawn in Britain and the U.S. because of dangerous side-effects are sold freely.

Such a high degree of faith in Western medicine has been instilled in many people of Third World nations that they demand injections, available without prescription and administered by lay entrepreneurs for any and every ailment.

[Thanks to David Lamb and the Los Angeles Times.]

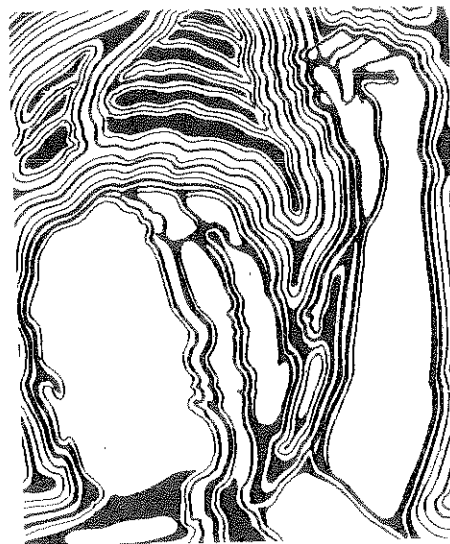
U.S. industries like to locate in Third World countries where inexperience or payoffs let them operate without controls. In Nicaragua, for instance, a chemical plant run by the Philadelphia-based Pennwalt, Inc., dumped forty tons of mercury into Lake Managua, a major source of fish and drinking water for the country's capital. When Dictator Somoza was dumped, the new government located the poison and its source with pollution-detection equipment paid for by a U.S. solidarity group (Medical Aid for Nicaragua, POBox 612, New York, N.Y. 10025.)

In the U.S., the Department of Health, Education and Welfare (HEW) is conducting campaigns to cut tobacco-smoking. At the same time, the U.S. Department of Agriculture is spending over \$65-million a year to help promote U.S. tobacco sales abroad through aggressive advertising campaigns. To make matters worse, USDA subsidizes overseas sales with funds from its "Food For Peace" program.

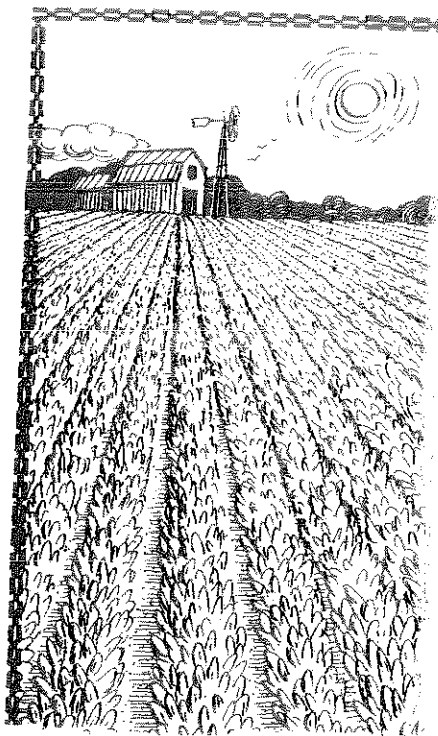
Mother Jones recently researched the manner in which U.S. corporations and the U.S. government are dumping hazardous and cancer-causing U.S. products on Third World nations. For example, Winstrol, a synthetic male hormone found to stunt the growth of children, is now sold in Brazil where it is promoted as an appetite stimulant for children. In Iraq, 400 people died and 7,000 were hospitalized when a fungicide used on wheat and barley was exported to Iraq after being banned in the U.S.



Another Third World/multinational health scandal is that of infant formulas — advertising practices of Western manufacturers of baby-bottle formula are being blamed for thousands of cases of infant malnutrition, disease, and death. A worldwide boycott promoted by church and private organizations has centered in on Nestlé, the \$11-billion-a-year Swiss-based food conglomerate that has captured more than a third of the developing world's lucrative infant formula market.



Lowered standards for non-white people is also apparent in regard to Indian people. On Navajo lands, 127-million tons of cancer-inducing uranium wastes lie exposed. In the 1950s, 100 Navajos worked as miners at a Kerr-McGee mine in New Mexico. By 1980, 25 had died of cancer, 30 have terminal cancer, and another 15 will probably die of cancer.



[The following essay is excerpted from the pages of *Manas* for Feb. 9, 1977. *Manas* is a journal of independent inquiry that never fails to stimulate and interest. Contact: POBox 32112, Los Angeles, Cal. 90032.]

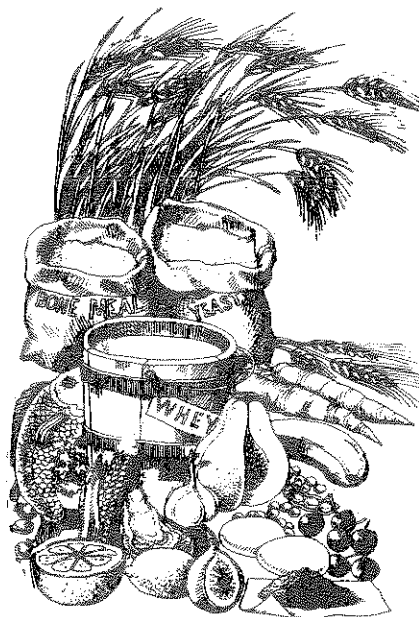
What is the one true diet?

To ask this question is to dive into a large sea of present-day research. In the "Medical Testament" of a panel of British doctors, quoted by Lady Eve Balfour in *The Living Soil* (Universe Books), there is this statement, based on the findings of Sir Robert McCarrison, a leading British nutritionist:

"It is far from the purpose of this testament to advocate a particular diet. The Eskimos on flesh, liver, blubber and fish; the Hunza or Sikh on wheaten capatis, fruit, milk, sprouted legumes and a little meat; the islanders of Tristan de Cunha, on potatoes, seabirds' eggs, fish and cabbage, are equally healthy and free from disease. But there is some principle or quality in these diets which is absent from, or deficient in, the food of our people today. Our purpose is to point to this fact and to suggest the necessity of remedying the defect.

"This at least may be said, that the food in all these diets is, for the most part, fresh from its source, little altered by preparation, and complete; and that, in the case of foods based on agriculture, the natural cycle is complete. Animal and vegetable waste/soil/plant/food/animal/man. No chemical or substitution stage intervenes."

Quite evidently, given natural surroundings, health has little to do with wealth, and good diet does not depend upon elaborate scientific knowledge, although considerable scientific knowledge, it seems, has been necessary in order for us to find this out.



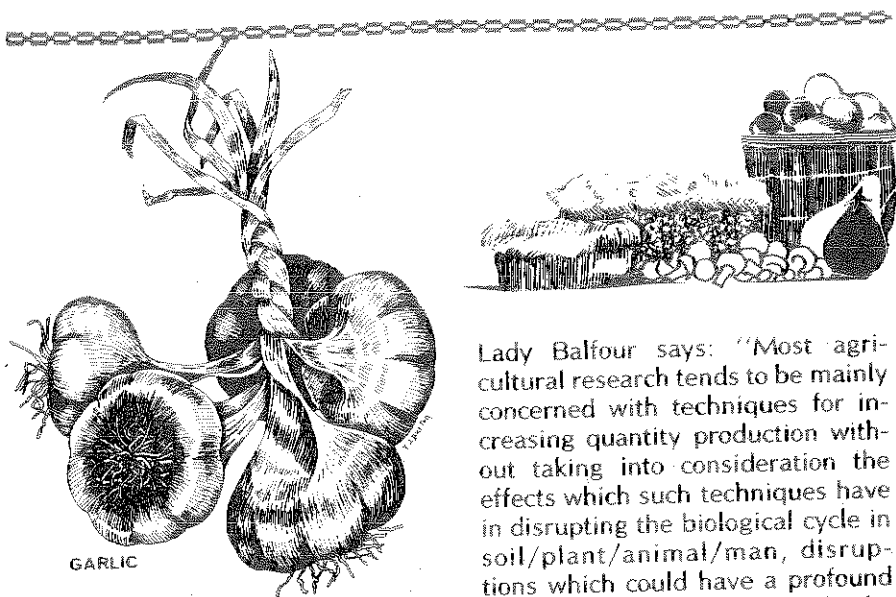
In *Nutrition Against Disease* (a Bantam paperback), Dr. Roger J. Williams shows how modern knowledge of nutrition was blocked and delayed by Pasteur's doctrine that only microbes cause disease. It has taken almost a century for the importance of vitamins to be recognized, and there may be many more

years before there is much real understanding of the complex network of interdependencies and reciprocities which supports human health. In societies, this network includes socio-economic factors such as concentration of population in urban areas, which determines marketing techniques, and also the processing and refining methods which are pursued out of regard for economy and efficiency in meeting the carefully-managed demands of the mass consumer market.

In a recent book by two doctors, *New Hope For Incurable Diseases* (Arco paperback), the authors, E. Cheraskin and W.M. Ringsdorf, point out that while there are those who, through lack of money, suffer from under-nutrition, a much larger proportion of the population are subject to malnutrition. Starting with the quality of the soil, the quality of the food consumed by affluent people may be downgraded in several ways. Shipping food thousands of miles commonly reduces its nutrients, and preserving additives may have a similar effect. Freezing, followed by thawing, brings nutrient loss, and the wrong sort of cooking will produce further loss.

Writing on "Whole Diets," Lady Balfour looks at five such healthy populations — those named by Dr. McCarrison plus certain Chinese and indigenous North Americans — to see what common factors may underlie their extraordinary health: "All five groups have good air to breathe, but that cannot by itself be the secret of their health. The only discernible common factor seems to be that the diets of all five groups are "whole" diets in the full sense

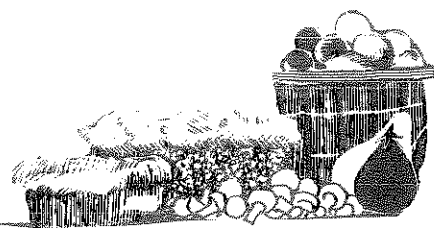
## Health: Remedying Our Diets



GARLIC

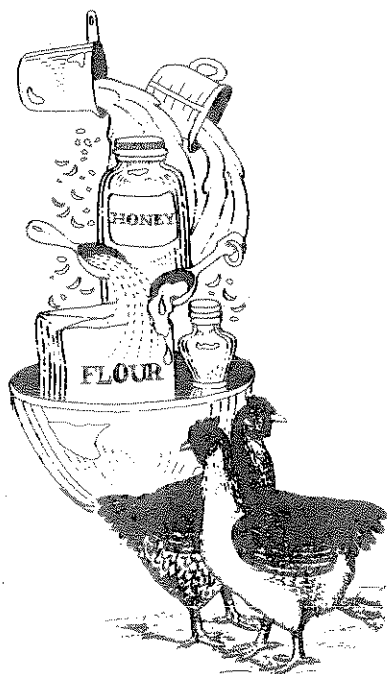
of the word. That is to say (a) every edible part contained in the diet is consumed; (b) in every case the foods are grown by a system of returning all the wastes of the entire community to the soil in which they are produced; (c) all the foods are natural, unprocessed foods; (d) the diets start before life begins — the parent is as healthy as the child. It would appear that any diet is a health-promoting diet as long as it conforms to these rules, and the first of these is healthy soil."

Lady Balfour has been a practitioner of this sort of science. Drawing on the now-classical researches of Dr. McCarrison and of Sir Albert Howard, the founder of the organic gardening movement, she shows in her own classic, *The Living Soil*, how, step by step, the high incidence of disease in modern civilized countries is due to *faulty food*, and that poor food results from several causes — bad choice, deterioration in its nutritive value because of processing, transport, and storage. And, most of all, poor soil. Her book is mainly devoted to the methods now known for restoring the soil so that it will grow nutritious food. Much space is given to the 30-year cycle of research conducted in England (the Haughley Experiment) which demonstrated the self-sustaining qualities developed by the soil when organic methods are used, and the high nutritive value of the resulting produce.



Lady Balfour says: "Most agricultural research tends to be mainly concerned with techniques for increasing quantity production without taking into consideration the effects which such techniques have in disrupting the biological cycle in soil/plant/animal/man, disruptions which could have a profound effect in factors upon which the health and fertility of the biological cycle depend. Medical research, as already pointed out, tends to concentrate on causation of specific diseases, and ignore conditions requisite for health or wholeness as a positive development process."

These biases, we may note, originated with two famous chemists, Liebig and Pasteur. They have had the effect of departmentalizing and narrowing both agricultural and medical theory and practice. The idea of wholeness in nature and man dropped out as a result.



## Back Issues of Green Revolution

IF IT WAS WORTH READING THEN, IT'S WORTH A GANDER NOW

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*Green Revolution's* back issues have advocated and chronicled decentralist practice in its many diverse and humane forms. Decentralist lifestyles have a dynamic permanence. Many of the ideas and skills about which homesteaders, economists, herbalists, organizers, carpenters, philosophers, and other tinkers have written in *Green Revolution's* pages are still valid.

For instance, take education.

The June, 1977, education issue contained articles by John Holt (*How Children Fail*), discusses forming alternative schools — "Keep it small, keep it cheap." In the same issue, Judson Jerome argues against compulsory public education — stopping questions at an early age.

The June, 1976, issue of *Green Revolution* was a special tribute to Mildred Loomis, in which she writes of the potential of Adlerian schools for engendering responsibility, respect, responsiveness.

Each of these issues, or any others you specify, is available from:

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for \$1 — or if you would like a sampling of back issues, we'll send five of our choice for \$3.

# The Health Hazards of Artificial Lighting

Until recently, the main concern of architects regarding interior artificial lighting related to having enough light to see clearly, plus its esthetic values. Little consideration has been given to possible biological effects on human health and behavior.

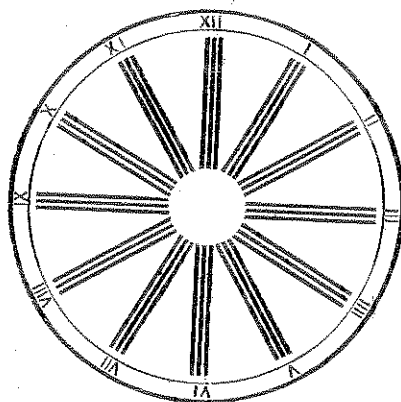
However now it seems that artificial light lacking any part of the full spectrum of all wave-lengths of natural light is causing a condition called "malillumination" — like malnutrition.

It is now known that there is a direct interaction between the wave-length absorption characteristic of every mineral, chemical, or nutritional substance taken into the human body with its corresponding wave-length of light energy, or even the entire electromagnetic spectrum.

Light penetrates the skin and directly interacts with the chemicals and minerals in the blood supply. It acts as an ignition system for metabolism. Light enables us to break down toxins — the lethal dose rate for drugs is lower at nighttime than in the daytime, for instance. When the full range of light is not present, there is incomplete metabolic combustion.

We also know that light received through the eyes stimulates the pineal and pituitary glands. These master glands control the endocrine system that regulates the production and release of hormones that control body chemistry, something like photosynthesis in plants. It has not been recognized that animals, then, have a related process. If

wave-lengths are missing because of filtering by windows, windshields, eyeglasses, tinted contact lenses, sunglasses, smog, or even suntan lotions, then we not only have the condition of malillumination, but also failure to activate certain endocrine factors.



Many doctors are referring to cancer as a disease of endocrine imbalance and treating the pituitary gland with drugs or performing surgery — without realizing the important role that light plays in controlling this gland. Cancer is often described as an uncontrolled growth that has gone wild — such a condition would seem to be directly related to the type of mixed-up metabolic process that could be caused by incomplete lighting.

Fluorescent, mercury vapor, sodium vapor lights are very different from natural light. If one's body is trying to absorb a particular food or drug with certain wave-length characteristics while being exposed to the particular wave-length characteristics of these lights, an over-reaction, or an allergic type response could result.

In addition, fluorescent lights and other gaseous-discharge bulbs emit a type of radiation which can cause nearby computers to malfunction. This same radiation has now been found to cause muscle weakness and other physiological and psychological problems.

Loss of muscle strength can easily be demonstrated. Have a person stand under ordinary fluorescent light fixtures with arm held straight forward and palm facing downward. Press downward on the wrist while the person resists, in order to establish the strength of the shoulder muscle. Do this with the fluorescent lights turned off, and then repeated with the lights turned on. Usually, there will be a very noticeable difference in muscle strength, although at times other factors will interfere: eyeglasses (especially with tints), radiation-type smoke detectors nearby, wristwatches with luminous dials or battery-operated mechanisms, calculators, video-display terminals, and certain types of synthetic clothing, especially vinyl-imitation leather and polyester, and what the person might have eaten during the hours previous, such as refined sugar or white bleached flour which also weaken muscle strength. For some unknown reason, reflection from pink and orange walls produce the greatest loss of strength and blue the least.

Similarly, hospitals that have installed fetal-monitoring equipment in their maternity wards are experiencing an alarming increase in the rate of Caesarian-section births due to loss of uterine muscle strength of the mother. Radiation-type smoke



detectors, digital wrist watches, and polyester sheets and night-clothing can diminish sex drive or cause impotency.

Animals exposed to pink fluorescent light were found to have excessive calcium deposits in heart tissue, smaller numbers and lower survival rate of young in the litters, significantly greater tumor development or cancer, plus a strong tendency toward irritable, aggressive and cannibalistic behavioral patterns.

A study in a windowless elementary classroom showed dramatic results. Under their normal fluorescent lighting, some first graders demonstrated nervous fatigue, irritability, lapses of attention, hyperactive behavior. By doing nothing more than installing full-spectrum lighting with lead-foil shields over the ends of the fluorescent tubes, and an aluminum screen and grid over the entire fixture to stop radiation, the first graders settled down and paid more attention. Nervousness diminished and performance improved. Special cameras snapped time-lapse photos which graphically showed the difference.

There is more to be learned about how light affects muscle strength, general health, behavior, efficiency. The fact that it does have an effect is now indisputable.

[Thanks to John Nash Ott for his article in the Wisconsin Architect, from which this article is excerpted.]



Where There Is No Doctor: A Village Health Care Handbook by David Werner. The Hesperian Foundation, Box 1692, Palo Alto, California 94302; 400 pp., \$5.50.

This book should be in every home in the U.S. It is not only African villages who may be a distance from the doctor — costs, appointments, emergencies, whatever, the first worrisome illness you have to deal with, this book pays for itself.

"This book has been written in the belief that health care is not only everyone's right, but everyone's responsibility, the introduction reads.

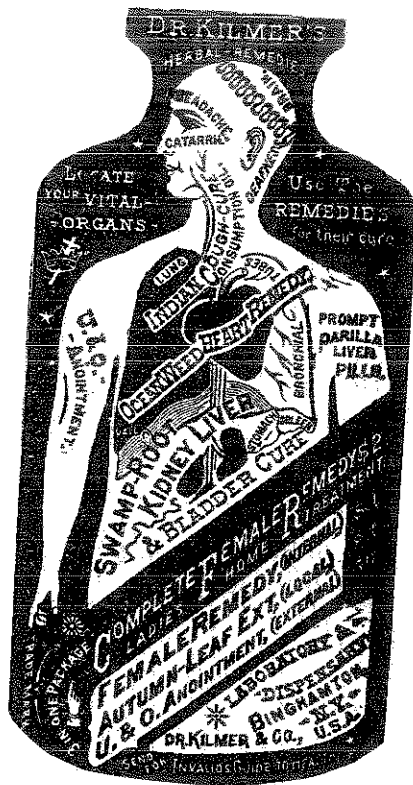


Fig1 Demon of Cataract Fig 2 Demon of Neuralgia Fig 3 Demon of Headache Fig 4 Demon of Weak Nerves Fig 5 5 Demons of Toothache

## WOLCOTT'S INSTANT PAIN ANNIHILATOR.







## Muddying Medicine's Holy Waters: Confessions of a Heretic

look upon modern medicine as a death-oriented religion. Then you can understand everything doctors do.

*How would you evaluate the medical system of prevention?*

I regard preventative medicine as probably one of the most dangerous parts of modern medicine. Up until say 20 years ago, it was only able to get you when you were sick. Now it gets you when you are healthy. Therefore, there is nobody in our country who can escape its ritual sacraments. I usually refer to immunizations as one of the four holy waters of modern medicine — the other three being silver nitrate in the eyes of babies mandated by the state, which is of no value and an insult to all mothers in the country since the presumption is that every mother has gonorrhea; routine intravenous fluids, and fluoridated water.

*What can people do to prevent disease?*

They can join a new church. For example, you are supposed to have a baby inside the temple, in the hospital, and at the other end of life, you have to die in the hospital. Now what I'm suggesting is that if people want to make themselves healthy, they have to give up the church of modern medicine together with its temples. The best way to do that is to have your baby at home, because if you can avoid getting hooked on to modern medicine at the beginning of life, you won't be addicted to it for the rest of your life. The second thing is you can encourage your older relatives and friends to die at home, rather than in the intensive care unit of a hospital. Stay away from doctors for things that are unnecessary. These are the negative things. The positive things: have good prenatal nutrition. Eat high-quality food. Pay no attention to medical advice that tells you to restrict weight gain. Have your baby at home without analgesia or anesthesia. Breast feed your baby because that's good for the mother as well as the child. Stay away from junk food. (Baby's) formula is the granddaddy of all junk food. The last part of my prescription is maintain strong family relationships.

[Health Science is the journal of the American Natural Hygiene Society, 1920 Irving Park Rd., Chicago, Illinois 60613. In a recent issue, it published an interview with Robert S. Mendelsohn, medical director of the American International Hospital in Zion, Illinois, and associate professor of preventative medicine and community health at the University of Illinois. This interview is excerpted from the journal. We recommend Health Science to all readers.]

*You have a book coming out called The Confessions of a Medical Heretic. What is the significance of that title?*

We chose that title because I look upon modern medicine not as a science, and not even as an art, but rather as a religion. It is a religion that is complete with priests, the doctors; temples, the hospitals; a belief system which can neither be proven nor disproven, that is modern medicine; and all kinds of other aspects that support my contention that it's really a church. Since I don't believe in that church, I'm a heretic. People have to have something to believe in, so they believe in modern medicine. It has become

an idolatrous religion that is counter-productive. Instead of saving lives, it is sacrificing lives.

*What were the steps that led you to this view?*

I started out as a pretty conventional doctor. About ten years ago, I began to figure out that most of the medicines that we thought were effective were not really effective and most of the other treatments — for example, surgical treatments — were also not effective, with few exceptions. When I looked at the great spread of medications and techniques that are used in modern medicine, I decided about 95% of them are either worthless or harmful, and about 5% worthwhile — mostly emergency medicine.

*How can we go on about changing the public's idea on this?*

I advise providing patients with prescribing information every-time a doctor gives them a prescription. I've also recommended that surgeons and hospitals be required to publicize their batting averages: how many operations they have done, and how many people have died. . . I generally



How adequate in your opinion is the scientific research that is going on in medicine and disease?

Most research is not just worthless, but it's dangerous for us. Cancer research has been fruitless. I think everybody knows that at this point. Research in heart disease has been a waste of time. Research in stroke has also been largely worthless. The big field in which we need research right now is the field of iatrogenic medicine — that is, doctor-produced disease.

Does the fact that physicians have a vested interest in sickness have a significant effect on their behavior?

That's the whole point. Physicians stand to gain the most out of this — money, prestige, and power.

What are the theories of disease which physicians are operating under at the present time — is the germ theory in vogue?

I think the germ theory is still very much in vogue, because the germ theory is very handy in removing responsibility. Therefore, the reason why I caught a cold is because of a virus — it isn't because of my personal habits in dressing or eating. Of course it is a silly theory — everybody knows that lots of people have germs and don't get sick. Doctors today behave as though everybody is sick until proven healthy, which is sort of like the original sin of some other religions.



East West Journal (17 Station St., Brookline, Massachusetts 02146; single copies \$1.50) explores the unity underlying Oriental and Occidental values. Very often it zeros in on health issues, often from the macrobiotic viewpoint. Its November issue included articles on the heart: "Curing Heart Disease Without the Knife", and a revealing look at the "Heart Disease Industry" such as the American Heart Association represents. An excellent publication.

## Health Myths #2: "Germs"

If you had a pile of garbage that became infected with maggots, would you spend your time trying to get rid of the maggots — or getting rid of the garbage?

Worse, would you blame the maggots for the garbage? Ridiculous as it may seem, that's exactly the reasoning of those who follow the germ theory which was developed by Louis Pasteur in the early 19th Century. Pasteur was making his "discoveries" at a time when industrialism was on the rise, holistic thought was on the decline.

Under that theory, germs are perceived as enemies that, because of our "uncleanliness" or "contacts", invade our healthy bodies and make us sick. Scientists still cannot answer the question why the germs succeed in making us sick. As Leonard Jacobs points out in *East West Journal*, "Western medicine is founded on the premise that to cure ourselves we must first identify an enemy (a disease-causing agent), and once that enemy has been identified, we then destroy it. Coexistence is never an option, despite the fact that when we are healthy we are co-existing at every moment with an innumerable host of bacteria and viruses."

"Germs" are an inevitable accompaniment of dying organisms, recycling the dead material. Germs are the result of weakened or damaged life forms, not the cause.

Childhood diseases, Jacobs says, can be caused by a discharge of an embryological excess, or as an adjustment for an imbalance in daily life, or as a physiological degeneration due to chronically imbalanced lifestyle or diet. He gives the example of jaundice in babies — actually the "disease" is a healthy discharge in a baby eliminating excess protein and salts taken in by its mother. The baby's liver is not sufficiently matured to deal with the imbalance, so the jaundice symptoms are just a temporary adjustment.

An example of an adjustment to imbalance in daily life is the "cold" — often caused by having excess liquid and mucus taken in the summer months discharged in colder months by a contracting body.

Following this reasoning, diseases like diabetes or cancer are results of chronic imbalances so great that the person cannot discharge the excess.

Jacobs believes that if children to not have a diet rich in milk, sugar, animal food, and flour products, the thymus gland has an easier time secreting antibodies which produce immunities similar to vaccinations.

Not only does this make the child immune from many diseases, but one of the commonest causes of childhood surgery is prevented: tonsilectomy. Excess fats, sweet foods, sugar, and milk overwork the lymph system. The thymus is no longer effective in producing antibodies to maintain balance. As the lymph system really becomes overworked, it becomes enlarged and inflamed. Germs, the doctors say. "Tonsilitis" is the diagnosis, removal of the tonsils the prescription.



Some religious groups oppose childhood immunization. And so do some parents concerned with maintaining balance in their children's health. Is it a coincidence, they point out, that the use of immunization to reduce infectious disease has been accompanied with a phenomenal rise in the incidence of degenerative diseases. "It appears that whatever disease symptoms we suppress only emerge in some more serious form later in life," Jacobs points out.

However, any parents who decide not to immunize need to be prepared to take responsibility for their child's health, rather than handing over the responsibility to the medical and pharmaceutical people.

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# Health Myths: Pasteurization of Milk



Myths become deeply ingrained in a culture. Health myths are no exception.

Take pasteurization of milk. Every schoolchild learns about Louis Pasteur and his landmark discovery as one of the big leaps forward in human health.

First of all, there is the myth that drinking milk is essential for health, particularly for children. That mother's milk is essential is not disputed — that milk of a cow, goat or other animal is essential is open to question — many peoples of the world enjoy perfect health and not only do they not consume milk, but milk actually acts as a poison in their systems.

But that's another myth. As for pasteurization, it has these negative factors:

- vitamins, enzymes, and minerals are lost in the process;
- low standards of milk production are encouraged;
- incentive for high-grade milk production is discouraged;
- competition in distribution is narrowed;
- monopoly control of producers is made possible;
- the dietary value of milk is lowered, while
- the cost to the consumer is increased.

Propagandists would have us believe that disease from unpasteurized milk is so widespread and inevitable that pasteurization should be compulsory. The facts do not support the assertion.

In the 1940s, a series of scare articles appeared in *Reader's Digest*, *The Progressive*, *Ladies Home Journal*, and *Coronet*. They urged passage of legislation in every state compelling pasteurization. Raw milk proponents were unable to call attention to their side of the matter.

- It was said that in Montreal a few years ago, there was an epidemic of

typhoid fever in which 300 persons died. The truth of the matter is that the epidemic was in 1927, and was traced to pasteurized milk from the Montreal Dairy Company, through the foreman of the pasteurizing room with excellent, modern equipment; he was a typhoid carrier.

- It was said that in a test of 7,000 school children, 9% had undulant fever, and among the families who owned cows, the figure was 18%. The survey was said to have been in Kansas City. The truth is that the 1937 study showed that while skin sensitivity to brucellergin was found in 9% of the children, not a single child was diagnosed as having the disease. Actually, the skin reaction, in the absence of disease symptoms, indicates the persons have a state of active immunity to the disease.

- It is implied that undulant fever comes from drinking milk. Actually, the disease is rare in children, despite the quantities of milk they drink. The fever is primarily an occupational disease caused by contact with infected animals.

- It was said that undulant fever was rampant, causing many deaths. The fact is that from 1923-1944, in the entire U.S. there were 32 separate cases of the fever, involving 256 persons, and causing 3 deaths, or one death for each 85 cases. In Canada, the last recorded death from milk-borne typhoid was reported in 1930 — compulsory pasteurization laws were not passed until 1938.

- It is said that pasteurization does not affect the nutrition of milk — it just kills germs. However, it is a fact that pasteurization causes a loss in soluble calcium and phosphorus, 20% of iodine, 50% of vitamin C. (Cows produce as much vitamin C as does the entire citrus crop, but half of it is lost in pasteuriza-

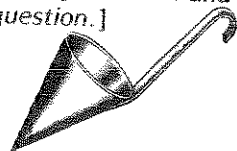
tion.) The process also destroys 25% of vitamin B, almost all of the enzymes and other factors and growth-promoting materials, and it destroys the germicidal property of milk. These are known losses. To ignore them is to promote the synthetic vitamin commercial interests. Experiments in which one group of animals has been fed raw milk, and another group pasteurized milk shows startling differences: those denied raw milk had hair loss, sterility, degeneration of heart, glands, muscles and liver, stiffness of joints, allergies and germ plasma injury which manifested itself in subsequent generations.

The emphasis on pasteurization has obscured the need for other standards. Would it not be better to test for bacteria in raw milk? Pasteurization can make dirty milk look like clean milk. If sanitation means anything, it means technique, and if sanitary technique has been practiced, it should result in sanitary milk. Therefore, the test of milk is the test for sanitation, which must be done before pasteurization makes such tests impossible.

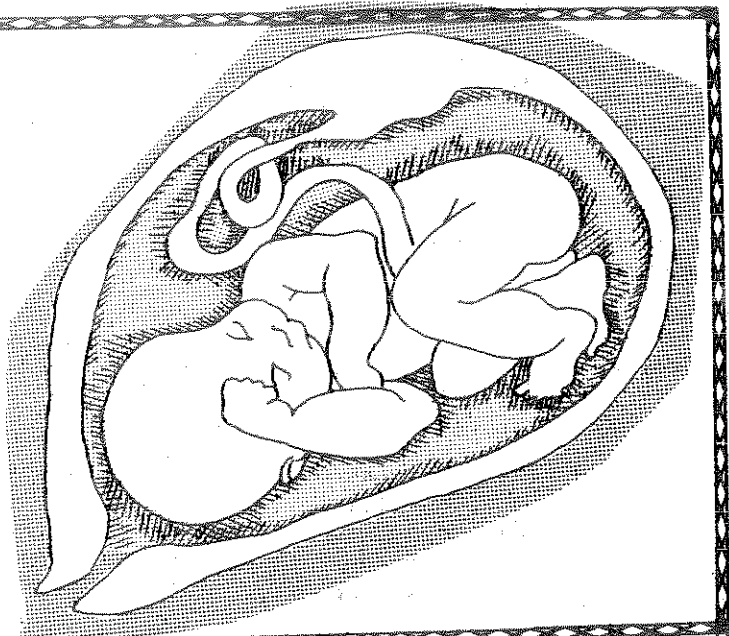
That is to say, a person drinking inspected sanitary raw milk has a much better chance of avoiding milk-borne diseases than a person drinking uninspected pasteurized milk — not to mention the better nutritional value. (It is estimated that pasteurization causes the loss of over 3,000,000 pounds of calcium annually, not to mention other nutritional factors.)

Pasteurization cannot be defended by fact or logic, and thus its promoters resort to scare tactics inducing fear.

[Thanks to Jean Bullitt Darlington, a Pennsylvania dairy farmer, for her pioneering research and action on this question.]



# DNA Recombinants: The Hazards of Test-tube Genetics



Probably not since the Manhattan Project for the development of the atomic bomb has a body of theory led so quickly to a set of technologies to be exploited on a massive scale.

The words are even unfamiliar: recombinant DNA (deoxyribonucleic acid). DNA has a lovely and functional helical structure to store genetic materials. It was discovered 20 years ago, but the de-coding of its specific characteristics is still being studied.

But already, it is known that if one clips genetic material from certain places, and new pieces of code (even from other species) is spliced in, new proteins will result. This spliced genetic material, or recombinant DNA, was the subject of an extensive scientific debate almost five years ago — and since forgotten by most.

Yet the controversy continues. Several scientists engaged in research on recombinant DNA say that the potential hazards to human populations is so horrendous that there should be a moratorium on research until the risks, benefits, and practical safeguards have been thoroughly determined.

Most of the research has been done on a natural inhabitant of the human intestine, affectionately and scientifically known as *E. Coli*. When it gets out of balance, it causes meningitis, diarrhea, or

urinary infections. The introduction of new genetic material into its DNA may cause it to be capable of different types of damage or to be more infectious.

Federal research has certain safeguards built in, such as the use of specially-weakened strains that cannot survive outside a carefully-controlled laboratory setting. But private, non-federal, much foreign research follows no regulation. Private industry is now involved on a large and growing scale. Accidental creation of a dangerous recombinant, released from the laboratory, might survive, reproduce, and do untold damage. Some scientists say it couldn't possibly happen, but we are all too familiar with another delightful technology in which we were told things just couldn't go wrong.

In June, 1980, the U.S. Supreme Court decided, by a narrow margin, that genetically-modified microorganisms could be patented, giving additional incentive to private firms to develop recombinant strains for profit. While that may be legally correct, society itself hasn't begun to deal with the health, political and economic risks of gene manipulation and patenting of living organisms.

In other related technologies, successful fertilization of human ova in the test tube could move toward increasing the stranglehold that a

white male elite has already gained over women's reproduction with hospital births, contraceptive technologies, involuntary sterilization of poor and third-world women, fetal monitoring and caesarean sections, genetic screenings, and counselling. Although the test-tube experiments may help an extremely small sector of the population to bear children that they otherwise couldn't does not justify the expenditure of social resources and to entail such risks — the effects of taking ova from women, administering hormones, and implanting the fertilized egg won't be known for generations.

Since the patent decision also extends to plant varieties, and with most seed companies now controlled by such multinationals as ITT, Ciba-Geigy, or Monsanto, the same companies which manufacture fertilizers, pesticides, agribusiness equipment, there are drastic implications for all humanity.

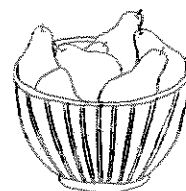
Economic and political control of large populations, based on food and feed groups, becomes easier and easier as "the law" looks out for industrial interests.

by Hope Taylor



# Health: A Living Platform [which you are invited to revise]

by the New World Alliance



[The New World Alliance is a gathering of people from all areas, from all walks of life, and from all parts of the social and economic spectrum who have come together around a new vision of politics. Recently, its Governing Council formulated a "Living Platform" — a statement of policies and principles. But unlike most political platforms, this one is not a finished document handed down from on-high. Instead, the Alliance is soliciting help in refining the document — help from the grassroots, from experts, from all who can help improve this guide into the New Age.

[Quoted here is the "Health Plank" of the Living Platform. Readers of Green Revolution are asked to consider it carefully, and to suggest revisions which should be made. Send your revisions directly to The Living Platform Committee, New World Alliance, 733 15th St. NW, Washington, D.C. 20005, and, if possible, send a copy to Green Revolution. In your reply, please mention that you read the platform in Green Revolution. The platform will be re-issued later with revisions to reflect the evolving consensus.]

[Copies of the entire 108-page platform, with sections on global security, economics, land, justice, etc., are available from Green Revolution for \$4.]

New World Alliance health policies are motivated in particular by:

*The Problem:* "How can I enjoy good health and well-being for my-

self, my family, and my people?

- the belief that policy in the field of health and medical care needs to be reoriented to address rapidly-changing conditions and fundamental problems: increased demand; a tremendous escalation of costs; the growth of environmentally-caused illnesses; the increased involvement of non-medical sectors in the health arena; the continued trends toward institutionalization, regulation, fragmentation and specialization; the need to promote greater personal responsibility and self-help; and the need to foster preventative approaches and positive wellness;
- the understanding that health problems transcend the boundaries of the conventional medical model, and are related to problems in the human-created environment of community structures and social institutions. Social causes of ill-health and non-optimal development include all the major problems before our society — global security, energy, community, food and agriculture, land use and urban design,

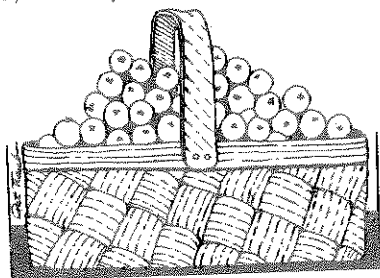
and employment. In particular, opportunities for work and meaningful participation are central to personal well-being;

- the understanding that individual health is ultimately related to the well-being of the total living environment, because each individual is part of the ecologically-integrated organism called "Earth";

- the conviction that each of us should take the primary responsibility for our own health, rather than leaving that responsibility to experts. Each of us can take responsibility for the food we eat, the exercise we get, and the habits we develop; for the condition of our immediate human-created environment; for living in harmony with the natural environment; for participating meaningfully in family and community life; for learning about our bodies; for seeking the knowledge to choose between health-care alternatives; for joining with others in self-help and mutual-help groups; and for interacting more intelligently with health professionals;

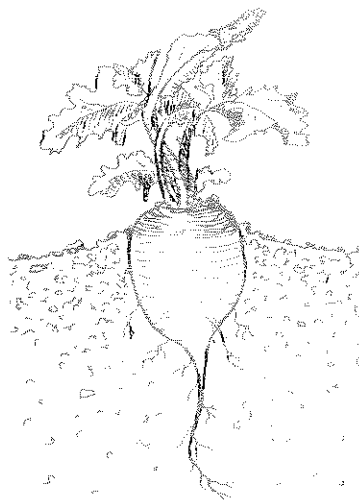


\* the conviction that there are many things we can do locally — with others — to improve the way we deal with health and illness. We can respond with more concern to all those among us who say "I hurt"; we can improve access to care by influencing decisions about the location of and the transportation available to health facilities; we can create alternatives to current modes of birthing and dying; we can work to create local institutions on a human scale, and to insist that whatever institutions we have make significant human contact and personalized care available along with technical tools; we can serve as ombudsmen for any local actions which affect the environment, and thus affect human health; we can monitor expenditures being made in the name of health to ensure that they serve the needs of the largest percentage of the population; we can work to increase local employment and to change work situations that are hazardous to the health of workers and others in the community; we can oppose programs that encourage dependency, and work to create networks which encourage self-care, health education, mutual aid, and deprofessionalization;



\* the belief that adopting a national health insurance scheme at this time would tend to lock-in the current, inadequate approach to health care. We believe that a variety of alternative insurance schemes should be attempted, and that funds should be guaranteed to protect all persons against catastrophic cost embarrassment;

\* the belief that health should be integrated with other social services such as recreation, education, sports, nutrition and aging programs, and that the current medical monopoly should be opened up to a wide variety of professionals and non-professionals.



The overall goals of New World Alliance health policies are:

1. To promote a holistic approach to wellness, rather than a crisis-oriented response to illness, recognizing that health maintenance involves not only human physiology, but also attitude, lifestyle, environment, nutrition, and many other factors.
2. To emphasize the importance of preserving an environment which minimizes the dangers to health posed by our advanced industrial society.
3. To encourage personal responsibility for health maintenance, emphasizing proper nutrition, self-healing, and alternative healing techniques, and, as well, spiritual attunement.
4. To promote group and decentralized user-controlled community-oriented health-care programs, maximizing participation and interaction between consumers and providers.
5. To assure that every person has access to appropriate health care, regardless of his or her means.
6. To maximize freedom-of-choice in selecting health care, medicine, and treatment modes, and to encourage options to traditional fee-for-service medical care.
7. To resist the temptation to succumb to costly, complicated medical technology, even when such technology clearly improves the patient's chances of recovery, and where its costs are fairly apportioned to its beneficiaries.

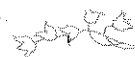
8. To reduce unnecessary federal regulation of the medical care industry, which has played an important role in medical care cost inflation.

9. To reform medical-care payment systems to reduce cost inflation, unfair cross-subsidization, indirect cost misallocation, and pervasive moral hazard.

10. To encourage effective family-planning and diminished population growth.

11. The Food and Drug Act should be amended to require the classification of drugs into three distinct categories: a) drugs whose safety, efficacy, and side-effects have been clinically established; b) drugs which appear to offer promise but whose safety, efficacy, and side-effects have not been fully established; and c) drugs which are known to be dangerous. In addition to prescribing Class A drugs, physicians should be allowed to prescribe Class B drugs on their own responsibility, with the informed consent of the patient.

12. State licensing laws should be amended to require mandatory registration and voluntary certification of medical practitioners in place of mandatory licensing. Certifications should be available in presently unorthodox health specialties such as homeopathy, psychic healing, bio-feedback, acupuncture, etc., and in a wide range of subprofessional technical specialties. States should maintain computerized "track record" information systems with full opportunity for consumer input, to assist people in their selection of practitioners.

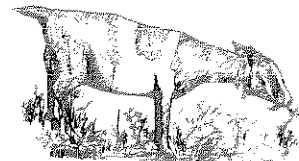


13. State laws which prohibit technicians from offering mechanical health aids, such as eyeglasses and dentures, and from advertising the price thereof, should be repealed.

14. The federal government should support demonstration of the use of communications technology and primary health-care workers in diagnosing health problems and delivering care, especially in rural or other areas where conventional medical facilities are inadequate.

# News from the School of Living

by Mildred Jensen Loomis  
[Health at Age Eighty-One]



## ENCOURAGING RESPONSE TO DECENTRALISM

During the year it took to write *Decentralism*, I didn't think of how people would respond to it. Putting together ten voluntary programs which would replace today's centralization and reporting the lives and works of leaders was engrossing. I was immersed in the challenge, the meaning, the impact these decentralist "answers" had had for me during the past 40 years. Wasn't this to be an election year? And wasn't I now past my 80th birthday? The book *must* appear early in 1980. I worked hard, and alone, in late '79 and '80 to get the book through the mechanics of printing and publishing. Some typos, a missing line, and index errors attest to the pressure and haste with which I worked.

In April, the first copies were mailed to friends and to some reviewers. Now I wondered what people would say and do. But then, letters came: "I like your book!" "I enjoyed it a lot." "It reads like an adventure story."

"Is that what people think?" I asked myself, somewhat guilty at the surprise and hint of resentment I felt. "These are my best friends," I reminded myself. "And they don't see, or say, that the book is important, useful, or significant!"

Later, a friend wrote, "Mildred, you have written a devastating critique of modern society! It really is a good analysis with thorough alternatives."

Here was a surprise in the opposite direction! "Really, is it *that* good?"

I mused. I vaguely hoped that this was a deserving evaluation. I worried what newcomers, general readers who were not friends, might think.

"It will take a long time for its importance to sink in," a friend wrote. "To get the best from it, one will need to read it three times: first to enjoy it, second to inform, and third to integrate it. It takes real energy to get its deep meaning, ramifications, and implications."

That inspired me to send another batch of review copies.

By early Autumn, welcome surprises came each day: Vermont Cross Roads Press asked to include *Decentralism* as one of its eight selections for adults. *Manas Magazine* carried an approving review on September 10, entitled, "Small Is Workable". A local book store suggested an autograph/sales party.

A Los Angeles screenwriter asked for a copy — so did Wisconsin Electric Power Co. York College Community-Access TV planned a series of nine 15-minute interviews on ideas and chapters in *Decentralism*.

George Yamada, Toronto editor, announced his two-year program of international publishing and asked if *Decentralism* could be translated into Japanese. *Living Alternatives* asked to republish Chapter 14 on the Sonnewald Homestead.

For all this, I am grateful. But I trust that it is only a beginning that suggests ways to many others to assist the decentralist movement — the revitalizing of individual, family and community action for a humanized, holistic, voluntary society.

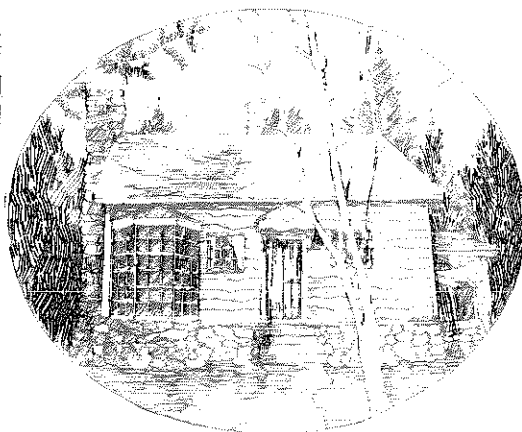
Will you let me know whether you can introduce *Decentralism* to a bookstore, food co-op or group, to a college prof, to a journal for review or to your relatives and friends?

Copies are \$4.95, postpaid.

## GATHERINGS PREPARE FOR THE EIGHTIES

Of the many gatherings to challenge and prepare Americans for constructive change in the explosive '80s, my concern and schedule permitted participation in three conferences this year.

*The Founding Mothers*, May, 1980. Some Washington, D.C., young women have formed Founding Mothers to "repair the gaps in our social structure left by our Founding Fathers". To strengthen community action from encroachment by government and business, they have personally interviewed many Congresspersons. Part of their ritual is to present each government dignitary a freshly-made loaf





of whole-grain bread. Their conference at Fellowship Farm brought together a hundred men and women to examine principles and formulate programs for a non-hierarchical and voluntary society. It provided a place for me to distinguish between "individual" and "public" action, and the need to arrange for both.

*The Black Hills Gathering*, July, 1980. On a barren ridge near Rapid City, South Dakota, thousands of persons assembled to report and plan. From their "tent city", they examined hundreds of exhibits on alternate technology — solar heaters and homes, wood stoves, log and underground homes, whole foods, experimental schools, and books and journals of many kinds. The Hopis, Mohawks, and Lakotas reported the disregard of the U.S. for its treaties with them, of being deprived of their land by uranium mining companies. They asserted their rights in no uncertain terms. Inspiration, music, and discussion poured every night from a huge stage to thousands sitting on the hillside.

Many responded to my workshops for the School of Living on self-reliant living on the land, and an appeal to make the Black Hills the launching ground for a global approach to an ethical land tenure. The first smiling adult to approach me was Ed Kammerer, brother of the rancher who had opened up his lands for the Gathering, and a "long-time Borsodi fan".

*Henry George National/International Conference*, Sept., 1980. A hundred long-time Georgists from many countries — England, Australia, New Zealand, Denmark, Netherlands — greeted each other in the new Georgist headquarters, 5 E. 44th St., center of New York City. Friendship among Georgists has a deep base, and the old-timers welcomed the intelligence, the oratory, and the searching questions from a bevy of young newcomers.

For me, a Georgist conference is a relaxing time — here I know they are at the core of fundamental social change. No one has to be persuaded to "solve the land problem."

Several people emphasized "community". Dan Sullivan of Pittsburgh suggested that some Georgist funds secure land for a series of enclaves — families to form cooperative associations, secure land, and dedicate it to a community of homes with each family paying the economic land-rent to the association, instead of purchasing the land, the method Ralph Borsodi began in the 1930s. Don Newey of San Francisco described a community where all patterns of land, money, and trade are ethically handled. I described School of Living land trusts.

A post-conference report includes an over-all "world plan" to bring Henry George's analysis of, and remedies for, poverty, economic depressions, unemployment, and maldistribution of wealth to the whole world.

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These three banner conferences in 1980 helped make my octogenarian year a banner one!

#### *Educational Assistant/Trainee Needed*

I am looking for an assistant to be trained in the promotion, development, and administration of education for living. That means a variety of tasks, including gardening,

homemaking and maintenance, office work, typing, selling, organizing conferences, speaking. I am providing living and subsistence plus training and guidance for a one-year period. If you are interested, write me, describing your experience. (Mildred Loomis, School of Living, POBox 3233, York, Pa. 17402)



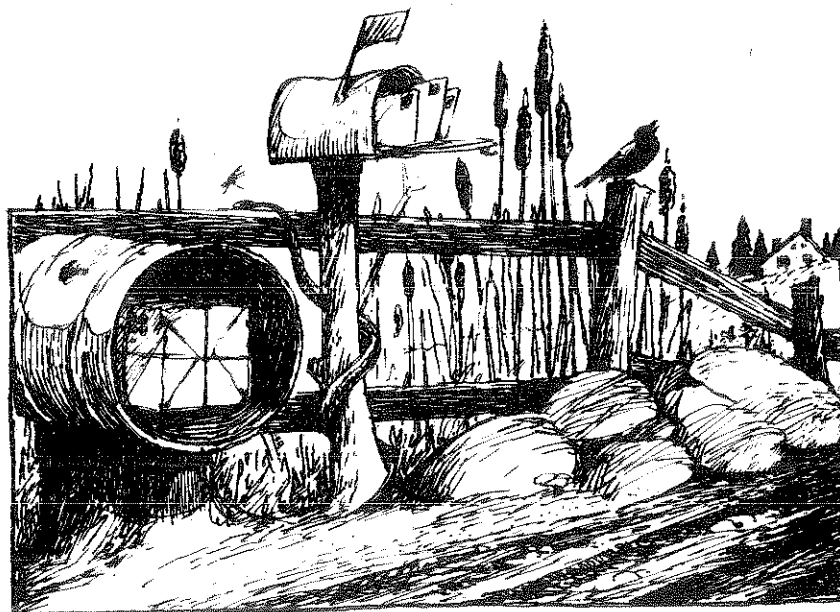
#### *Teaching Children At Home*

I am developing a file of persons and literature on home education. I'd appreciate your experience and if you care to be in touch with other families, your counsel.

Helpful books include John Holt's *How Children Learn* and *Why Children Fail*, along with his monthly newsletter (108 Boylston St., Boston, Massachusetts).

Also, *How To Start Your Own School* by Robert Love, \$5.95, MacMillan Co., is a specific example of how a group of parents rescued their children from public education.

A searching examination of the philosophy and rights of private education has been made by Donn Hopkins, Box 25, Hachita, New Mexico 88040.



*Global Anti-Nuclear Conference 1981.* Obviously stopping the nuclear energy/weapons complex requires stopping it in all countries. Representatives from 20 countries met in June, 1980, to propose a world anti-nuclear conference in 1981, preceded by national conferences. Contact: Virginia B. Foote, Center for Development Policy, 225 Fourth St. NE, Washington, D.C. 20002.

*Several Generations Household.* Maggie Kuhn, 70-year-old national convener of Gray Panthers, reports enthusiastically on older people living in multi-generational cooperative homes "with people around to pay attention to us, to teach us things, and with whom we can share." Such households should offer privacy, as well as opportunities to be together as people wish. This stems from the traditional pattern, when every household consisted of several generations living together, sharing pleasures and problems, chores and satisfactions. Ralph Borsodi outlined advantages and nature of three-generational families in *Education and Living* (1948: School of Living; pp. 462-532). For more information on removing isolation and aloneness on the urban scene, contact Gray Panthers, 3635 Chestnut St., Philadelphia, Pa. 19104.

*Lining Up Pro and Con Abortion.* Shall, must, every woman bear

every child to full term? A vigorous movement says "No!" Women's rights include right to their own body and abortion of an unwanted child. "Yes!" asserts a Right-to-Life group. A fetus is a person, and every person has an inherent right to live. The debate, the arguing, the appeal to legislatures to pass laws goes on. The frenzy over abortion on both sides epitomizes the distortion, the breakdown, and the inhumanity of modern "civilization" more than any other one issue. How can we involve the "singleness" of both sides of the abortion movement in the necessary re-education of an entire culture?

*Objecting to War and Paying for War.* "Two decisive governmental war powers are to conscript and to tax." 50% of federal income tax goes to pay for war, or war preparations. However, not only are young men and women refusing to register for the military, but many taxpayers are refusing to pay the portion of their taxes which fuels the war machine. Petitions are circulating demanding of Congress the legal alternative for the conscientious military tax objector. A Conscience and Military Tax Campaign has established an escrow account for taxes refused to the military. Contact World Peace Tax Fund, 44 Bellhaven Rd., Bellport, N.Y. 11713.

*How Near Are You To Toxic Wastes?* You know about the hun-

dreds of families who bought homes near what proved to be a 15-year-old dump for 22,000 tons of dangerous chemicals. Since 1978, only 2 out of 18 pregnancies in that area were normal. In Memphis, a similar area is populated by people who say they are "sick" — 7 cancer deaths among 36 residents, people with tumors, babies with severe birth defects. Over 96-billion pounds of hazardous chemical waste is generated annually. 90% of this material is improperly disposed of. 91% of all Americans have detectable levels of PCBs (toxic poly-chlorine-biphenyls) in their fatty tissues. A group working to prevent and correct this awful situation has struggled 6 years to ban DDT, pass the Safe Drinking Water Act, ban cancer-causing flame-retardants in children's sleepwear, and eliminated some carcinogenic hair dyes is the Environmental Defense Fund, 475 Park Ave. So., New York City 10016. But — who is working hard and long to educate people about reducing and eliminating the huge chemical industry? What kind of education, government, and ideas ever allowed a chemical environment to take the place of a natural and human one.

*Cheer up — there are Friends of the Family Farm.* In the next 20 years, over 1,000,000 farmers will be driven from their land. To start a medium-sized dairy, grain, or livestock farm in the year 2000, a farmer will need \$2-million dollars! That's the U.S. Department of Agriculture projection. How did the U.S. get into such a condition? Through ignorance, through immature devotion to money and things, through unthinkingly accepting what advertisers and other educators tell us. But there are groups who are waking us up to reverse the direction — such as Rural America, Ectopia, Rural Studies in Nebraska, the Black Hills Alliance, etc., and the National Family Farm Coalition, 918 F St. NW\* Washington, D.C. 20004. The next needed moves: to take land out of speculation by starting community land trusts and having community use of community-created value in land. That would be real cheer to friends of the family farm.



# Green is the Color of Health

## by Grace Lefever



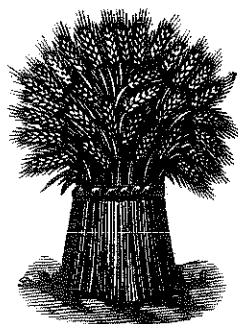
Green Chlorophyll has often been called the "balancing wheel of the body". It is the basis of all plant life, essential in the amazing little factory inside each leaf which converts the sun's energy into food. With some secret formula of the Creator, it creates starch all day and sugar all night. Chlorophyll is the only substance capable of making this conversion on which all life depends.

Green is the color of life.

But how much Green do you really have in your diet?

Chlorophyll has the same chemical structure as human blood — just one molecule different — the center element in chlorophyll is magnesium, in blood, it's iron. Chlorophyll can rejuvenate the human body when it goes into the bloodstream as one of nature's miracle healers.

No one, no thing can heal. All healing must be done by your body. And the colors in sunlight play a very important part in healing. Color is the active principle of food vitamins. "White" light contains all colors — and green is the master color.



Green affects and stimulates the all-important pituitary gland.

Chlorophyll helps build our muscles and tissues, for the best form of protein is obtained from green, live foods. Green chlorophyll is also nature's deodorant, and has a fast blood-building effect to counter anemia.

We must have life to beget life. Nothing alive can continue to live without some "living" food. Live food contains a life principle known as enzymes, the magnetic cosmic energy of the Life Principle which is intimately involved in the action and activity of every atom in the human body, in vegetation, and in every form of life.

As the saying goes, "It's not the food in your life, but the life in your food that really counts." We should all strive to get more live — raw — food into our diets, especially raw greens. When we heat foods, we kill the enzymes.



At the beginning of the list of these natural greens is Alfalfa — that means "father of all foods". It is one of the most nutritive foods we can eat. You can learn how to grow alfalfa sprouts in a glass jar. (If you don't know how, send a stamped envelope; I'll send a direction sheet: Grace Lefever, RD 1, Box 1508, Spring Grove, Pa. 17362. I'll send a Green Drink recipe, too.) Let your sprouts grow 6 or 7 days so they get green and the chlorophyll is really working. Those tiny seeds have the miracle of life itself tucked inside, and when given proper conditions of moisture, light, and warmth, they become a living food.

This winter, plant some of these seeds in a pot of soil and grow alfalfa plants to get a richer form of chlorophyll to put into your salads. Alfalfa has ten times the mineral value of most grains and is a much richer source of Vitamin C than the glass of orange juice which most people commonly use for this purpose.

Alfalfa seeds can also be steeped in boiling water to make a tea which many people find beneficial for arthritic and rheumatic pains. An analysis of the alfalfa shows that it is extremely high in both vitamins and minerals and proteins, and it contains every essential amino acid. It is low in sodium and excellent for salt-free diets and people with heart problems. It is high in potassium, the elixir of life, and high in phosphorus which speeds up brain vibrations. It is rich in calcium.

However, because seeds are so concentrated and hard to digest, you should learn to sprout.

Did you ever sprout your shelled sunflower seeds? They need only to be soaked overnight and they are ready to eat as a crunchy addition to a breakfast cereal or salad.



The simple green herbs of nature contain the sun's energy in a form that can be conveyed to the bloodstream and can be a Fountain of Youth to keep you healthy and bubbling with vitality.

— Grace Lefever

[Grace Lefever is a member of the School of Living Advisory Board and is a key element of the School's Sonnewald Homestead Center.]

# Stepping Stones

**A NEW COMMUNITY:** ecologically planned consumer/producer cooperative, linking senior citizens with workers with a system of sound finance is being built. For information, contact Coopers, Inc., 111 Bobolink, Berea, Kentucky 40403; (606) 986-8000.

*A Vegetarian Retirement Spa and Recreational Community near Acapulco is being planned amidst tropical fruit trees in a well-located area. Contact: David Stry, Apdo. 311, Acapulco, Guerrero, Mexico.*

*Butterbrooke Farm Seed Cooperative* offers inexpensive, quality, untreated, open-pollinated seed is available for 1981, including a \$4.95 Home Garden Collection of 16 varieties. For a catalog, send stamped envelope to: Butterbrooke Farm, 78 Barry Road, Oxford, Connecticut 06483.

*The Holistic Health Handbook*, a tool for attaining wholeness of Body, Mind and Spirit is available for \$10.00 for 465 big pages on healing systems, treatments and practices, and more. Contact: Berkeley Holistic Health Center, 26040 College Ave., Berkeley, Cal. 94704; (415) 845-4430.

*Tell The American People: Perspectives on the Iranian Revolution* concerns Iranian women, Islamic religious values, arms and the Shah, human rights and international law, etc., 150 pp., \$4.50. Contact: Movement for a New Society, 4722 Baltimore Ave., Philadelphia, Pa. 19143.

Let's Live: America's Foremost Health Magazine (\$9.00/yr., 90 cents a copy; 444 North Larchmont Blvd., Los Angeles, Calif. 90004) carries a wide variety of articles on nutrition, medical advances, stress, natural medicine. A substantial, professional magazine of general interest.

Organic Farm Apprenticeship is sought by a registered nurse, her husband, and baby. Contact: M. Crespi, 38 Carlton Rd., Orangeburg, N.Y. 10962.

*Convective Loop Housing*, energy-efficient construction for low temperature applications, is a book of plans and details costing \$5 post-paid. Contact: Jim Berk, Solar Clime Designs, POBox 9955, Stanford, California 94305.

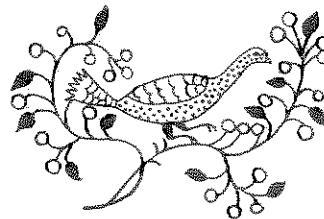
*Body Messages*, charts adapted from traditional Oriental and contemporary systems of holistic healing, and a companion chart showing how facial and physical characteristics manifest as our state of health changes — plus acupressure information — are available in color on 17"x21" heavy stock. Send \$5 for each to Aslan Enterprises, POBox 1858, Boulder, Colorado 80306; (303) 449-1515.

*Protection and Free Trade* is a powerful and profound argument by Henry George in these days of increased protectionism. For this companion to *Progress and Poverty*, sent \$8 to Robert Schalkenbach Foundation, 5 East 44th St., New York, N.Y. 10017.

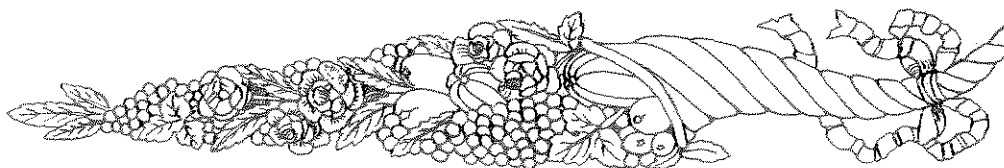
*A Mailing List of Periodicals* — nearly about 900 alternative, new age, citizen, transformational publications — is available for \$35 on pressure-sensitive labels, zip-coded and verified. Contact: Mark Satin, POBox 3242, Winchester, Va. 22601.

Holistic Health Centers National Directory, and a list of Schools: Healing and Alternative, are available from Steven Markell and Wendy Worsley, Holistic Health Organizingf Committee, POBox 166, Berkeley, California 94701.

Community Service, Inc., has its 1981 booklist out, with titles on the small community, economics, and society. Send stamped envelope to Community Service, POBox 243, Yellow Springs, Ohio 45387.



LAOS (4920 Piney Branch Road NW, Washington, D.C. 20011) is an ecumenical volunteer and training agency financed by voluntary contributions. Its goals are increasing an awareness of forces which dehumanize people and enabling effective action to create a world of justice and peace. It publishes a newsletter, *Conversations, Concerns & Challenges*. Morris Bratton, director.



The H-Bomb 'Secret' Slide Show, an organizing and educational tool, is aimed to lift the shroud of secrecy surrounding the nuclear arms race and to give people the information they need to make an informed, intelligent decision about nuclear weapons. For the 160 slides, script, and cassette tape, send \$75 to The Progressive Foundation, 315 W. Gorham St., Madison, Wisconsin 53703.



A Cooperative Directory with 4600 listings, plus information on starting various cooperative projects, is about to be printed. For a copy (\$5 living lightly & co-ops, \$10 institutions) write: Cooperative Directory Association, POBox 4213, Albuquerque, New Mexico 87196; (505) 247-3273 before 10 a.m. & after 3 p.m. MST.

Research project on Constants needs coins, notes, checks, articles, experiences. Contact: Dwight L. Musser, POBox 305, Ridge Manor, Florida 33525.

Conference Site in the Poconos at an environmental education center is offered at reasonable rates — 300 beds in winterized quarters with lodge, pool, sauna. Contact: Pocono Environmental Education Center, RD#1, Box 168, Dingman's Ferry, Pa. 18328; (717) 828-2319.

A Directory of Holistic Practitioners listing health publications, institutions, resorts and organizations is available for \$2 from David Stry, Box 1228, Cuernavaca, Mexico.

A Workshop in Organic Farming, Appropriate Technology, and alternative community building through live-in/hands-on experience at new-age farmstead is planned. contact: Waterfarm, RD 3, Box 206, Chestertown, Maryland 21620; (301) 778-5739.

Herald of Health (Mount Ayr, Iowa 50854) is published by Jack Terry, and costs \$5 a year. Always with articles of interest on living the natural way.

Rural America is having its Fifth National Conference in Washington, D.C., February 8-10, 1981. Contact: Rural America, 1346 Connecticut Ave. NW, Washington, D.C. 20036; (202) 659-2800.

The Great Trans-America Bike Trip is underway from Maine to Point Arena Lighthouse in California, then north to Neah Bay on the Makah Indian Reservation, to study alternate energy, the land and the people. To schedule meetings with the bikers on the way, contact: Bruce Price & Beth Roaix, c/o 39 Brookside Ave., Naugatuck, Connecticut 06770; (203) 729-3583.

True Professions, a very funny little book by media-master Tuli Kupferberg makes an ideal hand-out to your favorite lawyer, physician, or journalist. Send \$2 for three of them to Tuli Kupferberg, 160 Sixth Ave., New York, N.Y. 10013; (212) 925-3823.

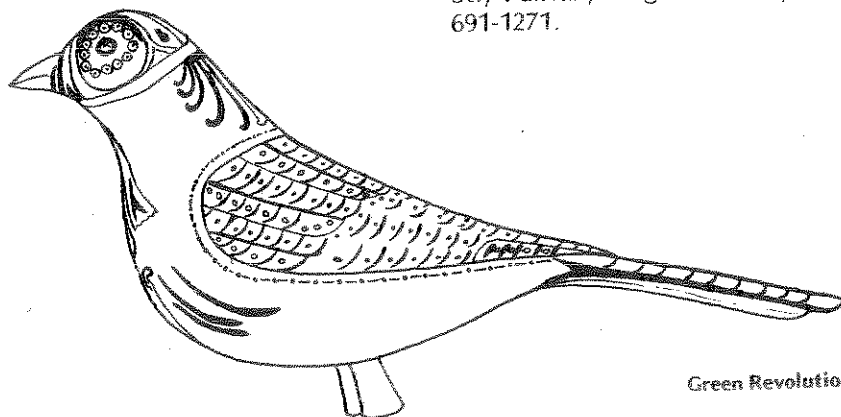
Focus: A Guide To Using Films has been published to assist individuals and groups in putting together a successful film program (224 pp.). Contact: Cine Information, 419 Park Ave. South, New York, N.Y. 10016; (212) 685-9897.

The Rights of Conscience Week has been announced by the Fellowship of Reconciliation (FOR) as part of a grassroots educational campaign aimed at reaching high-school-age youth with information on conscientious objection. Contact: FOR, Box 271, Nyack, N.Y. 10960; (914) 358-4601.

The Eighth International Human Unity Conference will be held July 23-26, 1981, at the University of B.C., Vancouver, after a series of mini-conferences around the globe to celebrate the process of awakening to our true identity. Contact: HUC, POBox 238, Loveland, Col. 80537; (303) 667-4675.

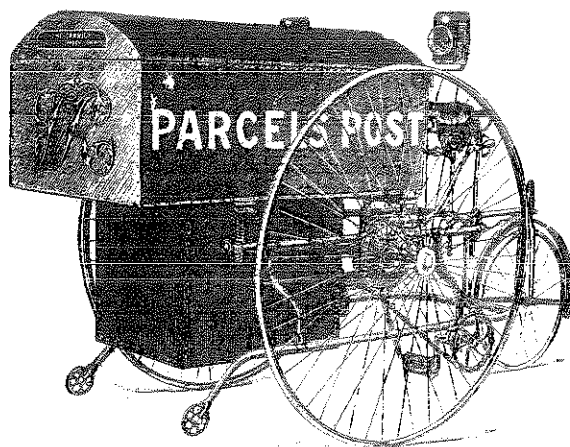
A Training Program for Owner-Builder Teachers is being offered in a package which includes 2,000 slides, two weeks instruction, and textbooks costs \$5,000 — an organization can send four students. Contact: Owner-Builder Center, 1824 Fourth St., Berkeley, California 94710; (415) 848-5951.

Energy & Power In Your Community: How To Analyze Where It Comes From, How Much It Costs, & Who Controls It is the title of an excellent consciousness-raising and organizing workbook just published. Send \$6 plus \$1.50 for postage and handling to Institute for Ecological Policies, 9208 Christopher St., Fairfax, Virginia 22031; (703) 691-1271.





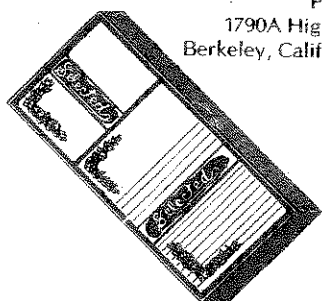
# Letters from the Readers



**Green Revolution People:** As an urbanite who commutes to the heart of the San Francisco financial district five days a week to work, I know the evils of city life — the crowds, pollution, consumerism, noise, stress — I know. The way in which I try to keep my sanity includes attempting to convince myself I won't always live here. I try to walk in beautiful and quiet areas. I frequent natural food stores. I read literature like your own.

You do a good job of writing about stuff that matters. I study articles by Mark Satin and Ralph Borsodi — it helps in the development of my ideology and perception of the world. This is the important function *Green Revolution* serves in my life, and I thank you for it.

Paul Sargent  
1790A Highland Place  
Berkeley, California 94709



**Green Revolution:** I have established the first anti-nuclear organization in the province of Alberta. Our group, Grassroots Revival, is against the continuing exploration for uranium, and the building of nuclear reactors in Canada.

This province — with its \$8.6-billion trust fund from oil and natural gas reserves — will be entering into the nuclear sphere. There is very little opposition within the government. I believe in the very near future it will be exporting very large quantities of a high-content uranium ore to the U.S. and overseas. There are 24 companies exploring for uranium in the northern part of the province, and the government has been very secretive about leasing vast tracts of land, mainly to U.S. firms.

Kent Curry  
Alberta Beach, Alberta

**Green Revolution Friends:** As a former activist and organizer for neighborhood government, and editor of a community paper dedicated to decentralization, your latest issue really hit the mark.

The question is: how can we re-align the ecology movement to encompass decentralization, rather than continuing to be part of the institutionalized environmental groupings? That is, how do we decentralize the environmental-ecology movements?

Lorna Salzman  
Mid-Atlantic Representative  
Friends of the Earth  
72 Jane St.  
New York, N.Y. 10014

**Green Revolution:** It is true that drugs cause specific effects on behavior, seemingly negative effects. But we must be fair and admit that these effects are a necessary means of disrupting a mind that has become mediocre and apathetic.

Although some of us have discovered other means of awakening your self, others in the suffering and anguish of minds which are awakening, drugs are a means, utilized throughout the history of humankind, to obtain an altered state of perception, a perception more receptive to whatever we hold most sacred.

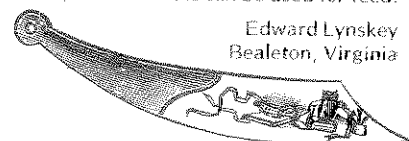
Certainly this reaching for a means is a sign of a mind that is still governed by its illusory desires. But we have to be tolerant. After all, the most holy minds, the most holy beings, those who have risen above habit in any form, those who live completely open to the unfolding instant of eternity, those persons express themselves with the humblest of behavior, and therefore, the most tolerant behavior. Those of us full of imperfections — how can we afford to judge?

In your last issue, John Seymour speaks clearly on the dangers of intolerance. Congratulations. *Green Revolution* is becoming a serious and committed voice that is willing to speak from deeper levels of awareness and authority. We need it in these times.

M.S.V.  
Madrid, Spain

**Green Revolution People:** Boots Ritchie is a founder of the American Agriculture Movement, a grass-roots organization dedicated to the preservation of the family farm. He believes that more domestic grain must be used to produce alcohol for agri-fuels if the farming economy is to keep pace with inflation. So, he and 14 other local farmers started meeting each Monday night and pooled their resources to construct a plant to mix alcohol and gasoline to produce gasohol. They called in a biochemist who advised them on the use of an experimental still to produce 200-proof alcohol for their mixing plant.

Although gasohol costs a little more than most premium gasoline, the mixture is worth it, Ritchie says, because it provides a way to keep automotive fuel dollars at home instead of sending them to OPEC. He claims that using grains to produce gasohol would not drive up grocery prices. Grains lose little or no protein value in the distilling process, and the waste can be used for feed.



Edward Lynskey  
Bealeton, Virginia

**Green Revolution:** At a UN Disarmament Conference, I made available copies of Mildred Loomis' "Clarifying Economics of Peace". I think the School of Living should do more promoting of it. Homesteading is a good way of life, but under present conditions, who can afford the high cost of land at high rates of interest? And will there be anyone to "go back to the land" if we have a Third World War?

I hope both Georgists and anarchists will increase their interest in the School of Living.

What do you think of a joint School of Living and Georgist Earth Day program for March 21 for all concerned with the Economics of Peace? Give me your thoughts on the matter.

Mark Sullivan  
5 E. 44th St.  
New York, N.Y.

**Green Revolution Friends:** As a socialist, there are limits (in my view) to the decentralist approach — but there are certainly limits also to the socialist approach, and I'm glad to see a group steadily building a voluntary and decentralized base.

David McReynolds  
New York

(Editor's Note: David McReynolds was the Socialist Party's candidate for the 1980 presidential campaign.)



# We Don't Need Food For Thought We Need Facts For Action

If we really want a world without hunger we need facts, not fancy. Unfortunately, there are a lot of myths about hunger which actually inflate the problem, instead of helping us solve it. Here are some myths you've probably heard—and the facts to match:

**MYTH #1: People are hungry because there's too little food and land to go around.**

The fact is, there's enough grain to feed everybody on the planet 3000 calories a day. And no country lacks ample food-producing resources of its own—even so-called "basketcases" like Bangladesh. Scarcity is an illusion fostered by the concentration of control over food and land in the hands of a few. Large landholders (often the least productive) grow cash crops for export instead of planting food first; hunger is the result.

**MYTH #2: We can eliminate hunger by redistributing food.**

The fact is, food distribution reflects the distribution of control over resources like land and credit inside a society. The poor go hungry in India for the same reason they go hungry in America: they're cut out of the economy. Too few people control the land, what it grows, and where it goes. Redistributing food solves nothing. Only by redistributing control over food-producing resources can we build the basis of food security.

**MYTH #3: Global interdependence is the ultimate answer.**

The fact is, exporting cash crops from the Third World doesn't benefit the hungry in the least. Workers on Philippine banana plantations receive less than 2¢ out of every dollar spent by Japanese banana consumers. Multinational corporations and domestic elites are the only winners in the world agricultural trade. And they take their profits in cash, not in food for the hungry poor.

**MYTH #4: Hunger is a contest between the "rich world" and the "poor world."**

The fact is, talking about "rich" countries and "poor" countries obscures the truth that every country is rich at the top and poor at the bottom. The hungry aren't our enemies; they're our allies in the struggle to democratize control over food resources at home and abroad. In America, the top 50 food corporations reap more than 90 percent of the profits in the entire food industry. The same companies are taking control of land and food in the Third World.

**MYTH #5: Hungry people are too weak to help themselves.**

The fact is, this is the most destructive myth of all. 40 percent of the Third World has freed itself from famine and hunger in our lifetimes. The poor aren't passive

or resigned; they're blocked by political and economic structures which have frozen the status quo of hunger. And right now, US government and corporate policies are hurting the poor, not helping.

**So don't skip lunch.**

You need all the strength you can get to help stop devastating US political, military, economic and corporate interventions which shore up regimes at war with their own people's fight for food. And to support worker-managed food alternatives battling the handful of corporations taking control of our land and food here at home.

Get more facts for action. Begin by reading **FOOD FIRST: Beyond the Myth of Scarcity** (Ballantine 1979) by Frances Moore Lappe and Joseph Collins with Cary Fowler.

And become a Friend of the Institute for Food and Development Policy. The Institute is doing hard research on world hunger, unsupported by government. We don't have to defend mistaken policies based on myths. Your tax-deductible contribution of \$25 or more entitles you to all Institute publications at half-price. Contribution of \$100 or more brings you the same publications absolutely free.

Our address: **Institute for Food and Development Policy, 2588 Mission Street, San Francisco, CA 94110.**





Green Revolution is supported by its readers, who send in cash for printing and postage, letters, articles, artwork, photos, etc. If you have not helped to make the Green Revolution stronger and healthier in recent months, won't you do so now? Keep the cycles moving along!

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