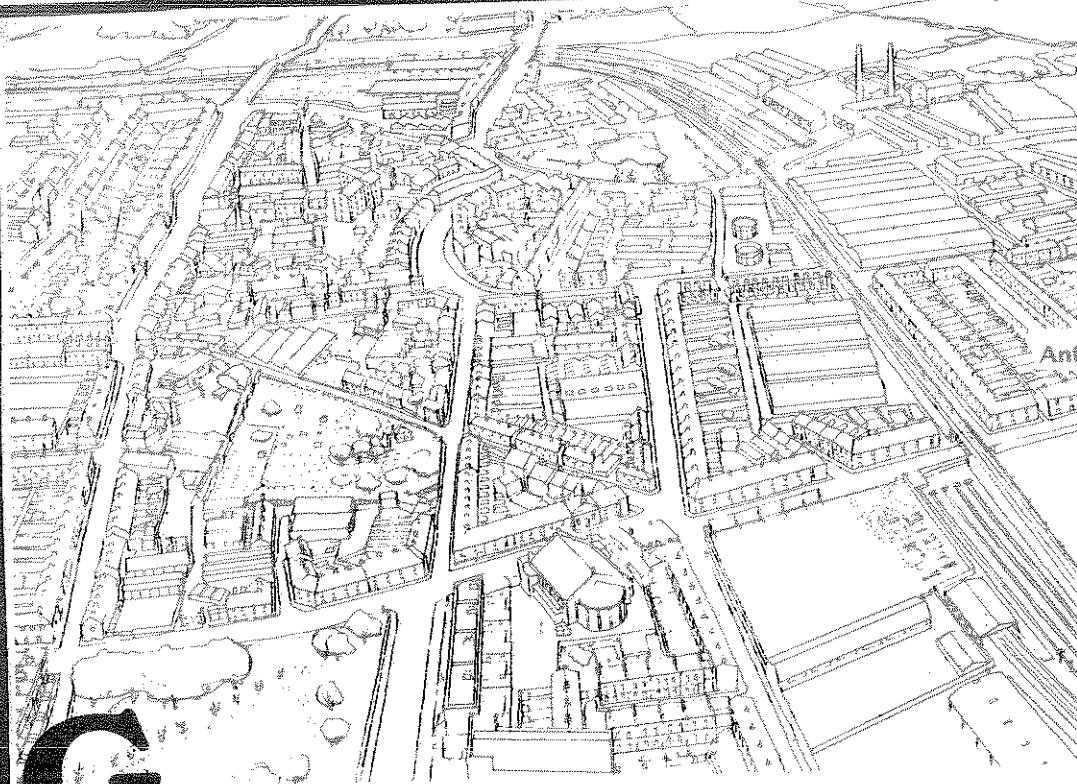


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Antagonism of town and country  
Landscape tolerated  
Imperfect decentralization  
Hierarchy of localities  
The monster with tentacles  
Social stratification  
Cultural concentration  
Industrial disorder  
Rural isolation  
Archaic farming units  
Production commands  
Consumption demands  
Contracting environment  
Rigidity and regimentation  
Unity by repetition  
Social monotony  
Civilization: television

# GREEN

THE PEACEFUL

# REVOLUTION

A VOICE FOR DECENTRALIZATION  
AND BALANCED LIVING



Small units  
Expanding environment  
Landscape Omnipresent  
Vitality and openness  
Perfect dispersal  
Unity by diversity  
Equality of communities  
The continuous park  
The loose cluster  
Social centre  
Social affinity  
Re-creation  
Industrial isolation  
Rural integration  
Social awareness  
Rational farming units  
Culture: the whole environment

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FOUNDED 1934 BY  
Dr. Ralph Borsodi

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**Green Revolution** is the voice of the outlook called "Decentralism". The decentralist approach to social change links the personal character of small-scale social units (especially productive homesteads) with community, rural revival, appropriate technology, just land tenure, non-violence, harmonious living. Decentralizing involves building a counter-economy or counter-society that serves human need by helping people to cooperatively control the conditions of their lives.

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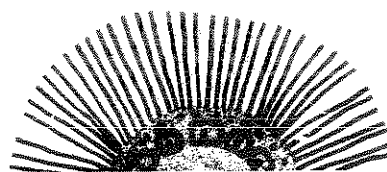
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THE SCHOOL OF LIVING  
EXPLORING THE CONCEPT OF NORMAL LIVING  
by Ralph Borsodi [1887-1977]

The effort to establish people on homesteads will prove disappointing unless it is recognized that it represents first of all a problem in adult re-education. [In the Depression] the problem which faced the nation was not economic, but educational; what was thought to be a social problem was in reality an ideological problem.

As a result, a few friends whom I enlisted joined with me in establishing a research and experimental sociological laboratory which we call the School of Living. Among those who helped me most in the beginning were Dr. Harold Rugg of Columbia University; Dr. Warren Wilson of the Town and Country Department of the Presbyterian Church; others who served on the original board were Clarence E. Pickett of the American Friends Service Committee, and Msgr. Luigi Liggutti of the National Catholic Rural Life Conference.

The School of Living really originated in my home. It grew out of experiments in living in which my whole family participated; its launching as a separate institution was only made possible because of the help which they gave to what must often have seemed to them a mental aberration of an otherwise sane and conservative professional man.

At the School of Living, a wide variety of experiments and researches were conducted by a staff of as many as forty persons. Nearly \$300,000 was spent under my direction before the outbreak of World War II in 1939 made it necessary to end experiments and inquiries.

What, now, was the central idea which emerged from the School's activities? It was not, as so many people think, instruction in country living and in folk arts and handicrafts. Nor was it the development of a better method of dealing with unemployment, nor the solution of the housing problem. *It was the scientific validity of decentralization* — of the truth of the conviction slowly burned into my consciousness after the Borsodi family moved to the country, that the progress and centralization for which modern industrial man had been taught he should live, was based upon a tragic error. A whole new program of education has to be developed which would substitute for the prevailing mistaken objective in living, an end or aim which was right, proper, and *normal*.

The School of Living's experiments and researches were really explorations of the concept 'Normal Living.'

I appeal not only to educators, but to everybody interested in the crisis which our civilization faces, for consideration of the [School of Living] educational

(continued on inside back cover)

needs which human beings found impossible to satisfy in small rural communities. To satisfy needs which are still essential if modern beings are to live normally, some population centers larger than the normal rural township center are undoubtedly necessary.

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**Citadel** — In the ancient world, the city was first and foremost a citadel. The city was the place of refuge into which the people of a whole country moved when attacked by invaders.

**Temple** — The fact that humans probably gathered in congregations first for defense against the forces of nature and for the propitiation of the spirits which controlled the elements was not forgotten when they began to build cities. In countless instances, the temple remained the heart of the city. Holy cities like Benares, Jerusalem, Mecca and Rome are simply more famous temples than the rest. In England, the term city was for centuries reserved for cathedral towns.

**Marketplace** — With the decline of religion, the city was less a temple and more a permanent, as contrasted to a periodic, marketplace.

**University** — Cities became universities and scientific and intellectual centers for whole regions. The country may still be the incubator of creative genius, but the city has become the place to which talented individuals resort to complete their educations and to master their professions.

**Capitol** — The decline of Feudalism and the rise of Nationalism enabled at least one city in every nation and one in every state to fulfill a new function — that of capitol or seat of government.

**Terminal** — Even before the coming of the railroad, when shipping was still the most important means of transportation, rivers and harbors made some cities terminals above all else.

**Warehouse** — As terminal, however, the city became not only a center for passenger travel, but also for the storage of goods. It

became a warehouse in which wholesalers stored merchandise.

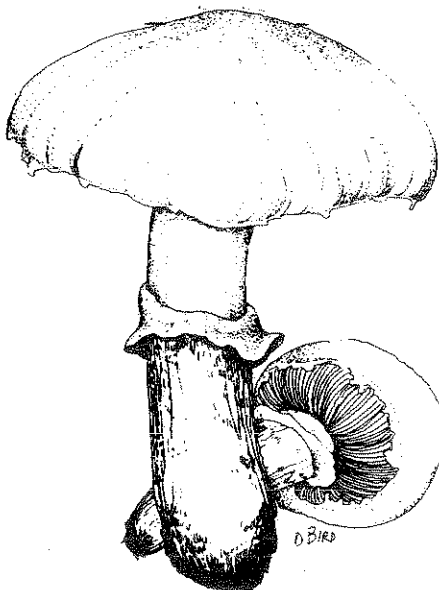
**Factory** — Then with the coming of the Industrial Revolution, the city became, in addition, a factory — the place where all sorts of goods which may or may not have justified factory and mass-production, were manufactured.

**Bank** — With the shift from independent Capitalistic organization of enterprise to Big Business and Finance Capitalism, the city has become as much a financial as an industrial, commercial, and transportation center.

**Headquarters** — The city is not only a seat for the governments of states and nations — it is a headquarters, the seat from which all sorts of enterprises and all sorts of associations and movements are directed.

**Spectacle** — Finally, the city has become a spectacle. It provides monumental and magnificent architecture (Public buildings, terminals, office buildings, cathedrals, hotels, stores, museums and libraries), avenues and boulevards, botanical and zoological gardens, planetariums, concert halls, sport arenas, and similar spectacular institutions which cease to be spectacular unless large enough to be impressive.

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## 'There is not the slightest excuse for metropolis.'

What, then, are the real needs which cities alone can fulfill?

Obviously, the city is no longer needed to provide protection. The city today is utterly unsuitable as armory and munitions warehouse; it cannot furnish the open space needed for the training and encampment of armies.

Nor is it any longer needed as a temple. Only a few historic cities, like Rome, sacred to specific denominations, are still places of pilgrimage for the devout.

For most of the things which people buy at retail, large cities are not needed. Only a few very unusual classes of merchandise, like scientific instruments, which only a few consumers ever buy, cannot be profitably carried in stock in the stores which every normal community can support.

Nor are monstrously big cities like New York and London needed to fulfill needs which are genuine requirements of civilized living. A relatively small city like ancient Athens satisfied human hunger for magnificence much better than a metropolis like Chicago. Universities in relatively small cities like medieval Oxford produced minds and personalities just as subtle and cultured as does modern London. The evidence is that regional centers — normal cities — are needed. It does not indicate that there is the slightest excuse for metropolis and megalopolis.

Nor finally is the city necessarily the best place for the location of factories. In spite of the fact that most modern cities are manufacturing centers, the weight of the evidence indicates that as locations for factories, cities have become less efficient and profitable than small towns. While I have discussed this question elsewhere, it is so important in connection with the

# Education and Living: The Nature of the Human Community by Ralph Borsodi

[from "Education and Living", published in 1948 by  
the School of Living. Continued from the last issue of  
Green Revolution.]

## *The City*

Cities can and do render services which small towns, no matter how perfect, cannot render. The most obvious difference between city and town is a difference of size — the town is a small center, the city a large one. But there is not only a difference of degree — there is also a difference in nature. *The normal community is a unity; center and outlying regions are not separated.* The township's political, economic, social and cultural activities and institutions do not distinguish between those who live in the center and those who dwell outside. On the other hand, *a city is a community which has been separated from the region upon which it is dependent for its sustenance.*

**'A city is an entity which has the same relation to the normal social organism that cancers have to the normal human body.'**

The moment a village separates itself from the township of which it is really a part, we are confronted not merely with an *incorporated village* — we are confronted with the *city-in-embryo*. Out of such incorporated villages, all our cities have developed. If they do not grow into cities, the hopes of the

business and political leaders of the movement for their incorporation are not realized.

Incorporation, however, does not stop with mere dismemberment of the township as a whole and normal community; it is the first step too often in a cancerous growth which begins by absorbing the rest of the township, and then begins to absorb as many adjoining towns as possible. This cancerous process ceases to be "incorporation of the city" and becomes "incorporation in the city".

In practice, the granting of charters of incorporation to villages and cities is the granting of a species of license for the development of a parasitic prosperity at the expense of the communities or regions from which they have been separated. The city is the parasite; the country upon which it depends for its prosperity, the host. One of the privileges conferred by incorporation is exemption from township taxation; the city not only ceases to contribute to the support of the township, but the larger its area, the less taxable area is left to the township from which to draw revenue. As cities grow larger, the privileges conferred upon them are increased.

The net result of this is the creation in every city, small and large, of vested interests in the exploitation of the population outside the city. Cities and city people become dependent upon the stream of profits which retail stores, whole-

sale markets, terminals, theatres, hotels, banks, and other similar institutions extract from outsiders.

The taxes collected directly from these businesses and indirectly through the rise in land values for which they are responsible, makes possible the support of a growing variety of municipal services and a growing army of municipal functionaries and job-holders. What is more, these privileges, by creating an artificial prosperity in the city, and an artificial depression in the rural areas outside of them, tend to draw more and more of the rural population into the city. The cities grow and flourish; the rural regions wither from depopulation.

The city, then, is not merely a large town. The moment it is thus

**'The granting of charters to villages is license for development of parasitic prosperity.'**

separated from the whole region of which it is really an organ, it becomes an entity which has the same relationship to the normal social organism that cancers have to the normal human body.

However, the history of cities makes it clear that however abnormal may be their tendency to unlimited growth, they did come into existence to serve real needs —

in hundreds and perhaps thousands of wheat-raising communities.

The advantage, again in terms of efficiency, of shifting the factory from the city to the small community would be that costs of living for the workers would be lower; land values and therefore rents would be lower than in congested cities; seasonal work in factories would be fitted into seasonal work on the land; producers of raw materials would not be burdened with the costs of long hauls, taxes would be lower, and taxation for social security would be rendered practically superfluous because the family and the homestead would again protect the individual when unemployed and in sickness and old age; the workers would have a natural alternative to full dependence upon wages and jobs; and all these advantages would more than offset the single valid advantage of locating the factory in congested metropolitan regions which can absorb a large part of each factory's production. And if the truth about

## **'Every need of high culture could be provided without any cities over 100,000.'**

centralization vs. decentralization were taught, and decentralization permitted to take its natural course instead of being artificially impeded by the vested interests which profit from centralization, there would be no such congested metropolitan regions, so that the last advantage of centralizing industry would tend to disappear. The facts of the matter are that it is a species of social crime to locate factories in cities when they might better be located in small communities in what are now almost exclusively rural regions.

## **Size**

However, the evidence indicates that even if all the superfluous activities of cities were eliminated, there would still remain services necessary and desirable which only cities can fulfill. The question is, how large would cities have to be in order to be able to fulfill them? Study of cities in terms of functions which small communities cannot fulfill seems to establish the validity of cities of two kinds and perhaps two different sizes: 1) provincial, intra-national, or regional cities and centers — cities which can fulfill the needs of regions larger than most of our counties but smaller than most of our states, and 2) international or world cities and centers — cities not larger or more densely populated than regional cities, but organized to fulfill the need for free-ports and for international and inter-continental traffic and relationships of all kinds. *All the functions which small communities cannot provide and for which these*

## **COMMUNITIES' by Rick Margolis**

our communal houses to create new communal economic and political institutions in our neighborhoods. This is the essential element of survival and development, for a community which does not grow out into the life of the neighborhood will, within a year or two, grow in upon itself and die.

A unified group of people who can work smoothly together because they have grown to trust one another can be a great constructive force in a neighborhood. The key to this organizing effort is an attitude essentially humble and downright neighborly, for we must be sensitive to our own arrogance and self-righteousness.

Social organizing must be close enough to the real local needs of a neighborhood not to be considered weird, offensive, or outlandish. Child care centers, neighborhood radio stations, film theaters, community centers, coffeehouses, bookstores are examples of social projects that would help introduce a community of radicals, up to that point isolated in the incest of their houses and their meetings, to the everyday life of their neighborhood.

Our struggle must be based on this process of community building. We must avoid the false glorification of struggle which comes from the frustration of seeing no results of resistance and mobilization politics.

Discipline is a problem in the movement because most of us have personally rebelled against the perversity of

authoritarian families and schools. Now that self-discipline is required to free us further from this societal quagmire, we flounder. But the fact is that in the years ahead, we must study and work harder than we have to this point, for ours is a long march, not an acid trip, through the institutions and through the creation of new institutions.

Several of the American communities had a complete open-door policy about new members. In each case, it was a principal cause for their demise. For such community experiments often attract free-loaders, cranks, and crashers of all kinds, who have little interest in the people of the community, or commitment to the socio-political task they are about. If the community feels dedicated to the therapeutic task of rejuvenating people to full active communarians, all well and good — but the history of such situations has been that it requires so much time and effort that it exasperates and destroys the community's mission. In reality, such new members change the personality of the community more than the community does them.

Some of the so-called "hip" communes evidence an emasculating form of community. Much time is spent just being together, listening to music, rapping endlessly, or sitting around. The ultimate rule of such a community is being gentle with each other, touching each other and generally not violating where another person "is at". It is a regression toward the womb.

two kinds of cities are needed can, however, be provided by cities much smaller than those of which we are so proud today. No metropolis with a population in the millions is needed to provide them. It is very probable that every need of a high culture with a high standard of living could be provided with cities of around 25,000 population and without any cities of over 100,000.

It should be remembered that if industry and agriculture, and ownership, control, education, and government were decentralized, the need for centralized activities and institutions would be so greatly reduced — and so many of our existing centralized enterprises entirely eliminated — that the population need no longer be centralized. We would still need wholesale markets; we would still need transportation and financial centers, and centers for government, higher education, headquarters and spectacles, but they would not have to be so large and they would not require such an array of workers to man them, nor an army of unnecessary workers to wait on the necessary workers in them.

The aim of those concerned with the design of cities ought not to be the discovery of how large — and inhuman — cities might be made, but how small and human. If that aim were pursued by city planners, and the truth about normal living taught by our teachers, city centers might become little different from small towns in terms of density of population, and the bulk of those who worked in them live on rural homesteads distinguishable from the farmsteads farther out only by their smaller acreages, instead of in the towering housing developments of Manhattan.

### **'The country can survive without the city; the city cannot without the country.'**

There is, unfortunately, no recognition among professional city planners of the importance of determining the optimum size for cities. What is just as unfortunate,

economists, sociologists, and political scientists also ignore the question. In all their approaches to the problems of urban civilization, the norm they take for granted is *limitless growth*. That real estate people, mortgage bankers, contractors and builders, local politicians, big storekeepers, hotel men, saloon keepers, brothel keepers and gamblers should encourage the limitless growth of cities is something to be expected; but that teachers and leaders of the people should accept this as normal is typical of the mis-education of modern man.

I have said this modern city is cancerous. I think the analogy is an almost perfect one. A cancer is a growth developing in an otherwise normal organ or tissue. Its principal characteristic is its tendency toward limitless growth. It keeps on growing, following some degenerate principle peculiar to itself, without regard to the health of its host, and unless checked, eventually destroys not only its host but itself. The principal characteristic of the modern city is limitless growth. Sheer increase in population and of area is considered healthy by not only the

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## **'WE DIDN'T APPRECIATE OUR OWN NEEDS FOR SEPARATENESS — WE ATTEMPTED TO LIVE TOO CLOSELY' by Pat Richardson**

[In 1970, Patsy Richardson wrote this essay for *The Modern Utopian*, published by Alternatives, PO Drawer A, San Francisco, California 94131, and reprinted in *Sources: An Anthology of Contemporary Materials Useful for Preserving Personal Sanity While Braving The Great Technological Wilderness*, Harper & Row, 1972. We are grateful to them all, and hope in the meantime, Patsy Richardson has found a new and better Freefolk.]

Freefolk Community is abandoned except for the birds and the rabbits. Maybe the deer have come back, now that the people are gone. We left over a year ago; gradually, the others did too.

Freefolk was a small, rural, anarchistic-type commune. It flowered briefly for a year and a half, then died out the way a lot of communes do that you hear about and then after a while don't hear about anymore. I like to think of our attempt there as part of a larger experiment. Somehow, what we discovered may help others who want to learn and live together in community.

There were times at Freefolk when love bloomed, when we sang together, worked together as sisters and brothers, felt in us the power of our mother earth. There were also times when we didn't speak to each other, or care enough to reach out when someone clearly needed us. Because we lived a life peeled down to the good necessities, because we lived without the shelter of all those institutions that protect and separate people from each other, the high times were really high, and the bad times pretty ugly — eyes stopped meeting, hands stopped reaching, and we became strangers living in the same house.

A lot of people think communities flop because of economic hassles or pressure from outside. We haven't found that to be true. We ate well and kept reasonably warm (though, sometimes interpersonal frictions kept us from getting things done as well as we could have). With a minimum of effort, we were able to maintain open and friendly relationships with neighbors. I guess I can't say why communities flop, but I have some ideas about why Freefolk isn't there anymore.



ordinary residents of cities, but unfortunately by social scientists who ought to know better. All the functions the modern city fulfills are subsidiary to the ideal of sheer growth.

There is only one right way to deal with this cancer — that is to transform the tumorous growth into a useful organism. The modern city *must be reduced in size until it draws no more wealth, and no more population, from the region it serves, than is necessary to fulfill the functions which alone justify its existence.* Its *normalization and humanization* requires *decentralization*. And the first step in the realization of this revolution in our concept of city design and city planning — of city *composition* — is the development of a leadership which sees the city not in terms of the city as the unit of design, but of city and region — of the whole entity for which the city itself ought to be a convenient central service station and nothing more.

#### City and Country

I have said that the city is dependent upon the country. Perhaps it would be more correct to say

### **'City people cannot wholly live merely by exchanging the pressing of their pants for the washing of their clothes.'**

that if our cities were normalized — if metropolis and megalopolis were decentralized — the interdependence of city and country would be recognized. Relatively, of course, it is still the rural and not the urban population which is most independent. The country can survive without the city; the city cannot without the country. It is easy to establish the fact that the centers we call towns and cities are dependent economically for existence upon the country.

From the country must come daily the food they consume. In very few cities is there more than a few days supply of food; if food did not come in continuously, the people of the city would quickly find themselves reduced to starvation.

The city is even more dependent upon the country for water than for food. New York, for instance, goes two hundred miles for one source alone of the water it must have.

Usually too it is dependent upon the country for its fuel and for the raw materials it uses in its factories; very few cities are actually built over mines, and none can grow wool and cotton and other agricultural crops which their mills and factories convert into finished goods.

The bigger the city, the larger the region upon which it becomes dependent for its existence — for people to consume its products, to patronize its enterprises, and to tax (directly and indirectly) to support its political machinery. Taking the city as a whole, it cannot be sustained by its own population. Unless the territory tributary to it supports it, it would soon cease to be a city. *City people cannot wholly live merely by exchanging the pressing of their pants for the washing of their clothes.*

Finally, the city is dependent upon the country round about it for its very population. The most obvious



Partly from necessity, partly because we didn't appreciate our own needs for separateness, we attempted to live too closely.

Idealists that we are, with a strong vision of how men ought to live together, it was really difficult for us to admit that we were uptight, needed more room, more time for ourselves or really didn't care that much for each other sometimes. Each of us had a vision, really amazingly similar, about the way we wanted to live. But because we weren't there yet, it was the small things that caused trouble. We all wanted to live a simple primitive existence. We all were content to live without rules, electricity, power tools, or running water; in fact, we felt strongly it was a necessity for our emotional, spiritual, economic or political survival. What hung us up was whether we should eat all our honey in the fall or ration it through the winter; whether we should tie the cow or let her move around in the barn; whether we should fence the garden around front or back; whether we should restrain the kids or let them clobber each other. And it wasn't the fence or the honey that really mattered. It was partly the fact that we had no other

personal creative challenges to divert our energies and partly the fact that we started at the pinnacle of a vision where people shared and cared for one another intensely, but that was just not where we were at personally. The mountain crumpled; tension rose; we grew away from each other.

Maybe things didn't have to go that way. There were a lot of strongly individual types at Freefolk — meaning, I guess people who liked having their own way, people who had an urge to see the world move when they pushed it. That's the kind of people that seem attracted to community, people who find meaning in struggle. Maybe we could have made it together, adapted to meet our various separate and collective needs, if we could have tuned into what was happening sooner. We were blinded by dreams, I think.

Saddest of all, we were unable in a year and a half to tell each other straight what it was we felt or thought, to be open about our needs and our hurts. Bitterness grew, and silence grew, until it filled up the clearing and now we're all gone except for the birds and the rabbits.

fact in the history of cities is that city people sooner or later become infertile; unless there is a constant stream of young immigrants from the fertile country into the city, all our modern cities would in a few generations become Necropolis — the City of the Dead.

#### Membership

From many standpoints, but particularly from the standpoint of the community's management, the population of communities may be said to be composed of two kinds of people — of natives, citizens, or members; and of sojourning aliens or non-members.

Native and stranger, citizen and alien, member or non-member, are not merely descriptive terms describing status — they are really designations of individuals with, and those without, responsibility and power in the communities in which they find themselves. But while often used interchangeably and synonymously, there are distinct states to which these terms are

applicable. *Native and stranger* are terms which may be used with regard to either a status created by birth or by length of residence. Mere nativity, however, cannot be equated with responsibility. Children, criminals, and the insane may all be natives, but that does not make them responsible members of the community. *Citizen and alien*, on the other hand, are terms which are properly applicable only to the legal or political status of individuals.

But *membership* and *non-membership*, as I use the terms, are applicable to a status which is neither one of birth, nor length of residence, nor arbitrary legal formulation. To assume, as we do, that membership in a local town, city, or state is an automatic prerogative of citizenship in the nation is nonsense. It violates the norm of local autonomy. Membership in a community has its roots in something inherent in and necessary to the existence of normal communities.

**No community can afford to leave composition of membership to chance.'**

*Membership is a term properly applicable to, and a status properly conferable only on, those individuals in a community who have accepted responsibility for all the community's vital activities.*

Membership in the community, however, is not, as we modern victims of an over-atomistic ideology think, composed of individuals. It is composed of families. The really responsible unit, the existence of which we must recognize in the organization of our communities, must be the family; it cannot be the fractional being we call an individual.



**'The resettling of America:  
It is the formation  
of the habit of responsibility  
that will count,  
related to the dignity of man.**



an essay from  
Manas Magazine

[The following essay is excerpted from *Manas*, an exceptional journal of ideas and thoughts published at POBox 32112, El Sereno Station, Los Angeles, California 90032.]

[For what has] happened to the United States during the Twentieth Century, some people deplore moral decay and point to the erosions of war. Others speak of the decline of religion. Technology is given a large share of blame. A strong case can be made for the idea that most of our troubles are traceable to loss of community.

Called for, Wendell Berry might say, is a deliberate movement to *resettle* America in the light of what we are able to find out about ourselves and the world. We need to become individuals who value community and its health-giving qualities, and we need communities determined to regain both the moral and the practical authority that, in time, will reduce the power and political importance of states. There is now a great deal of longing in the country for a basic change of this sort, but longing leads to frustration when no avenues open up.

Where does one begin? In the way we go at things, we have used up the country. There is no longer enough



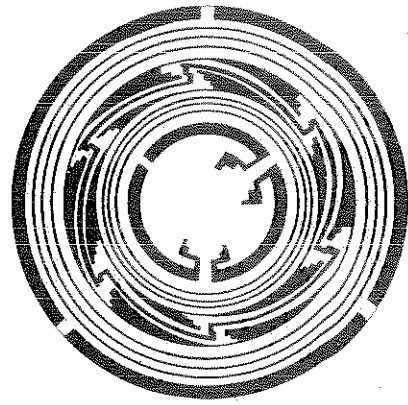
But the membership of the community is not composed of all the families which reside in it, nor even of those born there, nor those who have resided there long enough to cease being sojourners. *It is composed only of those families which both live there and have a permanent stake in the community's commonwealth — which have not only made their homes in the community, but also own a homestead in it.*

The evidence that communities which disregard this fact in their organization are abnormal is overwhelming. Communities composed mainly of what I call non-members are not merely abnormal — they are subnormal. All the evidence indicates that in the composition of communities, the norm of membership must be observed; the determining majority of the population must consist of families which live in the community, which own land in it, and which earn their livings in it. The population must consist mainly of families formally admitted or accepted into membership by the community as a corporate entity — by a process akin to that of naturalization — on the basis of qualifications which not only seemingly establish their responsibility,

but which in fact establish their competence and right to participation in the community's management.

The mere statement of these facts makes it plain that no community can afford to leave the matter of its composition and membership unplanned, to mere chance. The prevailing assumption that communities are helpless in this matter, and that they should leave everybody free to buy into that community, is mistaken. Zoning is evidence of the fact that much can be done to control the use of the community's land. The present method of conferring membership arbitrarily and irrationally upon any individual who can afford to buy land or who resides in the community thirty days or even six months is destructive and not promotive of wholesome community life.

**'Membership in communities is not composed of individuals — it is composed of families.'**



#### *Homogeneity vs. Heterogeneity*

The people of a community may be so like one another in their heredity, their customs, their conventions, their values, as to make it notable for the amity of its atmosphere — for the sodality, harmony, and sympathy and mutual friendliness of the individuals of which it is composed. Or these essentials of humane life may be absent because its population consists of too many irreconcilables — of so many different kinds of individuals and groups as to make misunderstanding, dislike, and discord almost certain, and to make the community notable for the mutual hostility and antagonism of the people of which it is composed.

raw material for that kind of life.

Our economists think in terms of the weed-like growth of the "boom" cycle (made possible by four centuries of the peoples of Europe acquiring 'frontier' land) with all its excitement and immeasurable waste, and add, also, the sudden availability of cheap fossil fuel, just when the frontier was closing, and you get a sense of why there is so much confusion and pain in the present. Then you go on from there, recognizing what cheap fuel did to agriculture, how it made insanely over-sized cities possible, while giving to the military the means of conquering or intimidating the world. At the same time, as a natural part of urbanization, the market economy came not merely to dominate but absorb modern life.

Yet change is absolutely necessary. We have reached a point where biased economic analysis can no longer hide the ruthless impact of the market psychology on our lives. It comes over you when you want to buy a home, but can't afford it. It comes over you while driving home from work on a congested freeway where cars move — when they move — at ten miles an hour. And when so much money is needed for rent and food that buying clothes for the children is a serious

problem. In a society ruled by the market psychology, you can't economize except in very small ways. In a market society, *everything* costs money, and the prices keep going up.

In an article for *Rain* for last December, Tom Bender makes the case for changing to self-reliant economics: "Decrease in size, regaining local control, or internalizing the split between producer and consumer are the inherent structural changes that eliminate or avoid the problems, rather than trying to mitigate their effects. As the real costs of centralized exchange economies are becoming clearer, we are discovering the historically better fit of decentralized, locally-controlled economies.

"... In none of these cases does self-reliance at any particular level mean slamming the door and cutting off from the rest of the world. What it does mean is shifting the percentages of what we take responsibility for ourselves at each level vs. what we leave to 'someone else'."

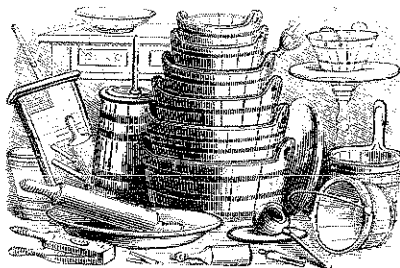
It is this formation of the *habit* of responsibility that will count, in the long run. There is a contagion in the acceptance of responsibility, related to what we speak of as the dignity of man.

This seems about what is meant by resettling America.

There have been experiments, most of them unhappy failures, in which idealists deliberately established communities composed of people conspicuously different from one another in the belief that heterogeneity could be disregarded because irreconcilability was not in reality a fact.

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Most of the communities in a nation like Denmark are homogeneous. In most of them, the whole population is Danish both genealogically and by language and culture. Even in those cities in which considerable numbers of foreigners are found, the percentage is not large enough to affect the essential homogeneity of the community. But in the United States, most of our communities are heterogeneous — their populations include large numbers of people so different in race, nationality, religion and political and social beliefs as to make the similarities between them (such as the ability to speak some sort of English) relatively unimportant. There are, however,



notable exceptions which deserve study. There are, for instance, a sufficient number of towns in the New England states, in the Pennsylvania Dutch region, among the Hopi and Navajo, to make it possible to determine whether homogeneity or heterogeneity is the norm.

New Glarus, Wisconsin, is composed almost exclusively of descendants of emigrants from the Canton of Glarus, Switzerland. The population is composed of individuals of the same race (in this case, white); of the same national an-

cestry (in this instance Swiss); of the same religion (in this instance Protestant); of the same or similar political faith (Republican or Democrat); of the same socio-economic status (farmers, craftsmen, storekeepers, and professional men serving one another, with no individual and no distinct group very much richer than the remainder and all equally free to take part in the social life of the community). New Glarus is therefore a homogeneous community.

The population of a heterogeneous community, on the other hand, is composed of individuals who are different as to race, national ancestry, religion, fundamental political faiths and socio-economic status. There is overwhelming evidence that social tensions between individuals and groups, social problems and frustration and unhappiness is greater in heterogeneous than in homogeneous communities (in spite of the existence of greater opportunities of all kinds). In old homogeneous communities,

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## 'THE MODERN COMMUNALIST MOVEMENT IS A DIRECT ATTACK ON HUMAN ALIENATION' by Kenneth Rexroth

[Kenneth Rexroth's book, *Communalism: From Its Origins To The Twentieth Century*, published by Seabury Press, N.Y., 1974, is an excellent history of community, from which these thoughts are excerpted, and for which we are grateful.]

There were in the Nineteenth Century, and still are today, communal religious cults, most bizarre in their doctrines, and despotically ruled by a leader who is the keeper of special revelations. It is a mistake to classify these as communes. They are actually rackets, large-scale collective confidence games operated at immense profit to their leaders.

Many of these people seem to have realized that the more outrageous their gospel, the more dupes they would attract. The will to believe things because they are impossible is a widespread failing of the human race.

With few exceptions, communalistic colonies were revivals of the neolithic village with more or less modern technology. This is still true today. Communalism has been haunted by a gospel of "back to the land" and in so many instances the colonies failed because the members insisted upon basing their economy exclusively on agriculture, even though the colonists knew nothing about farming, least of all what hard work it was.

Secular communes have almost always failed in very short order. A simple belief that all men should live together as brothers is not sufficiently well-defined to inspire a strong commitment. And where the community is open to anyone who wishes to come and enroll himself as a member, disaster is certain. Commitment is weak at best, but such colonies attract the redundant individuals cast off by the dominant society — idlers, cranks, and those who cannot get along with anybody at home or on the job, and who therefore think themselves qualified to get along with the delicately balanced extended family of a commune.

Almost every commune has tried to be self-sustaining and to achieve both communism of consumption and production. Only the Hutterites have managed to be financially successful agriculturalists, and in their earlier days, they too were primarily craftsmen. Ideally, a community should have sufficient land to feed itself, and in addition have some specialized manufacture which can compete in the marketplace because of its high quality.

Not only have the longest lived colonies owed their cohesion and commitment to supernatural sanctions, but they have been governed by individuals of powerful charisma.

Just as today in many hippie communes, the only work

nothing seems to happen; in heterogeneous communities, everything and anything.

In particular respects, therefore, heterogeneous communities may provide advantages which are denied to the individual or the group in homogeneous communities — it is easier to establish new industries, found new movements, organize new institutions in them; and they furnish greater opportunities for individuals to become wealthy, to enter upon new occupations, to change their political or religious faiths, to alter their standard of living, and to develop capacities and talents (not always desirable), which otherwise might lie dormant. But in spite of this, the evidence indicates that life in homogeneous communities is more pleasant and furnishes greater satisfactions to normal human beings.

Facts, of course, are stubborn things. Deplore this fact as much as we may from the standpoint of the

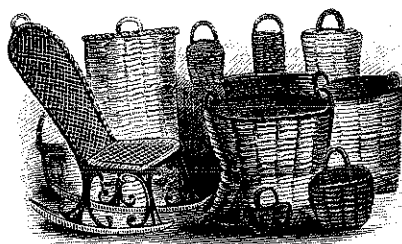
brotherhood of man, rational human beings should nevertheless accept it, and in considering the growth of their communities and specifically membership in it, take into account what is good for the community now and not in some idyllic future when all people, without regard to race or creed, are brothers and sisters. Homogeneity makes cooperation and association upon a human and humane level much easier.

The problem of humanizing many of our communities is the problem of homogenizing, or in the truest sense of the word, unifying them — of imbuing them with fraternity and

solidarity. Implementing this calls for at least two organized community movements and activities: 1) *selection and elimination* and 2) *education and evangelization*.

## **'The problem of humanizing communities is unifying them.'**

1. By *selection*, I mean, on the one hand, organized attraction of desirable immigrants (from other, perhaps oversized, communities), and on the other, organized encouragement — by creating a proper climate of public opinion — of the bearing of full complements of children by the desirable families of the community. By *elimination*, I mean, on the one hand, organized help in encouraging the emigration



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done seems to be done by women, so in the history of many of the secular communes of the 19th Century. Women rebelled because all the work was shifted to them, while the men sat around, drank whiskey, chewed tobacco, and discussed communism, the equality of the sexes and the freedom of women.

Communism as such does not seem to have been a factor in the failure of most colonies. Many, perhaps most that fail, do so for economic reasons.

Wherever there existed powerful forces for commitment and cohesion, a carefully-screened membership, and intelligent leaders with wide practical experience, communism proved to be, economically, extremely successful. The model in this regard is the Hutterite colony.

It is difficult to relate the thousands of groups that call themselves communes that have sprung up all over the world since the Second World War. Many are not communes at all, but cooperative boarding houses of the sort that have always existed. Just because their members smoke marijuana and sleep with each other indiscriminately does not make them fundamentally different from the Greek-letter fraternities. Some open-gate rural communes are in fact outdoor crashpads. Three hundred adolescent hitchhikers bivouacking on three hundred acres which the permanent members do not bother to farm does not constitute a commune. Here again, sensationalist journalism has had a field day. A large number have managed to organize themselves, however, as genuine

communes of consumption, and a few of production.

There is a certain unreality, moreover, about an old mansion or a twelve-room Riverside Drive apartment occupied by lawyers, professors, and social workers who share expenses, play musical beds, and call themselves a commune. The nearer a commune comes to being potentially completely self-sustaining, the nearer it approaches its ideal of a saving remnant, the nucleus of a society which will survive when the dominant society perishes. Of course, in the apocalypse, the urban communes will perish along with the cities.

A complete "Do as thou wilt shall be the whole of the law" total individual anarchism simply does not work. A good many contemporary communes operate on this basis, but they seem to have an average 100% turnover every year. The commune persists, essentially, as just an address.

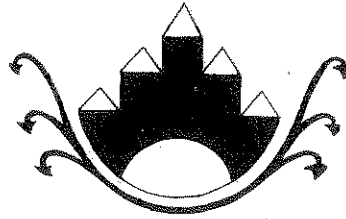
Selectivity is the first law of communalism. The communes that are most successful today either do not allow visitors at all, or do not allow them to stay more than overnight, and prospective members are subjected to a searching novitiate.

Modern warfare has produced an immense number of totally-alienated people. It is this pervasive and absolute alienation that takes the place of religion or ideology amongst contemporary communards; and the modern communalist movement is a direct attack on human alienation as such, discarding the roundabout maneuvers of socialism and communism.

of desirable but locally incompatible individuals and families from the community to communities in which they would actually be happier, and on the other, gradual elimination of the hopelessly unfit by discouraging their rearing of progeny.

2. By education and evangelization, I mean the inculcation of a common teleological ideology — a common body of ideas about the ultimate purpose to which life should be devoted. Acceptance of a common faith, of common values, of common goals, makes possible the welding together of the people of a community even when there are great original differences in the individuals of which it is composed. Any idea which the determining majority agree upon may be made

the basis for welding the membership of a heterogeneous community together. A common religion (as in the case of Mormonism) is such a welder of diverse peoples. Marxism, in Russia, proves that an economic idea is also such a welder. Unfortunately, goals which are abnormal and inhuman — the goal of Fascism and National Socialism, for instance — can also be used for this purpose.



Both these methods of community homogenization are hard upon individuals who differ from the determining majority of the members of a community — the first because it requires people to tear up their roots and establish themselves in a new community, and the second because it requires them to abandon life-long habits of belief and behavior and to acquire new ideas and habits.

#### *Classes and Occupations*

If a community is to justify its existence, merit the love and devotion of its members, and make them cheerfully willing to sacrifice time and money for its support and development, it needs the leadership of a genuine elite, composed of individuals who are quality-

## **'SINCE CULTURE IS PROCEEDING IN THE WRONG DIRECTION,**

[Rethink: A Paraprimitive Solution by Gordon Rattray Taylor, published by E.P. Dutton & Co., N.Y., 1973, is the source of this essay; we are grateful to Gordon Taylor for these excerpted thoughts.]

### *Social Suicide: The Erosion of Community*

Why is community vanishing in the modern world? First let us consider what are the factors which favour the development and maintenance of community. Basically, it is the existence of things held in common by members of the community: common interests, institutions, rituals, values, skills. But at the basis of community lies territory, for if people do not meet regularly, then the integration which is the special feature of community cannot occur.

What then is responsible for the erosion of community? The most distinctive force at work, I suggest, is mobility — both change of abode and daily movement to and from a fixed abode. It is obvious that the emotional investments which I have described, both those involving people and place, cannot develop far where individuals or families move in and out of the group every few years. To say that low residential mobility is a requirement does not mean, of course, that individuals should not be free to move about, within reason, on a short-term basis.

The mobility conferred by the car does make it possible, however, for a person who nominally lives in a community to place all his interests outside it. Obviously, if a large number of members behave in this way, the community disintegrates.

Another serious aspect of day-to-day mobility is the way in which it enables large numbers of strangers to

flood into a community for a short period.

Modern communications also undermine community by focusing attention on national and on world affairs, rather than on local issues, and by conveying information about other patterns of behaviour, other benefits. Obviously, some interest in world affairs is desirable, but the balance has swung too far.

The third force eroding community is the generalization of culture — coca-colonization as it is often called in recognition of the American influence on other cultures. But it is not just a question of goods, or even fashions. Technology itself tends to destroy local variation. Today, we have a generalized culture. Some think it is a good thing, and it obviously has some advantages. But they come at a high price.

Finally, community is eroded by "immigration" — meaning the entry of a considerable number of new members with different values, conventions, and interests; in contrast, the occasional entrant tries to become assimilated, and if he does not, it is no great matter.

### *Mass Society*

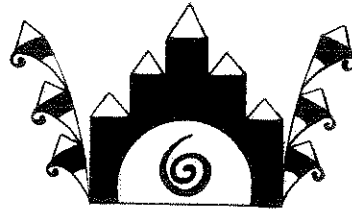
'Mass Society' is the term coined to indicate a society in which community is weak or absent. In mass society, most of the people we meet in the course of a day are strangers about whom we know nothing. And there are too many of them. If we hear that a member of our community has suffered a misfortune, we offer to help. But we cannot help all the people in a great city who need help, or even find them. So the spontaneous impulse dries up, and at best, we support some charitable undertaking.

*mind*ed, eminent for the superiority of their minds and characters, who are of commanding moral worth and excellence, in contradistinction to an aristocracy, plutocracy, or bureaucracy composed of individuals who are *quantity-minded*, of a class which rules and exercises power in the community not because it is composed of the best individuals in the community, but because it is composed of those who are strongest, most ruthless, or most cunning and politic; it needs, in the literal meaning of the term, as Ralph Waldo Emerson used the word, a *nobility*. It must have, if it is to supply the goods, the services, and the educations which people need to enable them to live like normal human beings, its due share of representatives of the various

trades and professions.

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Though the subject of the various classes which are needed to normalize a community needs much more consideration than it is given by the leaders and teachers of modern humans, obsessed as they unfortunately are by the shibboleths of democracy and equality, I can only very briefly outline an



approach to the subject here, calling attention to the fact that no community can be normal, none can be as desirable a place in which to live as it might and should be, unless it contains a class of individuals notable for their vision and aspirations, and a class tough-minded enough to realize dreams and to make actualities out of their own and the community's ambitions. These are characteristics found not in common but in uncommon individuals. If the masses of men and women were properly led and taught, they would not envy the superiority of any individual or class, but recognize what their presence contributes to the life and improvement of the community as a whole. And if the members of the elite were in their turn properly

## IT MUST ABANDON ITS PRESENT COURSE.'

by Gordon Rattray Taylor

The cost of this depersonalization is high. Transactions lose their social content, and become purely economic, and so tougher.

The mass society undermines the psyche of its members in other ways. 'In cities, a man gains his freedom, but loses his sense of direction,' as the sociologist R.E. Park once aptly put it.

In the mass society, status ceases to be functional, and a phony status system is substituted.

Insecurity becomes marked, since one can rely on no one for help. So serious is this factor that the state is obliged to step in and provide aid for those in trouble — not only incomes for the unemployed, but food for the elderly, supervision of child upbringing, aid for victims of flood, and much else.

Indeed, and the point is often overlooked, the state only came into being as a result of the decay of community. To ask for the restoration of community is to ask for the withering away of the state.

In mass society, a person forms economic links with one group of people, social links with another, political links with another. He gets his medical care from yet another people, his education from yet others, and so on. In this life, he has transactions with tens of thousands of people, many of them unknown to him. It is complexity and specialization which gives rise to anonymity and impersonality in the modern society. And it is this which causes the lack of involvement, the absence of commitment, which is so noticeable today.

What then, could we do if we seriously wished to restore a sense of community in our society? We should

have to persuade people to settle in one place. We would have to create a climate of opinion in which people would seek to keep a proportion of their activities in their local community. In the long run, the answer must depend on reducing population densities.

Finally, we should have to resist the ruthless appropriation of cultural items from other groups, whenever those items are a source of pride to them.

What I wish to establish is that small, stable groups such as must men lived in until a century or so ago, offer psychological and social rewards which are steadily becoming rarer. The setting-up of communes is thus a spontaneous attempt to restore the organic quality of society. Can it be restored for the entire population of a country, or can it only be achieved by minorities who opt out from the normal pattern of society?

To sum up, to restore community and cure anomia, we should have to reduce the rate of social and technological change, reduce the mobility of the individual and perhaps even discourage communications; we should have to limit the inflow of new members to communities, and we should have to preserve the 'uniques' in each cultural unit, accepting cultural diversity rather than standardization and a common culture as a social aim.

These are aims which go against the whole trend of our times, and to many, will seem retrogressive. But since my case is that our culture is proceeding in the wrong direction, it follows inevitably that it must abandon its present course.

educated, they would discover that there is greater satisfaction to be obtained out of using their talents to serve than to exploit. The norm for class composition is not uniformity, but diversity.

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That the community needs representatives of all the important vocations is so obvious as to make detailed discussion of this norm

unnecessary. Without shops and stores of all kinds, it forces people either to go without or to spend their money in other communities. It builds up and enriches the city near to it at the same time that it impoverishes itself.

It must not be forgotten that people have artistic and spiritual as well as material needs, and that the occupations needed to make normal living possible for the members of a

community call for a quota of teachers, poets, musicians, dancers, dramatists, painters, sculptors, architects. If these occupations were represented by those who were, so to speak, part-time workers at their professions, instead of men and women trying to make their livings wholly out of earning money out of them, as they are taught to do today, and who make themselves financially independent on homesteads, every

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## Two Voices from India: Gandhi and Tagore on Community

*[Gandhi's vision for India saw the need for the redevelopment of community values. This discussion of Gandhian values is adapted from Community Service Newsletter, November, 1950.]*

Gandhi outlines a system which he called "Basic Education". It may be described as the art of performing all the functions necessary to human life with the whole mind and soul, and thus give to the common daily tasks significance, meaning, and spiritual value. It was a system of education which from infancy trains human beings to live humanly as members of small, vital communities, and through personal and cooperative action to satisfy their common needs, to organize their own economic life and on its foundation build a beautiful and vital spiritual life. In such communities, every person may, and to some extent will, become an architect of life, and thus will live vitally, enthusiastically, and satisfyingly. There is no limit to the spiritual possibilities of living on this plane, while communities trained in its ways would possess an inward strength which would make them invulnerable to attacks of any kind. Their strength would be manifest in all their works, and a nation made up of such communities would be equally invulnerable.

The community must be of limited size such that every person within it can embrace it in his mind and imagination and feel a communal relationship with all its members. These small communities would achieve degrees of self-sufficiency.

How can these new communities be established? Obviously, they can be built only by those who have the vision of them. For a long time to come, therefore, the extension of small communities living on the lines of Basic Education must proceed independently of government, on voluntary lines, and prevail by reason of the abundant life which they bring within reach of all.

*[This essay is by Rabindranath Tagore from his work, City and Village. Tagore is a noted Indian educator and philosopher.]*

A relationship of mutual benefit between the city and the village can remain strong only so long as the spirit of cooperation and self-sacrifice is a living ideal in society. When some universal temptation overcomes this ideal, then a gulf is formed and goes on widening between them. Then the mutual relationship of city and village becomes that of exploiter and victim. This is a form of perversity whereby the body politic becomes its own enemy, and whose termination is death.

We have started in India our work of village reconstruction, the mission of which is to retard this process of race suicide. According to us, the poverty problem is not the most important — the problem of unhappiness is the great problem. Wealth, which is the synonym for the production and collection of things, men can make use of ruthlessly. They can crush life out of the earth and flourish. But happiness, which may not compete with wealth, is final, it is creative; therefore, it has its sources of riches within itself.

Our object is to try to flood the choked bet of village life with the stream of happiness. For this, the scholars, the poets, the artists have to collaborate, to offer their contributions. Otherwise, they must live like parasites, sucking life from people and giving nothing back to them.

Cities there must be in man's civilization, just as in higher organisms there must be organized centers of life, such as the stomach or heart. These never overwhelm the living wholeness of the body — on the contrary, by a perfect federation of their functions, they maintain its richness. But a tumor round which the blood is congested is the enemy of the whole body upon which it feeds as it swells. Our modern cities in the same way feed upon the social organism that runs through the villages; they continually drain away the life stuff of the community, and slough off a huge amount of dead matter, while assuming a lurid counterfeit of prosperity.

When a very large body of men come together for the sake of some material purpose, then it is as a congestion, and not a congregation. When men are close together and yet develop no intimate bond of human relationship, there ensues moral putrefaction. □



community could support its share of them, and talented individuals raised by the community would not be driven out of it by the barrenness of its artistic and social life, and by the fact that only big cities furnish them any opportunity to realize their aspirations.

#### *Recruiting the Community*

In the composition of communities, we may, sub-humanly, leave the matter of recruiting and maintaining the population to mere chance — to what is in effect *natural selection* — or we may, like human beings, turn to *planned selection*. Planning does not, of course, imply any abolition of what is natural; it is just that failure of human beings to use their knowledge and capacity for forethought to plan what they do as individuals and in groups is simply for them to behave like animals rather than like normal human beings.

Almost without exception, all the tribes and nations of mankind have exercised some sort of control in this matter. To this day, local communities and neighborhoods in the United States, even though they have virtually no legal powers of exclusion, do in many instances exercise a series of planned selection even though it is often merely expressive of their prejudices. There is overwhelming evidence that planless composition results in disintegration. The facts point to a norm long recognized in parliamentary law, every community must be the judge of the qualifications of its own members, within the framework, of course, of those universal laws which no community or nation has any right to violate.

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There are at least five distinct methods which deserve consideration in the implementation of this norm, in the substitution of homogenization and harmonization for our present method of leaving the recruiting and maintenance of our communities to landlords, land speculators, real estate subdividers, and to boosters organized in chambers of commerce. These five methods are 1) *generation* by eugenic breeding, 2) *necrosis* by contraception, sterilization, and

euthanasia, 3) *immigration* by invitation, 4) *emigration and expulsion*, and 5) *harmonization* through re-education. All five of these methods are to some extent, almost unconsciously, used, but all of them can be much more effectively used deliberately to control the composition to normalize the population of communities.

1. *Generation* — It calls for teaching desirable men and women that the greatest satisfaction in life for them lies in the normal completion of their lives with fatherhood and motherhood.

2. *Voluntary contraception and sterilization* — can be taught.

3. *Immigration* — As it is today, immigration and emigration is a matter of not much more than individual caprice little influenced by consideration of community well-being. A community, if it is to



survive as a desirable place in which to live, takes the initiative in either persuading those in the desired occupations to become members of the community by doing whatever may be necessary to make the community attractive to them; or it must persuade some of those already in the community to prepare themselves for such occupations, perhaps by subsidizing the education of its own members.

4. *Emigration and Expulsion* — As it is today, those who leave their home communities, particularly the smaller ones, are often those who would make the most desirable members of them — the most

ambitious and best-educated young men and women they have raised. In a normal community, the exact opposite should take place. Every effort should obviously be made to make the community and its future so attractive as to hold these desirable members. On the other hand, there must be an equally well-organized effort to persuade undesirable members to migrate. Undesirable, as I am here using the term, refers not only to those who are socially and morally undesirable, but also to otherwise perfectly desirable individuals and families with characteristics, however, which make them discordant and incongruous. Persuasion may involve nothing more than making them realize that they would be happier in a community of people more like themselves, but it should include organized provisions for [buying their property] or for helping them to move and establish themselves equally well elsewhere. Expulsion, in contrast, should be the last resort in dealing with this problem.

5. *Harmonization* — Finally, there is selection through what I think of as harmonizing the discordant through re-education. Unless a family or individual cannot be re-educated at all, the method of solving the problem which should be tried first is that of conversion — of transformation intellectually, socially, morally. The discordant may be re-educated; they may be persuaded to accept the mores and practice the folkways of the community, and so cease being heterogeneous elements in the population. It calls not for behavior which provokes resentment, but for two quite different things: 1) recognition by idealists of the fact that the work of re-educating a community requires not hostility and contempt on the part of the "teacher" but competence in a difficult task, and 2) recognition by the community itself of the need for constant re-evaluation and re-education. It calls, in other words, for a School of Living in the community, and for idealists who are not only possessed by new ideas but who have equipped themselves for teaching and leadership.

No matter how much individual families in such a community may try to fill the void created by the absence, let us say, of a School of Living, not even the richest and most highly-cultivated families can render life in it entirely normal for themselves. In such a community, these are the families which ought to take the initiative and furnish the leadership in establishing such a School.

The families of no community can afford to abdicate responsibility for the organization and operation of its schools. Centralization results in the substitution of official propaganda for what should be individually felt; in the organization of schools not in accordance with local and regional traditions and topographic and climactic conditions, but in accordance with national and even cosmopolitan concepts of culture. It leads everywhere to the acceptance of a single, rootless culture in contrast with the creation of a multiplicity and diversity of indigenous cultures. The time has come to cease thinking of schools as institutions which the state and the nation should control. The time has come to lead people to think of

**'No community can be normal unless it contains individuals noted for their vision and individuals tough-minded enough to realize dreams.'**

**'Maybe each giant region of the earth needs one giant city — one giant cesspool to attract the decadents and annihilate them.'**

**'Every community must be the judge of qualifications of its own members.'**

them as one of the many institutions with which every community must be equipped *by the community itself* if the communities in which we live are ever to be normalized and humanized.

This study of community has necessarily been an incomplete discussion of an enormously important subject. But if it persuades a saving remnant of the teachers and leaders of modern man to seriously concern themselves with something other than city life, it has not been written in vain.

Maybe each great region of the earth needs one giant city — one giant cesspool which glitters phosphorescently — to attract the decadents of the region and then, in a few generations, annihilate them. Maybe the city is needed to make evolution work. But if this is so, then Normal Living is impossible, for these great boils upon the body politic — these centers of corruption and decay — are certain, unless history lies, to ultimately infect the whole population and, by giving it a false ideal to which to aspire, make it despise the ideal of living in normal communities like normal human beings. □

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## **'OUR FAULT LIES IN FAILING TO DEAL WITH THE PRACTICALITIES OF TRANSFORMING SOCIETY** by **Nicholas Hildyard**

*[This editorial is excerpted from one written by Nicholas Hildyard, editor of New Ecologist, a journal published by Ecosystems, Ltd., 73 Molesworth St., Wadebridge, Cornwall PL27 7DS, United Kingdom. We are grateful for the thoughtful challenge to 'human ecologists' he poses here.]*

### *Under The Guillotine*

There is an apocryphal story about a famous Victorian writer of penny-dreadfuls that illustrates the Establishment's attitude to ecological action. Leaving his hero tied at the rack in a convent, with a guillotine only inches away from his neck, the author departed from his office and got blind drunk in a local gin palace. Come the copy-date for the following week's installment, he had not returned to write the sequel. In vain, his colleagues racked their brains for a way in which the hero might escape from almost certain death, but none of them could find a solution. Finally the writer reappeared, swept away the hacks around him, and wrote, "With one leap, Oswald was free!"

However acute the problems that face us, and however much we know that they threaten the very survival of

the planet, we cling faithfully to the belief that some miracle leap will bring us to safety: whether we wait upon a technological Messiah, or rely upon the wonders of a free-market economy, we believe in a *deus ex machina* who will come to save us. There has been much debate, even much agreement, over the coming crisis, but the practical measures that have to be taken to halt the slide to disaster can be counted on one hand. The hour-glass is rapidly running out, and as the sands sift away, the greatest crisis we face is our own inertia — we have reached the eleventh hour, and still we debate what action we should take.

[Our] fault lies in having failed to deal with the practicalities of transforming society. Many agree with the analysis of what has gone wrong. Some people in positions of power agree in whole or in part with ecological policies of decentralisation, re-establishment of the extended family, and a labour-intensive economy. But when it comes to the practical details, the means of decentralisation, of decreasing consumption or achieving self-sufficiency, there is a chorus of dissension, and often ideas are not aired for fear that they will weaken the movement.

Now the time has come to seek practical solutions.

## THE IRONY OF INDIVIDUALISM — IT IS BEST ACHIEVED IN COMMUNITY

an essay from  
**Community Service News**



"Family" and "community" cease to be real entities to people who trace all values back to the individual. For them, family and community are merely the environment and field of activity needed to help the individual realize his happiness and fulfillment. This individualistic view of life came to characterize many civilizations of the past. At such times, the cement of family and group loyalty disappeared and disintegration began to set in.

This view has come to be so dominant that we can scarcely conceive of other ways of life. Yet most of mankind has lived on a very different basis. Family and community have generally been recognized as real and significant. Contrary to what we might expect with our present extreme individualism, this more social attitude did not involve loss of individual freedom or of individuality. Freedom and individuality depend upon commitment to community values and are limited by lack of variety.

Our civilization, and all of its institutions, has set its heart against and has fought the primitive concept of the community as being itself a fundamental and real entity of life. In dealing with the American Indians, the policy of aiming at the destruction of the ancient community spirit has been all but universal. In Europe, except in Switzerland, the community previously was emasculated because it was an obstacle to concentrated feudal power. More recently, the French Revolution, in its effort to eliminate all opposition, imposed similar bureaucratic centralism on society. Any centralization of power tries to destroy whatever chal-

lenges its complete supremacy — and the community challenges that because it reserves some elements of self-determination.

Men cannot escape community — they are community, as well as individuality. They are either rich or poor in community, and carry that wealth or poverty with them wherever they go. One's wealth in capacity for community values cannot be achieved by seeking only self-realization, but only by seeking also community realization. Unless the community is realized about us, it is not realized in us.

It is not possible to have a healthy love for the community solely in terms of what it will do for oneself. The parents who love the child only for their own self-fulfillment are known for their selfishness.

Neither can we love the community as if it were itself an object of value, if in our hearts we believe it is not. Certainly a community cannot be deeply valued by people who have no identification with it. Community experience tends to lead to identification and love for community.

The extreme emphasis on individualism has been intimately associated with totalitarianism. In order to wield its totalitarian power, the Roman Empire dissolved or disapproved of all bonds of loyalty, social control, and value except the individual, the family, and organizations subservient to the state. When the Christian Church came under the sway of that tradition, it reinterpreted the individual's salvation as being in the church largely irrespective of community association. This philosophy, de-

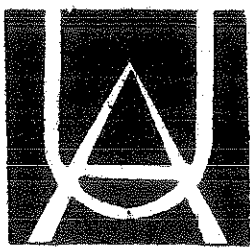
veloped by such leading theologians as Augustine, adopted the Roman Empire's totalitarian distrust of the primary groups — the autonomous groups of friends and the stable community — substituting for them the central authority of the church dealing with the solitary individual.

There is no such thing as individual salvation. Life must begin with self-mastery, but it can only grow in compact, in association, in affiliation, essential forms of which are the universal family and small community. The great religions have universally proclaimed the necessity for self-abnegation, not for the contradictory purpose of self-glorification, but because it is the necessary condition for growing with one another into a higher order of life and meaning.

Religion needs to be part of the community, because religion is the discipline that gives the community its being. Religion makes the community work as a unit in harmony, love, and right action.

It must not be said that we are faced with the dilemma of moral man and immoral society. That view is one of the outgrowths of the individualist philosophy. A moral society can be achieved, not in the abstract, but out of moral individuals and families organically associated in moral communities, themselves associated in a moral world order.

*[This essay is excerpted from Community Service News, May, 1951, published by Community Service, Inc., Yellow Springs, Ohio.]*



# Urban Alternatives NEWSLETTER

The Urban Alternatives Group

c/o Kaswan, 164 West 19th Ave., Columbus, Ohio 43210

(614) 885-8964, 888-4858

## Membership

For a variety of reasons, we have done little to promote national membership during the past year. One reason was the transition period at *Green Revolution*. We didn't want to press for renewals or new memberships until we could recommend the magazine. Since Rarihokwats has assumed the editorship, we feel that *Green Revolution* will soon resume being the voice for those dedicated to social and ecological change. We therefore are again happy to have *Green Revolution* as the vehicle for our newsletter and to recommend the magazine to our friends.

Other reasons for low activity on memberships were local. We needed some time to reorganize after the demise of *doing it!*, to see how members responds to the membership arrangement, and to further evoke UrbAlt programs. Also, the Kaswan family's move to San Francisco this coming July has made us delay intensive promotion until the West Coast branch is established.

Locally, there has been some membership activity. We have added two group affiliates; we have assisted other organizations; we have continued to work with our sharing network, and we have been a resource to a number of individual members. We have continued to publish our newsletter in *Green Revolution*, and occasionally members have asked for information, resources or contacts.

We need member input to decide what, if any, function membership can serve. There is no sense in having a membership organization unless it can be useful for achieving worthwhile goals. Below are some of 20 Green Revolution

the functions which we think a national UrbAlt membership organization can and ought to serve. Let us know what you think, and send us your suggestions. And if you don't have a Membership Bulletin, ask, and you shall receive.

*Encourage the development of local chapters/networks:* UrbAlt can serve as an umbrella in bringing together people with similar interests to develop projects, help one another, and have some impact on the community. UrbAlt can provide guidance in organizing and group process skills. Personal access to UrbAlt staff will be facilitated now that they will be both in the Midwest and on the West Coast.

UrbAlt can also be an umbrella and resource for existing groups with different programs, but consistent aims, as noted in the Membership Bulletin.

*Information Exchange:* The Newsletter published in *Green Revolution* can continue to serve as a way of publicizing all kinds of information of likely interest to members, including their activities, UrbAlt programs, and notes on people's needs and resources. Where speed is an issue, UrbAlt staff can provide the needed service directly.

*UrbAlt Learning Programs:* As noted elsewhere in this report, UrbAlt has continued in its evolution as a learning resource, offering workshops and organizing a number of conferences. Especially as such offerings are now becoming available in different parts of the country, by "going on the road" and by establishing the West Coast branch, members have a much wider opportunity to help organize and attend

these programs at considerable savings from their cost to the general public. Also, with the launching of the New Age University (see below), members will be part of an exciting and unique learning resource.

*Financial support for UrbAlt:* So far, most of the programs have been financed out of our pockets, although educational activities have generally broken even. But in order to have a continuing staff to provide services to members, and help us become more effective, we need to provide them with at least enough money to subsist. A large national membership could insure such continuity, and since we are a tax-exempt non-profit corporation, we believe that membership fees are tax-deductible.

What else should be done to make membership functionally important?

Is there sufficient reason to maintain a national UrbAlt membership?

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## New Age University

The main purpose of this project is to develop a learning network which consciously and systematically combines all the elements that need to enter into building life in the New Age, while at the same time, providing opportunities for people to concentrate on their individual areas of interest. Subject matter will include alternative technologies, alternative education, cooperatives, neighborhood support groups, democratic business management, wholistic health, land trusts, local self-reliance, and other undertakings of this kind. The point is to place individual efforts in a wider coherent social and economic context. A high

level of skill and knowledge is required for these various enterprises, but at this time learning opportunities are few and scattered, and traditional schools are of limited use. Alternative learning programs like the University Without Walls and Campus-Free College focus on educational methods rather than on curriculum and have limited relevance to alternative enterprises.

The basic framework for NAU is to coordinate a national network of cooperating Learning Centers, each containing individuals who are highly sophisticated in one or more areas of alternative work. NAU will help learners plan programs in conjunction with one or more Centers designed to give the learner the best training in his particular field of interest. Three major programs are anticipated within NAU: Organizational Development, Soft Technology, Economics and Ecology; and Group Process and Personal Well Being. Organizational Development will focus on consumer cooperatives, housing cooperatives and land trusts, democratic business organization, community organization and decentralist planning, democratic schooling and consumer and environmental protection. Soft Technology, Economics and Ecology will include solar heating, photovoltaics, wind energy, small scale business and cottage industries, humane economics and urban food production. Group Process and Personal Well Being will focus on creating and maintaining support networks, democratic group leadership, facilitating personal growth and problem solving, wholistic health care and research. Although it will probably be possible to make arrangement for college credits, we do not, at this time, plan to ask for academic accreditation.

At this point we are still in the exploratory stage. Jaques Kaswan developed the idea in 1978 and prepared an initial Prospectus with Jubal, the president of the School of Living, and with the editorial assistance of Ruth Kaswan, Grant Hilliker and Adele Chafetz. The Prospectus was sent to about twenty-five people prominent in various areas of the alternatives movement and the response was sufficiently positive to encourage us to prepare a more

detailed prospectus, outlining program areas and methods of operation. Copies of this prospectus are being more widely distributed.

Our next step is to ask eight or nine people to serve on an Advisory Board. We will then proceed to identify qualified Learning Centers in each program area, and we will also try to get the reaction of potential learners. If reactions continue to be supportive, NAU could become operational late in 1979.

Please note: We are not happy with the name "New Age University". Suggestions for another name will be most welcome.

For your copy of the NAU prospectus, send a stamped (28 cents) self-addressed envelope to: NAU: Kaswan, 164 West 19th Avenue, Columbus, Ohio 43210.

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#### Traveling Workshops

Beginning last year, the UrbAlt Staff made a series of probes, including some searching of our own souls, into the possibilities of taking workshops "on the road". Friends in distant places encouraged the idea and we saw it as a way of keeping in touch and meeting others.

We wrote to several places in the Midwest, and visited some there and in New England and Ontario during 1978. But the main attention went to California and the Southwest. With introductions to several Cal State campuses, Adele Chafetz and Grant Hilliker arranged three sets of workshops in February 1979. This first year was disappointing but contacts made in person at other places promise a bigger California program for Winter 1980.

En route there and back, other schools were visited and engagements are being discussed in St. Louis, Colorado, New Mexico and Arizona. Later newsletters will carry specific dates and places of workshops scheduled. We would like your suggestions for ways of getting together during our travels. What about exploratory sessions in some places on organizing networks? Let us know by writing Adele or Grant at the Urban Alternatives Group, 5268 Rush Avenue, Columbus, Ohio 43214.

#### Publications

We have several new books in the works, one of which is *The Penny-Pinching Gourmet*. Being typeset as this is being written, the book shows that the high cost of food need not seriously hamper those whose tastes run to sophisticated European cuisine. There are three keys to keeping costs low. One is food selection and preparation. Know your cow and your pig and you can work wonders with cheap cuts and a sharp knife. For instance, did you know you could get a filet-mignon out of a chuck roast? And then there are countless tricks for marinating and other things you can do that make all the difference between humdrum food and delectable meals, at little cost in money and not much in time. Ruth loves to cook, and though I (Jaques) may be biased, I think she has few peers. In this book, she shares her thirty-year experience in preparing food, from purchase through cooking, including over a hundred recipes, most of which are unique.

The details are in *The Penny-Pinching Gourmet*, available in late in June, 1979, for \$2.25 postpaid (10% discount to UrbAlt members). If displeased, return within two weeks and your money will be cheerfully refunded. To keep the price low, we are publishing it ourselves and only about 400 copies of the first printing will be available for sale. Mail your order (with payment) to Kaswan/Urban Alternatives, 164 West 19th Av., Columbus, Ohio 43210.



#### Establishing A West Coast Branch

In July of this year, the Kaswans will be moving to the San Francisco area. Jaques is leaving academia, and we will spend a large portion of our energies on UrbAlt affairs. This will include the development of an active local network on the West Coast, and helping to develop the other national programs described in this report. We will, in effect, have two UrbAlt centers.

[The conclusion of UrbAlt's year-end report will appear in the next issue.]



# Aquarian Research Foundation

## Newsletter

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

MAY 5, 1979 # 99  
POWER AND HEALTH

Dear friends,

Last month saw the largest rally ever for safe power in the Delaware Valley with over 5,000 people at the site of the the Limerick Nuclear Power Plant. This Sunday, it is expected that tens of thousands will appear in Washington, D.C. to amplify our demand for an end to nuclear power and weapons of death. And yet, a heavy question remains; are we doing enough, soon enough, to turn around a nation and a world facing impending catastrophe?

The following review of a careful mathematical study of the rise and fall of civilizations of the past gives us great cause for concern and shows us the urgency of action at this time.

### TRANSFORMATION OR CATASTROPHE

by Dorothy Gilliam Baker, Phd.

( Reviewed by Judy Rosenblum )

This large 24 page booklet ( available from UNiterre, P.O. box 159, New York City, N.Y. 10023 for \$ 3.00 incl. postage, publ., 1978 ), is the result of decades of scholarly research. In it, the author analyzes the rise and fall of eight major civilizations, showing a similar pattern in each case. The author uses a theory of history derived from the principles of ancient Greek drama based on cosmic concepts of many Greek philosophers.

Dividing a skewed curve into 18 time units, she pinpoints the five basic stages of a civilization on the curve - 1) the generative period, - 2) the first major event of challenge and response ( stimulus ) - 3) the middle or growth period, - 4) the highpoint event - zenith, apogee, or climax - and 5) the final period of breakdown and disintegration to conclusion, also called, "decline and fall".

Comparing the history of the United States with that of other civilizations, she finds that the climax of our civilization was reached in 1945, with the bombing of Hiroshima. At that point the "hubris" ( Greek word for arrogance, overreaching, excess ) of power was demonstrated to the world; a "hubris" similar to the climax of previous major cultures ( Egyptian, Roman, Greek, medieval European, etc.) Baker finds a breakdown beginning in 1961 with the start of the Vietnam combat, the Bay of Pigs invasion, etc. Disintegration began, she claims, in 1973, with the resignation of vice-president Agnew. The conclusion date for U.S. civilization is given as the year 2114.

In another graph, showing the era of atomic diplomacy, she begins the curve with Hiroshima, and shows the zenith in 1970, with the expansion of anti-ballistic missiles ( ABM ), U.S. entry into Cambodia, 4 wars in progress ( world-wide ), etc. Through intricate calculations, based on histories of past civilizations, Dr. Baker decides that the conclusion of the era of atomic diplomacy will occur in 1982 with a nuclear or related catastrophe, resulting from the very nature of traditions and habits of



Anti-nuclear demonstration at Limerick, Pa. near us, 4/22/79. Crowd estimated at five to ten thousand.

conflict of aggressive nations. However, she says, "By a decisive act of collective will, the citizens of the ( presently ) most powerful nation in the world (U.S.)... have the opportunity to provide the inspiration and leadership necessary to terminate the tragic hubris - nemesis process", thus regenerating the United States'.

Dr. Dorothy Gilliam Baker's booklet is prefaced by Robert Muller, a U.N. deputy who was "enthralled" by her study.

If we accept this theory, we have a mere three years in which to change the tragic course of history. Whether or not Dr. Baker is correct in her mathematical calculations, her claim that the U.S. has overreached its power is quite acceptable to many.

( It is to be noted in her study that other civilizations tend toward dictatorship in their final days. At this time, there have been several attempts to revamp our entire criminal code ( on the federal level ) in such a way as to nullify the bill of rights. The Senate Bill, S-1 was defeated, but that did not stop its proponents from introducing another similar to it. See WIN Magazine of 4/3/79 for details. WIN, 503 Atlantic Ave., Brooklyn, N.Y., 11217. Tel.: ( 212 ) 624-8337. ( \$15/yr., 40¢/issue.)

As a peace activist, Dr. Baker urges a recognition of the limits of the world's resources, respect and care for the environment, an end to racism, poverty and exploitation, and a thorough conversion of the economy



from military to life-oriented goals. She says, "Peace, love, and the mean ( balance ) of harmony; the new form, lies within our grasp". The sentiments are familiar, but the author's precise comparison of civilizations give much food for thought. - Judy Rosenblum.

### THE NEXT FEW YEARS

Whether or not Dr. Baker is correct in her calculations, there is considerable evidence that the next few years will be crucial for America and the world. To come through these times without a major catastrophe may require us to make some considerable sacrifices of time and effort, but a grudging sacrifice will not help. We need to work together with love and enthusiasm with a vision of a whole new age; a transformation in thinking which must come about so that love will become a real and visible force throughout the world.

Helen Caldicott, M.D. is one of the people who sees this need most clearly and has recently written a fine book on the nuclear issue which is here reviewed by Judy.

#### NUCLEAR MADNESS: What You Can Do !

by Helen Caldicott, M.D., Autumn Press, 1978  
( 120 pages, \$3.95 )

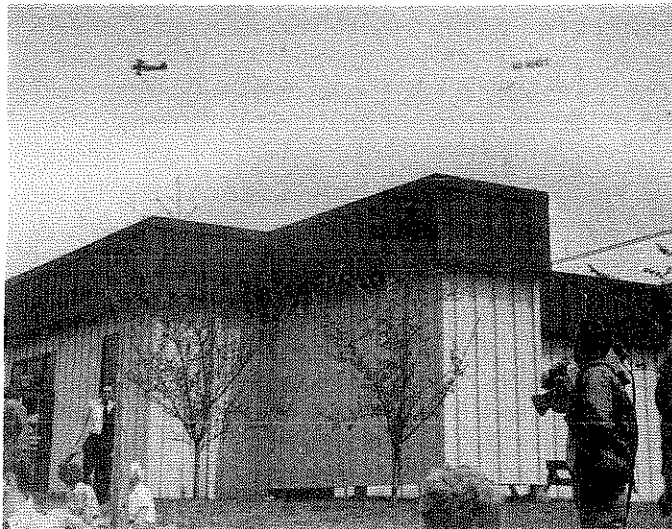
In her slim, easy to read, but powerful book, Dr. Caldicott endeavors to jolt people out of their complacency about the dangers of nuclear power and nuclear weapons. Published just a short while before the Three Mile Island breakdown, Nuclear Madness gives detailed information on radiation, the nuclear fuel cycle, the many mishaps at reactors ( finally coming to light in the press ), the relationship of nuclear power to atomic weapons, and the role of public opposition to both of these dangers.

Dr. Caldicott is a pediatrician and a mother of three, who was effective in stimulating the Australian public to protest and eventually stop French atmospheric testing in the South Pacific. She also educated labor unions in Australia about the hazards of mining and selling uranium on the international market. She now works at Children's Hospital in Boston, and has a heavy lecture schedule throughout the U.S.

#### SMOKE DETECTORS ARE RADIOACTIVE

One important point Dr. Caldicott brings out on the deadly element, plutonium which has a half-life of 24,000 years, is that one of its lethal by-products is americium which is contained in 20,000,000 ionization type smoke detectors already in use. If damaged (by fire, etc.), they can release the americium into the air in powdered form, to be inhaled by unsuspecting people who may then contract cancer. Before reading the book, we had purchased an ionizing smoke detector, the instruction booklet for which contained no mention of any radioactive substance. So let the buyer beware !

If, after reading Nuclear Madness, you still wonder what you can do about nuclear perils, you can begin by locating a branch of Mobilization for Survival in your area, or write to their national office at: 3601 Locust Walk, Philadelphia, Pa. 19104. The Mobilization has sponsored the anti-nuclear demonstration in Washington, D.C., in May of this year. Copies of Nuclear Madness can also be ordered from them by mail. Add 50¢ p&stge.



Vintage biplane tows banner saying, "NO NUKES" over company's publicity building. TV man watches.

### LOW COST POWER FROM THE WIND

Last night, I went to N.Y.C. with an engineer who works on the design of space ships in order to meet with Alvin Marks who has developed a remarkable method of producing electrical energy directly from the wind without any moving parts except for tiny water droplets.

At present, his work is still in the laboratory stages, but the research looks promising and is financed by the Department of Energy of the U.S. government. Marks was open with us regarding the method of operation and some other problems and invited us to come to his lab in Long Island. We have already at hand all the technical information on how his process works and it produces electricity in the same way that a thunderstorm does by charging tiny droplets of water and letting the wind blow them away. This produces a high direct current voltage.

Mr. Marks indicated that in a 25 m.p.h. wind a unit of this type covering one square yard in area could produce almost half a horsepower of electricity which is far more efficient than present windgenerators. Of course, much larger units could be built to produce millions of watts. Very small quantities of water are required.

#### WHAT'S HOLDING UP CHEAP WIND POWER ?

Though Alvin Marks' ideas seem sound enough and a lot of money has gone into them for some years, there seem to be little chance of great success, or low cost wind power from this method in the near future. Reasons we sense are spiritual and political.

Alvin Marks is a businessman of the old school who believes that nothing can be done by virtue of enthusiasm ( such as the Wright brothers had ), but sees money, and lots of it, as the foremost requirement. He is not willing to take the leap of producing a pilot wind generator on this principle in the trust that improvements can come afterwards, but wants to do all the careful and expensive research to have everything just as perfect as possible before letting the public see the results. Most of his funds go into high salaried professionals doing laboratory research at a slow pace, and Mr. Marks, himself,

spends a lot of time raising the money to do this. He believes that industry should be willing to finance the work when government financing fails. So far, no luck. Why?

### POWER MUST BE EXPENSIVE !

After my meeting with Alvin and a further talk with my friend, I began to realize why power companies want power to be expensive and why they therefore favor nuclear.

"Public" utilities are private monopolies whose rates are controlled by a "Public Utility Commission". With the help of powerful lobbies, the power companies have been guaranteed a "fair" return on their investments which takes the form of a percentage of the investment. The more they invest, the more they are entitled to charge the public. Therefore, they have no interest in producing power for less ! Nuclear power represents a huge investment and therefore huge return.

Anyone wishing to obtain more information about the work of Alvin Marks can contact Marks Polarized Corporation in Queens, N.Y. Tel. # (212) 767-9600.

### BETTER HEALTH THROUGH HAIR ANALYSIS

by Rosemary Rehm

How can you learn anything significant about a person's state of health by analyzing a small hair sample ? According to Dr. Lloyd Horton, a chiropractor from Phoenix, Arizona, the medical world is slowly discovering that much can be deduced about the level of nutrient reserves stored in the body through the process of "trace mineral analysis" (TMA), or more commonly, "hair analysis".

Dr. Horton, speaking at the Fordham Page Clinic in Radnor, Pa. last month, to an audience of dentists and others interested in holistic healing, explained the critical influence of body trace mineral levels on homeostasis ( body chemistry balance ).

### WHAT IS HAIR ANALYSIS ?

Hair analysis is a test of mineral composition in the hair done by an atomic absorption spectrophotometer. To assure that the test results reflect your present physiological state, a tablespoon of hair is cut close to the scalp at the nape of the neck. Used in conjunction with other clinical tests, hair analysis provides a more accurate picture of a person's health status. While blood tests reveal nutrient levels outside the cells and waste materials to be discarded, a hair sample represents the processes occurring within the body cells. While blood test results are easily influenced by emotional upsets, previous food intake, etc., hair analysis results are not affected by those factors.

### WHAT CAN TMA REVEAL ?

Horton stated that hair analysis can be a valuable diagnostic and prognostic ( predictive ) tool, revealing hair content of such necessary minerals as calcium, magnesium and iron. Test results may often reveal tendencies which are predictive of degenerative processes before symptoms appear or become measurable through standard blood and urine tests. Jeffrey Bland, Phd., pointed to the discovery that patients diagnosed as hypo or hyperglycemic from glucose tolerance testing were found to have characteristic trace mineral patterns. He wrote, "This means that hair TMA is reflective of the total nutritional and physiological environment that patients are in. "

Hair analysis may also reveal levels of accumulated toxic or "heavy metals" of which there are no desirable amounts normally found in the human body. Heavy metals (lead, mercury, cadmium, aluminum, etc.) may just depress the body's assimilation of iron or lead to very serious health problems including anemia, mental illness, and brain damage. They are found in such commonly available items as deodorants, I.U.D.'s, aluminum cooking utensils, water, paints, cigarettes, vaporized amalgams (tooth fillings), and caffeinated beverages; but their main sources are found in industrial pollution. ( Note: a tiny amount of lead may be normal.)

### WHY ARE TRACE MINERAL LEVELS IMPORTANT ?

Henry Schroeder, M.D., of Dartmouth College Medical School has said, "Observations to date have lead to the growing conviction that trace metals will prove to be far more important factors in human nutrition than vitamins. The body can manufacture many vitamins, but it cannot produce necessary trace minerals, or get rid of many possibly toxic excesses."

Trace minerals affect body chemistry by influencing the function of the endocrine system, and as integral components of many enzymes, they act to facilitate or inhibit many physiological processes in the body. They are essential for enzymatic reactions in metabolism in order for the body to assimilate nutrients from foods.

For instance, a zinc deficiency may indicate weak adrenal glands, tendencies toward low blood sugar or diabetes, and decreased ability to cope with stress. Calcium and phosphorus imbalances, copper ionization problems, and toxic mercury levels have all been closely linked with arthritis.

In a complex physiological analysis, Horton showed how the body's biochemical, endocrine, enzyme, and central nervous systems work together in a healthy person to produce homeostasis ( a balance ) of body chemistry. A person in homeostasis feels a combination of enthusiasm and serenity. Departure from homeostasis leads to stress and "un-health". Physiological imbalance maybe overlooked, however if the patient feels well has no symptoms. The problem is a subclinical one and therefore not measurable by traditional medical testing.

Hair analysis, Horton said, is "the portal of entry into the subclinical world of human physiology".

Horton classified people with body chemistry imbalances into three groupings: "slow oxidizers" ( slow metabolizers ), "fast oxidizers" and mixed oxidizers ". A person's tendency can be deduced by careful interpretation of hair analysis results.

Each group shows a mineral imbalance which results in characteristic endocrine deficiencies, metabolic dysfunction, stress-coping tendencies, and future health trends.

For example, a "fast oxidizer", suffering from zinc, sodium and magnesium deficiencies shows adrenal insufficiencies, has difficulty handling fats and proteins and in metabolizing sugar for energy. Therefore, he/she tends to consume an excess of artificial stimulants such as caffeinated drinks. He/she tends to be competitive, ambitious, and a person who more easily shows hostility and overtly aggressive behaviour. Physically, such people are prone to hyperthyroidism, high blood pressure, kidney disease, ulcers, diabetes, heart attacks, strokes, and allergies.

#### TREATMENT FOR IMBALANCES

When hair analysis reveals a homeostatic imbalance, treatment consists mainly of nutritional counseling and dietary supplements. "Chelators" may be taken to remove heavy metal toxicity. These are agents that bind to specific metals, rendering them harmless and excretable. For instance, apple pectin may be taken to remove such toxins as lead or mercury. "Chelated minerals" are given to treat other mineral imbalances. These are specifically formulated minerals which are assimilated by the body more rapidly and efficiently than are other forms of the mineral. For instance, in the case of a chromium deficiency, an amino acid chelated chromium tablet may be recommended on a daily basis. Unlike drug therapy, these treatment methods use supplements that are compatible to the body and do not cause side effects of any kind.

In an insightful talk about traditional health care, Horton pointed out that American health care is actually "disease care". Most people do not become aware of physiological imbalances until they result in signs and symptoms that cause discomfort and are clinically measurable. He suggested that, due to the poor nutritional, and even toxic, qualities of many foods consumed, we are a nation suffering from gradual onset of "subnutritional iatrogenia" (iatrogenia means caused by the attitude or action of a doctor), which gets treated by the traditional medical system, only to result in a "drug-induced iatrogenia". We must not put all the blame on traditional medicine, Horton emphasized, since the product that the health care system offers reflects the demands of the consumer, i.e. that with the increasingly fast-paced life-style in modern society, many people have not wanted to put energy into caring for their bodies in a preventive way but have preferred to get quick relief from uncomfortable symptoms by using pills, injections, etc.

#### PSYCHOSOMATIC FACTORS

Horton also suggested that an underlying psychosomatic factor is involved in every physical illness. A "life equation" is chosen early in childhood reflecting a person's outlook on life. This may disrupt the body's homeostasis and cause a self-reinforcing cycle. He interpreted "pain" as exemplifying an underlying "unwillingness" or, having things one way and wanting them another way. It is important, then, that the patient become more responsible for getting rid of his own sickness, i.e. that the healer is not fully responsible when the patient chooses to hold on to sickness.



Grandfather holds radiation detector at Limrick demo.

#### THE HEALER'S ROLE

Dr. Horton confidently dismissed the idea that it is necessary for a holistic healer to keep a low profile or to prove oneself to traditional medical professionals. Rather he felt that by being "prudent" in one's work, one could produce results that were self-evident. Dr. Horton is presently publishing his own book on TMA which will be available soon. Other good sources of information are: Trace Elements in Human Nutrition (W.H.O. Publication center, 49 Sheridan Ave., Albany, N.Y. 12210, \$4.25), The First Human Hair Symposium; A. Brown, Ed., Medcom Press, 1975., Your Body is Your Best Doctor by Page & Abrams, \$1.25 at some health food stores, Degeneration-Regeneration (\$5) and Body Chemistry by Melvin Page, D.D.S. The Page books can be ordered from Nutritional Development, 5235 Gulf Blvd., St. Petersburg, Fla. 33706. Add 50¢ postage each volume. Another book is Death of Cancer by Harold W. Manner, Ph.D., of Loyola University.

If you would like to get your hair analyzed or to learn the location of a more convenient practitioner, contact the Fordham-Page Clinic, P.O. Box 78, Radnor, Pa., 19087, or call them at (215) 688-8515 or 8516. Their "Mineralysis" clinic will accept samples from other medical facilities and practitioners. The clinic holds monthly orientation sessions for those interested in the program. A second hair analysis is usually done to assess improvements in body chemistry.

#### NEW PROJECTS AT A.R.F.

STAR-MATCH is the name we've chosen for a research project in Astrology. We want to see if people who are matched up by various astrological aspects are more compatible than those matched by other methods. We plan to start advertising the service in Village Voice (NYC) and then in some Phila. area papers.

BIRTH CONTROL BY HYPNOSIS is now being worked on. Recent scientific research in Italy has now been received and is being translated. We'll let you know as soon as it is ready. That's all for now.

Love & Peace, Art & Judy Rosenblum at ARF.

# Stepping Stones

**The Fourth Annual Conference on Utopian Studies** will be held in Denver, Colorado, October 11-14. Contact: Michael S. Cummings, Dept. of Political Science, University of Colorado, 1100 14th St., Denver, Colorado 80202.

**Greeting Cards from Appalachian Women, Inc.**, are available — beautiful 5½x3½ handmade mono-type cards at 24 (boxed with envelopes) for \$4 postpaid. Contact: Appalachian Women, Rt. 1, Box 75, Ashton, West Virginia 25503.

**North American Students of Cooperation** will hold the third annual Cooperative Education and Training Institute in Ann Arbor, Michigan, the weekend of October 19-21. Contact: Debra Dunn, NASCO, POBox 7293, Ann Arbor, Michigan 48107.

**Future Survey**, a monthly newsletter describing new books, articles and reports dealing with the future, containing about 150 abstracts each issue, grouped by categories, and edited by Michael Marien, is being published by the World Future Society. Contact: WFS, 4916 St. Elmo Ave., (Bethesda), Washington, D.C. 20014.

**"Learn To Build Your Own House"** is the theme of a series of three-week workshops being held June through September. Contact: Heartwood Owner-Builder School, Johnson Road, Washington, Massachusetts 01235; phone (413) 623-6677.

**For an alternate source of information,** new perspectives on national affairs, you might check out *In These Times*, a national independent socialist newsweekly. Contact: In These Times, 1509 N. Milwaukee Ave., Chicago, Illinois 60622; (312) 489-4844.

**Four Workers for Bangladesh**, including appropriate technology specialist with skills; a woman to work with women in agriculture, weaving; community organizing; communications specialist able to do and teach photography, printing, etc., wanted by a private, non-profit, independent organization providing technical assistance mainly in rural development in developing countries. Contact: International Voluntary Services, Inc., 1717 Massachusetts Ave., NW #605, Washington, D.C. 20036.

**"The State of Jefferson"** is a mini-computer program designed to facilitate trading among friends and neighbors with special versions for cooperatives, workers' collectives, labor exchanges, recycling, resource inventory, help hotlines, community gardens, etc. For information, contact: Shari Seth/Soza, POBox 81, Yreka, Jefferson (Ca.) 96097.

**25th Pennsylvania State Natural Living Convention** will be held July 28 at Susquehanna University, Selinsgrove, Pa., featuring A.P. Thomson of Golden Acres and Saeed Kahn from Hunza as speakers. Contact: Convention, Route 2, Box 161A, Middlebury, Pa. 17842.

**Campaign 1980**, a proposal to encourage members of community-based and citizen organizations and individual activists to seek elected office during the 1980 electoral campaigns in order to influence future policy and to force candidates to take stands on important issues, is described in a packet of info. Contact: Citizens' Energy Project, 1413 K St., NW, Washington, D.C. 20005.

**The Vermont Institute of Community Involvement** has a very together summer program on the theme of "Visions of Wholeness", for college credits in such courses as "Rural Skills", "Biodynamic Gardening". Contact: VICI, 90 Main St., Burlington, Vermont 05401; (802) 862-9616.

**Workshops on the National Consumer Cooperative Bank** are being held for cooperatives and other groups so that small and low-income coops can take full advantage of the bank's capital and programs. Contact: National Conference on Alternative State and Local Policies, attn: Michael Freedberg, 1901 Q St. NW, Washington, D.C. 20009.

**The Black Hills: An Uncertain Future** is the title of a just-released movie dealing with treaty rights, energy developments, land use. Contact: Cottonwood Productions, POBox 476, Wakonda, South Dakota 57073.

**A Travelling Folk School** which has introduced 2,000 Danish youths to international travel as a high school program is branching out to California, with a tour of Asian nations as its program. Contact: Susie Hickman/Torben Zepperson, Finegold Ranch, POBox 28, Star Route, Friant, California 93626.



## THE CENTENNIAL OF 'PROGRESS AND POVERTY'

Crusaders for justice and liberty are celebrating in 1979 the hundredth anniversary of the publication of *Progress and Poverty* by a renowned American economist-philosopher, Henry George. As a youth in Philadelphia, Henry George noted the squalor of poor people within blocks of beautiful mansions and costly skyscrapers. As a cabin boy on a steamer, he traveled the globe and found similar conditions everywhere. He set himself to discover and eliminate the causes.

His lifetime of observation, study, and effort produced *Progress and Poverty* in 1879, an unmatched analysis, philosophy, and remedy for involuntary unemployment.

In 1979, persons inspired by and working for George's solutions to social evils are gathering August 20/25 in San Francisco (Jack Tar Hotel) to honor Henry George and plan to implement more effectively his teachings. The meeting combines that 58th annual Henry George Conference and the 14th Conference of the International Union for Land-Value Taxation. Urgent issues with speakers and discussants from many parts of the world include: Land Use, Stewardship and Ownership; Tax Reform; Human Rights; Free Enterprise vs. Socialism; Banking and Monetary Reforms; Nature of Economic Privilege; Population Myths; New Direction for Foreign Policy; Proposition 13 — What's Right and What's Wrong?

### Action for GREEN REVOLUTION Readers

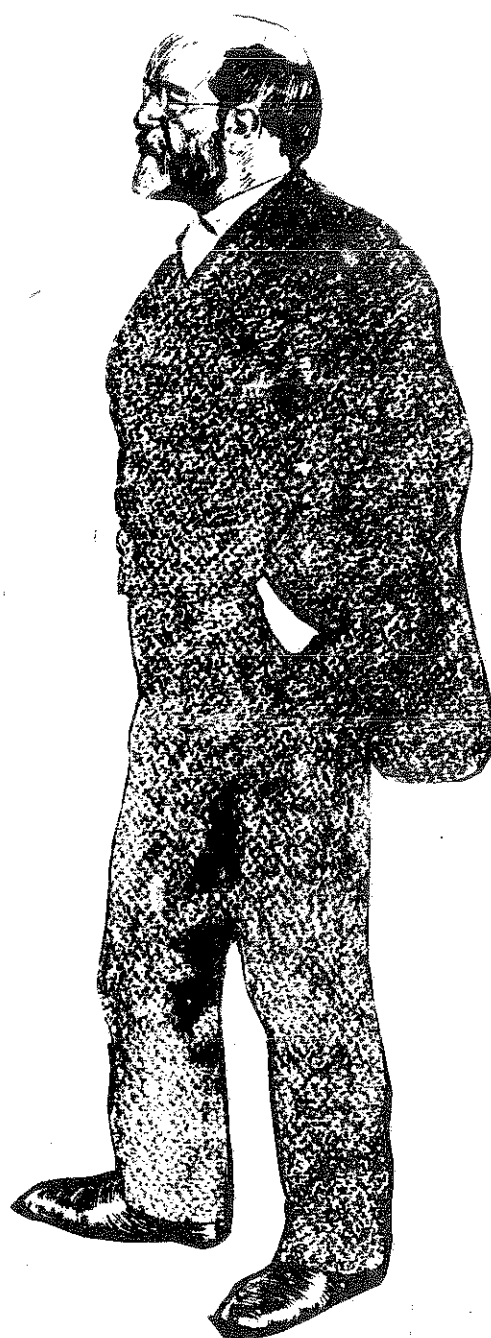
1. Treat yourself to reading Henry George — any of his many books. *Progress and Poverty* is now available in a condensed paperback edition — \$3.50 from School of Living. Devotees won't need urging to re-read this masterpiece. It has been on many literary and classic booklists.

2. Familiarize yourself with, and work for, Community Land Trusts, resulting from Ralph Borsodi's life-long effort to initiate group-holding of land. Get *Community Land Trust* (\$3.50) from the School of Living. In 1940, Borsodi introduced a book, *Where To, America?* with these words: "Henry George showed us why land speculation is the worst of all special privileges to plague our nation, embitter relations between capital and labor, and rob the public of millions in land rents and profits which go to a non-working minority. . . millions of Americans need to study and implement George's work."

3. See that your public library adds a new copy of *Progress and Poverty* to its shelves. A beautiful new centennial edition is available free to all libraries which request it from Schalkenbach Foundation, 50 E. 69th St., New York City.

4. See that some group, library, or leader in the Third World countries knows about *Progress and Poverty*. If you don't have an address, write Education Committee, School of Living, POBox 3233, York, Pa. 17402.

5. Attend, or see that someone from your community attends, the San Francisco Centennial Progress and Poverty Celebration, August 20/25. Contact: Henry George School, 833 Market St., San Francisco, California 94103.



### SCHOOL OF LIVING MEETING IN SAN FRANCISCO

August 22, 1-5 p.m., Jack Tar Hotel

#### Suggested Program

What Is The School of Living? A discussion.  
Questions and Answers: Mildred Loomis  
Goals and Actions for a Possible School of Living/West  
Is A California School of Living Community A Possibility? Don Newey and others.  
How Do We Grow? A Session in Group Process with Clear Marks  
Suggestions and Future Activity



**Green Revolution People:** Michael Marien's essay, "The Challenge for Decentralists: Finding Alternatives for the Post-Industrial World" is a great article — a great article!

You have asked for comment and dialogue. I suggest you reprint it as a separate booklet, making it as attractive to read as possible. It should be distributed widely. To achieve maximum distribution, it should be given away.

Then I would like to see it used as the basis of a seminar — several days discussing it and the great ideas it contains. Get Michael Marien to be the chief attraction. Give it a lot of publicity. Record Marien's remarks at the seminar on tape. Then put on similar seminars at various places throughout the country, using the tape. Plan the seminar so there is lots of discussion and feedback and excellent leadership. Publish its proceedings in *Green Revolution*.

Morgan Harris  
3959 Shedd Terrace  
Culver City, California 90230

**Green Revolution People:** Within our scholars there is a great interest in your writings and research. We hope that our ties in the future will strengthen.

Dr. Avraham Yassour  
University of Haifa  
Haifa 3199, Israel

**Green Revolution Readers:** I'm locked up in the Northern Nevada Correctional Center. Correspondence with one of your readers will greatly enhance my chances for survival in the outside world. The letters will help rid me of the loneliness of prison life. I have no family or friends who care.

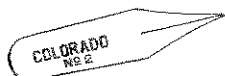
Michael Miller  
POBox 607 NNCC  
Carson City, Nevada 89701

**Green Revolution People:** I am sending you the names of a few people whom I feel should be receiving *Green Revolution*, especially your March issue (vol 36, no. 2).

I am also enclosing a check for \$10 for more copies of your back issue. I'm taking them to Mother's Natural Foods in Whitefish and hope the articles and information will spark interest and new subscribers.

The article by Ralph Borsodi, "Agriculture In Modern Society" is excellent and very easy for me to relate to, having witnessed such specialized farming here in Montana in the prairie country where wheat farming is quite prevalent. Most farmers I've spoken to are not happy with industrialized farming, but can see no light. Hopefully *Green Revolution* can help them. Continue your good work.

Mary Lerum  
1711 4th Ave. West #6  
Columbia Falls, Montana 59912



**Green Revolution Readers:** Because of our emphasis on using a non-sexist language, we were very aware of the use of the generic masculine in the *Earth People Proclamation* (vol. 36, no. 1). It was a really beautiful piece of writing and I would have put it on my wall if it were not for the use of the generic masculine. More neutral words such as humans or people are suggested for future writings.

Richard Graham  
Dandelion Community Co-op, Inc.  
RR 1  
Enterprise, Ontario K0K 1Z0

**Green Revolution Readers:** A man faced \$400 worth of dental services which he would have difficulty paying for. So he arranged a swap — he did \$400 worth of painting on the dentist's house. The Internal Revenue Service declared that each would have to pay a tax on \$400 income.

If this ruling is applied all the way down, a housewife group each of whom spends one night a week taking care of all their children would have to pay the equivalent of a baby sitter's fee tax.

Milton Wend  
Spencertown, New York 12165

**Green Revolution People:** Your "Simple Living issue (vol. 36 no. 1) is right down our alley!

Joyce Hardin  
New West Trails  
Tucson, Arizona

*Green Revolution* welcomes letters from readers, addressed to other readers or to those who put out the magazine. We will extract from your letter for reasons of space-available and pungency, unless instructed differently, although that could mean the letter not being published at all. Letters should be signed, although names can be withheld upon request. All correspondence with *Green Revolution* is considered open and publishable unless instructions are given to the contrary. Generally, editorial comment on letters will be reserved, with the expectation that other readers will themselves offer commentary and reply where needed. We encourage readers to use these pages for dialogue so that understanding and strength and common purpose will come to be. Our concept of journalism is that readers have an obligation to participate in the quality of the material they read, and these letters pages are one way in which this can be accomplished.

**'Great article.'**  
**'Locked up.'**  
**'Generic masculines.'**  
**'Down our alley.'**  
**'Remove my name.'**  
**'Man is a frugivore.'**

**Green Revolution People:** Please remove my name from your mailing list. I am a Libertarian (non-political) and so am not in complete agreement with your ideas.

R. Lichter  
Los Angeles, California

**Green Revolution Readers:** I think the magazine should be renamed "The Peaceful Green Revolution — Back to the Soil and Greenery". (See front cover for a trial run. Ed.)

I had the pleasure of knowing Ralph Borsodi personally and living with him under the same roof for a month. I feel that there were several gaps in his thinking and writing. The first of these concerned the physical nature of man. Borsodi would not go along with pure vegetarianism, but thought that man is an omnivorous animal. This is true if you observe the daily eating habits of man in our society. But according to nature's plans, man is a frugivore, basically a fruit eater like his biological relatives, the apes and chimpanzees. (Please refer to *Man's Place In Nature* by Thomas Henry Huxley).

Another gap in Borsodi's teaching is that while he advocated homesteading and self-sufficiency, he failed to take into account the fact that man is a tropical animal and belongs in warm climates, not in the cold.

The little booklet "Pro-Human (Decentralist) Manifesto" is great, but it has a name that ordinary people may not understand. Borsodi is a master at using high-falluting words. It should have been called "What Are The Real Human Rights With Which We Are Born".

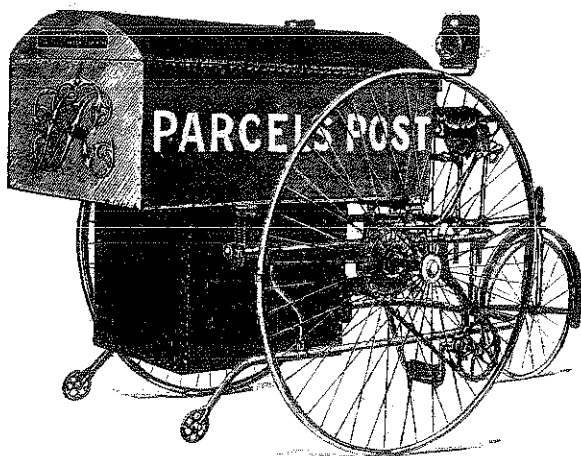
Borsodi also separated the human animal from the rest of the animal. In my studied opinion, all life is one, except in different forms. Animals have rights just as we do, including the right to live their lives as they see fit, uncaged, untied, and unexploited. And yet Borsodi recommended animal husbandry.

I would like for other readers to comment on this letter.

David Stry  
Apartado 1228  
Cuernavaca, Mexico



## Letters from the Readers



**Green Revolution Readers:** The decentralist movement must become a process of socialization as an evolutionary process of the mind, the promotion or maximization of friendly, cooperative, reciprocal relationships and two-way communication networks.

Let's not get bogged down with information overload and competition to get heard. Clamoring to get heard calls for centralization on a national scale — decentralization means more listening and more socialization in small groups which enjoy consulting instead of competing for majority decisions based on mindless numbers.

The corporate hoax is that the individual is the Corporation, the Church, or the Government, and is synonymous with his collectivity.

Ben Luebke  
2924 Wadsworth Ave.  
Orlando, Florida 32806



**Green Revolution People:** I thought the Community Issue (April, 1979) was well put together and that you should be told so.

I wonder if you are paying enough attention to the "hippie" community formation in the United States. This seems to me to be the only significant, new community formation since the suburban strip communities being created everywhere are simply an extension of city culture. The spiritual cement of the hippie communities is a borrowed mish-mash of oriental religious thinking and practices; it is not likely to be binding for more than a generation or two. Nevertheless, the hippie communities represent a back-to-the-land movement which opposes technology (although living off the leavings of technology).

Ralph W. (Bill) Borsodi  
Route 4, Box 238  
Greencastle, Pennsylvania 17225

**Green Revolution Readers:** I propose that the Congress of the United States enact legislation that would permit a property owner to distill non-potable alcohol from any materials available to him. Further, that any property owner be given tax incentives to build methane gas generators on their land.

Both of these fuel-producing methods should only use materials unfit for both human and animal consumption. The residue should be returned to the soil as fertilizer. Since all material is produced or bought locally and labor is local, any financial benefits will remain in that area. By their own labor, persons could heat their homes and fuel their vehicles. State land-grant colleges could help in providing the technology for these alternative fuel methods. Any surplus fuels could be exchanged for goods or services, but never to be sold for money. Keep Big Brother and his bureaucrats out of it.

John T. Bulger  
763 Meeker Ave.  
Brooklyn, N.Y. 11222

**Green Revolution People:** I was disappointed — even perplexed and angry — that the issue on community (vol. 36 no. 3) did not look at the Society of Brothers (Bruderschaft). Certainly it is the most viable and successful intentional community in this country (60 years old) and is one of the most stable in the world. Yet it is continually omitted in serious discussions about communities. Its 0-college educational framework is far superior to that of the kibbutz or The Farm. Why is it so often omitted? Because of its religious basis?

Francis Wardle  
3507 Jefferson St.  
Kansas City, Missouri 64111

**Volunteers of Green Revolution, Friends, Brothers and Sisters:** What a relief to see vol. 36, no. 2, for March, 1979, so nicely made up and dressed-up, as it so well deserves. I'm broke, but I'll send you money to help toward publication costs. Great things ahead for all of us.

Rusel Jaques  
POBox 76  
French Gulch, California 96033

**Green Revolution Readers:** After many kinds of lifestyles — country, city, government work in Washington, D.C. — I've lived in Spencertown, N.Y., for two years and I'm completely involved in "community life". Our immediate village has only about 250 people, but the post office serves about 500.

Visitors are attracted to our town — the beauty of the village with its 18th and 19th Century homes and public buildings. There is only one commercial building — the country store with its one gas pump. Spencertown has been well-known from the 1890s through the 1930s for homemade ice cream.

We have three "community" centers: the Spencertown Academy, a really sophisticated arts center; the Fire Company, and the church. They are all strongly participated in by people in the village — really fascinating people. Some are 200-year-old families whose children are in the ninth generation in Spencertown. Some came to farm 100 years ago; young people (craftsmen of all sorts among them) are part of the movement away from the cities in the past few years.

In the middle of May, we are having a celebration and I with some helpers have undertaken to review our history in a turn-of-the-century musicale, which will have at least six performances. We're immersed in it — gathering costumes, props, and rehearsing. It's sponsored by an America The Beautiful Fun (of the Spencertown Academy Society).

I've borrowed heirloom photographs from the old families, had them copied; borrowed all their old clippings, ledgers, family journals, letters, and have done research in the surrounding records' offices and historical libraries, in order to make a slide-and-sound show about Spencertown which we call Folkstory. We'll have an exhibit of about 200 prints of old photographs, tin-types, glass-plate photos from the 19th Century of our buildings, the village and the people. It's really a mini-museum of interesting things from people's attics.

I enjoy life here, and feel that living in a small village is really a fine thing. We have no anonymity, but we have privacy. Our homes are our own, but the life outside our homes is very rich and community-oriented. One is involved only if he volunteers.

Milton (Wend) continues his crafts projects; counsels at the Academy, and his book on Country Living will be published this year. Greetings to our School of Living friends.

— Lorna Moore  
Spencertown, N.Y.

**Green Revolution People:** Please send me 50 copies of the "Agriculture In Modern Society" issue (vol. 36 no. 2). I go to farm auctions, and will contact people and introduce them to **Green Revolution**.

Charles Daunis  
Route 1, Box 73  
Edinburg, Virginia 22824  
Green Revolution 29

# WORKSHOPS



## SCHOOL OF LIVING SEMINAR SCHEDULE 1979

June 22-24 — **Homesteading.** (Site: Sonnewald Homestead, Spring Grove, Pennsylvania.)

June 30-July 1 — **Children's Country Living.** (Site: Heathcote Center, Freeland, Maryland.)

July 13, 14, 15 — **Massage, Reflexology and Posture.** Massage with Martin Tilton; Reflexology with Grace Klingler; Alexander Technique and Yoga with Mildred Loomis. (Site: Deep Run Farm, York, Pa.)

August 10, 11, 12 — **Emotional Maturing.** The Maturing Process and Mastery of Emotional Balance, with Dr. David Williams, psychologist at Cornell University. (Site: Deep Run Farm, York, Pa.)

August 11-17 — **Shelter Conference.** (Site: Heathcote Center, Freeland, Maryland.)

September 14, 15, 16 — **Decentralist Reunion.** Combined conference of decentralist groups: Health, Community, Libertarians, Georgists, Rural Life, Worker's Management, New Education, etc. (Site: Deep Run Farm, York, Pa.)

October 12, 13, 14 — **New Schools for Children and Adults.** Children's Home Schools, with parents who are doing it; Free Universities and Schools of Living. (Site: Deep Run Farm, York, Pa.)

October 19-21 — **Ethical Land Tenure.** "This Land Is Ours" (film); The Community Land Trust, Reports from Active Land Trust Groups, Legal & Organizational Problems, with Herb Goldstein, Jubal, and others. Site: Deep Run Farm, York, Pa.)

December 1, 2, 3 — **Meaningful Celebrations.** Bob Kochtitsky, of National Alternative Celebrations, on simplifying celebrations and diverting energy toward human needs. (Site: Deep Run Farm, York, Pa.)

(Cost for each seminar varies, but typically might be \$45 per person, including meals and shelter. Bring sleeping bags. Costs are negotiable, and bartering is possible. Telephone (717) 755-1561, or write School of Living, POBox 3233, York, Pa. 17402 for further information.

## About Four Arrows:



August, September, and October — **Four Arrows Workshops.** The Four Arrows group from Guatemala and Mexico will be in residence at a School of Living site during these months, demonstrating a life-style of self-sufficient agriculture, weaving and other arts, music and dance of the Mayan and Nahuatl peoples. Arrangements can be made by groups for workshops with Four Arrows, either at the School of Living, or at the group's own site. Write for further information.

### Wanna buy a bus?

Four Arrows is selling its GMC 1970 rear-engine converted school bus. Less than 100,000 miles, with new motor, air compressor, radiator, alternator, carburetor, oil and water pumps. It did seat 72 children or 48 adults, but some seats have been removed for luggage space. Also, luggage compartments have been built on the roof. Ideal for a camping family, an organization, or a community. Built on a high-load soft-ride bus chassis. Cost \$30,000 new and now for sale for a small fraction of that price. Contact Four Arrows, Route 7, York, Pa., or phone [717] 755-1561.

(continued from inside front cover)

movement because I believe that adult re-education is the only hope for mankind. Centralization is fastening itself everywhere like a vise upon modern man, and in doing so, is dragging down into the gutter the most precious values in the whole of mankind's cultural inheritance. If anything is to be saved out of the wreckage; if something is to be saved with which to begin building a better world both for those of us who may survive and for future generations, it will only be saved if dedicated educators take the lead in saving it. It will not be saved by the financiers and big-businessmen who are devoting themselves exclusively to the expansion of industry, nor by the politicians and public officials who believe that the government should intervene in everything mankind does, least of all by those who believe the totalitarian state is the answer to all the problems of humankind and who mistake the sadistic impulses for genuine public spirit.

We begin not with *juvenile* education, but with adult education. We begin not with the problems of children, but the problems of parents. It is ridiculous to assume that just because men and women have become old enough to support themselves, to marry and perhaps have children that they are no longer in need of education. In organizing education on this fallacious assumption today, we have in effect turned modern humans over to the tender mercies of advertising men on the one hand, and political demagogues on the other. In making no adequate provision for furnishing adults guidance and leadership in dealing with the problems with which they are for the first time seriously confronted after they become adult, we virtually render worthless whatever we have succeeded in teaching them as children in school and college. If no provision is made in every community for the education of adults by the wisest and most disinterested individuals society produces, the gap in social organization is certain to be filled by a leadership composed of the most aggressive, most selfish, and most short-sighted individuals which society has produced.

The leadership of America today is a living demonstration of this truth. Wherever we turn, in the centralized business and the centralized politics of the nation — the two fields in which the dominant leaders of the nation express themselves — it is not the most thoughtful and most far-sighted individuals which the nation has produced who furnish people leadership. And when we turn from the actual leaders to the educated who ought to be furnishing the people with leadership, we find them ignoring their real function in society in their preoccupation with the technical specialization to which they feel they should devote themselves.

In dealing with all kinds of problems, modern humans are subjected, for such leadership as they may receive, to the special pleading of protagonists of special interests and of conflicting ideologies. To what institution and to what group in his own community can he turn for informed, enlightened, and disinterested leadership in dealing with these problems? The schools? Our schools, from the nursery to the

university, are primarily concerned with the education of juveniles; they may contribute to the *preparation* of children for adult life, but they do not deal directly with actual adult problems. The churches? The churches are primarily concerned with denominational religion. To the media? They are only business institutions, existing for the purpose of promoting their own interest; they further tend to promote the interests of the existing Industrial Regime of which they are a part,

[The present] adult education suffers not only from what must be described as philosophical planlessness and philosophical superficiality, but above all, from specialization, segmentation, compartmentalization.

In 1934, the School of Living was organized and opened under my direction. It was located out in the open country about five miles from the village of Suffern, N.Y. The fact that it is located only thirty-five miles from the metropolis of New York — perhaps the most magnificent product of the madness of industrial civilization — added to its difficulties. Yet among the hundreds of men and women who have come to the School, the astonishing thing is how many have completely reshaped their pattern of living as a result of what they have learned at the School.

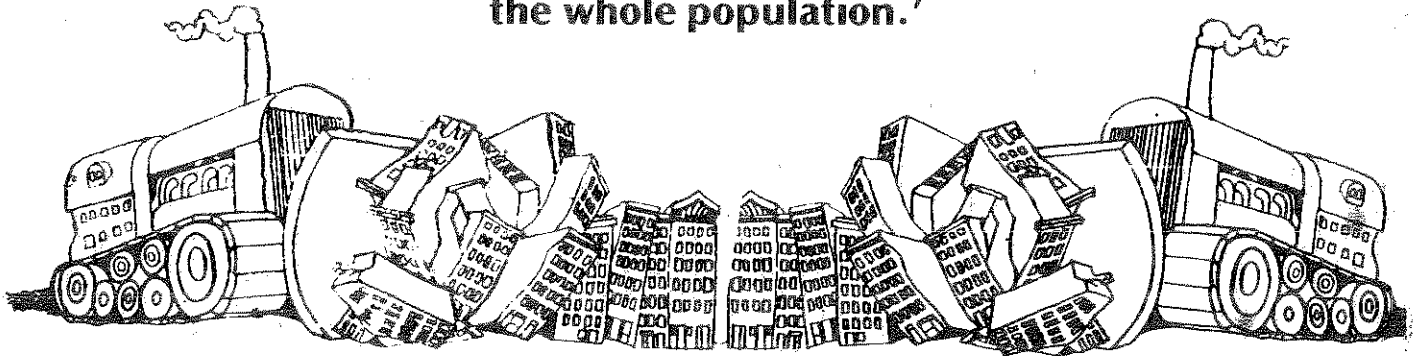
As it is today, most of the young people of a community upon graduation from school drift into the chaos of modern industry. Each community goes to the trouble and expense of schooling — and each home makes the sacrifices needed to prepare — the young for living. But instead of equipping the next generation for building upon the foundation which the present generation has established, each individual and every new family is expected to establish itself elsewhere.

Furthermore, there is no organized institution which relates the rank and file of the people of the community to the minority who have been privileged to obtain high and professional educations. In most communities, the educated minority joins the business group socially and economically; it has no relationship to the community at large except insofar as it renders professional service at a price. This is a condition bad for both the people and the educated minority. The establishment of Schools of Living would complete the circuit of systematic education from birth to death. Not only the social but also the cultural life of the community would eventually be transformed by such a reformation. The leadership of education would challenge the leadership of business and government. In the community at large, the educated minority, as teachers, would receive a challenge worthy of the stewardship entrusted in them.

If education be what I think it is, and its proper utilization the hope of the world, then we should follow education as a beacon; we should see to it that all teachers become worthy of the cause in which they have enlisted, and win for the School of Living that central position in society to which the crisis we face is calling it. If only we see the possibilities of such a movement, hope will surely rise in our hearts.

## Ralph Borsodi on The City:

**'Cities —  
these great boils  
on the body politic —  
ultimately infect  
the whole population.'**



**'The modern city  
must be reduced  
in size.'**

**'There is not the  
slightest excuse  
for metropolis.'**

**'City people  
sooner or later  
become infertile.'**

*— and more. See the article inside from Borsodi's  
"Education and Living."*

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GREEN REVOLUTION is kept alive and strong through the participation of its readers. Instead paying a fixed subscription rate, readers have a responsibility simply to send what they can to pay for cost of printing and postage. Please send what you can so that funds will be available to print our next two issues — one on Self-Sufficiency, and the other on Social Change: The Nuclear Question.

READERS also send in manuscripts, letters, suggestions, poetry, artwork, editorials, essays, reviews. READERS also encourage libraries and friends to subscribe and they place the magazine for resale at conferences, fairs, offices, and in bookstores and co-ops. YOUR own participation in making GREEN REVOLUTION strong is needed — and appreciated. Thanks for helping.

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