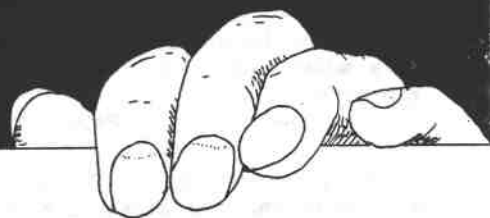
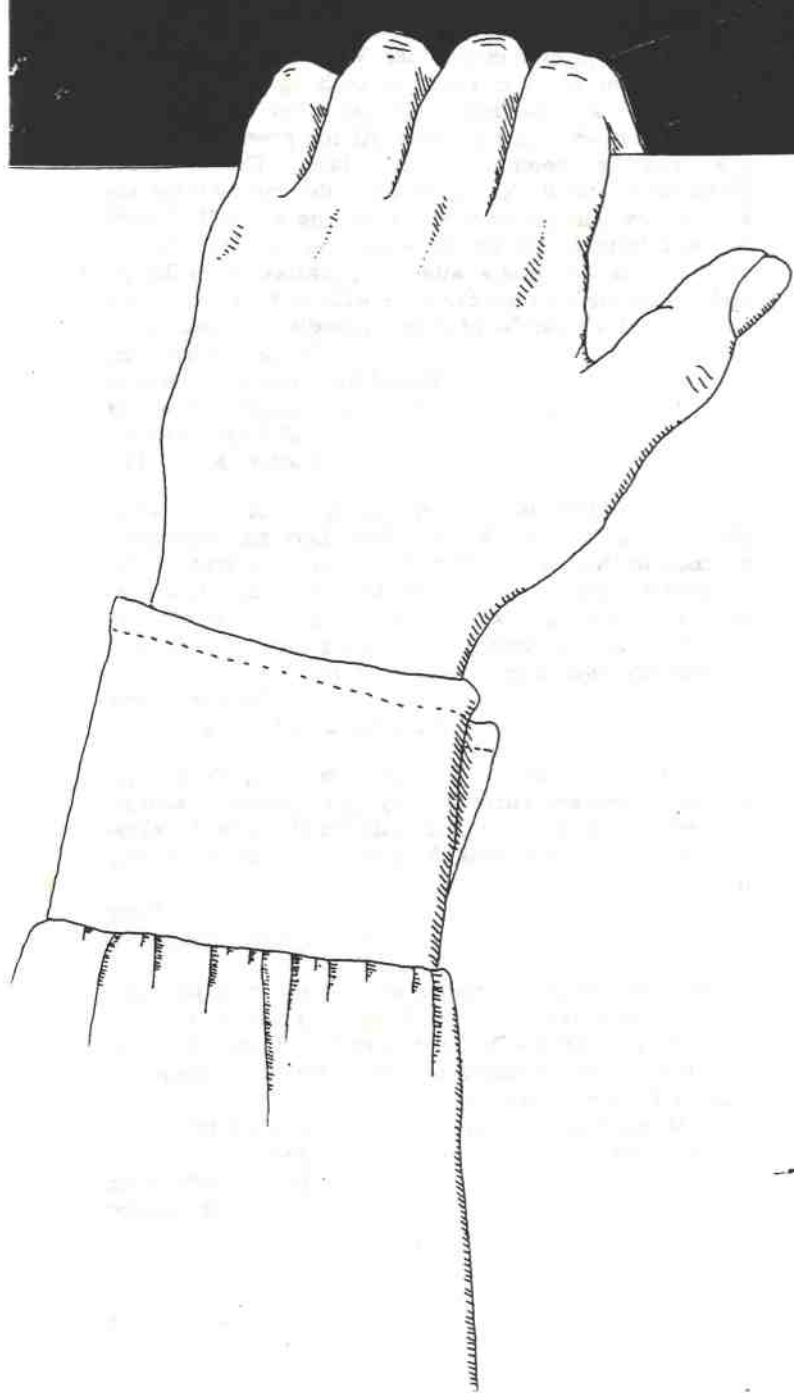


COMMUNITAS



#2 \$1.00

Dear Communitas

I hope that you will be more than just one of the many new publications that come and go — and go over the same initial ground — which is great for the writers and for some of the readers whose heads are in that place — but what we need, it seems to me — and Yellow Springs is a good place for such — is something with more continuity — making use of accumulated experiences — not the ever-new, ever just becoming, that in many instances doesn't lead anywhere. I think that's what you have in mind — that's why I'm answering.

Peter Hill, Caroline Islands

As an advocate of the loving community I was happy to see the first issue of *Communitas*.

Keeping communities alive and happy is something that requires a united effort. From St. Paul through George Fox to us, the challenge remains the same — that of uniting talents, personalities, finances, and jobs to be done. It is not easy.

Joy deLeon, Pendle Hill, Pa.

I would like to see more on spiritual communities. All publications I read cover other communities but only gloss quickly over spiritual groups. I would like to see more on all kinds (yoga, new age, Christian, etc.) of spiritual communities that are on the increase in the U.S. [What community isn't spiritual? —Ed.]

George Amreihn, Youngstown, Ohio

Congratulations on your new journal, so beautifully edited and illustrated. I find it very exciting to read of so many new communities blossoming out all over.

I've been interested in intentional community efforts since Llano Colony made a try about forty years ago. How much better is the chance of success they now have with all the help available from the background work of those two great and dedicated geniuses, Drs. Morgan and Borsodi! Not forgetting Mildred Loomis, the Nearings, Griscom Morgan and others. And how wonderful is the thought that abandoned farms are being bought and tended with loving care instead of being gobbled up by giant corporations!

My subscription herewith plus one dollar for that extra sample copy you sent. I am glad to have it as I shall introduce it to some of my young friends.

May *Communitas* exceed its promise!

Eleanor Allen
Yucaipa, Calif.

I'm sure you thought you were doing us a service by publishing something about us in you last issue. We would have appreciated your checking with us before you published your article.

We shun publicity like the plague.

Secondly, I don't know where you got your information but seldom have I seen so many factual errors in one small paragraph — fortunately, for us!

Nothing else about us in print, please. We prefer the natural evolution of things and the eyeball-to-eyeball confrontation.

New Community Projects is an anti-profit organization in Boston, whose goals are to help people explore alternatives in living. We are excited about your new journal. It may serve a much needed function of providing intercommunal communication.

So that you may get some idea of what we're all about I'm enclosing a copy of our goals and a copy of our latest newsletter. One of our most successful functions has been to provide information about existing urban and suburban communes to people who are interested in joining communes. We are trying, now, to reach out to rural communes, both to help them to find people and to find out what other services and information we might provide. At the present time we are visiting communes in Mass., Conn., New Hampshire, and Vermont, trying to determine what assistance we can provide. We're getting a small library of basic information on the setting up of free schools, on legal hassles, land availability, sanitation, building, and gardening that we can take with us when we visit, hoping that we can be of some immediate assistance.

Peace and growth,
David Ruth and Abby Rosen
New Community Projects
302 Berkeley St.
Boston, Ma. 02116

I am writing in reference to the visit you were planning on August 7-9. The school here has reached a decision to close, at least for six to nine months because of financial and personnel reasons. When, and if, we re-open next spring I will write you then. We will no longer be at this mailing address either. Thank you anyway for your interest and concern.

George Ciscle
New Community School, Pa.

Thank you for sending us a copy of your new magazine. We are currently trying to generate energy to create a similar work primarily for the New Mexico-Colorado communal area. May you grow in peace and love.

Tony
Lama Foundation, N.M.

We have read something about your new publication *Communitas*. It interests us very much. On our side, we publish the bi-annual review *Communautes-Archives Internationales de sociologie de la cooperation et du developpement*.

Is it possible to exchange our two publications?

We shall be very happy if you say yes.

Claire-Lise Charbonnier
Paris, France

During the July 1972 conference on community at Twin Oaks in Virginia, Communitas folk met with people from several publishing collectives across the country. Previous correspondence initiated by Alternatives Foundation and Twin Oaks encouraged us to believe we could cooperate to put out a bigger and better joint community journal. Three of these groups (Communitas, Communitarian, and Alternatives Newsmagazine) had each put out a first issue on community and communal living. Each of us was having difficulties with money, editorial energy, and distribution. We discovered that each group had strengths, which, if combined, would help create a first-rate, nationwide, community journal.

Since that conference, people in these groups, plus people from Twin Oaks, Community Market, and Modern Utopian, have spent much of their time ironing out the details of an adventuresome publishing cooperative. This far-flung group is called the Community Publications Cooperative; our first effort will be publishing the new journal, Communities, in November 1972. This issue of Communitas is our second and last. Communities will take up right where Communitas leaves off. Communitas folk will share the editorial responsibility for the new journal with people from Alternatives. Our subscribers will automatically start receiving Communities in November. We feel Communitas has been successful and feel a special responsibility that Communities continue in directions which Communitas began. Many of Communitas' features will be retained in the new magazine: community reports, conference reports, grapevine, community queries, pioneer health, reviews, resources and clearing-house.

I'm one of the older generation who was happy to get your first issue. Haven't seen nor felt such warmth in community since Claire Hutchet Bishop's "ALL THINGS COMMON" after World War II.

Best to all of you,
Cecil Larson, Minneapolis, Minn.

I look with despair when I see that the old line conservatives are still off in their corner prating about community and carrying with them a non-experimental closed marriage system — the conventional suburban swingers off in sloburbia continuing to bolster up their stale marriages with outlets which preclude emotional relationships and generally cultural and larger life interests — and then the rock music drug youth culture has co-opted the name commune for temporary congregations of the alienated, which have no ability to take care of even simple responsibilities not to speak of evolving an economy which is outside of the existing one or of raising children in a joyously uninhibited manner.

That is why I would urge you to give space, time, effort, thought, to the group marriage movement in your publication.

Ralph Frankenberg
Brooklyn

Of course I overwhelmingly enjoyed your first issue of *Communitas*, which was endearing, interesting, and open. I guess I have some philosophical differences with you, but they can't obscure my whole-hearted agreement with your general outlook toward communities. Let me just register my opinion that a new community can be developed on the scale of 20,000 people perhaps as easily as one of 20 people can be wrought, and that only a large community (large, at least, when compared to your concept) can serve as a real paradigm for fundamental change in the American context. You have to realize that a small farm community is not a "natural" community in a strict sense; it is a decidedly man-made environment. A small city is a man-made environment, too, and, properly designed and cared for it can be a perfectly fine means to restructure man's relation to natural systems and his social organizations. I stress "social organizations" because in order to create an alternative for most people we must invent social organizations which are proximate to what already exists (at least in scale). I don't mean we should create new versions of Boston. I don't think true, unexploitative community can exist once a certain density of population and built environment exists (largely because these elements lead inexorably to a dehumanized social network, and vice versa). But why not create more versions of Yellow Springs? There probably aren't too many line workers at the G.E. plant in Lynn, Massachusetts who would head for the woods and farms of Virginia, or Vermont, or New Hampshire. But they might well try a small town based on principles which included co-operative control of production. . . well, I don't want to belabor our minor differences. Our basic goals are intertwined and I'm really excited by the possibilities of what you've done.

Abby Stillman
Cambridge, Mass.

I am overjoyed by your journal. I have been working as an architectural consultant for several farm communities and find my role constantly changing — a very challenging dynamic, and one that I don't think has been realized my many. I am currently thinking of forming an Architect's Workshop for such groups (along the lines of your *Communitas* statement.) Would be pleased to stay in touch, and will let you know my progress,

Joel Bartlett
Philadelphia, Pa.

Christian monasticism is essentially a "rebel movement," a group of people who refuse to accept the value system of the society in which they live and so go apart to establish a place in which they can realize their own ideals. These ideals have much in common with many contemporary communes and communities: leisure for meditation, reading and the arts; concern for the land; concern for the poor and oppressed; belief in non-violence — to name a few.

Unfortunately, the older monastic orders too often become part of the economic and political systems around them. Increasingly, members of these orders are leaving the juridical structure so that they can follow their original aspirations. Usually their communities are unwilling to give them the financial support they need to get started.

There are a number of experimental groups which have left their parent bodies and I feel that there could be mutual benefit in sharing between these groups and the communes and communities with which you are in contact. Perhaps this could be developed in future issues.

Please withhold my name. Enough trouble already!

One problem is the necessary exclusiveness of the community, i.e. with so much in society (and therefore in ourselves) adding to the difficulties of building a successful community, it seems that the careful choice of participants is vital. I don't care to enter a world where I must weigh the value of one human being over another. It's sorority rush all over again. The few communities that I have contact with (and I'm very new to this) feel that, in order to survive, they must choose participants that have something to contribute to the group and exclude those that don't. Those that are excluded are the same people that have been constantly excluded from the better aspects of life. Can we, in good conscience build a movement that excludes them once again?

Joanne Costanza, Fitchburg, Mass.

Very glad to hear about the journal — sounds like an exciting idea. I might later send an article in. How I got this place is quite a story, and one which others might try. In a sentence, I sent a letter to all my friends (straight, freak, middle class, rich, poor) asking them to help me get it, and \$20,000 came through the mail. One person sent \$2, and some sent \$1,000 each, the wealthiest (my family!) sent nothing.

Penelope
Appamattox, Virginia

Communitas people

Ellen Don
Brian Carol
Margot Jan
Jim Ken

and helpful friends

Marnie Dickinson
Steve Daugert
Ken, Peggy, Carl
& Wendy Champney
Bob Fogarty
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COMMUNITAS

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Success?

by Robert Fogarty

The problem of determining whether a communitarian venture is a "success" or a "failure" is a difficult one; however, if we are to make judgments about the relative merits of one plan over another we must come to some understanding of those qualities and values which constitute success or failure. For some individuals — like Henry Demarest Lloyd, the great American reformer, — success could be measured rather simply: "Only within these communities has there been seen, in the wide borders of the United States, a social life where hunger and cold, prostitution, intemperance, poverty, slavery, crime, premature old age, and unnecessary mortality, panic and industrial terror, have been abolished. If they had done this only for a year, they would have deserved to be called the only successful 'society' on this continent, and some of them are generations old. All this has not been done by saints in heaven, but on earth by average men and women."

Granted that such utopian hopes are desirable and in some communities were even realized, but is a year enough time to warrant calling something a success? For example, would Lloyd have been as generous in describing a one-year marriage? Should there be a time test for the success of a community, and just how long does one need in order to make a community successful? And what of those communities which had a long life, but were marred in one way or another? The House of David at Benton Harbor, Michigan was begun in 1903 and still exists today as a "community" and yet would one call it successful in the face of the indictments handed down against the leader of the community for rape and unscrupulous financial dealings? Or would one call the Oneida Community — everyone's favorite — successful even though it burned dolls and books, caused dissension within the Noyes family and held views of mental illness that were as commonplace as in any other 19th century community? Or what of the Harmony Society which lasted for over 100 years and yet accumulated a fortune in the millions and whose wealth was put to such formidable social uses as a nation-wide tour of the Metropolitan Opera House and the financial backing for Carrie Nation in "Ten Nights on a Barroom Floor?"

The longevity standard fails to deal with a question which is much more central to the "success" or "failure" of a communitarian experiment: namely the force of its ideas which, in turn, generate new ideas and new institutions. One may see the "success" of

Robert Owen's abortive New Harmony community within the context of educational reform; the success of Upton Sinclair's "Helicon Hall" within the context of his novel *The Industrial Republic* written while he was a member of the community; the success of Brook Farm within the context of the inspiration it provided for later collective efforts in New England. Ideas do have meaning and weight and some ideas even have consequences. Therefore, the ideas which flow from a particular community into the surrounding area may be as important as the longevity of the society itself.

Let me suggest a few ways in which we might measure the success or failure of a particular community and see if they represent criteria for looking at some current efforts:

1) Did the members see the community as a success? Or did they see the years within the community as years lost and never to be regained?

2) Did the community extend or limit the range of human possibilities for its membership? Did it allow them to grow spiritually or intellectually and to pursue goals which were consistent with their own ideals and the ideals of the society?

3) Were the ideas of the community of some consequence at that time or in the future, or were their attitudes simply commonplace? And were they able to effectively interpret those ideas to their own membership and to an unbelieving world?

4) Was the community able to "live beyond itself" in the form of institutions which enhanced its own future or the future of the community within which it lived? In short, was it able to sustain itself in one way or another beyond the original impetus to formulate a community?

5) Was the community successful on its own terms? Or did they feel that as time passed on their ideals passed with them?

Clearly using such a criteria one would never come up with any "successful" or "unsuccessful" communities. It is of particular importance for community-minded people to try to understand success and failure within the communitarian tradition. There has been a tendency to see every effort as a success "because we tried," and at the same time, every effort as a "failure" because "we went back to the nuclear family." The process of community construction is not quite that simple and it may be helped by trying to evaluate prior experiences and present difficulties in order to get at the solution to future problems.

"The ideas which flow from a particular community into the surrounding area may be as important as the longevity of the society itself"

Life on a Country Commune

by Elaine Sundancer

Elaine Sundancer is a member of a commune in the Western part of the United States. She was one of the speakers at the UCLA Symposium on Communes held in December, 1971.

I have not visited a hundred communes like a lot of the speakers who have been here today, but I do know what it's like to live in one place and stick there for a while and see the changes that we go through together.

The way my commune got started there was a discussion group three years ago that met once a week to talk about possibly living in community. Five people decided to buy a piece of land together. Two and a half years ago I left the city. I wasn't quite sure what I was going to be doing, and I wound up going to live on the piece of land.

Of the five people who originally bought the land two are still living at the farm, three have left. They are still living in the area and we're still friends with them.

Our experience has been that you don't have one group who come and stay and that's the family. Our experience has been that people come and people leave and there are all kinds of difficulties that you have to try to work out. Some of them don't get worked out, but there still has been a cohesive core for us, so that there's been enough stability to keep the place going.

One thing that has been a core for us has been our garden. All of us, the people who started the place, knew that they wanted an organic garden. They looked for a piece of land that would be suitable for that. And everyone who has come has known that is one thing, at least, that brought us together and one thing that we wanted to do.

For a long while there was a kind of vibe that you wouldn't tell people to leave, and that if you're doing a thing well enough the people who come and want to stay are the people who will attach themselves to what

you're already doing, who have something to add to it.

One thing I wanted to say about this type of farming community is that it isn't always easy and there aren't any rules. We want to live together and we want to do what feels right. There isn't any set of rules that you can follow and know that everything is going to work out. Instead you have to have a kind of here and now attentiveness to what is going on, to what's happening inside you and the other people you're living with.

One thing that has been a problem for us, and happens in many other communes, is this process of people coming and going. The first summer we had lots and lots and lots of people. It got to be so hectic that you didn't know who was going to be there. When what you want is to allow closeness to happen among a group of people, that's an interference.

We did have this process about hunting for agreement by consensus, talking things over and talking things over, and sometimes there is no agreement and no decision. And we're willing to accept this.

The first summer we wouldn't come to any agreement as to how to deal with the number of people who were passing through. The second summer we had learned something from our experience and there was a kind of cohesiveness. We had been living together for a year and when more people came and said, we'd like to live here, we said, there's no more room here. We're too crowded. Our house is too crowded. Paths are forming on the land; there are places on the land where it is being eroded because there are already so many people on this piece of land. And we were thus able to find at least one group decision on that question which



felt right to all of us. It takes a long time to work that out.

When we were in the city and we were talking about living in community — we would talk and it was all head tripping. I don't believe that it's possible to reach a lasting agreement in that way. At different points people have asked for guidelines, for the benefits of experience. I don't think it's possible for someone to figure something out and write it down and say, now here's the rules. But it is possible to discover the givens that are implicit in each particular situation. At least that's what we've been trying to do, and I think what we've been able to do with that one question.

There are lots of problems that keep coming up over and over again. Some people want the house to be clean and to some people it doesn't matter. This is the strongest problem that we are trying to deal with right now. And we've had a number of meetings and it hasn't come to anything.

At one time we went on food stamps and then it seemed like every month we'd have a meeting about food stamps, and some people didn't want to have food stamps. Aside from that, some people wanted to get butter and some people wanted to get cheese.

Every month this was a problem we were dealing with. It felt like we weren't getting anywhere and one night we decided to go off food stamps. It was like agreement had descended upon us and it felt really good and it was finished. At least it's been finished for six months.

Raising meat is another thing that has been a problem for us. We have some vegetarians and we have some meat eaters. We have goats and the goats had baby boys. You have to breed goats in order to have milk, but what do you do with the male goats who are no use unless you raise them for meat?

Again we talked — there was a period of three or four months where it seemed like every month that question would come up. And it was tabled because we had eaten the goats.

But we now have six pregnant goats again and I know that this spring we're going to have another round of meetings on this subject. It doesn't feel like a waste of time to me. In a way it's relief to me to have these very practical questions to talk about.

I was very moved to hear all these people who have been studying communes coming up with things that I only know about from my own experience. The anthropologist who was talking about the Indians and their rituals. I think that in one way these discussions are a similar ritual for us. You have a practical subject to talk about, and in the process of trying to find agreement, it's a way of getting to know each other, it's a way of fitting your vibes together.

Most of us had gone through a whole lot of changes before we ever left the city. By the time we came to the farm we had already gotten rid of most of our stuff. Most of us were hitchhiking or we were traveling around in a car, one car load of stuff. There was a very strong feeling that what we were doing felt so good that we were unwilling to worry about a lot of other stuff.

Communal life is not a life of frustrations; it's developing the ability to live with those frustrations. Right now we have a tiny, tiny house. For a long time we have been working on a communal building which, when it's finished, is going to be the eighth wonder of the world. In the meantime we're living in a one family house that was on the property when we came. You walk into the kitchen and someone else is washing their hands and so you wait until they're finished washing their hands. Then you wash your hands and you go over to the towel rack and someone's in your way so you move them aside. And you go and dry your hands, and you learn to swing with it because the other things that you're getting make it worth while. That's how it feels to me.

Are you breaking away from record collections and stereos and things like that?

We have a record player. There are communes in our area that don't have electricity but we happen to have a record player and records. People brought the records with them that they had when they left and maybe six to eight new records a year reach us. People go down to the city or people get presents and we can figure that the eight best records of the year will reach us. Aside from that you give it up.

There are dozens of things in the city world that are wonderful things but one has to weigh one's values. I love the taste of city food. It's hard to give that up. So you can have city food and city records and money to spend and the security of your own life and you do whatever you want and a drop-in babysitter, but I'd rather live the way I'm living.

And the way I'm living is very hard on the physical plane. We have a big garden, we grow our own vegetables, we live on brown rice, we have powdered milk. This year we're going to have six milking goats so we'll have enough milk to drink. And it's OK.

Are you completely self-sustaining?

We are not. I don't know any commune that is. To be completely self-sustaining you have to have enough land and there's no way that we could have gotten enough land.

People certainly could live the life of 19th century farmers and in many ways we are trying to return to that. But we can't grow our own grain because we don't have enough land, and we can't be vegetarians and raise our own oil.

How do you make money?

We're living on a very small amount of money, like \$400 a month for 20 people. \$100 a month goes into the mortgage payment, the rest of it is for food supplies and keeping the cars running. When you have 15 adults and what they have to earn is \$400 a month, it's not hard to do it.

Most of us are drop outs from middle class jobs. We would rather have physical labor jobs. It feels more honest to me. We're in a lumber area and we can get jobs planting pine trees in areas that are being reforested. People will very often go down to the city and they will work for a month or two or three. One of us was a gardener and he can still come back and get gardening jobs.

My father has been sending me money and I figure that it's OK to take it. We would like to earn our own money, but we haven't found a way to do it that feels good. One of us could go and work for a year at a straight job. We could take turns doing that and we'd have plenty of money. We don't want to do that.

I feel that most of the jobs I have worked at were nonsense. I got paid for doing something that was harmful and I'm not willing to do that anymore. So that for a long while we were stumbling along. For a long while we were like those 19th century minister's families. When the cupboard got empty they would say, the Lord will provide, and the Lord provides.

Really, we'd run out of oil, and we'd be out of oil for weeks, and someone would come up with \$15 and there's the oil. One time we didn't have enough money for the mortgage payment and the landlord let us cut wood to pay him.

Around six months ago we were having a meeting and two of the guys were talking pinching pennies. "I go to every junk shop when I'm looking for a car part because I want to get that car part a dollar cheaper and it really wears me out." They were talking like this and one girl who had been living with us for six months said, "I want to mention that I have a trust fund from my father for a thousand dollars a month and I haven't taken this money from my father. I didn't want to, but I feel it would be alright to give it to the farm and I would like to do it."

The two guys went on talking about whether you should save a dollar on junk cars for 15 minutes before we got around to her thousand dollars. Everyone wanted to take the money except for the guy who was her lover.

One thing that was talked about here earlier was the need for unanimity in decision making. There is one thing we do, and that some of the old religious groups which function on this basis do, is that when we need to make a decision and only one or two people disagree, they will agree to go along with a decision that they don't like. That's what happened with us with the money. He made it plain that he was not happy with it but agreed to go along with it for the sake of being able to do something. This seems to me a good compromise between being paralyzed because we need unanimity or that kind of totalitarian pressure that is put on people sometimes to get them to agree.

So, since then we've been taking money from that source. Still it doesn't feel to us like what we really want. What we really want is to be making something and selling it for a fair price. What some of us want is to live in a world where everything is for free. The trouble is that we can't do that where we are the only ones who are doing that. We make a step in that direction when we give away some vegetables but that's only a token. That's enough on economics.

How do you figure that it's all right to take money from your father when there is a certain kind of work you're not willing to do?

I took money from my father to go to college. Why is it all right for kids to take money from their parents for something that we all know is sometimes a shuck, with apologies to the institution where we are?

I know that what I'm doing is much better than



what I did when I was in college. I know that what I'm doing is much better than anything I did when I was working.

There's lots of work that I'm not willing to do because it's not really work. My first job after I got out of college was as a social worker in a welfare department. I took that job because I wanted to help people and I found out that I was hurting them.

One of the girls that I'm living with has a masters in social work. Two of the other girls that I'm living with have also been welfare workers.

I didn't ask my father for this money. He knows how we're living, he knows that his money is well spent, and I presume he would rather give it to us than do any of the other things that he might do with it.

And it's OK with me to take it. We have sometimes had money coming to us from people who didn't really like what we were doing and we would rather not take that money.

How do you see your future? Do you see this as a permanent way of life for yourself?

Sure, until something better turns up. Five years ago I could not have imagined this way of life. Now there are hundreds of people with this idea in their heads. I don't know where we're going to be five years from now, maybe we won't be. None of us have made any promises that we're going to stay there. What we want to do is be together here and now when it feels good and leave ourselves open to split when it doesn't feel good, or when we find something to do that's better.

I've asked myself lots of times just what the hell is

it that we're doing and I don't know. One way to look at what we're doing is that it's a school. I can recognize the stars now. I can recognize tomato plants. I know how plants look when they are growing. I know how to grow plants. I know what it feels like to drink water from its basic sources. Those seem to me important experiences, experiences which our culture has left out.

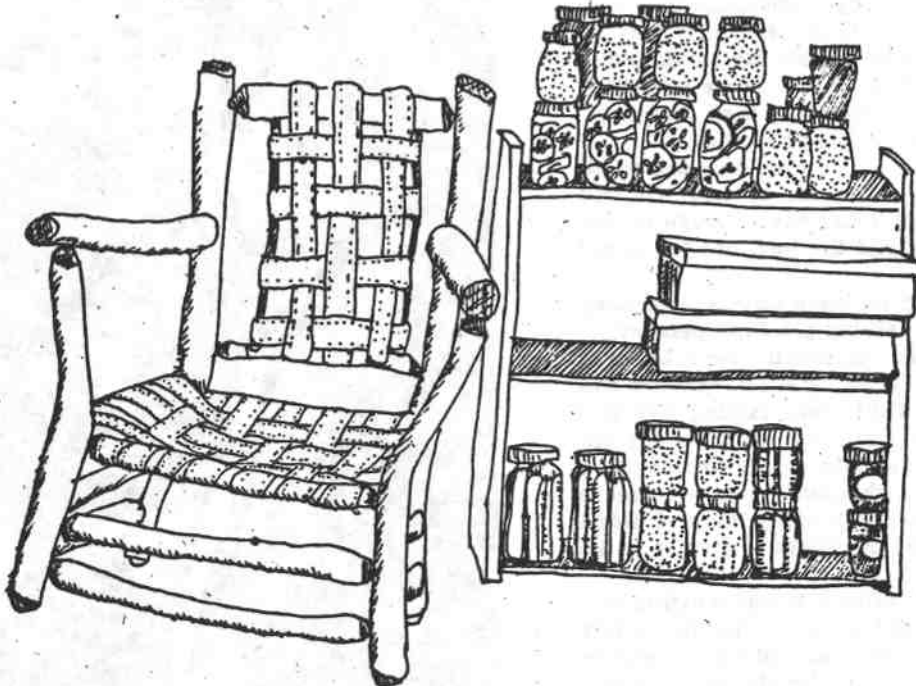
It may turn out that this place where I'm living is a school to learn that kind of thing. There may come a time in my life when I feel that I have gotten enough of that and I need to do something else.

One thing I want to say to people who are thinking about living in community, is that you don't need to figure it out a long ways ahead of time. You would really hurt yourself, I think, if you try to do that. All you have to do is to take the first step, and one step leads to another. On the one hand, have faith, do one step that feels really right and the other steps will fall into place. That's one thing I wanted to say.

Many things have happened among us that I didn't know were going to happen, that were really wonderful things. I don't know what the future's going to be.

When leaving the city, you're all agreed that you want to leave the city. You get out to the country and that agreement is no longer enough. You need to forge a new agreement. It's hooking up with other people and there is no way to predict how that network is going to come. All you can do is try to keep yourself open to hooking up with other people and, on the other hand, you can't count on it happening.

When I left the city, I was hoping that I wasn't going to come back, but I wasn't sure and so the other





thing I want to say is, it's a gamble. Go slowly. The rule in gambling is, don't gamble more than you're willing to lose. If you've got something that you know you couldn't stand losing hang on to it. For the kind of thing that we're all looking to have happen, you've got to be relaxed to let it happen.

I think the most common thing about possessions for us is that people want to hang on to their own cars. As long as you've got a car you can get away. People very often throw in their money but they like to keep \$20 so if it gets so that you can't stand your brothers and sisters you can go away.

As long as you know that you can go away you don't panic so I think it's important to keep that sense of mobility and freedom and being your own person.

There was a point when I had been at the farm for a year or so and the new had worn off. It was a real temptation to split, go find a better place, a better group of people. I took a look at the group of people I was living with. I felt they were pretty good people and that the problems we were having were just the inevitable problems that you're going to have any time you try this trip. I decided to stick where I was.

Many religious traditions talk about this problem that the ecstasy comes and goes. What the Christian mystics said is: have faith, hang on, don't hunt for it, don't worry about it. Just hang on and keep relaxed; it'll appear again. The whole nature of this thing that we're looking for is that the more you hunt for it, the more uptight you get, the more you believe that it's someplace else, the less it happens.

The thing I want to say most is that it is going to be difficult. There are the dishes to be washed. It's not all flowers and roses and peaches and cream; it's also mud and rain. The new does wear off.

There's a real ecstasy in getting to know the people that you're living with, the people who stick. There is a really incredible wonderful feeling toward people who are sharing their whole lives with you. I cook food and twenty people eat it. Someone else grows food and it goes into my mouth. We see each other from all different angles.

I feel as if I didn't know anyone before. When I lived in the city I would meet people and we would talk for a couple of hours and you only saw people in a certain role at a certain angle. At our farm we're living very closely together and we see people early in the morning, and you see them when they're depressed, and you see them when they're happy, and you see them when they're dealing with another person. You get a chance to watch someone go through the same routine with someone else that he goes through with you and you get to know each other. That feels really, really, really wonderful.

So you hang around. You've been together for two years and you know what your problems are. You're working on them and you're going through changes. Then you suddenly notice that each of us has a certain inflexibility in our personality, that I am probably going to be a worrier and a nervous person till the day I die and that Joe is going to be authoritarian and a perfectionist, and that Janie is going to be a compulsive

housecleaner, and that Fred is going to go through moods when he is a hard worker, and moods when he is depressed and he just lies on the couch for a week. And you say, I'm living with human beings.

I've been reading books about nuns probably because many of the problems that they have are similar to the problems that we have, even though in many ways we are completely different. One of the nuns said that one of the biggest problems in their communal life isn't penance and mortification and prayer and all that stuff; the biggest, hardest thing about the communal life is the people you are living with. This is true.

The nuns say and it seems true to me: even if you're not Christians, even if you're just someone who is interested in getting high, the trick is accepting it. The trick is looking at someone and not saying: I want them to be different and I'm going to make them be different. The trick is looking at someone and saying this is how you are. This is how I am. Here we are together. We couldn't live this way without each other, fucked up as we are. So far this feels good to me.

What about the children? Do they go to school? If so, where?

We have three children who've reached school age. They go to school in a local community. First we were going to have our own school. We tried that in the wintertime but we had never realized how hard it is to have a school. We found out we didn't have enough energy, we didn't know enough about education.

We really are learning by our mistakes. If anyone has the idea that they are going to do this and not make mistakes, that is a mistake.

It's hard for parents to teach their own children.



The children need contacts and there was no point in having our own children start a school when what they needed was contacts with a larger group of people.

We offered them the choice when they reached first grade, that they could, if they wanted to, go to the local school. Two of them have gone and have been enthusiastic about it. One went for two days. They tested him and found out that he was reading at the sixth grade level and he came home.

It's been a problem because the public school is very different from our home atmosphere. It's sort of spooky because what our kids mainly learn from school, and what they mainly *want* to learn from school, is how to be straight. This isn't universal but at least some other communal parents have had this kind of thing happen and in a way it's OK, although in a way it bothers me.

We've talked about getting a communal school started in our area. There are enough people in our area for us to have our own school but we're just not ready to do it yet.

Another thing, although I feel like I'm saying the same things over and over again: you have to go slowly. For us, first the garden, then the main house, then finding some groovy way to support ourselves then a school. If we're still there 10 years from now we'll have a school.

What is the style of your contact with other local communes—

A lot. There are lots of people in our area who are living but not only in communes. There is a place where they bought the land together but they each contributed a set amount of money and if they leave they get paid back. There are all different possible kinds of living arrangements.



Some one will have a party and a couple of hundred people will show up for the Summer Solstice, for the Equinoxes. There is also a lot of informal visiting, informal hooking things up. We've talked about getting a free store. All kinds of things are possibly going to happen and possibly not. That's the stage that we're at now after two years.

One thing that has gotten started in our area is that, in addition to our own private 20-people garden, a lot of the unorganized people got together and planted a garden where they were given some land. A guy plowed it. Anyone who wants to comes there and can plant things and anyone who wants to come there can pick things. This is the first year that's happened.

How can you justify even considering making a communal school and not giving the child the freedom to do what he wants?

In many ways we are in a situation that is similar to the situation black people are facing in this country. When you go into the local town there are signs on the stores saying, "We do not solicit the patronage of hippies." There is a percentage of people in our area, small, but a percentage of people who hate us, who are very disturbing to come into contact with. I can feel concerned about this in the same way a black person would feel concerned about sending his child to a basically white school.

I think that if I were a black person there is something to be said for having a black school. At least I would like our children to have the choice.

A sociologist said that the communards aren't trying to raise a second generation of children, they

aren't trying to instill their children with their own ideals. That is certainly true because as far as I can see the way to have our ideals is to grow up in New York City. If I wanted my children to go into the country, I would raise them in the way I was raised. I lived in the city and I want to live in the country. I'm raising my children in the country and they're certainly going to want to live in the city for part of their lives and maybe for all of their lives. Can you see I feel a kind of sadness about this, a kind of confusion, and that is where I am at this point.

Yeah, but that is the same thing that our parents did, and I hate to see you make the same mistake that they made.

We're going to make either the same mistakes or we're going to make different mistakes. Being a parent you make mistakes. Being a human being you make mistakes.

I don't know how to put it as this is a very complicated question, but it is certain that our children are absorbing an anti-hippie prejudice in the same way that black children can absorb an anti-black prejudice from the surrounding atmosphere. That's not good, and I don't know what to do about it. In my own thinking I'm very confused. That's the point I'm at right now.

FROM THE LOS ANGELES
FREE PRESS
Dec. 17, 1971

Conference:

Adequate Action For a Human Future

June 23, 24, 25 at the World Fellowship Camp
Near Conway, New Hampshire

Pack Ralph Borsodi, Paul Goodman, Mildred Loomis, the Nearing, Murray Bookchin with other speakers on a conference program and what do you get? At its conference in Conway, N.H., the School of Living provided such a collage of decentralist thought and activity for the 350 people attending. The mixture of ages and approaches to life was striking. Homesteader encountered communitarian; anarchist met organizer.

Borsodi spoke of an effort at monetary reform using script money in New Hampshire. Goodman and Bookchin dealt in separate ways with concepts of decentralism. Two styles of building were presented — yurts and treated wood. Mildred Loomis provided conference overview; Helen and Scott Nearing related their story of homesteading success; Don Newey reported on his work with cooperative buying of oranges in California; Robert Houriet and David French talked about development of the new community movement. All these varied ideas and stories was quite a bit to digest at one time, but since each speaker has written much of what was said in book or pamphlet form so a reader can work over the same ground at his own leisure.

A dichotomy of attitudes persisted throughout the conference. Conference organizers provided a centralized program of speakers and some time for small workshops, but many attending preferred and organized more discussion groups and skipped the speeches. Likewise, homestead and community orientations emerged separately along the broader lines of individualism vs. communalism. People with a strong desire for alternative lifestyles had gathered to consider and compare experiences, yet they were moving in very different directions.

Murray Bookchin puts himself outside this conflict of attitudes by viewing homesteads and communes as elements in "a historical point or breakdown." He calls for the development of a new technology as a harmonizer of man with earth and sun; demands a new consciousness and a fundamental change in social forms. If we are aware of the patterns of energy systems our technology can be a means toward such changes. "We discover the sun when we use the sun." Bookchin asks, "Have we reached the threshold of an entirely new civilization?"

Communitas took part in a workshop on new communities and gleaned the following reports:

Woodenshoe's Jay Guest related a bit of their

history and situation. They began their effort on a 35 acre plot in New Hampshire. With the "Woodenshoe Workforce" as their economic base — doing any work but now concentrating on roofing while growing most of their own food. After two years their membership turnover has slowed to a point where they have nine adult members and two children.

East River Farm in Connecticut has 15 adults and ten children on ten acres. Judy Swanjord spoke of their present situation after being together for two years. The initial group of five families became familiar through a Unitarian church. Two families have moved out and three more have come to occupy the one large house and outlying buildings. The children go to school in town, but the community hopes to be able to provide them with learning resources of their own. With differences growing as some members are dropping their job holding patterns and relatively suburban life the practice of decision making through consensus has become a problem. "Is a 'no' stronger than a 'yes'?" they wonder.

Scroton Pond Farm started about a year ago on 25 acres in New Hampshire. Initial members were friends scattered over a 50 mile radius area before they chose to move together. As more pieces of land have been acquired new members were added to help carry the mortgage load. So now the community has grown to 41 members, including 14 children, living in separate family units on about 100 acres. Each new member contributes \$250 to the common pot and is responsible for his own house. In order to cover mortgage each adult kicks in \$16/month. In their first summer seven houses were built, two domes but most of post and beam construction. One of the houses had electricity installed. Now they choose wood energy. The episode is an example of their decision-after-the-fact process, as they call it. Community members are not happy with this style of approaching problems, but things keep happening before they can consider issues as a group. Even so, they think of themselves as "stable."

Four of the Scroton Pond women do outside sewing work, calling themselves the Bread and Roses Garment workers. One woman runs an organic restaurant in a nearby town. Most of the men do carpentry work outside. The community is building a house for sale and pays wages to any member who joins in the work. A large community garden is devoted to root vegetables while each house has its own kitchen garden. Now plans are being made for a Community Building to house group activities.

Hidden Springs Community Land Trust was represented by Arthur Harvey. He spoke of their land trust of 400 acres and their desire for land users be they in groups or as individuals. Many people express interest, yet few have come through. Even the trustees can not get together in a community. "Most people who come are joiners, not builders, and we don't have anything to join."

Arthur mentioned as an aside their decision to ban illegal drugs. Fewer people come from Boston now. He sees a "post drug culture" rising among those who have used drugs, but now live differently. Such folk he would especially welcome.

Where different lifestyles are mixed a revolution can grow. At the School of Living conference the enthusiasm of people working in opposite directions was allowed to cross fertilize. Different groups were accommodated with sensitivity and patience. The boiling pot of changes was stirred up a bit.

Twin Oaks Conference

July 1-3, 1972

Another conference is over. This year's went, if anything, even more smoothly than last. And once again we have good results to report.

The plan for the conference was identical to last year's. We didn't even change the wording of the announcements much. We particularly invited people to hope was that a new commune would be born out of ting into communal living within the next year. Our hope was that a new commune would be gorn out of the conference. In addition, we invited representatives of various groups that wanted to recruit new members.

ATTENDANCE. There weren't quite as many people here this year as last, probably because of the ex-

aggerated newspaper reports of the Virginia floods. Some people feared we were washed away. About 170 adults and 40 children took the chance, and the sun obligingly shone on us during the entire weekend.

FACILITIES. Last year we put up a dome and some temporary outhouses for the conferees. This year our construction plans were such that we could manage without temporary buildings. The dome has been dismantled for some time. We put the picnic tables into the almost-finished Tachai hammock shop and living room. These two spaces combined proved larger and more convenient than the dome. Even the outhouse we built for the conference is destined to be more than a temporary fixture, for we now know that outhouses are both sensible and legal in our area, and using them takes the pressure off our overloaded drainfields.

MEETINGS. We devoted one meeting to introductions of the representatives from various groups. This took well over an hour, though each person spoke for less than five minutes. Groups of various kinds were represented, not only communes but, also cooperatives and service organizations. We also held workshops in various community-related subjects, such as family and sex-roles, membership selection, construction, community economics, interpersonal relations, and so forth. Conferees chose which workshops they wanted to attend. Most workshops were given more than once, to aid scheduling.

WORK. Twin Oaks members were technically on vacation during the conference, but most of them did a lot of work, anyway. Conferees were each assigned one



shift of work—either child care, cooking, dishwashing, lifeguarding, snack stand, or cleanup. All the work was carried out easily and smoothly.

RESULTS. But it takes more than smooth running to make us describe a conference as successful. What we were looking for was the formation of a new commune. By Sunday afternoon nothing had happened along these lines, and some of us were feeling glum about the conference.

We weren't the only ones. Some people had come to the conference hoping, quite seriously, to get into a commune this year, and as the hours went by without specific action to that end, they began to get nervous. They began their own action after a workshop on government. They hadn't liked the workshop, hadn't agreed with what the workshop leaders were saying, and they were grumbling their disagreement to each other when one of them said "Why don't we hold our own workshop?" Why not, indeed? A small group gathered in an exposed, public place, and within an hour they were a large group telling each other about their personal community dreams and feeling out whether those varied goals could mesh in one community. Some of them thought they could. "Let's pretend this group is going to form a community together," someone suggested. "Let's see how much money we could get together to buy land with." Everyone entered into the game with enthusiasm, and a great deal of hypothetical money was accumulated in a few minutes. Before long the "game" moved out of fantasy. "How many of us are not playing a game?" someone asked. Most of the people in the circle raised their hands.

A few Twin Oakers looked on at this session and the sessions that followed it. One man kept the discussion loosely organized and drove it through to several decisions. Every conceivable community-related subject was touched on — child rearing, behavioral methods, consensus versus planner government, vegetarianism versus meat-eating, political orientation versus apolitical community, city versus country living, and so forth. In three sessions the group had hammered together a loose structure of general aims and bylaws, even to such matters as the number of children and the system for distributing outside work.

For a while we thought this new group would settle near Twin Oaks. There was a beautiful farm available, only twelve miles away. However, it turned out that the owner of the land thinks that communal living is immoral and the Lord instructed her not to sell to a group. So instead, they found a farm near Lexington, Virginia, and are now in the process of getting their down-payment together to buy it. The conference proved too short a time for this group to get to know each other well, and they arranged to meet again at the end of July. They met on the property of some friends of Twin Oaks (the Haineses). Later they put out a newsletter. The following is quoted from it.

"On July 29 we held our meeting at the Haineses farm, three miles from Twin Oaks. Of the original 24 adults who came together at the Twin Oaks conference, six returned for this meeting. Many of the remainder informed us that they had dropped out; some we didn't hear from, and a few informed us of their continued

interest. Also three new seriously interested persons were in attendance. These nine people regrouped and comprise the present adult full membership. Piper, of Twin Oaks, continues to help us immensely and was present throughout this meeting.

"It rained the entire time, so we congregated in the fixed-up loft of an old cabin. These close quarters and the rehashing of the majority of our goals and policies helped us form a very tight group. We reached our decisions by consensus and improved our meeting behavior considerably.

"We used many of T.O. documents as guides and in many instances adopted theirs verbatim. We reworked certain portions and finally adopted a set of Corporate Bylaws, a community property code, and membership agreements.

"We have very much work to do and have begun calculating the required outside work, investigating possible industries, etc. Our plans for the future haven't been clearly defined yet, but we do plan to build next summer a structure which will give private rooms to those desiring them and allow us to accept ten or more new members. We are, however, in much need of skills and finances. The plans for establishing an urban connection have been deferred until we know the surrounding cities and can afford it.

"Please address all correspondence to NMC, c/o Sears, Rt. 2, Box 195, Stanfield, North Carolina 28163."

Community Service Conference

Yellow Springs

It was a varied and colorful group of some 60 persons, spanning four generations, that gathered at Bryan Community Center in Yellow Springs over the weekend of August 6th and 7th for Community Service Inc.'s conference of "People Working toward Community Self-Development and Social and Economic Fulfillment." Among participants whom I got to know were Elizabeth Seeburg, a semi-retired Springfield (Ohio) psychiatrist; Jim Wyker, a bulder from Berea, Kentucky engaged in cooperative housing construction; Donna Davidson, a Northwestern Ontario school teacher and Betty and Alain Weismell and their son Shahm from Full Circle Farm, a small Pennsylvania organic farming community.

The town of Yellow Springs itself served as a model in the conference's opening session Friday night, as local residents Roger Brucker and Jerry Garner shared their efforts as citizens committed to social progress in the community. Both concentrated on the struggle for racial justice, especially in the schools.

One of the four workshops that met Saturday

continued to discuss ways of improving existing communities, primarily larger cities. Nancy Von Steeg from Detroit described a multicultural bookclub to which she belongs, with a membership of over 400 people. A Dayton man, Harlan Johnson, is organizing poor people in a Citizen's Action Board, to increase grass-roots influence in the creation of New Town, a planned city to be built northwest of Dayton. In dealing with a potential community of some 40,000 people, he shared his own dilemma of "how to attain power without sacrificing love," without losing the very community caring which he seeks.

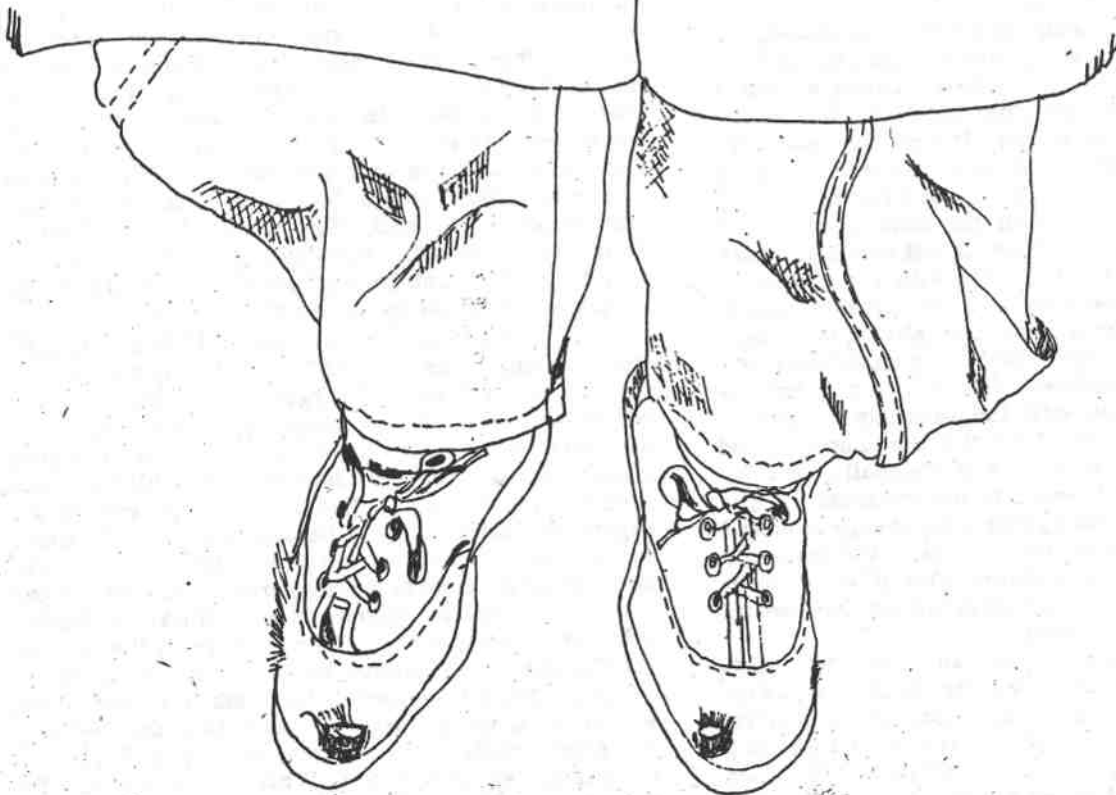
A second workshop devoted itself to discussing skills needed in intentional communities. Participants, many of whom had lived in intentional communities, drew a distinction between practical, business sorts of skills and interpersonal skills, and most of the discussion was about the latter. "Building trust" was felt to be crucial, and can be accomplished in several ways — by having regular meetings, engaging in common physical work, (in addition to conversation),

and constantly seeking to define problems in terms of what people have in common.

In the third workshop, cooperatives and land trusts were explored as economic bases for urban and rural communities. A number of people became acquainted with the Robert Owen Foundation of Ontario, which hopes to become a financial resource for alternate settlements.

The fourth workshop was devoted to education, and began to develop the fascinating idea of intentional communities as "schools of living," as "the new universities." The group listened to a tape recording of a talk by Helen Zipperlen, Camp Hill Village, N.Y., on this theme, which they found rewarding enough to play for the entire group later in the day.

In a group of such diverse concerns and backgrounds, "building community" clearly meant many different things, yet by the final session on Sunday it seemed each had found in the conference an opportunity to learn from one another, and to renew his or her own vision for the future.



YELLOW HOUSE COMMUNE

Dear Friends,

Thank you for sending the announcement of your new publication. It sounds like it will serve the much needed function of consolidating what's happening on the new communities scene. Of special interest to me in particular, because I'm inclined to writing, and to the Yellow House Commune in general, because it could use some extra money, is your offer to pay for articles about new communities. I think we may be of double interest because we are a one year old commune within a three year old community.

As unofficial house correspondent I have oodles of new community information already filed both mentally and materially. It only remains to figure out where to begin. There are many areas of our house scene that I'm sure your readers could grok to.

To start, let me say that we are striving to develop an alternative to the existing state of American society. We are an intentional, rural based, experimental community working towards economic independence from society at large, and a happy balance of psychological integration among ourselves.

We have 418 acres, most of which is woodland, but there are good garden areas and enough cleared land to engage in farming. We have seven houses, a barn, a pottery shed and kiln, and other buildings. Our homes are constructed out of simple, inexpensive materials locally obtained, using community resources to avoid high cash costs. Labor costs are nil and our talents and experience plentiful. Much of the construction work really is an experience of sharing and common effort.

Self sufficiency is not our immediate and uncompromising goal, but we hope to achieve it to a reasonable degree. We do strive toward simplicity, but asceticism is definitely not the mood, so we maintain a fair level of comfort as inexpensively as we can, emphasizing doing it ourselves with the materials at hand.

The property is owned by the Community Land Trust, although two areas are individually held by separate members and leased to the community. (The legal arrangement is undergoing some change now, and its a bit complicated to write about). We currently have three families with children, plus other residents or prospective members, making approximately twenty members, half being children.

This year we have started an alternative high school and hope soon to have state certification. Students of this free school function as part of the community and take part in its activities. It is a total learning situation in which there is no distinction between teacher and pupil, and we all do learn from each other.

We also have the advantage of using a free school for ages three to nine, located in a nearby village. It has been in operation for two years with some of our members involved from the start either as pupils or teachers.

Here are some ways in which we are, or hope to be soon, making green energy . . . selling our crafts, including candles, selling bio-degradable cleansers, home grown organic strawberries, and movement and New Age publications. In the dreaming stage is an all purpose store in a near-by town in which we could combine many of the above ventures.

Our most ambitious project to date is the live-in "Workshop in Alternative Lifestyles" in which we play host and teacher to ten or so students who live, work and play with us for three weeks, getting communal experience and college credit at the same time. Our first such project was conducted this past January and the next session will be in June. The charge is \$100 per student which covers everything, including three squares a day of the finest organic vegetarian fare available. Other activities include: farming and animal care; crafts; camping and foraging; self-sufficiency and survival; encounter, sensitivity, massage, group consciousness; construction and alternative architecture (we have a Dome and several Diamond-frames on the property); photography (including dark-room work); herbal medicine; car mechanics (in our co-op garage where a methane conversion experiment is in the works); and various seminars on topics such as group marriage, anarchy, barter system, astrology, and any other happenings, relevant or otherwise.

Now all this may sound like we really have our shit together, especially for a one year old commune, but please don't be too easily impressed. Most of the communes I know could run a similar show with the facilities they have, if they were as inclined. I would like to tell you about the startling things that happen when a group pools its resources and energies. Nowhere can the idea of the whole being greater than the sum of its parts be more excitingly realized than in the communal context. Where one individual's capacity for initiative, motivation or confidence is limited at any one time, other members of the group can not only fill in, but contagiously spread these energies. We keep getting off on one another's dreams!

Almost everyone of us has gotten letters from parents assuring us of the futility of the communal venture. "Utopian experiments have always failed. . . Man is too territorial, too possessive, too aggressive. . ." etc. And we certainly have had our share of fights, fears and frustrations. By no means have all the problems been worked out. But what one generation accepted as "instincts" have become unacceptable hang-ups for us. Not only do we accept interpersonal tension, we often encourage its emergence so that we can consciously evolve beyond our cultural limitations. What other hope is there, than to learn to live together? The future, we believe, belongs to the audacious!

Our advice therefore is to think big, and while you're at it, think positively, accepting the fact that the future holds no guarantees and that you may occasionally (or often!) fail. When we undertook the first "Alternative Lifestyles" project in January for

example, there were some questions as to whether we could carry it off with our limited experience. In fact, some of the students will tell you that the project was a failure and a rip-off. Their complaints ranged from charges that it was boring to that it was too authoritarian. Other students, however, thoroughly enjoyed and identified with the experience. One girl even dropped out of school to join us full time and has been here for two months as a trial member.

Which brings us to another question our parents never had to consider . . . how do you go about admitting new members to your family? I don't know whether this is unusual or not, but within the one year of our existence as a commune, no less than eight people have left after seemingly committing themselves to permanent residence. I suspect this has to do with our constant quest for intellectual and emotional honesty, which requires a degree of self examination that some people cannot or will not undergo. In any case, we have come to hold some definite ideas and policies for dealing with the question of guests and membership.

The people who come to our house can roughly be divided into four categories: visitors, guests, prospective (trial) members, and family (full members). It may not be saying much for our spiritual involvement, but we have not gotten to the point where we consider every traveller who shows up at our door a guest. Therefore the category of visitor, which includes tourists and the merely curious, unexpected strangers, people looking for a place to crash in the country, etc. We usually want to know just who these people are, and how and why they came. Because we are sometimes caught between feeling intruded upon, and feeling guilty about feeling intruded upon, relating to these people often goes by default. If they seem strungout they are offered a meal and a bed, but we generally feel ripped-off if they don't contribute to the house in some way.

Guests are those who have been invited or who are otherwise always welcome. These include friends and

some relatives, and are so close to us in spirit that they are often felt to be members-at-large. Some live in sister communes within a day's drive and can be seen as the early ambassadors of what may some day grow into an inter-tribal communal network, One Big Family.

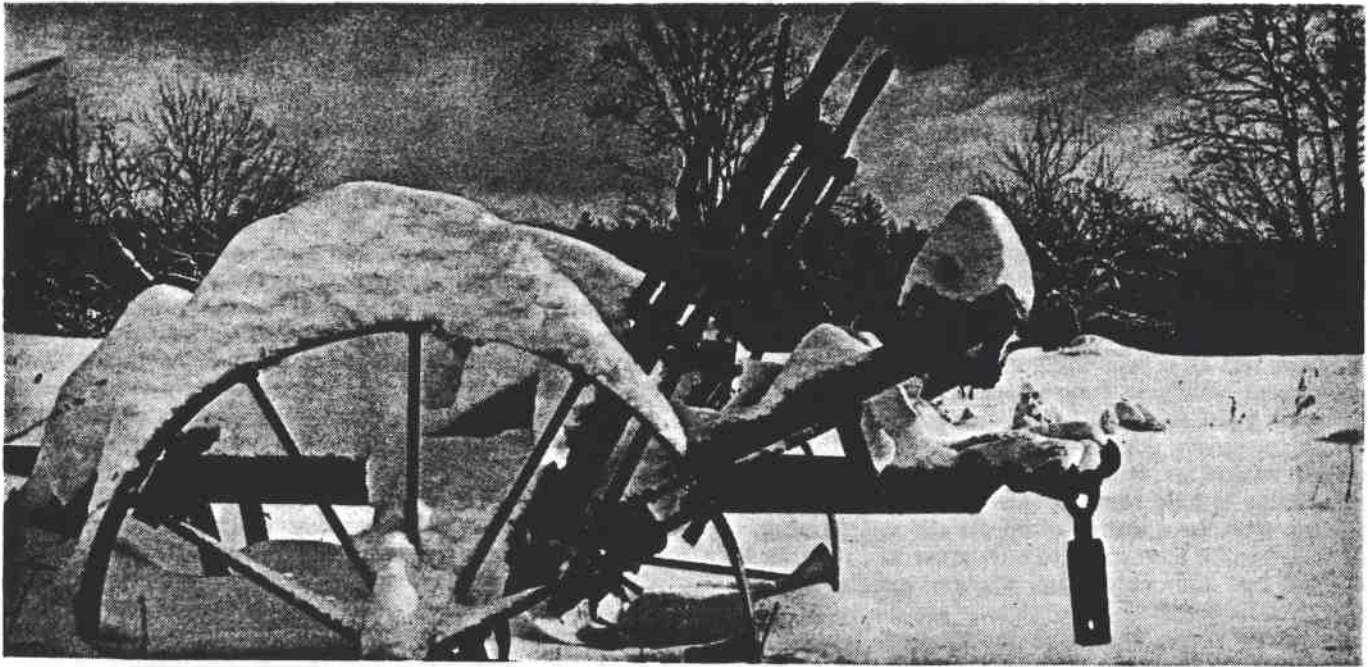
Guests usually stay overnight at least, and often fit right into the vibration of the house, so there is no thought of what's in it for us. They usually come bearing gifts and are eager to help out. We think nothing of going out of our way to get them here, and have even been known to relax some of the house rules for their comfort and accomodation (e.g. the no tobacco rule).

A person who wants to become a trial member of our commune must first be a guest for a number of days, then leave and make arrangements for a more extended period of mutual observation. Sometime within this period he must state his willingness to be interrogated, make the necessary commitment according to our philosophies and practices, and otherwise be "judged." He must be among us for a number of months in order to know our routines, rituals, and group vibrations, and most of all, to thoroughly accept the concept of "all-in" which we hold as prime criterion for membership.

"All-in" means much more than the pooling of material possessions and financial resources. We consider this to be an elementary step, and yet it is surprising how many people, even some living in communes, find it difficult. "All-in" constitutes a psychological commitment to group consciousness. It means making every effort to reveal and embrace one another's ideas and ideals, fears and frustrations, needs and idiosyncracies. It means having out-front consultations on any matter that may affect the group, and weighing the degree of the rest **AT LEAST AS STRONGLY AS ONE'S OWN PERSONAL PREFERENCE**. In cases where the two are in conflict, the individual is expected to abide by the will of the group, **OR AT LEAST DO HIS BEST TO SATISFY THEM AS TO WHY HE CANNOT**.

When a chick breaks its shell and is hatched from an egg, that must be a great moment in its life. But the moment is important only because of what had gone before. To go about breaking eggs is not an effective way to produce chickens. One of the chief difficulties today in sociology, economics, and government is that we expect by reforms, legislation, revolution, by changing the organization of business and society, to produce the good life, without taking account of a necessary process of gradual development, with the completion of which these outward changes would be but the final breaking of the shell.

Arthur Morgan



Of course this rearrangement of priorities, from individual to group allegiance, requires a high degree of trust, for it amounts to a form of dynamic ego-loss. Close knit communal living is not an easy job, and not all are cut out for it. In our house it requires sharing a level of intimacy with the extended family, which was previously reserved only for the closest friend or spouse, if ever achieved at all. It also means facing one's own self-image hang-ups and fears when one is called "On the Carpet" at group sessions to be held accountable for his actions and attitudes. This is done when a person seems troubled as well as troublesome. It implies nakedness and it is a challenge; but the rewards of letting ten other people into your soul-life, and the resulting energy generated, is well worth the friction. As Baba says "Love is no game of the faint hearted and the weak. It is born of strength and understanding."

A prospective member is formally admitted to the family after he has stayed with us for a few months and says he wants "All-in," if there are no objections from the family members. In order to see us objectively as well as subjectively, he may leave for a while first to gain a perspective. Because we operate on a consensus basis, only one objection can veto a proposal. Once a member is "All-in" he can call the Yellow House home for good, unless a unanimous vote removes him, which has never happened.

Privileges of membership include: having veto power in all family decisions, being able to convene a meeting at any time and submit topics to the agenda, bringing other members "On the Carpet," having access to the house funds according to the individual's conscience, and having use of the Dome for retreats. Responsibilities include being assigned regularly scheduled chores such as cooking, housework, child-care, animal feeding, etc.; attending regular and emergency

meetings, notifying the family of one's whereabouts and projects, and being obligated to answer any questions posed by another member.

Our sexual trip has been the subject of extra attention recently, because we are in the midst of a lawsuit concerning our expanding love life here. It is being filed by the absent husband of one of our sisters, for custody of her now communally raised kids on the grounds that this is a harmful environment. What this amounts to, is a life-style on trial. (Lawyers fees are one reason we are in need of funds. Contacts for legal aid would also be appreciated. Does anyone know of any legal precedence for such cases?)

Here we are, just trying to do our thing in the country while state inspectors and straight grandmothers feel free, by authority of the court, to drop in anytime, unannounced and unwanted.

No dope is used in our house now, but the paranoia level has gotten such that Cathy is reluctant to keep her herbal smoking mixture, for fear that it may be used against us in some way. Also with the change of season, the question of whether to cover up our usual undressed approach to summer, will have to be dealt with.

As if to make things a bit more challenging, whatever gods there are that rule over group karma, have arranged to have our chief breadwinner up for dismissal from his job as college biology professor, mostly for the crime of organizing a teacher's union on campus. (He holds a Ph.D. in genetics and is President of the state chapter of the Association of University Professors.)

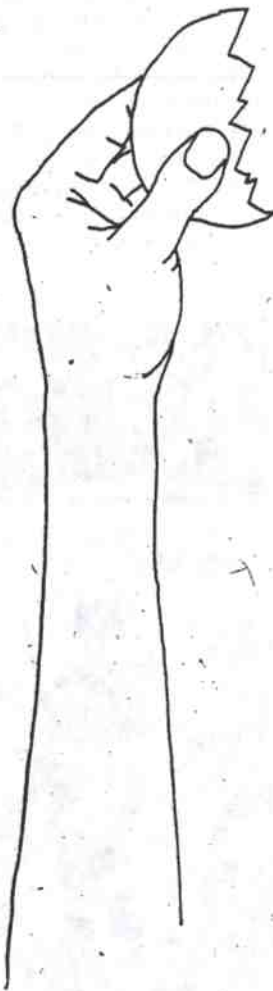
But life goes on oobla da. . . . The girls are weaving, Chad is fixing cars, and the cow must be fed. . . .

We are of One Family,
Lonny
Yellow House Commune



Meadowlark:

Reflections on a pioneer therapeutic community



"Meadowlark Homestead seeks to be not a treatment center, not a hospital, but a homelike therapeutic community. Meadowlark Homestead is the always-changing product of a dream."

That was the concluding paragraph of an article published in a periodical in 1961, a decade after the founding of Meadowlark. We who were trying to guide Meadowlark toward the fulfillment of the dream had indeed been led on an uncharted, circuitous route. But at that time we had no idea of the changes that were to take place in the next decade.

In the beginning, far from the blast of factory whistles and near enough to concrete highways to make their traffic a drowsy hum, an old-fashioned farmstead was turned into a haven for the rejects of modern society. A few relatively happy, healthy people living on the farm in the outskirts of Newton, Kansas were opening their doors to the lonely and lost, most of them released hospital patients trying to find soil in which to take root. We tried to make each resident feel needed, cherished, and important to the whole. Everyone was encouraged to feel responsibility and was expected to contribute according to his ability and maturity. Our main source of income was from private

and welfare funds set up to care for our handicapped residents. That from the aged, confused and helpless helped pay wages to the younger sturdier residents, most of whom helped with housekeeping and in the care of the most handicapped residents. The structure was fluid, intimate and informal. Although there were supervisors who worked along with the residents, as little as possible distinction was made between the two categories. Much of the gardening, care of buildings and grounds and animals, was entrusted to residents. Voluntary and "alternative service" young people, recruited by the Mennonite Central Committee, were a great boon. They augmented the force who served as builders, farm workers, and supervisors of the work program. A sheltered workshop was organized with particular emphasis on the manufacturing of mattresses. Most of the mattress work was hand done, with the result that it later lost out to automated competitors.

To build a viable future for mankind we must begin to place emphasis on restoring microcosms in a meaningful way, be they forests, fields, small farms or communities. If they are healthy, society as a whole will respond, and if they are ill, the human community cannot be well...

Manas

The struggles for a charter, for a license, and for tax exemption status were major milestones. Two strips of land were sold to our government for highway construction reducing the total acreage, but the income from these sales helped in the construction of housing for 26 residents. Cottages (from surplus military sales) were moved in and renovated as homes for those of us who could, under licensing standards, be classified as employees.

In retrospect I, who had Meadowlark as a main concern and lived in the community for over a dozen years, find my memory flooded with happy and rewarding experiences but mixed with struggles to keep our heads above waters that flooded and threatened our existence, not so much from internal problems as from frustrations coming from the demands of outside authorities who kept insisting that our pioneering ventures did not fit into established standards. Much of the time I felt like the old woman who lived in a shoe. From the beginning, we pioneers were few in number with too many responsibilities; we were unbalanced in number by the coming and going of problem people. Our idealistic goals were giving way to bureaucratic pressures and status quo demands.

Now, after 20 mostly turbulent years, let us take a glimpse at Meadowlark Homestead as it appears under somewhat altered policies and administration. We quote from a brochure:

Meadowlark, a Rehabilitation Service, "has a qualified staff, a treatment center and a sheltered workshop on a live-in basis. With the personal support and encouragement of the staff, the residents learn again to make decisions, perform a job, accept responsibility and find a creative outlet for their emotions. It is the goal of the service that the residents be restored to their individual potential so that they may return to a less structured living situation and be productive to their family and place of work.

"Individual counseling and medical care are provided by a consulting psychiatrist, a fulltime activities coordinator, an arts and crafts director, an administrator and a consulting physician, plus dietary, housekeeping and maintenance personnel."

Also I shall quote from an article in our local newspaper reporting a recent conference on transitional living programs:

"Dale Koehn, administrator of Meadowlark Homestead has been named to a steering committee of newly formed Kansas Transitional Services Association to further in depth development of programs and sharing of legal problems, finding and seeking community and state support. . .

"It was noted at the conference that Meadowlark was the third institution in the nation to develop this type of facility and the first in Kansas. Meadowlark has received national recognition for its treatment program for the emotionally ill, it was pointed out.

"To expand its program, Meadowlark opened a transitional living environment in Newton a year ago."

As part of a tri-county program in mental health, Meadowlark has become a subsidiary to Prairie View,





a Mennonite Mental Hospital, recognized as one of the best private hospitals in our nation. Meadowlark has become eligible for and has obtained a government grant which has helped improve the financial situation. Those of us who are board members of Meadowlark are relieved that debts incurred in the purchase of the farm and a debit balance in building costs are being gradually but regularly paid off.

Today Meadowlark is a going institution with an image that commands respect. But I emphasize — it is an institution with an institutionalized therapeutic program. It has its place in our society. But inherent in institutionalism, it seems to me, there are certain limitations which I would like to point out to our readers who are interested in the development of therapeutic communities. I shall refer to Meadowlark, whose development toward institutionalism seemed to us inevitable, as an example merely because I know most about it.

And let me say, the observations which I shall make along this line are made against the background of certain rare groups that have withstood many of the pressures toward institutionalism. Gould Farm, which I visited near Great Barrington, Mass., had its beginning as a therapeutic live-in community over half a century ago. I have either visited or read about quite a number of intentional communities, some of them communes, in both this country and in Europe. I think it was over a century ago that the villagers of Gheel, Belgium made their commitment which developed into an amazing service for the mentally ill.

Making a living is a problem in any organization, especially in intentional communities. But I think in

institutions, concern for finances seems to have a priority. At Meadowlark, fees have doubled and in some cases more than tripled. Also Meadowlark has a definite policy against any staff members living on the farm (although a man and his wife are serving as house parents in the Newton town house which serves as living quarters for so-called rehabilitated residents who have been able to receive employment in Newton.) Also, roles are kept rigidly distinct in Meadowlark today. Authority and status are used as powerful pressures to enforce discipline.

Moreover, it seems to me that mental institutions have always used a subtle pressure toward rigid conformity to society. That pressure comes out of the assumption that a resident with emotional peculiarities must always be wrong and society right. That this assumption is questionable becomes clear when we realize that society is largely made up of emotionally unhealthy people. Actually, the individual with emotional instability is often no more ill than the family and the very community from which he is rejected. Over TV came a comment a few days ago that in most every family there is mental disorder today. Are we not all aware of living in a tense society; indeed in a society that at least is somewhat infected? Emotional illness is infectious! Only strong inner defenses — white corpuscles of the spirit — can keep us relatively serene in a society so plagued by outbursts of either depression or violence. The late Anton T. Boisen, who was my teacher in psychology and religion at Chicago Theological Seminary, claimed that reactions to emotional stress are in all people; that it is only the degree or amount of reaction that differentiates people and gives us some basis for the designation of mental illness. He insisted that the mentally ill are not a separate breed. The healthiest person, he held, gets angry at times under provocation; he is healthy to the extent to which he can direct those emotions to constructive action without too much damage to himself and others.

Our psychiatrists are aware that many of their efforts to keep mental illness in control are palliative measures. We all realize that the crucial need today is for a new healing spirit coming forth quietly, mysteriously and creatively from healthy people in genuinely happy homes and communities. Lay people can help each other. Educational therapeutic communities can do wonders in the prevention and healing of emotional illness.

Selma Platt Johnson

*Democracy originated in small communities,
and there it can be recovered best.*

A.E.M.

A lifetime of learning how to live

by Mildred Loomis

If we consider the definition of a 'rebel' to be one who pursues a path of personal choice regardless of the pressures of society to do otherwise, I suppose I have been a rebel all my life. And if we suppose that a generation gap can prevent us from being rebels, I would have to say that I am overcoming a double, maybe a triple generation gap by relating in many ways to the concepts and ideals of today's young.

In actuality, to apply an age or time-oriented definition to the concept of living in a human and life-giving fashion, is to assume that the problems of our society are something new and curiously related to our present state of technology and economic practice. Nothing could be farther from the truth. The difficulty has been fermenting through the entire course of this century, and its roots go back much further than that. It might be true to say that there were relatively few of us who perceived it in the earlier stages of its development. We had to grope our way through the myths of an entire society that was almost obsessively involved in the glories of an expanding, exploding industrial age. The solutions were not always so apparent as the problems.

I was born in 1900 and grew up on a Nebraska farm. My sister and I walked two miles each day to a one-room school. When there were four of us, my father said, "Let's move to town, so the children can have it better than we did." We attended high school in a village of 2000 people, and then returned to the country to take advantage of the high farm prices in 1917, during World War I. I went on to the State University and prepared to earn money to reimburse my family for this special privilege — four years in the Halls of Ivy. The best way to do this, I thought, though most girls didn't attempt it then, was to enter business. I majored in economics and business administration.

On graduating, I suddenly realized that I didn't have the temperament to devote myself to department store advertising. Instead, I became secretary-assistant to the minister in a large mid-western Protestant church. We worshipped and listened to sermons, while next door, in the downtown section, were slums — the

first slums I had ever seen. Across the street was prostitution. The wealthiest man in town was chairman of the church board, and most of the adults in our pews and the children in our classes were from well-to-do families in the better sections of town.

Something seemed terribly wrong. I wondered why the rich were in church and the poor were not; why those who might have helped avoided the ones who needed the help. There was little satisfaction in helping to perpetuate this kind of system, and I decided that I'd better return to school to seek out better answers. But the religious studies I pursued only served to increase the depth and intensity of my questions. Why must poverty continue alongside affluence? Why did the Church, supposedly a basic agency for enlightened change, avoid the problem; and how could we, as a society, come to grips with it?

Almost by accident, I stumbled across the trail that was to eventually lead me toward answers, but I didn't fully recognize it at the time. Dr. Harold Rugg intro-



Mildred

duced me to *This Ugly Civilization* (Harpers, 1928) and its author, Ralph Borsodi, economist and philosopher, who lived on a 7-acre 'homestead' in nearby Rockland County. I read the book and visited Borsodi who, with his family, had built their comfortable home of native rock. They busied themselves in a loom-and-craft room, in gardening and processing food, in tending a small flock of chickens and goats. Very interesting, I thought, but I was too busy in academia with John Dewey's progressive education to note that it had a connection with a homesteading way of life.

I thought it more to the point for me to apply the 'new' education to some sore spots in society. A few years in group social work in a Chicago settlement house followed — crafts, music, drama, ballet for the children of the unemployed. This was 1932, and my continued questioning was now focused on what had caused the depression. No one knew, and certainly I,

with a mere B.S. in economics and an M.A. in religion, wouldn't be expected to know.

Slowly, almost reluctantly, I began to realize the basically political implications of our social discontents. The work in Chicago seemed to focus more upon helping the victim rather than correcting the cause. I returned to Dayton, Ohio, where I had earlier taught school, and joined Ralph Borsodi in administering a Social Agencies project — an effort to make families self-sufficient and self-supporting in a homestead environment.

The pilot project worked well and began to receive national attention as a method for resolving the ills of public relief. Then, in trying to expand it, we ran headlong into some of the basic underlying problems. More land was needed, and the whole ugly spectre of land profiteering became a major obstacle. It was not sufficient that we were solving problems; someone, everyone it seemed, had to find a way to make a profit



Ralph

on the proposition. Then Government came into the picture, and with it, the inevitability of bureaucratic control. The entire project stalled, beyond the best efforts of Borsodi to keep it going.

My association with the Dayton experiment helped me realize that Borsodi was asking and facing more questions than had I: What purposes and values are important to people? Why is money their number one goal? What about freedom? Can Americans have both security and independence? Why do people put their faith in and dependence on government? Why do so few have skills in building, gardening and simple living? How will we recover these 'lost' arts? What does it take to work cooperatively in community? Why are most people so easily discouraged? What makes life worthwhile? What is a good life?

It appeared that anything that was to be done had to be done on a completely independent basis. In the

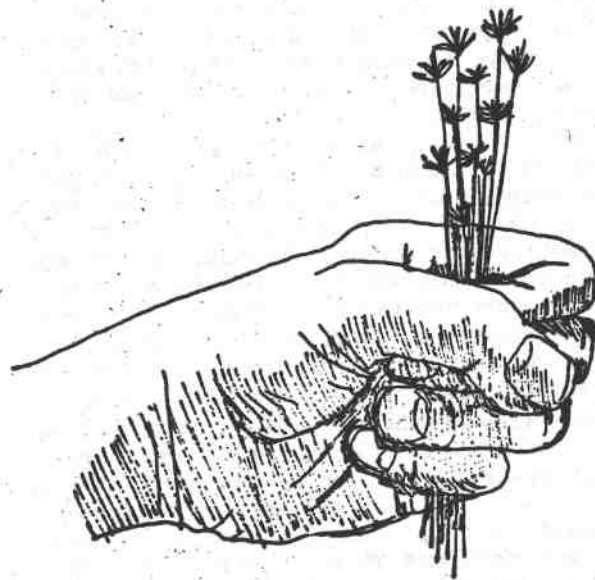
late Thirties, I helped Ralph Borsodi begin the first School of Living near his home. Thirty-six acres were bought, which were soon settled by sixteen families who held the land in common. At the center was the School of Living, a sturdy Dutch-Colonial building with a craft room, a library, and a kitchen with an electric stove, pumps, refrigerator, mixer and mill. Around it were four acres for a garden, a small pasture and a barn for cows, pigs and chickens. Homesteaders and other apprentices joined in learning, demonstrating, building and doing the practical tasks. They also discussed and searched.

Bayard Lane's sixteen homesteaders were the first education-centered School of Living community. Nearby, another 40 families grew into Van Houten Fields Community. Students and apprentices came from the outside, experimented and worked with patterns of better living, and went on to spread the program: near Philadelphia, in Ohio, Washington, Florida and elsewhere.

In 1940, I joined an Ohio homesteader in developing a similar project. Until 1968, when John died, we enjoyed our treasured acres at Lane's End Homestead. We produced 95% of everything we ate: all our green and root vegetables, all our fruit except citrus, chickens for meat and eggs, a young beef each year, sometimes a porker, milk, butter and cheese from a lovely Jersey, honey and sorghum-molasses instead of sugar. Via a small electric mill, our own corn and wheat became cereal and flour for thousands of whole-grain loaves. Purchased food rarely reached \$10 a month in all those years. The sale of surplus grain or soy beans brought cash for gasoline, taxes, electricity and needed equipment. Here was simple living — adequate, creative, independent, free.

We knew kinship with Nature, fulfilling work at a leisurely pace, interesting interaction with neighbors and guests. So many came to see and work with us that we built a second house. Yet we had ample time for study, intellectual pursuits, and much writing.

Over the course of those years, the full dimension



of the problem has become apparent to a growing number of people. And along with it, some concrete answers and many, many attempts to implement them. But far too many of us have not yet advanced beyond the problems.

We are tired of Bigness — big corporations, big factories, big universities, big cities, big government. We want to handle our own affairs in face-to-face encounter with people we know. We want to make our own decisions on matters important to us — our work, our mating, our children, our education, our health. We want activity that is responsive to our own personal direction.

For many of us this means setting up functioning, loving families — extended families, with members approaching a 'tribe' or primary group, not just parents and two children as an isolated unit. We're tired of just peer groups; we want to live with children, adolescents, and with wise and skilled older people. (There are still some left!). It means a revival of small, often intentional communities on the land, where we set our own cultural patterns, create our own trades, jobs and professions, our own cooperative and regional exchange patterns.

Second, it means programs in association with Nature — with land, trees, water, wind and sun. We're tired of concrete and steel, glaring lights, continuous noise and disorder. We want the feel of the earth beneath our feet and in our hands. We're tired of packaged, devitalized food; we want to grow our own. We're tired of being told how to dress and what to wear; we want to design, weave and sew our clothes. We're tired of living in tenements, ranch- and pent-houses. We want to build our own esthetic shelters.

Third, we must work at programs that come realistically to grips with the power structure. We're not just dropouts, escaping to a doubtful hedonism or an unreal decentralism. We understand the roots of economic exploitation — particularly the usury of landlordism and money-lending. We want, non-violently and strategically, to undercut the twin evils of government-granted privilege in land and banking. We support action which eliminates land speculation; we are in groups that hold land in trust instead of as private property. We support and take part in groups which cooperate in granting low-cost credit, and which issue money honestly.

We withdraw from violence and legal coercion. We refuse the draft, income and other war taxes, and keep our cash incomes below taxable level. We are anti-statist. We form voluntary associations to 'do for ourselves' instead of accepting or expecting government help. We seek to correct the maladjustments which now divert unearned income to some persons from those who produced it. When these leaks are stopped, there will be enough for all, in freedom, without the intercedence of authoritarian 'guaranteed' incomes.

Fourth, we want good health. We want to be strong and vigorous, loving and rational, full of zest for living to a ripe old age. We are tired of being tired; of being listless, flabby, sick and neurotic. We're tired of government health programs, of compulsory shots, drugs and tranquilizers. We're not satisfied with more — and more expensive — doctors, hospitals and Medi-

care. We want programs that help us to understand and assume responsibility for our own health. We seek healthful work, proper rest, creative recreation; clean, pure water and whole nutritious food. We want a rational eugenics, creative sex, a birth-rate in balance with the productive resources of our area.

Fifth, we want time for art and meditation. We want, more, that our daily life shall be both esthetic and contemplative. We want to create our own festivals and rituals, our own poetry, music, dance and drama. We want to create functional and beautiful objects — dishes, clothes, furnishings, homes, gardens, homesteads, communities. We want to be involved in the living processes and relationships all about us — the inanimate, plant, animal and human cosmic.

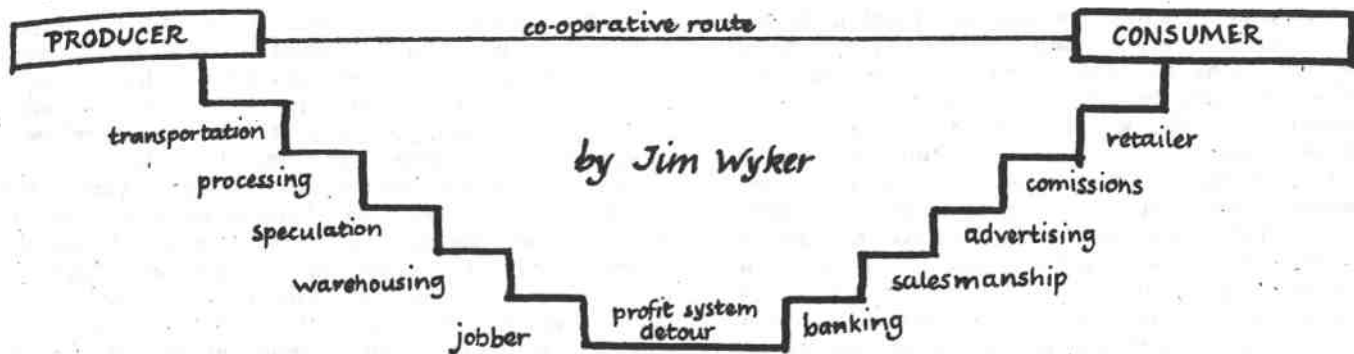
Sixth, we want a new education. We are through with schools that increasingly take over our time, energy and lives, and those of our children; schools



Suffern, N.Y., School of Living

that do not relate to the problems and tasks of living. Our goal is an education that helps us to live to our fullest, in every way. More than that, we want our actual lives and those of our children to be so full, so creative, so responsible, that Life itself is our best education.

These things are all within reach. Look around at the many starts which are being made in decentralist programs, by people who share with, and help each other toward better, more fulfilling lives. The problems today are not those of awareness, but of personal dedication to the task. It's your life; why not start learning how to live it!



We Can't Control What We Don't Own

What happens between me as a producer and me as a consumer? Why can we not buy the equivalent of what we produce? Why are the cobbler's kids bare-foot? Why are the farmer's kids undernourished? Why does the carpenter's family live in a shack? Are these evils due to actual scarcity or to a profit bottle-neck which refuses to let surplus serve the poor?

This chart shows how the rulers of the profit system exploit the poor. Our money masters call the system "free enterprise" — it is free for them to withhold from the needy until they can garner profit at one of the stations on the chart. Just look at the unneeded gas stations at the intersections to freeways. Who pays for all these wasted resources? How can they call it competition when all charge the same price? We will have true free enterprise when we can use our own gas pump. Oil corporations are in cahoots — monopoly. Likewise, cookies, they may be wrapped in different paper but the cost is the same.

The chart tells this story in a nutshell. Our rulers in the profit system have the power to make us pay "cost plus" for a lot of waste. In cooperativism we take over the power to do business for people, not for profit. We shorten the route from consumer to producer by curtailing waste. As the chart shows, waste is found in all steps but especially in storage, jobbing, advertising, commissions and financing. I saw this sign in the bank window, "One good investment is worth a lifetime of labor." In other words our money masters say that some people should live off of other people's labor. In the co-op system we work for ourselves and discontinue welfare for our rulers. We own and control our business.

Some years ago I studied the profit plunder in detail by tracing the route of wheat from a farmer's field to his dinner table. On the profit detour the wheat had twenty-one ownerships before this farm family could eat its own bread. A farmer pays seven times more for the wheat in a loaf of bread than he sold it for. Such business is often dishonest, false advertising, adulteration, inflation, and speculation.

By way of contrast the cooperatives in England buy our wheat and sell the bread for a third less than you pay in your favorite super market. How can they cut out so much middle man profit? They own their own freighters; there is no speculation; storage is very limited; there are no jobbers, salesmen, or advertisers;

financing and retailing are kept at a minimum cost. Why should we pay for steps in the profit route which are wasteful? All these tricks of the money masters generate poverty for the poor by diminishing wages and increasing prices. Unemployment hovers around 6%, welfare rises, and a senseless war goes on and on to sap up the unemployed young men and to absorb the excess profits of the rulers. Both should be engaged in distributing abundance.

Let us look at the producer-consumer alternative to the profit detour. It is most difficult for us to get off of the detour. If a little group of housewives set up a buying club to combat retailers they soon discover that they are bound by all the other detour steps. When feeder pig farmers cooperate they gain little because they are still subject to the other plunder on the profit route. Irate consumers may start a bakery co-op only to learn that their savings are minimal because a dozen other robbers are on the route from wheat grower to dinnertable. If some low income people get under a new credit union umbrella their benefits are small for they can't escape from other costly steps on the profit detour. If people form a quilting co-op they still work for "nothing." When the system takes out its profits nothing is left for the labor of the people involved.

If our five giant co-ops (AMPI, Land O'Lakes, Agway, Farmland, FS Services), numbered with Fortune's largest 500 corporations, can not prevent farming from becoming an unprofitable vocation, is it reasonable to combat the profit establishment with tiny co-ops? If we could take a lesson from Israel we would learn that total community or "co-op nu-town" is a bridle on business which subdues this wild horse. The money system in co-operative communities becomes the servant instead of the master of the people. Owners of broadform deeds are unbridled wild horses. They desecrate the earth, pollute streams, poison the air and tramp down human beings all along the profit detour. In contrast, cooperativism bridles the profit motive and redeems the land, the rivers and the air for the good of all people.

The cooperative road on the chart has four basic principles which withhold net gain from profit and dispense it as a refund to underpaid producers or overcharged consumers. Let us observe the cooperative principles as an alternative to the profit detour.

● *Democracy* is the most important plank in the co-op structure. It is important because it puts control into the hands of inside users who are members, instead of control by outside speculators who gain by controlling us. The whole profit system depends on outsider control of our lives by rules which the "bosses" make for us. Democracy is a revolution because it says that every member shall have ONE-VOTE and that no share of stock can have any vote. In the profit system you are boss if you own 51 out of a hundred votes (shares). 49 other people are voters without control. In other words, the co-op plan dethrones money as master. If one member owns 51 out of 100 shares he/she still can cast only one vote, the same as a poor member. This co-op way is the new super highway in economics. Members use their vote to reform the corruption of profit. Their co-ops stop overcharging and underpaying for there is no purpose in members cheating themselves.

● *Open Membership* is another plank in the co-op structure. "Open" means that we all travel together, one class. Both the rich and the poor share in pulling the plow. The poor no longer need to live in a human scrapheap. The rich no more need to reside on citadels of lonely wealth. Open membership is an invitation to share the benefits but also to help lift the burden. In a rich country like this it means a home and a well provided dinner table, not just for you but for everybody — for blacks, "hillbillies," widows, slum dwellers, foreigners, all people. Open membership lets us out of bondage to the power structure and makes us children of democracy. We are saying that co-ops embrace every one who has enough character to practice mutual aid. The human derelicts among us are drawn into the main stream of progress — a lot of nobodies become somebodies in society. So, we can say that open membership is a gut achievement — dignity. In addition, the poor family can get a job, low interest, full wages, a home, and an honest market.

● *Patronage Refunds* are the third plank in the co-op structure. The refund is like a balance wheel. It takes away the profit and gives the money to the worker that is underpaid and to the consumer that is overcharged. It is obvious that this refund must be given back for the sake of honesty and justice. Profit is legal robbery by which the bosses pay low wages and charge high prices. We do not like the difference between the coal operator's mansion and the coal miner's slum. Some people want to change this evil with politics. But the politicians and the operators are the same people. Can a physician heal himself? Profits puts the economy out of line as it revolves. Refunds put the economy back in alignment because they help all co-op members to buy more. Profits hinder buying, but refunds increase buying. It is obvious that the more we can buy the more we can produce and the more jobs we make and, therefore, the more we can buy. Farmers feed oats to the mule to make it strong and cooperators feed patronage refunds to themselves to strengthen their own jobs and to eat better. Maybe we can say that patronage refunds are part of the justice of God. With more time we could see how refunds stop inflation, outlaw wars, cure poverty, supplant crime, and abolish much hatred.

● *No Usury* is the fourth plank in the co-op structure. Of course high interest is usury. When one citizen binds another citizen with interest, the former lives off the labor of another man. Cooperators often pay interest but will not accept it because they refuse to engage in evil. When you think that a home loan costs more interest than principal in thirty years, the evil of interest is easy to see. Look at the chart again. Money lenders speculate in production and bankers invest in consumer loans. Speculators drive wages down and bankers drive prices up. That is the way our rulers make the rules so as to catch us going and coming. Cooperators avoid interest in several ways. One way is to leave speculation out of production. Another way is for plants and workers to be more efficient. Cooperators avoid competitive distribution; that is, by direct marketing a lot of the shops and gas stations are never needed. Interest is chicanery of the money masters.

These are the major ways which co-ops use to cut costs and to increase benefits. When we put them together they make it possible for us to build whole new communities. Appalachia has the human resources and the materials for hundreds of "Nu-towns." All that we lack is the motive to cooperate. A producer-consumer community like the Moshavim in Israel largely cuts loose from outside profit evils.

As we look at the meaning of the previous chart, we discover that our traditional ideas may need to change about profit. Perhaps we must transfer our idea of personal worth away from our individualism to cooperativism, since the latter appears to insure the value of people, whereas individualism has become a drop-out quality in society. Rugged individualism does permit underpay and overcharge but cooperativism does not. Mutual and positive advancement for persons requires them to get together as consumers and producers. In other words, mountain people can not make adequate use of their vast material resources for benefit of each other until they cooperate for the purpose of acquiring ownership and control of the good things which Providence seems to have ordained for their benediction. Timber, minerals, water, scenic values and human resources are closely related all over the Appalachian region, and cooperativism has the quality to bring all these values closer together instead of dividing and dissipating them like profit does.

In changed thinking and adoption of the co-op route we look at the pitfall of separateness and discover that the whole is greater than the sum of the parts; that cooperativism multiplies values instead of separating them; that the bond of unity ostracizes our rulers and sets up democratic economic controls in their place. The cruelty and inhumanity in the profit order must surrender to the fraternity and the solidarity in the co-op order. Dropouts can no longer achieve alone, so we can now learn a new language: votes by people, not by shares; all barriers vanquished, free flow of goods and open membership; usury abolished permitting the poor to own and control; and the refund that restores justice and equity in the economy. We are rapidly learning that we can not use yesterday's tools on today's problems and be in business tomorrow. The chart shows the co-op route to the future.

Co-ops

Co-operate

by Don Newey

Tremendous things are happening here with the Farm Co. program and the Palo Alto — Berkeley Co-ops. Very soon — within a month or two — we will have a working example of how producer-consumer co-ops can change our economy. The Palo Alto Co-op has started a program for getting oranges through buying clubs. Members of the co-op sign up other consumers on "Farm Co." purchase order forms, and collect the money in advance (\$2 for 18 lbs.) This is done both in and outside the store through the consumer advisor.

The oranges are picked tree-ripe into 25 lb. used onion bags, which cost only \$.04. This eliminates all processing and handling. Bags are shipped direct to the co-op on a pre-determined day, following orders. (Order deadline Sat.; pickup the next Wed.) By having pick-up in the store, new consumers are brought in.

The "Natural Food Committee" an official committee of the Co-op board sponsors this program. We now have a natural food section in six super-markets. Through leaflets and word of mouth the consumers are told how the Farm Co. program helps the small farmer, and provides ways the consumer can do something about directing his own purchasing power. Members are very enthusiastic about this. A meeting on March 20th will bring the farmers, owners of the packing house and consumers together to discuss how they can help each other. Members of the Berkeley Co-op will attend this meeting. At that meeting we will launch the purchase of a 60-acre orange grove and packing house to be owned and financed by the consumers through Farm Co.

The Natural Food Committee sent resolutions supporting this move to the annual meeting of Associated Cooperatives Inc. at which I spoke on Feb. 26th. The resolutions were passed, and we expect to get support of the whole cooperative structure in this area. Financing will be done by "advance purchase orders" through Farm Co.

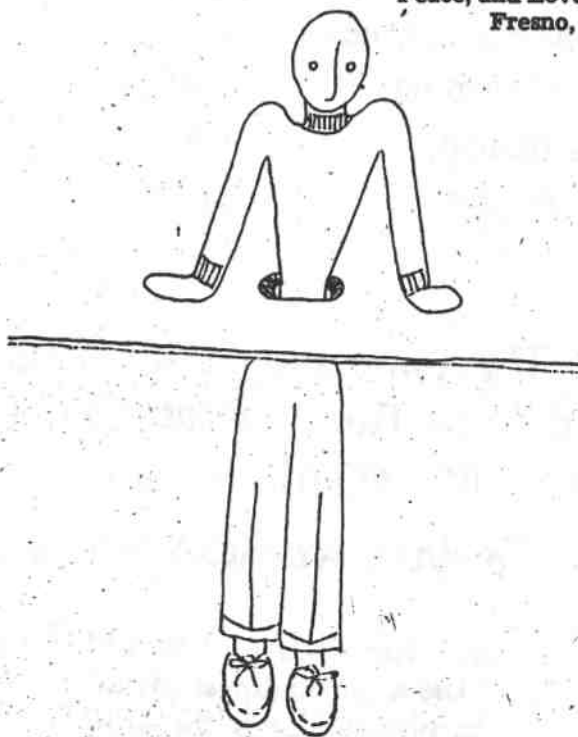
Consumers also purchase coupons entitling them to receive the next crop on the same basis. For instance, 75,000 members of co-ops in this area, purchasing one box of oranges each at \$3 will provide \$225,000 for purchase of the property. Some members will purchase coupons for 3 months, 6 months or a year's supply. The property will be owned interest-free and can be put in trust. By continually selling advance purchase coupons, the fund will be revolving and the purchase price will never have to be paid back.

Our plan is to have the property held by the School of Living and become headquarters for the California School of Living. We can conduct courses in organic farming, homesteading, cooperative economics, etc. The packing house can be leased by Farm Co. for processing of oranges and other fruits. This will eliminate taxes and lower prices, and provide funds for other demonstrations. By operating Farm Co. as a voluntary, unincorporated association, we have eliminated government. We are using consumers money to buy for them and this is not engaging in business. We have cleared this with appropriate government agencies, both in regard to distributing at the stores and in regard to picking and packing at the farm.

This will be a working example of important new economic patterns — land in trust, using money without interest, eliminating taxes and government regulation. Other possibilities for development will be enumerated later — at our California and New England conferences for Adequate Action for a Human Future.

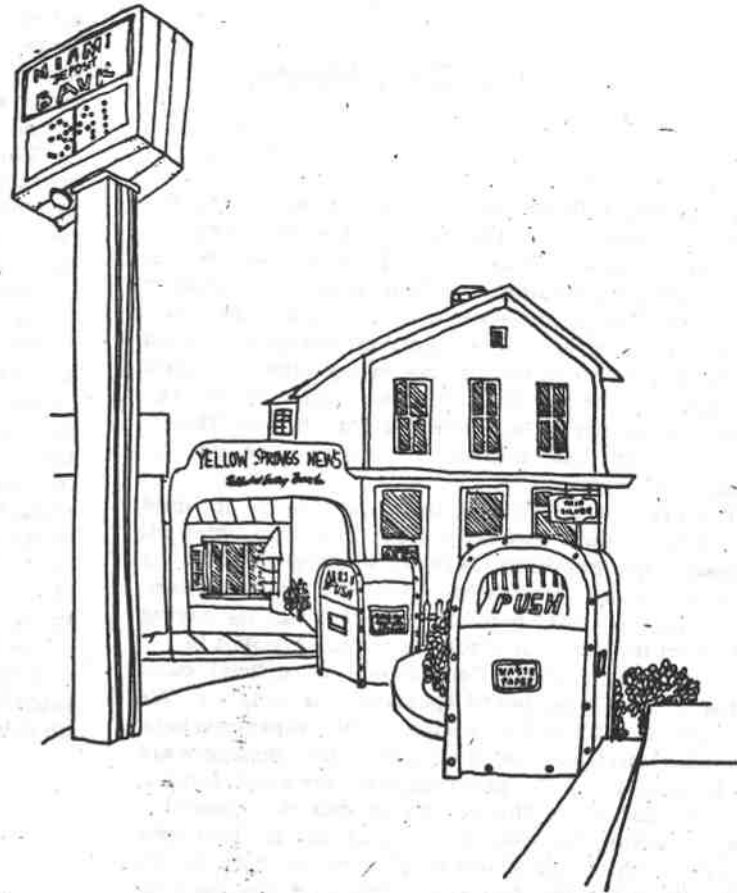
This program is also being presented to other groups — the New Age Natural Foods, various food groups and conspiracies and buying clubs. Our potential membership is ALL consumers — not just those connected with the co-ops. We also have a price for oranges which makes it possible to ship organic oranges around the country in competition with non-organic oranges. Included in this price is \$.25 per box which will go to International Independence Institute (I.I.I.) in Exeter, N.H. for the Devcor Fund. I hope to bring a truck load of oranges (pre-ordered) when I come East for the School of Living board meeting — and possibly help organize a program for direct shipment of oranges to that area. I had hoped I.I.I. would do this.

Peace, and Love, Don
Fresno, Calif.



Odds & Ends

income to date	\$2716.
expenses	
announcement	226.
office (phone, envelopes, stamps, etc.)	364.
trips, conference fees	130.
issue #1	
composing	225.
postage	121.
printing (10,000 copies)	1045.
	<u>2,111.</u>
issue #2 (estimate)	
composing	300.
postage	150.
printing	1,200



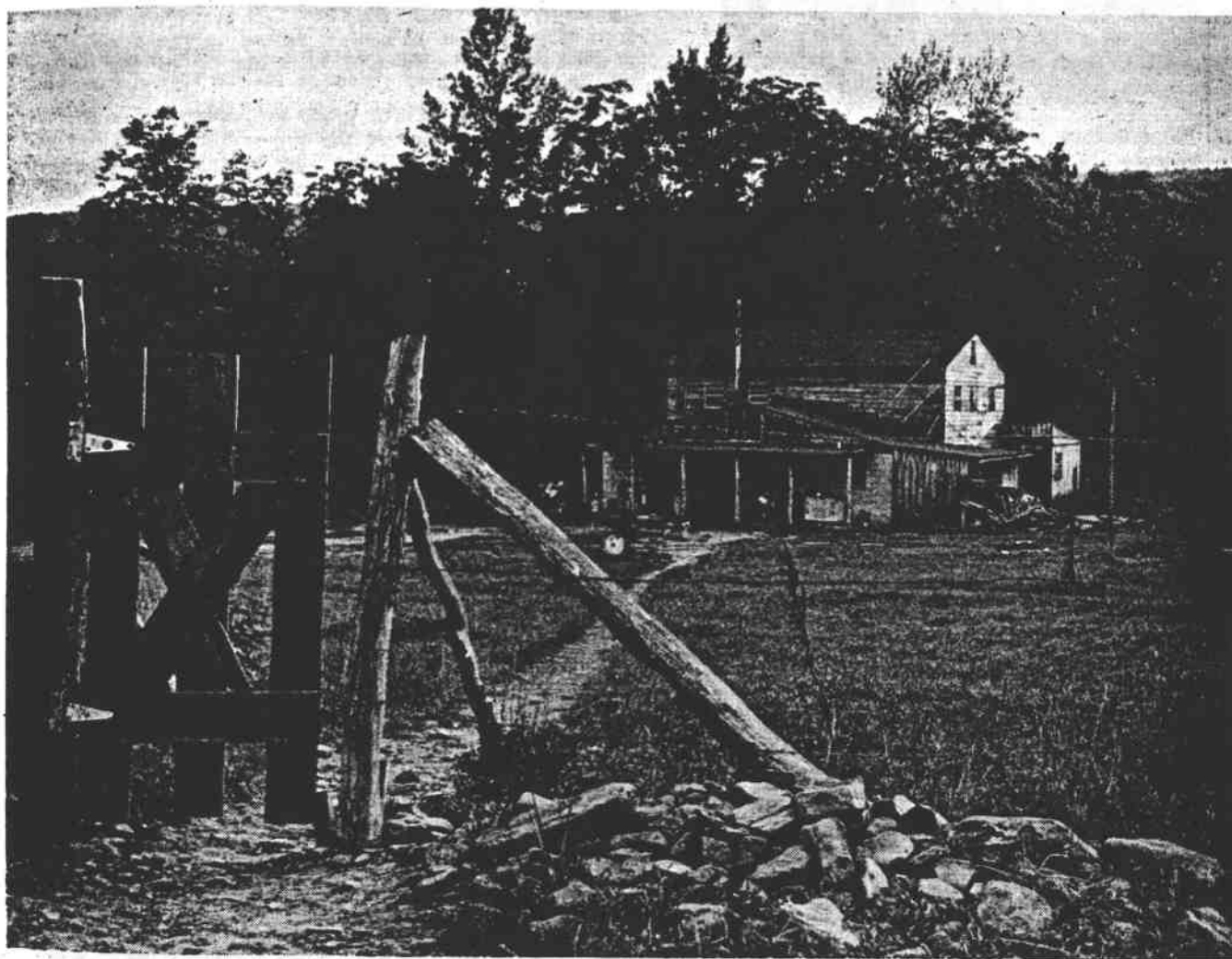
The Community Loan Fund has \$294. We plan to get the Loan Fund in operation (with more money) as the New Year begins.

To date we have 422 subscribers.

note - line left out at the end of first column on page 44. Should read:
 "Use a special dipper left at the well that won't put any ground contamination into the well."

MULBERRY

FARM





The "V" made by the Friley and Little Mulberry Rivers bounds Mulberry Farm on three sides. Depending on the particular time, between twenty and thirty people, including a half dozen children, live communally on the 370 acres of the Farm with a barn, a red farm house, two house trailers, a dome ("We'll never build another!"), a greenhouse, and a large building called the Dorm, consisting of private rooms with the common lounge, kitchen and dining areas. Next to the Dorm is the old Chinquapin Schoolhouse. Except on election days, neighbors let Mulberry Farm School use the schoolhouse for classes and activities. Remote from the other buildings, yet still on the

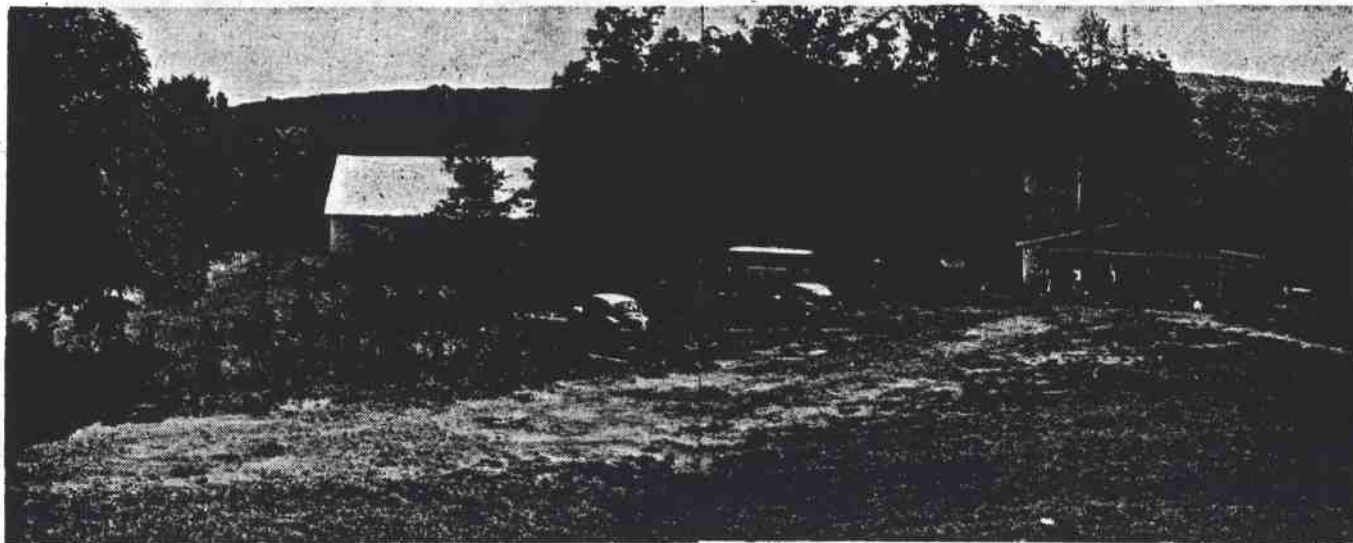
property is a run down farmhouse which could be repaired.

Porches are everywhere. Each house has a porch where one visits with neighbors, waits for a meal or looks across the valley to more of the hills on the Ozark Plateau. Neighbors do come to Mulberry Farm. Oldtimers in the valley are pleased by people coming back to work the land. They are impressed by Mulberry Farm's work to become self-sufficient; they see a very successful operation — social and moral disagreements are not a problem. Folk show only mild interest in the income sharing and common ownership at Mulberry Farm. They would rather look at the long hairs' garden or beef herd and discuss the shifting Mountain weather.

When Mulberry Farm was first starting, two years ago, Frank, who recently died at age 60, went to all the neighbors and explained what was going to be done. "A group of new people are buying a farm and planning to run a school for problem children." Cooperation has grown since then. One neighbor down the river, Mac, has a beef farm. He is in partnership with Mulberry Farm on a rabbit raising operation. Mac's poultry barn houses the rabbit cages and equipment from Mulberry. They sell the rabbits for about \$1.25 each, splitting any profit. A cement mixer and a brush cutter are owned cooperatively by Mac, Mulberry and Bill, a neighbor upstream. Bill bought his farm this past year, moving from Fayetteville, Arkansas, where he ran a natural foods restaurant. He will be teaching in the local mountain school.

The Mulberry Farm plan, the dream, was for a community centered on the purpose of operating a farm school for "troubled and troubling" students. Frank and Nancy, in their fifties, led the effort. With their children, the couple lived at the Green Valley School in Florida where they found others to share in such a school community. Green Valley School agreed to refer students to the new school, so a group moved to the new Arkansas farm. They built the Dorm, at a cost of five dollars per square foot of frame construction. A school prospectus was sent to lists of members of professional societies and to counselors listed in telephone books of the Midwest.

More community members were recruited. Among



others, Frank and Nancy wrote to Doug, whom they had met at the 1969 Community Service conference. He came down from Chicago with friends for weekend visits, and some eventually stayed as members. Another couple moved from an Ithaca, N. Y., farm to join.

School operations were delayed by the construction work and lack of students. The number of students ended up being five, instead of the proposed dozen or so, throwing the budgeting awry. The students who were referred to Mulberry Farm School seemed particularly troubling to some of the community members, who felt that the school was drawing energies from the farm that they could not afford to give at that time. In one year's operation, there have been students thrown by horses, six or seven fires, and three suicide attempts. With strains evolving within the members of the community, they decided to close the school in the early summer. They found it was more important to resolve the problems of the group before taking on the additional problems of students.

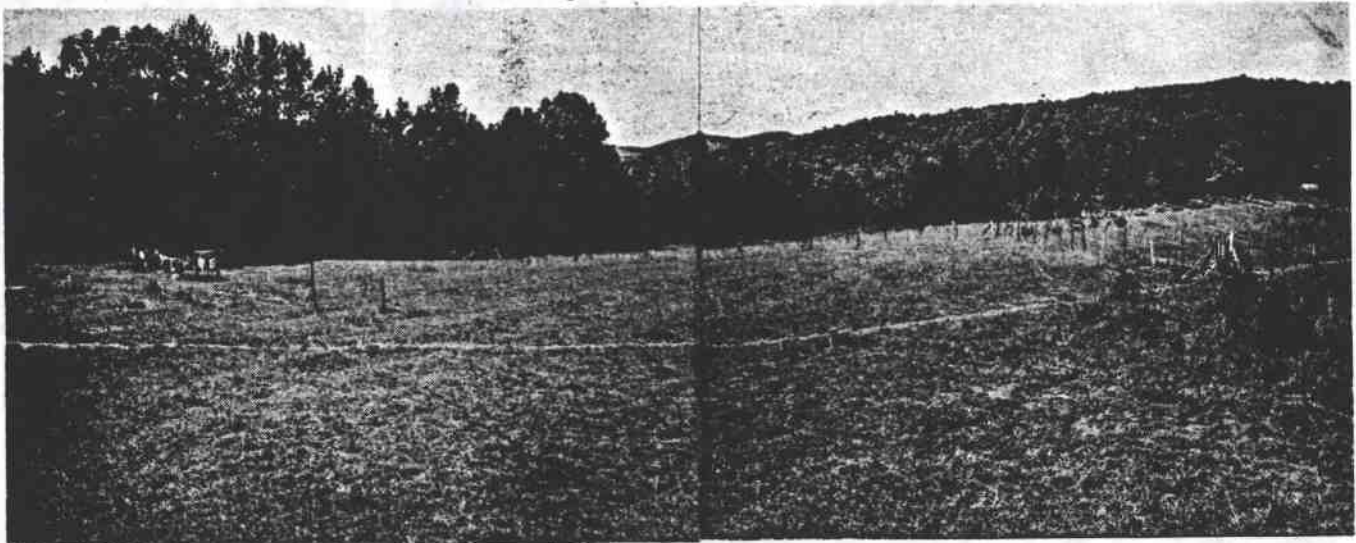
Overspending, Frank's death, and a general lack of enthusiasm for the school have put Mulberry Farm School on the rocks. In the first year there was an \$11,000 deficit. When it was clear that spending had to be cut, some members found it hard to live at a lower income level. As students sensed their being unwanted, problems increased. From January 1972, the pitch of conflict increased until April when five adults left after eighteen months of membership. Those six members who remained are committed to Mulberry Farm as a community, but are finding other places for the School students to go.

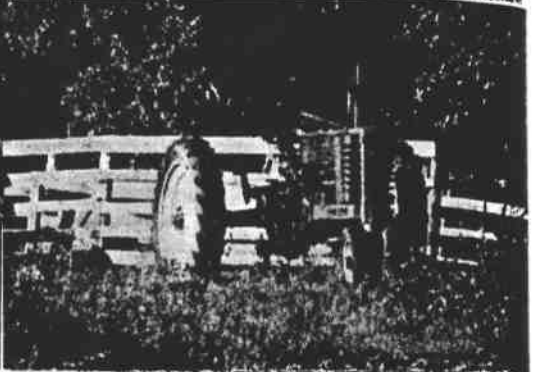
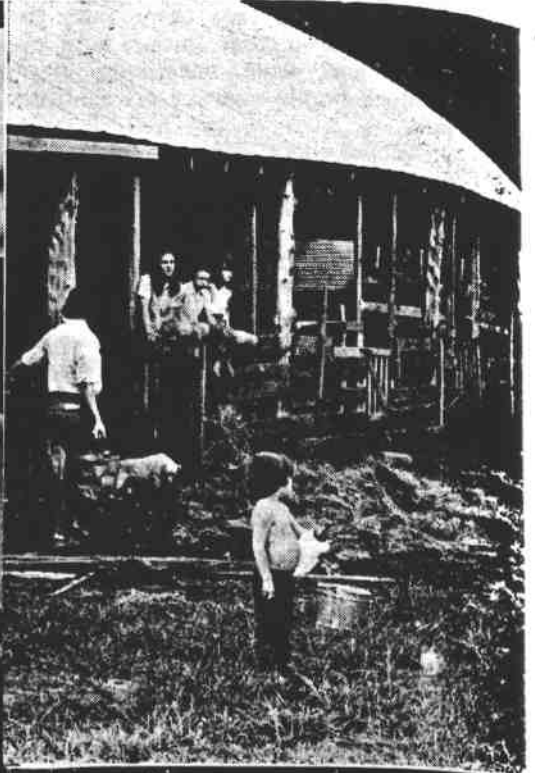
While the school offered a fairly balanced curriculum, both for the new teenage students and for the member's children, with total immersion in human community, community needs were not balanced with the "do what you want" attitude of the free school. For when a student does get up from bed at noon to do her share of dishwashing, and is asked, "Do you want to do this?" it's natural that she would soon find herself apart from the community-at-large. This type of free school philosophy can be unknowingly used to discourage long-term wants — communal involvement, for instance.



When the community began, there was an understanding that relationships among members which developed outside of monogamy would be accepted. At first, this worked out. In time, one wife left Mulberry seeing her husband more fulfilled in another relationship. The husband's sister left with her. Now the husband has left, too. And after the major switch-off, members are again in couples. The original understanding continues, but energy is now directed to keeping the community intact. All along, couples and families have lived as separate units.

The first year's deficit, continuing loan payments, and the departure of members have put a heavy







financial load on Mulberry Farm. Actual income for farm use has had a tremendous setback with the closing of the school. The small income from sale of crops and cattle must now cover the still existing expenses, though the Farm, through the dedication of its members, has become reasonably self-supporting.

Mulberry Farm and Mulberry Farm School are two separate corporations, the school being non-profit. Community members own shares in the farm corporation. It was agreed that departing members may be paid for redeemed stock as long as the existence of the community was not threatened. So the remaining (and new) members are now undertaking to pay off around \$30,000 of the original investments.

The community is optimistic about its ability to pay. Originally, their land cost \$37,000, or \$100 per acre. They borrowed \$3,000 from the Homer Morris Fund, and drew on the savings of members. Frank and Nancy, receiving royalties from a Vienna Sausage canning machine invented by Frank, put in \$30,000. Now Nancy is one of those who have left. The splinter group remains friendly, and lives in nearby Fayetteville. Together, the Farmers and ex-Mulberrians are working on a payment schedule for the redeemed stock. Length of membership and share of the first year's deficit are factors in the consideration. The books and financial arrangements are superbly kept — it's a full-time job for one of the members.

With only a small core of adult members, a pattern of work-specialization has evolved. The kitchen is supervised by one person, also in charge of livestock and the milking. The garden is another area of responsibility. The tasks of bookkeeping, rabbit-care, childcare, relations to the special students, and correspondence also are assumed by individuals. Some of the adults take alternating days of day care, though there has been some interest in more nuclear childcare. There are work charts for dishwashing and similar work. It seems that the individual satisfaction and

chance for growth through working in a variety of areas is sacrificed for "efficiency." While members accept this policy, some seem to wish they were doing other work rather than their particular field.

The future for Mulberry Farm looks bright. With their use of modern agricultural technique, the farming operation may be quite successful. They have a large organic garden which provides nearly all their fresh food in season, and a good deal for preserving. Using artificial insemination, their beef herd will become one of the best in the area, while other farmers maintain a bull for prestige and limit the genetic quality of their herds. Mulberry will become increasingly vital to the whole valley. The Farm's sawmill, made with a Pontiac engine and a 48-inch blade, will provide lumber. With some veterinary experience, one community member is gaining a reputation for his free advice to neighbors about sick animals.

New members with skill are being sought. One would have to fit into an unclaimed work area. Perhaps new members will be able to help with the debt load.

In place of a school, Mulberry Farm would like to offer training in various rural living skills. They know their stuff when it comes to gardening or animal husbandry. People who want to live in community or have their own homestead would welcome the chance to learn through living at Mulberry Farm. The community would welcome people who can pay something for their stay and are enthusiastic about rural life.

Mulberry Farm was started by a core of members who were older than most communards. They had money, children, and maturity — three things which most groups begin with in low supply. The school plan did not work out, but other plans are being made. Members have struggled with group problems longer than most people would last. Those who remain show a deep sense of commitment to their way of life in community.



Overview

with

Arthur Morgan



Arthur E. Morgan has devoted the latest third of his ninety-four years to studying and fostering community. He founded Community Service, Inc., and was partly responsible for the beginning of the Vale community in Ohio and Celo community in North Carolina. Morgan has been active as an engineer, public administrator, educator and philosopher. He reformed Antioch College into an experimental institution and was the first Chairman of the TVA. Read a biography or history book for all that.

Rather than being an interview this conversation is really a reflective overview of where man in community is now. We have included pertinent quotes from his writing. Consider here what one of the grandfathers of the community movement has to say.

AEM: Every person has some degree of ability to shape the society he lives in. It may seem small and I do think change is a slow process. We say, "What can I do?"

How much of our effort is actually spent to change our society for the better? We need to exercise our choice of effort. How could social interaction be enhanced? Clothes . . . food . . . housing . . . look at all the opportunities for a creative life!

When I left home after high school and set out for Colorado I wondered, "What am I going to do with myself?" I found in myself a sort of general principle that I had to act upon. I said to myself, "I'm never going to do work for a living that is not a genuine contribution to human well being." This made things pretty rough at times. I made lots of mistakes — failing to live true to the qualities I wanted. But even a faulty effort can have results.

There is a great deal that can be done by individuals. They can hunt for opportunities to change their pattern of living for the better. If there are people who are thorough in this way it will encourage others to do the same. It's a field of adventure that seems to me to be the biggest that one can have.

Communitas: Which came first, man or community?

AEM: We were scarcely men before we were in groups. Perhaps man would never have developed into humanity unless he developed in a group. Men living by themselves would never have invented language. They never would have learned the common arts of life. It is men in groups who develop and exchange ideas. As man came to live in groups his culture grew. As culture grew he continued to live in groups. They sort of went together.

Invention was not a usual human custom. Most people would go along with rather inadequate living methods and devices unless they had example from the occasional person who saw further . . . it came to be that when an art or process was particularly advantageous it tended to be passed on. If people followed those they would have a degree of safety. Conformity became intuitively a virtue.

Evolution has moved beyond this condition where conformity is the best guide. Somewhere along five thousand years ago, in the process of social evolution there began to be breakthroughs — some groups went ahead — Buddhists, Zoroastrians, Egyptians and so forth. They had something in them that was different. Stoics grew up in Greece. Confucians in China. I suspect Moses was a convert to followers of such a movement springing from the pharaoh Ikhnoton in Egypt. There was a breaking of the crust — a new element in human life. Relatively few men had this curiosity, inquiry and adventure.

Little by little we have come to the point where unless a person or community has these qualities it tends to fade. In many many communities in America you'll find almost no exploration. They take their religion as handed to them. They farm as the peop have done before them. They've continued too long in a pattern which wasn't so good in the first place. America saved the occasional bits of value shown by rare men but often killed its prophets and its geniuses. We are on a troubled way.

Today a group of people who are committed to conformity will be left behind.

Communitas: Do you mean that in cultural evolution we are separating?

AEM: We are to some extent separating into tribes. Sometimes innovation starts in a community where there are so few people who are creative that the old pattern submerges it. That is what some old patterns are threatening to do in the United States. West Point teaches you to hate your enemy. Keep enough hatred to be ready when you need it.

Most of the real leadership which creates a new fibre and temper of living does its work unseen.

Communitas: What do we face for the future?

AEM: We need to recognize coming differences. Today some people just want to go back to a place where they won't be disturbed. They just want to live separately. Now they do need some independence, but a person who lives that way will tend not to contribute much.

The community I'd like to see would be one in which people would want to live by ideal standards of service, creativity and individualism. Some people are willing to do that and others see that as naive. This is where I see a good deal of conflict over alternatives. What I would like to do — have tried to do — is to see that my behavior would increase that ideal element.

In American business today you'll see that they're partly living in an older age. Consider a young woman who is working as secretary to a corporation executive . . . She'd like to be living by a new spirit, but he asks her to write letters which are dishonest. A foreman in a plant would like to act as a human being, yet many times he has to treat his men as the corporation wants. We are in a situation today where anyone who wants to be honest pays a price for it.

Right now, if people are wanting to find community — fellowship of community — they should seek friends who want to live by their ideals. The secretary in the corporation . . . perhaps she'd like freedom to live by her convictions. You could evolve a group so that the texture of community would be supportive of an individual's actions.

Communitas: Have you followed the recent developments in new communities?

AEM: I haven't very closely. I hear an occasional word. A lot of these efforts may be just imitation without imagination. One does find traces of quality. Every now and then you find people who would like to be in that kind of neighborhood — a new community. Some want to be isolates — they don't want to face the issue. And there are some who don't quite see what there is to live for. They don't see in life a struggle for change that has the possibility of success . . . Where men and women with thoughtfulness, sensitivity, and courage have found each other the result of community effort is good.

I am inclined to the opinion that any fundamental revision of the spirit and technique of living may have to come about through "a peculiar people," through the development of a small group of men and women who have clearly defined their inclusive aims, and who are ready to commit themselves wholeheartedly to their fulfillment, regardless of whether they rise or fall in the opinion of mankind or whether the world treats them well or ill.

There is again a new element in human evolution. With enough people who have ideas, who respect variety and novelty and who care for the outcome of the human adventure we can go on. It goes slowly.

The work of community building is slow, arduous, and sometimes dreadfully parsimonious of emotional satisfactions. To one who has lived in the self-hypnotic world of reform, dreams of grandeur, the day-by-day and year-by-year work of creative living in a small community may seem painfully unrewarding.

FAMILIA

"FAMILIA" is a newsletter for those of us with babies — older children — partners — who are seeking a more harmonious style of family living — a family that will liberate rather than enslave.

"The nuclear family" writes one mother "was a bad experiment. It only lasted two generations because it just didn't work. People were too isolated and uprooted. Isolation produced alienation and dependency. Children became too dependent on their parents; parents became slaves to their children and to each other. Husbands were captive to their 9 to 5 paycheck jobs, wives worked even longer and harder at no pay at all — the whole bad scene. The nuclear family is done for! We have to make something new — maybe a lot of different experiments — until we find family life styles that truly liberate all family members."

So — here's a newsletter for people like ourselves who want to share letters and thoughts with each other. I hope we will be sharing ideas on — though not restricted to — the following topics:

INTERPERSONAL HASSLES — Dependency, isolation, loneliness, anger, frustration, violence, disciplining children by means of coercion and violence. How to deal with these?

COMMUNAL LIVING — a letter exchange so we can get together and stop having to deal with communes that are "down" on kids.

ALTERNATIVE FAMILY STYLES — including non-coercive free sex, gay life styles, multiple marriage, couple-marriage with libertarian contracts, etc.

FAMILY PLANNING INFO — Abortion, birth control, where to go, etc.

MAKING ENDS MEET — food co-ops, thrift shops, welfare, avoiding rip-offs, consumer info on bad products, housing, etc.

CHILDREN WITH PROBLEMS — from hypertension and painful shyness — to actual physical and mental handicaps. Why should these children be excommunicated?

CHILDREN'S LIBERATION — including free schools (where they are, how to start one) and especially letters from children themselves on the kind

of world they want.

WOMEN'S LIBERATION — communal self-help programs like day care, working women trapped in the capitalist society — all women's topics welcome and valid.

MEN'S LIBERATION — Tied to a 9 to 5 job? Why? Sex roles and anxiety, etc.

OLDER PEOPLE — Aren't they the most enslaved of all? Why does our "hip" culture alienate them? Why not welcome them instead?

OUR LIFE STORIES — Where do we come from? Why are we here? What are our dreams?

* * *

All this began with my own problems. You can read my life story on the next two pages. I promise that in future issues (if any) that there need be no more about me. Now it's *your* turn. Send in *your* problems — dreams — hopes — and we'll try to publish them, or as much as space permits.

Next time I will have access to an electrostencil machine (maybe even a printing press) so this newsletter will look a lot better. Graphics are welcome — just send them in.

Many things have been happening lately, and this letter is a request for *advice* as much as a friendly note. You see, my husband Eugene has been working as an apartment building "super" — which gives us a free



apartment. However, Eugene has just been fired for "gross insubordination in refusing to remove political posters" from our apartment door. I'm with him all the way! But it means that we *must* be out of our Hartsdale, N.Y. apartment by this coming Friday, September 7th.

Eugene in the meantime has been offered a great new job — as co-ordinator of the alternate energy project at State U, New Paltz N.Y. Those of you who know us will share our excitement, for Eugene and I have been helping to co-edit a magazine in this field, *Alternative Sources of Energy*. Eugene knows a little about the practical construction of some alternate power sources — but wants an opportunity to learn more! His luck couldn't have been better.

The trouble is — thanks to a cutback in university funds for "weirdo" courses like this, his job pays only \$48 a week. That ain't much, especially with our none-too huge savings. The University can provide "housing" of a sort, but it's just a tiny dorm room with no cooking facilities.

So, here we are — Eugene, Sandy, and baby Julian (who just turned a year old, and is so cute I wish you could all see and hug him!) Anyway, Eugene could live very nicely in the dorm room, but I think it will be a mess to try to cram all three of us in there.

Another factor enters in at this point. I don't particularly *want* to go to New Paltz just to be my husband's "shadow." Women who have been into women's liberation will understand what I mean. Fortunately, Eugene absolutely agrees that women should be completely autonomous, whether married or not. Even before he was offered the New Paltz job, he had planned to do a lot of "hard traveling" around the country to learn techniques of building sophisticated

solar collectors, wind generators, dome housing, etc.

Now, I won't say I have *no* interest in all this — but my primary interests lie elsewhere. Even months ago, we thought it might be best to "separate" for a year, not because we don't like each other, but because of practical realism. Eugene is into a.s.e. right now — I am really not. I would like to continue to work with the magazine editorial stuff (artwork, magazine design, and layout) and of course we would like to be able to see each other on weekends, if possible — but I want other things right now, things I have *dreamed* about doing for a long time.

First, I am committed to searching for a genuinely communal life style and would want to "settle down" for a while, preferably in a rural location. Next, with an active, gregarious baby, I would love to be with other children and/or babies — in a free school, nursery school, or day care situation. I have lots of experience in camps and day nurseries, as well as being a former grade school teacher, children's social worker, and free school (Alternate U) "alumna" — and now (happily) a mother. I adore kids — and the more, the merrier.

Next I would prefer a place that offers a bit of privacy for study, since I am taking an advanced course in electronics and need a little time each day for that. After I'm thru, I can repair your TVs, hi-fis, or tape recorders, etc., so providing this would work out beautifully for everyone!

Finally, I really *want* to learn organic farming or gardening. I've done nothing more than raise a few flowers organically, and what I know, I could put in a thimble! But I catch on pretty fast, and do have some skills that would come in handy around a farm — I'm a pretty good carpenter, a good sign painter, a pretty fair

artist, and a good cook, as well as a pretty neat housekeeper, tho no fanatic. I also own the mimeo machine this is printed on — and can contribute editorial skills to any periodical anyone might have, or want to start.

Right now, I feel very, very discouraged and depressed. Maybe things are better out West, but I would like to be near Eugene, so I've been searching and searching back East for the kind of communal situation Julian and I would fit into. I even wrote a "Contact" in to *Mother Earth News*. Not a response! And if I had a penny for every commune/hip community that Julian and I aren't welcome to join, well, I'd have almost 50 cents!

Other mothers out there will know exactly what I mean if you have ever tried to fend for yourselves and your children alone. It's weird and sad, but I have actually had more sympathy from the bourgeois community than from the hip community. The hip people have come across "No vacancies" ("Sorry, we're all smugly settled here, and we haven't got time to listen to your problems. Tough shit!") or else "No babies at all" ("Sorry, how would you work? You can't expect us to look after Julian! Horrors! We have our own things to do! And don't expect us to turn our hi-fis down at 8:30, just to let the baby sleep! We believe in total "freedom," and babies are just a bother!")

All too often, hip people come across as a bunch of selfish pigs. I hate to say that, but it's depressingly true — at least in my experience. From free schools — no babies allowed?? Ye gods! Even from a very highly publicized hip, political, non-profit, supposedly (but not actually) libertarian project — "We can't be bothered with children." Maybe all too many hip communities are havens for too many "adult babies" who see other children as competition — but I won't get psychoanalytic.

Julian is a "burden", sure — about 1/10th of the time. The other 9/10ths are pure joy. He's a delightful baby — and I can't believe he is so unique. Most children are delightful. Babies are special because they rekindle our own spirits. How marvelous to relive the ecstasy of discovery — to see the little face light up, and the whole body jiggle with excitement, even laughter! A baby is nature's way of constantly renewing humankind's sense of wonder. But all children are wonderful — they are creative, honest, and open in ways that too many adults aren't. I think Rousseau was right. People are born good — it's society that twists us, and the solitary, alienated nuclear family worst of all.

Does anyone out there — parents or non-parents — have any advice? Does anyone want to get together and try to form a family??? A big, mutually supporting, mutually consciousness-raising, loving family — that's what I dream of. That's what this "movement" should be about.

So, who'd like to get together? I suggest an outdoor meeting at the sand boxes in Union Square Park, 17th St at Park Ave, New York City. Children welcome, of course — this park is a kids' paradise. Why don't we meet at 10:30 a.m. on Sunday, Sept 24th — bring sandwiches — make a day of it? If it rains, we'll meet on the next sunny Sunday — the next week, the week after that — whenever it occurs.

Those of you who live out West, or otherwise can't

meet in New York City, could you offer some advice — and maybe some "cheering up" if you've been through the same hassles?

The movement is *nothing* if it is not life style — and life style is *nothing* if it has no room for children, and yes, also for our elderly parents. Please — let's get together!

The only address I have now is:

c/o Eugene Eccli
Experimental Studies
Environmental Studies Dept
State U of New York
New Paltz, N.Y. 12561

It was thanks to LOIS HAAS' ad in *Work Force* (Jul-Aug 72) that Sandy stopped being depressed and started doing something! Lois' ad (condensed) asked for a libertarian community "living communally with women with school age children. . . The collective would help other women of all ages and life conditions by offering them asylum, by gathering information about available resources to help women free themselves, and encouraging the creation of women's collectives. It would also help with child care while women get a new life together. . . I have a house and 8 acres of land on which to create the collective. Where are my sisters? CONTACT Lois Haas, RD 403 A, Upper Black Eddy, PA 18972; (215) 982-5469."

As you can imagine, Lois has been inundated with letters, phone calls, and visitors — and of course not everyone can stay. But Lois had the original idea of a meeting of New York area people, and she is all for the meeting on Sep 24th at Union Square Park.

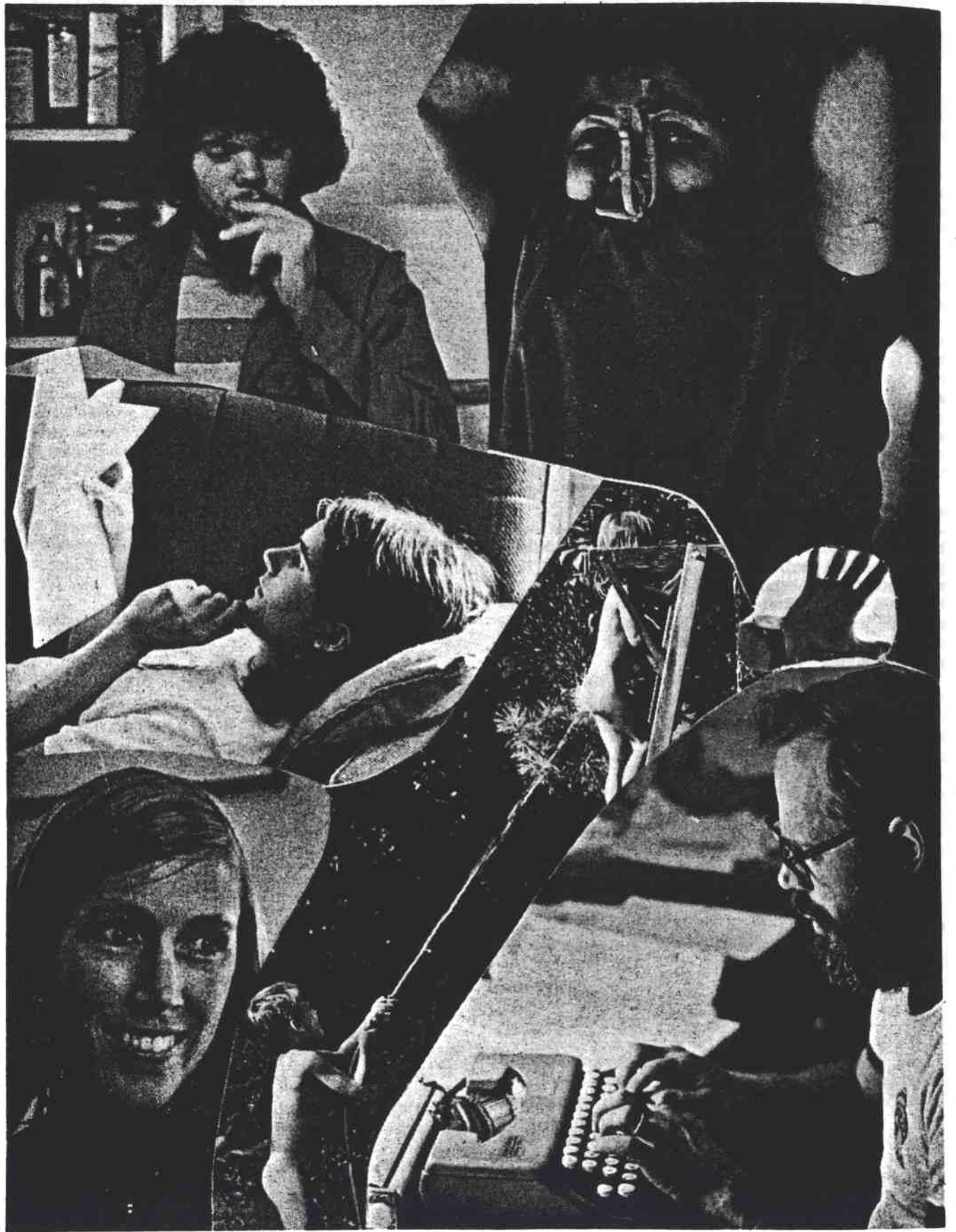
She also has many valuable ideas and suggestions to share with all of us:

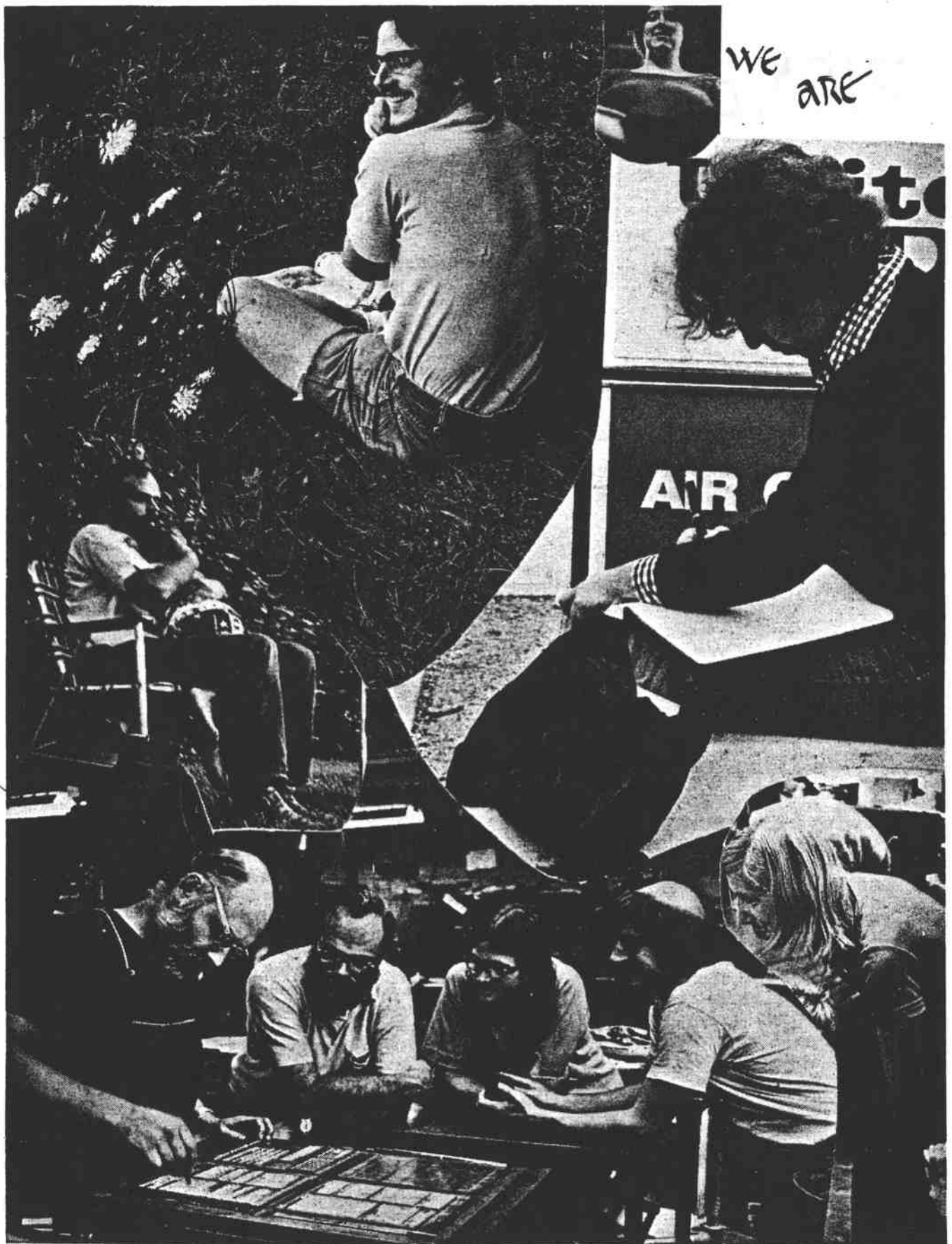
We can help all women. I have by now many letters, most of them from women with infants or small children, who say they turned to the Movement for help and got none, even felt somewhat despised for having borne children. So it's time we realize there is no movement for all practical purposes, and make one ourselves. Let's get moving. I have learned a lot. First of all, I once said that I wanted to offer asylum to women while they got new lives together, but I now realize the impossibility of taking women in for a short time, when there is no place for them to go at the end of that limited time. Eight acres can support only a few. What this means is that, before risking blowing the whole thing thru overextension, there should be a national network of places, info, whatever.

Women with small children need communal living, to avoid the system where roles invariable get crystallized at childbirth (man-woman roles). Women with small children need to share child care so that all have some time to be creative.

I also have met many women who have said "No kids — now that my kids have grown up, I don't want to be a part of a commune with kids." People should be free to say that, without guilt. I know it hurt me to meet these women when I was so needy. I thought, "If women won't help me, who will?" The answer is: other women (or women and men) with exactly the same needs! Men who are really trying can't be wasted — can't be turned out.

Lois Haas



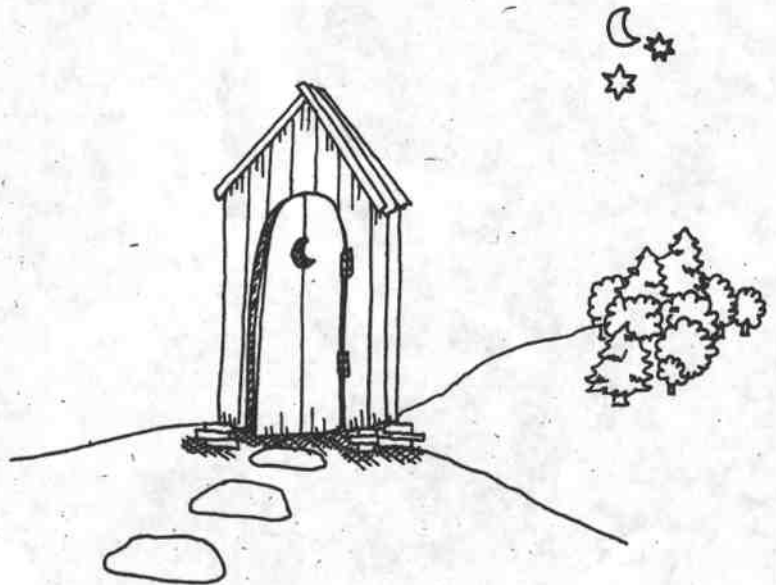


PIONEER HEALTH

Introduction: This is an abbreviated version of a longer article in *The Home Health Handbook*, one of the best sources of medical/health information for communes and communities that we know of (it's 200 pages long).

If you want a copy (\$5 donation requested) write:

The Home Health Handbook
c/o BEAM
152 Church Street
Burlington, Vermont 05401



Most of us think of sanitation in terms of public health regulations — too fussy, irrelevant. When you consider 10 or 20 people living together it becomes a matter of collective hygiene — you are watching out for the health of your sisters and brothers. Good sanitary practice seems good for other things . . . keeping compost covered is good for the garden as well as the water; keeping infected fingers out of the dishpan is good for the infection as well as the dishes; keeping food covered, cooked and cooled properly reduces vitamin killing enzymes as well as people killing diseases.

The importance of sanitary consciousness increases with the number of people involved. I have written here with groups of 10 to 20 in mind; you will have to stick to these suggested measures more stringently if your group is larger. Even if yours is a small group that occasionally has a crowd, you are better off to develop good sanitary habits now to cope with the wild bugs those people will bring.

There are a couple of topics here that I have not thoroughly researched and therefore mention only for their relevance to other things:

1. The matter of using human shit in the garden involves a lot of variables, like how long it sits before use, how well it decomposes, and what viruses it had to start with. There are people around who use it, and there are books. Find them before you dig in. A good way to disperse potential hepatitis virus is to separate human shit from other animal and vegetable waste. Use the human manure to fertilize hay fields, the other on the garden. By the time that the hep virus gets into

the food that the animals who eat the hay produce, or the shit they produce, it will be so diffused that it should be harmless.

2. Whether or not to pasteurize is a question harder to research. All public health types say emphatically "yes", most health food types say emphatically "no", old time country farmers don't give a shit. I do know that pasteurizing reduces the chance of someone getting sick from a cow or goat with mastitis.

General Principles of Sanitation

In New England, public health types worry mostly about communicable diseases carried by people into isolated communities — things like hepatitis, typhus (from lice), flu, and a bag of organisms that cause infectious diarrhea. There is another article covering the treatment of various degrees of diarrhea. Yet some of the animals that are part of our families (dogs, cats, cows, pigs, etc.) bring us diseases, like screw worms, tape worms, trichinosis, dysentery, and some strange infections. We get all of these things generally two ways: by eating something infected; by getting infection into our bloodstream through an open cut. Fleas, crabs, and lice are transmitted through body contact (more on that later). Since the art of dressing open cuts is someone else's article, I'll leave that with only this advice: keep open cuts clean and covered, away from animals and manure, and out of the dishpan.

One of the things we accept when we live collectively is that if one person has a bug, everybody has it. There are two general ways to eliminate epidemics; if either one worked completely, there would not be any

epidemics:

1. Eliminate the sources, which means screening everybody who visits you even just for a meal. This is difficult as well as un hospitable.

2. Practice manic sanitation, which means separate washing, eating, and living facilities for everyone, and sterilization of food, utensils, and people. Somehow this violates the spirit of a collective.

A lot of us have reacted to the mores of grade-school sanitation with all of its germ-phobia and compulsive cleanliness. That is as much of a head disease as hypochondria. But if you have so little as a sore throat, you would do your brothers and sisters a favor to isolate yourself, eat from paper plates for a few days (or keep your own plate and wash it after the other dishes), use a separate towel and clothes, and stay out of the kitchen. Unfortunately many diseases, like hep, are in you before you know it; you could go to Siberia, and the others would still get it. Most of my advice concerns isolating bugs already around you.

Water

There are some myths we better clear up first:

1. "Running water (in a brook) purifies itself in 25 feet." Bull! Filtering through 25 feet of sand is one thing, flowing over open rocks is another. No matter how uninhabited the land is above you, some squirrel

or deer will still dump his load (or his dead cousin) in the stream. Rotting leaves and branches in the brook add to the unpalatability of the water.

2. "Deep wells are always safe." Varying subsoils and the increasing sophistication of the chemicals used in cleaning, on farms, and in factories mean that a lot is not filtered out even at depths of 250 feet. Often return water from a jet pump infects deep streams. People living in a rural part of New Jersey poured dye down their toilets and found it in their drinking water in a few days.

3. "Just pour in some Clorox." You should NEVER use chlorine (whether bleach or chlorinated lime) to disinfect a well, spring, settling basin, or storage tank unless it is ventilated and you are prepared to go without water for at least a week. Chlorine is a good disinfectant, but it is more poisonous than what you are trying to kill if used improperly. More on that later.

4. "Shallow wells are OK if 100 feet from the barn, drywell, or shithouse." That's a misquoted magic number from public health handouts that doesn't consider where wells, barns, outhouses, etc. are on a hillside and what the ledge is like under. A better (but not complete) statement would advise putting the well or spring uphill from possible contaminants.

5. "You can use anything to wash with." As I said



before, disease comes through open cuts as well as the mouth. Also, one coldwater runse of a coffeecup with semi-sewage could start a bug.

Dead animals, crap, and the like aren't intrinsically bad; there are certain bacteria that do appear when manure or bodies rot; if we ingest them our bodies reject them (nausea, diarrhea). But the real heavies in bad water are diseases transmitted by humans and their body waste: typhoid, dysentery, hep. Farm animals don't often get the same kinds of these diseases humans get; but they can transmit them. Cows drinking bad water have passed typhoid in their milk. You shouldn't feed water to your animals you wouldn't drink yourself. So, half of the story is finding good water; the other half is keeping it good.

If you don't have a permanent water supply for man and beast, get a dowsing, then build a spring or well with the following principles in mind. If you have a water supply that gives you cloudy, smelly, excessively tasty water, if you occasionally have diarrhea go through your house, if you tend to have crashers (or even visiting friends), if your water corrodes or discolors metallic utensils and fixtures, if you carry drinking (including cattle) or washing water, THEN (1) get a water test, (2) check the symptom/cause/cure table, (3) do something about it.

When a major change in water supply is necessary, it may be easier to move or rebuild the source of contamination, which is the business of the next section. A problem that is peculiar to collectives that take over an old house originally built 50 to 150 years ago for one family, is that the well, outhouse, barnyard, and cesspool were all put in by someone who didn't know too much about underground seepage, or that they have too little capacity for a collective. In this case it is usually better to move the well at least 100 feet uphill from the house, barn, outhouse, and pasture.

Disinfection

After you get done with cleaning, rebuilding, or moving your well, spring, filter tank, or any of that stuff, disinfect it. This is especially necessary if you take a dead animal out of your well. After cleaning the well and tank, add either 4 ounces of chloride of lime or one pint of clorox per 1000 gallons of water (there are about 8 gallons per cubic foot). Stir. Don't draw any water for several days. If the well and tank are open to the air, you can probably flush out the disinfectant in three days. If they are covered, wait till five, then draw a glass of water from the tank or well. If it smells like a swimming pool (chlorine), let it wait a couple more days. When the smell disappears, pump the well dry, and let it fill again. Give it the nose test again. If it doesn't smell, it can be used. This applies to a spring also.

If You Carry Water ...

Dipping water in buckets and carrying it to the kitchen is bad news. But when the pipes freeze or the regular well dries up, you have to do it. So here's how to make it less lethal:

1. Use a special dipper left at the well that won't

2. Pour the water into a covered container in the house, a new 20 gallon plastic garbage pail will do. (Avoid odor free or green colored plastic garbage pails, since they are treated with chlorine salts that affect the taste of water stored in them.)

3. Dip with one dipper that stays inside the container when not being used; do not drink from this dipper.

4. Wash the pails frequently, and store them upside-down, not inside of each other.

If you carry water normally, consider putting in a hand pump in the house. A pitcher mouth pump, 100 feet of 1 inch plastic pipe, and a pipe strainer cost about \$25, not much more than pails, dippers and garbage cans. If you can't bury the pipe to protect it from frost, lay it so that it drains back into the well, then lift the pump handle all the way up when you are done drawing water. This allows the water to drain out so it won't freeze. Keep enough water to prime the pump for the next time. If the pipe won't drain, a three foot layer of hay, evergreen branches, or even snow over the pipe will usually keep it from freezing.

Waste

The other half of the water story is keeping your waste out of it. But you have to think of more than your own safety when you dig your next shitpit. The environmental protection laws for Vermont fill a large box; for New Hampshire it is a smaller box, and for New York a much smaller box. But each state has very specific regulations for domestic waste. They have complicated the problem of sanitary waste disposal for collectives, since local towns can implement them for political as well as sanitary reasons. The best thing to do to avoid hassle is to visit your friendly local health inspector, building inspector, planning board chairman, or zoning board chairman (which ever is most powerful), make friends, and find out the regulations you could get nailed with. Hold him responsible for the information you get.

Probably you are in one of two situations now: you are planning to make an adequate, sanitary, and gratulations), or you have inherited an old sewer environmentally homogenous disposal setup (consystem that occasionally clogs, and goes where you don't know (too bad). If however, you know where everything drains and it's OK, skip this section.

Human and animal manure, garbage, and wash-water cause two distinct problems: being wet, they can carry water-borne diseases down to the water table; being highly organic, they make great fly hatcheries (more on flies in kitchen). So it would seem reasonable to keep all waste dry and covered until the active bacteria in it has digested it and broken down the viruses. Flush toilets, garbage disposals, and septic tanks keep waste very wet so that it will flow through pipes. According to the Canadian Department of National Health and Welfare, "Household sewage disposal systems . . . are relatively expensive, seldom entirely satisfactory, and often a public health menace." On the other hand, "... properly constructed and maintained privies are one of the safest sewage disposal methods." Here are some principles for safe

composting, drywell construction, sewer maintenance (if you must), and other waste considerations.

Composting

Whether or not you are into gardening, a compost toilet is probably one of the best things going. You might even be able to convince town officials in more congested areas that it is better than a septic tank and leeching field.

1. As far as possible, centralize your waste. One big toilet works better than several smaller ones.

2. Locate on high ground, where surface water flows away, off or well above a ledge, where sub-soil drainage is good.

3. Dig a hole at least four feet; the bottom should have an area of at least 2 square feet per person using it.

4. If you plan to retrieve the compost, dig two holes, or one big hole with a watertight divider, preferably on a slope to make removal easier. Also build a watertight lining at least half way up the side of the hole (this will retain most of the nitrogen).

5. Build a solid house which makes a relatively air-

tight cover for the hole inside the house. Put a ground level vent into the hole, and also a flue vent to let out odors. Build a solid house. Screen all openings. If you don't plan to empty the hole, make the house portable.

6. Don't build a bench. In addition to allowing total elimination, squat toilets do not transmit diseases through seat contact. The hole in the floor can be about the size of a toilet seat, but more oblong. It should have a tight cover. Make the hole part of a larger lid that can be lifted to pour in, garbage and other organic waste.

Everything organic — including garbage, garden wastes, spent animal litter, cuttings, manure — should go into the toilet. Although you might think that it would fill up very fast, the extra matter and fiber increases the decomposition rate. As much as 80% of what goes into the hole blows away as gas or vapor, or seeps away.

Avoid using chemical bucket toilets. They are smelly, messy, and environmentally undesirable since the chemicals kill a lot of useful bacteria that make the compost toilet work. The convenience of shitting in a nice warm house is not worth a burnt ass (from splashed chemicals) or the mess of carrying 5 gallons of putrid slop through your front parlor. In any case, don't mix it with your garden compost.

DECENTRALISTS GO AHEAD AND LIVE . . (Quotes from Mildred Loomis, Heathcote)

Decentralists have had enough of what's wrong. They spend little time on daily reports of horrible current events. They prefer getting into action in small groups — on valid principles that have been around a long time — . . . Decentralists evaluate their standard of living, checking their own consumerism where it contributes to ecological downfall. They substitute new patterns for "capitalism's" destruction of irreplaceable natural resources . . . Decentralists enjoy a rich association with nature — with land, trees, water, wind and sun. Tired of concrete and steel, blaring lights and continuous noise, they welcome the feel of the earth beneath their feet and in their hands. They like to till and plant, tend and harvest. Tired of packaged, devitalized foods, they love to grow their own. They cherish the interaction between inner and outer worlds in designing, weaving, and sewing their own clothes, and in building their furnishings and functional, esthetic shelter. Homesteading decentralists, however, are not just drop-outs escaping to a doubtful hedonism. They are not fleeing from memories they reject and from a future they dread. They choose their life-style in reference to what they call "norms of living" — i.e., values, standards and actions through which they can best fulfill their human potentials . . . For most decentralists, education is their avocation. Education is for living; living is education. Many decentralists are prepared to teach their children at home or in private schools.



CALIFORNIA

We are a community, not a commune, of nine families in the Sierras about 150 miles north of the bay area. We were brought together by fate and a little help from notices in the new culture publications. We all own our own land, and while we enjoy a certain feeling of independence owning individually, we have no fences between us. In December of '71 we were strangers to one another. Since that time, we have started our own school, shared labors, tools, shopping trips, child-care and good times. We all have the common goals of living in peace and harmony and being as self-sufficient as possible. We enjoy having the freedom to "do our own thing" and yet we find no conflict between this and cooperating with others whose "things" might be a little different from our own.

We come from a wide variety of backgrounds — a former minister, an auto mechanic, engineer, artist, newspaper reporter; we're now into various crafts, organic gardening, bee-keeping and building our homesteads in a variety of ways. Our inward searchings have led us in many directions — Krishnamurti, Ouspensky, Yogananda, Hesse, Zen, Yoga, Christ, Baba-Ram-Dass. We enjoy sharing our books and ideas in a non-intellectual way.

There is room here for more good neighbors. My husband and I obtained our real estate licenses so we can help people with goals like ours find land.

For more information write: Good Earth Homestead, P. O. Box 15, Dobbins, CA 95935. Phone: 415-692-1798.

LONAKU is a few people who do karate along with yoga, meditation, and organic farming. We are looking for people who are ready to try out the original paradox. We have a place which we call LONAKU. The name is Lono for peace and Ku for war; in Polynesian, it's "war of peace." The Polynesians are part Oriental, part Indian and part Caucasian (blood-type). We borrow their language because we are borrowing their spirit of peace-war. The martial arts we practice are the ancient ones. In the early centuries A.D. Buddhist monks developed the "martial arts," including karate. Karate became a matter of the spirit. The spirit returns at LONAKU. We are exploring ways of becoming Indians again on the land. The oriental martial arts are a way of playing nature's games. Violence and competition as we know it disappear in the yin/yang of the original game. Man and the land become one — ever changing, ever the same, always dynamic, flowing, growing. Life swings in the balance at LONAKU, and so does man. Woman finds man at LONAKU, especially women who have had more than their share of the man problem. The male ceases to be a problem at LONAKU. The female ceases to be liberated; she becomes a woman. The ancient paradox returns. We welcome brothers and sisters who would like to explore our way. We are all "beginners," so there is no need for hang-ups on that score. There is only need for a post-card. In return we will send directions to the fifty acres of high paradise we sometimes call LONAKU and sometimes call the halfway house for the way. It's only a way, of course. But in this time, in this age, it is something more. Contact: S.B.C., 2962 Fillmore St., San Francisco, Ca. 94123

CANADA

We, the members of the Himalayan Yoga Center, have always had the aim of spiritual, mental and physical betterment by the adoption of Yoga. We now feel that our evolutionary aims are severely endangered by the pressures, frustrations, and diseases of Capitalism. So much so, that we have decided to join together in communal living so as to preserve and foster whatever harmony and equilibrium we may.

The organization of a commune is an extremely novel experience for us, in which we cannot properly comprehend the many conflicts and problems which may arise. We would greatly appreciate your help and advice in our venture. Please explain to us your social set-up, and especially your economic life, which presents a pressing problem for us. We sincerely hope that in our common cause to recivilize mankind we may develop firm communications, and aid each other in times of need. With love and gratitude, Your brothers across the border Himalayan Yoga Center, 5309 Lucy Place No. 206, 255 Montreal, Quebec, Canada.

In response to many inquiries we've received about land in the Maritimes, here are some details about our area along with some notes from friends in Nova Scotia. These provinces are not "the land of milk and honey." Unemployment is high, job opportunities are limited, inflation is pushing prices up. Immigration policies are becoming more stringent. You'll need all the skills, equipment, plans and savings you can manage. Winters are long, but very peaceful

and beautiful. If a person is resourceful enough, a very fine life can be enjoyed close to the land.

Since farming has proved to be uneconomical quite generally, land is being sold and divided into smaller acreages. Cost varies as to size, closeness to cities, lumber resources, condition of buildings. Although we paid \$4000 for 150 acres with house, large barn and two smaller buildings, the lumber had been cut off and the house needed extensive and expensive repairs before winter. Our taxes are low. Visit us this summer and we will direct you to where you can get information on land.

Our friends in Nova Scotia have noticed, as we have here, a rise in land prices over the past year or so. They stress the importance of adequate funds: "The lack of sufficient money can make life hard, and set you back a long way. Setting up a farm takes time, money and lots of work. They have great hopes for a community feeling with other homesteaders nearby. Address: Maplevale Organic Farm, Cross Creek, N.B., Canada.

CHINA

In 1958, the peasants of China were organized into communes. FAS visited two of them. One, near Peking, resulted from a merger of seven communities, covered 40 square miles, and now included 77,000 people in 16,000 households. Most of the communes's production involves agriculture: rice, wheat, and maize; 70% of the land is for rice. Cotton and oil bearing crops are grown and the commune provides the cities with vegetables and fruit. Productivity per mou (about a third of an acre) has gone up eight times since the liberation — 50 kilos of grain to 365 kilos per mou. There are also 32,000 milk cows producing 30,000 kilos of fresh milk per day (which is turned into powdered milk), 58,000 pigs, and three duck farms producing 120,000 ducks last year.

The commune used some truck tractors but ten times as many horse driven carriages. All of the children went to primary school and seventy percent went on to the middle school. For medical care, each member of the commune paid only 42 cents per year.

Most of the pay of the workers was received in food. In 1971, for example, each family in the commune received about 215 kilos of grain per household member. Since each family has a private plot, it was possible for families to average over 300 kilos of grain per family member. Money was distributed to each family member according to complicated formulas. In the first place each work team got work points according to work. The members of the work team were then voted shares of the team work points according to work of the member as assessed by the team. In the end, in 1971, on the average each member of a family got about \$55.00, with the highest being \$70.00.

Later, in Shanghai, we visited the Su Hong Commune. Also established in 1958, the commune had 20,500 people from 5,000 families working on 6.5 square miles. Production had increased about four times since liberation (1949) and had doubled since the formation of the commune. This commune actually had 70 different workshops which produced each year \$1,900,000 of such products as light bulbs, rubber gloves,

chemicals, straw knitting, handicrafts, shoes, hats, baskets, towels, block and tackles. We watched docile water buffalo pulling peasants along through the fields like water-skiers in slow motion.

From Federation of American Scientists June 1972 newsletter.

FLORIDA

Love Is Our Nature, Inc. (L.I.O.N. Community) is a "non-profit" group which plans to provide a home for kids and a farm retreat for people with emotional, situational, or drug related problems. We're a little heavy on the philosophy side, so write for a long description of our program. You can join after you've been a volunteer for a while.

Volunteers and members provide each other with room and board, essential goods and services, and \$5.00 a week. Utopian visions take second place to realistic effort. Expect unlimited frustration, very poor facilities, literal bruises, and a fine struggle salted with shared joy.

We do other things like build domes, farm organically, and run ecology campaigns. We also make some compromise if that compromise helps to create positive social change.

Some of our members have visited several communities — which probably accounts for why we use Twin Oaks' labor credit system (for some things), Koinonia's economy ideas, Gould Farms' theory on therapy, and Green Valley School's beliefs on rearing kids. Heathcote's anarchy seems to prevail in our daily lives — and our own beings entirely mold and shape the whole mess. Several hold outside jobs, so no money problems. This will continue until we are sure of our industry. Our stability comes from a clear goal orientation and lots of legal/business framework. Also very good Tampa Bay relations.

If you want to work, improve life a little, and don't mind giving up some of the status and luxuries of life, send us several pages about what you've done and what you want to do and we'll tell you what we have and how to get there. Write: L.I.O.N., Inc. P. O. Box 16173, Temple Terrace Branch, Tampa, Fla. 33617.

HAWAII

Ohana Aloha is evolving thru clearly marked stages. The first stage, which is now closing, was get-togethers of members and guests for weekly Sunday evening potlucks. Some of us became impatient because we felt all we did was talk; there seemed little opportunity for doing, being.

Stage 2 offers the challenge of real living situation, open not only to members, but to any guests invited by a member. We have a campsite within the 160 acre boundaries of a nudist camp right on the ocean. Admission to this camp costs \$50 per adult member (with an initiation fee soon to be established) and children are free. This enables the nudist camp member to maintain camping facilities and to camp (not live) there for several days each week. We wish we could offer 7 day residence, but it is prohibited by state laws.

On September 1, 1972, Stage 3 will begin. We will move on to our own 1.16 acre

in beautiful, rural Waimanalo. Existing building facilities are excellent: 10 bedrooms, 4 kitchens, 4 living rooms, 4 bathrooms with 2 more toilets, separate wash facilities, out-buildings. There is fertile soil, trees include bananas, coconuts, orange, tangerine, mountain apple, avacado, mango, soursap, papaya and lemon. There is bamboo and fare, and we will have our own organic vegetable garden. In the stream which borders our triangular property, we will try to build a dam and find a kind of fish we can raise for food. We may keep chickens and a few pigs and ???

This Stage 3 may accommodate from 8 to 15 to 16 adults (six now), 4 to 8 or 9 children (3 now) and 3 guests. Adult members will share equally in the work, including necessary outside jobs for some, perhaps a free school. Children will share in the work. For information, write: Sami, 41-665 Kumuhau St., Waimanalo, HI 96795.

MAINE

The owner of the farm that *Clear Light* has been operating out of has returned from N.Y.C. We are now looking for another base of operations in the area. Our address will remain valid and we still offer ourselves as a clearinghouse for information on land and land trust activity in Maine.

Several of us at *Clear Light* are involved in setting up the Sunrise Land Trust. We have already acquired 450 acres of land in Cooper, Maine, and one family is on the land now. Several more intend to move on in the spring. Some of us are also working to establish the Maine Community Land Trust, which will liberate land for various types of experiments in rural living. We are also attempting to do some research on corporate land ownership in Maine. About 50% of the state is owned by lunver companies and another 20-30% by other out-of-state interests. We are interested in communicating with others concerned with land reform, land trusts, alternative community development, co-operative social and economic ventures, etc.

MISSOURI

Equitable Farm is doing pretty well here. A small garden is growing (small cause sod-busting is hot and heavy work). A friend is moving from his solitary eyrie 24 miles to the north and joining our group venture. We've been building fence (with throw-away oak slabs from a nearby sawmill — all the free lumber we'll ever need) to keep his and our dogs out of the garden. All our neighbors are very friendly — even to bringing us groceries and vegetables from their gardens. The land is very much in bloom — what a joy to find that this farm, abandoned for 20 years, is still blaze with pink and red roses in season. There are many lovely butterflies also, and the 17-year cicadas are out this year, singing "Phaaaaaaroah." We've not screened or windowed or doored the old house as a bird is nesting in the rafters. Instead we are sleeping in a tent. Around us grow catalpa trees whose large white blossoms are all streaked and splotted with rich purple and gold marks. Address: Catalpa Corners, Star Route 3, Birchtree, MO 65438.

NEW YORK

The Ithaca Project was featured in a *Communitas* no. 1 article titled "A Community of Communes." Fifteen people are working to form an economic base through a furniture and toy workshop, and electronics repair shop and an auto repair shop. Two houses in Ithaca have been rented for the winter. Their 220 acres of land is still there, but they only managed to build one shelter on it this summer. Dawes Hill commune will use the Project's apples for cider. A well has been drilled and they are harvesting from a half acre garden. The Project wants very much to contact groups with concern for alternative economic structures. They have a well thought out outline of their plan for a Community of Work. Write for it. Maybe next year for living on the land? *The Ithaca Project*, 112 Cook Street, Ithaca, New York

About Videofreex. . . We've been together now for 2½ or 3 years. We work mostly with portable ½-inch videotape equipment. We experiment with television, develop new types of shows and ways to record information and design and build electronics for use with our portable equipment. After a couple of hectic years in New York City, we've been out in the country at Maple Tree Farm in the Catskills for almost a year now. This year we've begun to grow vegetables. We travel quite a bit and as part of our Media Bus program, do workshops in schools, museums, community centers, communes, taverns, etc. to help people to learn how to make their own television and video shows. Our tapes are varied, and include rock music, politics, "how to mat a print," alternative life styles, and tapes of ourselves. They are shown when we're on the road and also have been shown on cable stations.

Nine people are here permanently and usually there are a couple that hang around to work with us on a temporary basis. We do entertain guests but we really appreciate it (and sometimes insist on it) that visitors call or write in advance: Maple Tree Farm, Lanesville, NY 12450; (914) 688-7084.

The Christian Homesteading Movement (formerly The Society for the Preservation of Early American Standards), founded in 1961, is a non-profit Catholic organization. The Movement's primary function is educational: preparing people for community living.

The hub of the Movement is the Homesteading Training and Experimental Center, a 88 acre site in mid-state New York. Here members may gain practical knowledge of simple living, herbs, crafts, tools, Christian customs, and philosophy.

Our Homesteading Center also has programs for non-members who sincerely wish to learn what we teach. We have Saturday morning classes every week, annual Homesteading Weeks for group training, and individual week long visits for personal training. For more information on what subjects we teach and how arrangements can be made send two 8 cent stamps.

The purpose of the Christian Homesteading Movement is to found Catholic communities whose members provide for life's needs directly from the land and seek to perfect themselves

spiritually, surrounded by the beauties of Creation and aided by their fellow Catholics.

We seek to gain a balance between the personal, contemplative life and the social, active life without excluding or berating either. We are concerned with the perfection of each individual, knowing that the world can never be reformed without the reform of self first. We believe that, while many good and selfless people are striking at the branches of social evils, the root of a truly Christian social order — the stability of the family — is neglected and even suppressed.

In summary, these are the ideals of The Christian Homesteading Movement: 1) Voluntary poverty; 2) An active Christian life; 3) Christian community; 4) Using hand tools; 5) Homesteading; 6) A strong family life; 7) Private ownership of property; 8) Patriarchal village democracy; 9) Barter; 10) Good health through natural means.

We have decided to ask our future visitors to make "appointments." If you wish to come to work and learn first-hand the theory and practice of Christian homesteading, please write us beforehand. We will arrange for a week's stay (one week only). No amount of inconvenience or confusion, however, will ever convince us that Christian hospitality is a loss. We will always welcome wanderers and other unscheduled people to share a meal and stay overnight, to send them on their way the next day rested and refreshed. Longer stays must be arranged by mail.

Regular members of CHM must spend at least a year and a half preparing for community. This gives them time to learn homesteading skills and to test their sincerity, as well as give them the opportunity to save enough money to purchase land, seed, stock and tools to begin — an estimated \$4,000 to \$10,000.

To insure an adequate division of labor about twenty families are needed to start a community. Members will determine the location of land. Since CHM is only concerned with education in the transition from one life to another, membership in the Movement ends for those who form a community. (Our Homesteading Center is not going to become a community.) In this way a lone tree on a hilltop is surrounded at a distance by offspring saplings growing independently and strengthening the old tree by their fellowship. For information, write: The Christian Homesteading Movement, Oxford, New York.

Unity Farm will be a farming-service community in northern Oswego county of New York. We will work jointly with Unity Acres, a 135 acre farm/home, all wooded and untiltable land, acquired 3 years ago. The basic purpose of Unity Acres is to provide a home for the poor and homeless in the upstate New York area. There are currently about 220 people living here, consisting of about 170 men, and 9 families totalling 50 people. Unity Acres subsists entirely on donations and a volunteer staff, with about 270 families supplying the food needs. The majority of men served at Unity Acres are alcoholics, and find Unity Acres a place where they can stay away from drinking, and do some meaningful work.

We have tentatively arranged to use a 179 acre farm that adjoins the Unity Acres

property. We are arranging with the owner to care for 12 beef cows and 2 horses on the property, and the maintenance of the farm, in exchange for our use of the rest of the farm with a possible small rent for the house. We are finalizing the agreement, and by this time we should be on the farm.

Three specific needs at Unity Acres are: supplementing the basically canned food and starch diet by providing some fresh fruits and vegetables; providing meaningful work for some of the men at Unity Acres who want to work with us; providing a healthy atmosphere by the Christian example and showing the need for a closeness to nature. Two of the projects will be a community meeting center for discussions and prayer and a Christian bookstore operated on a non-profit basis. We are considering the possibility of a phone crisis line for the area, and beginning a food cooperative in the fall. Contact: Unity Farm Oswego County, N.Y.

Interested in finding, helping form, or hearing information about intentional communities in Philadelphia or New York area. I have some Quaker interests but no rigid religious beliefs. Would like community with people of all ages who would have jobs independently. My main hopes would be economy and companionship for my eight-year-old daughter and myself.

I am very interested in Gestalt Encounter Group experiences—while I realize one couldn't live that intensely. I long to associate with people who also have such an interest. Carolyn Terrell, 16 Pine St., Hamilton, N. Y.

OHIO

Community Service, of Y.S., Ohio has recently become involved in the planning of "New Town," an area being developed northwest of Dayton.

"New Town" is a joint effort of architects, engineers, city planners, school boards, and religious groups to achieve an innovative and workable community.

Some suggestions so far include: (1) active participation by small groups of residents-to-be, to help form their own community. (2) Established community participation through now existing communities both metropolitan and rural. (3) The New Town be an association of small villages that maintain "Face to Face" relations with their citizens. This would include local control and maintenance of police, fire and school facilities. Other functions could be handled on a regional and subregional basis. (4) An emphasis on small school operation to create a "human scale" feeling in education. (5) An ample resource of "Green Space" for nature study, farming, community separation, and plain old serenity. (6) A distribution of small and larger industry. For more information contact Community Service Inc. — Box 243, Y.S. Ohio 45387.

OREGON

Congratulations on the launching! We were eager for the first issue and are now awaiting the second. I had hoped to get work off to you before this but, as Jud Jerome found in other communes, we too have been

very much absorbed with ourselves. It is good to read that this is normal and healthy! As days fly by we can see that the unifying we need to build an "Alpha Community" is developing as we work together preparing food and lodgings for the wet months of winter. Daily and weekly decision-making unite our efforts and nitty-gritty emergencies—cows out of the field, low water table and hay to get into the barn necessitate cooperative effort which leads to interpersonal appreciation and understanding.

"Communitas" has certainly struck a ready response in the right places. We have had numerous inquiries and visitors who read Glenn's article. This has not become a problem—rather we have welcomed new input into our thinking and a voice from the outside world! Sometimes we feel very isolated—both geographically and because we can spare no hands for outside contact on a regular basis.

Two aspects of our beginning are proving especially valuable. One is that we are gathering a few at a time so that we have an opportunity to become acquainted before others join us. The other aspect is our multi-age make-up from the very beginning. We have an across-the-board sample of "Alpha" at the start so that as the others join us they are melded into the group as individuals, not as a "generation group".

It is also helpful to have three members still receiving salary and contributing regularly to the multiplicity of expenses involved in a new venture. We have begun legal proceedings to establish land ownership as a trust and expect the ironing out of financial and legal matters to take about a year. Patience in these matters, we feel, will be advantageous in the long run.

So much for the "overview". Jules keeps the chickens laying, the cow and two goats milked and the rented pastures fenced. Gary is hard at carpentry, making living spaces for the 13 gathering by November and beginning his production of looms to sell. Alice has sampled every activity and at present is finishing her new room in the attic so she can move up there before school starts. I try to fill the gaps—an emergency trip to town, a pot of beans to freeze, berries to help preserve and now a new baby to rock!

An hour from here there are dunes, ocean and inter-dunal lakes for an occasional "day off". The best recommendation for the life is Alice's comment that she does not miss TV because there are always so many things to do here!

Kate Williams
Alpha, Oregon

PENNSYLVANIA

Due to personnel, personal and financial difficulties the school and farm will close Sept. 1 for an unknown period of time. Future news of a re-opening would be published in this magazine.

New Community Farm, Coburn, Pa.

RHODE ISLAND

Walden Three is an intentionally-designed culture and community based on the belief that the scientific method of research and experimentation currently utilized in the sciences and resulting

technologies can, and should be, applied also to human behavior and human society. Generally, we agree with the principles set forth in B. F. Skinner's novel *Walden Two*.

Currently Walden Three is operating on an urban communal basis in Providence, Rhode Island. Of our eight members, half hold regular jobs and half are on internal work; our income is derived equally from these two groups. Typesetting for lithography is a major industry, and with the success of our initial purchase of manual equipment, we have been able, recently, to augment our facilities with a computerized (magnetic tape) system. Job work is comprised primarily of textbooks, although we do other work including the second edition of *The Collected Leaves of Twin Oaks*. We are now in the prototyping stages of a cooperative production-marketing venture with East Street Gallery, and, finally, cooperating with Communitas and Alternatives in publishing the new magazine, *Communities*. The governmental system of Walden Three is based on a director-manager system, in which directors make major policy decisions, co-ordinate managers, and plan the community's future. Managers are specialists in particular areas and manage those activities. Behavior is shaped and maintained by the Behavior Credit System, using token positive reinforcers; labor is included in this system rather than being dealt with separately. All these systems are subject to modification and undergo change constantly.

At this writing Walden Three is just over two years old (having formed in the spring of '70). During our first two years we have been able to overcome early poverty to establish a highly successful economic base, generating a surplus that will allow us to invest in further industries, raise our standard of living, and purchase a tract of land. We have been able to experiment with and analyze various governmental arrangements, labor systems, etc. while still small, in order to establish a controlled direction as we increase in size. Early experiences indicate the value of carefully controlled membership selection and enculturation.

Future plans for Walden Three include: the purchase of land (a 300-acre tract in southeastern Ohio, near Athens, is under consideration pending title search, resource rights, and financing). Future industries anticipated are: a small computer installation (for information, simulation, and problem-solving), behavioral engineering equipment, and basic light industry such as non-ferrous foundry, machine shop, and sheet-metal works. All industries will be in the medium of advanced technological realm. Further information and visitation may be arranged by contacting: W3, annex station Box 969, Providence, R.I. 02901

Behavior Research Institute is a collective of eight people who offer behavior modification treatment services for children and young adults who are autistic, brain damaged, etc. They have a residential program, a parent training program and an overnight summer camp for behaviorally disturbed children. They plan to form a full-fledged experimental community with an overall philosophy similar to *Walden Two*, behavior modification for members, flexibility about members working and/or living inside or outside the community, government

by a Board of Planners, location within commuting distance of Boston, either individual or communal quarters as desired. Besides their treatment programs, their economic base will be supplemented by a behaviorally designed experimental school for "normal" children. People interested in either the Institute or the proposed community may write: Behavior Research Institute, 347 Huntington Ave., R.I. 02909. Phone: (401) 944-9459.

TEXAS

Earth House is a non-profit foundation which has 475 acres of land near Hotchkiss, Colorado, which hopefully will be opening up to people in a year or two.

We are at the beginning of hunting down sources of funding as managing 475 acres of land and digging irrigation ditches and planting fruit and nut trees is quite a task with a limited number of committed people or limited funds.

However, Earth House is also working with a group called The New Alchemists and intends to be helping add to the body of knowledge about alternative sources of energy and polycultural farming.

We are taking it all very slowly, but we would be interested in getting together with any people who can dig where we're at so far.

As far as life styles and other items, most of us have lived in co-operatives and communal settings, but how Earth House will be will be according to the people and their patterns of living that they've been developing since their commitment to Earth House. However, there's a chance for a lot of different life styles as hopefully people with like interests will be grouping together in small villages over the land. At present, anyone interested can contact either: Marsha Zilles, Earth House East, c/o Tatum, 220 Erie St., Cambridge, MA 02139 or Multi Fassett, Earth House West, 381—62nd St., Oakland, CA 94618.

Right now Peace Energy House is trying to get itself together. We have a 4-bedroom house with 2 attached (in-)efficiencies and a garage apartment. We now have control of the garage apartment and 1 efficiency (the other was rented out before we moved in in May). We have 5 members—3 men, 1 woman, and 1 child, who is 2½. We have been searching for other women members since we began. Hopefully, things will improve in the Fall.

The house is an offshoot of Direct Action, a nonviolent resistance group affiliated with War Resisters' League and other national groups. Direct Action people have been talking about a house for a long time (over a year) but weren't able to get it together before now (if it is together???)

Anyhow, we don't really have house projects beyond survival and work on the house itself. However, as individuals we have Rag staffers, organizers of Community (Austin's Free Univ.), Chicano strike supporters, tax resistance information, nonviolence and anarchy classes, as well as all of us working with Direct Action and having an office and nonviolence library here. This week we learned that VVAW people from Texas have been jailed in Florida and we'll probably do some bail fund work and perhaps organize some support actions.

As an example of communal living, we are *not* together enough to be an example of anything (but anarchy), but two of us have had some experience in communal living and can help people get into what is happening here (more co-ops than communes).

Anyone into resistance stuff is welcome to contact us. Any women who wish to live and work in a communal environment, please write or call. Peace Energy House, 1100 W. 22nd, Austin, Texas 78705 (512) GROW-NRG (476-9674)

We are starting a Jewish community, based on *Walden Two* by B. F. Skinner, in central Texas. The community will not rip off the land but will live symbiotically with it. We would like to establish any useful contacts, especially with future members. We are hoping to have the community formed and on the land in early spring 1973. If you can help us, want to join us, or want more information, write: Jubilee, Rt. 4, Box 128, Temple, Texas 76501.

URUGUAY

Comunidad del Sur was founded in Montevideo 16 years ago, and at present is composed of over 40 people. They have a printing shop which specializes in the printing of books.

Both the living quarters and printing shop have been repeatedly searched by the police and the military — as many as 12 times in 1970 — in the course of the last three years, usually without a search warrant. As a result of all this, the community experience is in danger, from both social and economic points of view. Perhaps its collapse may be prevented through solidarity from neighbors and socially active groups here, as well through support — both moral and financial — from abroad. But it seems clear that if the present situation remains unchanged, Comunidad del Sur will not survive. (from *Equality* 35, 6 Frankfurt-Main, PB 3413)

VIRGINIA

Down Home is a group of about 25 people who got together and have made an offer on a 160 acre farm which is eight miles from Twin Oaks. Folk from *Communitas* discovered this land, so we have a special interest in how this fledgling community fares. The land is beautiful, although somewhat treeless in the very center where two houses are. There are 8-9 bedrooms in all, three ponds, one nice stream, and 1/2 mile frontage on the South Anna river. They will be able to float right down to Twin Oaks! Although a good buy at about \$54,000, the land will need at least \$5000 worth of septic fields, well and heating installations. They have three months in which to raise \$20,000 for down payment etc.

The generalized goals of the community are that a completely egalitarian culture be developed; that a high quality of life, exemplified by a cooperative and ecologically sound lifestyle, be pursued; that individual potentials shall be developed to the maximum; and that each individual member maintain a maximum of control over co-own life; all of these as far as possible while maintaining the survival of the community.

For more information, write: Bill and Paulette Sears, Rt. 2, Box 195, Stanfield, NC 28163.

Nethers Community School has, as of today, our own six community children plus three boarders plus one pioneer college student. It looks like there will be at least two more boarders. It will be exciting to start the school year with this group. Financially, we feel stable, although still not at the point where we can go out and purchase the tractor we need. Our facilities are in good shape, too; with a year's loan of 160 acres and a house from a local friend, we have room to accommodate people more comfortably than before; three new "adult" members have joined us to share the pleasures and the work. Oh yes, we do have an adjoining pine forest to wander in and we do go swimming a lot in two nearby cold rivers! Some of us felt the picture *Communitas* no. 1 painted was awfully dreary: a bunch of poor overheated communards sitting around eating Walnut Acres peanut butter waiting for our school to fold. On the contrary, we feel very good, very alive, and optimistic about year 3.

Nethers, Virginia

WASHINGTON

A Pacific Group (APG) is planning comprehensive co-op communities. APG has in its background sixteen years of May Valley Co-op Community experience, much longer producer and consumer co-op experience, the perception of one extended family commune, and the commitment of some Fellowship of Reconciliation leaders and Friends.

APG, composed of individuals and families young and old, meets monthly — often in all day sessions. These events of meditation, discussion, planning, play and work are preparation for establishment of one or more intentional communities.

These and other sessions have created the following aims and principles.

AIMS:

- 1) For Members — health, serenity, joy, security, self-fulfillment, non-competitiveness;
- 2) For Society — conversion to non-violence, justice, kindness; conservation of all life and natural environment;

PRINCIPLES:

- 1) Acceptance and love for all, especially members;
- 2) Membership open to persons of all ages, races, creeds, ethnic origins, economic status;
- 3) Devotion to APG aims at the expense of gross self-indulgence;
- 4) Decisions by consensus;
- 5) Regular reevaluations; experimentation with new ways;
- 6) Multi-family households, and communities, (units) organized cooperatively;
- 7) Employment in unit enterprises gradually open to all members;
- 8) Perpetual growth thru dividing into new communities.

When an adequate number have joined APG and agreed on one site, the first autonomous unit will start. Minimum unit size has been thought to be three families (six adults plus) to assure wiser decisions, better inter-personal relations, easier sharing of work and capital needs. Different parts of

Puget Sound area are being considered for the first unit. Some aiming to be in it prefer Seattle city. Others prefer rural life. A low-cost site is available in semi-rural May Valley Co-op Community, 25 minutes from Seattle's downtown.

WISCONSIN

Intentional Communities Project grew out of work at the Eichbuhl community in Austria where peace and environmental research is done in a communal setting. Now work with the community movements in Europe and the US has begun. The thrust of the project has come through a gathering of representatives from 12 living groups in Santa Fe, Chicago, Milwaukee, Madison, Racine and Minneapolis. The project's *Community Notes* lists fiscal and legal research, a national survey of communities and communes and general information sharing as main activities. For the *Notes* or further info write: Intentional Communities Project, Siena Center, 5635 North Erie St., Racine, Wisc. 53402.

ONE MORE

A love commune in the woods . . . Permanent Woodstock . . . good standard of living. Have San Francisco facilities and money, need bodies, brains and high energy to help create a counterculture village. Weekly social/organizing meetings. October 1973 departure. Contact: 251-D Littleless, Monterey, CA 93940. (408) 375-1776.

We are an equalitarian commune seeking to create a happy town/rural multi-generational life style based on a humane technology. We've been in existence in one form or another for three years and are presently expanding into a more genuine communal basis and want long term members. We have an established economic base making precision photographic equipment, run under the labor credit system. But we aren't limited to photography: printing, farming, a bar/restaurant, construction, electrical and plumbing work are among other things we want to get involved in depending on the interests of those who come live here. We're located in a small college town but we'll soon have a place in the country too. If you are interested in joining, or just interested, send \$1 for an illustrated booklet about us. It contains a questionnaire for you.

East Street Gallery
723 State Street - Box 68
Grinnell, Iowa 50112
(515) 236-6971

Community Clearinghouse

Clearinghouse tries to help individuals and groups get in touch with each other. Communities will forward answers to entries in Clearinghouse. 1.) Put each response into a separate envelope. 2.) Stamp and seal all the envelopes, penciling in each name to send to. 3.) Put everything in a larger envelope with \$.50 (to cover handling and postage) and send to us.

ALABAMA

We at Resurrection City are in the process of establishing a free rural medical clinic. Resurrection City is a farm in the rural community of Bogue Chito, Alabama, 20 miles West of Selma. Most of the people of the community are farmers and as such we strive to work for and with each other to meet the needs of our community. One of our greatest needs is, of course, the proposed clinic. This clinic will not only serve the people of our community but also the people of Dallas County and the surrounding counties of Perry and Wilcox. The people of these counties are mostly black and must go perhaps 20 or 30 miles before they can get medical treatment. Then the majority of the doctors are not sympathetic to the peoples' needs, so, therefore, they do not get the proper care that human beings are supposed to have.

We have temporary quarters in the main-house — an examining room and a waiting room. We need to put in running water and toilet facilities which will be about \$1500. We will also need doctors, nurses, laboratory technicians, and legal and technical assistance to make sure the clinic passes all health standards. We hope any interested doctor/doctors would be willing to give up their class and status and be a brother/sister to the people, not a god.

If you can help with money, doctors, or equipment, please send information and/or donations to: Resurrection City, U.S.A., Rte. 1, Box 125A, Browns, Alabama 36724.

ARKANSAS

I would like to get together with people who have approximately the same ideas on forming and structuring a community that I have, basically people looking for a loosely knit community structure rather than an extended family situation. It ain't that I have anything against extended families, scientific or work oriented communes, or spiritual communes — for other people. It's just that my personal eccentricities tend more toward privacy, individual contemplation, and individual creativity than is found in these

situations.

As an alternative to the common ownership of land practiced by most communities, what about the idea of private ownership of small tracts of land by people who are compatible enough to be close friends and good neighbors? This would mean forming small groups of eight, ten, or a dozen individuals or families that could get along with each other reasonably well, finding a suitable piece of property, and having it split into tracts to be purchased by the individual members. Perhaps ten or twenty acres apiece. Thus each person, or family, would have his own space for privacy and be responsible for his own choice of crops, types of construction, etc. As to what could be communally shared perhaps harvesting of crops, canning, construction, use of automobiles, and other things to be determined by rap sessions and experimenting.

The area that I favor is Arkansas or eastern Oklahoma, which has pine trees, what passes for mountains, plenty of rainfall, a long growing season, lots of springs and creeks, and, currently at least, reasonable land prices. Also, it is a little cooler than Texas. (The major negative point is the large abundance of ticks, chiggers, and rattlesnakes.) I would also be willing to discuss somewhere such as the Appalachians, although land prices seem somewhat higher there, and hearsay has it that most of the land is farmed out.

The type of community in which I would personally enjoy living would consist of people interested in organic farming, the use of bicycles or walking, where possible, in place of motor vehicles, crafting with hand tools, experimenting with new approaches to education, and, in general, becoming more self-sufficient. There are a few prejudices. I dislike the idea of the dope trip, turning on to drugs. As to an author to read for modeling a personal philosophy, it would come closer to being Robert Ardrey than Robert Heinlein. I feel that the nuclear family, with certain changes, is the best instrument for social and biological continuity, and don't think that group marriage is desirable or workable. My pet theory is that the nuclear family, within the limits of a loosely structured community, can foster more individuality and creativity than a communal family.

Hopefully, there are other people running around who have been toying with the same ideas, half hip and half straight. People who have saved up a couple of thousand for buying their own land might consider what I have proposed. People who have not saved up a couple of thousand might also consider it. Anyone who finds the idea interesting, please write: Bob Johnston, P. O. Box 15067, Dallas, Texas 75201.

ARIZONA

We are a family of three, my wife Maxine is 54, I'm Lawrence, age 60, our daughter Ruth is 14, we are retired on a low monthly income. We are seeking correspondence with family people of all ages who would be interested in coming here to discuss the possibility of forming a small intentional cooperative community. I was born and raised on a farm in Oklahoma, and I have had a lot of experience in farm and ranch work, gardening, etc., until my retirement a few years ago. — Lawrence & Maxine Woolever, P. O. Box 339, Eloy, Arizona 85231.

CALIFORNIA

Project Synergy is a center for alternatives where people can work together to build alternatives for living, in personal lifestyles, working patterns and social change networks. Our attempt is to create here and now at the Stanford community a society where cooperative relationships and collective actions are encouraged, where all the aspects of our lives can be integrated.

People from counterculture and new vocations groups, as well as individuals active on their own in alternatives, will help provide us with information at rap sessions, workshops and on-going seminars. Hopefully they will also let us become involved in varying degrees with their work: tours, weekend visits, apprenticeship or live-in arrangements. Project Synergy will keep an extensive library of newspapers, periodicals, books and lists of resource people dealing with new ways of living and working.

Connected closely with Project Synergy is Synergy House, a co-ed co-op house just starting this fall. Here people will live and work together to create a community integrating work, study and interpersonal relationships and maintaining close contact with other alternatives. Synergy House members will largely staff Project Synergy and will form a focal point for communication and community with individuals and groups who are into new ways of living and working. The house will maintain a guest room for a guest-in-residence program. This will allow a linking up between members of the house and other people interested in counterculture life-styles and vocations. These guests will also be part of the rap sessions and other activities mentioned above, all of which will be open to the entire community.

Most importantly, we hope to create a network of people who will join together in actively exploring new life-styles and vocations. Contact: Jim Montoga, Project Synergy, Room No. 324, Old Union, Stanford Univ. Stanford, CA 94305.

"An association of expanded families in the San Francisco area is needed. Communication among us will reveal numerous joint interests, opportunities for cooperation, resources and benefits. For instance (1) I can get wine wholesale, (2) groups of interested urban families might jointly lease small farms or mountain retreats as collective vacation sites, (3) advice is needed for new families forming and placement of people wishing to join families. I would coordinate to help get this started. Call or write: Robert Squire, 1215 — 29th Avenue, San Francisco 94122, 564-5628.

I am presently securing backers and sites for a health retreat system with clinic, super organic food production, training program and housing for staff, trainees, and guests.

In function this plan will be an intentional community with a modified organization to suit private and co-op financing. This will avoid the organizing impasse of volunteer association. It will permit us to get started, and to keep going!

The benefits of this system will be a superior alternative lifestyle for families, singles, elders, and youth, as well as a vibrant economic format for personal income and profits.

The two likely, rather ideal, locations currently under consideration are: 1) Southern Arizona at 4,000 feet elevation; 2) Northern New Mexico at 6,000 feet elevation.

Those interested in any phase of this development may contact me as follows: Paul J. Marks, P. O. Box 4166, Palm Springs, California 92262, Telephone (714) 327-2639.

We at P.A.S.S., Performing Arts Social Society, have been experimenting in the field of alternative lifestyles for as far back as 16 years. We have been doing research and the organizational design of an intentional community which can serve humanity as a whole-some, ecologically efficient, social structure that is a real alternative to marriage. The concept that we have developed is the Living School Residence Group; the formation of gestalt groups composed of 12 single men and 12 single women who have decided to remain single yet stay together for a lifetime, inside of the same group, and raise children cooperatively with multiple mothering and fathering.

We have taken this idea beyond the design stage. The first Living School Residence Group is alive and functioning quite harmoniously. At the present time it is composed of two liberated women in action and two transformed men who have completely transcended social role conditioning through the application of leaderless Marathon Gestalt Theatrics, our own particular branch of gestalt utopian psychology. We have dissected this unique lifestyle into thirty five clearly defined behavioral standards relating to every facet of life. This is the basis around which the community, which we are calling The Purple Submarine Game, exists. Some of our standards include non-possessiveness,

nonviolence, lifetime intention of involvement and overcoming conversational deprivation through participation in gestalt democracy. For more information, write: P.A.S.S. Free U Experimental College, 1833 Page, San Francisco, CA 94117, or call: (415) 752-0773.

Does anyone know of communities in or around Santa Barbara, Calif., or communitarian type people-possibilities there? Contact Meg Hartam, 192-16H, 71 Crescent, Fresh Meadows, NY 11365.

CANADA

Our commune, of 200 tillable acres on Amherst Island, Ontario, plans to build a large dome. This dome we hope to power largely by using alternative sources of energy (a.s.e.). Also, a windmill would be useful for irrigation and cattle watering. Our problem is lack of expertise — i.e., first-hand knowledge.

The purpose of this letter is to inquire if anyone technically competent in these necessary skills would be able to instruct us in the uses and development of A.S.E.

There is a possibility that we may be getting a so-called "incentive" grant from the Ontario government for the purpose of developing non-fossil power for general farm purposes. The grant may be quite sizeable. The only catch is that the money can go only for salaries. However, it would appear that a working consultant could be paid quite well. Hoping to hear from potential consultants. Ian Murray, Amherst Island Organic Farms, RR 3, Stella, Ontario Canada. #From *Alternative Sources of Energy* June 1972

COLORADO

The Orphalese Foundation is a small collective living together in an old mansion in Denver. They espouse the teachings of Kahlil Gibran and assist each other to reach "cosmic consciousness." Their projects include: 1) a social experiment to foster members' social, personal and spiritual growth. Members contribute 50% of their income or \$90 a month, whichever is greater, to projects of the foundation and receive room, board and use of the facilities; 2) HEP House: an old mansion which has been converted to apartments, some of which are rented out to non-members; and 3) Rainbow's End: they have an option on 123 acres of land near Gunnison, Colorado inside Gunnison National Forest.

They say: "Most of the land is gently rolling meadow with groves of aspen. Surrounding Cliffs soar 1/2 mile above our 9,000 ft. elevation. The lush evergreen forest around us is noted for the world's largest blue spruce. An unpolluted trout stream flows through the one mile length of the property.

Currently the only structures are the original log cabin, log storage shed, and a shelter for cattle. The cabin is complete with running water piped in from a spring and can house six people in crowded comfort.

We have not evolved enough to maintain a full time population at Rainbow's End. Ultimately, we plan to make it our central location with a permanent population geared for making productive use of the land and

operating a self development center.

Our plans for future buildings reflect our philosophy of having spaces in our togetherness. We will build central community buildings for the kitchen, dining, library, bathing, recreation, workshop, classes, etc. Scattered around the community buildings will be small individual or family residence domes. For more information, write: Orphalese Foundation, 132 West 4th. Ave., Denver, Colorado 80223, (303) 722-1189.

FOR SALE: Organic Farm including: 80 acres of pasture, all fenced and level; Irrigation water rights; 7 room house in very good shape though small including 3 bedrooms. Health Food Shop on property. 10 miles from college town of Alamosa, Colorado. Must sell quickly, reduced price \$31,500. Call: Maurice Finkel, Area Code: 303-589-4020 or write, Rt. 2, Box 263, Alamosa, Colorado 81101.

CONNECTICUT

We are contacting alternative communities who are considering the use of sensitivity sessions.

With "third-party" assistance and sensitivity-encounter techniques, individuals and groups frequently can make more rapid headway toward the satisfactions for which they came together. Differences can be more happily managed as people are freed to move ahead.

We'd like to come, meet with you and talk it over. Write: Charles Cook and Don Leveridge, 85 Impale Drive, Willimantic, Conn. 06226, (203) 423-9617.

How will you respond to the current crisis in Vietnam? Can you see yourself working full time to change our society? We need you if you are the kind of person who is willing to sacrifice some comforts in order to gain others. Our resources are great: 40 acres of land, a literature room, a conference center, an auto shop, a wood shop and contacts all over the New England Area. We are far from urban cultural centers but have a clean lake within walking distance and beautiful woods. The pay is low but you create your own programs, hours and conditions. Jobs that will soon be vacant include development of the war tax resistance program, managing of the literature room, food-buying for conferences and the community here, supervision of the granola project and military counseling. We would like to see a food co-op and community garage started. We need to be helping local people with their problems so that they can have the freedom to consider non-violence. All these require dedicated people. There are six of us now; more good people are needed. We will be accepting new staff in September and January. Contact us for more information about staff selection procedures. New England Committee for Nonviolent Action, RFD 1, Box 430, Voluntown, Conn. 06384. #From *Direct Action*, May 15, 1972

INDIANA

River Birch Farm, situated in "Sweet Owen County," Indiana, is seeking three additional compatible families/couples (maximum community size 10-12 adults plus children) to join our small but happy com-

munity. Rurally located on a dead end county road but not isolated . . . (3 miles to a friendly village of 2500 pop., 19 mi. to university town at Bloomington) we offer peace, security, and happiness to those who would share our "bounty" and live in accordance with the basic philosophy of the "Golden Rule." Our new, spacious ten room rustic lodge is designed for community activities, library, school, and guest quarters. The land and improvements will be placed in trust for the community. Members will have private dwellings, each well separated yet close to the central lodge. Next spring we'll expand our garden and acquire the necessary farm animals. A fruit orchard and home construction business are two contemplated future home industries. We have most of the necessary tools, equipment, and machinery we need at present.

Essentially we are "semi-straight" persons . . . no drugs, political, religious, or mystical trips, sex games, or any other offensive behavior that would upset otherwise satisfactory relationships with either neighbors or our own members.

Persons who are "self-starters," can make a total commitment, and are highly responsible are the types we hope to attract. We hope that these people will be mature, straight-forward, honest, and will possess at least some basic skills that would be of beneficial use to the community. For sensitive, loving people the opportunities for personal and family happiness and fulfillment in this community are unlimited.

We welcome inquiries from all interested parties. Let us know as much about yourselves as possible and we will respond in kind concerning ourselves, our philosophies, and our objectives. We consider a wide age range healthy; ours presently runs from 25 to 50 . . . so whether you're 21 or 65 please feel welcome to contact us. Contact: Ray and Jody Schneider, R.R. 2, Box 79, Spencer, Indiana 47460. Phone: 812-829-3209.

IOWA

I'm building a rammed earth house in the woods and need one or two people to help with that, as well as with organic gardening and food preservation in return for room, meals, and a little spending money. No experience necessary and either or both sexes. Contact Walter Gormly, P. O. Box 17 Mt. Vernon, Iowa, 52314 (Taken from Aug. 12 "Peacemaker")

I've become interested in the concepts of communal living and believe that I might like to join one. I'm 28, strong, in excellent health, and was born and raised on an Iowa farm. I also spent two years in the Peace Corps doing construction work in west Africa. Since then I've gained additional schooling (trade school) and practical experience in construction, drafting and surveying. I hope my background is a type that some commune would find compatible. Reece Peterson, RR No. 4, Cedar Falls, Iowa 50613.

MICHIGAN

We are Irma and Jack, a couple from East Lansing, Michigan. We are looking for communication between people who are starting or have an open community (rural

farming). We picture a group of 12 adults as practical but not a set idea. We do not believe in a set system but an open beneficial coexistence between members and outside society. Jack and Irma, 557 Lang Rd., Beaverton, Michigan 48612.

Ron, 25, and Bonnie, 21, expecting first child in November, are looking for either an established community or people who would like to get together to start one. Hope to stay around Michigan or nearby states. We are trying to eat organically. Not into any heavy religion. We work hard. We are fun loving. Still dig rock and roll. Ron has physics degree and has grown up on a dairy farm where we are now living and working. Bonnie has much experience with kids and would like to get into a free school. We are just as interested in meeting new people and making friends as getting into a community, so feel free to write. Ron and Bonnie Schmidt, 16220 Craver Rd., Springport, Michigan 49284.

CPA is interested in finding more people to work and live with. We are 7 people, have a few land options (one good one near Montreal), and a few skills (arts?) (some gardening and music). We're also looking for more land offers (willing to go in with others, etc.). Hope to be hearing from you. CPA (Paul and Brian), 216 Packard, Ann Arbor, Michigan 48104.

MINNESOTA

There is a beautiful 2-room school house near us in a small (pop. 158) village for sale. Real nice. It's in a lovely wooded valley surrounded by a 25,000 acre wild life refuge. We have a farm and are not interested, but if anyone is, write us. They want \$5500 for it and a very large lot. Anyone interested in a small town, take note. Could be used for many purposes. Green Tower Community, R.R. 1, Altura, Minnesota 55910.

MISSOURI

Some friends and I have learned of an idea that we would like to share. There is a center in South Carolina that has what they call a happy club. And on Saturdays invite the children from nearby poverty areas to spend the day hiking about their grounds, participating in offered arts and crafts if they desire, and the partaking of a noonday lunch.

I think about the many hundreds of children that throughout the years had come to dance merrily about the woods and shore line of the few hundred acre center. And I know that somewhere in many of their memories they recall feeling light beautiful and naturally free. And in their growing up, with having to face the inheritance of conflicting wants and desires, maybe that slight touch of freedom and remembrance of a different way of life and its people, could give some strength toward making the world One.

Some friends and I are planning to buy land soon, and if I can get these idyllic friends of mine to stir a bit more in things of the world, we shall be having the company of little ones sharing our being on weekends. And maybe driving about picking up some of

our world worn friends, who are low and tired from the bottles embrace, and giving them a place to rest awhile. Please do think about it, it wouldn't be hard to round up a little gang of spry ruffians for an afternoon or two: (Name withheld by request) 6372 Delmar, St. Louis, MO 63130.

NEW HAMPSHIRE

We are a group of three in the woods of New Hampshire trying to set up a community where young people can come study themselves in primitive nature. We have leased 35 acres of virgin woodland on a tract of land belonging to the New Hampshire Rural Land Trust and dedicated to experiments in primitive community living. We envision the possibility of "teaching through action." I cherish the idea of one day actually constructing a religious temple amidst nature, with students who've always had the curiosity about but not the accessibility to, the spirit of primitive man living in close proximity to Nature.

In spite of these high ideals, that original group has dwindled to a close nucleus of us three — Jenlyn, my wife, anthropologist and painter, Robert, a poet who has taught philosophy, and myself, David. Nevertheless, we "small" three still intend to build this summer (a two story, community house and separate cabin for those desiring a certain amount of privacy), to garden (organically with an aim toward a well-rounded vegetarian diet), and to continue cherishing that original spirit that brought us together (one of "meditation in action," dedicated to the ideals of such people as Tringpa Rimpoche, Krishnamurti, and Stephen).

We need help to fan the spirit here — people open to a flow of truth between themselves, possessing a willingness to do some holy Karma — Yoga (without too many expectations) and a faith in our commonly shared ability to lay a sound foundation for what we aspire to — growing together as a community of people dedicated to the holiness of human bonds: truth, mutual respect for needs and the wisdom to temper our needs when unfulfilled. Peace, David Graves P. O. Box 40, Salisbury, NH 03268.

NEW JERSEY

I'm a journeyman machinist, with training and interest in the maintenance and repair area. Over the last two years my head has come around to seeing what the capitalist factory structure is all about. I am upset to find that I can't get a job anywhere in the straight society that does not contribute to war, pollution, suppression of minorities, etc. Up till recently I had a notion of becoming a machine-shop teacher in a "vocation" or high school, so that others (minorities in particular) could benefit from my knowledge and become qualified for skilled jobs (and higher pay) they otherwise might not get.

Toward this end I'm halfway to a bachelor's degree in vocational ed. It has recently struck me, however, that even if I am not contributing directly to the war-pollution-suppression machine, I would instead be cranking out 30-50 people a year to supply the demands of General Motors, Standard Oil, Honeywell, etc. This seems even more obscene than doing it myself. What the hell can I do?

In search of "The Answer," I've lately been kicking around the idea of communes. They don't appear (on the surface, at least) to be the answer for me. I'm afraid technology is here to stay, and if I (I-we-all of us) abandon the straight society to live on a communal farm somewhere, they'll just go ahead wrecking the planet without us. Conclusion — we've got to hang in somewhere. OK, but I still don't know what I can do to help make the changes we all know are necessary. Any light you can shed on my gloom will help. David Miltner, 147 Baier Ave., Somerset, NJ 08873.

NEW YORK

Bierer House in NYC needs new members who want to involve themselves in community. Would be interested later in having people work part time in exchange for room and partial board. Libby Lyon, 401 W. 21st Street, New York, NY.

How can we communicate and contact one another? One of the best and most productive ways seems to be to maintain individual mobility. If your commune is in need of knowledge, say, of wind generators, send a member to someplace that has a wind generator, look at the reality, live with it, get to know it in detail, then go back to your "home commune" and do it. Perhaps we could start a cross-reference directory of them-that's-doing and them-that-wants-to-do, listing people who are willing to have a visitor at their scene for a week or so, to learn their particular kind of alternate technology.

Or what about traveling "hippie consultants" hitch-hiking around the country and trading their knowledge of alternate power technology for room and board? Maybe even a team: one person into water & wind electricity generating, one into solar heating — for example? To me it sounds a lot more exciting than cable t.v., albeit slower. Linda Rhodes, 766 Hoffman Road, Rochester, N.Y. 14622. #From *Alternative Sources of Energy*, June 1972

Single male would like to join community, or a group on the verge of starting one. I have some gardening knowledge, none in construction. I have some money. Contact: Jack Spero, 257 Southwood Dr., Kenmoore, NY 14223.

Commune in cogitation stage to be started in West Indies needs people with skills (mechanics, carpenters, teachers, craftsmen, lawyer, architect, psychologists — Esalen-type). We'll be doing our planning in NYC. Sally Laing, 15 Layton Ave., Staten Island, NY 10301.

NORTH CAROLINA

Here's a mountain farm and an idea: to start a halfway home for about 15 young adults which would provide them with a radical alternative to a long stay in a mental hospital. The home would be an extended family with a core of about four people skilled in group therapy and education, with an interest in light farming and forestry, crafts, building, and sanity. The principles would be the sharing of skills, the use of reward instead of punishment, equal

participation, susceptibility, and power to all family members. The program would be determined by the members, with the sole criteria that the products be non-alienated and self actualized.

The Farm has not been used for 10 years; any home would have to start from the resources immediately available in the local mountain community, the family, and the Whole Earth Catalog. The possibilities are many, the ideas easy to come by; the work will be hard, but that's the dues. The only thing needed is a core of skilled people to start it, especially someone with a degree in psychiatry or psychology. Funds to provide at least basic subsistence will then be available. We can freely build from there. —CONTACT Tom Schmidt, Big Sandy Mush, Rt 2, Leicester, NC 28748. #From *Work Force* No. 29, May 1972

OHIO

I am in search of a community which is oriented towards creating-doing-being . . . in general, just people who are responsible towards themselves and the people around them, and show it. I'm not into a super alternative-type community that has developed a megalomania of structures to replace the old "system." I'd hope to find many artists within the community who share and communicate themselves throughout the community. If the community itself is a free or alternative school (or simply has chosen to call itself that) that's pretty much what I'm looking for. I'd also like to find work on an underground publication/newspaper. I know that there's millions of places like this all over — but I don't know where — if you have any suggestions as to places I could write to or visit, you'd make one little traveller of the road extremely happy (any location anywhere). (McGovern in 72.) In peace and love, Mary Browns, 8338 Chagrin Mills Rd., Novelty, Ohio 44072. (Outside of Cleveland)

OREGON

Mike, Tripper and I are a unit of an extended family. We are planning to move to Oregon sometime in the next year. Will buy a farm in Aug. '73 as that is when we get money. We want 100 plus acres, for crops, hay, grazing and woodland; need water. Most of all we want privacy and to be almost self sufficient. We are in flux right now and would like to move soon if we had a place to stay. We'd like to hear from people in Oregon or even Washington. Karen, Mike, Tripper, 1660 Arlington Ave., Los Angeles, Calif. 90019

What do you want? If it's an organic beef ranch, a truck farm, or just a place in the country, we can probably arrange things so you can afford it.

Open Gate is a new organization with the purposes of making homestead land available at affordable prices and establishing educational programs in environmentally sound homesteading practices and skills. Our first community will open in Oregon in the spring of 1973. Given sufficient response, we'll be looking toward other areas of the country in the near future.

We'll be buying large tracts of land and dividing them into homestead sites and com-

munity land. Environmental design and development of the property will be done by members with the aid of experienced specialists, and will provide an educational building experience for the members.

Shares are \$2000 per adult, with \$500 down and monthly payments of \$25. Tell us what you want and where. Open Gate, Rt. 2, Box 288, McMinnville, Oregon 97128

We are looking for individuals who are interested in joining us in a communal household in the Kensington area of Philadelphia. Kensington is a poor white area. We include one child and especially welcome people. Contact Frank Gerould, 6226 Wissahickon ave. Philadelphia, Pa., 19144 (Taken From Aug. 12 "Peacemaker").

PENNSYLVANIA

There is a 23-acre tract on Steinhour Rd. in York County, Pa. which is going through some changes. Permanent utilities are being installed for up to six families, and an art studio, a human relations lab, a community building, and a workshop for crafts and industry are being planned. Of the 23 acres only six are now being used and the Intentional Community of Consent and Interest (ICCI) is asking people to visit and explore the possibilities of common ownership and far-reaching projects.

As of now there are only four people living on the tract. They are Mr. and Mrs. Stuart Johnson and Mr. and Mrs. Reynold Bjurstrom, who are primarily interested in experimental architecture, philosophy, spiritual values, and the common ownership of land.

Both couples are asking that anyone with similar ideas and interests call or visit. The phone numbers are 717-766-7205 and 717-938-6657. (Taken from Aug. 12 "Peacemaker").

WASHINGTON

The Peace, Bread & Land Foundation is a non-profit, multifaceted group in the initial stages of several projects . . . We'd like to have some people join us in providing energy to make it happen.

The major project right now is trying to make our 20 acre farm self-sustaining. It is located in SW Washington (about halfway between Seattle & Portland). There is a comfortable house, room to build others, a year-round creek for fishing, mostly tillable land, a large building suitable for a school, studios, workshops, etc. There is a large garden, a small goat herd and laying hens. We have a three year old boy and we'd like to have more kids around for him to relate to.

The Peace, Bread & Land Band is looking for 3 or more musicians to play with us. We (female vocalist & male guitarist) would like to have a bassist, keyboard player and percussionist in the group. We are trying to create music that reflects radical politics. We view our role as musicians as participants in the process of building a revolutionary alternative to the exploitation of Show Biz by giving our music to help support any non-profit community group, movement organization, or alternative institution. All we ask is transportation costs, a nominal donation for the farm, and some role

in planning & publicizing the benefit. We have produced a 10" LP, "Liberation Music" featuring six songs. The album sells for \$2.00, postpaid (\$1 goes to alternative groups: Women's clinics, Panther Survival Programs). Any anti-profit community oriented group can order 10 or more records for \$1.50 and use the record's profits to support their work.

We are also in the process of setting up a peoples' press and soon will be able to offer apprenticeships. We are available now to do all manner of printing for worthy causes. We have two publications available now: *Peoples Yoga: An Eclectic Chronicle*, (25 cents issue, 4/year) featuring basic yoga information, recipes, political views, songs

and an article about sexism amongst the spiritual folks. Also available is a thorough, basic pamphlet about firearms, all perfectly legal. It costs 35 cents.

To contact us about the farm, the band, printing, publications, or anything else, write: Peace, Bread & Land, P. O. Box 12664, Seattle, Wa., 98111.

living. Starting food co-op. We are seeking others — couples, couples with children, singles, and anyone with something to offer. Carl and Lin Burk, Box 7, Harmony, WV 25246.

ONE MORE

Looking for a couple or individual interested in (learning) homesteading skills. In exchange for free room and board (mostly vegetarian) for fall organic farming — gardens — lake — 500 ac., lots of carpentry work to be done, woods. Featherstone Farm, Rt. 4, Amelia, VA

WEST VIRGINIA

Vernalus is a new community located on 135 acres in west central West Virginia. Four adults, two children, and animals. Interests — free school, organic farming, and natural

CHICAGO COMMUNES



There are probably around fifty communes in the Chicago area. Exactly who they are and what is going on in them is hard to tell because most have kept pretty quiet and only recently have networks begun to form. As in other places, many have had only brief lives, dying out within a year after they were formed.

I live in a community of three couples and four singles, in a Lutheran church near the University of Chicago. Three of us are ministers; the rest students. There are a number of groups around us. Quaker House has a commune as does the Lutheran student center. A group of ten have a house on South Dorchester which after going a year seems to be relatively permanent. The *Blue Gargoyle* has been together two to three years, running a coffeehouse at Disciple's Church for the past year. This year the coffeehouse will be run collectively with neighborhood people. *Changes* is a network of people willing to help each other, a therapeutic community doing some of the most exciting work at helping people that I know of. Gene Gendlin, an advisor to them, has written some great stuff on listening and focusing in on people's feelings. You can hear about *Changes* or get his stuff free by writing *Changes* c/o Disciple's Church, 57th and University, Chicago.

In the South Shore, there are at least five communes; two of which are Euclid and Crandon Houses.

I hear that there are lots of communes on the North Side of Chicago, but I know only a few. *Pride & Prejudice*, on West Berry, is very involved with Women's Lib. The Youth Help Center out of Grace Lutheran Church on West Belden Street does emergency and draft counseling and is staffed by a community which lives in three houses and shares some meals together. Dover Associates on North Dover

has just bought a building and will be around for a long time. The Franciscan Fraternity nearby at 4617 N. Beacon seems also to be getting very involved in the neighborhood.

In the suburbs things also seem to be growing. *Reba Fellowship*, in Evanston, is the best known group, probably because of its permanence and programs in the neighborhood. *Wilmette House*, in Wilmette, staffs a youth center among other programs.

The main problem in Chicago for many communes has been getting a place to live. Realtors are very unfriendly and prices for buying have been high. Unlike Cambridge or Madison, there is no big college area to focus around. Where there is a university feeling, as in Evanston, it is far from other groups in this very sprawled out city.

There has also been the big problem of a lack of a network between communes. This, I hope, will change soon. At the *Blue Gargoyle* in May, three meetings were held for communes and people interested in joining or finding out about them. In June, several communes had a potluck and idea sharing night. We hope this will continue monthly in the fall. The *Gargoyle* coffeehouse now has a list of communes and people interested in them if anyone wants to drop by. And this summer, a group of us from four communes have developed an action-research project to begin in October. We hope to gather useful information about Chicago communes and to find ways for us to work together. Any commune interested can contact the *Gargoyle* or me.

Rick Beinecke
5046 S. Greenwood
Chicago, Ill. 60615
312-285-4992

Since writing *Alternatives* in January, we have done a lot of reading, conferring and thinking. Over and over again we are reminded that one of the reasons for the failure of intentional communities is that the communitarians have too few interests in common.

I do not think it is enough for a small group to pool resources, blithely expecting to live happily together. What results is similar to the classic boarding house or a dormitory. There is no true community; life is not enhanced.

One way to find people who might be congenial is through involvement in a common effort considered extremely relevant by the participants. It might be a social service, politics, communication or education. For the potential communitarian who is turned off by urban life, who likes to work with his hands and help things to grow, he will find people of like mind in the rural experiments.

But Norma and I are drawn to urban efforts. Our concerns put us in contact with peace efforts and radical political groups. We are meeting a number of people we consider our kind of "beautiful." If we should form an extended family, a communal living arrangement, it will develop and grow naturally. Too many communes are artificial. No wonder they last only a couple of months.

Gordon Chapman
Arlington, Virginia

Your statement about helping "community" become a viable alternative and a solution to the problems of society makes solid sense. I have been in and out of the communal movement, if only peripherally, for several years now — and while I have long ago rejected the salvationist/revelationist fringe I do sense the need for a down-to-earth alternative lifestyle: I am a prime candidate for it myself . . .

Also enclosed, please find some background material about an earlier attempt of mine to set up an experimental community, rather loosely organized and without any particular claims to "inner growth", but purporting to offer a convenience arrangement for those willing to remove themselves from the crunch of the rat race without quite "dropping out". The advertisement carried in the *Village Voice* of New York, the circular letter to the more than one hundred respondents, and the rather disappointing evaluation of this experience, all attached herewith, will give you an idea of what this venture was about.

In a nutshell, the people who responded were so desperately alienated that they demanded literally a "revelation", and were unprepared to accept an intermediate solution — a "decompression chamber" or an "enclave" of relative peace and moral independence, as Alvin Toffler would have it in *Future Shock*, and as I was trying to defend. The bulk of my New York friends could not bring themselves to a formula of transaction, a certain amount of "interface" with the system within which we are bound to operate whether we like it or not. They could not see an experimental community of this sort operating as an open house for any and all those in need of a "break"; they rather viewed it as an island of self-reliance, demanding a level of dedication and a quality of commitment that they could not agree upon among themselves. I am sure

you are abundantly familiar with the syndrome, so there is no need to elaborate.

The crux of the matter, however, is that in spite of so many failures and discordant views, the basic underlying need is still there. . . and that is why I am still kicking this concept around. I would personally relish to engage in a new attempt along similar lines — namely trying to assemble the resources for a viable, reproducible community providing a legitimate "service" to those willing to avail themselves of it, perhaps even getting a modicum of subsidy for the purpose. Please let me know if this rings a bell at your end.

Bosco Nedelcovic
Arlington, Va.

Communitas is an excellent start in a badly needed area of communication. I thoroughly digested your first issue and have enclosed a subscription for more.

To identify my interest I should explain that I'm a fringe member of your fraternity. As a vice president of a management-development company, I'm clearly a part of the established development business, but also a clear opponent of the business as usual approach.

I converted my historic farm (1720) into an experimental community seven years ago, and though it never exceeded 15 members and has undergone numerous rearrangements, it has been a very worthwhile experience. We began before communes were familiar to us, but the same motivations prompted us to experiment.

We were a mixture of single and married couples without children for the first four years and primarily in our 20's and 30's. We held kitchen, living room, dining room, utility room and grounds in common with private sleeping areas in four buildings, three of which were a converted corn crib, cow barn and smoke house.

We progressed from a loose definition of purpose and rules to an increasingly conscious effort at intentional community at which point we realized, unintentionally, we were composed of six ministers, three scientists, two artists and assorted students.

The harder we worked at a definition and a discipline, the more clearly it became apparent in our weekly sensitivity sessions that everyone needed more privacy and more freedom to exercise his talent in some area that he could influence and be responsible for. There is a delicate balance between the group compromising individual growth and the individual compromising group objectives.

At this point I've agreed to merge my acreage (10 acres) with a builder to form a 112 acre development on agreement that the land will be developed utilizing a concept called Resident Planned Communities. I proposed the concept to a new town developer a year ago, but no action was taken and now I want to make certain that it is tested to determine its usefulness for generating new communities based on new life styles. The concept is based upon an interview process that enables families to identify their life styles and then matches families and single people on the basis of similar values. The matched group is then made a partner in the planning process from the land concept to development. Costs, planning alternatives, social mix, facilities, activities, etc. are all discussed in group

sessions until a consensus is reached on a development plan and an economic model. Wherever possible, we indicate how privately owned facilities can be eliminated in favor of community facilities.

The concept would be appropriate for either a commune or a community, although our focus is on the latter.

If there is any interest in pursuing our objectives further with your readership, I'll be happy to share our methods and discoveries as we proceed.

Barry L. Schuttler
Columbia, Maryland

On the Community Loan Fund: Here in Micronesia we have had lots of experience with money going into small communities on many bases, including grants, loans, pseudo-loans, etc., etc. The summation: don't. I think that the probabilities of your outfit being able to lend money in ways that are developmental are just about zilch. *Maybe* if you insist on matching cash with cash, maybe if the community has already demonstrated capacity for money management and getting its problems solved repeatedly (in which case it probably doesn't really need your help — it can go to a bank), maybe if the backgrounds of the involved souls is such that there's probability of their being able to make it and the real limiting factor is cash — rather than that they are people of good intent and maybe brilliance, but there are other conditions which hold them back, which they may or may not acknowledge, understand — well, I'm sure you get my point.

I think such efforts are terribly important — to found, to work with new communities, to try out some of the infinite possibilities for alternatives in social organization which can enhance the humanity of life. At least in your formative period, isn't it much more important that you can do quality analysis and reporting than that you put out a bit of money to help an outfit — that probably can't really use it for the critically important things you propose — stave off "going under", buy land, etc????

I think that the non-western world has a lot to say to the new communards, the folk of the industrially over-developed world—there are a lot of things which people are re-discovering now in the US, etc., which are already full-flower patterns in many other parts of the world. Some things each person or group has to find out for himself, but not everything — that's where culture comes in. I hope that you will be reporting in this area — like Micronesian childrearing has some mighty nice features — like a kind of social independence from very early ages, a focus on physical and social skills for kids in very easy-going ways (with lots less stress for both parent and child, lots less intellectualizing about the being of life.

Peter Hill, Caroline Islands

Today's mail brought us a sample copy of *Communitas*. We were happy to receive it, as several loads of people have arrived here at Clear Light in the last week, apparently after seeing a listing on us in your magazine. I, for one, am somewhat disturbed about this for several reasons. Mainly because we were listed without our knowledge or consent. The Grapevine

blurb was apparently abstracted from a personal letter that I wrote Mr. Morgan many months ago. In this letter I explained that we were in the process of acquiring land. Well, we never did get a reply, and my letter seems to have wandered into your hands. Pisses me off!

The blurb sounded a bit too pat, also. We of the Sunrise Land Trust (only a few of which are associated with Clear Light) do now own over 400 acres of land in Maine. And there are some people there living, but we have only a small cabin up at this point. Presently we are negotiating for a building, which, when torn down, will yield enough lumber for several more cabins, a barn and misc. out buildings. The place is very run down, as are many old farms in the area. We have very little money (no sugar daddies hereabouts and we sure aren't rich) and several of us are slaving to get the trust off the ground financially. There are nine of us currently involved, all somewhat ethnocentric Mainers. What ever folks think we are, we probably aren't.

We are however, willing to act as an informational clearing house on land trust activities in Maine. We are also willing to help people with similar ideas get together with each other and perhaps some Down East farm land — in so much as we can without crippling our normal activities. While most of our experiences with visitors have been good ones, occasional blatant abuse of our hospitality has put quite a strain on our heads and our home. The sheer weight of numbers has kept us from doing things we should be doing. We've had enough of busloads of freaks tear-assing into our dooryard for the night(s) with no food, no tents, and apparently no energy. If you want to visit, please write. If you can't(?) write, at least be self-sufficient. We can probably find you a tent site for a nite or two in exchange for splitting wood or weeding for awhile. If you can dig these guide lines, then we'd like to see you. It's a survival thing.

We found *Communitas* to be interesting and practical. We'd like to see more of it, so am enclosing bread for a year's subscription. As things develop here, we hope to be able to contribute to its pages, so that others might learn from our experience, just as we have learned from those before us. We hope to set up a network of interlocking co-ops with other New Life and low income people in the area to reduce cash out flow and maximize income (also to establish a base for effective social action). We will try and keep you posted about the ongoing process.

Co-operation is the Maine thing!
Join your local Grange.

Love and Light,
Bo Yerxa, Clearlight Farm, Maine





Stephen Diamond, *What the Trees Said: Life on a New Age Farm*, Dell (1971), \$2.95 Review by Bruce Curtis

This book is Stephen Diamond's "personal history" of a rural New England "New Age" community. In recent years communes have been springing up like toadstools. Like toadstools most have appeared with spring weather and have soon shriveled. But not this one. When Stephen Diamond wrote, his group had managed to survive a couple of New England winters and had gradually, almost unconsciously, transformed themselves, says Diamond, from a "commune" into a "family."

The founders were a splinter group from the underground Liberation News Service. They came to the realization that the old society could not be revived by standard methods, but that they must make their own community from scratch, and that "the only movement that counted was the one within your own mind, your body and (hopefully) your spirit. . ."

What is important, here and now, is that a group of young, white, Americans, born and bred in the cities and suburbs of this country in the latter half of the American Century, decided to take matters — the matter of their own existence — into their own hands.

So they came to an image of themselves not so much as outcasts — all could and did drift in and out of straight society — but as outlaws who had voluntarily chosen to reject America's temptations in order to save their own souls. Which is all very moral and all very American. American communalists have been doing just that from the beginning.

What the reader learns about the essentials of this community's life is that it had: an interesting and charismatic leader, Marshall Bloom, who differed from the classic type in that he later committed suicide; early failure with work schedules and cash contributions; women falling, often reluctantly, into housewife roles; no membership policy at the beginning, but crowding eventually forced the group to turn at least some seekers away; a standard communal sexual history with triangles tending to form and with couples tending to break up, but not explosively — "It has to do with the difficulty of concentrating all your attention on just one other person when there's a whole family of them whom you love and care about"; a city-

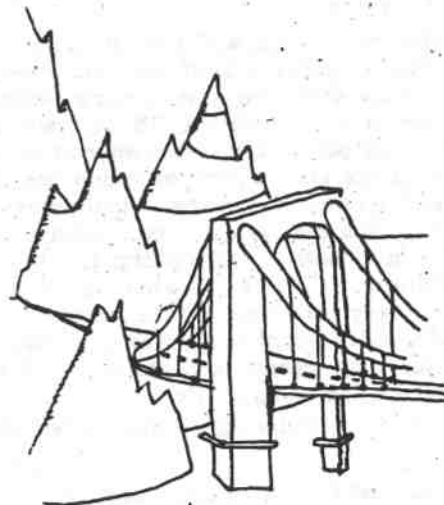
bred devotion to organic gardening and to the two cows who, having to be milked regularly, became "the farm's invisible anchor"; an equal devotion to eating well — a parallel transition occurred as the group turned from canned to homemade in both life and cooking.

Magic appeared and the family grew from the commune. Magic was astrology and vibrations. "Every human body radiates a certain vibrational level, the intensity varies as does the quality. . ." And drugs. The community developed the Sunday "tribal sacrament" of tripping on mescaline, although Diamond is inconveniently vague about the relationship between the ritual's apparently religious overtones and heightened family feeling. It was just so, that's all. It was also living together intimately and surviving those long winters.

The difference between the commune and the family has always been obvious: The commune is a place, an "alternative institution," which must of necessity give way to a more important and absolutely intrinsic social structure based on *individual people* and their relationships to each other. The family. Place must always be secondary in priority to the people, otherwise the magic stops.

Out of this haphazard attempt to create a viable alternative of the unrealities of straight life came community and celebration. After recounting scenes of struggle, ineptitude, learning, and of Marshall Bloom's death, Diamond ends the book with the May rites of survival and spring, and with Alpha, the firstborn child of the New Age farm.

If the book and the farm are flawed, the central vision of each, at least, has life as its focus. Perhaps, then, the farm should be considered, not primarily for its flaws, but partly in terms of the ideal it offers, and partly in terms of the ugly status quo to which it offers an alternative.



Community Resources

A.L.S.O., UCM House, 410 E. High St., Info on free schools, free clinics, communes, food coops, intentional communities, etc. Also is a people-idea exchange center and an organizing center.

"Alternatives for Education Newsletter," PO Box 1028, San Pedro, Ca. 90733. Bi-monthly, \$5/yr. Directory of alternative schools in California.

The Aquarian Research Foundation works with psychic phenomena, offering free literature, selling books, and publishing a newsletter. Newsletters have featured Laetrile cancer control, natural birth control, the Bear Tribe, dreams, among others. Free reprints are available. Write: Aquarian Research Foundation, 5620 Morton Street, Philadelphia, Pa. 19144.

The Catholic Peace Fellowship has started publishing *Witness*, a periodical dealing with "the problems of war, prejudice, community disintegration, and ecological pollution." Write: *Witness* c/o The Catholic Peace Fellowship, 339 Lafayette Street, New York, NY 10012

Center for Conflict Resolution, 420 N. Lake St., Madison, Wisc. 53706 (263-1747) Attempts, through research, analysis and experiential learning, to explore alternatives to existing institutions and values.

"Change," Box 147, Slidell Rd., Boyds, Md. (587-6348) Washington area newsletter on alternatives. Goal is to provide a forum for information on alternatives. "We want to publish sources, references, 'how to do its.' We hope health food stores, alternative schools, growth centers, communes, and anyone providing alternatives will send us information so we can make it available. (50 cents/copy.)

Commune-ication is the newsletter from "New Community Projects." NCP provides news and comment from urban communes in Boston. NCP, 302 Berkeley Street, Boston, Mass. 02116.

"Communes, Journal of the Commune Movement" (bimonthly). Sarah Eno, 12 Mill Rd., Cambridge, England. Articles by and about communes, and on communal philosophy. Serious and thought provoking. Interesting interchange of readers' letters. Resource and organization listings.

"Community Comments," Community Service, Inc. PO Box 243, Yellow Springs, Oh. Four issues/yr. Sub.: \$2.

Ecology. Four people from the Bay area who like to travel around the Northwest and help people set up ecology groups with a radical decentralized focus. "We know quite a bit about solar power, pollution, wind

power, watersheds," etc. Available as speakers cheap or free. Co-authored a book, *The Earth Belongs to the People*. Available from People's Press, 968 Valencia, San Francisco, Ca. 94110.

Environmental Action, Room 731, 1346 Connecticut Ave., NW, Washington, D.C. 20036. National group working for the passage of federal legislation. Bi-weekly newsletter: \$7.50 for 24 issues. Also available: "Do it Yourself Ecology." — \$2.50.

"Equality," 6- Frankfurt- Main, PB 3413, W. Germany. Mini-news letter containing articles on alternative living, ecology, information, resources. Articles printed free. Write for sample copy, with voluntary contribution.

The Family Tree, Alternative Services Bureau, 1701 1/2 E. Third St., Dayton, Oh. 45403 (252-1852) Can provide consultants on community switchboards, drug crisis centers, half-way houses, free clinics, etc. . . Information on how to start a similar project, training for individuals or staffs, job finding, and a director of halfway houses for a \$2 donation. Also a complete book on how to set up and run a community switchboard service: \$6/copy.

We are the Futures Workshop — a loose bunch of people in and around Toronto — meeting, talking and working on better futures around the theme of "community."

Our orientation is futurist. We extrapolate, structure and probe personal and community alternatives. We examine connections between commitment and action, self and community hope and realization, in our newsletter, *Global Suitcase*. Futures Workshop, 48 Falcon St., Toronto 7, Ontario, Canada.

Liberation describes its role as "opening new frontiers of thought." Started by David Dellinger, *Liberation* has long been one of the more theoretical organs for the Movement. Many of its articles are later put together in book form. This has got to be one of the more original, freethinking periodicals in English. *Liberation*, 339 Lafayette Street, New York, NY 10012.

"Many Smokes," PO Box 5895, Reno Nev. 89503. Native American magazine put out by the Bear Tribe. Quarterly. Sub.: \$2.

New Schools Exchange, 701 B. Anacapa St., Santa Barbara, Ca. 93101. Directory of New and Innovative Schools in the U.S. and Canada. Bi-weekly, \$10/yr.

New York Switchboard, 135 West 4th, NYC 10012 (212-533-3186) Provide counseling, arrange for housing, into other local projects. Also a communes and people-seeking listing.

"One," 1380 Howard St., San Francisco, Ca. 94103. "One" is a total urban, intentional community; an old warehouse that has been converted into a multi-functional, alternative living center. The people rent space, construct their individual living areas. Present occupants/groups include a computer information access center, ecology center, film lab, welfare rights organization, a media center, crafts co-op, music switchboards, an experimental school. Ecos is working to organize other communities like One. Write for information.

Rainbow Family Information Center, 110 St. Marks Pl., NYC 10009 (212-260-2688) "we have established an information center on New York City's lower East side to gather and share info. about communes, communities, growth centers, and any other possibilities for alternative lifestyles." Write for information.

"Rough Times" (Radical Therapist), PO Box 89, West Somerville, Ma. 02144. A radical (political) journal on mental health, psychiatric therapy; and a forum for prisoners, health workers, patients, ex-patients, other interested readers. Also focuses on how therapy can help the movement: community control, anti-imperialism, women's liberation. Subscription: \$6.

Sipapu is a newsletter for librarians, editors, collectors, and others concerned with Third-World studies, the counter-culture and the freepress. Price: \$2 for two issues (one year), free to exchange papers and to library students.

SunDance is a medium of the emerging awareness, published monthly (?) by Running Dog, Inc. The first two issues, April/May and August/September, are spectacular — well illustrated and with big name authors. *SunDance* offers a combination of analysis, design and perspective found nowhere else. Though slick, it retains the underground flavor of occasional unintelligibility. \$8 for twelve issues. *SunDance Magazine*, 1913 Fillmore Street, San Francisco, Calif. 94115.

Questers Project is a planning system for new communities. The system will work by mail, and people are encouraged to get involved solely on the basis of their interest in intentional communities. Tentative planning segments include: recruiting; site investigations; communications; orientation of education; organization; fund raising & finance; facility preparation; community services and operation and management. Publishes newsletter periodically. Their *New Community Guidebook* is available for \$5. Write Youth Resources, 978 Paseo de Anza, Palm Springs, L.A. 92262.

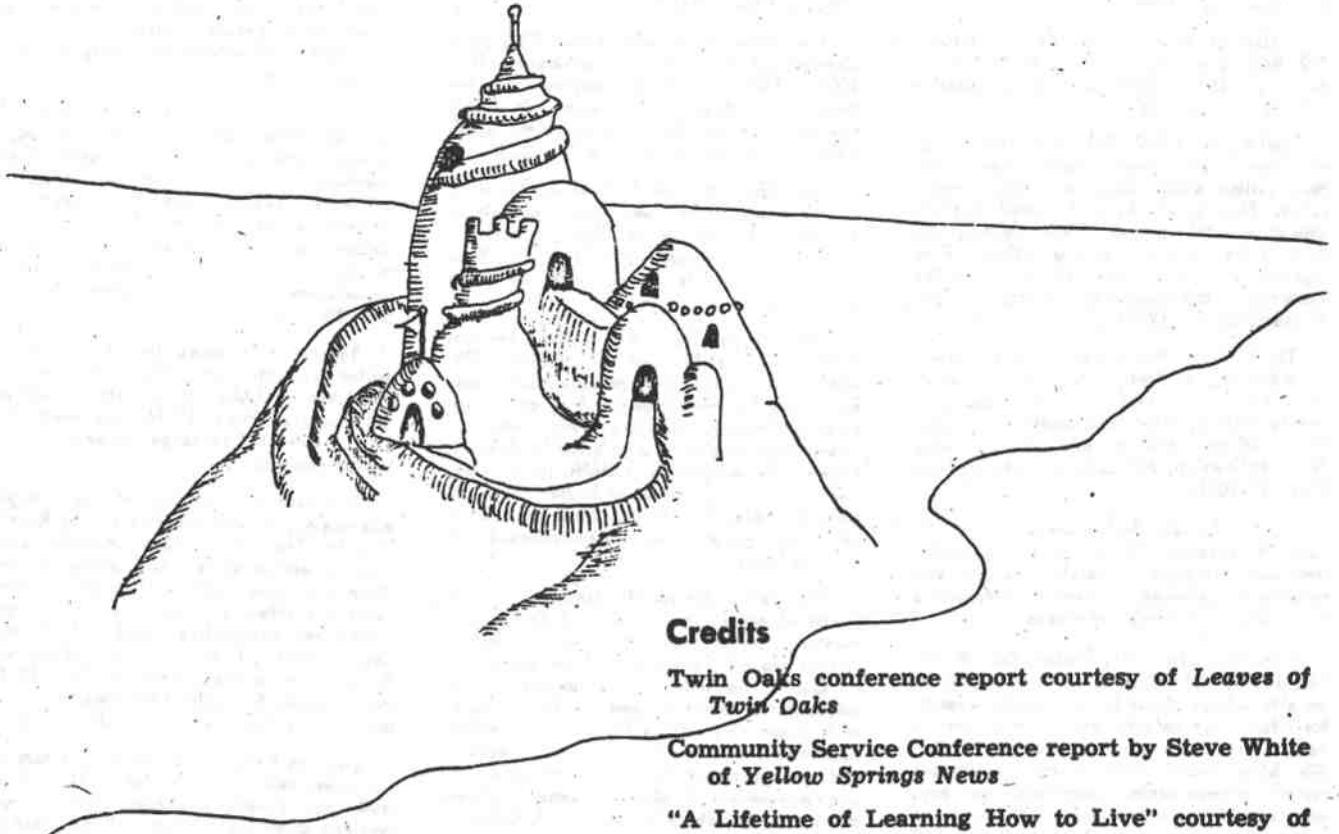
V.S.C. Especially valuable resource for national contacts on education, alternative employment, ecology, mental health, social action groups, and publications, etc. Sample magazine, 50 cents donation. Members of the VSC collective will help others interested in setting up local VSC offices. Also available for speaking on vocations for social change, alternatives, work-place organizing, and community organizing. VSC, Box 13, Canyon, Ca. (376-7743.)

War Resisters League works for non-violent change, leading in the war tax and draft resistance efforts. WRL provides information, publishes *WRL News* and organizes, maintaining offices in five regions

and encouraging local resistance groups. WRL is across the hall from *Liberation* in the "resistance house" of Manhattan. War Resisters League, 339 Lafayette Street, New York, NY 10012.

THE YURT FOUNDATION is a private nonprofit corporation whose major concern is the collecting of folk knowledge on a worldwide basis and the synthesizing of this traditional knowledge with contributions from modern experience. An example of this process has been the development of the modern yurt, adapted from the traditional felt structures of the Asiatic nomads into a low-cost, easy-to-build, circular, beautiful

living space ideally suited to the needs of any small community. Money from the sale of yurt plans goes to aid the other projects of the Yurt Foundation, such as a traveling museum of Eskimo culture which was carried to villages in Alaska, preserving and recording folk knowledge and fostering pride among Eskimo children in the dignity of their own culture. Yurt plans can be ordered from Bill Coperthwaite, The Yurt Foundation, Bucks Harbor, Maine, 04618, for \$3.50, giving you the beginnings of a beautiful structure and the Yurt Foundation much-needed support for its programs of preserving and implementing important ancient ways of building communities of life.



Credits

Twin Oaks conference report courtesy of *Leaves of Twin Oaks*

Community Service Conference report by Steve White of *Yellow Springs News*

"A Lifetime of Learning How to Live" courtesy of Win and *Black Bart*

"We Can't Control What We Don't Own" courtesy of *Mountain Life and Work*

Green Revolution first printed the "Co-ops and Cooperating" report

Pictures of Mulberry Farm appear in other articles on pages: 9-11-38-43

Pictures of Twin Oaks appear in another article on page 7

The Conway conference report was by Don Mulberry Farm was written by Don and Jim. Jim took the pictures.

Overview with AEM was with Don.

Calligraphy was done by Margot.

Cover and line drawings were done by Carol.

How You Can Help Communities

- Write letters to us about where you are at with respect to community.
- Write articles about new communities for us, preferably from the perspective of specific experiences in such communities.
- Send in designs, drawings, cartoons, poetry, concise opinions, songs and photos. Photos should be black and white, glossy, *with* negative. Color slides and color prints are next best.
- Become a correspondent or distributor for the journal. % discount on bulk orders: 5-14 30%, 15-49 40%, 50-99 50%, 100-plus 55%. Check out area publications and send us copies of any articles about communes or communities. Send clippings or copies of your local underground papers. We can use mailing lists of organizations whose members are apt to like the magazine.
- Send lists of shops, newsstands, stores (especially college bookstores) that would like the journal and ask them to carry it and other alternative publications.
- Special friendly deal: Send us the names and addresses of at least five friends plus one dollar (ten friends, two dollars, etc.) and we will send them a brand new copy of our current issue.
- Send us a subscription (form on page 64) — \$6 for six issues per year.
- Best yet, send us a LIFETIME SUBSCRIPTION. Send us \$50 and you get Communities for life. Half of the lifetime subscription goes to the Community Loan Fund.
- Finally, clip out the ads below and ask local underground papers and publications to run them for us.
- Make a dream come true each day!

We want to stress again that anyone genuinely involved in the new community movement, but hard-pressed for money, will receive free subscriptions.

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- **Camphill Community:** a pioneer therapeutic community and its innovative work with retarded children.
- **New Suburbanites:** a thought-provoking essay urging new communities to be socially relevant and involved.
- **Commune Directory:** a comprehensive, up-to-date list of communes and communities throughout the U.S.
- **The Community Land Trust:** a comprehensive review and essay based on a just published guide to land trusts.

Communities needs first hand, in depth reports from members of existing communities. Please send articles to our Yellow Springs editorial address. If you cannot send articles yet, then help us out by subscribing and writing us a letter about what you liked and didn't like about this issue.

Subscription Form (clip out and mail)

Communitas
121 W. Center College St.
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Single Copy \$1.00
One year \$6.00 (6 issues); two years \$11.00
Institutions and libraries \$10.00 per year

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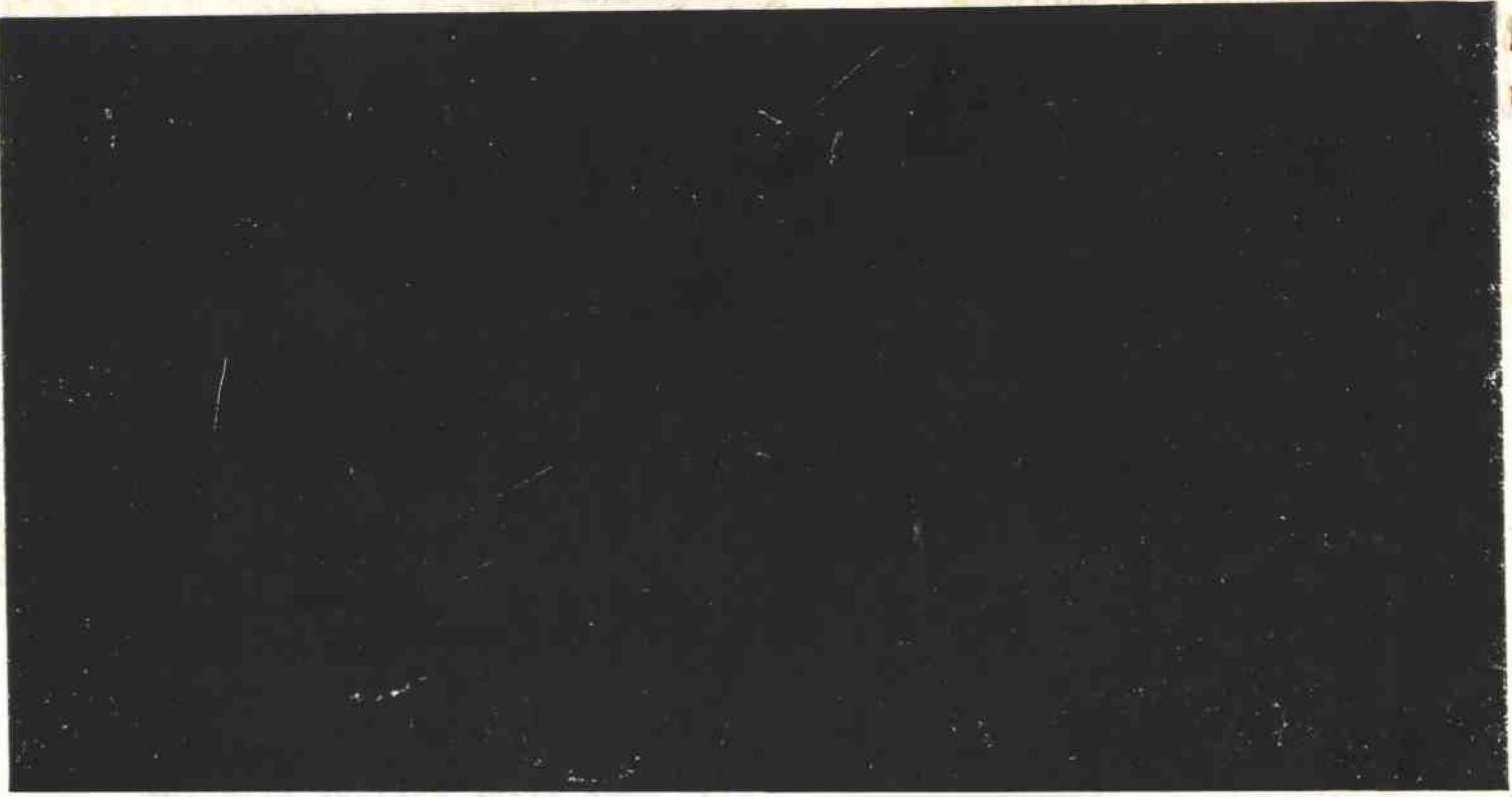
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The Community Publications Cooperative is sending out 25,000 brochures describing the birth of Communities and our goals, which are:

- 1) Publication of Communities, a bi-monthly magazine devoted to the communal-community movement, new and old.
- 2) Creation of an alternative distribution network for books and magazines.
- 3) Creation of a publishing house to enable writers within the new community movement to disseminate their ideas to interested people.
- 4) Creation of Community Bookshelf, a mail order service offering for sale every book in print about community.
- 5) Continuation of the Community Loan Fund for appropriate groups to borrow from at low or no interest.
- 6) Promotion of local and regional land trusts to assure that land remain within the community movement.
- 7) Encouraging the formation of regional groups (like New Community Projects in Boston) to promote alternative living patterns.

Communities will be unique among magazines in that its coverage of the new community movement will be by a large number of people actually living in a variety of communes and communities. In addition to sharing editorial responsibility with Alternatives, Communitas folk will coordinate wholesale distribution, while all groups will help outwith distribution in their regions. Twin Oaks will handle retail distribution (subscriptions and Community Bookshelf). Walden Three (Communitarian) will do composing and layout.



The following information is being furnished to you for your information.
 The Commission on the Status of Women is currently conducting a study
 on the status of women in the United States. The study is being
 conducted in order to determine the needs of women and to develop
 effective programs to meet these needs. The Commission is currently
 conducting a series of public hearings and is inviting the public to
 participate in these hearings. The Commission is currently holding
 public hearings in various parts of the country. The Commission is
 currently holding public hearings in the following cities: New York,
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 Commission is currently holding public hearings on the following
 topics: Equal Pay Act, Equal Employment Opportunity Act, and
 Title IX of the Education Amendments of 1972. The Commission is
 currently holding public hearings on these topics in the following
 cities: New York, Washington, D.C., Chicago, Los Angeles, and San
 Francisco. The Commission is currently holding public hearings on
 these topics in the following cities: New York, Washington, D.C.,
 Chicago, Los Angeles, and San Francisco.