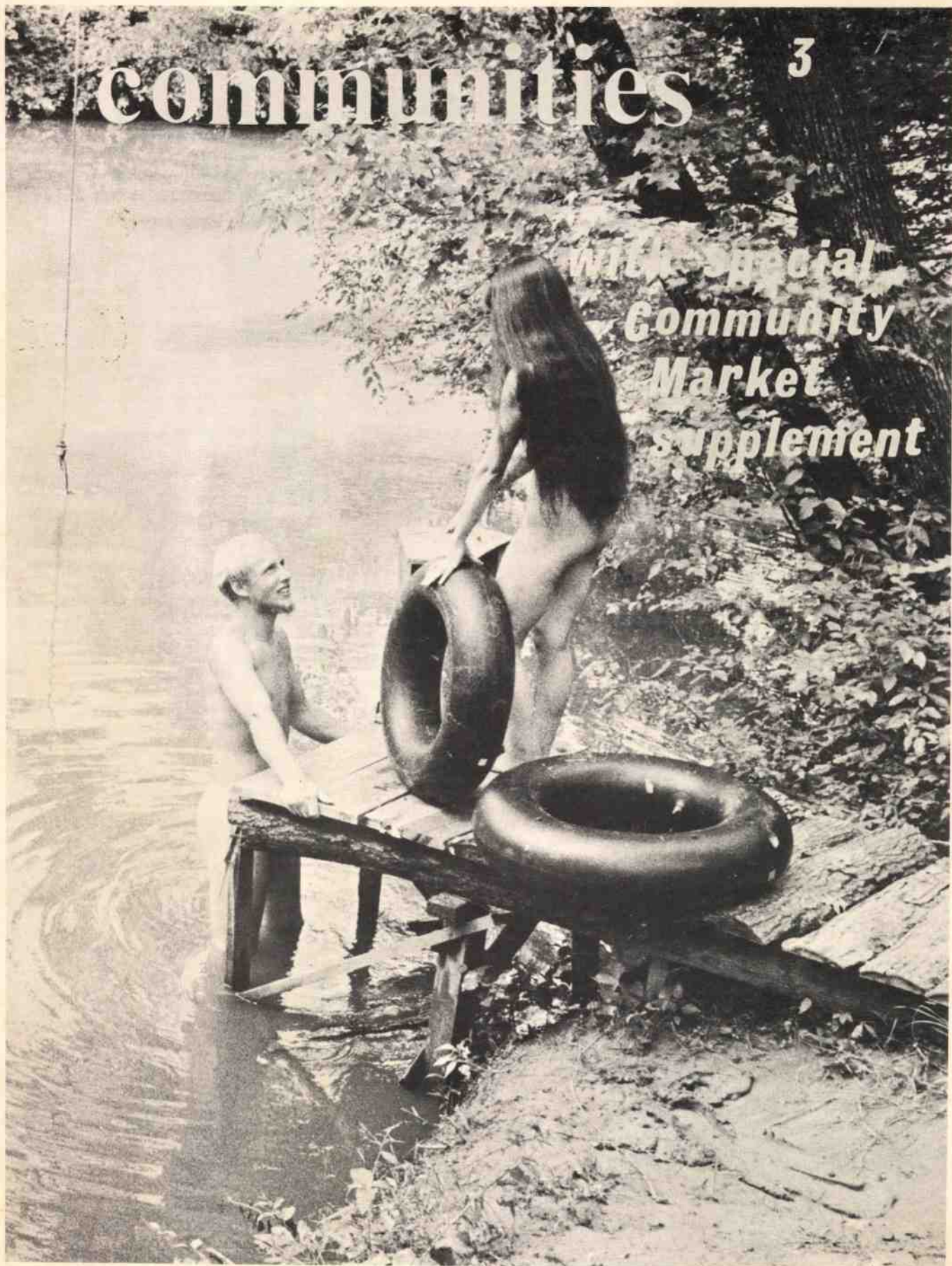


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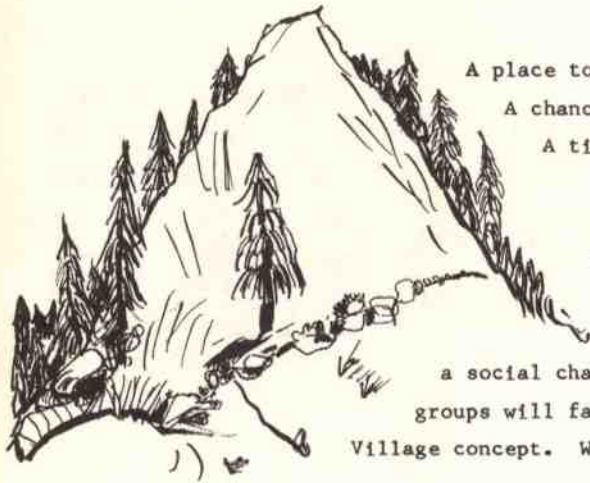
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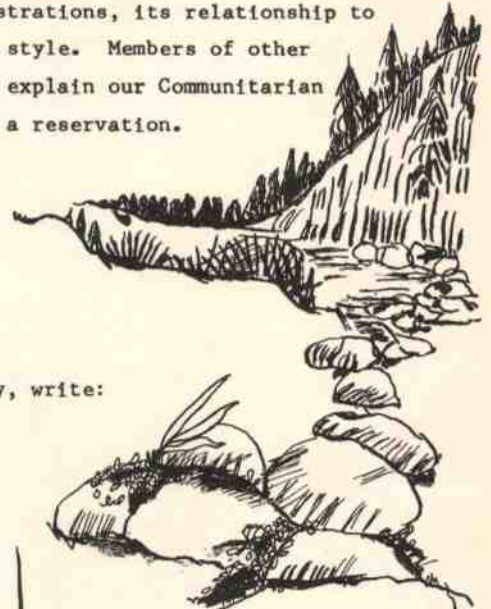
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Communities



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Our idea is the formation of a village-sized community, one based on principles of cooperation, equality, and love. We seek a simple life, integrated with nature, where we can experiment with new life ways. We want to replace the values of conformity, power, and wealth of the society in which we were reared, with the values of diversity, sharing, and simplicity.

The impetus for creating communities arises out of our awareness of the vast changes our culture must undergo before a decent life can be shared by all. We have all experienced, directly and indirectly, the frustrations and outrage of living in contemporary American society. Our involvement in the wars raging around the world, the rape of our environments, the rampant consumerism, wastemaking, and people exploiting of corporate capitalism, the perversions of technology into weaponry and gadgetry, the violence that characterizes our social relationships, the sterility and irrelevance of our educational systems are only part of our litany of complaints that defines the despair and discontent we feel in a society more open to decorative than to real change. In spite of the inducements of material comfort and the excitement of technical novelties, we are all too aware that our culture is basically death oriented. We want to overcome the fragmentation of our lives by joining together in a common effort to build a community that is truly life affirming, and to live those values that form the core of our endeavor and provide us with guides for action.

On the personal level we choose freedom, growth, and self-realization. On the social level we choose equality, tolerance, cooperation and love. On the political level we choose self-determination and justice. On the economic level we choose non-exploitation, simplicity and basic comfort.

These values must be expressed in the ways we structure our lives. In a village devoted to experimentation and change, a tendency toward disruption and insecurity in community life will be strong. Changes are frequently painful. Experiments fail. A strong value matrix can provide the basis for testing the reality of what we do, furnish a common ground that would otherwise be easily disrupted by

day-to-day hassles, and help generate traditions that bind a community together. Agreement on these basic principles is necessary to build coherency and stability into the life of the community.

From the basis of these values, we seek to accomplish three primary goals. Our first is the formation of a village of several hundred people on an essentially undeveloped section of land of about 1,000 acres, preferably on the West Coast. In designing this village, we will be concerned with the ecological use of technology and the integration of our activities into a fully functioning life-support system. Initial tasks will be to build living and working facilities, establish gardens, pastures, and other livestock areas, create a community center, and form living groups to share friendship, housing, and domestic chores.

Our second main goal is communication. On the village level, a large part of our social design will be to facilitate communication on all levels - between groups and individuals. On the local level we seek to establish friendly and neighborly relations with the surrounding communities and to encourage interaction. Free and open communication facilitates cooperation, trust, and understanding. It can also form the nexus for change as new ideas have an open hearing. On the national and international levels we will maintain an information network by means of the already established Community Publications Cooperative.

Our third primary goal is education. Our commitment to experiment and change defines what we mean by education. As men, women, and children work and learn side by side, authority relationships can give way to a cooperative spirit of inquiry.

These are our immediate goals. As we build community we will learn valuable lessons that can serve as models for other community endeavors. In time we may be able to provide people and money for other fledgling communities as we achieve economic self-support. As we establish good relationships with our neighbors, we can begin to influence local affairs and to make changes around us, and also to help other people realize their ideals of the good life.

Communitarian Federation

Our transcendent goal is a world society, a communitarian federation of peoples, free of domination and oppression, able to form their own lives and to live in peace. Political power will remain decentralized, giving people direct control over local affairs. Federations for social change may be able to realign world boundaries into ecological regions rather than along arbitrary political lines.

The creation of a single village will not cure the ills of society. Living on one parcel of land is not a final step toward providing a meaningful alternative. Our goal of intercommunity self-sufficiency will be possible only when a large number of villages join together, sharing their natural resources as well as information, skills, and the goods they produce.

One long-range goal then is to see a network of communication and cooperative activity that encompasses the entire world. On a national scale, we see the village as one building block in the development of a federation that will link all alternative groups—co-ops, free schools, child-care centers, communes, work collectives, radical change organizations, the underground media—with the new communities. We envision these new communities as a model, a potential social structure for all people, regardless of their level of educational, political, or technological development.



Village Lifestyles

The basic flavor of our village will be the comfort of affinity groups within the rich stimulation of a diverse community. People will live with as few or as many people as they feel comfortable with; they will work with those sharing common interests; they will learn in naturally selected learning groups.

One of the most interesting aspects of the village will be its attraction of diverse people with differing life styles. Communal groups, family units, and single people living and working in the community will have personal needs and desires regarding basic living arrangements. One example would be a single person living alone in her or his own cabin. Likewise, a nuclear family may wish to remain as a separate unit within a neighborhood setting. Some families may wish to share in their daily activities and live in a cluster of small cabins with centralized kitchen/living facilities. Another style of family grouping may be private living quarters adjoining a common kitchen/living/play area. Some groups will include both families and single persons sharing the same roof, living as an extended family with equal responsibilities for the group's children. Group marriages and spiritual groups will have their special desires for physical housing arrangements.

Other people may be attracted to a specific model, such as a Twin Oaks-Walden Two community, preferring separate sleeping/private rooms for each adult, with shared bathroom, recreation, eating, and study areas. Within this model, children would also have their own living quarters and would be raised collectively rather than by individual parents.

A work-living collective might be the most satisfying living situation for a group involved in an industry such as weaving or printing. A living group may wish to work on various village projects together. Most living groups will simply be composed of compatible people who work in various areas of the community.

Certainly there should be some provision for interim living arrangements for individuals looking for a communal or collective life style which best suits them. Likewise, the movement of families or individuals from one life style into another will necessitate flexible housing facilities. For example, during a transition period a family may prefer to remain a nuclear unit, then move into a group of families, and finally into a group where their children could be raised collectively.

Most people will form into some type of communal group. They will want its advantages: the warmth of an extended family; the rotation of cooking, cleaning, and other daily necessities; the sharing of equipment and facilities; the substitute sisters and brothers and mothers and fathers for the children.

We have come to see that although the commune is a satisfactory alternative to the nuclear family, in many ways it just exhibits the nuclear family's shortcomings at a higher level. The commune's limited size, its isolated membership, its financial and cultural limitations, have pushed us to see the advantages of a larger community.

At the material level these advantages are obvious. Whereas a refrigerated truck, a sawmill, or a steam-engine bus would be beyond the usual range of a small commune, they could become real possibilities within the larger community. These economies of scale will help our village to be far more self-sufficient than a small commune.

At the social level also, a larger community offers relief from the shortcomings of a small commune. The diversity of people alleviates communal isolation and provides for greater stimulation and opportunities for learning.

Cooperative economics and shared energies and skills will enable the village as a whole to initiate large-scale projects, usually unfeasible for small communes:

- setting up alternative sources of power.
- establishing our own dental/health clinic and using alternative modes of treatment and prevention of disease. (A large village may be able to attract doctors, dentists, and other highly skilled people—engineers, lawyers, artists, etc.—who might feel that in a small communal context their years of training would be thrown away.)
- setting up a goat or cow dairy and creamery.
- having well-equipped machine, auto, electronics, and wood shops.
- creating our own centers of art and our own forms of entertainment. With a community of 500, several musical groups, from rock to folk to classical to jazz, could emerge; and at that scale, having our own movie theater (and making our own movies!), theatrical groups, and perhaps even radio and closed-circuit video-tape stations can become a real possibility.

Our basic concern for ecology and the ecological use of technology within the village will heavily influence the general standard of living. Every "home" will not be fully equipped with the latest gadget for homemaking convenience; there will be no two-car families. Rather, walking and bicycling will be the principal modes of transportation within the village. Centralized laundromats and large walk-in freezers will avoid costly duplications. Fully equipped centralized kitchens and bathing facilities will reduce individual needs to a minimum. High-quality stereo equipment, photographic equipment, fine tools, and music studios will be available to all through cooperative use.

With all this variety, our village will be a real center for life, combining the natural joys of country living with the cultural opportunities and diversity of people so often missing in going back to the land.

Village Decision Making

What we seek in our village is a decision-making structure that encourages participation by all. Ideally, decision making will take place at the level that it directly involves. Living groups and collectives should manage their own internal affairs and seek community involvement only when practically necessary.

One possible method is the council system where each individual, commune, or collective chooses their own representatives, and these people form the administrative body to decide on programs for the village. These representatives would decide between themselves what decision methods they would employ for reaching agreement. The villagers would check the powers of this administrative system through (1) a community-wide veto, (2) a vote of recall and selection of new representatives, or (3) direct encounter techniques between administrators and other villagers. Also, within the council body a system of checks and balances could be instituted so that no group would have ultimate power; e. g., building planners would have to get okays from the environmental planners before beginning a new work project.

Another more experimental method we think has merit is an open problem-solving system where interested people would form study groups in each area of planning. They would gather information, present alternatives, and propose plans of action. These proposals would be submitted to the community in regular "town hall" meetings for the community's acceptance or rejection.

These ideas and other alternatives should be considered.

Sharing and Distribution

The land will be held in common through the legal instrument of a Community Land Trust. Land use and resource allocation will be in the form of zones, e. g., areas for living, farming, recreation and wilderness, industry, and paths and roads. Within the village each living group and working group will have its own area to use and maintain.

It is likely that major material goods will be shared within each living group. Goods necessary for village support will be owned communally, e. g., farm equipment, vehicles, major tools, and community goods.

Financial requirements for entry into the village will be based on each individual, family or group's particular situation: those with greater assets should contribute more. Individuals and groups joining with substantial assets may be given an opportunity to direct their contributions towards those village projects in which they have a special interest. Also, there may be a time period of probably several years in which those joining may be required to contribute any remaining assets. This could involve a sliding percentage scale that allows everyone to withhold from the community a portion of their assets as security against withdrawal from the community or collapse of the village itself.

To operate within a general framework of equality, members will have to define and agree upon an adequate standard of living; this will be provided to all. Those wishing more material goods in their lives should devote proportionately more labor towards these pursuits than those accepting the community standard.

Necessary village work (e. g., building, maintenance, and income work) could be handled through a labor credit system or on strict rotation; or perhaps even a modified Fourierist "attractive labor" system could be used, or a combination of all these. Individual communes and work groups would be encouraged to develop whatever work allotment methods best suited their needs. All income generated by the various village work projects will be

distributed equally within the community. Initially, most of the income will go towards land payments, building construction, food costs, seed funds for cottage industries, and farming. Later, members will be able to receive a larger share of the income for their personal needs. Income from other sources may also go to the community.

Personal Growth and Education

We must help to accelerate the process of social change. We need a place where people can grow and develop in an atmosphere of acceptance and love. We and our children need to have the right and freedom to follow desires to wherever our potential may lead, without binding structures—legal or social.

Personal change and growth cannot be forced. People under outside pressure are less likely to take the necessary risks in becoming aware of real responses toward each other—about feelings of aloneness and belonging. In our village we hope to create an atmosphere where people can learn to know themselves, as well as others, better. The diversity of lifestyles and living arrangements that we envision should prove to be a positive factor in allowing people to move at their own pace.

Children and adults learn when they're ready. They can grow in freedom if they are accepted as whole people and given love and patience. We can learn to be more tolerant of the demanding attention of children, knowing that they too, as well as adults, need reinforcement for their aspirations to grow. We want equality as well as identity for all. And, of course, in our struggle to free ourselves from sexism, an important part of the children's education will be seeing men cooking dinner and women building a barn.

We desire a culture center(s) for housing the educational equipment for both children and adults—not a school as such (i. e., not *the* place of learning). Here, telescopes, microscopes, tape recorders, movie equipment, and the like could be housed, as well as a library, arts and crafts workshops, labs, etc. A variety of individuals, skilled in their own particular ways, will allow all of us to learn, naturally, as apprentices, almost anything that we are interested in—from piano playing to arc-welding.

In planning and building our village, we will be incorporating our ideas to suit both adult-people and children-people. Our children will be able to watch us and help us when we work, and adults will be able to watch the children and help them when they work. We will be enlightened by their straightforward ideas and natural attitudes. At the same time, children need help in being made aware of feelings, how things are assembled and why, etc. With our help, they'll learn in their own way, and not just to satisfy adults. The primary stimulus to learning will be personal involvement in the growth of community culture—with a balance between the social needs for sharing our talents and helping one another to grow.

Funding

Initiating a village of this scope will require a great deal of money. We hope that the village can be self-supporting through its industries and other income-producing activities within a few years. Beginning costs for land, building materials, tools, and equipment will be high. The land itself will probably cost \$100,000 to \$300,000. On-going expenses may be about \$15,000 per month, assuming beginning with a hundred people.

We have several ideas for ways of getting this seed money. These include:

- joining with other groups and individuals who have money
- seeking grants from foundations
- producing a book or catalog on community
- incorporating our village as a municipality or township and applying for Model Cities funds

- seeking donations from wealthy individuals
- issuing community development bonds
- borrowing from commercial lending institutions

We have these ideas, and no doubt others will arise. But we also have questions about them, questions concerning feasibility, desirability, morality. Would a catalog we produced be financially successful? Would foundations ties us up with too many strings? Would the federal government be likely to grant us Model City funds? Would dealing with foundations or the government drain too much of our energy? And so on.

One thing is certain. We don't want to follow the lead of most communes, with economic problems throughout their usually brief existences. A subsistence lifestyle has meagre social impact and little appeal to most people. We are aiming at social change, and we want to create a pilot community situation, adequately funded, and within an appealing environment.

Income Possibilities

Since our village will not exist in a harmonious utopian environment, but in the midst of a veritable jungle of competing economic forces, we have to come to firm grips with the problems of income.

Most existing communes today rely on peripheral arts and crafts to support them or to provide supplementary income. In a village such as ours that intends to provide a model for cooperative social transformation, we must create a strong economic base if we are to attract individuals and families seeking a realistic alternative to middle-class daily life. We must create income projects that not only sustain our village but further work towards cooperative social change.

We are already involved in creating an alternative communication network and are developing a printing and publishing facility for disseminating social change information. Educational kits that we produce and distribute could be a practical next step.

We would establish a cooperatively run general store in a nearby town to bring low-cost goods and wholesome organic foods to our neighbors or establish fixit shops or a co-op garage in town as another step toward helping our neighbors. Another possibility would be to form design and construction crews to help neighbors build more efficient homes and buildings with less costly materials; or we could raise pest control insects to provide a workable alternative to the use of pesticides in our area. We could open cooperative schools for neighboring children as well as our own; or run ecological living workshop/seminars for high school and college work/learning experience programs; and of course, we are not ruling out arts and crafts work.

The possibilities for producing income are vast; this is a partial list of area that we've considered. The actual selection of which industries we will pursue will depend on such factors as attraction of the work to members, the value of the product to society, potential market of products produced, cost of equipment needed for manufacture, total amount of people and time required, and pro-communal/pro-ecology considerations. In short, the work we choose should meet the needs and desires of the people joining with us in building a new way of life.

Technology and Ecology

We believe a new direction in technology must be sought and employed in ours and other new communities if we are to provide workable models for the actual needs of a growing alternative society. It is important that we turn away from an economic system whose technology is rapidly turning our irreplaceable life-supporting environment into a vast wasteland.

The new direction that we seek is towards the development of community self-support systems compatible with the economic and environmental restrictions for building a new ecological life. A community technology



based on local production and using local energy sources and local materials can help to transform and replace mass production technology.

What this means specifically for our village is this: (1) testing and using, where applicable, such alternatives as solar energy, wind and water power, and methane and mechanical generators as primary sources of power for our community needs; (2) researching, developing, and publishing new community self-support techniques as do-it-yourself information kits for building and maintaining life-support systems for new communities, and (3) manufacturing community self-support equipment such as wind or methane generators, miniature smelters, or metal and woodworking equipment. The range of needed small-scale community equipment is large.

We feel that caretakership of land and life is of major importance to any community concerned with developing an ecologically sound life pattern. This means that we will take steps to renew our own land, where necessary, through soil-rebuilding, reseedling, and perhaps re-introduction of beneficial wild life. We also see a responsibility to bring any pressures we can muster to block environmental ravages in our area. This action may take the form of arousing the local citizenry to the potential environmental damage of a new freeway or a clear-cut operation through nearby forest land.

Staging and Implementation

At this time, we hope to attract as many individuals, families and communal and cooperative groups as we can. We have begun to contact groups in various parts of the country for support and help in initial planning of the village.

In June, we will be sponsoring a conference in California focusing on communal living and social change; this will be an open meeting with some workshops centered around aspects of our proposed village.

We see *Communities* magazine as another primary resource in communicating our ideas and our work, both in attracting new people and in maintaining cooperative ties with other communes and alternative-minded people.

There is other important preliminary work to be done now. We need information on land possibilities: potential sites would require research into weather conditions, political persuasions, building and health code enforcement, availability of reasonably priced land, etc. Other areas that need immediate and on-going research include low-cost housing techniques, farming techniques, and small scale industry production.

We are optimistic that as more people become involved, we will be able to effectively share responsibilities for carrying through the work of initial planning. A regular newsletter may be helpful to report on progress and to give us a feeling for working together cooperatively. We are now a group of 13 people, 8 adults and 5 children, on a small farm in Northern California. We hope to hear from other people, both to exchange ideas and to help us in the work. Write to Limesaddle / Rt. 1, Box 191 / Oroville, CA. 95965

ANANDA COOPERATIVE VILLAGE



Ananda. It began in the spring of '67 with the purchase of 72 acres in the foothills of the Sierras near Nevada City, California. Now, it spans four parcels of land covering over 300 acres. It began as the dream of Kriyananda, an American Swami who is a devotee of the famous yogi Paramahansa Yogananda (see *Autobiography of a Yogi*, SRF, Los Angeles, California). Since the beginning, the focus of Ananda has expanded, evolving to a village lifestyle similar to the ancient Indian ashram, embracing all four stages of life: the stage of the student-disciple, the parcel for the high school; the stage of the devotee-householder, the parcel for the farm; the stage of partial withdrawal from ego-identity with the outer world, the retreat area; and the stage of complete withdrawal, the parcel for the monastery. There was a foot of snow on the ground in early December, and it was not convenient to visit any parcel but the farm. Some of the people from the village were in India and others were not available; so, my knowledge of Ananda was gained through discussion with Binay and Kalyani and reading a booklet by Kriyananda sketching the philosophy and history of the village.

"I believe that the problem, in time, will be one of too many people rather than too few. If the signs have been read correctly, we have entered a period in history when thousands will be drawn to this communal way of life."

Kriyananda sought a home where he could be at union with nature and closer to God, a peaceful place in the country. But, he had been influenced by Yogananda's message that cooperative communities would be a social pattern in the new age (in the West called the Aquarian Age). Also, while a teenager he had a fascination with utopian societies and wrote a novel depicting one. With some money he had accumulated from teaching yogic techniques, Kriyananda purchased, cooperatively with others, the acreage and invited some friends to join him. By the summer of '69 Ananda had attracted more people and had weekend retreats

for visitors from the San Francisco area. With this came noise and conflicts with visitors and members about lifestyles in the retreat environment. Miraculously, a large parcel of land a few miles away, became available at a low down payment; although risking heavy mortgages, the people decided to purchase it and expand. Those with families moved to the farm, taking their pets, and the retreat no longer had noise problems. But other difficulties arose at the farm with inadequate housing facilities for the winter and shortage of money. At this time, many of the changes that are now part of Ananda evolved. Irresponsibility and drug problems that were present at the farm caused policies to arise that defined membership criteria and influenced the amount of total sharing that would eventually exist.

The Village

Ananda is a cooperative village. Its binding force is its spiritual center, with people leading a yogic lifestyle including the meditation, postures, diet and study. There are about 100 members plus children. About 75 members live at Ananda, the remaining are those who are no longer residents or those who have never lived permanently in the village. Of these 75, eleven are renunciates living at the monastery, including Kriyananda. The high school in its second full year had seven students—all boarding, all devotees of Yogananda. Members are asked to contribute \$1000 upon entering and to have monies to provide for their shelter and monthly expenses. They are to be devotees of Swami Yogananda and to be knowledgeable of kriya yoga. An unwritten understanding is the willingness to be flexible and to be adaptive to the country living which isn't always a convenient and comfortable life.

Cooperative living at Ananda is quite different from the style of most communes in America today. Individuals and

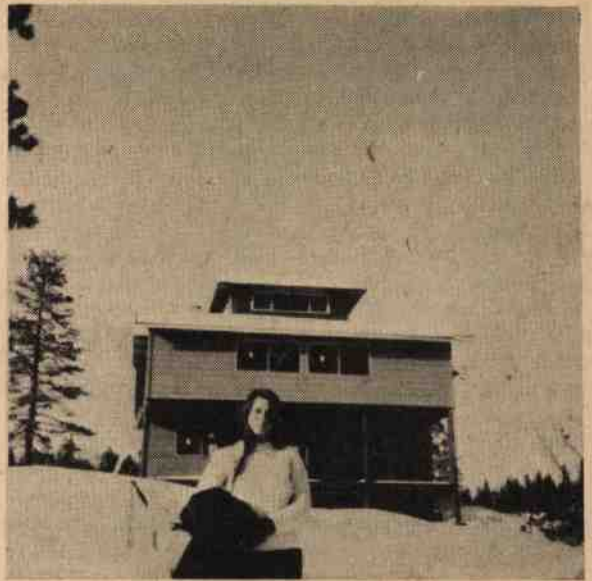
families are expected to provide for their own shelter (or rent one at the retreat), cook their own meals (or use the communal dining area at the retreat), earn their money as they choose, but not expect support from the village, and devote a portion of their day to spiritual practices, usually be oneself. At the farm everyone lives in cabins that have cooking facilities. The income producing work one chooses may depend on the amount of money one needs. Thus, the amount of group interaction is reduced considerably. This is an outgrowth of Kriyananda's feeling that it is not good to demand from people a constant togetherness, and hence a measure of unanimity. He feels that where families are concerned a communistic system is too restrictive, possibly tyrannical. He wrote, "the safest course for any new community would be to allow each person the freedom to meet others on his own terms."

So, Ananda isn't another communistic enclave attempting to achieve an egalitarian environment through rules or institutions. At the farm most individuals or families have their own cabins built in the woods above the farming area and out of sight of the visitor. There is no electricity or running water for these structures. It's quite a hike to the farm house from the closest of these cabins. From the farmhouse one can see the building projects expanding the village. The area for industry will have a two-story publications building that will house the printing and binding machinery. Other buildings will house other industries. A cow barn has just been constructed. An irrigation system that can be dependable is another priority that has consumed much time and energy. Lack of running water on the farm has necessitated a carefully planned irrigation scheme to supply the fields and eventually the cabins. A recent newsletter states, "... we are adding a few comforts. (It's nice after all, to have one's own shower and flush toilet, to be able to get hot water out of a tap, and to a home with no leaks!)"

For 1972, the budget at the village was divided into four areas, with the mortgage at the farm being separate. The retreat land is paid for but the yearly farm mortgage will remain \$22,000 for quite some time. The expenditures were: farm—\$8000, schools \$10,000, retreat—\$30,000, monastery—\$1000. The accounts are divided into these four areas. If one area is short of funding, the books can be maneuvered to pay debts. Flexibility is the key here as in most areas of the village. The expenditures for '73 will reflect differences, since the renovation of the retreat was completed in '72 plus farming and construction at the farm should be expanded this spring, but a budget of \$75,000 is anticipated.

Living costs are dependent on one's status and lifestyle. Singles pay \$65/month to cover the land payments, maintenance and utilities. Everyone contributes from five to thirty dollars to the monthly fund for the school for the youngsters, of whom there are about 15, all less than thirteen years old—parents pay \$20 or \$30 depending if there is one or two kids. Food and milk are extra costs with food grown at the farm being \$5 a month and cow or goat's milk being \$0.25/quart. The average monthly cost then is about \$100/villager.

All the residents of Ananda live off the earnings of jobs within the village or from savings. (Rarely, a work crew may undertake outside work for income, like tree planting.) The various industries that provide support are the publications, toys, flower jewelry, incense, novelties, foodstuffs and candy. The retreat provides support for those engaged in teaching the visitors about meditation and postures. The industries are "owned" by individuals who take the responsibility for developing them and continuing them.



These "owners" then pay a monthly salary based from \$1 to \$2/hr. depending on the success of the operation, to the people engaged in helping them. The garden is expected to provide income this year; in the past all garden work has been voluntary as has been the maintenance and community-wide projects.

The Physical Plant. the industries are located around the farmhouse, a one hundred year old structure without heating. In the farmhouse is the printing press for the publications. Kriyananda has written five booklets, a yoga correspondence class, some music; plus, there is the newsletter, Ananda literature describing the retreat and the booklets, brochures and other material. The incense shop is in a plastic covered hemisphere that must be twenty foot in radius. The wooden toy machinery is in an old barn as is the woodworking equipment for the flower jewelry. The delicate work for the jewelry and novelties is done in a small building near the farmhouse. All of these are currently in the flat area that eventually will be for the farming operation.

Not too far from the old farmhouse is the visitors greeting house: a little wood framed building where visitors are requested to stop and sign-in and where Ananda products are displayed. This is beside the road leading to the farmhouse. The farm is viewed as a home and visitor traffic is controlled by guided tours. Usually weekend visitors to the retreat see the farm during the daily tour.

The retreat is in an area that is more like national forest than farmland. From the temple platform one can glance over an undeveloped valley covered with evergreens. From a well, water is available to do limited gardening and provide for human needs. There is no electricity at the retreat. Bunkhouses are used by some, while cabins and domes are used by others. (All structures in the village are built according to code.) Life at the retreat is somewhat different with nearly no noise and much less activity than the farm.

The retreat has facilities to provide shelter and food for the hundreds of visitors who see Ananda each year. Generally, visitors remain at the retreat during their stay at the village. Most of these people come between May and November and partake in the activities at the retreat. There are regularly scheduled things from 6:30 a. m. to 6:30 p. m.

They involve group chanting, walking, postures, meditating, meals, Sunday services, lectures and discussions. Usually, there is some music and evening gatherings in the temple. The temple is a dome-like structure, about 25' in radius and painted robin's blue. The dining area is similar, with the kitchen attached and somewhat smaller. Here, communal meals are provided for residents and visitors. A dome-like office at the retreat is used for greeting visitors and housing more Ananda products. The domes are fantastic structures, very attractive and after much work weatherproof. The temple and dining areas are on platforms about two feet above the ground. Their architectural form is different from most. They represent a form that the villagers believe is conducive to a meditative lifestyle.

The high school and monastery sites are very near the farm. Both are undeveloped. The monks and nuns live in temporary shelters, teepees or trailers, while the boarding students are staying at the retreat until they build their school. More permanent facilities are planned for the monastery, but for now the money and energy just does not exist.

Industry. Binay is responsible for the jewelry industry. He had two others working with him at the time. Did he see himself as exploiting their labor? No, for he felt that each needed the money and was fairly paid for the work. As manager of the operation, he was responsible for distribution, planning, maintaining a truck, doing a portion of the labor and designing the products. For this he receives about \$150 a month which meets his personal expenses. The business is breaking even after expenses and payment of a debt which Binay incurred. The debt was a result of having too many workers during a slow sales period. Eventually, he had to borrow \$3000 from the community to keep the business afloat.

Binay is a monk, an enunciate who has taken certain vows in the tradition of Hindu monks. He views his 60 hours/week on the industry as part of sadhana, his particular spiritual activity. He enjoys it. He enjoys the people he works with and sees them as fellow travelers on the path. He tries to make the business profitable so that he can save some money for a trip to India. But so far, he has no savings. He doesn't envision as his life long work continuing in this but views it a necessary activity for now, which someone else can manage later.

At this stage in the development of industries at the village, there is no chance for exploiting the workers. The workers are fellow villagers receiving wages similar to those of the "owners". Even in the future though, Binay doesn't feel that the workers will be taken advantage of, since people at Ananda are not functioning on a material plane and aren't interested in accumulating wealth or having others do their work. He felt that when the next stage of the business evolves and profit may exist, different problems will arise and will be considered then.

The general attitude at Ananda is community building over personal attachment and accumulation. Consequently, the level of business is limited to the amount of goods that can be produced at the farm with the labor from the villagers. Prosperity is seen in the sense that everyone will be employed and the payments and debts will be met. Some expansion is occurring and will continue, but the farm is still a struggling enterprise.

The village does not oversee any particular industry; each business is a separate entity. How do the various businesses cooperate? Usually, the most that they can do is deal through the same distributors. Distribution is throughout California and expanding nationwide. There exists a separate

service within Ananda that the industries employ: Ananda community products. This service provides for accounting and shipping.

"In the usual communistic community, the tendency is to force people to overwork."

Work

Most of the work at the farm is handled by the method of attractive labor. Those showing an interest in something will pursue that activity. When no interest is demonstrated, little gets done. Kalyani, the visitor guide, related the gardening as an example. In previous years an experienced organic gardener managed the operation. But, he had difficulty attracting others to help him. Last year, seven villagers enthusiastically contributed their labors, and the garden thrived as never before—likewise the cooking at the retreat or the building of a school building. When interest is shown, things get done.

There are so many activities at the village that a main concern is how one can find time to work as well as do sadhana and devote energy to personal matters. Work conflicts arise then if there is too little labor. When people need money, they must work in the industries. So, some projects cannot be completed on time. The school building had just been completed even though plans had existed for years. The younger children did with less for awhile. But, that's a part of communal living everywhere, especially when we are in the pioneering stage.

Working outside the village may be necessary if one needs more money, e. g., to travel or to pay an entrance fee or to build an extravagant cabin. Usually, the person leaves for awhile and finds employment in the city. (Membership standing is not affected upon return.)

Structure

How is Ananda governed; what is its structure? There is some leadership in the village, but it is more like one's sharing an ability than ordering the "less capable". Kalyani felt Kriyananda and Jyotish, the farm manager, are recognized as knowledgeable people who have qualities that are conducive to others seeking their advice and listening to their suggestions. There are perhaps a dozen others who have some or all of these qualities and who take much responsibility in the village. People of this type are noticeable or develop in the village and in time assume positions of responsibility. In that way it's like an organic process wherein the leadership is accepted and not challenged; where one gravitates to a position of responsibility for certain tasks. Kalyani felt that in the future if others evolved or arrived to handle certain areas already cared for, any change would be a natural process. Thus, managers aren't voted into position but gradually grow into one as they assume more responsibility. Jyotish became the farm manager after others saw his compassion, understanding, patience and ability. In this way any managers are accepted by consensus. Managers are few; structure is minimal.

Kalyani stressed that the village is an amorphous structure not an intentional one. Meetings arise when they are necessary and when there is time. More meetings occur in the winter months than the summer. At one time, weekly farm meetings took place, but as interest waned they ended. The two on-going committees are planning and membership. Planning is done mainly by three people, but is open to all. Membership decisions involve representatives from each of the four areas of the village polling people to find their

interests in new comers. There are no formal decision-making schemes; it depends on the situation.

Community-wide meetings are not decision type but rather a time for airing opinions. Those interested voice their feelings, and all is taken into consideration. The technical matters like allocation of monies for certain matters or choosing the type of pipe for the irrigation fields are handled by managers. The feeling is that a need dictates the task and the worker.

What happens when a controversial decision is encountered? An example was the question of dogs at the farm. There was strong feeling that one dog was sufficient and dog lovers could share in its care. But, some not wanting to part with their dogs, felt otherwise. Now, three dogs live at the farm, and newcomers are requested not to bring any more pets. Unacceptable or arguable decisions, then, are open to change. Flexibility—a concern for all members' feelings and attitudes wherever possible — is again the working goal.

Planning

Future planning entails building more at the farm—cottages for visitors more interested in the farm life than the retreat, a temple and completion of the industrial area. These will free the flatlands for the expanded farming operation that will provide the fruit, grains, vegetables, herbs, and also milk, for the village. The farm has been zoned to ensure 1) separation of noisy activities from homesites, 2) adequate water systems for minimal expenditures and 3) an area for the visitors, the farming and the householders. The goal is to eventually provide 90% of the food stuffs for the village. The living area is to house 200 adults, and the school can provide for many more youngsters. The monastery will be expanded as permanent shelters are built. The number of villagers will increase gradually as the means for their sustenance evolves with the new and expanding industries.

Looking into the more distant future, planning is dependent also on whether Ananda chooses to develop another village nearby or in India. If that should happen, a core group of two dozen people or so would move to undertake the project. Binay felt that the valuable experience of many of the present villagers would be required to form another village.

"... a fair measure of privacy is spiritually desirable, as well as conducive to communal harmony."

The Spiritual Life

How does all this get accomplished without structure or high hourly wages? The feeling is that the spiritual orientation of the village greatly influences the relationships within. As each person strives to shed ego-attachments to methods and approaches to doing things, more harmony and cooperation are allowed to flow. As each focuses to develop one's strengths, the self is elevated, leaving behind the emphasis on negativity or shortcomings. Instead of trying to conform to some group norms for acceptable behavior, acceptance is practiced without the need for social sanctions. Apparently, it is working. Even in freezing weather the smiles were on the faces of the villagers, and the talk was pleasant and comforting. Binay said that interpersonal hassles are almost non-existent and that he had none.

What about the past, was Ananda always so tranquil? No. There were the usual growing pains with poor planning, too many visitors, anxieties, drugs, people who didn't contribute a fair share, noise and pet hassles. Much of this was alleviated



in buying the farm and instituting a membership policy. But, the touchy problem of handling people who are more a drain than a contribution still arises. People who don't contribute their share by paying the monthly dues or who cause hassles are confronted by selected people if the situation continues, one or more people will be aware of it and steps are taken to resolve the matter. Usually, one person may talk to the individual in question. Continued difficulty warrants temporary expulsion. For those leaving for these reasons, re-entry may require villagers approval. There are no strict guidelines here; it depends on the individual and circumstances.

Binay talked of people who are not only negative but also energetic with their negativity. They seem able to spread gossip, reinforcing their own negativity and upsetting the flow. He felt that no community could adequately handle too many of these type of people because of their divisive nature. Further, he felt that they attract other negative people to expand the difficulty. This was the case with the people who escaped into drugs. They were finally judged incompatible and asked to leave.

The feeling towards problems is to work with them but not concentrate on them. Coercion is considered a negative and unacceptable enforcement for any situation. Inequality exists; perfection doesn't. The best is to try to cooperate with one another and not force a group norm. Pressures are not the means at Ananda. Spiritual ideals, with a realism and practical outlook in human dealings, are the means for helping and lifting one another. From this philosophy, many of the practices of cooperative economics were developed.

The understanding that not everyone contributes equally and that differences exist, led to the cooperative way at Ananda. "We have learned that to see God in one another, and in all men, is to dissolve all sense of differences between us and them."

Both Kalyani and Binay mentioned that communal living provided a good test for spiritual growth; being an indicator of advancement and loss of attachments, while necessitating inner strength for them. Being in the country provides an environment closer to nature and more conducive to advancement on the spiritual plane. And with it are the challenges of simple living and the need for flexibility.

Kalyani didn't feel any oppression being a woman and mother at Ananda. She is the visitor greeter and handles much of the public relations for the village, at times travelling to meet with interested people to discuss Ananda. Kalyani feels that the spiritual path is one of total liberation of the person, freeing the spirit to seek its unique ideal. She stated that there is no woman's position at Ananda; one can be involved in anything. Men and women are involved in cooking, child-care, building, gardening, ditch digging, whatever. She gave the example of one man who doesn't care to partake in outdoor work and is not required to either.

How was the atmosphere at Ananda—normal, free, churchlike? The children ran and laughed and giggled. Those working were going quietly about their tasks with brief interludes of humorous chatter. The air was calm, the people were happy. There didn't seem to be any negative vibrations about, nor was there the open touching or engaging in confrontations; all of which seem to be a part of communal living situations. There was a relaxed atmosphere that didn't demand anything.

"The community should be the child's expanded family."

And the education Ananda schools have existed for nearly three years (they are state certified). The philosophy of education is that each youngster knows what is needed to know, and how it must be learned. Recently, some thought has been given to the amount of structure present for child-adult relationships. In the high school each person has a project area in which studies are concentrated, pursuing that interest as far as one wishes. The younger people are divided into various "family" groups by age. They study many of the basic subjects, each one being tied into yogic philosophy.

Many of the villagers have sanskrit names which they receive upon request. Other links to Hinduism are through the yogic techniques and celebrations of various holidays in keeping with certain religious events. Some other customs are practiced, like a day of silence once a week and fasting from foods at certain times.

Does Kriyananda lead the villagers in a guru-disciple relationship? In a way, Kriyananda does provide strong leadership. He is a swami (Hindu spiritual teacher) and has devoted much of his adult life to spiritual matters. Thus, he is the spiritual advisor in the village. Then too, he has provided for much of the funding for the village, buying the retreat and the monastery land. Also, the income from many of his booklets and records goes into spreading the work of Ananda. Finally, he has had an interest in building and helped with designing the publications building and in constructing some of the domes at the retreat. And as a person with a more expansive view of the community, he helps in planning and a times is also consulted for advice on technical matters. Lately, Kriyananda has devoted more of his time to writing and meditating and is less active in the work of the village. Since he has always believed that many

people should grow into positions of responsibility, Ananda is not lost without his presence. As the days pass, the villagers are growing less dependent on him. In time, he is expected to depart for India or another village and continue building cooperative communities.

"To 'hie away' to the country need in no way imply a rejection of one's social responsibilities. It can become the beginning of a sincere assumption of such responsibilities."

The View

The people of Ananda are creating their own life. They are dedicated workers, as well as meditators, and seek no escape from the world. The people of Ananda have many friends in the vicinity. At times they work and celebrate with their neighbors. They are conscious of public relations and keep on pleasant terms with the country neighbors.

Ananda is seen as a pattern for this age; as a positive expression of cooperation with others. Villagers see this as a pioneering experiment, a guide for many others in the near future, as one building block for the new society. Through contact with visitors and business people the vibrations of the villagers are shared with others. There is talk of beginning another village. There are efforts to help other communities and about lessons learned at Ananda. Villagers were on radio and TV in Los Angeles discussing Ananda and cooperative living, reaching thousands of people. The people are seriously pursuing the suggestions of guru Yogananda to build self-realization communities.

Binay does not see structures though as necessarily the panacea for humankind. Social systems could be perfect; with imperfections in the society, systems are deadends. An egalitarian society is nothing if God doesn't exist inside. Cooperative communities are better foundations from which to grow now, but maybe something better will evolve in the future. Ananda will not last forever, he remarked. It's a vehicle to self-realization for those who choose it. Some don't need it though and may accomplish the same in another environment. "... it would be good in any case for the cooperative communities in America to become a sort of loose-knit spiritual brotherhood—not formally bound together, but extending to one another that spirit of cooperation which is the basic feature of the cooperative way of life."

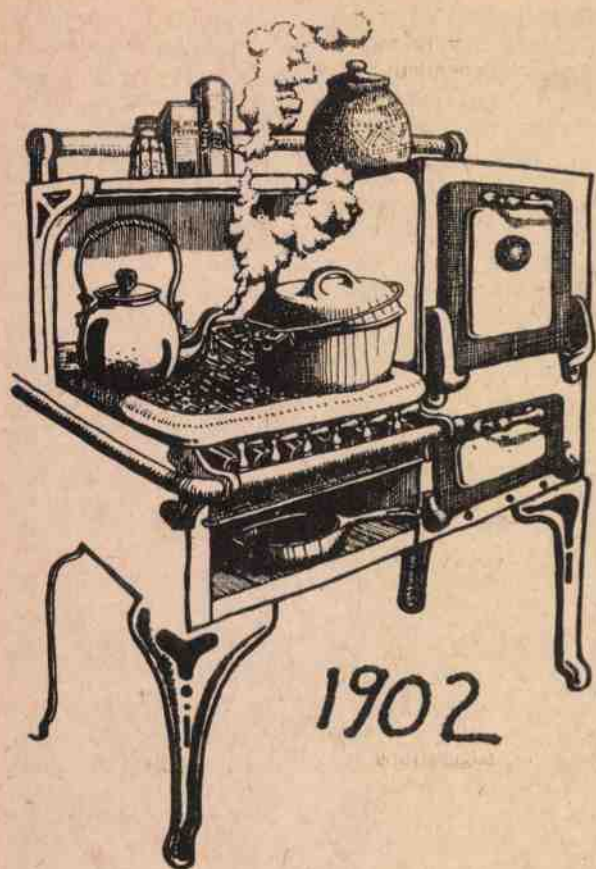
Leaving the farm that same day, the sky was clear and the zero temperature was shocking. The stars lit the sky and snows sparkled.

Driving down the foothills after enjoying the evening darshan (gathering to chant, meditate, and share vibrations), made me once again realize the beauty of community living. The experiences of being together, of creating a new way, of struggling to improve oneself are what makes our communities life streams. At Ananda the spiritual focus heightens the sense of cooperation and brings joy to the villagers.

Ananda has many needs: articles for the high school, supplies for many areas. If you are interested in contacting them, finding about their publications, retreat schedule or available products, write:

Ananda Village
Alleghany Star Route
Nevada City, California 95959

Quotes in this article were taken from *Cooperative Communities—How to Start Them and Why* by Swami Kriyananda (Ananda Publications, 1971), \$1.50. (103 pages)



OUR OREGON COMMUNITY

It was 1902, the year I was 3 years old, when my parents and I arrived in Lane County, Oregon. We had made the long trek from Tillamook County in a covered wagon, the horses stepping through water most of the way. It rains like forever in that state.

The community was well established by the time we got there. One of the remaining parcels contained 137 acres some little distance from the Willamette River; this was to be our home. But it had nothing but a dense growth of undergrowth and big trees, mixtures of fir, pine, maple, oak and dogwood. And it also had no frontage (access to a road). Moreover, along the road there was a sizable stream back of a grove of maples. It was plain that not only had we to find our own frontage but also build a bridge over that creek. In the meantime we had to find housing temporarily.

Over on the banks of the Willamette there was a log fort. Mr. Donaldson, the owner, had a hop house, a place which had originally apparently contained the kiln. This gentleman kindly offered us the use of that building until we could orient ourselves.

Mr. Putnam, the man who had the claim beside us, also claimed the frontage strip which contained the maple grove and two springs of crystal clear water. His house had been built close to those springs. My father could come to no agreements with this neighbor about an entrance and a place to build a bridge to get into our property. So papa sent for a surveyor. The surveyor found that not only did Mr. Putnam have no right to the entire strip across our frontage but that also his house and barn was on our claim. Now, Mr. Putnam, who before had had no inclination to discuss the matter, said

to my father, "Now, I suppose you are not only going to take away my springs but my house and barn too." To which papa replied, "I do not intend to take your house and barn, nor to forbid you access to the springs." So papa built his bridge. The next time papa went to town he made a deed to Mr. Putnam for the land on which his house and barn was. But not before he had let Putt (as he was called) sweat a little.

I think that papa must have felt kind of small, for all his 6 feet, as he stood on his land and contemplated those enormous sky-scraper trees surrounded by a jungle of tangled vines and brush. The first thing that had to be done was clear a space for building. How does one man tackle such a job? This way: he goes to his place one morning to hear the sound of saw and ax and call of "timber." A dozen men of the community were there felling trees, clearing brush, grubbing stumps. And when they had trimmed and peeled those huge logs, they piled them in great heaps to weather and be made ready for cutting into lumber. Then there was plowing and leveling to do. And when that was done there was the sit of our new home. Winter had come and the rains would settle the ground so that building could be accomplished beginning in the Spring.

When the men were finished my father asked them how much they wanted for their weeks of labor, and each man turned away without answering. Mr. Donaldson came up to papa and said, "You have insulted them. In this community no man ever offers to pay with money."

The saw mill up on the mountain was owned by the government and the man that operated it paid by the government. But he had to depend upon the assistance of the co-operatives for labor. The other saw mills down river were operated by private enterprise men. That winter my papa worked at the saw mill up on the mountain, and in the spring he hauled his logs to that saw mill to be cut into lumber for fences and out buildings. That summer my grandfather came. By fall there was an enormous red barn completed, chicken and hog houses, and fences. Then came the barn warming. And a festival that lasted two days. Over the bridge and up our new road they came all day, each bearing a gift. Men brought livestock and farming equipment, women canned fruits and sacks of oats for winter feeding of animals. One man brought a 2-year-old jersey heifer, another a beautiful black gelding that we named Barney, another brought a red pregnant sow who gave birth, in time, to seven red pigs, all females, chickens were poured into the new pens, apples and potatoes into the bins in the barn.

I remember well the long tables laid out under the trees on which were vittles aplenty for one and all that came with great pots of steaming coffee brewing on the open fires.

The young men brought their musical instruments and the barn rang with folk music and there was dancing until I don't know when I went blank until I awakened to find it broad daylight and the sun streaming in.

In one back room of the barn, which later became a tool and harness room, the men made frequent visits. I wondered why, because there was nothing in the world in there but a great big barrel. I had seen papa put that barrel in there my own self. He had told me not to tell mama about the barrel but I think she must have known all about it.

That day the preacher came. He stood on the barn ramp and brought the blessings of God down to that new home,

and all the homes of the community and all the people of the world. Then they sang hymns out under the trees, including the one that was first sung by the members of the Oregon trains as they first stood on the hilltops and looked across that land—Beulah Land. Some of the westward-bound wagons chose to go to California where gold lay in abundance (they thought). But the Oregon settlers chose the better part, the great land of milk and honey, where everything is produced in great abundance except good weather. I would wish for every child the same contact with Nature as I was privileged to have during the next years of my life. I roamed the woodlands as I pleased with my dog at my side, and I found out more about God and what He did than any priest or preacher in a grand church could ever tell me.

No man was alone in this community. He did what he could, he produced what he could, and there was always enough to share and trade. Each man had a specialty of which there was a surplus after he had fed his family and his animals. Mr. Donaldson pastured beef cattle in the summer on the river. He also had an orchard which produced surplus fruit. Conley, our neighbor on the right, raised sheep. My father bought a boar and you can guess what his surplus was. There was a store at a nearby town that would accept fresh meat or farm produce in exchange for staples, cloth materials, etc.

In time, my father built a two-story 9-room house out of our own seasoned lumber with the foundation of huge rocks from the edge of the river. Across the front was a porch and, supported by four solid oak columns, a balcony. The house was centered so that at each corner of the natural clover lawn there was an oak tree. He painted the house white, with a red roof. And that was cause for another big celebration. Those folks worked hard but they sure knew how to have a good time.

Once each month on a Saturday the folks all gathered at the school house the government had built for us. Each community was bounded by the boundaries of its school district, but we welcomed ideas and exchange with other communities.

The first order on schedule at these monthly school house meetings was assembling of the men for talking over the problems and necessities of the neighborhood and to make decisions regarding them. Disputes and orders of general business were settled by taking votes after the problems had been understood by all with arguments pro and con. As the oldest member, Mr. Donaldson was looked to as a kind of leader and moderator. We also had our own lawyer as well as the preacher and doctor. (These persons, upon entering the community, were given 5 acres of land upon which a house was built and accommodations for their horses. From then on it was seen to that our professional people had plenty of everything they needed.) After the meeting of the men a picnic lunch was served outside, or if it was rainy, inside. The women had all brought along their artistic pieces to show, as had some of the men their inventions such as a new kind of gadget whittled out of hardwood for shucking corn more efficiently.

Then, in the afternoon, the young folks assembled and the boys usually had debates on current affairs. I liked listening to them and learning about my world.

And, last of all, the children. No member over 2 years old was denied his right to speak out. Very often children told of their problems and parents consulted as to how to solve them. Other times a kid got up and said absolutely nothing that made any sense, but he was heard. I liked to memorize a poem and recite it at these gatherings.

The school house was 3 miles from us, three very muddy miles. At age 4 I knew the alphabet, and papa bought me a primer from which I learned easily how to put words together out of combinations of letters; at 5 I went through a first reader and learned how to add and subtract numbers. At six I was reading the Farm Journal. And I hadn't yet gone to school. But next year I tried it and got in a few days of it during which I learned some more.

There was no property tax then, but there was a poll tax. Every voter paid this but one could work for that too. You donated so many hours of labor on roads or schools, or other government projects as your talent was so inclined. There was also a school tax which you could work out or pay out.

There were about 30 families in our community and I think there must have been some 2000 acres. But land is the very basis of any type of government. Besides people. You have to have people to take care of the land. But community living is also satisfying. You know who you are working for. Not some bloated jellyfish you have never seen who lives by the sweat of your brow. But the good people you know and respect and trust, your friends.

Mr. Putnam didn't join in with community plans. He did not go to the meetings, he did not contribute either labor or surplus commodities. But the men continued to help him sow and harvest his crops—because his family had to be considered.

Mr. Putnam had a smoke house but we didn't have one. When papa got ready to smoke his hams and bacon he cut some of the best kind of limbs for the burning, loaded them and the meat on a sled and got it across the creek and into Putt's smokehouse before he knew what was happening. And when Putt came roaring down there and threatened all kinds of lawsuits. But papa went right on smoking his meat. And when he had finished he went to Putt's front door and presented Mrs. Putt with two choice hams, for which she was very grateful.

When I was ill it was found that I could not stand the wet climate. I already had infected sinuses and bronchitis. I had to get to a dry climate or die early. So, we sold out the properous farm which we then had and left Eden. I did not know that the rest of the world was different but I was to find out. And I cried my lonely heart out on the wide barren plains of California ever since.

What was important about that community:

1. The monthly meetings. It enabled the men to know where and what the next projects were, whose hay would be ready for cutting when, etc. Each man knew where he would be needed. Problems could be resolved concerning the environment. Volunteers assigned for each job. Disputes over line fences, distribution of water for stock, all such things that arose could be discussed and the voting done. It was vitally important to have those majority votes. All this kept the entire community running smoothly and systematically. At the same time each man had freedom of choice. He was not forced or coerced, he could volunteer for anything he chose, or not.

2. A man had total freedom of choice on his own property too, to make all decisions relative to his family and himself. Another man might not approve of these decisions, but he would help carry them out anyway.

3. Everybody was made to feel important. No person lost face through any kind of situation; no person had to be ashamed or embarrassed but his friends were there reassuring him and they knew that the best way to do this was to ask him to do something for them. Not pity, not blame, ever. Because they knew that every free man is subject to making mistakes.



New Communities, Inc.

The poor Peoples' Development Foundation has been, since its inception, working to promote a cooperative economy among Poor People. There is a movement slowly growing in the country among poor people in the direction of cooperatives. A community cooperative such as a buying club or a day-care center can go a good way toward gaining some control over "the flow of goods and services". But the best way for POOR people to gain real control of this flow is to establish their own economies from the ground up in communities on land that they own. Agriculture and industry related to it are the most natural ways that such a community would maintain itself.

Such a venture has started in the "Black Belt" of the South. In Lee County, Georgia, New Communities, Inc. is well through the first stage of establishing an independent, self-sustaining unit based on cooperative farming and related industry. It sits on 5,735 acres of some of the richest farmland in the country. Where cotton used to grow are now growing vegetables and fruits which will be transported by trucking cooperatives to cooperative markets in POOR communities up and down the East coast, bringing back a steadily growing income with which to realize the extensive plans for the future.

Development of Urban Consumer Cooperatives

The Poor Peoples' Development Foundation is currently involved in establishing an organization which will in time become wholly independent of PPDF, called the Poor Peoples' Marketing Cooperative Association (PPMCA) whose goal is to enable poor people in the city to buy quality produce at a lower price than they now pay for low-quality produce.

This operation has two basic thrusts: 1) to establish communications with existing cooperatives with an aim to supplying their produce needs; and 2) to work with community organizations such as churches, welfare rights groups, day care centers, tenant groups, block associations and other relevant community groups in encouraging and training poor people to establish, operate and control their own consumer cooperatives.

We have, through many meetings with community groups, including some existing buying clubs and food cooperatives, developed a city-wide coalition, the Poor Peoples' Marketing Cooperative Association. The purpose of the PPMCA is to own and operate the wholesale-storage facility and to act as the central coordinating body for the total community marketing effort.

It has its own governing body, made up of representatives from the community co-ops. It is to have its own staff for operations, including those of the warehouse.

The PPDF has already begun to supply the PPMCA with produce. Our intent is to continue to give technical and other help, including financial, as needed.

The PPDF sees its role as that of a helper in relation to the PPMCA. We got it started. We are presently operating the wholesale storage, but only until the PPMCA can take over this operation.

Marketing of Produce From Cooperative Farms

It is not enough to plant, fertilize and harvest a crop. If the cooperative farmer has no market for his produce, it will rot and be wasted. Further, our experience with the New

POOR PEOPLES' DEVELOPMENT FOUNDATION

During the Poor Peoples' Campaign of 1968, residents of Resurrection City came together in a series of meetings to seek means of creating solutions to the problems of poverty. From those meetings grew the realization that it is not the effects of poverty which must be attacked but the causes. This can be done ONLY when we, the victims of this deprivation, have a governing voice in the process. In working together toward creating the machinery for this purpose, groups of poor Blacks, Whites, Puerto Ricans, Mexican Americans and American Indians initiated the Poor Peoples' Development Foundation.

The Poor People's Development Foundation is a tax-exempt organization whose purposes are to promote the economic health and social welfare of the impoverished people of America through development of programs that will assist us in creating new industries, business enterprises, credit unions and housing projects which we may own and operate cooperatively. It will also provide technical assistance, funds, training, access to franchises, dealerships and patents and other resources to poor communities that wish to undertake business and economic development. These documents will be condensed and translated to the community's reading level, and disseminated throughout our poverty communities in America.

The Poor People's Development Foundation will make its resources available to those focal groups of poor people who submit sound proposals; and will arrange for ongoing technical assistance.

The Board of Directors consists of four representatives from each of the five major poverty groups in this country: Black, White, Puerto Rican, Mexican American, and American Indian. Five members of the advisory board will be elected to the Board of Directors, which will then total 25 members. Our Advisory Board consists of socially oriented people from business, labor, universities and civic groups who provide "know-how" and technical expertise.

Communities farm in Southwest Georgia revealed that not only were many cooperative farms in financial straits because of marketing problems, but also that many farms were not utilizing all of their farmland potential because of insecurity about the eventual marketing of those crops which could feasibly be grown. As a result, many farms are in jeopardy because they find it hard, if not almost impossible, to meet mortgage payments when they become due.

Our efforts this past farming season revealed that we could market produce by the trailerload for a cooperative farm and nearly double its income. For example, after expenses we were able to get 2.4 cents per pound for watermelon for the NCI farm. A load of approximately 40,000 pounds of watermelon was sold to wholesalers for 4.5 per pound. After trucking and handling charges NCI received 2.4 cents per pound. At the same time if those watermelons were sold in Georgia by the NCI farm the maximum they would have received would have been 1.5 cents per pound. If NCI or any other farm could be sure of being able to market produce like this on a continual basis, then it could increase its production and would be assured of becoming self-sustaining.

Volunteer Harvesters

Over a period of three and a half months of meetings on college campuses and sidewalk gatherings of street people, we successfully recruited 70 people to participate as volunteer harvesters on New Communities, Inc., a cooperative farm in Lee County, Georgia. Originally 300 harvesters were thought to be needed but with the unexpected lack of planting seeds and fertilizers due to financial difficulties, that number was lowered to 100. With less crop to pick, fewer harvesters were needed. Being short-handed by 30 people was a hindrance, but because of the lack of living space and sometimes a shortage of food, all worked out for the best. The volunteers came from such varied social groups as street gangs, inner city youth groups and students.

Our purpose is to go among these people and organize them to work as volunteer harvesters for cooperative farms. This is a good venture for young members of street gangs. They are able to leave the city for a time in the summer and take part in good hard work helping to further the movement with their revolutionary spirit. Also, upon their return to the urban area, they themselves can open cooperative markets, becoming positive forces in their communities and eventually sustaining themselves and their families through their efforts.

Welfare mothers can also be involved in the development of these markets. In helping to open and run cooperative markets they will be able to feed their families and move toward independence from the criminal Welfare Department.

The bulk of the volunteer harvesters were college students who, being free during the summer months, contributed greatly to the labor force. Students have long been an active force in the movement to secure justice where injustice prevails.

The values and experiences which were obtained by the volunteer workers will undoubtedly be unforgettable whether they be good or bad. It was a rich endeavor on everyone's part to help sustain the activity of the farm. Probably the most important part of the volunteer experience is learning to live and work cooperatively with the other volunteers, in close quarters and under less than ideal conditions. The volunteers' struggle to overcome the selfish habits of a lifetime was a hard and rewarding one.

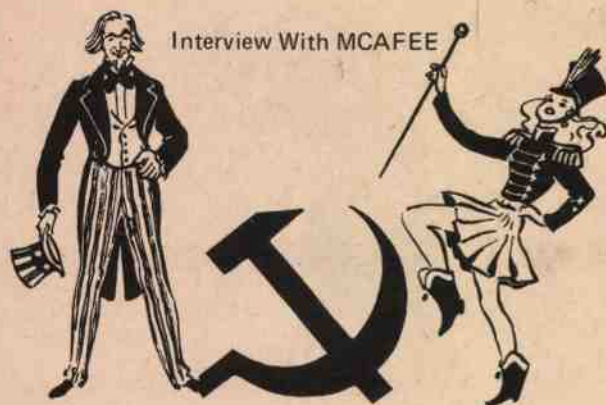


Fund Raising

PPDF is a non-profit foundation. We rely on contributions, fund-raising benefits, and donated office space and equipment. For more information please write, contributions may also be sent to:

Poor Peoples' Development Foundation
2 Washington Square North
New York, NY 10012
(212) 260-4644





Last October, several of us from *Communities* drove down to Fresno, California to talk to Rodger McAfee, the dairyman who put up his land as bail for Angela Davis. He shared his impressions of the kibbutz in Israel and socialism in Albania, his experiences in Mexico, and his ideal for a large-scale farming and dairy cooperative. We thoroughly enjoyed our long conversation, a small part of which is excerpted below.

Communities: We understand that things have gotten pretty tight since you put up bail for Angela?

Rodger: They sure have. We used to be No. 18 dairy in Fresno county and now I'm probably the lowest in production. From 72 cows, I'm down to 24, whether it's from poisoning and shooting. Plus hay fires. Plus death threats against me. I stopped counting at 78. Furthermore, I've got the economic commitment of a whole community that I'm going to be done in. They want me out, I'm the "commie" who did the naughty thing of putting up bail for a black woman, who up to them is guilty anyway, no matter whether she was acquitted or not.

C: That didn't calm down after the verdict.

R: No, it accelerated after the verdict.

C: 'Cause they were mad she wasn't found guilty?

R: Sure. And this is going to be a problem in these coming years, whether people will be afraid to associate with me because of my association with the word "communism."

C: How do you feel about communism?

R: As an ideal, it's what I believe in. As far as the Communist Party goes, they wouldn't allow me in if I wanted to be in, because I'm working for an alternative economics in our country. They're just a negative organization that completely downs everything, but doesn't offer anything to replace the present system.

C: What sort of alternative structure are you trying to set up?

R: Right now I have to sell the products I work to create on the capitalist market, to middlemen who reap profits off of my work and they reap profits off of the consumers. If I'm going to stay in this environment and not go completely mad, I have to devote my energy to some alternative that will

make a sane progression between my productive effort, the natural resources we have, and the consumers who need these products.

C: How are you trying to do that?

R: We've got 1100 acres here of good desert garden soil. My ideal is to set up a cooperative dairy/creamery on 400 acres with 400 cows and on the rest do intensive vegetable farming. We would market our dairy products and vegetables to Caesar Chavez's union and to food conspiracies and food cooperatives in either the Bay area or the Sacramento area.

C: Do you have any experience that points the way to this?

R: In 1963 we were in Baja California and we helped 52 dairymen merge to create their own creamery. Before, they were going broke competing against each other and selling to a capitalist creamery. We helped them construct their own creamery. Now they make ice cream, four kinds of cheeses, and butter as well as milk. I hope to do the same thing with our own cooperative dairy operation.

C: Cheese. Wow, we spend so much money on cheese; it would be really nice if the money were going into our own network.

R: Sure, under capitalism it's a very successful operation. I'd like to see a creamery cooperatively owned by its workers, selling products to people who are organizing into cooperative buying units. This is why I'm holding on to the few cows I have left. As an economically feasible unit I'm too small to do anything; I should just sell out and forget it, but I have the ideals I want to build on.

TRAVELS

C: A lot of these ideals came from travels, didn't they?

R: Yes. One of the finest examples of cooperative living I've seen was 3½ years ago, when my wife and kids and I went to Albania in a diesel boat we rebuilt on a Greek island.

C: How long were you in Albania?

R: We were only there ten days. But we were there long enough to see that they had no private industry whatsoever; that cooperatives own everything in the country.

C: What kind of cooperatives were they?

R: The typical community used to be owned by a feudal lord or a capitalist. Usually it would be about 200-250 families, and the village would just be turned into a cooperative.

C: It's almost like going back. Before capitalism, village structures were somewhat organic, then capitalism destroyed the organic ties villages used to have.

R: Right, and at the socialist stage it's just a more advanced unity.

C: How are decisions made?

R: They've democratically come about, but in an interim period when a people have been under subservience so long that they no longer have the ability to make decisions themselves, the intelligentsia or successful revolutionaries did make the decisions.

C: How did the people who made the decisions . . .

R: . . . ever give up their power? I think in Albania, you know everybody. Even Valona, their largest port, is around 35,000 people and you just don't mess over people you know personally. There are only around 2 million people in the country, and you could practically walk from one end to the other in a few weeks. Hoxha, president of the country, walks the streets in shortsleeve shirts and drives a jeep bought from China.

THE KIBBUTZIM

Albania is *the* finest example of socialism I've ever experienced, except in the kibbutz of Israel in its original formative years. I was there first when I was 16 in 1954. The cooperative kibbutzim were in control of the country at that time; there were 260 cooperative farms, and they had predominant power in the country.

Since that time the overbearing population has changed from the country into the city. Plus the introduction of up to \$550 million a year of American Jewry's money into Israel, goes mainly into the industries in the cities.

C: What kind of industries?

R: Any kind of manufacturing where they can use cheap Arab labor; they have half a million cheap Arab laborers, plus they have the Eastern Jew, from Asia, who is considered a very inferior person by the Jews from the continent. They are crudely handled. They're a large part of the population now and the anti-dark skin attitudes, the racism within the Jewish community is just terrible. The dark skins are coming in and taking jobs from light skins because capitalism will take the cheapest laborer that's there for exploitation; so they import as many cheap laborers as possible, which is an advantage to the capitalist, but just feeds into the racism of the white workers who are losing their jobs to cheaper laborers.

C: So now the kibbutzim are just sort of on the side?

R: They're welfare setups. They dump people there. Before they used to be the pride and the joy of the country, and the most intelligent were in the kibbutz and the most socially conscious. Things aren't the same anymore. I've been back three times and it just cuts me apart. It used to be, "I'm a kibbutznik because I'm a socialist"; now it's, "I'm in a kibbutz because I have nowhere else to go, or I'm waiting to get to the United States or Europe."

C: On 1100 acres, the cooperative you want to see could be almost kibbutz-sized?

A FARMING COOPERATIVE

R: Right. As a farming unit, the cooperative is an ideal that I've looked for and wanted to build for many years. When you look down to the efficiencies of a cooperative unit, meaning the utilizing of people all year around, not throwing their lives away, it makes so much more sense than the present farm set-ups. The farmer himself probably works 3500 hours a year, which is in excess of what he should; the farm laborer only *gets* to work 1100 hours a year, far under his physical capacity; and, he's overworked when he has to work, and then there's long periods when he's unemployed.

A farming cooperative could not only be a diversified industry, where you could have employment throughout the year, you would also produce and consume as much of your



own products as you possibly could. And you could purchase and maintain equipment as a cooperative endeavor . . . a pick-up is an example, \$1544 was the cost of a brand-new Dodge pick-up as of 1965, the last time we bought pick-ups as a cooperative.

C: How did you do that?

R: We bought through a wholesale license and if you buy four or more you get a wholesale price. But how can you ever buy four pick-ups unless you are a cooperative! Also, when you sell in volume, you can get a good price for your product. When you only have a limited small bunch of something, people won't hardly deal with you. You cannot economically afford to go to town with ten crates of lettuce; the gas and the time isn't worth it. But if you were growing ten or fifteen different items and had a full truckload, then you can make it worth your while.

On 1100 acres, we ought to be able to net \$250,000. And with that sort of money we can talk about really kicking back into political and cooperative organizing.

TO OPPOSE OR NOT TO OPPOSE

C: Then you're interested in keeping up the struggle as well as creating an attractive alternative?

R: Oh, sure. The Mormons made this mistake many times over; they had an isolated clique of people who lived their own thing. In Mexico, they had a cooperative in a place called Buena Ventura, a beautiful town; you have never seen as architecturally perfect a cooperative community. They never did interact with the Mexican people surrounding them. One year the hordes of Mexican people who saw them living a higher standard of living, just came in and burned down the whole town.

This was not more than 17 or 18 years ago.

C: Yeah, that's sort of an ongoing argument, whether you can be completely positive and just create an example, or whether you can combine the utopian example with continued opposition. It's good that this argument is starting; a couple of years ago, there wouldn't even have been an argument; everyone on communes would have said, 'Of course, you don't fight, you just do your own thing.'

R: You know what happens to the next generation that doesn't fight? They welcome capitalism. They can just be plucked, oh so neatly, and the older generation dies of heartbreak. This happened in the kibbutzim of Israel. The young generation didn't have to struggle, they didn't see the *reason* for it, and the outside society looks so nice. They are healthy and well educated, and capitalism just snapped them up.

FIGHTING WITH THE SNOWBALL EFFECT

C: How do you see fighting capitalism now?

R: To fight them in their vulnerable spot, which is the efficiency of production, of whether your life is better utilized in a cooperative community, whether you live more happily and more productively, as opposed to the boxed jobs and boxed houses in boxed stereotyped communities where you are driven crazy as a human being. The question is: which type of life is going to attract and win over humans. And it's my opinion that the cooperative environment will.

On a political and social basis, if we are putting the right combination together, our cooperative movement will snowball and attract more and more people out of the capitalist's hands. People will generate more people and the more we can produce, the more we can fulfill the needs of the consumers who are already formed into buying cooperatives; the more we can do that, the more competitive these markets can be against the capitalist system; and then they can expand, which will demand us on farming cooperatives to expand, and thereby increase the number of people. But instead of capitalism buying out the small farmer, we can buy their land and invite them *into* the cooperative, so they don't have to leave behind their love for the land.

Let me tell you: I would never have come out here on this alkaloid ground and built up from 240 acres to 1100 acres, if I hadn't been motivated to have a basis—some land—for people who have the same political and social ideas. I've found it impossible, even though I have the land, and even times when I've had the money and could write thousand-dollar checks; it doesn't do any good to have the money or the land if you don't have the people. That's where I sit today.

If you like Rodger's ideas and see a possibility for getting yourself involved in a large-scale farm/dairy cooperative, you can contact him at: Rodger McAfee, Box 175, Raisin City, CA 93652.



DOWN ON THE CITY

—New York City

I found all the land in N.Y.C. excellent for farming. No pesticides or artificial fertilizers have been used anywhere. The soil has been protected from erosion by a heavy concrete mulch. In general the natives are unfriendly and very uncivilized and might pose a threat to a potential commune.
—Art Pitch

We had to leave. We couldn't take it any longer. We packed up and left the city rat-race with its noise, bad air and bad vibes behind us for a new life in the country. That was 5 years ago. It took about 6 months in the beginning of our country life to withdraw from the city addiction. Now we are happy to stay away from cities as much as possible but we do miss some of the good culture.

We want to see a rural renaissance. We want people to come to the country to build new cooperative village communities and a new village world. If you are feeling up-tight in your city life, move to the country. Join with friends in a rural commune or community and get closer to your roots. The following notes may be helpful to your heart in explaining your move to country to your poor head.

CITIES ARE AWFUL THINGS AND NEED TO BE DRASTICALLY CHANGED!

Environmental Pollution:

† Cities overload their local and surrounding ecosystems with more waste materials and heat than those systems can absorb. Nearly all of the nation's smog and polluted waters comes from metropolitan areas.

Ecological Dislocation:

† Cities rob their regions of life-sustaining waterways by diverting them to serve the over-consuming needs of urban populations at the expense of rural and feral populations.

† Ever-expanding freeway systems, highways and roads

between growing urban and suburban areas hasten the ecological death of the natural environment, by first cutting off contiguous ecosystems and then by furthering the development of new urban and suburban areas.

Political and Economic Monopolization:

† Big cities control the politics of the nation and states through the concentration of capital, industries and populations. By centralizing these elements cities maintain an iron stranglehold on the development of rural life.

† Through the majority-rule system, city populations effectively disenfranchise rural people and keep them from obtaining political power.

Cultural Monopolization:

† Cities concentrate capital, resources, industries and people which in turn produces a concentration of cultural activity. This concentration of culture develops its own growth dynamic: it acts like a magnet to continually attract talented people to city life and away from the country, which stops the development of rural productivity and cultural diversity.

Cities are the Seed-Source of Centralized Social Institutions:

† The history of cities can be seen as the history of the growth of centralized control of a few over many, and of the abuse of human control over the environment. Within cities, groups of men centralize power over their city populations. Within the shared state and national environment, city populations centralize power over rural populations.

Suggestions To Help Shrink Your Local Megalopolis:

† Support legislation for putting maximum population limits on cities.

† Support greenbelt programs, new parks, and urban "refoliation" projects to help "naturalize" blighted urban areas.

† Support disposed and other urban poor people's demands for rural community land and community development funding.

† Help aid the flow of people moving out of the cities into the countryside. Help develop the decentralized and humanized social technology necessary to build viable new cooperative village communities.

† Help rural/urban cooperatives get started in your area. Work out direct exchange relationships for goods and services so that city people can help participate in rural production, e. g., helping in harvesting organic crops. This will give city people access to country life and also presents a means of by-passing the money system. † Reject "Plight of the Cities" bunk, rip-off urban renewal projects, and pseudo-radical new mega-city designs of Bucky Fuller, Paolo Soleri and others.

The Role of Cities in Communitarian Society:

† By the process of capital, population and natural resource acquisition and concentration, cities have become localized depositories of the means of production (minus agriculture) and culture for society as a whole—both urban and rural populations. Cities can be thought of as artificial resources areas analogous to natural resource areas, e. g. coal or iron ore deposits, in that they follow Nature's pattern of uneven distribution problems this brings to society as a whole. Existing cities in decentralized communitarian society would be shared equally by all the communities in the surrounding regions as strategically located parts, as material resource deposits, and perhaps as centers of manufacture of some items that might be more efficiently automated in large-scale facilities, e. g. safety pins or ball bearings.

† The political policy of cities would be formulated by the total regional population. This is to break any advantage city populations have enjoyed at the expense of rural people in commercial society. This should be taken into account by those radicals seeking to build a new Paris Commune-type model, e. g. Berkeley, Ann Arbor or a New York City State. A city community, sitting on top of the huge resource that any existing city represents, may interfere with the surrounding communities democratic rights of equal use.

† Strategic cities would shrink in size as their function becomes more useful to the needs of decentralized society.

† Non-strategically located cities might become stripped of useful materials and left as ruins for the plants and animals to reclaim.

† In capitalist society, cities must follow the economic dictates of capitalist production. Like a cancer they must grow in order to stay alive. They must continually expand and exploit new areas around them amassing more and more material and people, thus acquiring greater concentrations of power over the lives of everyone.

Cities Alienate People From Each Other and From the Natural Environment:

† Cities isolate human beings from their biological roots by robbing them of direct contact with natural life events. In cities, the Earth is covered over with millions of tons of asphalt and concrete; vegetation and wildlife are mostly absent, and the sky itself is obliterated with tall buildings, smog and, at night, bright lights. Like all forms of life, human beings have evolved in direct response to the environment. At least 2 million years can be assumed to have been the time period for human beings to have evolved a balanced biological relationship with the natural world of trees, flowers, insects, other animals, the Earth and weather. This formative period should be contrasted with the relatively recent adaptation of human life to the city environment. A comparison of civil (meaning city)ization and its discontents should be made with a utopian (sic) vision of returning to a more direct relationship with the natural world through the development of new ecological village life.

† Cities promote the atomization and dissolution of Community life by physically separating people into unrelated living units. Excepting some ghetto areas, where people may draw together in community feeling through sharing a common oppression, Community life otherwise vanishes in city living.

Cities Are Unhealthy For Children And Other Living Things:

† City environments are battlegrounds between People and Things. Presently, cars are the chief Things benefitting most from city life. Cars are getting their way more and more whenever new architectural changes to cities are designed and built. Children and the elderly are the people most wounded and killed by the Thing-dominated city environment, which kills with everything from high velocity metal masses to poison gases. If you wish to live longer, you won't live in cities.

Cities Are Approaching Obsolescence:

† The old economic efficiency dynamic behind the centralized city system is nearing obsolescence. Efficiency in production and distribution has moved ahead to ecological and social parameters as well as stricter mechanical efficiency standards. On all three grounds, centralized production and distribution cannot compete with community self-sufficiency technology is inherently more compatible with the needs of people returning to a non-alienated community life in harmony with the natural environment. Robbed of the economic base and robbed of the cultural monopoly through already expanding rural intercommunity communications networks, the cities will die back.

NEW TOWN



What is the New Town idea? Basically it is: (1) an outlook and attitude toward alternatives and social change; (2) a set of principles and visions of a new community (in this article the principles will be expressed implicitly in the town description); and (3) a strategy of implementation.

The outlook in the New Town will be toward seeking a better life through radical social change. This is the central goal that motivates us. Our intent is to build a new community, a New Town, as a step toward the society we seek. We see this step both in personal and political terms.

Description of New Town

Location and Size. A particular advantage of our model is its flexibility in location and size. We see many rural towns, ranging in current populations from fifty to several thousand, as potential sites. Of course, we will look for a town where land and climate are favorable. Further, it is probably essential that there be some immediate allies among the "native" population. These allies could be an established commune which had been well received; or better, liberal or radical community leaders.

In ten to twenty years we would like to see a New Town population of two to ten thousand, depending on the resources available. This is a size that will give us internally a diversified semi-urban atmosphere and externally a political impact.

The size of the new community we are suggesting will mean significant redevelopment for any rural town. With this in mind we feel it is essential that a fairly in-depth study of any potential New Town site be done in order to fully understand the power interests already operating there. Many towns will be in the hands of such entrenched interests as to preclude the development of more than one or two isolated communes.

Community Ownership

We have adopted community ownership as a central underlying concept of the New Town for two major reasons. In our judgment, private ownership leads to inequitable power relationships and to an inappropriate allocation of resources based on maximizing profit rather than social use. The concept of community ownership could mean many things. In this case we envision all land either being owned by a town development corporation (controlled by the democratic council of community residents) or held in a land trust arrangement. Subareas would be leased to particular neighborhood groups for development under their initiative and primary control. Neighborhood size might run from fifty to five hundred at various stages of growth, so there would eventually be about twenty neighborhoods. Through an

elected council, neighborhoods will own most of the productive and community facilities in the town. Actual development projects will be planned and carried out by small groups of residents in coordination with the neighborhood council and town-wide development group. Small material items might be owned individually or by living groups.

Physical Design

We suggest decentralized, resident-initiated, but fairly comprehensive planning of the physical design. Some characteristics of the eventual New Town we favor are:

- medium density clustered housing so as to leave much open space. One model is a hundred people in one acre of housing with two (surrounding or near-by) acres of open land;
- an efficient transportation system with the goal of doing away with all private cars;
- an innovative ecological waste and sewage removal and recycling system;
- a power co-op with the goal of producing and distributing efficient and ecologically minimally harmful energy;
- people-oriented service, commercial, recreational, festive and civic centers;
- farming areas not relegated to the outskirts but located between and among the more developed areas.

Institutional Design

We do not envision institutional design being set in a constitution in the beginning. Rather, the institutions will change and develop as the town does and will probably be modified quite often as the experience of the residents dictates. Nevertheless, it is important at this point to discuss the basic institutional forms as we can imagine them.

Fundamentally, we seek to have decision-making power shared by everyone. Our desire is to create a social environment that encourages broad participation, an atmosphere of interpersonal cooperation and intimacy, and a deep sense of commitment to the values and success of the community. In particular, we hope to have initiative and responsibility flow easily from the bottom; that is, by small groups of people who join together to carry out projects which interest them and also benefit the whole community. Participation in groups is the key means of access to political power. However, an attempt will be made to retain a significant voice for those who are less active "joiners". At the same time we seek to keep the process from becoming too tedious or inefficient, allowing bosses to arise because "It's easier that way."

During the early life of the community there will be less

institutionalized structure than later. As relationships and functions become more diverse there will arise a need for more complex levels of organization. At the same time we plan to have the most important decisions made in groups of a hundred or less people so that the value of personal contact is not lost. This suggests that if the community population is one thousand then ten to twenty neighborhood groups would meet as councils. These neighborhood councils would be the primary locus of power; they would delegate authority to the community-wide council or to living groups.

Besides the governing bodies suggested above there are a number of institutional forms that deserve mention here. Neighborhood enterprises chartered by the neighborhood council will be a major instrument of grass roots initiative. They have similarities to the many neighborhood groups that have sprung up in large cities to establish community control of urban renewal, highway construction, housing, schools, and other social services. We conceive of them, however, as being the town's prime units of production and community service. They are seen as the basis for carrying out such services as nursery and primary schools, medical clinics, recreation centers, housing management, and the distribution of basic consumption items. They will be a means of generating goods and services for the town's internal consumption and for export, such as construction, industrial shop and farm production.

Education

Education in the New Town will be an all-pervasive process, growing out of and enriching life and all its activities, involving all ages and allowing people to switch easily in and out of the roles of teacher and learner. Education will be highly decentralized, occurring throughout the community. Many residents will participate as educators, while having other jobs as well. As in most New Town activities, small groups will be central to education. Apprenticeships, combined with peer-group meetings, will be prominent.

Primary students may learn as members of a small peer group in their own neighborhood. Alternatively, they may attend—as in kibbutzim—residential schools but with daily opportunities to socialize with their parents.

In secondary schools students will use facilities and involve themselves throughout the town. Thus, those students interested in electricity might work parttime in the power plant. Those people who work in facilities that students involve themselves with will serve as their tutors. All institutions in the New Town will have to be conscious of and structure themselves to facilitate the process of education. Students will come together in groups frequently to describe and reflect on their varying activities, to plan next steps and to comment on each others' progress.

Education of adults will follow many of the features just described for secondary students. Even more emphasis will be placed on individual initiative, apprenticeship relations, and on-the-job (or on-the-spot) experience. Here, too, however, each student will belong to one or more small groups that meet regularly to share and evaluate their educational experiences. In the case of adults, in particular, one will frequently find the same person simultaneously serving as a teacher in one capacity and as student in others.

Specialized training is not only difficult in itself, but it also presents some special problems for the organization of work in the New Town. The experience of kibbutzim, for example, has been that frequent rotation of the holders of key positions is important in maintaining democratic participation in decision-making. More generally, job rotation helps sustain a sense of equality among all members of the

community. Yet, in the case of highly skilled jobs, the training required for frequent job rotation can be very expensive. In addition, the sense of intrinsic satisfaction in doing such work may also be high and create serious adjustment at time of rotation.

One approach to the problems posed here is to attempt to organize enterprises and their work activities so that highly skilled jobs are not combined with positions of key decision-making. The latter positions, then, can be rotated more frequently (typically filled through elections in the kibbutzim) so that entrenched positions of power are not created.

Principles

Implicit in the foregoing description of the New Town is a set of principles (in the interest of space we will not abstract them in this article). The people who build the New Town will bring with them attitudes and habits consistent with their diverse experiences. In a new and sometimes insecure environment minor differences in behavior can assume overwhelming importance and become destructive of community. So that we can live happily and productively in the New Town, we must have a set of principles that can center and steady us. These principles will be brought to conscious consideration often through group discussion and will be modified when it seems right. Thus for now, the principles and visions serve as a guide and we fully expect them to change as more people join us and our experience accumulates.

We recognize that history unfolds on the basis of social experience. Therefore we do not expect the community we build will ever exactly reflect the values we hold now. Similarly we do not presume to be able to articulate the values of the "utopian" society. We do expect, however, to move forward from where we are in a meaningful process of positive social change. Being conscious of the principles of our lives and evaluating and changing them in light of social experience is an important aspect in the process by which we advance our society.

Implementation Strategy

The basic strategy for implementation of the New Town idea is starting small and growing.

There are four stages we foresee in the on-site development of the New Town. These give us a sense of the changing focus of energy over time. The stages are: (1) The Commune; (2) Research and Outreach; (3) Intermediate Enterprise; and (4) the New Town.

The Commune. The New Town begins with a collective moving onto a piece of land in a rural town. This group, which might range in size from ten to fifty, would build or renovate housing and organize to provide a living for themselves. Income might come from regular jobs in the surrounding region or from community enterprises including farming. The primary emphasis at this time would be to settle this small community and get to know and trust each other. Also intensive self-education and discussion might go on about our goals and plans for the future.

Research and Outreach. At this stage we should do extensive research into the town we locate in and the region. The information we gather will include: the power and ownership pattern; regional and town history and recent politics; location of opposition and support for our ideas; local laws; available resources including land; cultural patterns and

mores. In later stages of development this knowledge will help us work in the larger community in an effective and purposeful way.

At the same time we outreach into the wider community, get to know people, make friends and spend some energy in town services. These services might include some we start ourselves such as a food co-op or a program that helps the elderly with house repairs. Also, we might join in established services such as the volunteer fire department. We should try to affirm local cultural expressions that we think are legitimate. Affirmation of the people around us will hopefully make it easier for them to respond positively to us.

Intermediate Enterprise. When the population is in the hundreds, when we have established numerous community-owned economic enterprises, we may feel ready to suggest a cooperative industrial venture with the people in the old town. Jointly we would be able to seek capital and start a facility that could provide work and benefit to both the old and new communities.

The intermediate enterprise would be a real focal point in the development of the New Town. It would necessitate substantial interaction and cooperation. For instance, workers from the old and new communities would have to make joint decisions in context of their different values and living situations. The experience of this enterprise will tell us much about how far the old town will go toward accepting the radical institutions of the New Town.

The New Town. After intermediate enterprises are going there will be opportunity for expanded activity. A strong economic base will make it possible to attract people of more diverse background than the original group. People with blue-collar jobs and in minority groups will find the New Town attractive once they see it is for real and it offers some security. These new members of the community may decide to integrate throughout the community or to start their own living centers based on cultural identity.

This stage of development is also the time for expanded political activity within the old town, the region, and the state. New community members could run for offices. Not only will new community members be a significant percentage of the town voters, but we would be starting to convince many other inhabitants in the region that our way of life and the institutional forms we are adopting have advantages for them also. Coalitions could be formed to push for control over local utilities and schools and for expanded services in health, recreation, etc. Eventually the tax structure and other basic aspects of the town could be changed to favor the kind of community the New Town residents seek.

The New Town Project

In September four of us began working and meeting together. We are now five, with a growing number of interested associated people. Our skills are generalized; economics, psychology, group facilitating, history, city planning. What we have done so far includes some research, talking to many people, publicity and setting specific work goals. During 1973 we plan to be based in Cambridge, Mass. We will be laying groundwork for several small industries, furthering conceptualization and collective experience, arranging finance, making wide contacts and locating a site.

Small Industries. We will decide on a number of products or services we want to provide and gather information on each as to market and sales potential and technical, operational

and financial requirements. We hope to be able to start industrial operations simultaneously with moving on the land.

Conceptualization and Collective Experience. We need to learn and study in more detail the process of developing institutional and personal relationships both in the real experience of other communities and the abstract of social theory. We will seek to apply what we learn immediately to the building of a strong core project group.



Finance. In the first five years the New Town will require a minimum of \$5 million in capital. This is a very significant sum for a project that will not be backed by either a government or large corporation. During this year we will study possible funding sources and methods and seek to make preliminary arrangements for loans, grants, etc.

Contacts. We will make contact with many people who may be interested in joining us in the community or can help us financially or in the way of skills. We hope to put together several core groups to further the work of the project. Our target date for the move on the land is spring, 1974.

Recently members of the New Town Project have joined a growing nationwide association of people planning large-scale alternative community. This group will serve as a resource for funds, people and ideas.

Site Location. Our primary orientation and area of greatest knowledge is New England, including Maine, New Hampshire, Vermont, and Massachusetts. We are also considering New York, Maryland, North Carolina, and Virginia. We will study the overall regional potential for economic and political support, as well as specific parcels of land. Our first regional study will be of a town in central Massachusetts.

We are currently looking for people with background in business, industry, finance or fund-raising who can help us deal with these important areas.

The New Town Project
Box 530
Foxboro, MA 02035



THOUGHT FOR FOOD

When we talk of changing society, of creating a humane alternative to a dehumanized system, we should always be conscious of maintaining a balance. We need a whole, organic approach, a unity of philosophy and actions. We can offer no meaningful alternative as isolated individuals or as separate groups seeking uncoordinated, short-term solutions. In order to realize fundamental changes, we need to coordinate our efforts, begin to communicate and cooperate, reach out and share with others of like mind within and without the movement.

If we profess concern about the working of society and its effects on us all, then we must examine our roles as contributors to its functioning and well-being. Fundamental to this is an acceptance and understanding of the relationship between ourselves as individual consumers and the maintenance of an immoral status quo. We cannot now hope to free ourselves completely from the consuming grasp of the system. Whether it be taxes, electricity, gasoline, water, whatever, we will be continuing to function within it for the foreseeable future. But that realization does not justify continued compromise wherever we find that we can make real changes. One such area is the food that we buy.

The food industry is the largest and the fastest growing in the country, with over \$130 billion in sales last year. The greater part of this food is produced and distributed by the national conglomerates—e. g. General Foods spends over \$100 million/year on advertising alone. These special interests bodies, the corporate institutions of power throughout the country, have had a sustained influence and control over all areas of our lives. And none have had a more pervasive and pernicious effect on people than the food and chemical industries.

Today there are over 3,000 additives in our foods. They are used to reduce costs (over natural ingredients and additives), improve appearance and salability, and to increase

shelf life. Few of these adulterations can be justified—by any standards—in terms of human need or health. Included among these are synthetic flavors, colors, thickeners, bleaches, dyes, preservatives, anti-oxidants, package contaminants, antibiotics and pesticides. The following “foods” give an example of the typical adulteration. (This does not include the innumerable gases, waxes, germicides, sprays and insecticides that prepare the foods for these additions.):

BREAD—Sodium diacetate (mold inhibitor), monoglyceride (emulsifier), potassium bromate (maturing agent), aluminum phosphate (improver), calcium phosphate monobasic (dough conditioner), chloramine t (flour bleach), aluminum potassium sulfate (acid baking powder ingredient).

MARGARINE—Sodium benzoate (preservative), butylated hydroxyanisole (anti-oxidant), monoisopropyl citrate (sequestrant), f d and c yellow No. 3 (coloring), diacetyl (butter flavoring), stearyl citrate (metal scavenger), synthetic vitamins A and D.

MEAT—Alkanate (dye), methylviolet (marking ink), asafoetida (onion flavoring), sodium nitrate (color fixative), sodium chloride (preservative), sodium ascorbate (anti-oxidant), guar gum (binder), sodium phosphate (buffer), magnesium carbonate (drying agent).
[Sodium Chloride is table salt]

ICE CREAM—Mono and di-glycerides (emulsifiers), calcium carbonate (neutralizer), sodium citrate (buffer), amylicetate (banana flavoring), vanillidene kectone (imitation vanilla flavoring), hydrogen peroxide (bactericide), oat gum (anti-oxidant).

(National Academy of Sciences, 1967, publication 398)

These various coal tar derivatives and the other synthetic additives have, since the turn of the century, been implicated in nearly every conceivable illness, ranging from allergies to cancer. This has been through verifiable, documented, scientific analysis and research, not from the whims and imaginations of "health faddists."

WHAT TO DO

If thou art not for thyself, then who will be for thee?
But if thou art for thyself alone, wherefore art thou?

—Hillel

We have a responsibility to ourselves and to others within the society to know not only where our food comes from, but also what it consists of and what effect it has on our minds and bodies. We cannot rationalize away the corruption of power that has resulted in unreal foods, chemicalized to the extent that they have a destructive effect on our whole system. If we are going to talk about alternatives, then we must be willing to take the initiative to bring about changes. Whether you're a student or a worker, living alone or with your family, in a collective or a commune, in the city or in the country, you can have a meaningful affect and make yourself heard.

We can begin by understanding and redefining our "needs," by analysing our own living, eating and buying habits. As with the long-range goal of creating new communities, the most effective response to society is to reject its by-products—boycott its goods, especially the national companies, the major brands. Make the decision to pull your support from the food corrupters. Begin where you are: McDonalds hamburgers, Sealtest ice cream, Kelloggs corn flakes . . . when you're in the supermarket make it a habit to read the labels of the products. *Any* (sic!) synthetic additive in the food acts as a *poison* in your system; try to constantly remind yourself what you're doing and who you're supporting.

The most important and meaningful alternative is to grow as much as possible of our own food. If you have a small patch of ground that's just sitting, even if its only 100 square feet, make up your mind to plant some vegetables there (even if its already June!). There are a number of paperbacks on organic gardening available. *Gardening Without Poisons*, by Beatrice Hunter and *The Basic Book of Organic Gardening*, ed. by Robert Rodale, are two of the best. If you have no local source for seeds, an alternative to buying packets at the store is ordering them through the mail.¹

Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed . . . ?

—Gandhi

We (as Lime Saddle—8 adults, 5 children) moved to northern California late last summer and were able to plant a late garden of corn, beans, peas, tomatoes, radishes, carrots, onions, garlic, a few herbs, flowers, and a variety of greens. We are lucky enough in this area to be able to buy local organic vegetables, apples, oranges, grapes, nuts direct from the growers. Even if you are able to grow a large garden, you will still be buying food; you can begin to make alternative contacts.

If there's a people's food store or co-op in your area, or a local food conspiracy (individuals and groups pooling their money once a week to buy bulk quantities of food) support them. Or find out from them or from a regular health store the names of any local organic suppliers of vegetables, fruit, grains, honey, nuts, eggs, raw milk, etc. They buy it direct from the farmer.² If there's a weekly produce market in your city or town, make it a habit to go there. Or check around for yourself: look in the want-ads of your newspaper for growers; stop at roadside stands or any nearby farms. Talk to the farmers, ask them what they use for fertilizer, whether they do anything to protect or preserve their foods. You will

probably find that a number of farmers (especially smaller) use no chemicals or sprays, yet do not emphasize this or advertise it in any way as organic; on the other side are those who if you ask them if they grow ORGANIC will say yes, no matter what they use. The best bet is not to use the word, then if he or she says they use only organic matter, or compost, and/or manure, you will be pretty sure of buying natural food. Foods must be in the condition in which they are found in Nature, or at least in a condition as close as possible to that found in Nature.

—Hippocrates

An important first step in changing personal food habits is to begin to resist the packaged, processed and treated products that line supermarket shelves. If you now eat regular foods, you can make a meaningful and effective change by eliminating three major ingredients from your diet: white flour products, white sugar products and all adulterated fats. White flour and white sugar have probably had a more far-ranging negative effect on a greater number of people than any other American food product. All of these have been refined and chemically treated to the extent that they act as slow, indiscriminate poisons on the body. They can no longer in any real sense be considered foods, as they can neither support life nor sustain growth.

As substitutes for these items, we can return to real foods. You can begin by buying whole grain bread at a people's store, or at a regular health store. This is a positive move to the extent that you'll be buying a more natural product, free of additives. However, unless the bread is made locally, on a small scale, and from fresh-ground flour, it isn't a complete change. And neither is it a meaningful political statement, if it only represents a shift of support in the corporate maze—now to the health food conglomerates. The real alternative, as in other areas of community movement, is to do as much as we can ourselves: Make your own.



If you are able to buy fresh-ground, organic whole wheat flour in your area, then you can use this for baking. A number of supermarkets and health stores will have packaged whole wheat flour; this is superior to white flour, especially if unbleached, but it is still not the best product. Wheat germ oil—thus the vitamin E in the wheat—begins to turn rancid within 24 hours after the flour is ground, although it may not be detectable by smell or taste. Any packaged flour that you buy, then, is to some degree rancid— or it has been chemically treated; either way it is not a completely natural, healthy food.

The best alternative, the one sure way to know what you have, and what you're eating, is to buy the whole grain and grind your own. It's no more complicated or impractical than buying a blender and making juices. Depending on where you live, you may be able to buy untreated whole wheat grain, even organically grown, from a local store. If there is no supply available, one source that I can recommend is Tom Vreeland, VREELAND FARM, 5861 Geddes rd., Ypsilanti, Mich., 48197. He is a special kind of organic farmer who will still sell his wheat at wholesale prices— about 4½ cents a pound for 100 lbs. of the soft wheat. He will ship the grain, if you pay the shipping costs; even if this amounted to 5

cents a pound, it would still be as cheap as any organic that could be bought at a store. He also grows organic soy beans, corn, rye and oats that he will sell wholesale, and ship. If you live in the Midwest, or even within 1,000 miles of Michigan, I would recommend writing—to Pam Vreeland, the “financial manager.”

A flour grinder can be bought. Again, look locally, or you can write to WHOLE EARTH ACCESS CO., 2466 Shattuck Ave., Berkeley, Ca. 94704 for prices. With this hand grinder you'll be able to grind enough coarse flour for 3 loaves of bread in about 15 minutes. You can do any baking with this flour and substitute it in any white flour recipes. Once you've experienced the taste of fresh-ground, home baked goods you will lose the taste for store products.³ Although it does take some time grinding the grain and making the bread, it is overall an enjoyable experience, and a satisfying labor.

White sugar, as white flour, has virtually nothing to recommend it. Devoid of the enzymes, vitamins, and minerals of the raw sugar cane, it has a destructive affect on the body, robbing it of nutrients while providing a false, fleeting sense of energy; it acts much like other drugs—including tobacco and alcohol—with a similar craving and withdrawal letdown. We need no more sugar than is present, naturally, in the fruits and vegetables that we eat. If you desire something sweet, try untreated dates or honey. Honey can substitute in any sugar recipe (use 2/3 or less of it). And, unless you are completely isolated, you should be able to buy local honey (again check road stands, markets, want-ads). A 12 lb. jar (it'll keep) should run about 35 to 50 cents per pound.

Adulterated fats include all lards, shortening, margarines and regular oils, e. g. Mazola. Again, these have no semblance to the natural oils they are derived from; they are treated and processed to the extent that it would be safer, and you would be better off, using no fats than ingesting these. There are two sources of natural fat that will provide nutrition for your body, and used in moderation will have no negative effects: butter (preferably unsalted) for the table, and untreated oil for all cooking and baking. (No margarines are adequate substitutes for butter, including the soya and health brands.) You can buy butter at the supermarket, but it is unlikely that you will find natural oil. Rather than buying from a health store, I would recommend ordering from WALNUT ACRES, Penns Creek, Pa. 17862, especially if you live anywhere in the eastern half of the country (otherwise, from a people's or organic foods store). Write to them for their brochure, and ask for their booklet on oils.⁴ They have a pure, unrefined corn-germ oil that is unexcelled (smells and tastes like fresh corn). Their safflower is another to try. Both of these are reasonably priced, especially for natural oils (the corn oil is about \$4 a gallon, plus shipping). Whichever you buy, be sure and keep it refrigerated, as once it's opened it'll begin to lose it's freshness, it's nutritional value. Regular oils, like most other packaged foods, don't have to be refrigerated because they've been treated so much they no longer have anything in them to protect.

Real Food should be a primary movement objective. Once we begin to eat more naturally and stay with it for awhile our bodies start to regain their balance and old “needs” and culturally instilled “tastes” gradually lose hold on our systems. And we have then significantly broken free of one of the most tenacious webs of a larger system.

In future issues, I hope to continue articles on food and health, with related book reviews and recipes. Anyone with questions, comments, or suggestions, or any food or health information they would be willing to share, please write: George, Lime Saddle, Rt. 1, Box 191, Oroville, Ca. 95965.

FOOTNOTES

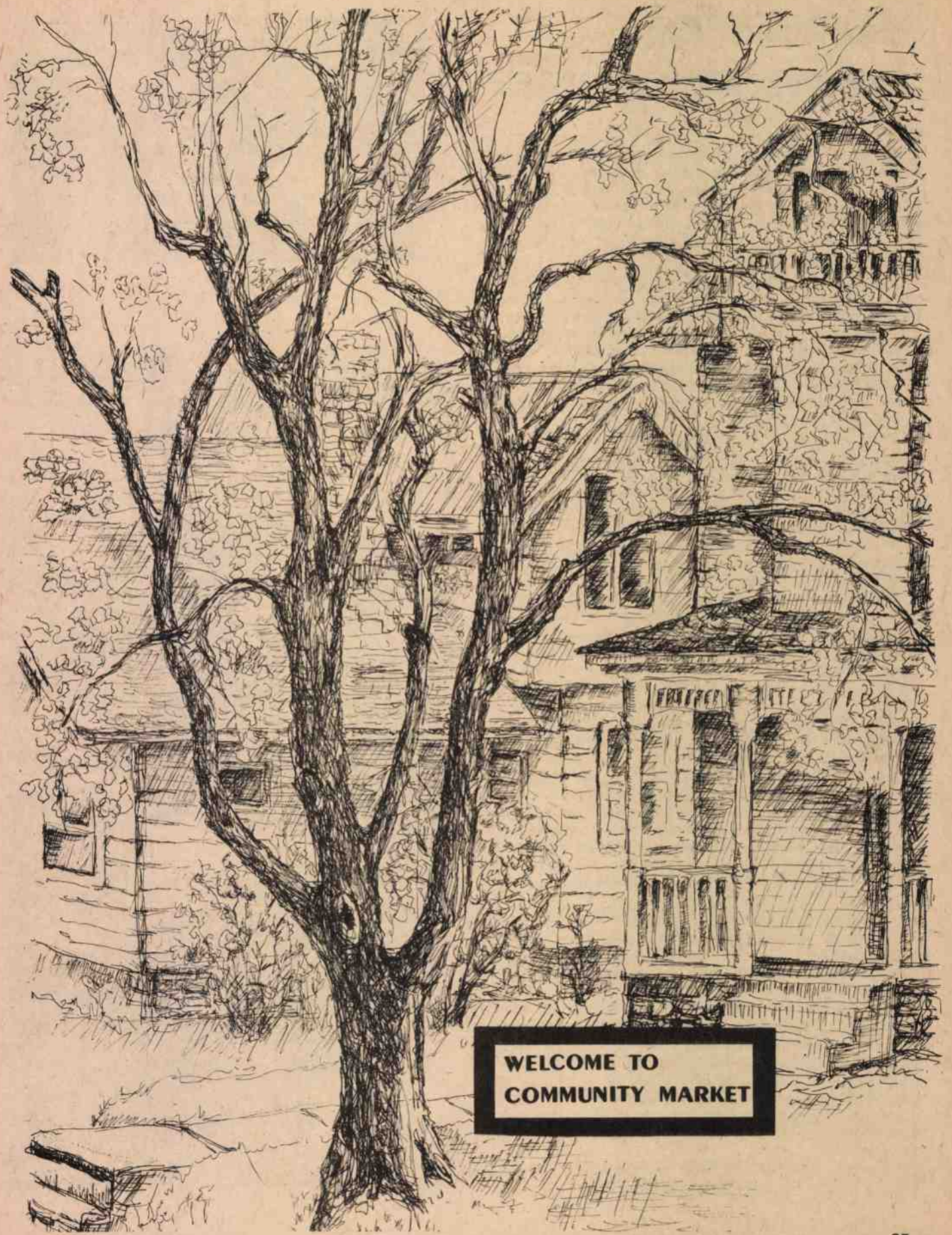
1. Three seed companies that I know of that have quality seeds (specify untreated): Nichols Garden Nursery, 1190 N. Pacific Hwy., Albany, Ore. 97321. DeGiorgi Co., Council Bluffs, Ia. 51501. Joseph Harris Co., Moreton Farm, Rochester, N.Y. 14624. Send for their catalogues.

2. The Organic Buyer's Directory lists farmers, suppliers, etc. throughout the country. It's paperback, \$1.95 at bookstores, or write to Rodale Books, Emmaus, Pa. 18049.

3. Beatrice Hunter's NATURAL FOODS COOKBOOK is as good as any out and is reasonably priced (paperback).

4. Another excellent source of nutritional information is the Lee Foundation for Nutritional Research, Milwaukee, Wis. They have an invaluable booklet on oils, only 15 cents. Write, for more information.





**WELCOME TO
COMMUNITY MARKET**

WELCOME TO COMMUNITY MARKET

Community Market is a catalog of goods and services produced by communes, collectives, and cooperative groups in North America. It is designed as a service to help such groups support themselves and grow. It provides access to useful, beautiful and well-made items as well as information on the producing groups. There are also articles on new or different collective efforts to help build an alternative economic system.

The groups are very diverse. Many are communities which are creating a radically new life style. Some are previously unemployed persons who have joined together to preserve their skills and make a decent livelihood. Others report on their own and others' dreams and actions through conferences, publications and other media. All share a desire to undermine an inequitable distribution of wealth by direct, cooperative action which will someday eliminate the need to support the capitalistic system.

From a survey of approximately 100 community groups we found that there is a great need for practical items and for skills. One of our main purposes is to connect producer, consumer and service groups so that they may help to fill each other's needs. Long-range plans include gathering information on goods and services needed and people who can provide them, and then, developing a distribution network with warehouses and trucks to move things that cannot be produced locally.

The *Market* was started in 1967 by the C.J. McLanahan family, but it finally grew too large for their efforts. In 1971 it was taken over by the North American Student Cooperative Organization and continued as an anti-profit effort to foster social and economic change. At present there are four of us working on the *Market*, Mary Jo Von Mach, Stephanie Hale, Jim Jones, and Wendy Erickson. We are now working towards becoming economically self-sufficient.

Last year we worked on increasing distribution and altered the format to include informative articles. From our experiences and the difficulties which we had in getting a wide enough distribution to support our efforts came the decision to work with a publisher for awhile. This means that the catalog will be expanding from 32 to 100 plus pages. Ten thousand or more copies will be distributed through subscription and over-the-counter sales. The first issue will be published in the fall of 1973 by Random House in time for Christmas ordering. During the rest of '73, we will be preparing the new, expanded edition and publishing articles on various participating groups in many friendly publications. We are also working with the Community Publications Cooperative, the creators of *Communities*, on single copy distribution.

The number and types of groups participating will be expanded to include women's interests, food sources, records, furniture and maybe even a levi factory. A resource section will also be added with information on legal, medical and educational services. We are looking for new groups to be part of the *Market*. If you know of any people who would be interested in being in the catalog, please let us know about each other.

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Camphill Village



Camphill Village U.S.A. is a rural working community of nearly 250 people of all ages who live, work, study, worship, and relax together — remarkable for the fact that a significant number of our members are mentally retarded. Ours is a maturing community in which everyone works and carries out responsibilities according to his or her own capacity. Staffed by volunteers interested in the teachings of Rudolph Steiner, our village has become part of the international Camphill Movement for the care of the retarded, founded in 1939 by Karl Koenig, M.D. in Scotland.

Our purpose is to create a useful, productive, and humanly rewarding existence for handicapped people who would otherwise be social outcasts in the outside world. Through training in productive skills, each handicapped person is encouraged to develop his or her abilities towards a substantial contribution to their own and each other's support. As a self-contained community, we have our own facilities for cultural, religious, social and recreational, as well as therapeutic, activities. The handicapped are fully involved and participate actively in all programs. The community strives to enable each person to unfold his or her own

maximum personal potential with self-respect. Emphasis is placed on what a villager can do, rather than on what he or she cannot do.

Our village has many homes, all different and independent; with craft shops, a community hall, surrounded by organic gardens, cows, chickens, and woodlands. We grow a sizable part of our food requirements on our own land. Another blossoming venture is that for the second year we have our own little school, for staff children and those in the neighborhood who wish to come. We now have a kindergarten and the first three grades.

Who comes to Camphill? Young people seeking community living, organic gardeners, workers in retardation, and neighbors and friends. Some come for a day and stay for a lifetime; many come for a week, a month, a year, or just overnight. As we share with each other all that we have, we hope to extend a gracious welcome to our many visitors.

Those looking to start their own communities often find inspiration and guidance here. One such, born last year, is Innisfree at Crozet, Virginia near Charlottesville. They, too, are creating a viable community for handicapped adults.

FROM OUR WOODSHOP

Climbing bear — handmade of aged hardwood finished in brown, natural or yellow. For toddler to six years, children love it; and it is durable. Attach at ceiling height and slide bear down until strings are extended full length; pull string left and right and up the bear goes.

...\$3.50

Dollhouse furniture — seven pieces in bright colors, chest, table, bed, 2 chairs and 2 stools.

...\$7.50

FROM OUR WEAVING SHOP

Place mats — handwoven cotton, reversible, log cabin design, machine washable. Mix or match 'em in six different colors, white with brown, red, green, blue, orange, gold, pumpkin or yellow.

...\$2.20

Matching squares, may be used as small mat.

...\$1.75

Matching runners.

...\$3.25

FROM OUR ENAMEL WORKSHOP

Bowls and plates — bright colors in natural leaf designs, with leaf motif either centered or off-center. Suggested color combinations are:

Ground	Leaf
Light blue	Royal blue, Olive, Forest green
Deep red	Dark brown
Chinese red	Forest green
True orange	Forest green
Forest green	Light green
Yellow	Forest green

Leaf forms available are shown here. Please indicate colors, size, and leaves desired, and whether design should be centered or off-centered.

Bowls — 3", \$3.25; 4", \$4.00; 6", \$7.00.

Plates — 4", \$3.25; 5", \$4.25; 7", \$7.50.

Community Service, Inc.



Community Service, Inc. is based on the premise that the small community is basic to the life of America. In 1940 Arthur E. Morgan founded Community Service as a non-profit organization designed to promote the interests of the community as a basic social institution which, to be attractive, must be concerned with the economic, recreational, educational, cultural and spiritual development of its members. For the past 33 years Community Service had operated with the conviction that the mass, urbanized society is the major cause of social breakdown, and that a healthy human society requires a foundation of small, stable communities.

Today, Community Service is a publishing house and information center for small and intentional community literature. Through books, articles, lectures, consultations and conferences, Community Service has worked to supply information and advice to those people interested in developing small, viable communities. C.S. has information and experience in land trusts for intentional communities, and its director, Griscom Morgan, has been active in working for local control of education as opposed to state-enforced consolidation. Recently C.S. has been working with a citizen's committee on the development of a "new town" in the Dayton, Ohio area. And, it also helps to support the Indian community of Mitraniketan.

An Intentional Community Handbook—a collection of essays and information about intentional communities and the communal movement. Includes information on land trusts and a listing of intentional communities and resources. Mimeographed . . . \$1.00

The Community of the Future—by Arthur E. Morgan. The small community as a universal of human society and the conditions necessary for the development of communities. Paperback . . . \$1.75.

Industries for Small Communities—by Arthur E. Morgan. An economic base can be developed for the small community without depending on big industry. Paperback . . . \$1.50, clothbound . . . \$2.50.

The Heritage of Community—edited by Arthur and Griscom Morgan. A critique of community living based on ways of life practiced by small communities all over the world. Paperback . . . \$1.00.

Community Comments—a quarterly publication with articles on various aspects of community, from "The Community's Need for an Economy," to "The Human Scale in Schools" Subscription, 1 year . . . \$3.50.

Literature List—a complete list of the literature available from Community Service. Free.



The Grassroots Craftsmen of the Appalachian Mountains, Inc. is a cooperative made up of 50 members working in the Breathitt and Wolfe Counties of Kentucky. These are two of the poorest counties in the Appalachian region. The purpose of the coop is to bring a fair price to the craftspeople of the area for the beautiful things which they make. We have some of the finest quilters to be found right here in our area. Each craftsperson works at home where she can mind the children and keep the fires going during the winter, and tend the garden in the spring and summer. But she also has time to do work which she enjoys on her quilt or bonnets. These women cannot fully support their whole family through the coop, but what they are able to make helps to provide some of the necessary things that food stamps don't supply, such as a load of coal, new shoes, or a pair of glasses. It sometimes even allows them to buy a few other things that they would like to have like a sewing or washing machine, or a new couch.

At the present time the coop has no financial assistance and is struggling to keep going. Our hope for this year is that we will be able to increase our market enough to be able to hire a manager. Most of our marketing up to the present has been done at fairs and through the mail. We now have established a "wholesale" price and feel we can meet the necessary quantity, so we are beginning to sell through retail shops. We are hoping that this will give us the increase in volume we need.

We need your questions and suggestions. Come and see us if you are in the area, or write for our free brochure.

MOUNTAIN TOYS

Cane Whistle	\$.75
Wasp	\$.75
Spinning Top	\$.75
Hillbilly Honker	\$.75
Corn Cob Pipe	\$.75
Harmonica	\$1.25
Cane Kazoo	\$1.25
Bull Roar	\$1.25
Sling Shot	\$1.25
Whistle Necklace	\$1.25

STICHERY

Tied comforters — brightly colored, cotton prints and plain colors with dacron polyester filling. Completely washable, will not lump up. 72" x 90", other sizes on request. Please state color and design preference (zig-zag, or 6" patchwork squares) \$40.00.

Old fashioned bonnets — cotton prints with a permanently stiff bill, completely washable. Red, blue, green or yellow prints, or red and navy polka dots. Please state size and color desired. Small (ages 1-3) ... \$2.50, Medium (ages 4-12) ... \$3.50, Adult ... \$5.00.

Pinafores — ankle length to be worn with any blouse, bright cotton calico, checks and polka dots, some are trimmed with patchwork. Please state size, dominant color and print preference. Order a bonnet to match! Sizes 2-6 ... \$5.98, sizes 8-12 ... \$7.98, adult (sm, med, lg) ... \$10.00



Family Pastimes is the industry of a fledgling community in Ontario, Canada which is attempting to build a life style exploring the teachings and searchings of Jiddu Krishnamurti. They are trying to gather together people interested in disseminating Krishnamurti's ideas throughout Canada. Plans include publications, a school and a village. The school will begin with a kindergarten or a camp experience and grow as the children do. Gatherings for adult study and sharing are also planned.

From these dreams came the community, to serve as a living/working/learning environment. We think in terms of a small village, giving the freedom and privacy individuals sometimes need, but which would have the obvious benefits arising from the closeness of compatible people in a village style community. At the moment we live on a 100 acre farm and have begun a small mail order business of educational games and herb tea. Certainly the mail order enterprise offers the possibility for other families to fashion their own products and sell through the catalog we have started.

In the past few summers we evolved several ideas and activities that seemed to lend themselves to collective effort. For example, food production was handled together. Road repairs were done together. Basic expenses were worked out as a group. Home construction took place in a collective way. Meetings for inner things, outer matters and just plain fun were held together. Working, playing, eating and relaxing together gave us a sense of fellowship rarely experienced in the larger, more impersonal urban setting.

The community is still looking for people. Visitors who are seriously interested in the teachings and community are very welcome. Of course, arrangements should be made in advance. We are looking for people who have already reached certain understandings about themselves and the society in which they live; people who do not *need* community, can live without it, but see clearly its values in our present damaging and corrupting society. Out of such simplicity and clear seeing, they have a feeling which draws them towards a way of life that is quiet, serious and dedicated to religious seeking.

Fitting to their search for a world of quiet sharing and strength, their games are based on principles of cooperation rather than of competition— a most unusual premise. All other games involve a highly competitive base. Simply, you must beat the other players to win. Our games work the opposite way. They foster the spirit of cooperation, the spirit of getting along with other players and working together to solve the problems the game itself raises.

GAMES

Family and Booklet — ages 10 and up. Non-competitive card game with booklet of 6 new games, also cooperative in principle, and played with the same deck. 68 cards, slightly smaller than ordinary playing cards so children can handle them. Black ink on buff-colored durable index card. Rule sheet for FAMILY game included \$2.65.

Community — a board game of cooperation. You have common resources, common property and you work out your problems together. Large board, 23" x 19", leatherette covering; 12-page guidebook; varnished wooden tokens; counter cards; event cards; storage box \$6.30.

Herb Tea Blend, 2 oz. — 14 handpicked, unsprayed herbs such as mint, rose hips, sage, sweet basil, spearmint, chamomile, anise, etc. \$.65.

Zen Blocks — ages 6 and up, three dimensional non-competitive wooden block game. As many as 13 can play. Everyone works as a team to make the cube. Playpad, guidebook, storage box, varnished blocks included. Symbols silkscreened \$4.20. We have other games in preparation. If you wish to be placed on our mailing list, send us a card with your name and address and we'll keep you informed about our latest games and other products.

East Street Gallery

723 STATE STREET • BOX 68 • GRINNELL, IOWA 50112 • (515) 236-6971



East Street Gallery is a cooperative photo gallery in Grinnell, Iowa, using their photographic equipment, publishing, and free lance photography as an economic base. The gallery was started by two photographers who were searching for a non-competitive, open environment in which creative people could support their avocation without compromising themselves. They are finding this by living cooperatively and applying the tools of experimental psychology to aid in the creation of a more satisfying and flexible environment. Along these lines, they also hope to effect radical change in establishment society and factory organization.

Beginning with our rejection of certain of society's institutions, we are in the process of starting a new culture based on the application of experimental psychology to social relations in hopes of finding more humane and meaningful relations and ways for people to live together. The plan is to have a large degree of flexibility for the individual within the system. Perhaps, subgroups of different life styles will eventually live side-by-side within a larger communal structure. We will always attempt to relate what we are doing to large, technologically advanced societies, because we suspect that small, back-to-the-soil anarchistic or mystical communes can too easily become isolated from the world's problems.

Our economic base grew out of what we felt is the need for better and more efficient processing equipment for photographic films and papers. We embrace the full but humane use of technology and mechanization in our operation. Labor and income are distributed equally under a non-hierarchical, non-capitalistic labor credit system.

PLEASE RETURN YOUR SHIPPING CRATES

A number of folks have pointed out to us that, while our print washer boxes are nice, they are a real waste of even nicer looking trees. So, in an effort to conserve wood, we have originated the "Returnable Archival Print Washer Box!"

This is the way it works: you place a \$5.00 deposit on each box, so add \$5.00 to the price of each print washer you purchase. After your washer arrives and is unpacked, place a small box and your name inside the print washer box and replace the lid. Mark "Return to" with an arrow pointing to our return address. Then call REA and have them pick it up, sending it back to Grinnell "charges collect". We will promptly refund you \$5.00.

Archival Print Washers — a radical departure from traditional print washer designs. Washers are excellent for general

photographic use, particularly suited for museums, galleries, and photographers who make prints intended to last for extended periods of time. Because of their vertical construction, washers are exceedingly compact for their print capacity. Currently in use by some of the most well-known photographers and institutions in the country.

Model	Capacity	Price: REA collect
8 x 10 (10)	Ten 8 x 10's or twenty 5 x 7's	\$87.50
8 x 10 (20)	Twenty 8 x 10's or forty 5 x 7's	\$132.25
11 x 16 (10)	Ten 11 x 14's or twenty 8 x 10's	\$120.75
11 x 16 (20)	Twenty 11 x 14's or 40 8 x 10's	\$181.75
16 x 22 (10)	Ten 16 x 20's or twenty 11 x 14's	\$174.75

Automatic Washer Controls — will automatically turn off a print or film washer after a preselected time. Controls use an electric valve coupled to a timer and may be used to control all makes of print washers, including those that empty electric motor driven agitation systems. Especially useful to one person photographic operation where the photographer must often leave the dark room to go on assignments or for people who do their processing late at night and would rather sleep while the washing is being completed... model T-2... \$62.25.

Manual on Photographic Processing—procedures for processing and storing photographs for maximum permanence. Most complete manual on the subject to date. Includes a catalog of all East Street Gallery products. 64 pages... \$1.00. Illustrated booklet on East Street Gallery—goals, organization, history, etc. . . . \$1.00.

Archival Film Washers — quality built, low-cost devices to effectively and quickly wash films after processing is completed. They employ an internal aeration device which inserts bubbles into the waterstream for agitation of the water. Unlike other aerated washers on the market, our washer will not empty itself once the water is turned off, an important consideration if wetting agent is employed in a final rinse.

2 reel (2 35 mm reels, one 120 reel)	... \$14.00
4 reel (4 35 mm reels, two 120 reels)	... \$16.00
8 reel (8 35 mm reels, two 120 reels)	... \$22.00
17 inch (11 35 mm or six 120 reels)	... \$26.00
22 inch (14 35 mm or eight 120 reels)	... \$28.00

Water Collection Bases — offered as an accessory to the print washers for those who do not have wet-sink space available for the washers. Complete with all the fittings including a "do-it-yourself" drain pipe kit consisting of plastic pipe, various joints, and a can of pipe cement.

8 x 10 (10)	... \$24.25
8 x 10 (20)	... \$31.00
11 x 16 (10)	... \$33.25
11 x 16 (20)	... \$43.75
16 x 22 (10)	... \$39.00
16 x 22 (20)	... \$49.50

Archival Print and Negative Processing Service — offered by the Gallery is designed to prepare black and white prints and negatives for archival permanence by processing them using methods which current knowledge indicates will produce maximum possible permanence. Photographs stored properly may be expected to last at least 1,000 years. This service is offered to libraries, museums, collectors, scientists,

photographers and others who do not have the facilities to do such processing. This service includes developing and printing, copy work, reprocessing already existing photographs, mounting, cleaning and copying daguerreotypes, etc. Write for information.



LIBERTY HOUSE COOP

Liberty House is the handicraft marketing cooperative for thirteen owner-producer cooperatives located throughout rural Mississippi. It was organized in 1965 by a group of civil rights workers who realized that voting rights and all the other civil rights enactments of that decade didn't mean a thing to the black poor people of Mississippi as long as their privilege to exercise these rights was impinged by the white power structure which controlled their jobs. Since that time, Liberty House has struggled for existence, and, indeed, has managed to contribute significantly to the lives of its members and the communities in which they live without the assistance of government funds or other substantial outside help.

The inflationary trends of the past years, the change of emphasis on social concerns, and the lack of funds to effectively advertise and market its products have threatened more than once to force Liberty House to close its operations. However, its 150 members located throughout the rural areas of Mississippi have a tremendous faith and loyalty to their cooperative and are still holding onto their dream of economic independence. Liberty House has built a substantial list of regular customers, but the organization needs other support if it is to survive and remove itself from a perpetual crisis in its operations.

In addition to the products made by its own cooperatives, Liberty House sells handicrafts made by poor people and Indian groups in Louisiana, Guatemala, Canada, Uganda, and Brazil. It has developed a viable marketing operation. Mail order sales account for more than 70 percent of Liberty House's sales; another 25 percent is realized through wholesale transactions, and the remainder from local retail sales. Your order can help further a dream. Contributions are also welcome and are tax-deductible.

CESSORIES

Suede Tote Bag (101a) — sturdy hand-made shoulder bag with hand-stitched outer pocket. In red, brown, blue, green or bronze. Size: 15" tall. . . . \$17.95

Suede Shoulder Bag (112) — simple, functional and stylish hand-made pocketbook that flaps over to close. In red, brown, blue, green or bronze. Size: 11" x 12".
... \$14.95

Large Suede Shoulder Bag (115) — has convenient 10" outer pocket and tuck-in flap. In red, brown, blue, green or bronze. Size: 13" x 13" (plus 3" x 3" base).
... \$19.95

Canvas Bag (105) — made from heavy canvas and fully lined sunflower design has felt petals and suede center. Extra large size has two handles as well as a shoulder strap. In red or black. 21" x 18" (105a) — \$10.95. 16" x 14" (105b) — \$7.95. 12" x 10" (105c) — \$4.95.

Canvas Bag (106) — with abstract design. The central square is a pocket. Fully lined, it comes in green with turquoise and lime design. 21" x 18" (106a) — \$10.95. 16" x 14" (106b) — \$7.95. 12" x 10" (106c) — \$4.95.

Canvas Bag (149) — you'll be surprised at all the space inside this compact bag. In black, deep blue, brown, red, or green with matching or contrasting lining. It has reinforced brass eyelets on the strap to adjust the length and a brass buckle. There are two separate pockets behind the flap "keeper" to hold change, pencils, or lenses (if you are a photographer). We are told that once students have one they can't do without it. Size 12" x 7" x 11".
... \$12.95

Canvas Bag (151) — with kangaroo pockets. Made in heavy water-resistant canvas and fully lined with strong cotton. In green, black, or brown. The large size has two handles as well as the shoulder strap. 21" x 18" (151a) — \$12.95. 16" x 14" (151b) — \$7.95. 12" x 10" (151c) — \$5.95.

Tote Bag (111) — a cotton bag, ideal for campus and casual wear. Fully lined with elasticized pocket. In solid or print fabrics. Please specify preference and basic color choice when ordering.
... \$4.95

Pouches — perennial favorites of Liberty House friends and customers. In blue, green, red, brown or bronze suede. The "coin" pouch closes with a drawstring — the "shepherd's" pouch closes with a nicket ring. Coin pouch (142) 4" x 6", Shepherd's pouch (143) 3" x 6". Both \$1.50.

Pajama Bag (109) — a girl or boy figure of sturdy brown cotton with back opening. It has orange or turquoise clothing. Size: 20" x 19". Girl (109a), Boy (109b).
... \$4.95

Cuff Links (131) — made in assorted hardwoods.
... \$3.95

Beer Mug Candle (154) — an amusing gift any time of the year — golden beer with a frothy top. Size: 5½" tall.
... \$1.95

Laundry Bag (152) — machine washable in colorful or floral fabrics. It closes with a drawstring. 33" x 22".
... \$4.95

Chignon Clasp (102) — a beautifully finished, hand-made hair barrett in a variety of hardwoods. Small, medium, and large.
... \$4.95

Candles — chunks of brilliantly colored wax are blended in these hand-made candles. Each one is individual, but please specify a basic color when ordering. 12" (158) — \$2.95. 3½" (147) — \$1.75. 6" (157) — \$1.75.

Candle Holder (153) — designed especially to complement our candles. 5" tall.
... \$4.95

Key Chain (138) — free form shapes carved from a variety of hardwoods and carefully handfinished.
... \$1.25

TOYS

Doll and Bed Set (161) — we all love caring for little people! The bed is 11" x 7" in red, blue, yellow, natural wood or pastel colors. Non-toxic paints are used. It has a mattress, blanket and pillow all in coordinated colors. The doll is 8" long and either black or white with embroidered face and yarn hair.
... \$10.95

Rag Dolls (120) — lovable little individual characters made from brown cotton fabric with yarn hair and hand-embroidered features. The clothes are made from cheerful cotton prints and are removable for washing. 16" tall. Girl (120a), Boy (120b) — \$4.95 each or \$9.50 for two.

Stuffed Patchwork Toys — lion: 12" x 10" (118), Owl: 12" x 10" (117), rabbit: 12" x 10" (119). \$3.50 each or two for \$6.95.

Dancing Doll (150) — is 3 feet tall in bright stripes, solid or floral patterns, a shock of yarn hair and coordinated clothing which is removable for washing.
... \$6.95

Clutchball (116) — one of our most popular toys — a brightly colored ball made up of 12 triangular segments stuffed with cotton. A special grasping toy for young children it also turns out to be a useful and comfortable pillow on long trips. Size 7½" diameter.
... \$3.50



the feminist press

What can a girl do? *Anything*. Whatever she wants. But she'd feel freer to do it if all the books she had read in her lifetime hadn't told her, subtly, that deep down, she's really a helpless little creature. (And if she *isn't* helpless, she had better pretend!) That sort of libel, of half the human race, should no longer be allowed. But some people still haven't realized that females are 100% human, so unless we want to force on our children the same old sex prejudice *we* grew up on, this dangerous direction of history will have to be changed.

The Feminist Press was founded, over two years ago, for this purpose. We organized as a tax-exempt, non-profit educational and publishing corporation, in order to challenge sexual stereotypes in books, schools, and libraries and to create a new literature freed from sexist innuendos and insult. Our first step was the publication of low-cost paperbacks for children: a new variety of books for girls and boys that accurately reflect their lives as independent, curious, adventurous children. While some schools and libraries are already committed to the principle of equality in the education of girls and boys, others are suffering the consequences of sex-role stereotyping without even realizing the problem exists. In this interest, the *Feminist Press* is working with schools and libraries; setting up counseling services; conducting in-service courses and community workshops for teachers, parents, librarians and administrators; designing new curricula and class techniques. We also provide, on request, free bibliographies on sex role development as well as teachers guides to the use of our books.

The more we've learned about what girls can do, the more interested we became in the achievements of women throughout the ages. What have women done? Everything. Whatever work the world has to do was at some point done by women. Unfortunately most of this herstory has been hidden by a variety of patterns of sexual bias. We've decided to try to help unveil that herstory with two or more series of paperbacks: a lively collection of women biographies—(stories of feminists, revolutionaries, workers, prison women, gay women—as individuals or groups) and a reprint series of writing by women, important works long unavailable, buried, and forgotten. Thousands of people who have discovered our books are now using them, at home and at school, to analyze the nature of sex-role prejudice.

BIOGRAPHIES

- Elizabeth Barrett Browning*, Lupton (No. 02)\$1.50.
Elizabeth Cady Stanton, Oakley (No. 03)\$1.50.
Constance Markievicz, Van Voris (No. 04)\$1.50.

REPRINT

- Life in the Iron Mills*, Davis, Olsen (No. 05) ... \$1.95. *The Yellow Wallpaper*, Gilman, Hedges (No. 09) ... \$1.25.

CHILDRENS BOOKS

- The Dragon and the Doctor*, Danish (No. 00) ... \$1.00.
Challenge to Become a Doctor, Heyn, Handschuh (No. 01) ... \$1.50. *Firegirl*, Rich, Farley (No. 06) ... \$1.95.
Nothing But a Dog, Katz, Gilman (No. 07) ... \$1.50 *I'M Like Me*, Widerberg, Moberg (No. 08) ... \$1.50.

NEW ARRIVALS

Daughter of Earth, Agnes Smedley—traces the growth of a bitterly independent woman from childhood mining camp poverty to her years as a reporter on the *Socialist Call* ... \$3.50. *Approaching Simone*, Megan Terry—a remarkable play that dramatically recreates the life of the French philosopher and mystic, Simone Weil ... \$1.50.

Women's Studies Newsletter—a quarterly publication of the Press's educational project, the Clearinghouse on Women's Studies. A forum on the women's studies movement throughout the country—in higher education, secondary and elementary schools and community learning centers. Four issues plus the *Guide to Current Female Studies II*.

Subscription ... \$5.50, for institutions ... \$10.00.





Twin Oaks is an intentional community based on B. F. Skinner's *Walden Two*. It is located on a 123 acre farm in Virginia. Arriving, one immediately feels that this place is a home — in the fullest sense of the word, a home designed to create a culture which will produce happy, productive people who can cooperate for the common good.

We avoid institutions which promote competition, exploitation, and aggression. We reject the assumption that anyone who knows how to make other people serve co's ends has the right to do so, and the notion that superior intelligence or talent do not entitle a person to a larger share of the world's goods... but simply oblige that person to employ co's talents for the good of society. We believe that everyone is to be treated equally in income, leisure and opportunities for education.

Twin Oaks is a radical life-style which attempts to provide an alternative to competitive, consumer-oriented society. As well as maintaining a strong interest in the alternative life-styles movement we are trying to build our own cooperative society by using some common sense amount of organization. Work which needs to be done is allocated on a psychologically equal basis through our labor credit system. Decisions are made through a planner-manager form of decision making. The farm produces a large proportion of our food and other industries (such as hammocks and publications) bring in additional capital necessary for survival and growth. Living at Twin Oaks discourages material and human possessiveness, chauvinism, and self-centeredness, while it encourages patience, tolerance and experimentation. One of the codes of the community is that all members must explain their work to anyone who wishes to learn it. This means that everyone has a chance to teach and to learn new skills.

Though for a time there were no children at Twin Oaks, the first child is expected in the spring of 1973. A children's building is currently being planned where the children will be raised communally following the ideas depicted in *Walden Two*. What holds us together is that we are getting somewhere. Life really is better here. Twin Oaks is a very open community, always full, but never closed. All visitors are asked to plan to stay at least a week and of course to write ahead. This full but never closed philosophy stems from our very strong belief in our way of life and our desire to help as many people as possible find similar alternatives. At present, T.O. has helped to start two neighboring

communes in Virginia; Springtree and Marion. As we grow larger and stronger we feel it may be possible to make communal life available to thousands. We have something here the outside never offered us — a chance to put our energies into meaningful action.

PRODUCTS

Hammocks — handmade of white, textured, polypropylene rope. These hammocks are soft, comfortable and never rot, ravel, mildew or discolor; curved oak spreaders keep them stable.

Large (60" x 84", 14' overall length) big enough for two or three, stretch crosswise as well as lengthwise... \$37.00.

Medium (54" x 82", 13' overall length) also large enough for two... \$32.00

Small (48" x 82", 12' overall length) large enough for a six-footer comfortably... \$28.00.

Earthnotes — 100% recycled notesize bond stationary, hand imprinted at Twin Oaks. 24 sheets, 24 envelopes... \$1.75/box.

Crocheted Things

Purses \$4.00.
Belts \$4.00.
Berets \$3.00.
Assorted hats \$3.00 to \$4.00.

SERVICES

Offset printing — custom work from letterhead stationary to unbound textbooks; graphic design work, too.

Contract typing — IBM selectric, carbon ribbon, collating and mailing.

Conferences — at least once a year Twin Oaks holds a conference, to bring together people who are interested in building communities similar to our own. New communities may form, existing groups find new members. The Community Publications Co-op happened at our last conference. July '73 is the probable time for our next weekend of workshops.

PUBLICATIONS

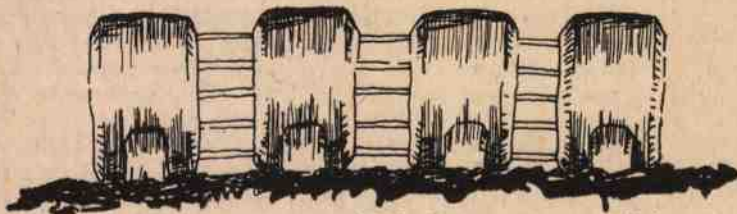
Journal of a Walden Two Commune — a flowing account of the creation and development of Twin Oaks as told through our collected "Leaves". Paperback, 136 pp. with photo section. Volume 1 issues 1-15... \$3.00.

Leaves of Twin Oaks — learn more about us and keep up with our progress through our newsletter. 6 issues/year... \$3.00.

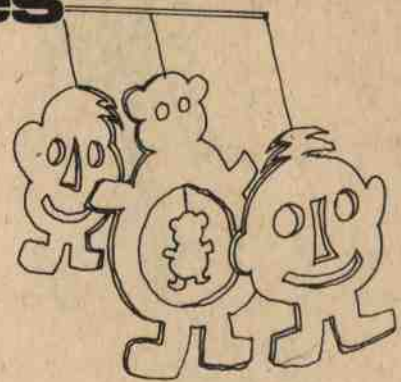
Walden Two — we can supply paperback copies of B. F. Skinner's utopian novel... \$2.25.

The Walden Two Experiment — a founding member's view of the personalities and ideological adventures of Twin Oak's initial years. Hardbound, published by Wm. Morrow and Co., N.Y.... \$7.00.

SWEAT Associates



DONUT TUNNEL



During the summer of 1971, a group of unemployed young and old men and women decided that doing something was better than doing nothing. They had the desire to work and were unwilling to continue to accept unemployment as their way of life. They looked around their southside Milwaukee neighborhood and saw all the visible signs of their inability to live a better life. Their decaying homes needed repairs and paint, their vacant lots were collection dumps, and the playgrounds for the children were streets and alleys.

However, within the neighborhood was a great desire to be useful. If they were considered unemployable by big business and big government, they would find something to do that fit their abilities. They banded together and Sweat Associates was born. Their workplace would be their neighborhood.

Clearing a city-owned, trash-laden lot of years' accumulation of urban waste, and building children's playthings created Sweat Park. Next came other clean-up projects that the city and private owners had neglected: painting houses, boarding up condemned buildings, and repairs. Sweat provided transportation for the area's elderly to a civic concert, and over 200 elderly spirits were cheered by Sweat-conducted Bingo games. Upon completion of each project, a statement was submitted to the various responsible governmental agencies and private owners.

After many unsuccessful negotiations, no money was forthcoming except from a local slumlord for "unauthorized" repairs on his building. The city, which received a bill for the construction of Sweat Park, returned the bill and removed the park so that the land could be used as a parking lot for construction equipment for a new apartment house. They then sent Sweat a bill for their urban "removal" work.

Sweat members also sought employment under the Emergency Employment Act, but most of the money was allocated to provide jobs for those people with some degree of higher education. Their skills and work projects were not needed.

So, after much talk, squawk, and negotiations with various people over clean-up contracts, Sweat workers decided to continue their efforts to secure an income by making and marketing Tiretoys and Superboard Playthings.

TIRE TOYS

Discarded automobile, truck, and motorcycle tires are used to construct unique play equipment at a relatively low cost. Tiretoys are uniquely suited for playground, parks, day-care centers, camps, resorts, apartment projects, and any

backyard. All bolts are sheltered inside the tires for safety.

Prices *do not* include shipping. All shipping REA express collect.

Tire Cube — similar to Super Cube shown, 3' x 3' x 3', wt. 60 lbs. . . . \$20.00; with plywood floor, \$29.00.

Super Cube — shown here with slide, 4' x 4' x 4', wt. 450 lbs. . . . \$35.00; with plywood floor, \$49.00; with 8' x 2' slide (add 30 lbs. to shpg.), \$75.00.

Tire Swing — an old friend rediscovered, wt. 10 lbs. . . . \$9.50 + .11 or .24 per foot of rope, or .40/foot of chain.

Donut Tunnel — shown here, 7' x 4' x 4', wt. 600 lbs. . . . \$65.00.

Giant Wheel — sketched here, 8' x 8' x 3', wt. 140 lbs. . . . \$32.00.

Tire Tree — originated by Paul Hogan, top will bend nearly to the ground:

4-tier heavy duty tree, wt. 250 lbs. . . . \$43.00.

5-tier heavy duty tree, wt. 300 lbs. . . . \$55.00.

6-tier heavy duty tree, wt. 350 lbs. . . . \$67.00.

Bouncers — shown here, Small 2½' x 2½' x 2', wt. 20 lbs. . . . \$17.50.

Large 3' x 3' x 2', wt. 30 lbs. . . . \$21.00.

Pyramid — as shown, 2 tires, 2' x 3' x 3', 15 lbs. . . . \$6.00; 3 tires, 3' x 3' x 2½', 23 lbs. . . . \$10.25; 4 tires, 3' x 3' x 3', 32 lbs. . . . \$14.00; 5 tires, 4' x 3' x 3', 50 lbs. . . . \$18.50.

SUPERBOARD PLAYTHINGS

SUPERBOARD is a lightweight material strong enough for an adult. The PLAYTHINGS are perfect for day-care and nursery centers, doctor's offices, and children's rooms. All are brightly colored with non-toxic, washable paint. All items are sketched here.

Mobile — whole set is 5' in diameter, 5' down.

Complete 8-piece set . . . \$22.00.

Unit A (left) . . . \$8.00.

Unit B (right) . . . \$10.00.

Big Guy . . . \$4.00 with string.

Each other character (please specify) . . . \$3.00.

Arm or rocking chair . . . \$6.00.

Stools . . . \$2.00.

Tables — 36" . . . \$6.50; 30" . . . \$6.00; 24" . . . \$5.50; 21" . . . \$5.00.

Chalkboard with shelves . . . \$10.50.

In and out geometric playhouse . . . \$15.00.

Prices *do not* include shipping. All Playthings will be shipped by parcel post. Please check this chart to determine the shipping charges and include this money in your order.



WALRUS

woodworking collective

Walrus was established in 1971 in an effort to create an economically and socially viable cooperative company. We are evolving a collective structure in which we can share tools, workspace, ideas responsibilities, wages, and experience while controlling our own economic and occupational destinies. Collective profits are used to maintain the shop, purchase new equipment, and subsidize design development and learning woodworkers.

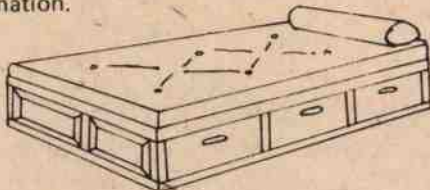
Our collective is working with local potters, weavers and craftspeople to provide improved tools at reduced costs. Tools currently in production are potter's kick wheels, four harness mahogany floor looms, maple inkle looms and maple warping boards. Other projects have included kitchen cabinets and speaker enclosures.

The furniture we design is influenced partly by the solid functionalism of the Shakers, partly by the flowing curves of Scandinavian furniture, and partly by contemporary requirements of compactness and mobility. We have developed a queen size coppin's bed convertible into two couches, and a pine trestle table held together by removable pegs.

We try to run our shop in consonance with basic ecological principles. We plan projects, design furniture, and work wood in such a way as to waste as little timber as possible. And, we are experimenting with ways to recycle sawdust and utilize wood trimmings.

We would be most interested in hearing any ideas regarding craft tools improvements, functional furniture designs, conservation or recycling techniques and collective and cooperative ventures.

Since Walrus' products come in myriad designs, sizes, woods, and prices please write them at 165 Terrace Street, Roxbury Crossing, Boston MA 02119, for further information.



PIKE COUNTY

Hellier is a town on Marrowbone creek in Pike County, Kentucky. It grew up forty years ago as a trading center for the coal camps that ringed it. Most of the people still live in houses that originally belonged to the Hellier Coal and Coke Co. But, in the late 1940's, Hellier Coal and Coke sold out to the Blue Diamond Coal Co. Automation came, and the labor force dwindled. Coal reserves were still large however, and miners expected many years of uninterrupted work.

Early in 1960 Blue Diamond sold their rights to Bethlehem Steel. Bethlehem withdrew the easy coal from the Alleghany hills and then closed the mines. The results fell like a sledge hammer. Miners were suddenly informed that the mine was closed. The tipple was torn down. All the machines, tracks and virtually everything the company owned was hauled away. In a few weeks a community was turned into a ghost town.

Pike County, jutting into the hill country of neighboring West Virginia, has 70,000 residents and still produces more coal than any other county in the world. The Pike County Citizen's Association started as an O.E.O. funded project working on social and ecological problems in Appalachia and has now become independent. The political difficulties arising from their attempts to organize local welfare recipients to express their needs, and from their their suit to halt Bethlehem's strip-mining activities are very unsettling.



A sewing committee, begun by a small group of women who got together to quilt, has helped keep P.C.C.A. alive economically. This committee, which now includes women from other counties in Kentucky, Virginia, and Tennessee, has recently expanded to include several church groups and

people from both the Council on Urban Affairs and "Involve" a project for the elderly. Through this joint effort greatly needed income is provided for many people.

The renovation for a school house to host craft classes and square dances, and the construction of a park are two more projects in which the P.C.C.A. has been actively involved.

The Association, now self-supporting from sales and donation, has had to abandon or postpone some dreams in order to keep control of the group within the group. But this type of control is very important when people feel that they must fight to retain any control over their lives.

DOLLS

Bean dolls—cotton dolls stuffed with beans. . . \$2.00

Cornshuck dolls—from cornshucks, of course . . . \$3.00

Small monkey dolls—tiny dolls for tiny hands, made from a sock . . . \$2.00

Clothes pin dolls—made from wooden clothes pins, with painted faces and bright cotton clothes . . . \$1.00 to \$3.00 depending on the amount of detail desired.

NEEDLEWORK

Quilts—variety of sizes, patterns and colors, all hand tacked and hemmed. Star patterns, rose, tulip, dove, dove on a flower, cat, bow tie, 9 patch, grandmother's flower garden, bearclaws, crazy quilt, or simple patchwork. Pick a special design and special order, or put in a general order for an appliqued or patchwork quilt. Please state size and dominant color preference . . . \$30.00 plus \$2.00 postage and insurance.

Patchwork potholders—five different styles, each an original pattern . . . \$50.

Patchwork apron—no two alike, order matching potholders! . . . \$15.00.

Poke bonnets—variety of colors and prints . . . \$3.00. Free catalog of patterns upon request.



ROUNDER RECORDS

Rounder is a living/working collective of five. We are devoted to the creation of a workable alternative to the big profit-oriented music company. To this end our energies are focused on producing phonograph records, doing concerts, and doing research. We've been together for a year and a half and have approximately 20 albums out so far.

We are a complete commune with everyone pooling their resources and no secret hordes on the side. We work together cooperatively with no division of labor, no hierarchies, and no bosses. We are trying to show that worker control can be a productive reality and a true alternative to the capitalistic

organization of work. At present no one takes a salary—just enough for food and clothing. We will someday pay ourselves, but at this point it's so much fun devoting time and energy to the collective, that no one has indicated a desire to receive more.

We are primarily interested in preserving traditional music — people's music, and seeing that as much money as possible goes to the artists. Our basic royalty is 50% per album with artists having full control over every step of production. If they wish they may even help with financing the album and enter into "profit"-sharing.



A couple of us are in the I.W.W. Related to this, we are also interested in recording music, or whatever, that might serve as organizing tools. We have put out a few pamphlets, and one of us helped form an anarcho-feminist group here which issues an occasional bulletin. We are also working to try to put back into print, music that the larger profit-oriented companies have found doesn't sell well enough to be kept available to people. And, we want to hear from other collectives and cooperatives in the music or publishing industry.

PHONOGRAPH RECORDS

All of the following albums are \$3.50 each.

George Pegram (0001) — traditional banjo player from North Carolina.

Spark Gap Wonder Boys (0002) — old timey from Cambridge.

Joe Val and the New England Bluegrass Boys (0003) — great vocal grass.

Clark Kessinger (0004) — top old time fiddler.

Snuffy Jenkins and Pappy Sherrill (0005) — fiddle and banjo music. Snuffy invented the "Scruggs" style banjo.

Country Cooking (0006) — progressive, instrumental bluegrass.

Frank Wakefield (0007) — wizard on the mandolin.

The Ledford String Band (0008) — old time North Carolina string band.

Clint Howard and Fred Price (0009) — East Tennessee music, the group that catapulted Doc Watson to fame and got left behind.

The Fuzzy Mountain String Band (0010) — Durham Southern dance music.

Tut Taylor (0011) — one of the best Dobro albums ever.

Norman Blake (0012) — the guy who played with Dylan, Cash, Baez, and currently with Hartford. Best Nashville studio guitarist finally has his own album.

Bashful Brother Oswald (0013) — another dobro album, very good.

Don Stover (0014) — about the best banjo album today. No kidding.

The Bray Brothers (0015) — formerly the Bluegrass Gentlemen, produced J. Hartford.

Blind Alfred Reed (1001) — "How Can a Poor Man Stand Such Times and Live?" 1920's recording of West Virginia Fiddler who wrote great songs.

Aunt Molly Jackson (1002) — great Kentucky protest singer of the 1930's.

Jim Bunkley/George Henry Bussey (2001) — Georgia country blues field recordings.

The Golden Echoes (2002) — black gospel at its smoothiest.

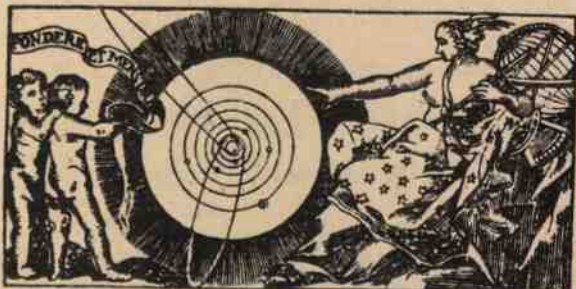
Martin, Bogan and Armstrong (2003) — black string band, songs in French, Gershwin tunes, hillbilly numbers and blues on fiddle, mandolin and guitar.

The New Mississippi Sheiks (2004) — Chatmon, Vinson, Martin and Bogan, another top string band, this one featuring blues.

"Mud Acres" (3001) — Happy and Artie Traum, Maria Muldaur, Keith and Rooney, John Herald, Lee Berg, Tony Brown and Eric Katz. Woodstock folk community LP, alternative LP.

"Mountain Moving Day" (4001) — The Chicago Women's Liberation Rock Band/The New Haven Women's Liberation Rock Band. Great!

The Battering Ram (4002) — IRA songs and tunes, exciting rebel music.



WILDERNESS SHOP

Starting from a member's basement in early 1970, Pittsburgh's "Oakland Co-op" grew until it operated three semi-separate stores. The belief was that economic enterprises should be owned and controlled by the people they serve and affect and thereby avoid the excesses of businesses organized for profit. Not only business activities, but cultural and social activities, as well, should be free from the profit motive.

The Co-op Store carried a wide range of products including art supplies, small appliances, basic clothing, shoes, books, housewares, etc., while the Food Store provided natural (non-processed) food at low prices. The Wilderness Shop was a new venture at providing goods that were not locally available.

"Because there is a need for quality camping gear at co-op prices, we have decided to take mail orders. This is also a survival measure on our part as we are having difficulty keeping our collective heads above the muddy waters of

creditorland. This situation was not (improved) by a major fire in summer 1972, which gutted the General Store and caused extensive smoke damage to the Natural Foods Store and the Wilderness Shop. These events meant a complete suspension of operations. However, we reopened again—all shiny and new by early spring 1973.

PLEASE READ BEFORE ORDERING

1. Please specify size and color when ordering as well as second choice of color where applicable. If we are out of an item, we will usually issue a refund unless you specify "BACKORDER".
2. An average shipping charge is indicated for each item. If your order is large or you desire different delivery mode, please indicate this on your order sheet. For special delivery please add \$.75. For air parcel post add \$.75 per pound.

All items are unconditionally guaranteed to be free from defects in materials and workmanship. If any item purchased is defective or unsatisfactory in any way, return it within ten days and the Co-op will either replace it or refund your money at your option.

The Wilderness Shop carries a large line of accessories and specialty items which are listed in our regular catalog. If you're interested in receiving it and/or joining our co-op, please write.

HOW TO BUY A DOWN SLEEPING BAG, or, WHAT'S THE DIFFERENCE BETWEEN A DUCK?

1. Ask yourself: "What is the coldest use to which I want the bag to succeed?"
2. Decide whether you want a bag that honks or quacks. Goose down costs more, is warmer, and retains its resilience through successive cleanings better. Three pounds of duck down is roughly equal to two pounds of goose down, so you can save up to a pound in total weight with a honker.
3. Three styles of bag are made: mummy, tapered (barrell), and rectangular. Our Co-op mummy, the Icelander, is roomier than most mummy bags and has a full-length zipper instead of a short zipper. Tapered bags, such as the Polar, Summer Goose and Quacker, are halfway between mummy and rectangular.
4. Three types of chambers or baffles are used within the bag to prevent shifting of the down and to maintain loft. Bags not intended for extreme cold use made do with "box chambers". "Slant tube chambers" are in general use for cold weather bags, and "overlapping tubes" are necessary in the very coldest weather bags.

Cutaway side of sleeping bag section:

5. "Average minimum temperature" is not the coldest possible temperature, but rather our opinion of the coldest temperature in which one can be comfortable while sleeping alone and naked outside a tent, but in the bag, of course.

SLEEPING BAGS

1973 prices

Icelander - Goose down mummy, 33" wide at shoulders. Slant tubes closely spaced (8"), full-length zipper, two bags can be joined fully. Down filled hood. Stuff bag not included. Regular for persons up to 6' tall. XL for up to 6'8". Fabric ripstop nylon. In blue, with light blue interior.

SB1 - 2 lb. goose down fill. Total wt. 3.8 lb. Avg. min. temp. 25°

...\$59.50 + 1.30 shpg.

SB101 - Extra-long version of SB1. Has ¼ lb. added down

...\$65.90 + 1.30 shpg.

SB2 - 2½ lb. goose down fill. Total wt. 4¼ lb. Avg. min. temp. 10°

...\$67.00 + 1.40 shpg.

SB201 - Extra-long version of SB2. Has ¼ lb. added down.

...\$72.90 + 1.40 shpg.

SB3 - 3 lb. goose down. Total wt. 4.90 lb. Employs overlapping tubes for extra warmth. Avg. min. temp. -20°

...\$78.50 + 1.50 shpg.

SB301 - Extra-long version of SB3. Has ¼ lb. added down.

...\$83.00 + 1.50 shpg.

Polar - Goose down tapered (barrel). Slant tubes closely spaced (8"), full zipper lets two bags be joined. No hood but drawstring top permits use like mummy in extreme cold. Stuff bag not included. Regular for persons up to 6'. XL for

up to 6'8". Fabric-ripstop nylon. Color blue, with light blue interior.

SB4 - 2 lb. goose down fill. Total wt. 3¼ lb. Avg. min. temp. 25°

...\$58.00 + 1.30 shpg.

SB401 - Extra-long version of SB4. ¼ lb. extra down added.

...\$64.00 + 1.30 shpg.

SB5 - 2½ lb. goose down fill. Total wt. 4¼ lb. Avg. min. temp. 10°

...\$65.50 + 1.40 shpg.

SB501 - Extra-long version of SB5. ¼ lb. down added.

...\$71.00 + 1.40 shpg.

SB6 - 3 lb. goose down fill. Total wt. 4¼ lb. Avg. min. temp. -10°

...\$73.50 + 1.50 shpg.

SB601 - Extra-long version of SB6. ¼ lb. down added.

...\$79.50 + 1.50 shpg.

Summertime - Bag is the same as the Quacker (see below) except that it is filled with 1¼ lb. goose down.

SB7 - 1¼ lb. goose down fill. Total wt. 3 lb. Bag is intended for non-freezing use

...\$36.00 + 1.00 shpg.

The Square - Goose down filled fully rectangular bag. Large, comodious. Box construction. Two can be joined. Ideal for the person who is used to a full-sized bag and wants the light-weightedness of goose down. Rolls into its own flap. Dim. 33" x 77". Makes a nice comforter when unzipped. Fabric-ripstop nylon. Color-dark green with light green interior.

SB8 - 2 lb. goose down fill. Total wt. 4.12 lb. Avg. min. temp. 30°

...\$49.50 + 1.40 shpg.

SB9 - 2½ lb. goose down fill. Total wt. 4.65 lb. Avg. min. temp. 15°

...\$57.00 + 1.50 shpg.

Quacker - Duck down tapered (barrel). Box construction. Full-length zipper lets two bags be mated. Stuff bag not included. Reg. for up to 6', XL for 6'8". Fabric: taffeta nylon. Color: navy with red interior.

SB11 - 2½ lb. duck down fill. Total wt. 4¼ lb. Avg. min. temp. 20°

...\$41.00 + 1.40 shpg.

SB1101 - Extra-long version of SB11. ¼ lb. down added.

...\$45.00 + 1.40 shpg.

SB12 - 3 lb. duck down fill. Total wt. 4¼ lb. Avg. min. temp. 5°

...\$47.00 + 1.50 shpg.

SB1201 - Extra-long version of SB12. ¼ lb. down added.

...\$51.00 + 1.50 shpg.

Little Person's Quacker - similar to the adult's Icelander, zipper is half-length, and fill is 1½ lb. duck down. Children have less trouble keeping warm and seldom need goose down. Fits people up to 5'.

SB13 - 1½ lb. duck down fill. Total wt. 2¼ lb. Avg. min. temp. 25°

...\$34.50 + 1.00 shpg.

Back Packer Jr. - similar to SB13 except filled with Dacron 88R polyester.

SB14 - Dacron, 2 lb. fill. Total wt. 2½ lb. Avg. min. temp. 40°

...\$19.00 + .85 shpg.

Other styles and sizes are available on a special order basis. Write Co-op for catalog or specify needs.

ACCESSORIES

Stuff Bags — Because sleeping bags are often mounted on the outside of a pack frame, it is necessary to protect their fabric from snags. A stuff bag is a sack for the sleeping bag made of pack wt. nylon.

SB222 — Specify down fill wt. of SB and whether you want orange or green. Also Superbig available, holds 2 bags
 ...\$4.00 + .20 shpg.

Ensolite Pads — 3/8" thick closed cell insulating foam rubber. Use under sleeping bag.

SB333 — Shortie length. 4½' long x 22" (1¼ lbs.)
 ...\$2.95 + .50 shpg.

SB444 — Full length. 6' x 22" (1¼ lbs.)
 ...\$3.95 + .50 shpg.

PACKS

Although we sell a wide variety of packs we have room to list only a few of the basic models here. For others, please write for our catalog. In buying a pack, one is basically buying a system of bag, frame, and hipbelt. All our models reflect their prices in such features as extra pockets, special harnesses, etc. For the beginner we recommend the Forester with the padded hipbelt.

Rocky Mountain (P1) — Our best pack! The lightweight tubular aluminum frame is contoured to the back and comes with a special "over the shoulder" harness that eliminates the tendency of the straps to pull backward. The padded straps run over the shoulder and down the frame behind the backband and are attached at the bottom instead of at shoulder height as on most frames. The backband is full length and open mesh. Padded hipbelt, nylon zippers, 11 compartments. Main bag is divided. Tent pouch on top flap. Fabric: waterproof exford nylon. 4¼ lbs. Colors: navy, green, or orange. Sizes: medium (persons up to 5'8"), large (persons over 5'8").
 ...\$58.50 all sizes + 1.50 shpg.

Hiker (P2) — Large divided pack. Padded hipbelt and shoulder straps. Five outside pockets, plus map pocket. 25% more interior volume than Forester. Tubular aluminum frame has extra V bar truss at top. Nylon zippers. Fabric: urethane coated nylon. Colors: orange or green. Sizes: medium (persons up to 5'8"), 3½ lbs.; large (persons up to 6'1"), 3¾ lbs.; XL (persons over 6'1"), 3 7/8 lbs.
 ...\$43.00 all sizes + 1.20 shpg.

Forester (P3) — Large divided pack. Padded hipbelt and shoulder straps. Comes on Camp Trails Skyline frame. Fabric: urethane coated nylon. Colors: green, blue, or red. Sizes: medium (persons up to 5'8"), 3 7/8 lbs.
 ...\$33.00 + 1.30 shpg.

large (persons up to 6'1"), 4 1/8 lbs.
 ...\$34.00 + 1.30 shpg.

P301 — Same as P3 except comes without hipbelt.
 ...subtract \$5.00 from P3 cost.

P302 — For persons over 6' we offer the Hiker frame with Forester bag with padded hipbelt. XL only. 4 lbs.
 ...\$36.20 + 1.30 shpg.

Hiker Frame Only (P222) — With padded hipbelt. Holds any Camp Trails bag, most others with drilling. Specify: med., large, XL. 2 lbs. +
 ...\$18.00 + .85 shpg.

Sleeping bag hitch on straps (444) — Allows SB to mount on frame. Straps permanently attach to any frame. 2 oz.
 ...\$1.30 + .20 shpg.

Gerry Kiddie Carrier (P5) — Best thing for carrying little people. Child faces forward, space under seat for storage. Fabric: soft cotton. Colors: pumpkin, green, or blue. 1½ lbs.
 ...\$12.50 + .65 shpg.

Daypack (P9) — Basic rugged nylon daypack with outside pocket. Ideal for cycling, day-trips, books, etc. Colors: blue, green, gold, orange. 1 lb.
 ...\$8.90 + .50 shpg.



TENTS

There are two basic kinds of backpacking tents: totally waterproof tents, and those with breathable sides and a fly. The latter are more expensive but do not tend to become miniclimates in rainy weather. Tents can be further divided between high enders and tapered. In the former the tent is symmetrical and the same height at both ends. The latter is tapered down at the back and is more suitable where high winds are a factor. All tents have mosquito netting.

Summit (T1) — two-person tapered tent. Polymer coated breathable nylon walls, floor, and a fly waterproof. "A" frame in front, short pole in rear. Coated floor comes up 6" on sides. Large separate fly sheet comes almost to ground. Wt. 5¼ lbs. Dim.: 54" x 88", front 4' high, rear 27". Color: yellow, blue fly.
 ...\$73.50 + 1.50 shpg.

Mount K (T2) — two-person high ender, vertical poles. Oversized floor space for storage, external fly. Waterproof, coated floor, Ripstop nylon, breathable, floor and fly are urethane coated. Wt. 5.85 lbs. Dim.: 5' x 8', 3½' high. Colors: orange and blue, or green and gold.

Giant Mt K (T3) — essentially a gigantic version of the Mount K. Fabric same as Mt. K. Separate fly. Sleeps 3½. Wt. slightly under 9 lbs. 6' high, 7' wide, and 8'8" long. Colors same.
 ...\$79.50 + 2.25 shpg.

Portage (T4) — Extra-large wall tent, nylon. Totally waterproof, two large side windows, ideal for 3. 6' high, floor 7' x 7'. Wt. 8 lbs. Color: green.
 ...\$53.00 + 2.00 shpg.

Economy (T5) — designed to be competitive with the cheap imports that have flooded the market, this is a first-class coated nylon, imitation of a cheap imported tent. Totally waterproof, liable to some interior condensation in wet weather. Wt. 4½ lbs. Size: 5' x 7', 3½' high. Colors random.
 ...\$25.00 + 1.40 shpg.

Indian Teepee (T6) — made exactly like the ones used by plains Indians. Heavyweight, white canvas can be easily decorated. Smoke flaps at top regulate ventilation, permit fire in center. No poles provided, they must be cut on location; requires 11 poles 20' to 24' long. Diam. 16', ht. 16', circum. 50½'. Wt. 30 lbs.
 ...\$75.00, shipping charges collect.

CLOTHING

Grey Knob Parka (C3) — excellent general purpose goose down filled parka, 12 oz. fill, nylon shell. Down filled hood, lined pockets, stuff sack included. Wt. 1.8 lbs. Colors: red or blue. Sizes: sm, med, lg, XL. (Women should order one size smaller as these are men's sizes.)
 ... \$41.00 + shpg.

Mad Mountain Parka (C10) — this is an unfilled 60/40 parka, the weave is 60% cotton, 40% nylon. This allows the fabric to breathe yet remain water repellent. Sleeves are nylon lined, doubly opened zipper, Velcro sleeve cuffs, extra map and storage pockets. Can be combined with a down sweater for winter use. Wt. 1½ lbs. Colors: red, navy, dark green. Sizes: sm, med, lg, XL. (Women should order one size smaller as these are men's sizes.)
 ... \$9.00 + shpg.

Poncho (C20) — 88" x 55", coated nylon, grommets in the corners allow use as a fly. Colors: blue, green, orange.
 ... \$9.00 + .40 shpg.

A complete line of down clothing is available. Write for catalog if interested.



STOVES

Nothing beats a campfire. BUT... many of our heavily used forest areas are being seriously scarred by avid campers. Think of a million boy scouts going on ten outings a year, for instance.

Therefore, backpacking stoves are coming into general use and are even required in some areas. Some things to consider are:

1. Fuel: white gasoline (Coleman fuel, American Hi-Test, etc.) is least expensive but most volatile. Butane and propane are more convenient to light, require canisters.

2. Equivalent weight. This is weight of stove plus fuel plus fuel container required to cook six average meals for two.

Optimus 111B (K1) — Built-in air pump, super-powerful burner. Folds in own case. Made in Sweden
 ... \$21.00 + 1.00 shpg.

Optimus 8R (K2) — Scaled-down version of 111B, no air pump.
 ... \$12.50 + .65 shpg.

Svea 123 (K3) — Gutsy performer, boils a cup of tea in 2 minutes. Made in Sweden
 ... \$11.50 + .50 shpg.

Primus Grasshopper (K4) — two legs fold out and with standard cylinder form a 3-point base. Uses standard propane cylinders available anywhere; cylinder not included.
 ... \$6.50 + .50 shpg.

Bleuet S-200 (K5) — Popular and convenient to use. Two drawbacks: fuel freezes at 20°, fuel cylinder may be hard to get. Uses "Gaz" butane cylinders, not included.
 ... \$8.50 + .50 shpg.

Cylinders for Bleuet (K555) — Box of 6, total wt. 4½ lbs.
 ... \$4.90 + shpg.

Sigg-Svea Tourist Cookset (K301) — lightweight aluminum cookset that fits a Svea stove inside itself. Complete with 2½ and 3½ qt. pots, single pan that doubles as lid, windcreens for stove which serve to hold pots. All pieces interlock so they can't slip. Total wt. 2¾ lbs. Comes with stove inside.
 ... \$18.50 + 1.00 shpg.

Name of stove:	Optimus 111B	Optimus 8R	Svea 123	Primus Grasshopper	Bleuet S-200
Equivalent weight (lbs)	4.6	3.1	2.7	2.7	2.4-3.1
Wt. of stove, empty	3	1.6	1.2	0.8	1.0
Wt. of fuel container, empty	0.3	0.3	0.3	1.1	0.3
Fuel type	Gasoline	Gasoline	Gasoline	Propane	Butane
Stove fuel capacity (pts)	1.0	0.3	0.3	1.8	0.8
Ave. burning time (hrs)	1.5	0.75	0.75	6.0	3.1
Time to boil water (min)	4.0	7.0	6.5	9.5	12.0
Built in nozzle cleaner	yes	yes	no	-	-
Performance in sub zero	good	good	good	fair	no
Performance at over 12,000 ft.	fair	so-so	so-so	good	poor
Ease of starting	pump	complex	complex	simple	simple
Closed dimensions (inches)	7x7x4	5x5x3	4.7 diam.x5	3.3+legs	5 diam.x8.5
Price:	\$21.00	\$12.50	\$11.50	\$6.50	\$8.50



ECONOMIC \$ CLEARING-HOUSE

Among the four or five areas of primary importance to any community is the economics of self-support. In recognition of this *Communities* and the New Town Project (Cambridge, Massachusetts) are cooperating to start a Communities Economics Clearinghouse.

The purpose of the Communities Economics Clearinghouse is to facilitate access to relevant economic information. The major service we will provide is getting people who have special experience, skills or well-developed ideas of products or services together with people in new communities. We will develop a file of personal references which will list skills and have copies of proposals. In each issue of *Communities* we will publish two or three of the proposals which seem to have the most potential or which might open our eyes to new economic living activity. Occasionally, we will publish a list of proposals we have on file so that readers will be able to visit us or write to get a copy of one that catches their interest.

We encourage people to send us information about themselves or their ideas. Proposals should be as long or short as you feel is appropriate. We will edit if we publish. We recognize that often the economic advantage of certain products is realized by being the first; send us whatever information you think you can afford. Try to be specific about what are willing to have published, what you want only available in our files, whether you want your address published, etc.

Here are examples of the sort of listings we are looking for:

1. "I have worked for three years in a sheet-metal fabrication shop, largely involved in making heating ducts. I am confident that I could help a community start a successful sheet-metal shop . . ."

2. "For a couple of years now I have been toying with an idea for an inexpensive long-lasting sheet-metal roofing system. Perhaps it would be a good industry for a new community. We would need to set up a fairly large sheet-metal shop. I have looked into costs and have much of the necessary data . . ."

Some other areas of interest we will feature in the *Communities* column are:

A) discussion and description of types of economic relationships in communities. These would include questions and resolutions of work ethic, work allocation, income and health policies, etc.

B) Histories of substantial economic enterprises in

communities. Here the emphasis will be on practical lessons of others' experiences.

C) Worker control and community ownership experience in this and other countries; cooperatives. Here as elsewhere we will try to refer readers to good follow-up sources.

D) References to technical information. Generally this would be an annotated bibliographical reference to a good text on a specific question. Also we will comment on technical services that are available, for instance from the Small Business Administration.

E) We will describe financial and fund raising procedures and include discussion of ethical and political considerations. Here especially we look forward to readers generating novel ideas for better methods than are now employed.

Much of the success of the Communities Economics Clearinghouse will depend on the participation of the *Communities* magazine readership. Developing a viable economic base is difficult, and we need to share whatever knowledge and resources we can.

Communities Economics Clearinghouse
Box 530
Foxboro, Mass. 02035

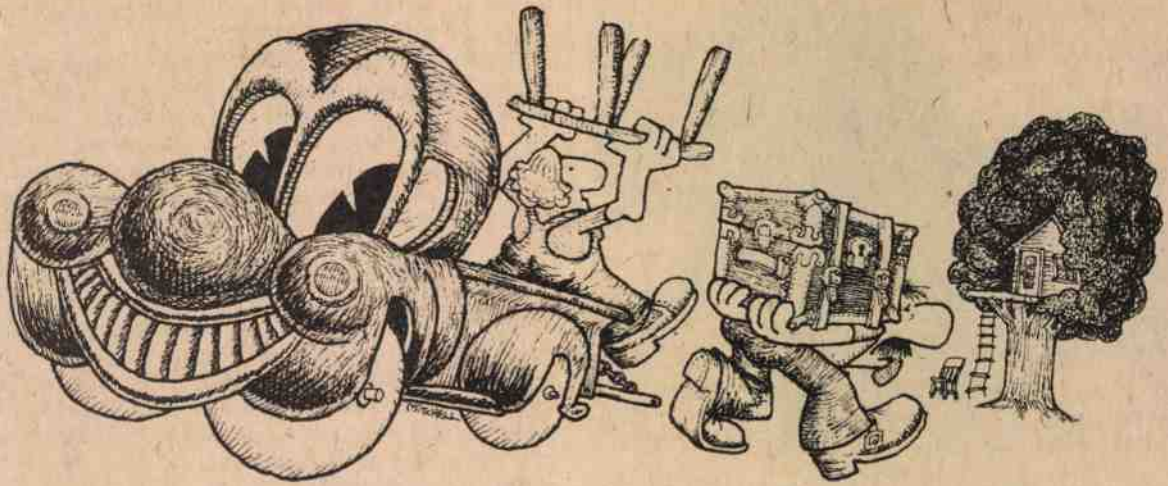
Here are our first Communities Economics proposals:

We suggest that communities start using solar energy now. If new buildings are planned with a large roof area facing south without being shaded by trees, then solar panels can be built into the roof in a functional way that gives a permanent surface as contrasted with shingles, tar paper, etc. These panels would then supply some 70% to 90% of the space heat and hot water needed, depending upon climate, number of persons, etc.

We now have a functional design of an essentially "wear-out-proof" nature which we urge communities to use and sell in their area for income. Of course, it is not necessary to have new buildings; solar panels can be added to existing roofs or placed on the ground or against a fence. We hope to be able to supply these panels in a kit form for interested groups to finish the fabrication for additional income over handling completed units. In the near future we hope to have a cheaper version available; though somewhat less durable it will be less expensive to ship and install. With a lower initial cost it should find a much wider market. Generally we expect the investment in solar equipment of the present very durable type to be about equal to the cost of natural gas use for three to four years. The savings over use of bottled gas or electricity might equal 1½ to 2½ years as prices rise.

In the longer term we would like to work with other groups in a cooperative search for an efficient design for generating electricity from solar energy in units of a size to fit homesteads up to small communities. Any person interested in intentional communities and in production of practical tools for living and for details on the above, please write to KERENSA COOPERATIVE COMMUNITY, 945 Woodland Ave, Menlo Park, CA 94025; (415) 325-3374.

A small group is getting together to become commune fixers. The aim of the group is to further the commune effort by offering tools and people, for a short time, to those communes that have a need. Service covers carpentry, plumbing, electrical, machinery repair (tractor and auto), appliance repair, and land clearing. Charge is just food, shelter and the cost of materials. Group looking for both work and new members. Contact Joe Ennis, 1835 19th N. W., Washington, DC 20009. Travel to anywhere in North America.



Twin Oaks: a middle class view

Being middle-class is like being mediocre: there is absolutely nothing distinctive about it.

To begin with, I must confess that I am middle-class in about every sense of the now pejorative term. I was raised by middle-class parents in a middle-class community and attended middle-class schools with middle-class friends. I married a middle-class girl and we began middle-class housekeeping. I am neither particularly proud nor particularly ashamed of a middle-class heritage. I suppose I grew up with and was conditioned to accept all the appropriate middle-class ethics and hang-ups about sex, money, possessions, politics, work, morality, theology, etc. I, like most, acquired a strong desire to escape the middle-class pressures and mediocrity. One possibility that seemed feasible (touched with a suggestion of the romantic) was to join a commune.

Over the Independence Day weekend (no irony intended), my wife, daughter, and I decided to risk social ostracism on a calculated whim. Through some friends and correspondences, we learned about the Twin Oaks Conference on Communal Living, held at the Twin Oaks farm near Louisa, Virginia. We were told that this was *the* conference to attend for anyone interested in communal life. Since we had made some intriguing speculations and inquiries about communes over the preceding few months, *the Conference* occurred at precisely the right moment. We were ripe for an experiment. The conference, we were assured, was so well respected and productive that it attracted devotees and novices from all over the country: people who were curious about the movement and wanted a closer look, people who were already members of existing communes seeking recruits, people who wanted to join or begin a commune, even people from schools who were doing term papers on communes.

On the map it didn't look like such a long trip from Chicago to Virginia—only about twelve inches. So we decided we'd take our nine-year-old daughter, our five-year-old car, our three-year-old tent, our one-year-old gas stove and sleeping bags borrowed from around our affluent suburban neighborhood. (Fortunately, we decided to leave our two-year-old German Shepherd at home.) And we headed for Virginia with polite reassurances to relatives that "No, we're not running off to join a commune" and "Yes, we will be back in six or seven days" and "No, I'm really not going to throw all *those* years of college away."

Well, twelve inches on a map turned out to be about twenty-four hours worth of four-wheeled agony. Basing our navigation on the naive Euclidean theorem that the shortest distance between two points is obviously a straight line, we

plotted a course that looked something like a fancy stitch from a super-deluxe sewing machine. Missing several turn-offs was nothing compared to the "short cut" through the Alleghenies. (Apparently Euclid had never travelled the mountain route.)

The psychological factors were severe. Given a husband suffering from his once-a-year bout with a summer cold, a wife prone to car sickness and chronic impatience, and a daughter who decided after three hours that she really wanted to stay at home with grandma . . . all that remained was a chorus from Sartre's play about three people confined in a single room for eternity: "Hell is other people." And there are few prisons so merciless as a loaded-down car with three inmates who must endure each other for twenty-four hours without reprieve.

Adding to our apprehension was that neither of us knew what to expect once we arrived, I suppose we were both victimized by the typical middle-class stereotypic propaganda concerning communes and those who inhabit them. We came to the Twin Oaks Conference with a view of communes that included a vague sort of vision of a never-ending orgy of sex, drugs and danger. We'd been around college campuses (as student and teacher) for the past twelve years, so that long hair, wild antics and clothing, and revolutionary rhetoric was not new to us. But we'd never been to a place isolated from a snug but familiar middle-classdom.

We arrived at the Twin Oaks farm about midnight (although it seemed we crossed so many time zones that it didn't matter). We registered and were told to creep along an old road and find a place to camp. Everything was mysteriously dark and inactive. We found a relatively secluded position and settled in for the night.

Our first day was mildly shocking. We had anticipated finding a horde of penniless, possessionless, championless vagrants (to put it bluntly). We further dreaded that we would be embarrassingly conspicuous in our big, conventional, well-cared-for Pontiac and Montgomery Ward family-sized tent. As dawn appeared and we awoke, we were startled to discover an entire field of cars, tents, and people who made us and our camp seem quite undistinguished by comparison. Our fear that we would feel like (and be tolerated as) obvious tourists amid seasoned veterans was eliminated . . . much to our comfort.

At breakfast we were introduced to the versatile staple of all economically and nutritionally-oriented societies: granola. Our daughter refused to touch any of it because it contained neither colored marshmallows nor sugar coating. My wife ate a few nominal bites and commented that she felt like a horse.

After my usual procrastination, I tried some—and experienced mixed sensations. The granola seemed to be somewhere between tasteless and arid—but then, it seemed preferable to hunger. The freshly-squeezed orange juice, however, made up for every apprehension about the granola. It was so good that I wouldn't have been surprised to see Anita Bryant burst out singing the praises of the "Virginia Sunshine Tree."

After having sampled the cook's menu, we were offered the cook's tour of the farm. The tour included a casual guided stroll around the buildings and projects, amply supplemented by a personalized history of each and an occasional conjecture about the future of Twin Oaks. Each of the four major buildings, we were informed, had been named after a notable international commune. The first was the original farmhouse where the original five founders lived during "that first year." Next was the first building to be constructed—it was poorly designed, the guide said, and poorly built—"but it served our needs." Another structure, more ambitious and more complex, was constructed on a make-shift budget by an inexperienced crew, so that "the rooms have odd shapes and the roof still leaks." And the fourth building, still in progress, was to be the major unit—designed by an architect and constructed with adequate funding and experience. Voila! We also saw the fabled Twin Oaks — twin oak trees growing behind the farmhouse, sturdy and majestic: an apt symbol.

Along with the several barns and numerous out-buildings, we were told about the commune's economic operations and labor credit systems. The members seemed very proud that the bulk of the outside revenue was now derived from the thriving hammock industry. Milk, beef, vegetables, fruits, as much as possible, were organically grown and processed on the farm.

Among other revelations, we discovered that Twin Oaks, far from being a community conceived and nurtured on caprice, had—from the beginning—adhered to a program of planning and growth. It impressed us how, in the brief span of five years, a handful of people could build a community from uncertainty, debt, dissension into a self-sustaining, self-confident, self-respecting refuge for kindred spirits. It was, of course, anything but smooth; and in the growth process and the search for identity, only two of the original founders remained.

It would be easy and highly tempting to discuss at length what we learned about the appearance and development of the Twin Oaks experiment, philosophically based on B. F. Skinner's controversial *Walden Two*. But this was not what made the deepest impression on us—it was, rather, the people themselves: their enthusiasm, dedication, candor, fairness, and hospitality.

By midday we found ourselves comfortably confused. These ogres were not ogres at all. They were people pretty much like ourselves. They were not ravenously over-sexed dynamoes who thrived on drugs, violence, perversion, panhandling and vermin. They, too, had their origins in the middle-class; they, too, had challenged the validity of the capitalistic work ethic; and they had done something about it. Instead of trying to overthrow and destroy a society gone mad with hypocrisy, materialism and exploitation, they simply retreated into a more sensible existence.

I don't mean to imply that the entire conference was as conventional as a Sunday School picnic. There was nudity, in the form of skinny dipping at the local river. But the nudity was almost utterly un-selfconscious and quite beautiful. There was sex (at least I assume that's why all those couples vanished over the hill into the woods), but it was hardly orgiastic or even conspicuous. My only reservations concerning these matters were that I had a cold so I couldn't skinny dip and that no one invited me over the hill.

I suppose we had been conditioned to expect the preconceptions that "straight" society hold about "drop out" society. One who joins a commune is one who is on a continual trip of drugs and sex, one who is ill-mannered, ill-clothed and dangerously unhygienic, one who is a member of an exclusive clan, dedicated to corruption and subversion

of any form of order, discipline and decency. Doubtless there are such groups advocating such practices. But what emerged from the Twin Oaks conference was a refreshing and reassuring testament to the ambitions of youth. We met some of the most articulate, open, energetic, imaginative and knowledgeable people we have yet to encounter. They had not been created from a different mold, nor had they really broken the old one. They had merely decided that conventional society was not their bag. We further discovered that a commune is not merely an excuse for unconventional attitudes and practices but can grow from a genuine idealism.

I don't know that the conference made us utterly metamorphize our thinking, but it did—without question—convince us of what we had long suspected: that words and concepts such as communal and social and group and cooperative are not inherently evil, nor are the people who practice them societal monsters.

So that's where we're at now.



GRAPEVILLE



AMHERST ISLAND ORGANIC FARMS

We are 8 adults and 2 children living on 290 acres of land which we purchased in December 1971. Our farm consists of 200 acres of tillable land and 90 acres of cedar and hardwood bush. Our property is located on Amherst Island, a 25 square mile island located at the east end of Lake Ontario, just west of Kingston, Ontario.

As a group we have several goals. One is to work the land to full capacity by organic methods and thereby provide our main source of income. Another goal is to live and work together as an "intentional community" rather than as nuclear families. Other goals include developing alternate sources of energy (methane gas, wind, sun, etc.) for farming and living, a school for our children, media for exchanging ideas and experience, and a construction company for building non-rectilinear structures.

We wish to communicate with others who are farming organically on a fairly large scale (100 to 1000 acres)—particularly those raising organic beef. While there seems to be an abundance of literature on organic gardening methods, we have been able to find only a minimum of practical information on farming (so far Bromfield and Leatherbarrow have been the best). Our climate and soil are probably not too different from much of the northeastern United States (particularly northern New York State).

It is our belief that Amherst Island is a good place to consider if you are serious about purchasing land. Fair to good farmland is still relatively cheap—perhaps \$200 per acre would be an average price. There is no industry on the island. The 400 full-time residents support themselves by farming, by working on the government-owned ferry, or by commuting to jobs on the mainland. We find the people amiable and the island itself beautiful.

For those serious enough to consider visiting the island, we will make an effort to provide short-term accommodations. This is not an invitation to crashers or tourists—only to those definitely searching for land. Further information may be obtained by writing us at: Amherst Island Organic Farms, Ltd., R.R. No. 3, Stella, Ontario, Canada.

FROG RUN FARM

Frog Run Farm is a community located in the town of Charleston, in the Northeast Kingdom of the state of Vermont. Consider this a combined listing for all three—our community, region and state.

Over the last four years, many young people have immigrated to Vermont. They've started communes, communities, craft colonies, farms, and moreover, the framework of a new culture which seeks to restore the best of the agrarian tradition.

Meanwhile, Vermont is beset by another trend: land speculation and development on a dangerous scale. The state could go either way. It could become the first state to check unregulated development, restore the

small farm, promote craftsmanship, encourage grass roots democracy, innovate ecological technology. Or it could be subdivided into lots for second homes, ski-chalet developments, tax loss farms for the rich, "planned unit" communities which buy out whole towns and replace hay fields with tennis courts and golf courses. In short, Vermont could become the playground for the affluent, leisure class of the Eastern seaboard.

The three counties in the northeastern corner of the state comprise the "Northeast Kingdom". It's a region of lakes, mountains, forests, dairy farms, and maple trees from whose sap the finest syrup in the world is made. Within this region, there are a dozen communes and communities and many smaller homesteads. At one of the first square dances held by the food co-op this year, about 200 people showed an surprised one another by our numbers. In the past year, this community has moved together. We have a great food co-op; a growers' co-op; a co-op newspaper. Some groups are working on local politics, others on state and ecological issues.

But here as elsewhere in the state, these alternative structures are tenuous. It's hard to spend a day clearing brush for a new



pasture and have energy left at day's end to drive 15 miles to attend a meeting. The region needs more people who have the unique combination of energy to establish some degree of self-sufficiency as well as a broader commitment to the community at large.

The average age of the Vermont farmer is around 55. Many are on the verge of selling out but would prefer to sell to someone who would continue farming and keep the land open. The state needs people who not only can make the downpayment on a farm but also have the determination to farm in a time when all the economic odds weigh against the small farmer.

The region needs many small farms. Frog Run is trying—but we can't get there alone.

Our community was incorporated specifically to demonstrate that small-scale farming can support a limited number of people at a subsistence level. The land is an extremely varied 188 acres: some in low-land swamp, hayfield, a partially-cleared slope facing a spectacular mountain range (southern exposure), good stands of cedar and fir; an upland bog we refer to as the future pond, and a sugar maple grove. Our present enterprises are maple sugaring and a road-side vegetable stand. This summer we'll plant a crop of strawberries. Future

enterprises: a greenhouse-nursery, christmas tree trimmings and a 10-head dairy herd. The buildings include one large house, a huge barn and a saw mill in need of repair and a new motor.

The land is held by a corporation of which we are all equal partners hustling in common to raise the \$4000 for this year's mortgage payment. If we have to raise money from outside income, we'll all work together on jobs like haying, house painting, roofing, etc. We have bylaws governing finances, equity, membership, and long-term development. Though presently living under one roof, we see the community as eventually many households ranged around a common complex of barn, main house, and shop buildings. We use horses, little electricity, and are replacing our flush toilet with an outhouse. The land could support 10 homesteads.

At this point as we grow towards community, we need the rare person who has the adaptability, sensitivity and tolerance which come from the experience of having lived and worked closely with others. More specifically, we have need of people with farm skills such as animal husbandry, forestry, automobile mechanics and carpentry. We're open to visitors who want to look either us or the region over. We'd prefer if you'd not bring a dog and that you'd write in advance.

Frog Run Farm
E. Charleston, Vermont 05833

EAST RIVER FARM

East River Farm is a commune in Guilford, Connecticut, 16 miles east of New Haven. We own 10 acres of land—some wooded, some pasture, apple orchard, vegetable and flower gardens, and salt marsh on a tidal river. The 1825 farm house and several out buildings are all in fine condition.

We moved here in August of 1970, after a year of preparation—mostly trying to find a way to live together in spite of tough zoning laws in the area. We did very little planning before we moved in. We didn't discuss how we would get along together or how much or how we would structure our lives. We were aware that we were making a huge leap of faith, and trusted in one another's caringness to help in solving problems as they arose. We were naive as to the kinds of problems we would face. We made no effort to get in touch with other communes in order to benefit from their experiences. Perhaps that's just as well, for if we had been more sophisticated about the whole thing, we might never have tried.

We were 6 families in the beginning, but by the time we moved in we were only 5. Since then we've hit some fantastic highs and devastating lows, learned a great deal about ourselves and about communal living. We've lost 2 families and gained 2 and lost parts of 2 others. Several individuals and one family have lived here on a temporary basis. At present we are 5 families ranging in age from 2 to 55.

We share expenses, such as heat,

electricity, water, maintenance, but not incomes. Each family owns a 1/5 share—part in equity and part in mortgage. Food costs per family are based on number of family members and their ages. This ranges from \$9 per week for an adult to \$5 per week for the youngest children, which isn't as high as it seems when you consider that it covers such expenses as toiletries, goat supplies, birthday gifts and a subscription to *Communities*.

Each adult has an outside job. Our commune is in no way self sustaining. We do grow a lot of our vegetables.

We haven't gone out of our way to build structures. Each structure has been built on the basis of felt need. For instance one person soon found she was doing most of the house cleaning. She proposed a plan whereby each adult has an area to keep clean. We found that the adult females were doing most of the cooking and kitchen clean-up. This in spite of the fact that some women worked outside and some men didn't. We introduced a monthly schedule with a far more equitable division of labor. The men found that not only could they cook, but that they could enjoy cooking and be creative. Our meals are delicious, varied and mostly inexpensive.



We have a Sunday night meeting for all—which children usually choose not to attend. Thursday night meeting is for adults only and we have an outside facilitator. Our purpose is better communication. All decision is by consensus and although a slow and inefficient method, it has worked for 2½ years.

Saturday is a work day for building, maintenance and gardening type activities. Incidentally, we are very proud of our totally organic gardens. We do all sorts of things together—camping trips, hikes, picnics, canoeing, soccer games, singing and reading aloud are some.

We do not exist as a commune for any purpose outside of communal living. Communal living of course offers us convenience and economy. But far more important, we derive joy from sharing work and play. We learn about living with ourselves and one another.

Some details: We do not allow illegal drugs on our property. We are somewhat middle class in our attitudes and life style. We get along well in our town although occasionally a child is not allowed by his parents to visit. We have 2 goats—also dogs and cats. We have had sheep, ducks, geese, and chickens we make good bread, cement, jelly, jam, compost, and yogurt. One of us is a vegetarian. We have come a long way in shedding sexist roles. Our commune needs more people to replace a family going abroad. We feel that 25 is the ideal number for this place.

Please contact us before you come.

East River Farm
Guilford, Conn. 06437
(203) 453-5541

JEHOVAH'S WITNESS FARM

Even in the gloom of a desolate winter day, the bounty of the farm is impressive. There are beef and dairy herds, hogs and chickens. Gallons of milk pass through the pasteurizer, thousands of eggs are crated. Fields of wheat are growing and oats and corn await spring planting.

In the greenhouse, the last of the tomatoes have just been picked and the lettuce is beginning to sprout. When the season changes, there once again will be potatoes and onions, beans, carrots and squash, apples and peaches.

It is a veritable land of plenty—in everything but profit, for not an ounce is ever sold. The 1700-acre farm, owned by the Watchtower Bible and Tract Society, provides the daily bread—and meat and vegetables and fruit and every other foodstuff—for the 1400 Jehovah's Witnesses based at the sect's international headquarters in Brooklyn Heights as well as the 95 farm workers who are building a new printing plant and a residence hall for 500 here.

The farm, which was started in 1962, exemplifies communal agriculture refined by technological sophistication. Thus, with the aid of machines, 92 cows are milked in two hours, but pears are still peeled by hand.

The function of the farm: economy in the name of higher spiritual purposes. By achieving absolute self-sufficiency—besides growing and processing all their own food, the Witness community also provides all the other necessities from dry cleaning to housing for its volunteers—the sect is able to defray the cost of printing its literature.

And it is through the 100,000 books and 800,000 magazines published daily in Brooklyn that Jehovah's Witnesses spread what they believe to be The Truth, a strict literal interpretation of the Bible. The world, members of the 74-year-old proselytizing sect believe, is on the brink of annihilation in a massive battle of Armageddon.

After that, precisely 144,000 persons of all those in the history of mankind will reign in heaven with Jesus (there are, they say, still 10,000 places still open). The earth will be transformed into a paradise where the good will enjoy eternal life; the wicked will have been purged from existence.

In the meantime, the Witnesses who have become ministers (everyone who is baptized is considered a minister) live out their allotted days on earth working, as circumstances permit, for the cause, studying the Bible and attempting to convert others.

The farm's role in the scheme of things is to conserve funds for the printing operation. "If we bought everything, it would cost twice as much," said George Couch, manager of the Bethel Center, the name of the Brooklyn headquarters and of the Watchtower farm.

And conserve funds it does. Couch estimates that it costs 30 cents to provide one meal. Asked to clarify how costs could be kept that low, even considering that labor is virtually free (every worker, no matter what his rank, receives a \$14 a month allowance), he said, "we simply divide cost of operating the farm—about \$350,00 a year—and the kitchen by the number of meals served—about 1,966,00 to arrive at the 30-cent figure."

To a city dweller, the production of beef is among the more impressive enterprises of the farm here. (The Jehovah's Witnesses also operate a small fruit farm in Washington, N.

J., and a grain farm in South Lansing, N. Y.) The current population includes 800 head of Hereford, Angus and Charolais cattle.

"It takes 100 pounds of beef for a rib roast meal, 60 hogs for a meal of pork chops. Every meal is the equivalent of 2500 pounds of steer, dressed," said Joseph Brazil, who is in charge of the slaughterhouse, as he checked slabs of bacon in the smokehouse and took a peek at hog jowels steaming in an enormous kettle. The jowels will be used for liverwurst. (All parts of the hog are used, even the spleen and kidneys. "They go to a mink farmer," Brazil explained.)

Besides the beef cattle and hogs, there is a flock of 4000 chickens to be used for poultry and 3300 white leghorns that lay an average of 2700 eggs a day. And there are 92 cows that produce 420 gallons of milk a day, part of which goes into ice cream, butter and cheese.

The self-sufficiency extends beyond the food production: the Witnesses do all the maintenance of the farm themselves to the extent of making their own cement and concrete and mining their own stone quarry.

And the same independent spirit prevails in the immense kitchen in Brooklyn, where 23 chefs and assistants prepare the meals for the 1400 residents.

Besides routine cooking, they bake 600 to 700 loaves of bread and countless number of cakes and pies, rather than purchase them.

[From the San Francisco Chronicle]

TWIN OAKS

CHILD MEETINGS IN EARNEST

In about four months there will be a baby here at Twin Oaks, and it is about time we got ourselves together and decided what to do with co. The child meetings we have had heretofore have been concerned with very general things—what goals to aim toward, and general outlines of ways to achieve them. Now it is time to discuss newborn infant care and very specific techniques of handling children in a communal setup.

We have agreed that we need a core of dedicated people who care for the babies consistently. But how big can that core be, and how long should their shifts be? Also, what shall we call them?

The naming problem again! We considered the obvious ones. "Nurses" carries connotations of sickness to some members, as well as of femininity, so we discarded it. We talked for a while about "Mothers". After all, we have sweet potato mothers and dining room mothers and concrete mothers. Why not child mothers? They would of course be of both sexes. Ultimately we decided against calling the child care people "mothers", also. Some people felt that the word should have no feminine connotations. Others simply wanted to avoid the confusion.

There is no really good word in English. Everything we could think of sounded either too precious or too institutional.

In Israel a child care person is called a "metapalet" (attendant). We would have adopted this word with relief, but we felt it was too long. Solution: shorten it. We achieved a rapid consensus on "meta". Joe tells us that this abbreviation would make no sense in Hebrew, since "tpl" is the root and "me" is only a prefix, but this does not trouble us. We checked it out for double meanings and found nothing terribly

objectionable. It sounds enough like "mother" to invite puns, but puns are the staff of life at Twin Oaks.

The Greek meaning of "meta" which appears in English words like metaphysics is "beyond". We don't mind that either. It reminds us of "beyond freedom and dignity".

Next question: How many metas can we use? We did a survey a short time ago to find out how many people were interested in committing themselves to child care. The list was far too long. Some of us feel that ten people is an absolute maximum in this area. Others thought we could perhaps use more, or that we ought to have fewer. We left the matter for future decision, to be made at the conclusion of our initial training sessions. Anyone interested may participate in the training.

What will the training consist of? That is the topic for next week's meeting. Presumably it will combine the theoretical and the practical: how to bathe a baby; how to extinguish an undesirable behavior; what are the expected normal behaviors of the newborn? How to tell when a baby is sick? Etc., etc.

At this point we are finding it easy to come to agreement on childcare issues. It is true that we have not yet decided whether or not to circumcise though we have discussed the issue three times. But we all know that none of us cares a great deal whether we do or not, and that once the decision is made, we will all be content with it. Spirits are high, and the months we have spent in theoretical discussions have given us confidence in each other.

THE MONEY AND LABOR CRUNCH

Fact: we have overextended ourselves. We have committed ourselves to more projects than we can manage well at the same time. There's Tachai, in use but still unfinished. For that matter, we never finished Oneida, either, or even Harmony! And now we are building not only a children's building but also a wing on the new house for the Merion people, who are very much overcrowded in their current quarters. On top of that, we have gone into two new businesses: the construction industry and the publishing cooperative. We haven't dropped any of the old things either. Hammocks are more in demand than ever, and we still have Earthnotes, pottery, crocheted hats, wild herbs, organic vegetables and the Leaves, all of which kept us busy last year. Not to mention the maintenance, household tasks, and so forth that must form a base for all the rest. We have escalated our ambitions and our commitments but increased our membership by only 20 percent. We did it without quite realizing what we were getting into, and here we are, stuck in the middle of a hundred projects, all of which are worth doing. The compost privy, a highly successful (we are almost sure) attempt at an ecologically sound waste recycling system, has not been put into full time use because of lack of available construction labor. Tachai residents' rooms are heated by a jury-rigged temporary heating system for the same reason. Though we finished a fireplace for the new living room, that room is not enclosed yet, and the fireplace serves as nothing more than a campfire for temperate evenings.

So the four-hour work day is not in sight for 1973. We have put a lid on labor requisitions—they do not exceed 6-½ hours a day—but many members work more hours than that because they get involved in one

or more of these projects and feel responsible for them.

Balancing the money for all these projects is not easy, either. The comfortable bank balance with which we started out on activities is diminishing rapidly, and we calculate that it will be entirely gone by March. We are building on predicted income, and if at any time our actual income doesn't match the predictions, something will have to stop, presumably one of the construction projects.

Money can be earned by additional outside workers, but the more workers we send to Richmond, the less labor there is here on the farm to do this oad of work. Visitor labor is no answer to the problem, either. We already have 10 visitors on the premises at a time, and most members feel that a population which consists of 25 percent strangers at all times is not optimal. Most of us are unwilling to increase the percentage. We have room for a few more members, it is true, but we are taking people in at a fairly rapid rate now and do not want to speed that process for other reasons.

So we have got ourselves into a labor-money crunch and will have to live with it for awhile. There isn't any good answer to it. We'll just muddle through as we usually do.



THE CONSTRUCTION INDUSTRY

Like most communes, Twin Oaks has made most of its income from handcrafts, donations, and publications about itself. And, like any serious commune, we have always yearned to get into one of the basic industries. The trouble with the idea is that the basic industry is pretty well monopolized by very large concerns, and at our economic level we couldn't hope to compete. But even in today's monopoly-ridden economy, there are a few corners here and there for small business, and we have been hoping to find a suitable one for ourselves. There are a number of ideas we have considered. We could have a small aluminum foundry specializing in custom jobs; we could repair automobiles or TV sets for the area; we could supply organic produce for city restaurants. None of these ideas has been rejected, but all of them depend on having members with the appropriate skills. Only a mature commune can afford to invest money and labor into the skills of a single member (what happens if co leaves before the skill is passed on?), and Twin Oaks is just barely getting to that point. We are trying to open up the organic food market, and we repair an occasional car. The man who knew aluminum foundry work didn't show up after all, so that idea has been shelved.

to date has been the construction business, and it looks as if we are going to put a great deal of our energy in this direction.

It is natural that we should go into construction, because our own building needs have developed a crew of fairly skilled people. In the process of building Tachai, various of our members have become reasonably proficient at framing, wiring, drywall work, floor finishing, and so forth. Under our apprenticeship program we are continually training more members at these same skills. Also, among our members are an architect and a skilled carpenter with previous experience at running a small construction company. So we feel we are ready to take this step. Opportunity came in the form of a local businessman looking for a contractor to build some low-cost housing a few miles from here. He looked at Tachai, was suitably impressed, and began to talk business. We worked up a bid, and it was accepted. As soon as the contractor's loan clears the bank and the bulldozer clears the land, we will start to work.

[From Leaves of Twin Oaks, No. 20, Louisa, VA 23093]

NORTH MOUNTAIN COMMUNITY

North Mountain Community is a reality! After several false starts and a few agonizing setbacks, we have come home to a small valley in the foothills of the Blue Ridge Mountains, in Virginia's Shenandoah Valley. We are ten adults and four children, attempting to design an alternative culture which draws from the best of all times and places.

Our Ideal is a life in which we can coexist in equilibrium with nature, and ethically with our fellow beings. Our orientation is behavioristic humanism. We feel that, while humanists are able to draw from the totality of human experience, they are impotent in implementing their ideas. The behaviorists, on the other hand, have discovered the controlling variables in human behavior. But behaviorism, being narrowly based in the simplifying experience of the laboratory, is unable at this time to make a significant statement about ethics, aesthetics, or other guidelines to the good life. We believe in a synthesis of humanism and behaviorism: the humanistic ideals can be realized by deliberate and selective use of behavioristic techniques. On these premises we are committed to make our lives an experiment.

We welcome serious visitors at North Mountain. We ask all visitors to write or phone in advance stating the date(s) they would like to visit NMC and how many persons will be visiting. Please send all fees at this time. Visitors are asked to work a certain number of hours a day, and in addition, pay \$2 a day. We encourage visitors to stay long enough to get a chance to participate meaningfully in the life of the community. Children are charged the same rate as adults. Groups (church, school classes, etc.) may visit for a day. A tour and question-and-answer session will be conducted. A fee of \$2 per person is requested. PLEASE let us know as far ahead of time as possible!!

North Mountain Community
RR 2 Box 207
Lexington, Va. 24450
(703) 463-7095

ANDORRA II

We have come together with some other people who were looking for new directions as we were and decided that we would live cooperatively, sharing expenses and chores, talents and ideas. At the same time, we would try to help individuals and couples develop themselves in healthy, life-giving ways. Our sharing of expenses and chores has released some of our individual time for thinking, searching, and for undertaking projects we have wanted to work on for some time.

As a cooperative living group, we have all developed some wonderful cooking skills, re-learning to cook from "scratch" with unprocessed whole grains and dried legumes, and almost waterless cooking of vegetables fresh from the market. We have cut down on meat for economic, political (yes) and ecological reasons. We try to conserve water, compost our garbage for our organic garden (five of us fill up one garbage can in two weeks). We try to live as ecologically as possible, learning new ways, always, to avoid waste. One way we most frequently use is not buying. A most wonderful by-product of our whole experiment is that we contribute less to a war economy by consuming less, earning less, and paying less taxes, while at the same time becoming more self-sufficient, rather than less so. In addition, we are learning to *feel* more peaceful within, thereby enabling us to be more loving.

Because of experimentation, we have all, by necessity, gone in many scattered directions—sampling, so to speak. Now, we slowly seem to be coming up with a direction which will encompass all of our individual and collective interests and concerns—peace, ecology, brotherhood, creativity, value of human life, etc.

We have started an arts/co-op-communications center (Andorra No. II) in the older section of Daly City (a 65,000 person bedroom community for San Francisco). The center has classes and workshops, rap sessions, cooperative activities such as a book exchange, a food buying club, a garden, counseling, tutoring. We would like to eventually involve all age levels. We would like to have a cooperatively run store to sell our handicrafts and art goods, and give performances in dance, drama, puppets and various kinds of music. We also want to do our part in developing intercultural understanding and support.



Still, that is not enough! We want also to have a place in the country. No further than 2-1/2 to 3 hours away from the city, if possible. There, we want to start building a community and some arts/crafts buildings where we can have weekend and summer workshops, a youth hostel, and various experiments in country living. Eventually, it might be that both centers could run full time with constant flow and interchange between the two.

We are interested especially in trading with other groups—goods and services—and in building a skills "bank" or exchange amongst new life style (even old lifestyle) people.

Want to join us? We can use ideas, suggestions, talent, elbow grease, organization, land, love and a prayer or two. We can offer gratitude, hard work, fantastic experiences, some meals, and an opportunity to be part of an intentional community. We need lots of help from people who are not satisfied with the status quo, and who are actively seeking alternatives that are creative.

Write to Jo Anne Loshe, 27 Wilson Street, Daly City, CA 94014. (415) 992-1795.

RESOURCE ONE

We are a work collective of people from all over the San Francisco area. Many of us are living at ONE, a cooperative city community in a warehouse, where our office is located. The reason we came together is to work toward developing the communities where we live and work into strong, self-supporting, self-controlled, involving places. To us, this means learning how to do many things for ourselves (including making all the important decisions that affect our lives).

We have acquired, over the past two years, a set of technological tools that includes a complete computer timesharing system (the kind you can use over the telephone). We are making these tools—and our skills and resources—available to a large number of people and groups interested in creating stronger communities and alternative organizations.

The people who formed Resource One realize, through our prior experience with computers, that very few use will be found to serve people in a human, community-oriented way as long as business, government and military organizations have total control over how they are used. We are beginning the process of giving people, especially poor and minority people, access to powerful technology. Applications useful to them have never been explored before; now we have the chance to build technological systems that will meet our needs.

For example, an on-line timesharing system could enable switchboards to trade information back and forth, update files instantaneously, and compile files of feedback regarding various sources of information.

The usefulness of such a system was pointed up to the members of the dormant Switchboard when, in 1971, the Bay oil spill brought about a crisis demanding the mobilization of thousands of volunteers and the co-ordination of their efforts. The job was done by the Switchboard, among others, who were part of ONE.

When the oil went down and the balloon went up, ONE had a PBX telephone switchboard, a high ecological consciousness, and up to a hundred people involved in various endeavors. The mix coagulated rapidly, and within 48 hours became the clearinghouse for information and volunteer efforts centered around the clean-up. While the agencies of government stood by inactive, all of the beach clean-up, birdsaving activities were co-ordinated through this ad hoc crisis center. An example of a crisis civic system outside of government. (Civionics: buzz-word for electronics as applied to civic systems. From

avionics: buzz-word for aviation electronics.) Afterward the Environmental Protection Agency asked the folks at ONE how they had done it.

We are very excited about the possibilities of increasing cooperation among various groups who share common goals. This can happen faster, maybe, with the help of computers. It can't happen without building trust and sharing resources and information among all of us. You are invited to share with us, and we will do what we can.

Resource One,
1380 Howard St.
San Francisco, CA 94103



P.A.S.S. FREE U

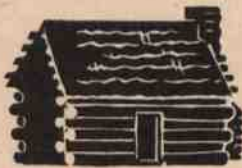
In San Francisco a viable alternative community is forming. At the center of the community is a dynamic self-actualization process called Gestalt-O-Rama. This is a process which enables people to come together at least once a week and converse and listen to each other with respect. This ensures a high degree of sociability among community members. Once relationships have been developed through the Gestalt-O-Rama system (which incidentally is leaderless and completely free) the adults involved and their children can choose from a wide variety of workshops to get into, which range from art to music to communications to video to administration. The members involved have the opportunity to form into cooperative living groups if they want to, in the lifestyle of their choice. The unique factors of the community are that it is an alternative social institution. It is for people who want deep qualitative relationships and who want to use their energy as intellectual artists toward working for the preservation and betterment of the human species. The community is a model. In this age of ever-increasing crime and alienation it is imperative to develop a functional system in which people can follow their art, be without pressure and still be productive in areas that count such as ecology, social psychology, innovative education and creative reform. Once we have a smooth system for a relatively small group of people, 250 adults and their children, the modern neo-tribe could be filmed and exhibited through other forms of media therefore enabling it to be duplicated many times the world over.

Inside the model community are defined working alternatives to the nuclear family, that are based upon equality, women's liberation in action and men's transformation. Inside of the community we are building a complete education child-care operation which includes a free school, a mobile school, and The Multi-Media

Encyclopedia. As soon as an individual joins her/his children can benefit from the entire program which is broken down into 32 explicit divisions of activities.

For people who are interested in involvement on a lighter level we are forming The San Francisco Dance Society. This is a collective consortium of independent women and men from all over Northern California who come together to dance at one dollar donation, live-music dances, in San Francisco once a month. (Children are admitted free.) The money from the dances is used to develop community betterment programs and so it is a "good karma" way for people to have a good time for themselves while supporting vitally important projects. People who come to the dances and who are involved in their own alternative pursuits activities can participate in The Big Alternative Pursuits Exposition. Here each group will come together with up to 50 other groups and have a free show in San Francisco that is open to the public, so that they can get their service know and so that others who come to the exhibit can find out about what's going on and have the opportunity to put their creative talents into whatever projects appeal most to their nature. People who are interested in either The San Francisco Dance Society, Gestalt-O-Rama, or The Big Ape (Alternative Pursuits Exposition) are invited to phone or write us at:

P.A.S.S. Free U
1833 Page St.
San Francisco, CA 94117
(415) 752-0773



GOOD EARTH HOMESTEAD

Our community is doing beautifully. We now have 6 families living here full time, 8 others have bought land and some will be building this spring.

It has been interesting to watch our "structureless" community evolve. We rejected rules, by-laws, participation requirements etc., as we believed that individuals, who were motivated, could attain a high degree of cooperation and closeness. It is beautiful to see it actually happening. We have yet to come up with some idea for a community income-producing project. Individuals are still scraping their money together separately, and we all agree it would be much more rewarding to do it together.

For more information, write PO Box 15, Dobbins, CA 95935

RAINBOW FARM

There are three things that became clear to me recently that I would love to pass on as far as communal living goes. The first was pointed out to us by Howdy after he attended a whole lot of meetings in Eugene [Oregon] where folks interested in starting

a commune together sat for hours discussing theoretical opinions and possible setups, trying to determine a mean of agreement on every possible consideration—systematically. They were so sure that if they covered all possible points of conflict ahead of time that their commune would succeed. And Howdy said, the first thing to do if you want to start a commune is get together with people you really really dig and want to live with. Because you can agree until you're blue in the face but if you don't really love the people you're living with, some small thing will happen and blow itself up to mar your perfect commune. And if you really want to make it work—no matter what the disagreement or hassle—you'll find a way to make it work. This really made me realize a lot about Rainbow, too. Because the reason there is a working family there now is because out of all the coming and going and varied motives and free-for-all there sifted a group that is devoted to one another and to the land. That's important, too. But I also realize that we live in the big commune of the world and that we are here because we love all of us and want to make it work here. The specifics of realizing our love for everyone no matter what trip they may be on, are part of the voyage. We are learning. One thing I am learning is that if you will bewilling to go anywhere with anyone and meet them in the place where their head is hanging out, and with love and appreciation for all that is good about that place, extend the hand of oneness—same trip—there should be no one who won't feel a common Rainbow bond, heart to heart.

Nevertheless, although we must remember and act on the knowledge that we are one family, one commune, it doesn't mean that Rainbow Farm has to open its doors to any and all energy to come and live there. This is a hard distinction to make—you want to take in everyone—but because of space, energy drain, and a flimsy center or a somehow not cohered identity as a family, the healthy happy growth on a smaller level is jeopardized. So how do you cope with it? I have grown to look at my life like a mandala—within the within is my inner soul (which is also the whole thing as it merges into the ALL) and it is perfect and incased in the me-ness which I must constantly work to make it a fitting temple for this soul soul. And the lotus petals of the me-ness are always changing.

The third thing which I have come to realize is that any kind of communal situation needs a center in order to succeed. Some situations center around leaders or gurus. Some center around rituals or laws. I think the most effective kind of a center is a recognition of common goals and a feeling or real familyhood. Religions have always formed good cements for groups living together but I hope that instead of narrowing what we have in common to more and more restrictive sects, beliefs or ways we can learn to live so that our Common Ground grows. And one day peacefully all together on the earth Common Ground because we are all alive and divine.

There are a lot of kinks to be worked out for sure. I mean, important decisions always get made smoothly somehow but there are a lot of lesser details of living communally that we all are learning to figure out. I guess the more you work at it the more you get fiath in its growing naturally and the more I learn to center on what really is and the best way to deal with it (sensitive constructive action).

—Karen from Rainbow Farm, Oregon



A quiet place
A beautiful place
A clean, clear place
to touch and enrich the soul.

A meeting place
A place for people
A place for warmth and gentleness.

A growing place for all living things
to rear up children strong and free
to cultivate the soil and reap its harvest
to foster loving, belonging, sharing

A growing up place
A growing out place
A growing old place
A place to be.

A place of activity
Days of work, play and learning
Integrated into one joyous effort
Days of dance, song and celebration
Of the fullness of life.

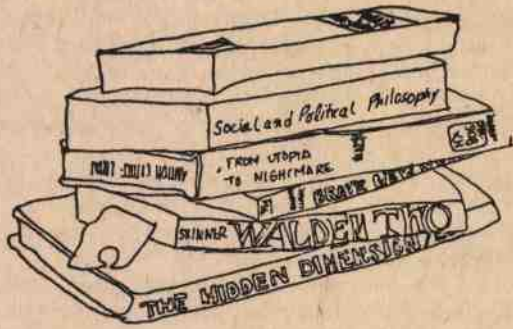
A place that fosters in its very design
Virtue and goodness
Cooperation and faith
Honesty and tenderness
Capability and self-esteem
Equality and justice
For all people, for all things

Within the dream is fears and tears
Hard words, doubt, loud arguments
Hand and head wringing tension, panic
Mind boggling panic, smashed thumbs,
Scraped knees, snotty noses, shit
Buckets in the night, "oh no, not again."
Dead bunnies, sheriff's patrol, frozen
Pipes, beans'n rice, thrown rods, dirty
Hair, bitten nails, colds and flu, no heat,
Jealousy, worry, whining children,
Gossip, ego trips and power struggles,
Money hassles, compromises, chances,
Changes, always changes.

Are you ready?

Wendy from Lime Saddle





Utopia, USA, edited by Richard Fairfield

In his Forward, Richard Fairfield talks of utopia:

If utopia is indeed *nowhere* it is also very much *now here*. Those modern men who search for utopia are living a utopian existence, if they will only allow themselves to get in touch with it. If you strive for utopia as if your life depended upon it (that's known as "involvement") and yet at the same time stay aware that utopia is unattainable (that's known as "keeping a sense of humor") and if you can have these two aspects well integrated and balanced (known as "inner peace"), you, man, are now—here—you are where IT's at—utopia, utopia!

If we include that utopia is as much freeing others as ourselves, that it involves an outward as well as an inward consciousness, and that the objective, material referent—the product of our efforts—is fundamental to any "utopian awareness," then this is not too heretical an alternative philosophy.

There is little of everything in the book: articles and discussions on the communes, collectives, and co-ops in the country and in the city—people working on the land and people into urban politics, spiritual groups, cultural groups and radical-action groups. The wide variety of articles and interviews cover many aspects of communalism and social change, including diversity of philosophy and goals, the progress as well as the problems for community, practical information—how and how not to, and general overviews of the community movement.

Some familiar names are included in the text: Bobby Seale discussing Black communalism; an interview with John Sinclair on politics and the movement; a short article by Alan Watts on Jesus freaks; and, finally, an article on African Communitarian Socialism by Julius Nyerere, which gives an unexpected and interesting perspective to an otherwise national view. The great part of the book though is by unknown people doing the ordinary work of putting a little life into the values, the goals, and the theory.

A number of on-going communes are reported on. The relationships of the people involved and their feelings and hopes and frustrations are an important part of these articles. This emphasis alone heightens the quality and the relevance of the book beyond dry information and theory. Articles by and about women, women's liberation and women's collectives, help to focus, not only the woman-man relationships—from the child to the adult. Then two of the articles have discussions specifically on younger people.

One of the largest sections of the book is the religious scenario, covering the traditionalist, fundamentalist, revived Jesus communes and the Eastern and Western

spiritualist—from the Amish to the Krishna-Yogic, from the Children of God to Mel Lyman's Fort Hill, from the Church of the Final Judgement to The Tennessee Farm. It is interesting and enjoyable, light and heavy reading. The quality of the coverage and the writing in this section is generally excellent. Here, as in the rural-urban areas and the radical-political, non-radical discussions, an effective and refreshing balance is achieved with a variety of attitudes and ideas, complimentary and critical points of view, coming through.

Utopia, USA is drawn from a number of sources, including the regular and underground press and the people themselves; thus, the scope, the style, the quality of the writing are diverse and varied. The articles range from the detailed and theoretical to the concise, the descriptive, the personal. The book is oversized, glossy paperback, block as well as hand lettering, a number of photos (many beautiful) throughout, stark drawings separating the sections. It's expensive at \$3.95, but all in all worth it if you have a little extra money and an interest in learning more about alternatives. (Available through the Community Publications Cooperative.)

—George

The Joyful Community, Benjamin Zablocki (Penguin Books, Baltimore, Md.), \$1.95, pb.

This is one of the best of the current rash of books on the communal movement. Unlike most others, which are primarily journalistic coverage of dozens of as yet unproven communal experiments, Zablocki does an in-depth study of one of the oldest and most stable, the Bruderhof, and then relates the essentials of what makes it tick to the movement in general. When the sociologist in him predominates, the reading gets a little heavy, but when the participant - observer - devotee talks, insightfulness predominates. The reader's determination of whether or not the price the Bruderhof pays for joy is worth the cost might be predetermined by whether he is oriented toward behavioristic or humanistic psychology. This reader, for example, came away feeling that the Bruderhof's thought control was simply 1984 made pleasant.

Zablocki, though he does admit to mixed feelings, starts from the premise that personal freedom (or individualism, or ego) is incompatible with community; that the prerequisite for the latter is the elimination (or radical alteration) of the former. But is it? Granted, the excesses of individualism are destructive, but the cure for any excess is not necessarily its opposite, which is another excess. An individual emptied of ego so that the emptiness might then be filled with think-alike, act-alike mechanisms which will enable him to become a part in a machine (or group), so that it may function smoothly, fails as a human in two major respects. He loses the central value of his humanity, uniqueness, and he trades his "self" for a part in a larger self which may or may not be better for either him or humanity. I prefer the "simple" eskimo concept of only two rules: the individual is supreme and everyone pulls for the group. Perhaps the fact that eskimos have larger brains than we do enables them to combine in one synthesis qualities which we tend to consider mutually exclusive.

This difference of premise notwithstanding, the book is an excellent coverage of one of the most important communal experiments extant today. In addition, and perhaps of special interest to readers who want to familiarize themselves with the central elements of the current communal movement, Zablocki's last chapter lucidly categorizes and explains the terminology, concepts, practices, failings and hopes of those

involved in the movement. He is clearly not one of those sociologists who only talk to each other, but rather a very insightful person who is also a sociologist. Both his knowledge of and his dedication to communalism as an important hope in a changed society are extensive.

—Bill Grant

Journal of a Walden Two Commune: The Collected Leaves of Twin Oaks, By Twin Oaks Community. Illustrated paperback with an index of articles. 136 pages. Twin Oaks Community, Louisa, Virginia, 23093. \$2.95.

BEYOND GUILT AND ENVY

When I first read B. F. Skinner's *Walden Two* I experienced not joy, but fear that such a beguiling and comfortable "solution" to human problems might, indeed, be put into practice and influence the larger society. When I began hearing about Twin Oaks in the late sixties, one of the thousands of new communes forming in that period, I was more amused than fearful. In one place communards were playing out Robert Heinlein's *Stranger in a Strange Land*; in another Robert Rimmer's *The Harrad Experiment* and *Proposition 31*; in another, Aldous Huxley's *Island*. Why not a Skinnerian community in all this freaky diversity? Now that Twin Oaks is well into its fifth year and thriving, and of all the by now tens of thousands of communes in the United States is probably the most successful in providing a model for conscious, rational redesign of society, both my amusement and fear have given way to admiration and enthusiasm. This book—or, better said, this collection of historically significant documents—fleshes out the dry bones of Skinnerian theory with Chickychick and Clem who writes:

Explaining impressions and feelings you get after being at Twin Oaks is a very hardy thing to do. It seems people are much happier here than nowhere. You have more ties to be happy in.

I cannot say that I have been philosophically reconciled to behaviorism, but I have been able to see that behaviorism is not a philosophy at all. Behaviorism is a set of techniques which function effectively because they bypass considerations of right and wrong, of values generally, in order to focus on what people do and how they feel about it, and how their behavior affects others. It is a neutral (and powerful) as a bandsaw, or any other tool. It works. Use it for what you will.

At Twin Oaks they happen to use it to build a society that:

... creates people who are committed to nonaggression; a society of people where one man's gain is not another man's loss; a society where disagreeable work is minimized and leisure is valued; a society in which people come first; an economic system of equality; a society that is constantly trying to improve its ability to create happy, productive, creative people.

That rhetoric, phrase by phrase, is given operational definition: e. g., "Equality in a community is a relationship so structured that no member envies another. Simple." Though the elaborate labor credit system which replaces cash in the community's internal economics sometimes seems a Rosicrucian nightmare of intricacy, it is, indeed, in intention and basic function, "Simple;" a structure that removes envy and guilt as cleanly as a surgeon's knife might remove a tumor. By now I have lived a good while in a commune

myself and have visited dozens, and know at first hand the malignancy of these infections, which eat at most communes just as they do at most of our other social structures. A member defines his objectives operationally: "I want to be able to lie in a hammock in the middle of the day and not feel guilty about it." The labor credit system comes nearer than any social structure I have seen to creating this condition. It is continuously revised, refined and improved, but always with the single-minded objective of eliminating the destructive emotional responses that generally surround distribution of work and property.

Through the ages acknowledged and unacknowledged humanists have tried to change behavior by changing attitudes. The behaviorist goes at it the other way round. Instead of bemoaning the selfishness of people, they are challenged to design structures in which the dynamic force of selfishness is turned to social good:

At Twin Oaks the only way to be selfish is to do something that will make the Community better and thus your own private life better.

Simple? One might argue that it has always been true that the welfare of the individual was inseparable from the welfare of humankind, but it is clearly demonstrable that we don't act that way. The structures behaviorists design make such truths immediately, palpably evident, and enable people to see clearly how their actions affect the welfare of others, hence of themselves.

After all, one learns these are just people, albeit exceptionally articulate and (when not exhausted by too many visitors) amiable, and also exceptionally idealistic—the kind of people Skinner refers to as of "good will". They stand in stark contrast to the ethos implied by remarks of various high school students who wrote about them in themes, such as:

This place is nothing but a community of weaklings. They are a bunch of spineless people who are doing nothing but trying to escape from the rest of the world. They are trying to do away with all those things that are human. There is no incentive, no controversy, no titles, no seniority, no personal pride, no nothing. Twin Oaks and others like it can never exist.

One hopes that student discovers it can and does exist, warm and rich in "all those things that are human," though the list of what those things are differs from his present conception. One hopes such a person can discover somehow deliverance from guilt and envy. He (or as Twin Oaks prefers, for pronouns of ambiguous sex, Co) will find in such a deliverance not an empty freedom, but a basis for commitment—"more ties to be happy in." It works.

—Jud Jerome

On Learning and Social Change, by Michael Rossman (Vintage Books, Random House, New York, 1972) \$2.45.

If you are into technology, I-Ching, politics, encounter groups, free universities, psychedelics, a love affair, a group living experience, educational reform, getting to the roots of learning, getting to the roots of our budding culture, science fiction, domes, utopian visions of liberated technology, Taoist thought, breaking beyond the emotional boundaries of what has been conditioned as "female" and "male", then *On Learning and Social Change* has a lot to offer you. For Michael Rossman appears to be into all of these, and in sharing his attempts to find the interconnections, he helps those of us trying to weave unities out of the seemingly

disconnected fragments of our lives.

Most of all, I guess, this book is about the *processes* we are all going through, in trying to learn all those things we missed the first time around because our education was split off from our lives. A lot of these processes have to do with reconnecting old splits:

"Since by design all is Split Apart, begin by Bringing Together. That process has already begun among us: surely most of the good energy now new in your life has been generated by the coming together of what was divided."

David Harris points out that in a sick society the revolutionary metaphor is healing. Rossman just carries us deeper into this insight:

"We are engaged in a profound transition—old news but it hasn't really penetrated our consciousness. All of the great divisions articulated into our lives—work/play, rich/poor, body/mind, male/female, subject/object, religious/secular, teacher/student, learning/action, school/world—all these and more shall be broken, melted and re-configured in a more integral harmony, if Man is to survive."

At its best, *On Learning and Social Change* presents us models or visions of how some of this melting and refiguring can come about. The first chapter, describing a session of the Totalitarian Classroom Game, is a brilliant example of a method of exposing and demystifying old attitudes and beginning to rebuild new ones. Sometimes the book strays from this clarity into an almost academic vagueness, but not clearly demonstrable that we don't act that way. The structures behaviorists design make such truths immediately, palpably evident, and enable people to see clearly how their actions affect

the others, hence of themselves.

Very little of the book is devoted to such abstract questions. It demonstrates its own thesis by colorful, vivid examples, clearly and concretely presented. I tried to skim, but found myself pulled in obsessively by the details—of manufacturing hammocks, getting the dishes done, building the buildings, swimming in the river, running the store, tending the animals.

Most modern communes are, in effect, alternative families. Twin Oaks is an alternative society an R & D laboratory, an information center, an educational institution for those interested in radical experimentation with social psychological forms. Its experimental attitude guarantees that the rules will perpetually be changed as new approaches are tested and abandoned. The point of such experimentation is to produce models applicable to anyone. Already there are other communes strongly influenced or even spawned by Twin Oaks, and these may settle into more stable, isolated and familial forms.

Nonetheless, what brought Twin Oaks alive for me was, specifically, the individuals—as for visitors who reported:

How could we so quickly develop such an affinity for Twin Oaks? It is not just the novelty of farm life, nor just the beauty of the rolling red clay central Virginia hills or the forests of oak, not just the sense of accomplishment and freedom created by a labor credit system that works. It is the people.

Though, especially in its earlier days, Twin Oaks had a strong bias against such items as hippies, religion, astrology, drugs, and other approaches to community than their own, the very objectivity of their attitude brought about in time a change toward tolerance. At the end of this collection we have reports on other communes of great variety, and a conference which helped new communities get started,

achieving great ecumenicism without sacrificing advocacy of behaviorist methods.

The photographs of happy, busy people are reassuring, as are the bits of bulletin board humor and informal quotations that offset the stereotype of fanaticism which members recognize—and often laugh at themselves: Such remarks as "Well, don't put her on a variable reinforcement schedule, for God's sake," are now commonplace. often, and when Rossman connects, we connect.

A powerful tool in Rossman's search for unity is his Taoist overview. This outlook gets him beyond many traditional either/or impasses (e.g. either city or country, either learning or social change, either technology or ecology) and into a frame of reference where seeming opposites feed on and nourish each other.

"That metaphysic whose pursuit some call the Tao deals not with 'opposite' but with the poles of a twoness-in-one, for which is the ancient symbol. Darkness and light are not static states but conjugate processes, each defining the other ... Heat and cold, motion and rest depend Each on the Other. In the Tao, poles create Each/Other by their difference. What exists between them is not the denying antagonism of 'opposites' but the tension of interdependence."

Within this Taoist framework many processes are obviously necessary to each other. Centrally: individual change and social change; we have to restructure and re-integrate our social lives if we want to get ourselves together, and likewise the reverse: with unhealed selves, our new forms crumble and dissolve. Likewise (and this is really little more than a restatement), good learning and good politics go hand in hand. Without healthy people, politics trashes itself and chokes in fratricidal poisons; without political clarity, individual trips wander back into old selfish and self-serving paths.

While these seem central, other polar interplays are sprinkled throughout the book. Here are a few: changer/changed (you are changed yourself when you make change); opening/closing (a lot of familiar stuff on overly-open groups being forced into periods of closing, or overly closed groups strangling from lack of ventilation); grasp/release; accumulation/dispersion; Nomad/Urb. In this last polarity we see again Rossman's fine sense of awareness of the balances we are seeking:

"In the Tao, it is not Nomad vs. Urb, but a balancing of motion and rest, each generating the other. Both as utopic cultural projection and in the most immediate and tangible personal senses, we are seeking a Way of life which cycles harmoniously between travel and indwelling, between city and country, between community and isolation — and beyond these to which industry applies, is balanced in the polarities of engagement/retreat, creation/reception, etc."

This then is the book's greatest strength: Rossman has been travelling the same paths we have and the general overview and connecting insights he has provided for himself are extremely useful to us, too. Under this general umbrella of usefulness, I found three specific areas of prime value. The first was the already mentioned Totalitarian Classroom Game, along with related comments on our need to build reflexive mechanisms into our institutions, both to help them keep changing and to keep us aware of the processes going on. The other two areas that really came through for me were his sections on "sexual modalities" and his section on technology.

By "sexual modalities" Rossman is referring to the modes

of behavior that have been conditioned into men and women. Again the problem is lack of balance: the male personality structure, like our social institutions, suffers an excess of yang—assertive, aggressive, controlling, cold-hard, mind oriented and content concerned. To become whole, men must learn to balance with the yin complements—receptive, yielding, letting go, warm-soft, in touch with emotions and process. Women, on the other hand, must re-unite with their repressed yang: assert their authority, push forward their anger, take control of what affects them. Unfortunately, though Rossman intimates he's been exploring this area a lot, he really devotes too little of his book to examining this central lifestyle learning/unlearning process we are all going through.

Luckily, his technology section is not short. It's long and full of glorious examples of what a liberated technology could be. If you've been struggling along with Murray Bookchin, as I have, skip it and turn to Rossman. For, although they are exploring the same area, Rossman *connects* and again it's because he's coming from the same places we are. Whereas Bookchin's technology seems foreign and distant, like the gleaming Apollo control tower, here is Rossman's speculations on decentralized use of computers (a fantasy on having our own computer terminals):

"What will you do with your extension when you get it, how will you play? Learn to build a solar generator, order the parts, and ask someone to show you how to solder? Get a weekly grocery list keyed to the cheapest solutions for your nutrition and taste that tells you what to buy when, where? Complete its integration into your house so that it turns off unused lights and regulates the entire house metabolism in accord with satellite weather observations? Work with five somewhere others to make and spread a videotape on government pollution, drawing on public input of muckraking videotapers who go out fresh each day in every city to follow leads?"

Likewise, with cars, his speculations (he wonders at his reluctance to give up the few brief minutes of quiet privacy to hitchhikers, even though he *really* believes in it) and his suggestions (bicycle interchanges, hooking up to car interchanges, hooking up to long-distance transportation interchanges) jibe with our own inclinations. His section on housing is a little over-zealous on Domes (a visitor from Twin Oaks says that it cost them \$3/sq. ft. to build their own 2 story framed building, the cost that Rossman attributes to Dome technology.) Perhaps it is resourceful self-building rather than Domes per se, that brings costs down from the exorbitant national average of \$20/sq. ft.). Otherwise it is a clear statement of what a people's technology could do, and how profit presently stands in the way. The sections on phones, videotape and computers, while sharing a similar realism as to the anti-liberatory effects of Profit on all these technologies (real phone cost is time, not distance—so all calls *could* be billed equally in terms of several cents a minute), exudes a real optimism about what we can do with these technologies as we liberate and educate our way into them. Here again unlearning our awe and dread of machines and learning how they work are important steps in our struggle for wholeness.

"The demystification of technology, the propagation of knowledge and means for its use at the popular level, are essential strategies of struggle against repressive centralized power, and are key to the democratization of technological society."

Rossman's book has me excited to pick up on electronics where I left off when I was 14. It should excite you also to reconnect with some fragments you've lost faith in reintegrating during your attempts toward wholeness.

we have met the enemy
and he is us

pogo



Reach



We propose the development of a village-sized life support system in which all the matter used is either directly reusable or can be introduced into cycles that will bring it around to a reusable state, and where the energy used to advance these cycles does not exceed the amount of energy that can be taken from recurrent sources.

Eventually, such a system should be implemented on a whole earth basis. However, the political situation is not ready for that level of planning. A first step in that direction could be a small community designed to illustrate the principal.

Village-sized means less than 500 people. It seems that that is about the limit to the number of personal contacts which an individual can maintain. In the past when villages grew beyond that number they tended to split into two villages. There is another reason for limiting the number of people, that is to prevent alienation. In cities the number of people working at maintaining the system is so great that there are very few who know more than a tiny part of what is involved in keeping their selves supplied with what they need to live. The result is an indistinct contact with the essential systems of the earth leading to ignorant abuse and disorientation when confronted with the universe.

... If 35 to 50 people could be found who know how to use their wills and were willing to apply them to the task, a living example of this sort of system could be created.

[Taken from *Matter Recycling, Income Energy Consuming Life Support System for a Village Sized Community*, a 25-page paper detailing ideas on energy and technology, compiled by Mike Nickerson, Institute for the Study of Cultural Evolution, P.O. Box 06, No. 1406, 341 Bloor St. West, Toronto 181, Ontario, Canada.]

I am operating a self-subsistence homestead and need a cottage industry to occupy active hands and free time. Every proposition considered.

- Jim Work, 49 Ann Marie Drive, Bellingham, MA 02019

I am looking for people—especially couples with children—who are familiar with the ideals of the Catholic Worker Movement and would like to buy a farm in a depressed rural area in the northeast (maybe Maine or New York State). The aim is to preserve the rural way of life through communal action in a time when the family farm is doomed. We must find new ways to enable folks to live on the land, produce food and raise children without falling into poverty and isolation or selling out to suburbanization.

We need generous and energetic people. Write to: Nancy Giamerese, 15 Keswick Street, Boston, MA 02215

We are looking for people to help form a community devoted to personal and social change. We want to work intensively on ourselves, to change from people adapted to living in an individualistic, competitive society to people who can be loving and communal. We feel our personal ego trips to be burdensome and unnecessary — we want to lay down our pride, possessiveness, competitiveness, striving for individual achievement, seeking individual happiness. We don't see this as giving up anything precious, but as laying down burdens and barriers to understanding and love.

"We" are Shirley and Arthur and our six-month-old son, Amiel. We have some land in Connecticut (woods, cabins, a pond, an organic garden) where we are tentatively planning to spend the summer with friends interested in exploring toward community. However, we don't feel tied to a particular location or plan — we are willing to go wherever and do whatever takes us toward community. We envision a community in which we share the basic aspects of our lives, including work, possessions, money, important decisions, the care of our children. We are concerned to live in harmony with our natural environment, employ non-polluting forms of technology, do socially useful work. We want our community to welcome all who are seeking to go in the same direction, not just people who are personally attractive to us. We imagine a community that would grow and eventually have several locations, in both country and city.

- Arthur & Shirley Gladstone, 161 Walnut Street, Newtonville, MA 02160

To date, I have visited two sites: CNVA in Voluntown and Brotherhood in Warwick. These centers were not headed where I am. Not knowing exactly where that is, it should be difficult for me to decide on this; but somehow, I seem to have no problem. I'm a forty-five year old, vital human who is tired of convinced people. I've been a carpenter, teacher, field engineer, plumber, construction manager, bum, etc. I'm looking for talented people to learn from and teach, under nearly any conditions.

Some of the limits to which I will not expose myself are: (1) A place where the group or the leader knows what side God is on. (2) A club for the benefit of the few. (3) Or a place where fanaticism is HATED.

Further, I'm old enough (spiritually) that it is no longer necessary for me to compete with young people and youthful enough to get away from dusty serge.

My plea is made. If you should know of some habitat in the New England area (for now), you'll wipe your tears and through blurred vision, feed the typewriter its 8½x11 snack. Before its brunch is over, you might persuade it to bite out some advice on what financial security blanket I should carry.

- Normand A. Quellet, c/o Rita Garneau, 26 Conrad Street, Woonsocket, RI 02895

Gail and I and Rachel (6 months) are looking for a life style which includes farming, an alternative school system, open and honest people to share our lives with, not into heavy dope or a lot of structure (some, of course, is needed). We're looking for land to (preferably) homestead and need people to help us find the land and get started. It'll be hard work building a new life, but if we're compatible it could be a great thing. Or, if you know of a commune or homesteading group in New England or

the South, please help me get in touch with them.

-Martin Lepkowski
187 Princeton Ave.
Providence, R. I. 02907

Here is an outline of my five-year dream which I hope will begin to materialize within the next few months.

Basically the idea is for a group of people to pool their resources and energies together to acquire about 200 acres of land and build a viable, tight community of perhaps 15 to 30 people. I have checked out land possibilities over the past few years and find West Virginia and Vermont to be the most likely spots.

1. Economics — keep costs down and reduce gradually to zero over a period of years (as fixed initial costs, such as mortgages, are met), to gradually eliminate any dependence and ties to the deathly economic system called America. This is to be achieved through pure miserliness and the development and use of the personal and group skills of the community.

The elimination of dependence on public monopoly utilities through the harnessing of available wind and water power; methane could be used; perhaps eventually some solar power could be used.

The growing of enough food, grains, fruits, vegetables to provide enough of each for a whole year is another integral part of this scheme. I would like to see canning, bread making, cider and beer making, and other such goodies happening on a large enough scale to supply us throughout the year. The maintenance of a minimal amount of livestock is important for dairy produce and eggs and animal manure for gardening and grain farming. A peoples' food co-op would minimize the cost on such non-native things as rice and oranges (also dry and hard goods, such as stoves, etc.). Eventually a barter system of exchange can probably be established for such items. Home production and repair of clothes is essential, of course.

2. Personal and group non-survival pursuits — All of us have over the years developed interests and skills in the arts, the crafts. I want the opportunity to pursue my music, which I have done all my life. There should be room for everyone to pursue their special interests in painting, pottery, music, etc.; and there should be present the facilities to do so.

3. Group living, spiritual, interactional aspects — perhaps the most important, but certainly the hardest to define and talk about before the fact. I will try to talk about my personal inclinations. I believe I would myself like to live under the same roof with a close group of loving people, number not defined, who share themselves, their loves and hates (emotions), their spirituality, physicality, fears, hopes, joys, responsibilities (children), aspirations, drives and desires as fully as possible. I harbor no preconceptions as to what that means except I hope that it will fulfill me and make me happy. I am sure that on a large tract of land, though, there would be room for more privately inclined people to build their dwellings and live as nuclear families, sharing with us in the other things (1 and 2 above). There is, of course, much strength in well-integrated diversity.

Now I must appeal to you who are turned on by these ideas to come forth with a letter of response, suggestions, and yourselves to join me in building such a place. I know a few people, but not enough. I need your

help now, as soon as possible. I'm going around the Northeast now looking - eventually will spend a few months hunting up some land (when the money exists to make this practical).

Please write to: Mike Roberts, RFD, Strafford, VT 05072

Born 1929, divorced twice, children grown. Master's in chemistry, work with computers, effective organization man alienated from capitalism, marriage, and suburbia. Intellectual, sensual, unathletic, willing scut-worker at need. Gourmet cook, knowledgeable wines, no drugs, heterosexual, enjoy Hatha Yoga, serious choral singer. Read and write poetry, fiction, philosophy. Active Unitarian, convinced Woman's Libber. Aloof, phlegmatic, pliable facade conceals strong will, touchy temper, ironic wit, emotionality. Require privacy, access to civilized people and places, natural beauty. Interested in urban, technological communes, other possibilities - ?

- Jim Shields, 12 Altamont Court, Morristown, NJ 07960

In 1972 we established a research outpost and community in the rainforests of Chiapas, Mexico. We would like to ask your help.

The purpose of the project is two-fold. First, the creation of an on-going inter-disciplinary community through the innovative application of such designs as the geodesic dome and tensile structure. Second, the elaboration of The Center as a base for extensive field work in ecology, archaeology, botany, and zoology. We see this undertaking as an exploration of that intrinsic relationship between adaptability and creativity so essential to progress.

We are working on ways of producing life structures from the raw materials of the region itself. This leads us to the possibilities of sapling struts, dome skins of pitch and powdered limestone, tensile membranes of thatch, and other design innovations. Adaptation and survival demand elements of human intellectual growth that are sorely lacking in the consumptive rhythms of urban life.

But this is simply conjecture, the Usumacinta Valley itself is the challenge. The rain, the heat, the vegetation, and the insects are the final test. The only things that limit the potential of The Center are the lack of time, finances, and the involvement of others. Your ideas are warmly welcomed. If you would like to know more about who we are and what we are doing, or if you want to come, help us get there or offer good healthy criticism, please contact us at The Usumacinta Center for Cultural Innovations, 65 East 11th Street, New York, NY 10003; (212) 260-3258.

How to begin. I dropped out of school, overreading hungrily, friends drift, I feel lost in the city. I can write, but want to be out of words for now; interested in video, backpacking, Asian culture, tai-chi, maybe learning a woodcraft, pottery. I am eager and terrified meeting new folks, would like to meet kindred spirited Asians (Third Worlders, others) doing creative work. Sometimes I feel like I need a place to heal, need somebody to hold on to me. Relationships with family too twisted make me crazy; I don't want to deal with them. There is a root bankruptcy of the spirit, cold cash relations of the system. Lacklove.

Sounds I just got to hear: Coltrane,

Dylan, Ono/Lennon, Redding, shakuhachi: sustain me.

I need to live with persons who live well, and can make me feel good about my self, among others.

To transcend so much confusion, be free to grow, at last to break clear into a sweeter open field. Hope to hear from you soon.

- R. Oyama, 401 West 118 Street, New York, NY 10027

I am seeking to join a modest group already living in TRUTH or well along the path - to search, to live, and to work with and, at the right time, help FREE the living dead.

I am a spiritual rebel but with an open mind. My own search embraces - Where is the key or secret code to the bible? Where is the True Creator (the First Cause of all things)? Angels, Satan, Purpose of the Creation (What is man? What are we doing here? Where are we going from here?), Sin and Evil, Reward and punishment, judgment, Illusion and reality, Love, Death, Resurrection, Reincarnation, Renunciation, Destiny, etc.

I have personal interests that bring me peace and comfort and which I do not intend to forego. They include mountaineering, classical music, organic gardening, and nutrition. I am a vegetarian. I prefer natural surroundings, gentle winters, no pollution of air, water, earth, and mind.

If a group compatible to my yearnings exists, please contact me. I will pay my way and do my share. If such an organization does not exist, I will retire to an agreeable organic farm, health resort, spa, or vegetarian retreat to serve both man and spirits of love. I am single and a free soul.

- Mel Ducat, 937 East 56th Street, 3C, Brooklyn, NY 11234

My husband and I have been weighing community life for some time now and have come to feel in the past few months that it is a path that we must tread. Brought up in intellectually-oriented families, educated to the extent of master of arts degrees, we have come to realize that our minds have been strengthened at a great cost to our bodies and our artistic abilities. Our minds have finally now made clear to us that even they can't happily inhabit the ignored and weakened frames that support them. So we are now writing in the hopes that we can find people with similar life goals who will have the patience to share their knowledge of the earth in exchange for the skills and love we have acquired through time and struggle.

We are happily married, having been together now for 6½ years, and have been parents of a beautiful girl for just a year. I have a masters in English and taught composition and an introduction to literature to college freshmen. Michael has a masters in Rudolf Steiner's spiritual education and is teaching in public school.

I have come to appreciate the value of discipline, used appropriately, and realize that it is not freedom that makes a good learning environment, but disciplined guidance along the path to the student's true self and goal. There is an old American Indian saying that freedom is absolute obedience (to the highest self).

Camping in Florida brought both of us into greater touch with nature than we had ever had and reawakened spiritual feelings that urban life had anesthetized. In Illinois, we were also introduced to meditative yoga and the concept of changing man through a change of consciousness.

Now we feel that the time has come to leave the system as it has been established by those who do not live by the spirit. We want to join those who live lives of brotherhood as taught by Christ because they recognize Him in all. Yet we don't want to retreat entirely. Our desire is not to escape from the world, but to change it positively by alternative example.

We wish to join a community that seeks not to negate the ugly and evil of the world but which seeks positively the good. We also seek a community with a spiritual base which does not feel that only one path is the way to the goal, respecting and loving and welcoming equally the spiritual paths. We are vegetarians, eating milk and cheese. We have given up drugs and feel uncomfortable in an environment in which they are accepted.

If this description of ourselves seems compatible with your lives and understandings, please be kind enough to send us a description of yourselves or recommend such places as might be compatible.

- Caren Weisglas, 258 West Chester Street, Long Beach, NY 11561

A heterodox pair of sexagenarians, disturbed over both the extant and the portended, are determined to do something besides lament. We're convinced that the best alternative would be a rurally-based intentional community with the land held in trust and the basics of *Walden Two* used as a guide. Flexible as to locale (Nova Scotia? Belize? New Zealand?) and not on a religious trip (Ellen's Catholic, Frank agnostic), we're reaching for kindred spirits. If you're one, regardless of age, please touch.

- Frank W. Willet, Apt. 4X, 107-10 Shore Front Parkway, Rockaway Park, NY 11694; (212) 945-3621.

The Poconos Ashram - a 34-acre Yoga farm in the Pocono Mountains of eastern Pennsylvania - is emerging as an unparalleled laboratory for spiritual living. Recognizing that Americans, because of their background and culture, require an American Yoga, the center's teaching stresses simplicity and practical experience rather than esoteric practices. The aim is to achieve the self-knowledge first, not ritual. Many of the practices at the Ashram are rediscoveries of principles long lost in the fabric of tradition. It is not Sanskrit doctrine that is desired: it is the much larger experience. This is why seemingly unorthodox methods are often required to achieve the primary goal.

Ashrams take on the character of their directors. This is expected, since the basic reason for establishing a permanent retreat center is to provide the vital opportunity for frequent group practice and prolonged exposure to the teacher.

The Poconos Ashram was founded by Swami Lakshmy Devi, a remarkable American woman who was drawn to the Pocono Mountains in 1964 after receiving a vision of the late Swami Sivananda. A series of events led to the purchase of the 34-acre farm in 1968 and the incorporation of the Ashram as Sivananda Yoga Camp-Retreat-Poconos in 1970, a non-profit spiritual and educational corporation.

-Sivanda Yoga
Camp-Retreat-Poconos, RD 3, Stroudsburg, PA 18360; (717) 629-0481.

I have 300-400 acres in beautiful western Kentucky, near Elizabethtown. There is pasture, rolling hills, tillable, and over 50 acres of pine and oak. There are three ponds and four streams (unpolluted), excellent building sites; it's private, serene, yet accessible, low taxes, good neighbors. I am into organic farming, ecology, and teaching in Pennsylvania. This KY farm is just too far away for me to use. Consequently I am looking for someone to either buy it, or buy-in with me (no down payment), and turn the place into an organic farm, intentional community, loving homestead, or whatever. I can provide considerable help, if wanted, on getting started and agricultural matters. However, the lifestyle would be of your choosing, and the operation of the farm would be your responsibility.

If anyone is interested in this proposition, or wants to talk about the Pennsylvania farm, please write or call.

- Mark Smythe, 2621 Van Buren Avenue, Norristown, PA 19401; (215) 666-5000, ext. 481.

Heather and I are looking for a farm in Virginia or West Virginia to rent with option to buy. We'd like to hear from people in the area who are interested or already into this sort of life. Also, if anyone knows of a place we could rent, just write us.

- Lin Holcomb, 1543 Chatam Colony Court, Reston, VA 22090

Free Growth is a three-year-old communal educational environment composed of goats, chickens, horses, ducks, sheep, pigs, dogs, cats, a rented beautifully wooded 160-acre farm, and a group of loving, sensitive, healthy, aware, sensual, gourmet intellectual pioneers.

We know Amerikan culture is a rip-off of the entire world, but we don't mourn: we organize our own lives to take control of the situation as much as possible. We seek a life of joy, love, unity with man and nature, sensual fulfillment, sharing, self-sufficiency, cooperation, and individually self-actualized freedom through commitment to lifelong growth, confrontation, death and rebirth. As a matrix in which to achieve these goals, we have chosen a farm-based multi-lateral marriage (no nuclear families) with emphasis on creative thinking/doing, intellectual inquiry and non-polluting survival skills.

We have worked through a lot of the emotional problems of communal living (although not all, by any means) and have defined communal goals with flexibility and recognition of continual change. Now, we would like slowly to expand in numbers with minimal reproducing until we reach what everyone agrees is the right size. So, we are looking for self-actualized people who wish to change their lives by developing non-role oriented, non-exploitative communal lifestyles.

If this sounds interesting, please write. Those who visit without writing first will be greeted hostilely.

- Free Growth, Route 1, Box 62, Wikel, West Virginia 24990

I am a yoga teacher and writer seeking a loving and creative commune or community. I am 37, used to teach at an establishment university, but dropped out because the academic system and American urban life pushed me and my students to be too uncreative, uptight, uncommunicative. For four years I have lived and travelled in fifteen countries, but mostly in India where I have been learning yoga.

During my life I have lived in, worked in, and sometimes led Quaker, Gandhian, and other groups that run themselves by consensus. I enjoy cooking, carpentry, growing my own vegetables, and making pots. I am a vegetarian, and I am writing a novel.

The ideal commune that I am looking for would be gentle, free, and creative people. Some would be writers or artists. I would like to eat, cook, work on the garden and house together with other family members, but have my own quiet place for writing and yoga.

My ideal commune would be in eastern USA or Canada. It would be near a population of liberals - radicals - artists - freaks, anyway the type of people that would want to learn yoga from me, or who would support a free school where I could teach English and other things. I have a ten-year-old son who will visit me now and then (sometimes with his two younger sisters), and I need to earn some money for his support.

I don't expect to find this absolutely ideal commune but hope for something like it. So please write: Martin Pierce, c/o Boesing, 526 Candler Park Drive N.E., Atlanta, GA 30307

For the past few months, I've been working toward opening a cooperative of natural foods, tool store, and eatery in my native state of Minnesota. Depending on its success, would also have tax forfeited land available at or below cost. Initially, not much thought was given to dealing with established procedures (business and personal taxation) but after the mindless bombing of SE Asia last winter, have decided that to pay anything to the government is not acceptable. Anyway, through a fresh lawyer, have found a way out. The whole idea would have to be non-profit, with at least 20 people working toward the same end. Again, dependent on the store's ability to stay alive, within a year the co-op could purchase over 1000 acres of land in northern Minnesota and open another alternative, raising wood Bison, which the state will subsidize.

- Bill Pumala, 362 South Halifax Drive, Armond Beach, FL 32074

We are: Dick (33, psychologist), Marion (31, nurse), Evan (11), and Kristin (9). We are looking for a warm climate, land, and general living situation that would allow us: to live outdoors a lot (bicycling, running, swimming, etc.), to grow some of our own food, play music (banjo, bass, clarinet, percussion, etc.), provide a good education for our children, and to work part time, as well as to put some energy into the land and community. We believe in relaxed, sensitive openness and honesty, and believe that a community generates the most energy if the people living together are really compatible and naturally enjoy each other. We are traveling around now visiting people and places. Let us know if you'd like more information, or if you'd like us to stop by.

- c/o 2700 Leighton Road, Cleveland, OH 44120

Let me tell you briefly how I wish to live. I am greatly interested in communal living; however, I am not interested in the commune that is nothing but work, as a lot of communes seem to be. My ideal commune would be situated in the country near a stream. It would be nearly self-sufficient. Life would be simple, but pleasant. There would be a few modern

conveniences, such as electricity. (Personally, I'd like to have a stereo, because I love listening to music.) The work day would be perhaps four hours (seven days a week, if necessary), and would involve craft work as well as farming. There would be a nearly equal number of guys and girls who would function together in a loving, free atmosphere. Nudity, sex, and drugs (natural) would be permitted. Freedom is one of this commune's key words. The driving force behind this ideal commune would be the warmth of the personal relationships such a lifestyle would foster.

Another idea, similar in concept, would be a city commune in a large house near a college community. Part-time jobs would provide the necessary income.

A third idea is a commune on wheels. I'd like to travel with some people in a converted bus, just seeing the country, digging on mother nature and the people we'd meet.

I'd be satisfied with any of these three lifestyles. Perhaps you can give me some help.

- Mike Baron, 1360 Jerome, Bradley IL 60915

We're a group of three married couples working together towards acquiring our own farm. At present we live in the suburbs of St. Louis, and run a food stand at the Farmer's Market in the city on weekends. We would like to live and work in a farm setting during this period, to learn needed farming skills, reduce living costs, and generally expedite the selection and purchase of our own property.

We know that present farming methods have resulted in landowners acquiring and consolidating farm properties originally owned by separate families, leasing the lands out, and in consequence leaving the original farmhouses untenanted and subject to depreciation due to vandalism and lack of maintenance.

We would be willing to protect and maintain such an abandoned farm dwelling, for the privilege of living there and gardening nearby. (If desired, a nominal rental might be charged; we would prefer simply to exchange our caretaking services for occupancy privileges.) Caretaking includes safe-guarding adjacent outbuildings, fields, woods, crops, livestock, and water systems. No utility hookups needed, except on-site water.

We would also like to locate suitable properties for sale: ten acres or more, tillable and wooded, with on-site water; preferences for 4-season climate, no utilities, all-weather road. Will consider any offer.

- Dale Deraps, RR 1, 96 Dunn Road, Hazelwood MO 63042; call collect (314) 731-1884.

My main needs are spiritual, creative, and educational. Any communes who need musicians/composers, I'd like to join. I'm Wayne, age 21. Need access to a gym of some kind, organic cookery, a library, maybe a farm. I do sports, interests include group marriage, a fairly large but close group, also tantric and hatha yoga, people to compose electronic avant garde music with, and will settle for either a rural setup or urban with access to either city or farm. People can come to me and settle here if they wish to travel with me if any of these things interest you.

- Wayne Wilson, 6141 Pershing Avenue, St. Louis, MO 63112; 726-12101 [?]

I am a 19-year-old Taurus woman living at a commune in the Ozarks. We live a simple, handmade life, without electricity, on 80 acres of wooded hills and pastures, feeling our spiritual unity with life, the earth, plants and animals, and each other. Also we raise animals and grow our food, share our money, and try not to have sex-based roles. I'd like to hear from any nomadic people who don't own a vehicle.

- Lin, Garden of Joy Blues, Panther Hollow, Birch Tree, MO 65438

We are establishing a community of people who want to identify as Jews, organized on Skinner's *Walden Two*, on 88 acres of central Texas blackland owned by the community.

We, all of us, have so many things to work out. One of the first is the ownership of the land. So far, David—our donor (who insists on anonymity)—and I have been unsuccessful in trying to find out how to transfer the land from private to community ownership. A visit with a local lawyer drew an absolute blank. Then we ordered from the International Independence Institute *The Community Land Trust: A Guide to a New Model for Land Tenure in the United States*. We waited months for this; we sat down and eagerly read it the day it came, only to experience another major defeat. They are talking in terms of quantities of land, money, legal and business expertise, effort and time that are light years away from what we now perceive as our extremely modest project.

Nevertheless, we are here; we have a need; somewhere, someone has a solution for us. Our job is to find that someone. Please help! We have 88 acres now in private ownership, and we have a modest nest egg. We want to insure, by legal means, that these resources will be used by the community-to-be in the manner and for the purposes that we have predetermined. If this particular community should fail, we want the land to be available for another such community. To us legal unsophisticates, that doesn't seem like such a tall order.

- Jubilee Community, Route 4, Box 128, Temple TX 76501 [from *The Shofar*, the Jubilee Community newsletter]

I am interested in exploring the commune lifestyle. I have been only moderately successful in attempting to find a commune in California that would accept me for a particular period of time and which is conducive to my talents and interests.

I would like a situation in which there are a number of people, interested in personal and spiritual growth and education. I am especially interested in exploring a free school atmosphere. I have been a school principal and have many years of teaching experience, and would be willing to teach adults and youngsters (English and Hebrew literature, psychology of myth and literature, photography, etc.). I was part of an urban intentional community for three years, and understand something of what it takes to create community.

- Burt Jacobson, c/o Jacobson No. 229, 7500 Callaghan Road, San Antonio TX 78229

I am looking for others to share in the design and implementation of an economic alternative engaging in the production of necessities which would be available as a matter of right to all persons wishing to produce and consume through such an alternative. I propose analysis of economic necessity, of implementation of basic

production, of recruitment and involvement, of guaranteeing equal rights, and how to create such an alternative in the existing economic and legal environment. Other than experiment no action beyond design is proposed until a complete package can be put together. This will take years.

- Fred Bauder, 1346 Wabash, Denver CO 80220

Ellis Island is an urban commune that has been in existence for four years. We are a group of people who are interested in building an alternative to the nuclear family and the straight world. We need more people who are interested in living in the city. Interested people will be welcomed.

- Catherine Poplawski, Ellis Island, 1204 West 27th Street, Los Angeles CA 90007

I am a galahad Scorpio, 28 years old. I am a tool salesman with some other mail order businesses. I have an interest in a biofeedback company. I have a business degree from the U. of Florida and grew up as an Air Force brat. I enjoy creating experiences for myself, research in group human behavior patterns, and taking care of other individuals. I am searching for a compatible woman to start a residential expanded family created from the overflow of love in the relationship.

- Tim Hamilton, 1509 North Detroit Street, Hollywood CA 90046; 851-3498 late.

We are a responsible caring couple who live in the Los Angeles area. We eat together, work together, and play together, and are getting to know and like each other very well; we would like to expand this experience.

We're thinking in terms of a cooperative community. We'd like to live with aware and compassionate people who don't intend ever to be "all grown up" but rather to keep growing, who like to laugh, sing, cry with others - people who enjoy life. People who believe in women's lib and men's lib, and who believe in giving children (and adults!) attention instead of punishment. Also, hopefully, tobacco-free people who want to live without a TV set.

If this sounds good to you, get in touch with: Lynn Martin and Bill Hagerbaumer, 425 35th Place, No. 1, Manhattan Beach CA 90266; (213) 545-7260.

Green Tree Press is an alternative printshop located in the back of Shanti Nonviolent Action Center. We do printing at cost for Shanti and at reduced rates for other social change organizations. We also do commercial printing of all kinds—handbills, letterhead stationery, cards, envelopes, posters, etc. You can help support us by letting us take care of your printing needs. We do quality work, and our rates are among the lowest in town.

Our head printer threatens to leave us. He wants to locate in northern California or Oregon. He organized Shanti and he is just what is needed in the co-op movement, a good organizer. We don't want to see his talent go to waste. He will, perhaps, establish near an already started co-op. That will be two adults and two children, interested in vegetarian living.

We will need a printer for Green Tree Press when he leaves; we need one right now, as a matter of fact. Should be a person of either sex with some knowledge of offset. And should have some outside income for personal supply. An abstainer from drugs or

alcohol. More information can be obtained from LANG c/o Green Tree Press, 1407 Van Ness, Fresno, CA 93728

The article about Kerensa Cooperative Community in *Communities* and elsewhere gives an outline of our goals and interests but leaves out most of the practical details which we have discussed in community meetings. To spell out all this thinking may be rather pointless as we expect almost everything will evolve as we live and seek together. Still these are of much concern to people inquiring about us.

Some 40 people of the many writing have expressed interest in joining our nucleus when we get land. Ages range from the children of members, a small number under 20, a preponderance of 20 to 30, and a sprinkling of older persons. We feel that "commune size," say under 20 people, is too small to have the variety we desire. Upper size has been suggested from 20 families (50 to 60 people) to perhaps 200 or 250. We generally agree that we should continue to grow as one community until we begin to feel that we have enough people for the physical property, the variety of skills and diversity of artistic abilities, the technically trained and craftsmen to make an efficient, rich, and self-actualizing group.

During this winter we are developing products for community income that can be transferred to the land without a break in supplying any orders we may have by that time. A committee has worked up a list of some 30 items that we feel are ecologically sound and meet the criterion of variety of skills and interest to minimize drudgery in their production. Of these a garden cart prototype is being used by our family and seems excellent in design. Plans are drawn for a small telescope (6" and 8" reflectors) for sale to large high schools and small colleges. But the most exciting project by far is the manufacture of solar panels for water and space heating to use an energy source that is going to waste. If this project flourishes we have the desire to utilize solar energy to produce electrical power. This is something to keep the inventive and technically trained people who may join us busy for some time. An economical solution would be of tremendous benefit to areas without electricity, as well as making us more independent.

Many are the discussions we have had to try and decide about financing and the entrance requirements of "buying in." It is my opinion that the contribution of money to the community is similar to most other contributions each person brings with him. Some have musical ability and training, others very little; some can run a lathe, others not (yet); some have money, others very little. A minimum financial requirement, say \$4000 per person as has been suggested, would eliminate many desirable people. So I conclude that it is the person himself that should be considered—not his wealth or possessions.

- Rodney Owen, 945 Woodland Avenue, Menlo Park, CA 94025

I am hoping to connect with people who are involved with a therapeutic commune for those folks who, for many reasons, are outcasts from the common fold, called emotionally disturbed, schizophrenics, juvenile delinquents, etc. Having worked in various situations with such people, I am looking to help create and live in an environment where there is a commitment to liberation of the self as opposed to adjustment to existing "mental health"

norms. I envision a total living situation, an ultimately self-sufficient community with a spiritual center where people can make mistakes, evolve with each other, know themselves and their connection to earth-sustenance.

Please, let's be in touch.

- Len Fleischer, 409 30th Street, San Francisco, CA 94131

We are working on a coherent vision of a network of people engaged in creating alternatives that can transform our way of life. The basis of cultural change is in the integrity each individual feels toward his environment and its relationships, his education, growth and vision. It is learning to see again, out beyond narrow consumerism and complacency. Cultural change does not come about through concentrated commitment to plans that can work.

The goal is for people to be eventually able to recapture their lives. For communities to foster everyone's right to design dreams and schemes into his environment, transforming cities and towns into coherent, stimulating living laboratories for the arts and sciences.

We need a way of living in which we are all participants, not observers; where the physical environment does less or no harm to ourselves and our relation to the world. We need an ecologically sound technology: technology on a human scale, sculptured to human needs. We need structures to house people which are flexible, nomadic, durable, exciting to live in. We need community design criteria, we need the resources to start building.

A Village of Arts and Ideas should be an alternative to the university and city, having dual roots in country and urban environments so that the total scope of human ecology can be explored meaningfully in real ways. What we envision is not in accord with the latest "back to the land" polemic. It is not a "hippie commune," but a living/learning community where art, science, invention, and the process of community decentralization can find room to grow on a human scale.

Expertise shall be integrated with the ability to hang loose. A village must remain in close linkup, culturally and physically, to an urban-metropolitan community at the present stage of our cultural transformation.

Right now, the Village of Arts and Ideas is an embryonic collective of collectives located in Berkeley, and is at the beginning phases of the transit toward those goals outlined above. The Village will grow out of people. Out of individuals will spring a comprehensive mind. Starting with one house, perhaps another soon, we plan to extend our communication out to all those interested in the various aspects we intend to explore. Each house will be a laboratory for exploring and developing a community.

The first lab, our home in Berkeley, will be working on different design programs, planning prototyping, experimenting - in order to work on the problems at hand in this metropolis. It will also be generating at the same time possible solutions for life support in the country. Right now, we need space and tools, the materials to develop those systems so that we may share with you the excitement, the ecstasy of creating a new way of life.

Naturally, we need money. Always, the best way to get it is by doing what you want - whereby you offer services and knowledge that the people who have money wish to take advantage of - thus forcing

them to confront you, your ideas, and goals.

This is not always possible AT FIRST. But it is possible if you can generate services that the whole community can profit from. First, we will have to take jobs, but soon we hope to initiate village industries in areas like the energy systems and shelter systems we need, the graphic design and printing we wish to develop, etc.

Education and service transforms. As we become versed in the construction of survival hardware, many people may seek our help, contributing to the growing network of skills, ideas, tools, resources - in short, develop an alternative economic flow.

For more on our proposals and publications, write Doug or Peter, c/o Village of Arts and Ideas, 3160 Lewiston Street, Berkeley CA 94705

This is what we want, to open correspondence with someone who might later be considered for membership. We would like a stable (but not static) marriage, very adaptable, with children. We would like someone who would be willing and able to live without electricity in a house you have learned to build with your own hands. Someone who can be open with their feelings. Someone who has skills that would be valuable to our community. Someone who above all has a good sense of humor. You should also have some money.

This is what we have got to offer. About 75 acres, north of San Francisco - two miles from the ocean. Some wooded land, mostly arable. We have three sheep (for meat) and a cow that we are milking. We have almost an acre of fenced garden. We have an old barn which is our community house and communal kitchen. It has propane lighting gas, refrigerators and a restaurant stove. We dwell in our individual living spaces of cabins, domes, and teepees. There are 18 of us, 8 kids and 10 adults. We range in age from 24-50 and 3-13. Our backgrounds are varied.

Our latest project is a restaurant beer-wine bar and natural food store in the little town five miles from our land. We have been together 1 1/2 years with little change in membership. And as they say in the underground paper ads, this is the first time we have ever written such a letter.

- James Levine, Box 467, Pt. Arena CA 95468

I am eager to hear of any group of people over the age of fifty who are interested in exploring the possibilities of communal living as an alternative to the usual retirement and old age scene. Anyone interested in a communal retirement village, a cooperative rest home, a patient-managed nursing home, or anything in any way similar to these, please get in touch with me.

- Elizabeth Gustafson, 1808 Drexel Drive, Davis CA 95616

We are a group of ten people starting a spiritually centered cooperative farming commune on 50 acres of land. We plan cottage industries, a creative free school, meditation retreat, and whatever. We're on the spiritual path but follow no particular teaching or philosophy - just into meditating. We have, now, the land; we can build, and we have high energy. We need help, advice, etc. on all aspects of community living, organization, cheap ways of building nice structures, starting industries, and other methods of unique, inventive alternative living.

Any help, or direction, extremely appreciated. I know it ain't easy, but the

joy, oh that inner joy. Blessings, Aloha.

- Steve Smith, 94 Nuuki Circle, Honolulu, HI 96821

We're looking into the possibilities of forming a community business and/or a cooperative living arrangement somewhat similar to "Middle Class Commune" reported on in *Communities*. At this stage, our main motivation for community living is for the friendship, the sharing of perceptions and interests, and the higher-return-for-less-money-expended inherent in cooperative arrangements. Ted is a law student and Lark is a computer programmer. We enjoy organic gardening but don't necessarily have to live on a farm. If a community business and/or "middle class" community living in or near Portland sound interesting to you, please contact us and we'll brainstorm on it together.

- Ted and Larkelyn, 9305 SW 12th Drive, Portland, OR 97219

Considering the nature of economic, political, environmental, social, and technological changes going on in the world today, we've decided that the most productive and satisfying way for us to take a hand in these changes is through the creation of intentional communities.

Communities of innovative people who want to work for the birth of a new, more cooperative, more flexible, less stress-filled and destructive society.

Communities seriously concerned with the creation of workable alternatives to the head-hassles and health hazards of the cities, alternatives to the distrust and competition in today's institutions.

Lots of people around the world are setting up such communities, as well as alternatives in media, technology, food production, and so on.

We are free squatchers of Amerika, a free-flowing conglomerate of families, collectives, and individuals, and we're forming a community to help us and our kids, and our friends and anybody who wants to become more self-sufficient and free. Free to love and trust each other and to build a more harmonious and rewarding style of life.

FSA was founded in July of 1970 on a farm near Issaquah, Washington. Rural communal groups, urban community organizers, ecology-action people, and unemployed rock festival crewfolk met to talk over common goals and concluded that community-building was what we all wanted to do. We've done a lot of experimenting between then and now, learned a lot.

FSA has evolved into a tool for opening up learning opportunities for field-testing alternative lifestyles. Now:

- We're setting up a rural community somewhere on the east side of Puget Sound. This intentional township will operate on a co-op basis; expenses and benefits shared equally by everybody living there. We want this community to act as a home; a living experimental situation; an economic base; and switchboard between our various households and projects, as well as with other groups such as ours.

- We're working on becoming an accredited school, to free our kids and other folks' from the state school system. We're establishing several group economic endeavors, to free us from 9 to 5's, welfare, and so on. An herb and spice business, a concert staff business, and a couple of others are in the works.

- We are involved in joint efforts with local groups similar to ours. We are in

contact with intentional communities all over the western world, exchanging experiences and ideas.

Eventually, we plan to purchase land in more remote areas and establish permanent neo-tribal communities. We're into non-polluting technology (like methane and sun-generated power), organic farming and pest control, preventive medicine, consumer co-ops, self-employment, information and resources exchange, group child-rearing, and a lot of other good stuff.

We view our organization as a tool to help us influence the evolution of a more life-oriented society; a tool to help us deal with the death-profit-paranoia-powertrip-pollution system which is literally strangling our planet.

We have a choice. Choose the American way of death, breeding and polluting ourselves out of existence within a couple of decades; or choose to demonstrate that we can live together in peace, cooperate toward common goals, without killing and demolishing anything that opposes or even inconveniences us.

We think that it's crucial at this point in time to be able to show people alternatives that *work*, that are a distinct improvement over what they're stuck with now.

Free Sasquatches of Amerika exists to construct working examples of more natural and harmonious ways of life. If what we're doing interests you, if you could dig going out and building a village, from scratch, if you don't want your kids growing up in the cities, if establishing a more flexible and rewarding life is a project you could get into, then *do it*.

Call, write, or drop by: Free Sasquatches of Amerika, 1706 12th No. 3, Seattle, WA 98122; (206) 329-3099. We'll be very happy to hear from you.

By the way, our project is only one of dozens like it on the West Coast alone. If what we're doing isn't exactly what you're looking for, contact us anyway. Maybe we can put you in touch with something you will dig.

We are a family of two adults and a 3-year-old boy. We'd like to share our home, our farm in SW Washington, with the right people. We don't want to be a commune, but would like to share the place as good friends, living and working together, helping each other out. We're semi-vegetarians, radicals, musicians, and printers in our late 20's. One of us goes to school and one holds a factory job. We have dairy goats, chickens, and a garden.

We're looking for folks who like to work outdoors and can carry their own load, people who like caring for animals and can relate well to the neighbors.

We'll give preference to a woman with a child or a family with a child near our son's age. Spaced-out, funky, drug-oriented, or sexist people wouldn't be happy with us.

Write us and tell us about yourself.
- The Browns; Peace, Bread & Land Foundation; P.O. Box 234; Longview, WA 98632

Resources



In this section we list various individuals, groups, organizations, collectives, and communes to provide you with leads in categories spanning the spectrum of alternatives. (Not all of those listed have been screened for reliability or usefulness.) Also, we will include exchange ads with other publications that we deem valuable.

Agape Foundation, Box 6749, Stanford, CA 94305. The Agape Foundation bases its work on the philosophy that society can be changed by nonviolent action. It seeks to support life-affirming alternatives to personal and social conflict. The vision of Agape is to raise and dispense funds to projects doing innovative nonviolent work of an educational, religious, or charitable nature. We are interested in work of a unique and experimental nature that would normally find few traditional sources of support.

The Alternative Community Group, Box 530, Foxboro, MA 02035. This group is a loose association of at present 18-20 people from around the country. They have agreed to pay \$10 per month to the association, until some other more equitable system of member taxation can be developed. This money is held in an account and used to fund such things as mailings, research, and eventually to help in purchasing land. The present functions of the group are to provide contact with a wider community of people, to act as an information exchange, to begin an experiment in decentralized decision making, and to provide some financing for their work. There are already several community proposals being worked on by the different members of the group. They'd like to hear from you—your ideas, fantasies, skills. Replies will be sent to their member nearest you and they will get in touch. Let them know if you want more details and can see yourself participating.

Alternative News Media, Twin Oaks Community, Louisa, VA 23093. Some folks at Twin Oaks would like to get in touch with people interested in alternative media, especially radio programming. They have experience, lots of ideas. Write to Ken-o.

Alternative Society, 9 Morton Avenue, Kidlington, Oxford, England. Weekend seminars on various aspects of developing alternative institutions. Special weekends for young adults.

Arthur Morgan School, Box 79, Route 5, Burnsville, NC 28714. The school is a small community in which students and staff work, learn, play, and grow together. Our aim is to encourage openness of eyes and mind; to develop the habit of searching out the world's wisdom and judgment in the main issues of life, and give each child a new understanding of the old religious sense that his life and how he lives it matter. To these

ends an awareness of personal worth is cultivated, with emphasis on inner motivation. The school accommodates 24 boys and girls in the 7th, 8th, and 9th grades. It was started in association with Celso Community and under the auspices of the Celso Health Education Corp. Persons interested are invited to correspond and to visit.

The Bread Game. A guide through the maze of foundation land. Single copies are free. Additional copies are 25 cents each from: Glide Publications, 330 Ellis Street, San Francisco, CA 94102.

California Agrarian League, Omega Ranch, Route 1, Box 185, Redwood Valley, CA 95470; (707) 485-8198. Splits up large ranches in Mendocino County for moderately priced homesteads.

California Organic Farmers Association, c/o S.F. Ecology Center, 13 Columbus Avenue, San Francisco, CA. Purposes: Production, marketing or selling of members' products including harvesting, packing, storing, and shipping of such products. Supplying equipment and supplies to its members. The development and maintenance of a certification program for the purpose of establishing standards and definitions for organic food.

La Casa de Maria, 800 El Bosque Road, Santa Barbara, CA 93108. A learning center offering a peaceful environment and opportunities for challenge, exploration, and renewal. Each program and event at La Casa is designed to allow optimum space and atmosphere for reflection, new experiences, and the sharing of knowledge and ideas so vital to personal development. You may find one focus especially important in your life: community, aesthetics, religion, education, health. And a particular format may reach you best: discussion, meditation, conference, workshop, lecture, festivity, exercise, retreat. For more information, write to their Program Coordinator.

Change, Box 147, Boyds, MD 20720. Change Farm, a commune in Maryland, puts out a bimonthly newsletter for the Washington area on a variety of subjects from gardening to consciousness raising. Free in area; 20 cents for mailing.

Chinook Centrex, 4312 S.E. Stark, Portland, OR 97215. The Portland access directory. \$1.25/copy.

Communitas, 1717 18th Street NW, Washington, DC 20009. An upper-level two-year college recently opened, it teaches students how to bring about community change while in the process effecting significant change in the five-state region surrounding DC. Write: Arnie Freiman,



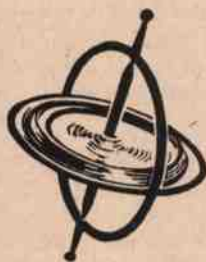
Community Publications Cooperative, 121 W. Center College Street, Yellow Springs, OH 45387. CPC is trying to offer an alternative in the publishing world. We give bulk buyers a better discount. The originator of one of our books receives a larger chunk of the income. How can we do this? Well... avoid advertising costs, deal directly with stores or local distributors, stay small and use our own labor as capital. Write for book list.

Community Service, Inc., Box 243, Yellow Springs, OH 45387. Purpose To promote the interests of the small community as a basic social institution, concerned with the economic, recreational, educational, cultural, and spiritual development of its members.

Earth Move, P.O. Box 252, Winchester MA 01890. They offer a \$35 conversion kit for turning any gasoline engine on to nonpolluting gas power. The kit will run an auto on propane, LP, or gas.

Family of Friends, P.O. Box 7302, N. Bergen, NJ 07047. The Family was formed so that individuals with unique problems of life and economy can seek solutions to their particular situations. Whether your interest is merely to find new friends or you are faced with major decisions and the necessity to restructure your life, The Family of Friends' varied activities and discussions give opportunities to meet and get to know others.

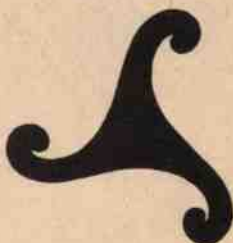
Independent Arbitrage International, Exeter, NH 03833. They are developing an alternative money, "Constants," to provide a stable worth and value which cannot be tampered with abusively nor subjected to becoming completely worthless when an inflated money finally collapses, such as is increasingly likely to be the fate of the dollar.



Northwest Passage, the best of the underground papers. News about the northwest from a community that has effectively organized a counter-culture. This biweekly also features relevant news on a wide variety of areas. The latest issue featured working for social change. The staff is a work collective. Back issues, 25 cents; year sub, \$6. Write Box 105, South Bellingham Station, Bellingham, WA 98225.

Pacific High School's Apprenticeship Service Program, 12100 Skyline Boulevard, Los Gatos, CA 95030; (408) 867-2260. PHS was established in the fall of 1961 as an alternative to conventional high schools. Since that time Pacific has acquired 40 acres of land in the mountains and has become a live-in learning community for teenagers.

Recently they have become aware of two problems: (1) Since their facilities can handle 50 students at most, Pacific's impact on education and the lives of teenagers is limited; and (2) schools and classrooms, no matter how relevant or free, are necessarily limited and abstract. In September of 1970 they started their Apprenticeship Service Program as a partial answer to these problems. Inspired and inspired by the writings of Paul Goodman and Ivan Illich among others, they concluded that the only truly rich educational environment is the on-going society itself. Write for more information about the program.



Project for New Vocations, Art Westerfield, Career Planning & Placement Center, CSU San Diego, San Diego, CA 92115; (714) 286-6851. This project is developing counseling, information, and resources for students and graduates seeking new and fulfilling vocational alternatives.

Riverside Ontology Center, 1805 Pennsylvania, Riverside, CA; (714) 682-5963. Newsletter, discussion groups.

The School of Living, Heathcote Road, Route 1, Box 129, Freeland, MD 21053; (603) 357-6519. The members are united in seeking a philosophy centered in the organic and creative, rather than mechanical, aspects of life; life styles consistent with this philosophy - primarily the modern homestead, enlivened small communities, and decentralized industry; social, economic, and political changes to permit such lifestyles, particularly ready access to land; insight into and understanding of one's Self; an education based on major, universal problems of living and their human solutions.

Source Catalog No. 2, Communities/Housing covers the crucial housing struggle as part of the larger movement toward community control which is challenging corporate America. The domination of the housing market by giant, profit-oriented interests leads directly to the misery of hundreds of thousands of people. The struggle against this domination can build the bases for far-reaching changes in many aspects of everyone's life. Issue No. 1 was on communication. P.O. Box 21066, Washington, DC 20009.

Sources, Alternative Information Center, 8 Echelon Mall, Voorhees, NJ 08043; (609) 772-1637. A group of people in the vicinity of South Jersey are forming a reference center within the Camden County Library at the Echelon Mall. The purpose is to help people become aware of themselves in relation to their environment and increase their understanding of what's happening and has happened politically, socially, etc. in the United States.

The Summerhill Society of Pennsylvania, 1008 Prospect Avenue, Philadelphia, PA 19126. The Summerhill Society advocates the free school idea. Through its various publications, public meetings and less structured one-to-one communication, the Society tries to mobilize all who are interested and interest all who are not. It also acts as a clearinghouse for the many correspondents who seek clarification of their ideals or further information on how to unlock the prisons of the public schools. A list of free schools and one of resource materials are both available.

Sunflower Life Center, 418 West Tenth South, Newton, KS 67114. They are a commune of social nonviolent activists seeking to provide alternatives to militarism and the present political institutions through military and draft counseling, nonviolent workshops, community social action projects, etc. They also are interested in providing alternatives in lifestyle and creating cooperative businesses. They are working in their part of the country to encourage such. They believe lifestyle and social action are two necessary combinations to creating a nonviolent and wholesome society. Visitors passing through the area are welcome.

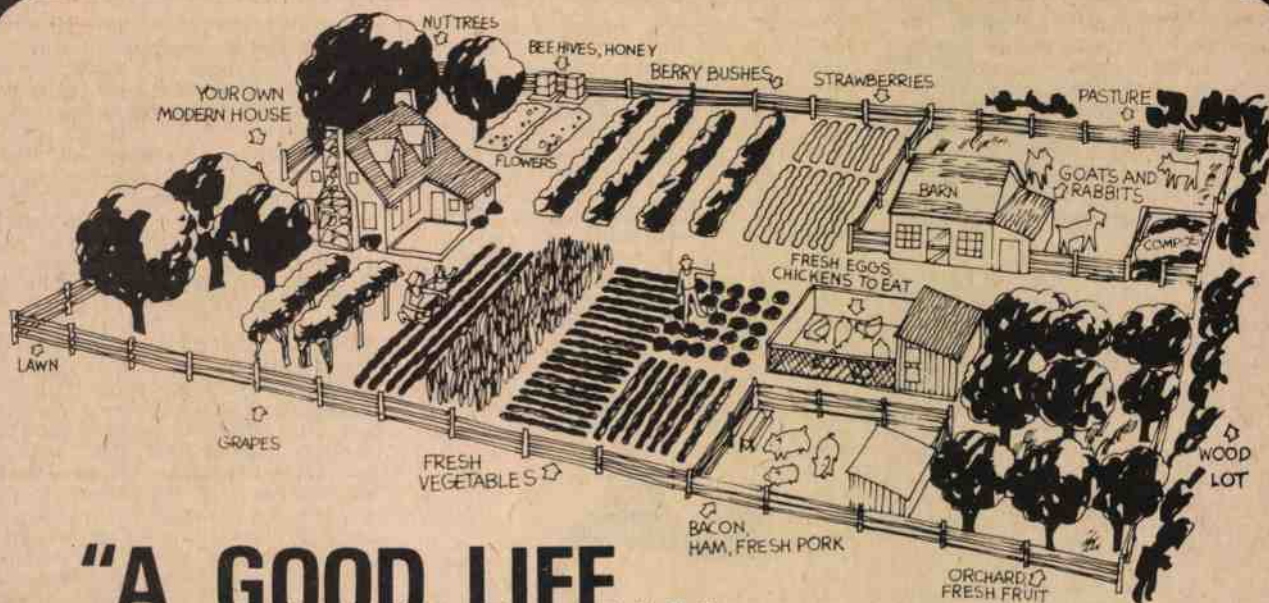
The Uni-versing Center is an information processing center whose primary function is to improve communication and advance human evolution in the Universe. Write c/o Canterbury Center, 470 E. 11th, Eugene, Oregon.

Vocations for Social Change, Box 13, Canyon, CA 94516; (415) 376-7743. This organization is for people involved or wanting to be involved in working full-time for social change on the job in mainstream institutions, in communities, and creating alternatives. VSC is a collective serving as a national information clearinghouse. Their magazine, *WorkForce*, provides listings of job openings, articles on how to organize, how to start your own projects, etc., and a resource section of over 250 groups willing to answer questions about problems and processes in their fields. A \$5 donation is asked for six issues since they are a non-profit corporation; \$10 for institutions for a year.

Vocations for Social Change, Branch and Resource Library, Laramie, Wyoming. Write: Vince Arbour and/or Marge Peterfreund, c/o Whole Earth Grainery and Truck Store, 111 South Ivinson Avenue, Laramie, WY 82070; (307) 745-9753. They are also a resource group to contact for information on any alternative resources in Wyoming.

WIN Magazine. Consistently fine presentation of alternatives, peace, country and political. Two exceptional back issues: November 15, 1972, "A Manifesto for Nonviolent Revolution," and July 15, 1972 on Land and Agribusiness. Back issue, 30 cents. Year sub, \$5 for 25 issues. Published by a country commune at Box 547, Rifton, NY 12471.





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MOTHER tells you how to find and finance low-cost land, for instance, and set up your own little family homestead. How to raise a garden naturally, without poisons or pesticides. How to can, preserve and freeze your own fruits, vegetables and fresh meats. How to raise goats, chickens, bees, pigs, geese, ducks, sheep and other homestead animals. How to start your own home business, recycle "junk" into useful items and much, much more! And, underneath it all, MOTHER is always quietly working for the clean air, fresh water, green trees and open spaces that really make life worthwhile.

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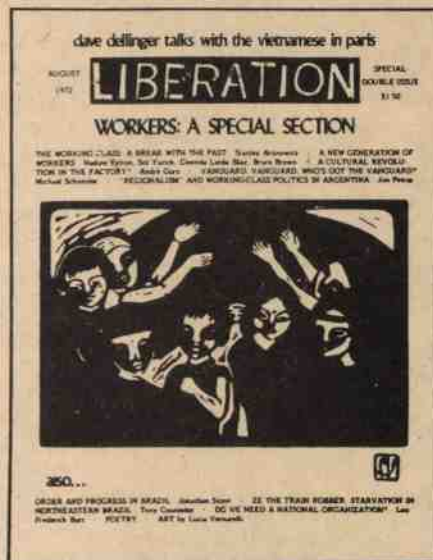
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READBACK



Do you think it would be worthwhile for *Communities* to raise questions like these in upcoming issues: is a communications network on a national scale necessary to the survival of the movement? Is it already evolving? If it is necessary, what form(s) should it take? How dependent would it have to be on the existing media establishment (for example, magazine distribution, telephone rates, etc.)? Obviously they are interesting to me, and I'd like to get in touch with anyone else who shares that interest, but I think that the pages of *Communities* could provide a forum to see if anyone else has given much thought to them.

Which reminds me: why didn't *Communities* keep the "Community Queries" section of *Communitas* after the merger? Where else can readers (and editors) keep up and ongoing, public discussion of whatever issues are relevant to the new communalism? The magazine format, by its nature, touches so many different points that it is hard to keep a focus. In fact, I think the entire *Communitas* format was clearer and easier to use than the current *Communities* layout.

I'm not really feeling as critical as I sound, and I still have high hopes for the magazine—and many questions about your plans. I still intend to submit a piece for the magazine on the problems of developing an effective but decentralized intercommunal information flow (in what seems to be essentially an anarchist movement), but I still have too much to learn.

Joe Wrobel, Box 2398, Station A,
Champaign, Ill. 61820

From a Travelling Friend

—West Virginia

I went here first and found some land as cheap as I had heard about. In Tyler County I looked over 100 acres for \$3000, with a small spring but no buildings. None of it was flat and the soil was poor looking clay. A part had been logged and probably the top soil (?) had been eroded. It was on a pretty bad dirt road which probably needed a jeep some times during the year. The positive points aside from price were good scenery (but not like Oregon!) and isolation, no building codes, low taxes. I talked to the owner, Vergil, and his wife for a few hours and they were real friendly. They didn't like hippies or communes (naturally!) but they were pretty reasonable and I felt they would've changed their minds given a good example. Next I visited some freaks nearby who had 68 acres undeveloped land they had bought with \$1500 cash. Again no flat land and clay soil (not what they'd call clay in California but much worse—had creeks flowing right across the road and ruts almost a foot deep (Natchery I got stuck). This hippie living on this piece of land was a real down dude who discouraged me about everything in general and the possibility of getting cheap land with terms and/or any tillable farmland. Afterwards I called about

I just got to write right away to express admiration and some other feelings for your first issue. The big thrill came from reading Chris Elm's *Flight From Responsibility* (thrilled both by it and the fact that you made it the lead piece). Yet I have two quibbles with it: One, I feel the NFO (National Farm Organization) is making the same mistake the labor movement made, namely striving only to get more money for its members without at the same time striving to help them get their money's worth when they buy. The exploitive corporations that farm the farmers and work the workers can pay the farmers more and merely pass the increased cost on to the public in price increases.

I feel, as Chris does, that I need to be involved in action to help those less fortunate than I. The question is how to be most effective. To me, helping such people learn how to use the work credits co-op idea seems much more promising than helping them win political battles. Same for things like peaceful aggression and friendly persuasion....

—Ellery Foster

I knew that sooner or later it had to come, the forming of communities. I am so happy! This is the way, the only way, to go. I knew the young folks would lead the people of this land out of the complexity of metal and paper built up by the power mad generations before them. I saw you and I knew you while you were yet babes, and I knew. You knew me too. As your mother wheeled you past in your little cart you saw me and recognized me, and smiled. You answered me with your intelligent eyes. This was a new kind of people, I said.

Colonization is not a new thing; it is the concept upon which this nation was founded. But in this century we lost it somewhere along the way. They say there are no more pioneers. Well I think there are. And you are the new pioneers.

I am 73, I am daughter of American pioneers. I lived at the beginning of this century in a community. They tell me that the idea has never quite been lost and the people of Oregon where I lived are still aware of it.

I have time to observe and experience and read and question and study. I can see nothing great about a Nation dedicated to constant murder, robbery, corruption and the breaking of all 10 of the commandments. But I do see a Nation made up of the worth of people, the minds and talents of people expressed in worthwhile endeavor toward the welfare of all. We can come back to that because we are a majority. You can. All I can add is the result of my having lived here. This I gladly bequeath to you. The economy of this Nation will collapse as it did in the early '30s. The circumstances will vary but the effects will be the same. A few of us are still around that can remember the great depression. We would like to see you prepared to meet it better than we were. So, lose no time, establish your communities quickly. And build again. You are the new pioneers.

—Margaret Ford

[Ed. note: See "Our Oregon Community"

95 acres with house, outbuildings, water and electricity for \$3500 (ad in local paper) but that deal was strictly cash so I checked it out no further. A real estate guy had another piece with 60 acres undeveloped for \$3500 (These real estate agents carry the more expensive land!), but I didn't get to see it. At this time I was about ready to depart from Tyler county. I was constantly bummed out by the muddy creeks, the muggy weather and the hazy white sky. Also Sandy and Rebecca were in N.Y.C. meanwhile and all them W. Virginians talked funny! From Tyler County I travelled east towards the higher elevations hoping for blue sky and clear water and different soil. Rode through five or six counties, checking newspapers, real estate agents, county agents and other people without turning up a single lead. Placed an ad in the Market Bulletin and set out for northern N.Y. to see how it compared. After buying our farm, I noticed a letter in Mother Earth News from someone who found half a dozen farms—100 acres with buildings all for \$7000 or less. So I guess W. Va. does have really cheap land, isolation, nice scenery (not counting the water and the sky) and really far out fireflies, but it didn't have what I wanted—a place to grow lots of nice fruits and veggies.

—Upstate New York

Judging from Strout and United Farm Catalogues the cheapest farmland is in the northernmost counties: Jefferson, St. Lawrence and Franklin, so I went there. The prices are much higher than W. Virginia but the land is a lot better. A commune who could afford to pay cash on a larger piece of land and had some patience could probably do quite well. The speculator who sold us our land (and owned most of the small parcels we looked at) had just bought 130 (undeveloped) acres for \$4500 because he was able to pay cash and deal directly with the farmers by advertising in the papers. The real estate agents also had good deals on larger pieces, for example, 120 acres, half tillable, half wooded, creek, 3 BR house in good shape for \$12,000. I didn't check out any of the larger pieces, but there were several small parcels similar to what we bought. Some had old buildings for the same price range, but had sandy soil or were overgrown with brush. In general, the land in the St. Lawrence Valley seems like good farmland. It is very flat and somewhat lacking as far as scenery goes, though. There are very few virgin trees except maples, which people leave alone because of the maple syrup. The maple stands are beautiful but there aren't enough of them. There seem to be a lot of abandoned farms which are overgrown with brush, but could be made tillable with some work, as the land is flat and the soil looks like a rich loam. Most have been used for hay, rather than commercial crops and I think that helps as far as the organic appearance of the soil. Up towards the Adirondacks it gets much prettier but you have to watch out for sandy soil and for large stones. However, there are some pretty nice farms up there. Also, the rivers look pretty clear and made me feel more at home. There are four small colleges within 15 miles but the nearest big city (not counting Canada) is Syracuse about 130 miles away.

PHOTOS by East Street Gallery + others

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FOR BOOK(S) #

Shelf I - DESCRIPTIVE/HISTORICAL SHELF

1. In Search of Utopia; 195 pp, \$3.55
 2. Utopia, U.S.A.; 231 pp, \$3.55
 3. Communes, Europe; 239 pp, \$3.55
 4. Communes, Japan; 134 pp, \$2.65
- Books 1-4 are all written by Dick Fairfield of *Modern Utopian* fame. Richard, a member of CPC, was responsible for the first periodical which concerned itself with the community movement. In recent years he has decided to come out with periodic books rather than a magazine, and the above are the fruits of his labors. Good stuff for an overview, emphasizing letting communitarians tell their own stories.
5. **A Walden Two Experiment**; Kathleen Kinkade, Twin Oaks, 271 pp, \$7.15
One of the founding members of Twin Oaks, Kathleen decided to write the history of the first Walden Two community. In that it focuses a great deal on the conflicts of the community's formative years, this book complements the other one available about Twin Oaks beautifully.
 6. **Journal of a Walden Two Community**; Twin Oaks, 132 pp, \$2.65
This is the compiled newsletters of Twin Oaks. It shows the evolution of Twin Oaks from the eight founders to the multi-faceted community it is today. Being newsletters though, it tends to be optimistic and cheerful.
 7. **The Cotton Patch Evidence**; Dallas Lee, Koinonia, 240 pp, \$5.35
This chronicles the work of Clarence Jordan, an extraordinary Christian who founded Koinonia, an integrated religious community. He did this during World War II in Americus, Georgia.
 8. **Oneida Community, An Autobiography**; Constant Noyes Robertson, Oneida, 364 pp.
This was written by the granddaughter of Robert Noyes, the founder of Oneida Community. The period covered was one of great growth and experimentation in one of the most famous American communities of the nineteenth century.
 9. **Strange Cults and Utopias**; Robert Noyes, Oneida, 678 pp, \$2.70
This history of all the known societies in the mainstream of nineteenth-century American Socialism was written by the founder of Oneida Community.
 10. **The Joyful Community**; Benjamin Zablocki, Bruderhof, 362 pp, \$1.75
The Bruderhof is an experiment in Christian communal living now in its third generation. Benjamin not only gives a historical overview, but a good feeling for where the Bruderhof are these days. A contemporary "bestseller" among the community oriented books.
 11. **A Handbook on Intentional Community**; Griscorn Morgan, Community Service Inc., 42 pp, \$.90
A collection of essays and information about intentional communities and the community movement. Includes "Lessons from Experience," "The Shape of Things to Come," a listing of intentional communities, and a booklist, among other things.
 12. **Forms of Settlement**; E. Orni, Community Service, Inc., \$.90
This book is about different types of Israeli communities and their history.
 13. **Life in a Kibbutz**; Murray Weingarten, Community Service Inc., \$1.80
 14. **The Electric Kool-Aid Acid Test**; Tom Wolfe, The Merry Pranksters, 372 pp, \$1.10
Really neatly written account of one of the first acid visionary mobile communes. A convincing book in regards to psychedelics having something to teach.
 15. **Getting Back Together**; Robert Houriet, 412 pp.
Journalist Robert travels from commune to commune, writing both his impressions of them and of his personal evolution inspired by these communities.
 16. **The Alternative**; William Hodgepeth and Dennis Stock, 191 pp, \$3.55
Weak on text, but lots of pretty pictures.

Shelf II - PHILOSOPHICAL/UTOPIAN SECTION

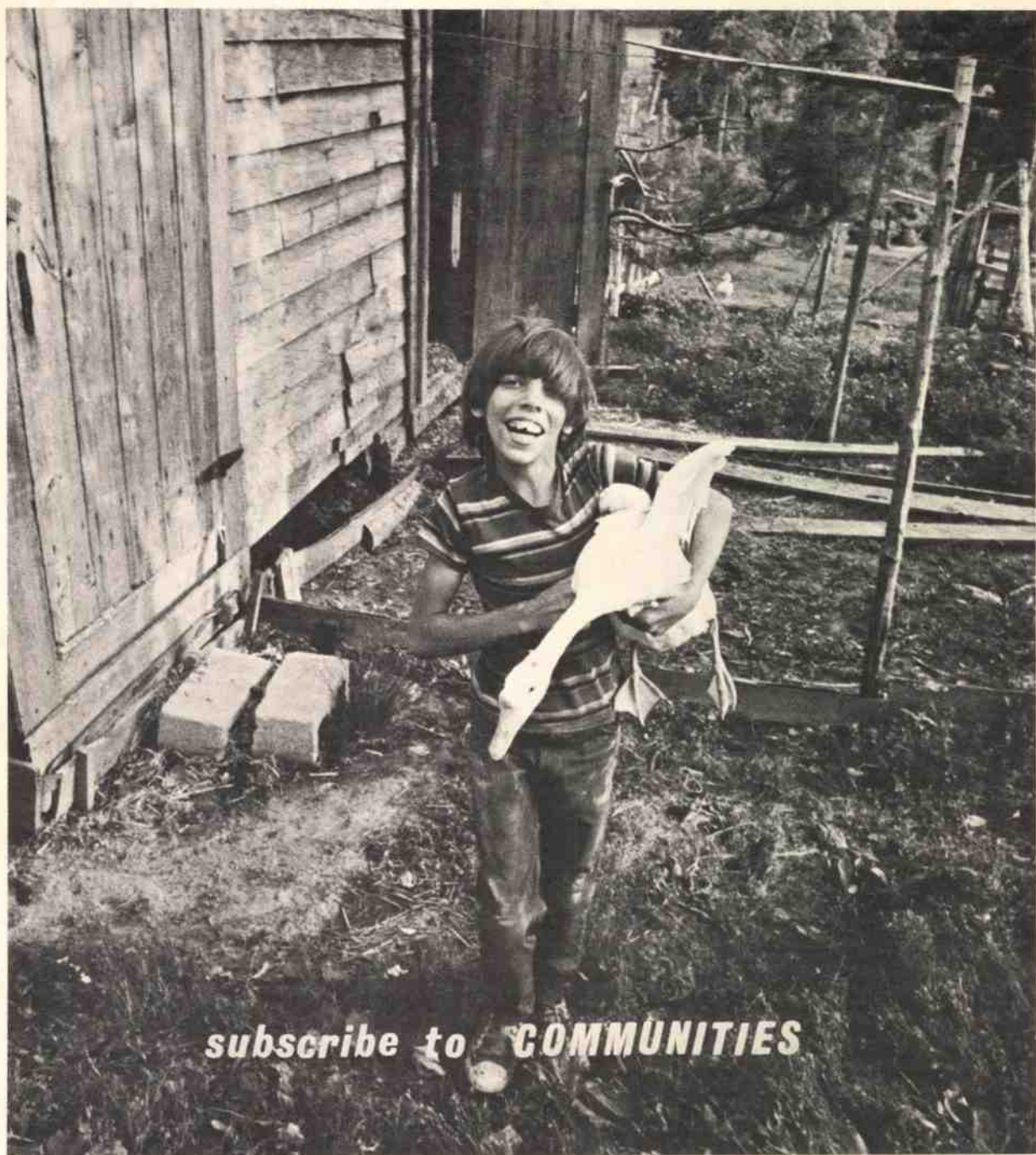
17. **Walden Two**; B. F. Skinner, 320 pp, \$2.00
Skinner's behavioristic Utopia has been the inspiration for several groups. Well worth the reading.
18. **Island**; Aldous Huxley, 295 pp, \$.70
Huxley's drug-influenced Utopia based on modern existential psychology and Eastern philosophy.
19. **Monday Night Class**; Stephen Gaskin, The Farm, 144 pp, \$1.75
The Farm is a community in Tennessee with 500 members, the spiritual leader of which is Stephen (when still living in San Francisco). Stephen used to hold Monday Night Class, exploring how the world relates to his religious view. A lot of folks came to listen to what has been transcribed in this book.
20. **Caravan**; Stephen Gaskin, The Farm, 252 pp, \$2.65
When Stephen got some speaking gigs around the country, he didn't leave to speak by himself. Some 200 of his classmates left with him, and thus was born the Caravan. This book continues what was started in Monday Night Class, and takes the reader up to the point right before The Farm became a reality.
21. **Go Ahead and Live**; Mildred Loomis, School of Living, 194 pp, \$1.75
The story of Ron and Laura Baker, who decided they had enough of the anxiety and craziness rampant in this country, and went homesteading instead. Mildred has been integral to the School of Living, a decentralist, back-to-the-land group that's been around for decades.
22. **Flight from the City**; Ralph Borsodi, School of Living, 194 pp, \$1.75
Ralph was important to the back-to-the-land movement that started decades ago. Homesteaders will enjoy his experiences building his own homestead and planning an intentional community.
23. **Cooperative Communities - How to Start Them and Why**; Swami Kriyananda, 103 pp, \$1.35
The first sections of this book deal with numbers of predictions concerning the economic disaster that might be looming before us. It also considers the dehumanizing effects of the increasing centralization that's going on in America. The solution of cooperative communities are then considered, as is the history of Ananda Community.
24. **Communitas**; Paul and Percival Goodman, 248 pp, \$1.50
This is a guide for city planning in the future, community planning on a large scale.
25. **Paths in Utopia**; Martin Buber, \$2.20
One of the most profound and knowledgeable discussions of intentional community experience, history, philosophy, and practice.

Shelf III - PRACTICALITIES

26. **Community Market**; NASCO, 32 pp, \$.90
Community Market is a member of CPC. It is put out by the North American Student Cooperative Organization, and lists products made by communities. Excellent shopping list for supporting the communal movement.
27. **Communitas**; Communitas, 64 pp, \$.90
One of the publications that merged to form this magazine, both back issues No. 1 and 2 contain articles that will not really be dated for a long time.
28. **Communitarian**; Walden Three, 64 pp, \$.90
Back issue No. 1 is well put together; is one of the merged publications. Walden Three is a member of CPC.
29. **Industries for Small Communities**; Arthur Morgan, Community Service Inc., \$1.35
Arthur Morgan, founder of Community Service Inc., explores how small communities can develop a firm economic base without depending on Big Industry. If you're in a community, or are going to join one soon...
30. **Prerequisites to Community: Land buying and money making**; Richard Fairfield, \$4.5
Potential communitarians, take note.

Shelf IV - INDIVIDUAL/CULTURAL CHANGE

31. **Unbecoming Men**; a men's group, Times Change Press, 64 pp, \$1.20
This is a pretty good primer for men who are not yet hip to both how they oppress and are oppressed by macho. If you've been into sex role liberation for a while none of it will come as much of a surprise to you.
32. **Begin at Start**; Su Negrin, Times Change Press, 176 pp, \$2.20
Su is one of the editors at Times Change, and her book reflects where the press is at. This book is an overview of Su's experiences with different facets of the movement (hip, free school, mysticism, New Left, feminist, and gay) and her seeing their potential for becoming cogent and mutually supportive.
33. **Free Ourselves - Forgotten Goals of the Revolution**; Arthur Aron, Times Change Press, 64 pp, \$1.20
Arthur explores social change and individual change as two aspects of the same struggle.
34. **Great Gay in the Morning!**; The 25 to 8 Baking & Trucking Society, 96 pp, \$1.55
This tells one group's approach to communal living and sexual politics. The seven gay men and two lesbians of the group write about their experiences in creating a "family of choice."
35. **Be Here Now**; Baba Ram Dass, The Lama Foundation, 121 pp, \$3.00
Baba Ram Dass, ne Richard Alpert of Tim Leary fame, has been there and back, and he tells about it here.
36. **Living the Good Life**; Helen and Scott Nearing, \$2.00
A good handbook for living sanely in the craziness that's going on. It's a homesteaders' delight, talking about pioneering, building, organic gardening, cooperation, and vegetarian living. The Nearings, by the by, have been into movement stuff for over a generation. Good credentials.



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