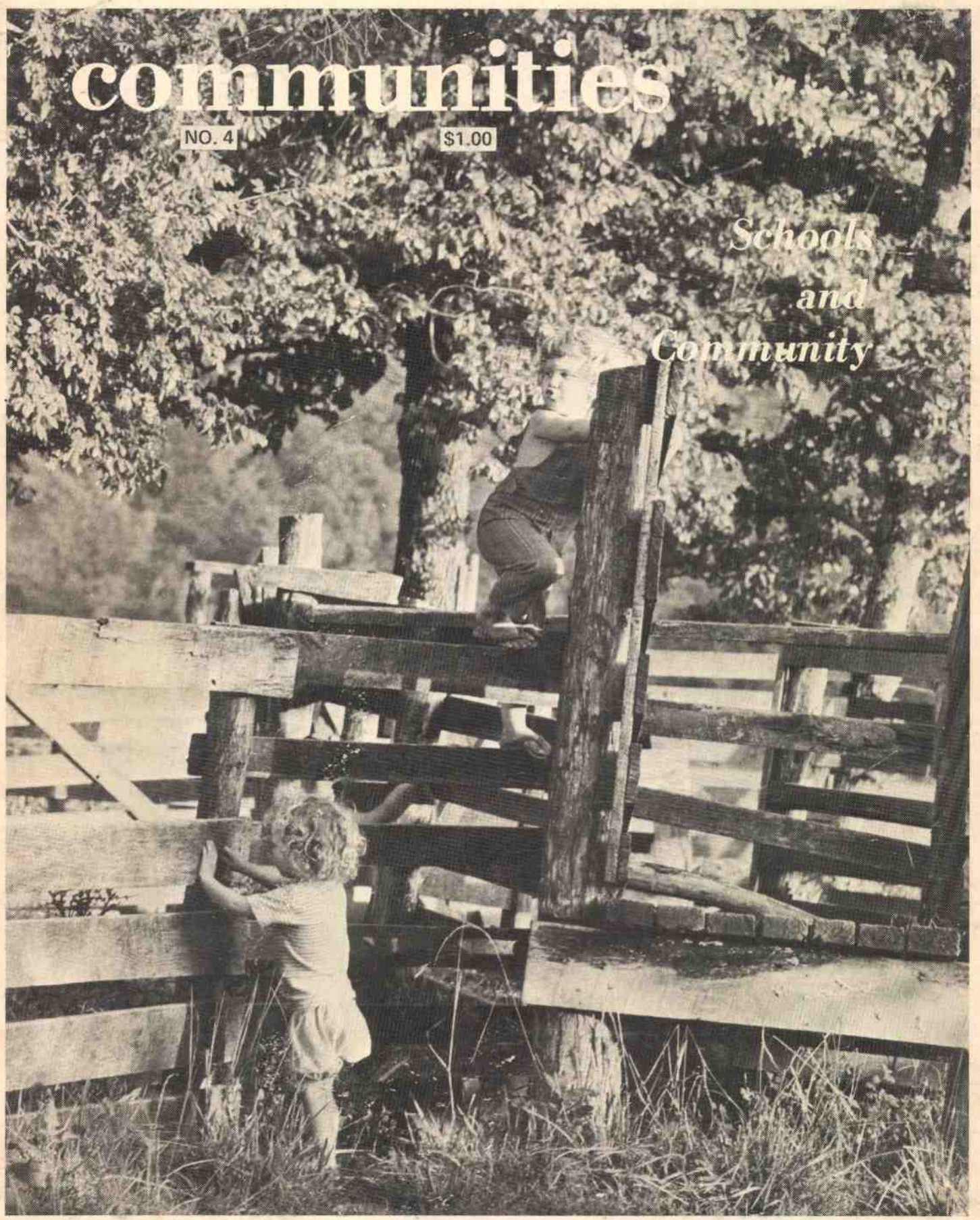


communities

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SHELF I -- DESCRIPTIVE/HISTORICAL

A1. IN SEARCH OF UTOPIA/ Richard Fairfield/ 195 pp/ \$3.55

A2. UTOPIA, U.S.A./ Richard Fairfield/ 231pp/ \$3.55

A3. COMMUNES, EUROPE/ Richard Fairfield/ 239 pp/ \$3.55

A4. COMMUNES, JAPAN/ Richard Fairfield/ 134 pp/ \$2.65

Books A1-4 are all done by Dick Fairfield of Modern Utopian fame. Richard, a member of CPC, was responsible for the first periodical concerned with the communal movement of the 1960's. In recent years he has come out with books, rather than a magazine, and the above are the fruits of his labors. Good stuff for an overview, letting communitarians tell their own stories.

A5. A WALDEN TWO EXPERIMENT/ Kathleen Kinkade/ Twin Oaks 271 pp/ \$7.15

One of the founding members of Twin Oaks, Kat decided to write the history of this first Walden II community. I found it good reading, and I already knew the story. In that it focuses on the conflicts of our formative years it compliments the other book available about Twin Oaks beautifully.

A6. JOURNAL OF A WALDEN TWO COMMUNITY/ Twin Oaks/ Twin Oaks

This is the compiled newsletters of Twin Oaks' first five years. It shows the evolution of Twin Oaks from the eight founders to the multi-faceted community that it is today. Being newsletters, it tends to be optimistic and cheerful.

132 pp/ \$2.65

A7. THE COTTON PATCH EVIDENCE/ Dallas Lee/ Koinonia

This chronicles the work of Clarence Jordan, an extraordinary Christian who founded Koinonia, an integrated religious community, during World War II in Georgia.

240 pp/ \$5.35

A8. ONEIDA COMMUNITY, AN AUTOBIOGRAPHY/ C.N. Robertson/ Oneida

This was edited by the granddaughter of John Humphrey 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 19th century.

364 pp/ \$10.35

A9. STRANGE CULTS AND UTOPIAS/ J.H. Noyes/ 19th century communities

A history of all the known societies in the mainstream of 19th century American socialism written by the founder of Oneida.

678 pp/ \$2.70

A10. THE JOYFUL COMMUNITY/ Benjamin Zablocki/ Bruderhof

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 "best seller" among the community oriented books.

362 pp/ \$1.75

Communities



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Raison d'Etre

Are the communes and intentional communities here to stay? Is there really a New Age? What happened to all the utopian communities of the 1830's and 40's?

Steve Gaskin is quoted as saying that The Farm (page 33) in Tennessee is a "flagship of the Aquarian Age." In that article reference is made to a "spiritual thing coming over America." Changes? Or a passing phase? Is the Movement only a function of American culture or generating a new culture?

We can create culture for ourselves and the future. Building social patterns and cultural character can be quite conscious work — intentional. A cultural movement is like a complicated smoke ring pressing its own form through the winds of evolution. We need to work at the centers, those internal vortices that keep a smoke ring, just as a new culture, together as it grows and shifts.

If you want a New Age then make your life part of those cultural centers. Keep up the political work, the changes in economic patterns, and efforts in education, for these are the generation points. The art of human living can strive for a new level.

In this issue of *Communities* we give attention to schooling in The Vale and Saddle Ridge Farm communities. The Vale was one of the early members of the Fellowship of Intentional Communities. FIC began in 1949. Stretching back further, we begin *Community Heritage*, a series on utopian history. (Anyone for a textbook titled *Utopias, Vanguard of History?*) The Deep Valley Farm article offers insight into unconscious factors that play on us as we strive for community life.

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The Vale School



The Vale School is a modern day one room school housed in a converted red garage. From its start some twenty years ago the idea was to have a country school providing an intimate atmosphere for children of The Vale, an intentional community. Vale families send their children of preschool age through about nine years old to the school. Peg, the present class teacher, brought her children even as babies while she continued to teach. Some of the kids come the two or three miles from town or even further out in the country. Often parents with a particularly high strung or handicapped child send him to the Vale School. On occasion the local public schools have referred a child. Children can stay at the Vale School for academic work through third grade level. After that kids go into to the 'experimental' school, where two Vale parents teach, or to the public school.

In 1951 Jane and Griscom Morgan wanted neighbors. Their two children needed playmates. With some searching they found two other couples, the Eastmans and the Champneys. Together the three families planned an intentional community and school.

At the start Jane was the main teacher with Peg Champney's help. In a few years Jane became ill with polio and Peg took over. A few more years later, Peg was laid up with rheumatic fever and Jane taught again. Since then they have shared the responsibility.

Parents of school children, and an occasional college student, sometimes help with the teaching.

Understandably, the styles of teaching have changed over the years. Peg describes her teaching at first as free and Summerhill-like, but that she increasingly saw need for discipline and direction. Now each kid has work that he's expected to do during the day, though, as Jane puts it, "Peg doesn't care if they stand on their heads while they do it." With only

seven to ten children in the school one child missing makes a lot of difference. Continuity is seen as important to school morale and for progress in learning, so regular attendance, at least for children six or older, is expected. This has caused some conflict with younger parents who don't think regular attendance so important.

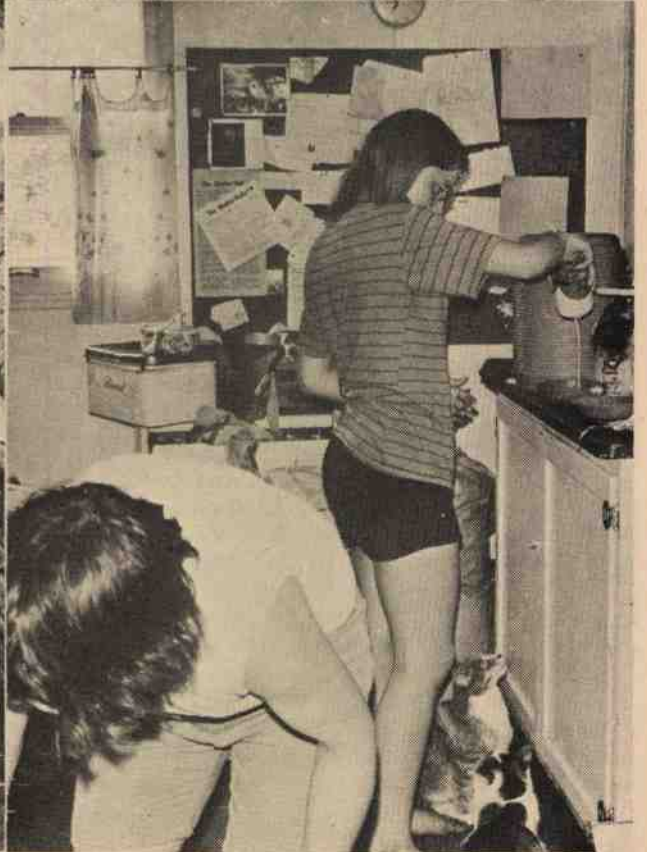
Kids come each day from nine to two. They eat sack lunches and spend an hour in the afternoon doing something together. This may be a walk in the surrounding 1000 acre forest (not a part of The Vale) or perhaps working in the garden. Parents are encouraged to help with these afternoon special activities.

Parents both of Vale children and others pay one hundred dollars a year, to cover rent and utilities only. Just now Peg and Jane are considering raising this tuition so as to be able to cover the cost of their school supplies and to pay an aide.

The Vale Community has grown since 1951 to between forty and fifty people living in eight buildings. Families live in separate households. If you aren't a formal community member you rent a house. Perhaps because of this separation between families The Vale has been characterized as a rural 'intentional neighborhood' by some. Whatever, the school has always been a part of the community or neighborhood, as you will, lending a strong orientation towards children.

The Vale School is nothing new or spectacular. Many aspects, the building, the number of children, the setting, remind me of what a one room school house would have looked like one hundred years ago. You'll find no great educator or innovator here. These are just down home people who work to raise their children in keeping with their simple living and in a warm atmosphere.





Saddle Ridge Farm

by Elaine Sundancer

We excerpt here from Elaine's forthcoming book, Celery Wine, to be published by us (CPC) in cooperation with the Yellow Springs News and Elaine. Watch for it in August.

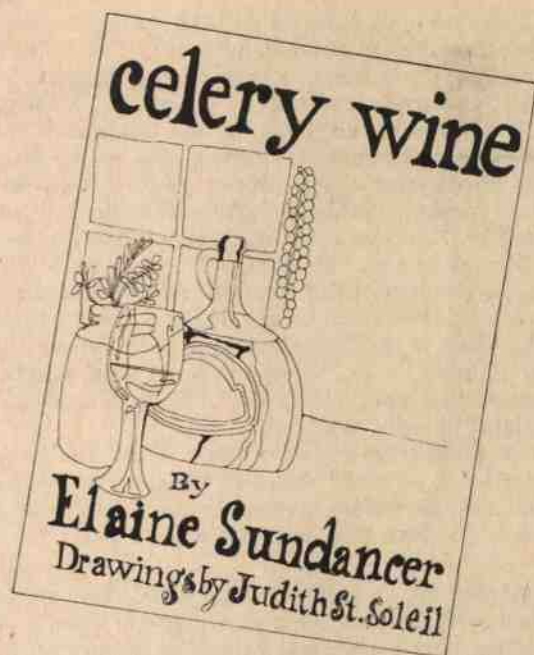
We had begun to talk about a school of our own during the summer. It was easy to daydream about all the groovy things we would do, when the rains began, and everything was peaceful and quiet.

Caroline was the only person who actually had school age children. (Patti was eight, Janet was six). She wanted to send them to school in town. "I feel that they need a good education, and then if they want to later they can drop out." Her own job as a dental technician on Long Island was only ten months behind her. "But Caroline, public schools don't really teach them anything." "By the time Janet is fifteen, that society won't exist any more." "In the winter, they would be in school or on the schoolbus the whole day long. They wouldn't see any daylight."

Caroline listened to all the discussion. I couldn't tell what she was planning to do. Once, as we were driving some place together, she said to me, "I want to give them a choice. Suppose when they grow up they want to do things, and can't because they don't have a high school diploma." But when we had our first school-planning meeting, she came over and sat down. "Oh, I thought this was all just talk. Now that I see that something is really going to happen here, of course I'll let Janet and Patti go."

We moved paper and paints and books up to the little A-frame, which would be the school room. We planned to have school four days a week, with one or two people teaching on any one day. Judith and Noa and Aram were going to come over for school, and a few people who lived along the river planned to participate, too. We didn't know exactly what we were doing, but we were going to try it anyway.

The school ground to a halt after a couple of months. On one level, there were simple practical difficulties. The A-frame wasn't insulated, and the stove was only a cook stove, so we were always chilly. It was at least a long city block away from the main house, and to walk there through the rain and mud was difficult for the smaller children — not impossible, but



they needed more adult encouragement than they got. We had nine children, ranging from three and a half to eight, and it was hard to find any activity that would interest all of them at once, or even half of them.

On another level, the school failed because it was done in a way that was at cross-purposes with everything else we do around here. We planned it ahead of time. We did it because it was a sensible thing to do. We all sat around saying, "the kids need more adult attention, more organized activity" until we had convinced ourselves. Nothing else around here happens that way. I mean, it was "the kids need adult attention" rather than "I planned to bake bread today, but the kids asked me to take them for a walk." And we planned to have school on certain days, at certain hours, and we planned a car pool to bring Noa and Aram and the kids from the river — but we didn't even have a clock.

On another level the school stopped because no one was really enthusiastic about it. There was plenty of contributing energy, but no one to be cardinal energy. People were willing to teach one day a week, or maybe two. There was an element of bargaining, of "I'll do it if you do it too." People said, "this is a good thing," rather than, "this is something I really want to do." If there had been one person here who was really into it, one person for the rest to home in on, we would have had our school.

Even though our formal experiment in schooling ended, there has been a lot of education going on here this winter. Judith tried making cards for key words, the way Sylvia Ashton-Warner suggests. Or she'd make up a story involving certain words, and when she came to these words in the story she'd hold up the card for that word, instead of saying it. Claudia had the kids tell her stories that they made up; she wrote them down, and the kids made their own little books. Lots of beginning alphabet work: Aram knows enough to show the others how to make some letters, and Janet can read well enough to read simple stories aloud to the younger ones.

The kids had a blackboard in their room but they didn't use it, so the grown-ups appropriated it, hung it on the back of the kitchen door, and began to use it for adult temporary messages. ("Family Meeting Tonight." "We are out of yeast.") The top half of the door was glass, so the blackboard was just at the kids' eye level. They began to get interested in it. One day the original message had been, "Remember to Walk on the Paths." By the time I saw it, someone had brushed against it, and it was "Remember . . . Paths." Abe asked me to read it, so I did. Then he started to erase a letter at a time from each word, asking me each time, "now what does it say?" He got to a point where the sign was "Remem . . . Pa." I read that out loud, and his face lit up and he said, "'Pa', Pa." like in 'Grandpa'." "That's right!" I said. "Far out!"

None of these trips has ever been "Okay kids, now it's time to learn to read." Most of the time they have to ask for a while before someone says, "Yes, now I have time to sit down and help you write a letter."

Our kitchen is so noisy and crowded that sometimes when a child wants help you just can't stand it. On the other hand, anything he cooks is sure to be eaten. Patti, who's eight, has made really fine cakes several times, without help from anybody. Janet, at six, likes to have someone get jars down from shelves, and read the recipe to her as she goes along. ("Now add two cups of flour and stir hard." "Is that mixed enough?" "Yeah, fine, Now grease your pans.") Steven, who's five, prefers not to use a recipe when he

makes cookies. His mother told him to just mix together things he thought would taste good, and he did: left over oatmeal, apple sauce, oil, sugar and cinnamon. At this point she suggested the addition of flour, salt and baking powder — not that he *had* to, but people usually *did* put flour in cookies — and they went into the oven, and they were just fine. All gone in two hours. When we make bread the children often help to shape the loaves — three-year-old Woody insists on poking finger-shaped holes into his loaf, but what's a hole or two between friends? — That way he knows which one is his.

Since our children are so young, we're having the usual run of questions. Only it's not the usual one child versus two parents. They've heard, "Now, this is the story of how you were born," from at least three different mothers — each to her own child, with the others listening in — and ten different answers to "what is the government?" or "Who is God?"

Sometimes, I feel, they go off by themselves and have conferences, using us as special resource people. "Superman is real. Jon said. He saw him on television down in Berkeley. Mom, is Superman stronger than Batman?" I listened to this, bemused for about a week. "Is Superman stronger than God? Is he stronger than Bob Dylan?" One morning I found myself explaining to all the kids in the kitchen that I wanted to teach them a new word, the word "physical." We went around the kitchen pointing out all the different things that were physical, that had bodies: cats and people and chairs



and food, all the things you could touch and see. I used "numbers" and "feelings people have inside their heads, like worry, or love," as examples of things that were not physical. With that tool in hand I could say, "Superman is physical, but he is not real; someone made him up inside a story. God is not physical, but he is real." They were interested in what I was saying. Was it correct teaching? I don't know, but I had fun.

Claudia has been doing a lot of work lately with numbers. I don't know how that got started — maybe with the abacus someone got for Christmas. Steven was asking a lot of number questions — how many days in three months, how many months in a hundred years. (I guess that got started with him asking how long it was till his birthday — for the past couple of months when one of the kids gets angry with another the final worst retort has been "You can't come to my birthday!")

One day while the bread was rising Claudia cut a long strip of paper and suggested to Steven that she'd help him write all the numbers from one to a hundred. They'd already counted to a hundred on the abacus. Matthew was enthusiastic, and the other children wanted to get into the act too. So she began to go around the circle, letting each child ask a question in turn. Steven was asking fancy things like, "how much is 49 and 63"; Abe was asking, "how much is 3 and 3?" When Abe asked "how many days are there in a week?" Steven answered casually, "oh, seven." The vibes that went with it weren't "I'm smarter than you are" but, "it's possible, it's easy. Matthew, who's just a little bit bigger than you are, knows these things, so you can learn them too."

Science and math are deeply woven into our daily life. We grow our own food, design and build our own buildings. There are communal meetings to draw up a budget or plan the garden. When the kids are present they can hear people calculating, "If last year we planted 400 feet and got 8 bushels, and this year we want to plant 600 feet, how much seed do we need to buy?" When we ran a gravity-fed hose from the stream to get extra water for the garden, everyone got a little lecture-demonstration on Bernoulli's law, and any spring evening will likely find Jack at the kitchen table identifying a new wild flower, with a thick pile of books at his elbow.

Last summer three adults sat at a table indoors all day trying to figure out how to build a $5/8$ icosahedron, 5 phase, dome. There was a quality of excitement around that table. "Does anyone remember how to take a square root?" "We know this angle and this side, so now we can find *that* angle." "If the lumber is five-quarter inch cull, the longest member should be no longer than four feet, so it will support a man's weight safely." "No, I don't check you on the fourth decimal place." "Has anyone found the angles of the cuts yet?" I felt as if we were some people in a Heinlein book, checking their calculations before they burst out into a new sky. I hadn't really thought about math since I left high school — some feeling that it wasn't suitable for a girl — but by the end of the day I understood how to design a dome, well enough to do the whole thing by myself if I had to. I went around with a clipboard doing long division for a week — Aragorn, who was teaching

us, was a stickler for crazy perfection, so I was carrying out to 8 decimal places. (Howie said use a slide rule, and I think now he was right.) Now, no one involved in this enterprise had any idea of teaching the children anything — we ignored everything outside our bubble of numbers — but they probably were around and picked up some vibes. We never did build that dome.

I wonder how the world looks to our children, and I don't really know. Their world is bigger than mine was at that age, that's for sure. There's the commune, with its fifteen or twenty adults, to begin with and beyond that an extended family of god knows how many that spreads out across the country. There's a nomadic feeling about our social universe — the world is full of people who appear, live with you for a week or two or three, then move on, and appear again six months or a year later in some completely different setting. Gossip about mutual acquaintances is always traveling through the grapevine and a complete stranger often turns out to be a friend of a friend of a friend.

Once, on a map of the United States that hung in the kids' room, we colored in all the places that we had lived in or know people in. "Grandma and Grandpa in New York . . . and Steven's Grandma and Grandpa in Washington, D.C., and Grandpa's house in Oakland (Laura's father is the only resident west coast grandparent, so he's 'Pop' to everyone at the farm, and all the kids have spent time watching TV in his little attic apartment.) Mary's old house in Fairfax, where Suzanne lives now . . . Chico, where Tony lives . . . Los Angeles, where Ted lives . . . and then all the communes: remember New Mexico? remember Shantih and Kobie? and this place, that's where Kolon lives now, we'll see him again sometime . . . here's where Michael and David and Miriam live . . . here's those people Janet and Patti visited in Texas . . . I don't know when we'll see them again, but we'll see them sometime; they might come walking up the driveway any minute." When we were done, the map was speckled all over.

* * *

We had mixed feelings about sending our children to the public school in Morison. But no free school in the valley had materialized (though it had been talked about) and Jon and Joshua were old enough for the first grade. We decided to offer them the choice. Legally, we were far enough away from the bus stop that we didn't have to send them. Joshua went for a day or two. Then he wanted to stop, but Claudia said if he wanted to try school he had to give it a fair trial, and that meant a week at least. By the end of a week he had decided he wanted to go. It was an exciting adventure for him, a new world, away from the farm. All the grown-ups wanted to know what the Morison school and schoolchildren were like. "Hey, Steven, what happened in school today?" "Oh, nothing."

After a while Jon decided to go too. And they both are still going, although as far as I can make out the thing they are most excited about is the hot lunch. Hamburgers! Hot dogs! White bread! Whoppee!!

When I went up to visit at Mountaintop Nancy told me that their children are going to the public school, too. Joseph drives them five miles to the bus

stop every morning. Nancy said, "I hate it, but what can I do? They want to go."

It's really kind of funny, all of us righteous hippie parents with our kids going off to public school. Chip has decided he wants to look like Richard Nixon. He got Claudia to buy him a bottle of mineral oil for his hair. You get up with the schoolkids in the morning (pitch dark, build a fire in the kitchen stove, wake the kids, make their breakfast, start water heating for communal breakfast) and Chip comes up to you to get his hair parted. For five years I've been learning not to worry about outward appearances, to abandon pincurls and parts and even hairbrushing — here's Chip handing me the comb and asking sternly, "Is my part straight? Is my face clean?" I don't know what the world is coming to. But then my father never knew what the world was coming to either.

Our children are choosing new names for themselves. When Joshua entered public school, Claudia told him that the name he gave the school would have to be his name for a long long while, and now he's registered as "Chip." Woody has changed his name to Smokey, (also known as Smokey Shicklebaum), Amy has changed her name to Bambi Treetop, and Abraham is Billy. I felt a certain resentment when he told me his new name. "Whatsamatter, the name I gave you isn't good enough for you?" I suppose that's just how our parents feel about us. So far Abe is willing to answer to both his names, but he is teaching himself to print the name Billy, and I foresee that my little son Abraham, who was named after his dead grandfather and great-grandfather according to an ancient ritual, is about to disappear from the scene. His father has already adjusted to, and embellished, the change. Abe (Billy?) is spending this month down in the city with Ted. When I called to say hello to him, Ted answered the phone and said, "Oh yes, William is out in the backyard." It took me a moment to realize who he meant.

When Chip and Jon started to go to the public school in Morison it made a change in all our lives. For one thing, we now had an alarm clock ticking away on the shelf. I had enjoyed living without clocks, and telling time roughly by the sun. I didn't like knowing the "real," exact time. For a while I asked people please not to announce the time out loud, when I was around, but that was kind of strained. "Go with the flow." But a year ago the flow took clocks out of my life; why is it now bringing them back?

I knew the clock was on the shelf, hidden beneath some towels, but I refused to look at it. One night Claudia was away from the house at suppertime, and she asked me to see that Chip and Jon had supper and were in bed in time for school. I was really into it. I wanted to be the responsible housemother, cook supper for the kids: I was really into that role. Daylight saving time had just ended, and my time sense was off. I kept on earnestly plugging away. "Okay, you've had supper, now I'll tell you a story and then it's time for bed." "It's not time for bed" Jon said. "We don't go to bed until eight o'clock!" I went and looked at the clock, hidden on the shelf. It said six-fifteen. Ulp. I said "you're right!", to Jon and I abandoned the role of

good-house-mother-who-holds-things-together-and-puts-kids-to-bed, and took myself off for a walk.

I remember how in the city the day was divided into rigid chunks. I remember my constant nervous checking of the clock: "What time is it now? How long did I spend? How much time have I got?" It had been so nice, living in the country, leaving all that behind.

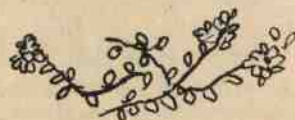
Mike said, "I know what you're talking about. That's a time neurosis. I'm wearing a watch now, so I can tell when to milk the goats, but it doesn't bother me. Maybe that's because before this I hadn't worn one for a year. I just look at it now when I need to."

When the school in Morison had open school night, Claudia, Ivan and I attended. Claudia wore a long red gingham dress. I, with some idea of dressing to suit the occasion, wore what I thought of as a city dress, even though with my hand-made sandals and diamond-shaped eyeglasses, I still didn't look like anything but a hippie — especially since everyone in Morison is still wearing 1950's shirtwaists, ending placidly at the kneecap. Ivan with his long black hair and beard, can't ever look like anything but a hippie. And Miss Knight, Chip and Jon's teacher, was dressed in still another idiom. She was a young, roundfaced girl, with straight blond hair, a light green dress, and a hair ribbon, necklace and sandals in bright pink; it was a pleasure to look at her.

At the Morison school three first grade classes and one second grade class share one very large cement-brick room, called a quadrangle. There are four teachers for eighty students. Classes are arranged with great flexibility, so that a class in reading has only ten students, while another class at the same hour in language arts has forty. Even with the help of the mimeographed schedule we were given, I couldn't quite understand how it all worked out, but it certainly seemed better than the way of schooling I remembered. (Total boredom for the first ten years.) But the teachers' voices still have that well-remembered note of false authority, and the children still are taught to raise their hands when they want to speak, to line up neatly when it's time to leave the room.

After the formal program, with a little speech from each teacher, we wandered around the classroom, exclaiming, like all the parents, when we found Jon's crayon drawing of a bicycle or Chip's plasticine bear. The room was lit by fluorescent lights. No windows. A carpet on the floor. Lots of fancy educational materials, including a tape recorder.

I wonder how our children feel, shifting every day between this orderly, well-equipped, stuffy room, and the mud and chaotic liveliness of the farm. I don't know. I always said I'd never send my child to public school, but I'm learning that life isn't as easily manageable as I thought.



Future of the Counter-Culture

Conference at Santa Barbara
February 24-25, 1973

An Editorial Report

It was entitled the Future of the Counter Culture. There's not much future if this is indicative of how we present ourselves. The title was misleading because there was no effort to provide a broad panorama of the alternative movement in this country. The panel of "leaders" that addressed the audience was reminiscent of those large lecture classes in a typical intro course at the university. Sure, there was an opportunity to meet and rap with some good people, but no effort was made to yield constructive guidelines resulting from such chatting. Some of us informally began discussing our efforts as members of collectives, co-ops and communes, but it became casual conversation with little direction, since we were meeting for the first time.

It's strange that those of us working for decentralizing the power base and working toward a more personal control of our environment should construct a conference that has people speaking and reading from a podium while 150 or more people are sitting as typical spectators. This is contrary to our efforts and alienated quite a few people who attended—many of whom left early. Further, it is time to begin a dialogue on the new world and the new human not the counter culture. If there are to be better conditions in the world, we need to consider including everyone and not approach it from the "counter" mind set.

Future conferences should attempt to better involve the spectacular element while placing less emphasis on the experts. Experts exist, and conference attendees are searching for answers and ideas. It's our work to provide a setting for this phenomena in a way more conducive to human exchange where a meaningful dialogue can evolve between participants and experts, thereby sharing the "wealth." We are reaching a level where many capable, concerned people are ready to act. The conference is a place for these people to find encouragement and direction without stifling structures and antiquated methods.

Those of us in the Community Publications Cooperative should be ready to assist other groups in creating conferences where we are stimulated by the energy that exists.

Creation of a Village Commune System in the United States

By Brother Jud

There appears to be a revived interest in cooperative living based upon the precept of women and men being totally equal and being able to live in an environment where the women, especially the solo mothers (single parent families) can bring up their children with multiple mothering and fathering. This is a marvelous new breakthrough for children. It means that they will have an opportunity to break out of isolation and embittered loneliness and have many friends and many more educational opportunities than they have now.

The co-op group who live together with co-ownership of the means of production has been written about for a long time. Today it is feasible; it can happen if people want to live in groups and share in the benefits of cooperative living. The co-owners can be freed of isolation and loneliness. These two elements of lifestyle can be phased out of human existence. For example, in San Francisco the two biggest industries are restaurants and printing. With a home base in San Francisco, co-op owners could operate both of these types of income-producing enterprises, and furthermore, could evolve an educational process so that practice, learning and research could go side by side into the future. The village commune could be attached to an Experimental College, which in turn is part of a non-profit, chartered educational corporation which could operate schools and a Free University. The nucleus group would anchor down the basic administration and recruitment procedures while also serving as an operations think tank. In the case of P.A.S.S. FREE U., for example, the nucleus group will be sponsoring an annual conference on alternative living each summer and doing everything possible together with other alternative pursuits groups to build a communications network in the U.S.A.

Introducing: The First Congress Of Alternative Lifestyles

By Blue-Jay Way

Some of us in the Alternative Lifestyles Movement do NOT feel alienated. We view every experience that we have gone through as relevant in raising our awareness to a point where we now have the knowledge, and the courage, and the consciousness to transcend archaic roles and move into creative frontiers in vanguard ways of living. This positive outlook is essential because we are faced with the reality that in the world there are three types of people; illiterate poor, literate non-poor and literate poor. The illiterate poor are trapped by circumstance into poverty, ignorance and often crime, hunger and disease. The literate non-poor are limited by what basically is a materialistic philosophy of life which makes them primarily concerned with accumulating individual wealth and property often accompanied by a sense of apathy and indifference toward the massive social problems faced by the world's poor. The hip people of the United States are right in the middle of these two groups. Whereas we have come thru the compl-

sory educational system we have the ability to read and comprehend the great wisdom of the ages, such as Ouspensky, Plato, Lao, Tzu, etc. Since we have come up in a wealthy society we know what material comfort without graceful, qualitative friendship is like. We also know what dropping-out, and moving on to create more wholesome forms for interpersonal relationships feels like, and we are the ones who the impoverished peoples of the world are hoping for when they light candles every night and pray that some group comes up with a solution to unethical distribution of wealth. So, it is up to us, the Hip, Poor and Literate pioneers and trailblazers, to design and develop alternatives that can work for others throughout the world.

Around the country we are working on this task. Some of us live in country communes, others live in the city. Some of us are striving for total self-sufficiency in an agrarian sense; while others are talking in terms of economic self-sufficiency through trade. Some of us live in communities which are social, psychological, spiritual, economic, or altruistic oriented; while others live in communities which combine all of those factors into one goal. We are the people and we have the power to come together for the *nonviolent* revolution to present our philosophies and ways of life to the swarms of women and men searching vigorously for a way out. The alternative groups which we are a part of are coming together in San Francisco to celebrate the creation of THE FIRST CONGRESS OF ALTERNATIVE LIFESTYLES.

The Congress will be meeting on July 4-7, 1973. We will celebrate Independence Day, July 4th, by coming together to introduce ourselves to the other groups who will be a part of the Congress. This day will be devoted to meaningful communication between all of the alternative lifestyle groups who want to become in-

involved in the New Age trends. July 5th will be proclaimed "Equalogy Day" and it will be celebrated with an Alternative Lifestyles Fair in the Hall of Flowers in Golden Gate Park. Here each group in the Congress will establish a booth, and with live acoustic music in the background the alternative organizations will meet thousands of people who will be invited to attend the fair, free. The following day will be devoted to forums and seminars during which the general public will attend talks given by members of the Congress around the theme of Life, Liberty and the Pursuit of Alternatives. The subjects discussed at the forums will include Women's Liberation, Children's Liberation, alternatives to depression, non-exploitative economics, and the possibility of the creation of the first utopian villages in Northern California. July 7th, as an enjoyable end to the Fair, we are sponsoring a day of swimming in a heated pool, to finish with a dance featuring live fine Rock music and qualitative acoustic entertainment.

P.A.S.S. Free U. Experimental College has organized a division of industrious women and men called The League of Volunteer Educators (L.O.V.E.) who are putting the event on. The groups will participate in the program for \$15 for each member organization, and this money will be used to pay for the expenses. We are doing it because we are dedicated to the cause of spreading alternatives so that everybody knows she/he has choice, and we believe that the selection of different types of communal groups is at least as wide as the options opened to a person in non-alternative-type living.

Interested potential participants in the Congress are invited to phone or write to P.A.S.S. Free U., 1833 Page St., San Francisco, CA 94117. The phone number is (415) 752-0773 or (415) 661-2459 in San Francisco.





Conference on Community Economy

Community Service, Yellow Springs, Ohio, August 3-5, 1973

Economics, ethics, religion, education and the other aspects of community life are parts of one seamless fabric. To isolate them out of relationship with each other is to render each facet sterile and disintegrative. Our concern for this conference is to see community and economy as a whole, yet in practical and simple ways. We assert that the most realistic means of advance — even of revolution — is to change the 'game,' and consequently the rules of the game by which we live, here and now. We need to do this in disciplined and discriminating association with others committed to do so.

We plan discussions highlighting such topics as change in business organization and ownership, work roles, group insurance and health care, communities of work, child-care, service and goods exchange, land reform, alternatives in money. We want to include your ideas too, so when you register let us know what concerns you have.

Three dollars of the \$10 conference fee will be refunded when conferees register, in the form of exchange certificates by which people can make the

conference a laboratory experience in using an alternative medium of exchange. People can buy and sell from each other, can buy literature, and purchase from those local merchants who accept this "conference currency." Each half day the currency will lose 1% of its value and after the conference it will be redeemed for 95 cents per certificate. Thus the conferees will be enabled to experience on a small scale one of the possible monetary reforms. Bring your products to exchange — if you have them — so that this can be an actual expression of economic community!

Friday night will be devoted to people meeting and exploring their feelings in small groups and in pairs, we will be learning about each other. We will examine the content of the conference for Saturday and Sunday and make any changes desired and get questions answered. Discussions will be held Saturday and Sunday with breaks for meals, games and folk dancing.

We are enjoying thinking about and working on this conference and hope to see you there. The number of people is limited to 75 so let us hear from you by July 20.

Peace, C.S. Staff

COMMUNITY HERITAGE

by Gary Moffat
from The
Alternate Soc



● First of a Series

The Christian Tradition 1415-1789

What Is Community?

Let's start by trying to dispose of the problem in semantics. The confusion about what is meant by "community" is skirted by the encyclopedias, most of which have no entry at all under this heading. August Hollingshead of Collier's defines community as "a population aggregate inhabiting a contiguous territory, integrated through common experiences, possessing a number of common institutions conscious of its unity and able to act effectively in a crisis . . . the population aggregate may range from a small tribal group to a modern metropolitan center such as New York City." It may be asked whether the residents of New York City, comprising such extremes of wealth and poverty, share sufficient experiences and institutions to constitute a community: what sense of community would a Park Avenue society matron have with a Harlem Negro? Also, the criterion about ability to act effectively in a crisis would appear to rule New York (or any other modern metropolis) out.

If we reject so broad a definition of community, we are left with Joseph Bensman's definition in *Americana*: "a relatively small, isolated center with a stable population, in which all economic and social services necessary to life can be maintained." The emphasis on isolation and population stability gives rise to the suspicion (confirmed as we read on into the article) that Bensman equates community with the culture of primitive tribes. Although the most successful communities have been those in which the population is reasonably stable, the other kind do exist (if usually on a transitory basis), nor is isolation a requirement even though many feel community best thrives when secluded. Some communities exist in the middle of a metropolis. If we reject isolation and population stability, we are left with the concepts of relatively small size and the carrying on of all economic and social services necessary to life. This latter concept of economic self-sufficiency is central to our concept of the community; earning a livelihood comprises a large portion of man's waking activity, and hence no organization which he must go outside to earn his living is sufficiently central to his life to be considered a life style. Since the word community implies a common bond among the members which cannot be experienced in assembly-line mass production, it is clear that the number of people involved must be sufficiently small for some degree of mutual acquaintanceship and understanding; most experiments in community have involved a few hundred individuals.

We will therefore use the word "community" to denote an economically self-sufficient unit of people sufficiently small for mutual acquaintanceship and dedicated to some mutually agreed upon goal. Those communities in which property is commonly owned will be referred to as communistic, a word we will purge from the Bolshevik implications it has acquired in this century.

Blessing or Curse?

Not all modern writers have regarded community as a Good Thing. Bertrand de Jouvenal wrote: "utopias in the real are beyond question abominable" and castigated them for "reducing to moral slavery those whose views differ from their own." Iris Murdoch suggested that community attracts "a kind of sick people whose desire for God makes them unsatisfactory citizens of an ordinary life, but whose strength or temperament fails them to surrender to the world completely." Others have attacked community for side-tracking people from working for social change. To the Quaker Richard Ullmann, communities had "ignored the continued imperfections in all temporal perfection, and denigrate time and history by envisaging that the Kingdom had been already realized." Sydney Webb accused communities of having too little faith in human nature, while his Fabian colleague Bernard Shaw ridiculed them. Arnold Toynbee damned them with faint praise: "they aspire to arrest a downward movement." Perhaps the most serious charge of all came from William H. Whyte, who contended that they share with the Organization Man who runs today's business on a philosophy which he defined as a belief in the group as a source of creativity, belongingness as the ultimate end of the individual, and the application of science to achieve belongingness.

As we shall see, an at least equally impressive roster of writers sympathetic to the ideal of the community may be produced. In modern western civilization, the three most important progressive forces have been Christianity, socialism and anarchism — community has extracted the best elements from each of these, while rejecting the worst traits which have arisen when adherents of each have attempted to impose their will upon others. If it has not yet produced the striking social improvements anticipated by its early advocates, this is largely because it has not been given a fraction of the energy which has gone into trying to force change on everybody by acquiring political power. Only in the last few years has a climate of opinion begun to emerge favourable to the idea that we can best demonstrate the possibility of a better society by creating it here and now amidst the decay of the existing order. To use this idea effectively, we must have at least a general idea of the nature of previous experiments in community, what they achieved and why they haven't achieved more. This is the goal of these articles.

A Modern Phenomenon

Our search for community will be confined to modern history. Many ancient and medieval thinkers speculated as to how ideal societies might be created, and often these speculations involved the creation of an ideal community. Such thinkers were particularly active in the Greek city states and the Christian sects and monasteries, in which community had already been at least to some degree achieved. However, their terms of reference were in many cases repugnant to modern thinking. For instance the most famous, of course Plato's Republic, was based upon commonly held notions of human inequality and the justification of slavery. Plato had three classes in his final city — the guardians (rulers), their executive assistants and

everybody else — with movement from one class to another prohibited except under very stringent controls. Today's society has a somewhat similar division between the power elite, the civil service and the powerless masses, but this is precisely what experiments in community and participatory democracy are trying to free us from. We have had too much experience with the vicissitudes of philosophy to share Plato's faith that confining power to philosophers will prevent its wielders from becoming corrupt — nor can we accept his proposals for controlling the masses through deceit.

Of the modern urges to community, the religious impulse is undoubtedly the oldest in the Judeo-Christian tradition. It can be traced back through medieval monasticism to the first Christian church to the Jewish Essenes on the Dead Sea. Even earlier, the Old Testament prophets had pleaded for a well-ordered society not unlike community (certainly the number of people would have been small enough after those who didn't meet the qualifications of righteousness had been eliminated.) Amos prophesied the destruction of those who declined to mould anew their social ethics according to the precepts of Jehovah, just as many modern community builders prophesy destruction for those who choose to remain behind in the cities. The people of Israel, however, were no more prepared to give up the Feast of Bethel and similar orgies than are the people today to renounce their cars and television sets, and the destruction Amos had forecast was soon upon them, though we are still waiting for the well-ordered society which the righteous few were to re-establish. The idea of a paradise to be built after disaster struck the old order was elaborated on by such subsequent prophets as Hosea, Isaiah, Jeremiah and Ezekial, whose utopianism demanded not only proper human relations but also an extrahuman, supra-mundane, theocratic relationship.

The earliest recorded communistic society was that of the celibate, ascetic Essenes, who flourished in Palestinian Syria some time before the birth of Christ. Their society was limited to males, adopted children, wore white robes, indulged in prophecy, eschewed oaths, took common meals, held many esoteric beliefs, showed vestiges of sun-worship and obeyed the Sabbath so strictly that they would not even obey the calls of nature on that day. It is possible that they had connections with the Pythagorean and Orphic religions, and that together with their counterparts in



Egypt, the Theraputae, they formed a link between the Indo-Persian religious ideals (including asceticism) and those which later were to develop into Gnosticism. Gnosticism seeped from the Bogomils of Bulgaria, via the Crusades, to the Cathars or Albigenses of eleventh-century France, who opposed war, did not believe in transubstantiation or oath-taking, and advocated adult baptism and the separation of Church and State. Papal persecution scattered them far and wide over Europe, and their ideas influenced a variety of movements from the Hussite in Bohemia to the peasant revolution of England in 1381.

For Christ, the Kingdom would also be composed of those who abided by the will of Jehovah; it would become an external social order as soon as it was realized internally in the individual ("the Kingdom of God is within you.") He saw various people entering the Kingdom even now (including publicans and harlots), but the coming of the Kingdom to fullness and power would be in the future. Thus, his appeal is to the individual, rather than to a class or society. In its emphasis on individual character and the means to its perfection, the teaching of Christ contains invaluable lessons for those who wish to work towards a better way of life, particularly since it soon became obvious that society at large was not ready to live according to the teachings of Christ and the prophets (when Savonarola tried to force the Florentines to do this towards the end of the 15th century, they became annoyed and burned him at the stake.)

Therefore, the religious tradition has been to ignore the external world and its sins, concentrating on self-improvement. This tradition has been reflected in most of its communities (unlike the secular communalism of the 19th century, which attempted to set an example to the outside world). In almost all religious communalism, the object is perfect obedience to God or to some higher law; human happiness in itself is rarely an object. Common ownership of property is a secondary result of a higher religious dedication to complete brotherhood, and is not itself the main goal or even the most significant feature of religious communism.

During the middle ages, there was a form of community both in the monasteries and in the arrangement of peasants around the large manors. However, the form of such arrangements was authoritarian; the peasants were ruled by the lords (usually to their own detriment) and the monks by the head abbot. The concept of communities making up and living by their own code (unless it was acceptable to the rulers of church and state) was almost unknown. In the early middle ages, a number of heresies advocated forms of communism (or at least primitive Christian principles, which as Kautsky points out amounted to the same thing) — Waldenses, the Aposticians in Northern France, the Beghards of Germany and the Netherlands, the Lollards in England. These were small, powerless minorities whose survival depended upon renouncing communistic practices not tolerated by the state and concentrating on industrious toil (many were weavers, this being a home industry whose members had some degree of personal freedom.) It was only in the unsettled times which were created by the growing rift between church and state that the

prospect emerged of the successful establishment of a communistic community.

The Taborites

From the 12th century, opposition to the papacy's increasing skill at extracting cash from the various countries (in which it owned a third of the land) grew. Early modern history is the history of struggles between rulers whose interests were best served by maintaining allegiance to the papacy and those who found it expedient not to. In Bohemia, resentment of the Church was doubly felt because its lands and monasteries were in the hands of Germans, who reaped the financial benefits therefrom. When the treacherous execution of John Huss in 1415 triggered a revolt, most nobles supported it so they could seize church possessions, and the death of King Wenceslas left Bohemia with no bulwark against the revolt. Strife soon developed between the nobles and the lower classes, who wanted the despoiled land for the peasants.

In these unsettled conditions, only rarely were the communists strong enough to establish a society in which their principles could be put into action. At Tabor, the principle was established that each family would work for itself in its own private house and private field, with its own means of production, keeping for itself all that was necessary for its own wants. The superfluity alone belonged to the community. This limited concept of community soon came into conflict with the more extreme communists, known as Adamites because they regarded the Adamitic state (which by Rousseau's time was known as the state of nature) as the only one of sinless innocence. Fearing that extreme communal practices would provoke a dangerous reaction among their neighbours, the Taborites drove the Adamites from the town to an island in the River Luznic, where their practices included nudity and common holding of wives. Society was not prepared to tolerate this assault on its values of monogamy and the family life, and the more orthodox Taborites invaded and massacred them, burning over fifty at the stake.

The Taborites then continued to practise their mild communism, dividing into two groups which took turns fighting (along with their families) while the other laboured at home. However, once the need of the poor had been satisfied they came to feel a need for private proprietorship of the means of production. Military victories enabled Tabor to dominate Bohemia, but as spoils continued to accumulate, their possessors felt less and less like sharing them; at the same time other elements more interested in the booty than the ideals were attracted to Tabor. These promptly betrayed Tabor when the nobility offered them a better deal, and the ensuing military defeat and surrender destroyed the last bastion of democracy in Bohemia. The only ones who had benefited from the war were the great nobles. The Tabor experiment has lessons both for moderates who hope to propitiate the Establishment by crushing their own radical elements and for communitarians who naively assume that their youthful willingness to dispense with private property will last their life time without the need for special institutions to maintain it.



The Anabaptists

Following the destruction of Tabor in 1434 (after an experiment of less than 20 years), scattered attempts at starting community were made in other parts of central Europe for another century. In eastern Bohemia and Moravia, a new Christian sect, the Jednota Brabiska, was formed by followers of Peter Chelcicky, a Bohemian peasant turned philosopher who demanded a society without lords or laws. He bade his followers to take Christianity literally from the New Testaments, to baptize only adults, to turn their backs upon commerce and city life, and to live in voluntary poverty, preferable tilling the land, and completely ignoring "civilization" and the state. The Taborites had found this pacifism unsuited to their temperament, but the Moravian Brethren prospered on a simple agricultural life. By 1500 they claimed 100,000 members. Although almost exterminated in the Thirty Years War, they rallied around John Comenius and exist in scattered congregations to this day.

In 1525, Conrad Grebel founded the Anabaptist movement as the left wing of the Zwinglian Reformation at Zurich. Grebel rejected the state-church alliance and insisted on a free church, voluntarism in matters of faith, believer's (adult) baptism, pacifism and non-resistance. This belief, common to many religious communities throughout modern history, is based on Matthew 5 38-48: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than other? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

Will Durant describes the Anabaptists as "Tolstoyan anarchists three centuries before Tolstoy." Actually, a majority agreed with Bathhasar Hubmaier that communism entailed not common property, but merely that "one should feed the hungry, give drink to the thirsty and clothe the naked, for in truth we are not masters of our possessions, but stewards or dispensers only." Such moderation did not spare the Anabaptists persecution. Within a year of founding the movement (by performing the first adult baptism) Grebel had died in prison of fever, aged 28. However, the movement spread quickly throughout Europe. Under tolerant lords eager for enterprising colonists, Moravia quickly became an asylum for the persecuted Anabaptists from all parts. Here, Hans Hut won the Anabaptists away from the Hubmaier by preaching a full community of goods, and they established a communist center at Austerlitz which lasted nearly a century. In 1622 it was suppressed by imperial edict, whereupon many of its members migrated elsewhere. The social unit was not the family but the *Haushabe*, or household, containing 400-2000 persons with a common kitchen, a common laundry, a school, a hospital and a brewery. Children were raised communally, although monogamy was retained. Farming was communal, part of the proceeds going to the landowners (who protected them because their conscientious toil enriched the estates) and the rest being divided among them on the basis of need.

Other experiments in community were not so fortunate. During Germany's peasant wars, a communist experiment existed for about two months in Muhlhausen where under Thomas Munzer several hundred people occupied the manor of the Hospitalers, drawing revenue from their labours and also (like the earlier Taborites) from the spoils obtained from churches, monasteries and castles. Communism was hated not only by the Establishment (at this time, the church and nobility), but by such liberal reformers as Martin Luther, who urged persecution of Munzer and the various small communist sects. In Muhlhausen, the group was tolerated because it held a balance of power between the proletarian and middleclass factions, who were as antagonistic towards each other as towards the Establishment. Of the various factions, only the communists saw the need for collective security, which after vainly urging on other groups by leaving Muhlhausen to help defend Frankenhause. After the nobles had massacred the outnumbered defenders (Munzer was tortured to death) they proceeded to conquer Muhlhausen as well. The commune obviously had a greater grasp of political reality than the rest of Muhlhausen, a phenomenon not unknown today where many urban communes are attempting to provide the people with leadership in their search for power.

Equally ill-fated was the experiment in communism begun in Munster, the rich capital of Westphalia, in 1534 after the populace drove out the well-to-do minority. Beseiged by the reinforced Establishment in a civil war with atrocities on both sides, the people set up a war economy in which communism was limited and tentative; only jewels, precious metals and war booty actually became commonly owned. However, the defenders ate common meals, and land available for cultivation within the city was assigned to each

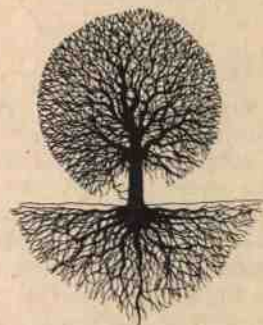
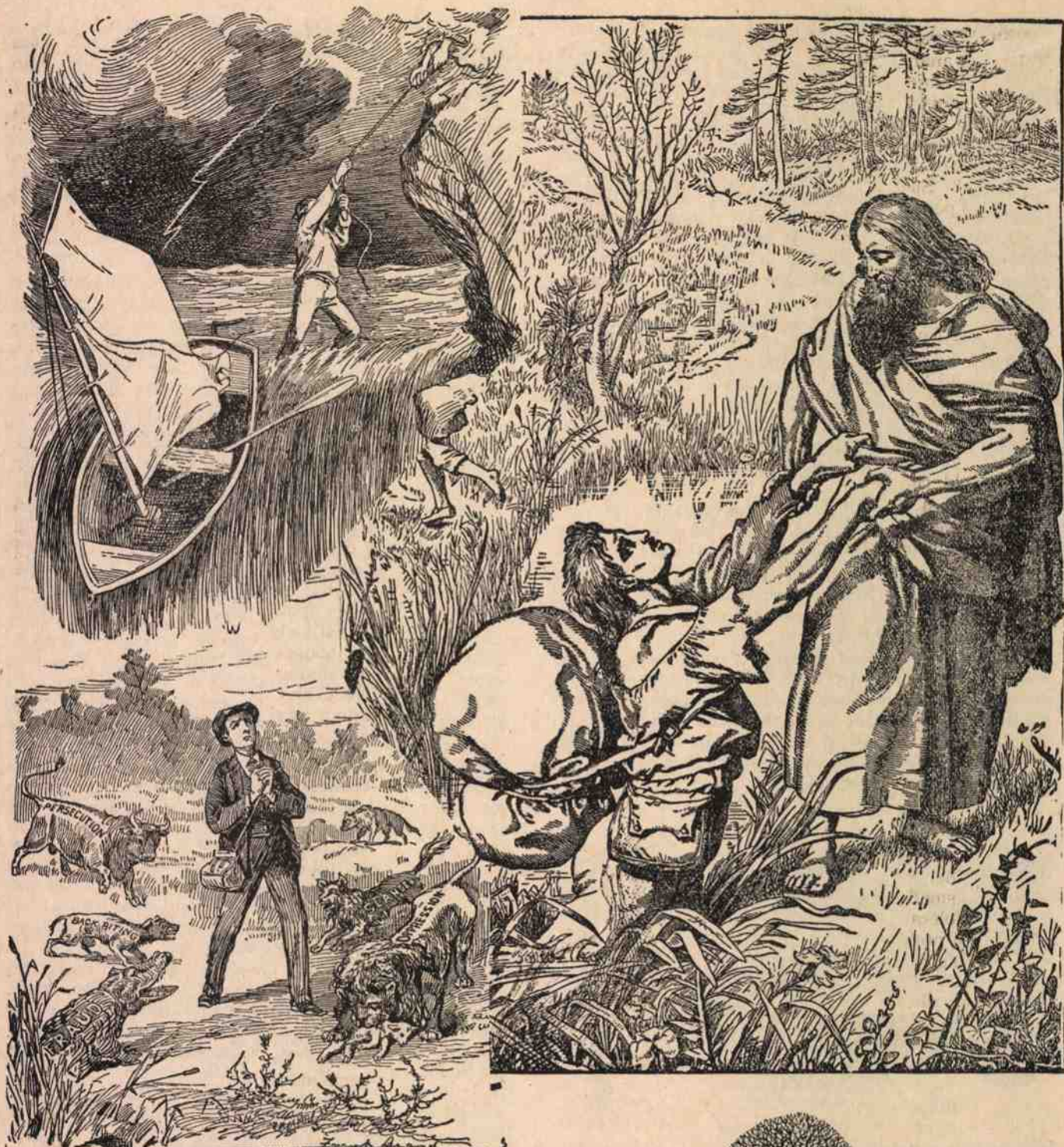
household according to its size. Public morals were regulated by strict laws; polygamy was practised to increase the birth rate, but adultery was punishable by death. Seeing in such efficiency a threat to their power, both Protestant and Catholic forces of the Empire combined to surround the city, starve it into submission and massacre the inhabitants despite promises of safe-conduct (1535.)

Following this set-back, the Anabaptists decided to postpone communism to the millenium and resigned themselves to such principles of simple, pious living as did not offend the state. Under the skillful leadership of Menno Simons (in whose honour they changed their name to Mennonites) they continued to survive, and today exist in several parts of the world.

The Austrian Anabaptists were less willing to give up their belief in community of goods on the model of the primitive church in Jerusalem. Their leader, the charismatic Tyrolean Jakob Hutter, based his belief in communal living on Acts IV 32-37, 11 44-45: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses . . . having land, sold it, and brought the money, and laid it at the apostles' feet."

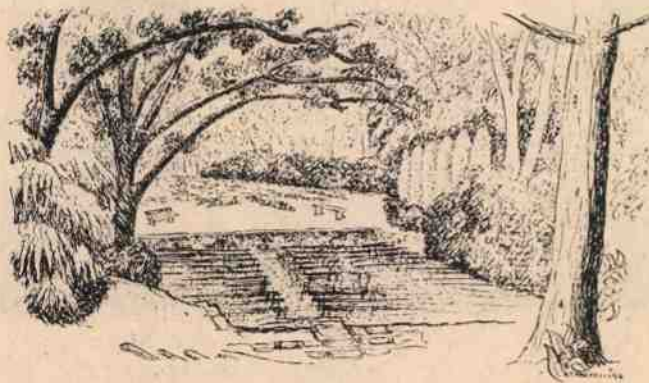
Hutter was burned at the stake in February 1536, but many of his followers managed to survive by obtaining positions with sympathetic barons, and when the Peace of Augsburg produced a new period of relative tolerance they returned to their Moravian homes. Over 85 *Bruderhofs*, with an estimated membership of over 15,000, were established between 1555 and 1600; internal discipline and external passivity enabled them to survive. They continued to emphasize a community of goods, inspired partly by their lowly social and economic status (though many men of wealth did give it all up to join a *Bruderhof*) and partly by the intense religious concern generated by the Reformation. To maintain discipline, they adapted and expanded the Catholic ban, having the entire congregation exercise it against those who broke any of the numerous taboos. A complete ban meant complete social ostracism and loss of community privileges; from there down there were several lesser degrees of punishment ranging to a mild censure. No privacy was condoned or allowed, and each member submitted himself to brotherly scrutiny, admonition, address and punishment. Their rigid requirements for simplicity and austerity were not part of any joyful acceptance of poverty, but were based upon a desire for unquestioned obedience and a total end to individuality and selfishness. For many, the simple life was a burden accepted without rejoicing as a duty. The Hutterite never viewed his *Bruderhof* as a utopia.

Nonetheless, living conditions on the 16th century *Bruderhofs* were somewhat better than for peasants



elsewhere. Each young man was required to learn a trade, and such Hutterite crafts as ceramics, cutlery (never for war), clock and carriage making, textiles and iron bedsteads became famous. Their products were superior in quality and sold at moderate prices — hence, they were in great demand. The various Bruderhofs cooperated in acquiring the best techniques, sending delegates as far as Holland, and met in inter-Bruderhof conferences to exchange ideas and establish common standards. Their medical personnel were in much demand also, and their school system (although initiated mainly by simple artisans and unlearned peasants) was one of the most exemplary in Europe. Children were taken from their parents' homes at age two and, although the value of obedience was stressed to an extent which secular communitarians would find repulsive, cleanliness and kindness were stressed. At the turn of the century a new wave of persecutions dispersed the Hutterites, who never again attained so prosperous a base. However, many brought their efficient farming methods to the new world, where they continue to thrive despite frequent mistrust of their neighbours.

Attempts to establish community during the unsettled times of the Protestant Reformation were formed: there was not yet sufficient toleration of differences in theologies or life styles to permit their indefinite survival. Many, however, lasted long enough to prove that such communities were economically capable of not only surviving, but of improving the quality of life of their members, when they applied sound methods and hard work. They had pioneered the development of communities which (in contrast to the medieval monasteries and religious orders) made decisions in common and abided by the results. In the century after their suppression, the ideal of community was kept alive by the utopians.



Sir Thomas More

In England, Henry VIII had tossed out the Catholic church to marry Ann Boleyn but was unwilling to grant his subjects the same freedom of conscience he himself exercised. The Anabaptists were burned at the stake, and those who opposed his spoilation of the church were beheaded; neither Catholicism nor extreme Protestantism were tolerated. Of his many murders, the one which brought the most odium to Henry's name was that of the gentle Catholic scholar Sir Thomas More.

In 1551, nearly twenty years after More's death,

his work "A Fruitful and pleasunt worke of the beste State of a public weale, and of the new yle, called Utopia" was first published in English. Not until long afterwards were the implications of its fifty-four garden cities, based on handicrafts, really grasped. The last word of his title has since entered our vocabulary to designate an ideal imaginary society. He suggested that the title could be derived from either of two Greek words, "eutopia" (the good place) or "outopia" (no place.)

More had spent four years in the Charterhouse, and many aspects of his Utopia reflect his belief in the monastic ideal—the undyed wool dress of the Utopians, the readings and controled conversations during meals, the apportioning of crafts, the manual trades. Carthusian and Benedictine rules merge in the details of the ideal state and in the style of presentation. At the same time, More denounced the social abuses of Christianity and urged continuity with the primitive teaching of the early Church, with emphasis on inwardness rather than outwardness. He questioned many aspects of the society he lived in, in which small farmers dispossessed by the enclosure movement were forced to beg or steal. Today's unemployed, victims of automated centralized bureaucracies, also have little choice but to beg (go on welfare) or steal. In both cases, the middle classes met the resulting crime wave with demands for "law and order" and severe punishments. More points out that "simple theft is not so great an offence that it ought to be punished with death. Neither is there any punishment so horrible, that it can keep them from stealing, which have no other craft whereby to gain their living." Realizing (as do many of us today) that appeals to the bourgeois mentality are hopeless, More concludes that setting up an alternative is the only hope and describes the system on his mythical island.

More, like Plato, believes in communism "for the wise man (Plato) did easily foresee that this is the one and only way to the wealth of a commonalty, if equality of all things should be brought in and established. Which I think is not possible to be observed, where every man's goods be proper and peculiar to himself. For where every man under certain titles and pretences draweth and plucketh to himself as much as he can, and so a few divide among themselves all the riches that there is, be there never so much abundance and store there to the residue is left lack and poverty." Thus, communism is practiced in his ideal state: "Every man that will may go in, for there is nothing within the houses that is private, or any man's own. And every tenth year they change their houses by lot." Unfortunately, More also shared with Plato a belief in slavery, though it would seem that the slaves in utopia merited their condition by antisocial acts while those of the republic were born into their condition.

More was among the first to suggest that knowledge of nature would alleviate man's lot on earth. Speaking of natural science, he described the Utopians as counting "the knowledge of it among the goodliest, and most profitable parts of philosophy. For while they by the help of this philosophy search out the secret

mysteries of nature, they think that they not only receive thereby wonderful great pleasure, but also obtain great thanks and favour of the maker thereof." To More's pragmatic Utopians, the world of nature and man was a universal laboratory where operations had been going on throughout history to find out what was in harmony or in conflict with Nature, thereby linking science to ethics and religion.

Many of the features of More's Utopia bear striking resemblance to the values of today's counter culture pioneers — community advocates, among them.

Back-to-the-land: More felt that everyone should know how to farm, and that communal farming was the most efficient method. In his Utopia, each townsman spent two years living with a "family" of forty on a farmstead (with half rotating each year), so there will always be twenty people with a year's farming experience on each farmstead. In addition, each person has a city trade.

Abolition of money: Each month there is a festival during which country people come to town and exchange their produce for the city goods needed. Since each person has been compelled to practice his trade for six hours a day and farming methods are efficient (including incubator egg hatching) there is no shortage and each man can take what he will need. Strict sumptuary laws eliminate the possibility of conspicuous display, and the precious metals are held in contempt, thereby assuring that production will concentrate on necessities.

Sharing: Each year the production of each region is examined, and those regions that suffer from a scarcity of goods are supplied out of the surplus of other regions "so that indeed the whole island is, as it were, one family."

Town Planning: The towns are compassed by high walls, with streets convenient for carriages and sheltered from the wind; the houses are built in rows so that a whole side of the street looks like a single unity. (During the 18th century, the wealthy of London and Edinburgh used a similar urban design, with 20-foot-broad streets and gardens behind the houses which everyone has a hand in maintaining.)

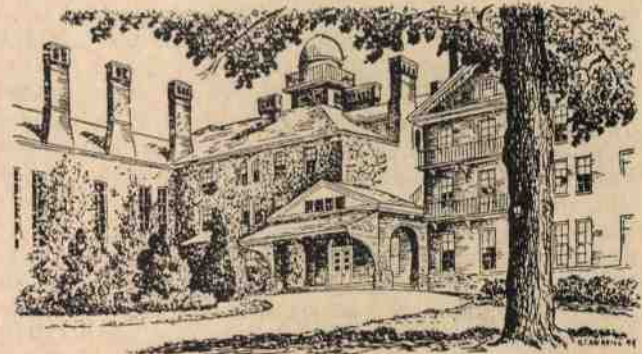
Communal Dining: Families consist of 1-16 people, with children of families who exceed this limit transferred to those who have less. Thirty families form an administrative unit with their own elected magistrate. Each unit has a great hall for eating, which also includes a common nursery. Suppers are a joyous occasion with music and perfumes, in welcome contrast to the swill-and-run common halls later set up by Robert Owen and the Israeli kibbutzim.

Toleration: All creeds are tolerated, but it is forbidden to dispute violently about religion or to use any force other than mild persuasion. Although himself a devout Catholic, More was unwilling to apply religious coercion: "the most and the wisest part (rejecting all these) believe that there is a certain godly power unknown, everlasting, incomprehensible, inexplicable, far above the capacity and reach of man's wit, dispersed throughout all the world, not in bigness, but

in virtue and power. Him they call the father of all." Like Hutter, More believed in the Christian principle of "all things common."

Other progressive practices of the community included euthenasia and allowing couples to see each other naked before marrying. In other areas, More's doctrines are not so acceptable to modern communitarians. There is a great deal of political regimentation; slackness at work or travelling are punishable by slavery, and repeated adultery by death; war remains an instrument of statecraft (though Utopians, like Khrushchev, prefer strategy, propaganda and corruption of the opponents to physical violence). The unwelcome tasks are performed by the slaves. It must be remembered that few thinkers are progressive on all social issues simultaneously, and that More's utopian way of life is in general a considerable improvement over social conditions of the time: the people work a six-hour day, cultivate both mind and body, and are each directly involved both in growing food and manufacturing the necessities of life, which he receives directly rather than through the inter-change of money. As to the authoritarian nature of More's utopia, this is a common feature of utopias. Such a society can only function if there is common agreement on how it will do so, and lacking an actual group of people to come to such agreement the utopist must presuppose their agreement with his schemes (this was to cause some trouble to men such as Owen who tried to transform their personal utopia into social realities involving numbers of people). If you don't like somebody else's utopia, you can always start your own on the next concession.

More lived in a time where there was as yet no party or class to champion Socialism; all power



belonged to princes and the church, neither of whom was ripe for conversion to communism. More was a utopist because there was no practical opportunity for relieving the poverty of the people. His social criticism attacks society at its roots: "I can have no notion of all the other governments that I see or know, than that they are a conspiracy of the rich, who on pretence of managing the public only pursue their private ends." No wonder he was beheaded.

Other Utopias

More was not the first writer to devise an ideal society. We have already noted attempts in ancient Greece. In the 14th century, Sir John Mandeville wrote a very imaginative account of his travels to the

orient, describing a Bragman society which maintained no worldly goods — “our treasure is the peace and accord and love which has carried the idea of simple living to the point where the people eat nothing at all, but rather live on the smell of apples.” Unfortunately, he gives no indication as to how this is managed or how his utopian societies function. The idea of community is also not original with More: in “The Vision of Piers Plowman” Robert Crowley had refurbished Langland’s vision of a holy commune on high before Lucifer fell, and in 1493 the Carmelite friar Henry Parker had written that holy law demanded “common life” for all men. More’s achievement was to create a blueprint for an alternate society based on community. Others were thinking along similar lines: Franciscus Patrique published his version of utopia, *La Cittee Felice*, in 1551, the same year that More’s utopia was translated to English.

Prior to 1600, the only attempts to actually start community were made by various branches of the persecuted Anabaptist movement. In England, David Joris reconciled some of the violent radicals with others of the passive wing to form the mystical Family of Love, a community without worship or sacraments. When his disciple Henry Niclaes began starting communities in Essex and London, persecution was organized: the Privy Council felt menaced by the teaching of “simple unlearned people” that the Word of God is “spirit and life” rather than the Bible. Familist principles even penetrated the Yeomen of the Guard, five of whom were suspected. Attempts to establish communities in England met the same fate of those of central Europe. Thus, it remained for the utopian thinkers to keep the ideal of community alive.

Whereas 15th century utopian thinkers assumed the cataclysmic ending of the present social order to be imminent, by 1600 thinking was veering more in the direction (indicated by More) that greater understanding of science and nature could create social progress. Francis Bacon urged man not to despair of being able to unlock nature’s secrets: “For man by the Fall fell at the same time from his state of innocency and from his dominion over nature. Both of these losses, however, can even in this life be in some part repaired — the former by religion and faith, the latter by the arts and sciences.” He proceeded to create his own island utopia, Bensalem, in which science would enable man to establish paradise on earth. The Calabrian monk Tommaso Campanella shared this faith in science, and his utopia, the City of the Sun, also extolled science.

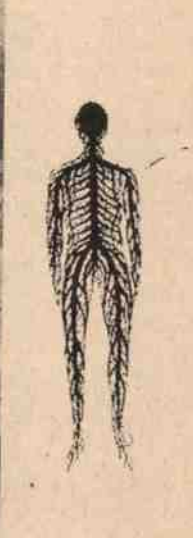
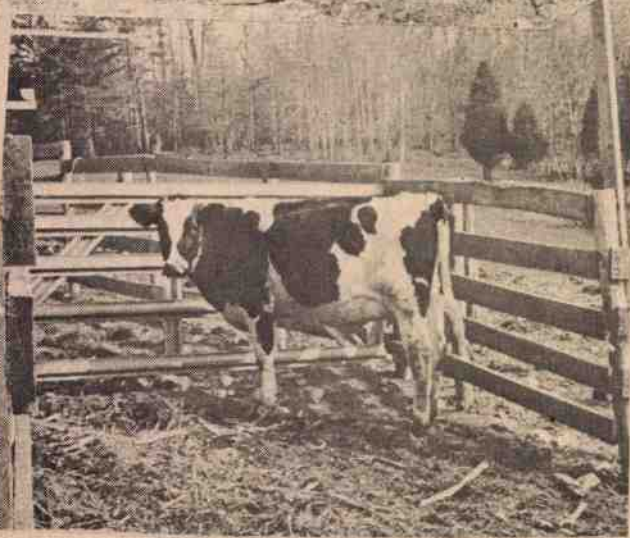
Campanella was among the first thinkers to question the compatibility of the family with the communitarian ideal; “They say that all private property is acquired and improved for the reason that each one of us by himself has his own home and wife and children. From this self-love springs. For when we raise a son to riches and dignities, and leave an heir to much wealth, we become either ready to grasp at the property of the state, if in any case fear should be removed from the power which belongs to riches and rank, or avaricious, crafty and hypocritical, if any is of slender purse, little strength and mean ancestry. But when we have taken away self-love, there remains only love for the state.” In his utopia all work is for the

state; one owns nothing (not even his spouse; marriage is a public function administered by the Ministry of Love, with mating and hours of intercourse rigidly controlled: “Love consisting of eager desire is scarcely known among them; it generally consists only of friendship.” The end of this is not to produce communism, which Campanella rejects in favour of distributing all goods beyond a minimum of necessities according to individual merit, but rather an all-powerful state in which virtue is prized only for its usefulness, courage for its help in defending the country, and chastity for preserving fecundity and strength until maturity results in ability to produce better children. The writings of Campanella serve to warn us of the fascist element latent in the community concept which may emerge if the community is controlled by a few dogmatists (at least one contemporary work, B.F. Skinner’s *Walden Two*, reinforces this warning.) Almost every community has retained some vestiges of family life; even those practising chastity often combined men, women and children in dwelling units. Frequently, as in the Israeli kibbutz, the family unit has been subordinated to other social units, but it has never disappeared entirely or been regulated as ruthlessly, or despotically, as Campanella suggests.

Among the first to attempt to transfer a theoretical utopia into practice was Samuel Hartlib, a disciple of J.V. Andreae whose utopian “*Republicae Christianopolitanae Description*” formed the basis of the Rosicrucian movement based on Christian mysticism and alchemy. While rejecting these, Hartlib was attracted by Andreae’s call for a rescue team of devoted men to “fan the holy flame of faith of love and of knowledge, and in their endeavour to be ever strengthened by the consciousness of a great and united striving towards these noble ends.” Hartlib secured several backers, including the famous chemist Robert Boyle, for his scheme to start a model kingdom based on mutual help. By 1661 he was forced to acknowledge the failure of his efforts to raise sufficient capital, but expressed the hope that the attempt would be resumed somewhere else.

While More had made it clear that he favoured the use of science to make life easier, the 17th century utopians seemed (while paying lip service to Christianity) to in fact be elevating science to the domination of society. Andreae, for instance, heavily emphasizes the role of scientific progress in developing industries. By a strange coincidence his state is on the whole more authoritarian than More’s, with books censored and attendance at prayers compulsory. Families are separated when the state takes the children at age six. Substitute compulsory political indoctrination for compulsory religion and you have a system not unlike Mao’s China.

Utopian proposals abounded during the 17th century: they were a relatively safe method of expressing social and political criticism, a role played today by writers of science fiction and fantasy. By no means all utopians were concerned with community: James Harrington’s *Oceana* is primarily concerned with a national political system, while such French writers as Rabelais and Cyrano de Bergerac (who found his ideal society on the moon, three centuries before Dick Tracy) wrote primarily to satirize existing society. Often the social criticism hit home: Fenelon



was banished permanently from court when Louis XIV saw in the frugal simplicity he advocated an attack on somewhat opposing tendencies at Versailles. Thomas Spence was convicted of sedition after advocating a model community (which he modestly named Spenceonia) based on corporate ownership of the land by the parish, with the occupiers accepting it on a parochial lease. However, Spence's idea aroused the interest of both William Cobbet and Francis Place, and helped pave the way for some of the community financing schemes of the 19th century.

These various mystical, poetical millenarian etc. schemes clearly had an appeal too great to be denied: by the end of the 18th century there was a clearly discernible movement to fuse them with practical steps toward community building. A number of pioneer experiments were made between 1650 and 1800, whose failure or limited success made it obvious that religious zeal was no substitute for sound economic planning.



The Diggers

The ideal of regaining paradise by establishing a utopia was considerably mitigated in the 17th century by a belief (encouraged by the political upheavals of Cromwell's time) that society was on the verge of a millenium, a thousand-year paradise on earth organized according to the true spirit of Christ's teaching. John Milton wrote in *Paradise Lost* of an ideal state from which man came, and which he has the power to revive within himself if he but will. Hopes for a millenium kept the idea of regaining paradise before man's eyes, and a variety of experiments were proposed. John Robins planned to lead 144,000 persons to the Holy Land (an earthly *Paradise Lost*) where they would live on dry bread, raw vegetables and water while his wife mothered a Messiah. The authorities, already uptight because of such incidents as the burning of a Bible in the parish church at Walton by six soldiers, suppressed his tiny community at Moorfields in 1651, arresting the people there.

More significant was the work of Gerrard Winstanley, a bankrupt cloth merchant turned cattle herdsman, who conceived a vision of universal redemption in which God filled the role of reason immanent in every man, not living apart in glory, but working in all creation. Fiercely anticlerical, Winstanley equated God with reason, regarded the story of the Fall as a mere parable, frontally attacked the law of Moses, denied the resurrection and discarded the idea of a special heaven and hell. His heaven is to be sought in this world; salvation is "liberty and peace." Like many

of the preceding utopists, he equates nature to the meaning of life: "To know the secrets of nature is to know the works of God. And to know the works of God within the Creation is to know God Himself, for God dwells in every visible work or body. And indeed, if you would know spiritual things, it is to know how the spirit or power of wisdom and life, causing motion or growth, dwells within and governs both the several bodies of the earth below, as grass, plants, fishes, beasts, birds and mankind. For to reach God beyond the Creation, or to know what He will be to a man after the man is dead, if any otherwise then to scatter him into his essences of fire, water, earth and air of which he is compounded, is a knowledge beyond the line or capacity of man to attain to while he lives in his compounded body. And if a man should go to imagine what God is beyond the Creation, or what He will be in a spiritual demonstration after a man is dead, he doth, as the proverb saith, build castles in the air or tell us of a world beyond the moon and beyond the sun merely to blind the reason of man. I'll appeal to you in this question, What other knowledge have you of God but what you have within the circle of the Creation?"

And he wrote concerning the poor and oppressed: "When the Lord doth show unto me the place and manner, how He will have us that are called common people to manure and work upon the common lands, I will then go forth and declare it in my action to eat my bread with the sweat of my brows, without either giving or taking hire, looking upon the land as freely mine as another's . . . The spirit of the poor shall be drawn forth ere long, to act materially this law of righteousness." This challenge to property was based on the belief that man is born good and degraded by a civilization based on property: "For the power of enclosing land, and owning property, was brought into the Creation by your ancestors by the sword: which first did murder their fellow creatures, men, and after did plunder or steal away their land, and left it to you their children . . . That government that is got over people by the sword and kept by the sword is not set up by the King of Righteousness to be His law, but by covetousness, the great god of the world." Thus, Winstanley anticipated the pithier subsequent statement that "man is born free but everywhere he is in chains" as well as the anarchist position that the state is evil. Had he advanced such ideas a few years earlier, he would most likely have been beheaded by an all-powerful monarch. However, in the early days of the Puritan uprising it looked as if extreme protestantism might be tolerated; it was only when Cromwell was safely in power that he proceeded to suppress radical tendencies in his own ranks.

Winstanley differed from many other thinkers of his time in attempting to put his ideas into practise. In 1649 he asked "Why may we not have our Heaven here," by which he meant a comfortable livelihood on the earth. On April 1st, he led half a dozen poor men in digging common land at St. George's Hill, Weybridge, an action which earned them the name "Diggers." Tripled in less than a week, his followers were soon arrested. They had incurred, like many modern communes, the hostility of their neighbours, one of whom reported to the Council of State on April 15 that "They invite all to come in and help them, and promise them meat, drink and clothes. They do threaten to pull

down and level all park pales, and lay open and intend to plant there very shortly. They give out they will be four or five thousand within ten days, and threaten the neighbouring people there, that they will make them all come up to the hills and work, and forewarn them suffering their cattle to come near the plantation; if they do, they will cut their legs off. It is feared they have some design in hand." Neighbours of many modern communes speak of them in similar language in attempts (often successful) to secure their suppression by the state.

Winstanley argued his case before Lord Fairfax, sent by Cromwell's Council of State to investigate. Having proclaimed in "The New Law of Righteousness" that he had received a divine injunction that people should "work together, eat together," Winstanley now claimed that God would bring his people out of the slavery England had endured since the Conquest of 1066, and restore them to their freedom in enjoying the fruits and benefits of the Earth. Fairfax was favourably impressed by the work of the Diggers, and their refusal to remove their hats to him "Because he was but their fellow creature." However, the neighbours were less impressed. They killed the Diggers' horses, beat them with cudgels and took court action. Winstanley's group moved to Cobham Manor, owned by the rector of West Horsley. Frequent burnings and beatings again forced their withdrawal, though not until they had endured the winter of 1649-50 in small hutches. As when today's Establishment wishes to destroy a commune, Cromwell's Council took no action itself but gave the local officials a free hand to destroy them through punitive court action and mob violence. Similar experiments occurred in other parts of England, but all were easily suppressed. As a result of this experience, Winstanley concluded that one could not pass directly into unordered communism (i.e. anarchy), and his last work (*The Law of Freedom 1652*) represents an abandoning of anarchism and pacifism in favour of an appeal to the authorities (Cromwell) to effect the necessary political transition. He supplies the constitution for a new state with manhood suffrage except for supporters of the late king and land speculators, elected magistrates, an armed people and toleration of all religions. A complete educational system would enable man to discover the "secrets of Nature and Creation within which all true knowledge is wrapped up." Hanging, whipping and imprisonment would pass away, and no one would work past the age of forty. Thus Winstanley had joined the utopians.

The Digger experiments were not so much important at the time as for their place in the tradition of community experiments. They were the first to attempt to build a community based on their own reasoning (as opposed to the literal Biblical interpretation of Munzer and the Hutterites), and thus they bridged the transition from religious radical utopians who daily looked for Jesus' second coming to rationalistic communism, from utopias in the sky to communities on earth. Never entirely abandoned, their ideals have found 20th century expression in the work of the hippies, yippies and the small minority of churches which take an active role in helping the poor — some such groups have honoured the Diggers by taking their name.



The Society of Friends

In 1660, the Stuarts were back on the throne of England and the Protestant sects had come to realize that the Kingdom of Christ was not likely to come as soon as they had hoped. George Fox had regrouped many of the sects (including Winstanley's Diggers) into a movement known as "The Children of Light" or "Friends in the Truth," best known as the Society of Friends. They argued that God was immanent in all; anyone could recognize and inwardly know him. Fox felt that God was Truth and Love, his grace intended for all men. This social mysticism was cultivated by pooling experience in a meeting conducted in the spirit of worship, at which any member could share a truth, experience or exhortation, upon which the meeting would ascertain the will of God in a common judgement, on the theory that any impulse that was anti-social was not of God.

It will quickly be seen that such theories were conducive to the growth of co-operative undertakings. So was their practical experience: in the 1660s and 1670s the Quakers spent much time in prison, and learned to work cooperatively on handcrafts to supply their needs while in jail. Many community projects arose from the Quaker schemes of poor relief. In this as in their industrial undertakings they insisted on corporate action. In 1659, the Anabaptist P. C. Plockboy had urged the foundation of "Little Commonwealths" to carry out his schemes of co-operative production and housekeeping. Agriculturists, artisans, seamen and professional men would all contribute capital and work to the undertaking, while retaining the right to withdraw and take their capital with them if they so desired. The profits of the farm would be exchanged within the group for the products of industry, and any profits would be distributed among the members. Plockboy and some of his friends attempted to put their ideas into practice in America, but were suppressed by the Government. The ideal of community could not be suppressed this easily. In 1669, Fox, in his organization for the Society of Friends, laid down that "Friends should have and provide a house or houses where an hundred may have rooms to work in, and where widows and young women might find work and live." Friends organized cooperative work for prisoners, particularly for those imprisoned for religious convictions.

One of the friends, John Bellers, in 1896 composed

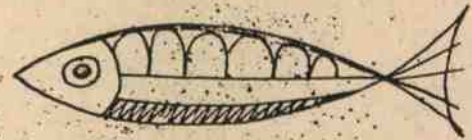
his "Proposals for Raising a College of Industry of all Useful Trades and Husbandry" which later influenced Francis Place, Robert Owen and Karl Marx. He proposed that a community of some 300 producers should be established, costing (he reckoned) 18,000 pounds and run on a joint stock basis. The workers would pursue a variety of useful trades, working for one another and thus requiring no other relief. The work of 200 of them would finance the rents and necessities of all, while that of the other 100 would earn a profit for the Founders; when it was objected that the poor should receive all the profit, Bellers pointed out that this would be incompatible with the existing capitalist system: "The rich have no other way of living but by the labour of others, and the merchants and tradesmen by the labour of the mechanics, except levellers and set the rich to work with the poor." Seeing little evidence that they would agree to this, Bellers contented himself with a scheme which would assure them with profits and at the same time provide the workers with "a Community something like the example of primitive Christianity, that lived in common, and the Power that did attend it bespeaks its Excellency." In his regulated work colony men and women would be separated into distinct work-rooms, children would be educated from the age of four, and moral supervision would be strict. The Founders, rather than the inmates, would govern and wield power proportionate to their shares in the company.

The only enterprise to adopt Bellers' proposals was Clerkenwell, a London Workhouse for thirty inmates which started as a factory in 1701 and ultimately, like many other ventures in community, became a school. There were other Quaker attempts to establish community, the best known being the Nent Head community in the northern Fells pioneered in 1692. These schemes aroused much interest in a time of high unemployment, when the unemployed were forced to remain in their own parishes rather than being allowed to move to other localities where they would have a better chance of finding work (a system not too dissimilar to modern welfare laws, which frequently included residency requirement) — in the 17th century such laws produced a new age of serfdom, and the more enterprising sought alternatives (which at this time could only be supplied for them by farsighted philanthropists). Many of Bellers' proposals were later adapted by Place and Owen, who nonetheless held that those whose finances were needed to start the venture should receive no more profit than the interest on their shares.

Plockboy and Bellers thus envisioned a combination of self-help and mutual aid, the former for those able to subscribe their own capital and the latter seeking a means of making community available to all, if not autonomous community, as we know it today. Ideas spread, and by the third quarter of the 18th century there were groups of workers among the weavers of Scotland and the arsenal workers in the naval dockyards of Chatham and Woolwich who were distributing oatmeal and running their own flour mills. Little is known of these enterprises, and we cannot tell whether they were influenced by the Sheerness Economical and The Lennoxton Victualing Society, have an unbroken history from the period of the Napoleonic wars, although the co-operative

movement is generally dated from the later Rochdale experiment.

Like all good religious movements, the Quakers had by this time produced their offshoots. In 1747 Jane Wardley and her husband James received a "further degree of light and power" which led them to separate from the Quakers, while retaining their meeting techniques with variations. Their "silent meditation" was interrupted by passionate anti-clerical revelations during which, with mighty trembling, Jane Wardley predicted that priests, pope and church would be swept away. Because they danced and cried out in strange tongues, they were known as the Shaking Quakers or Shakers. Their recruit, Ann Lee, conceived the ideal of celibacy when, while suffering imprisonment for her violent "shakings" on the Sabbath, she received a vision of the primeval sin of Adam and Eve. She left England in 1774 with her family to create a network of Shaker communities in the eastern United States; the one at New Lebanon New York was the largest of the eleven and had a total membership of 3202 when it dissolved in 1947.



The Moravians

Like the Wardleys, the Moravians were strongly influenced by a mystical French group, the Camisards, which came to England to escape persecution. The Camisards opposed learning, seeking to find fulfillment through inwardness of the spirit. The Moravian order was founded in Germany by Count Zinzendorf, who bought the estate of Bertholdsdorf in Upper Lusatia and transformed it into a model village with a school, bookseller's shop and dispensary. He also founded a community at Fulneck in Moravia, for which he discovered and revived the ancient constitution of the Moravian church. Hence the group's name, hence also the name of the Fulneck community started by disciples in England.

In the English community, each man practiced a trade while the women made the community famous by their needlework and marble-paper. Each person worked for a salary, with the single people living in dormitories under rigid moral control by their elders. These elders — a single man, a single woman and a widow — met monthly to form rules on the basis of Christian precept or, where that was ambiguous, by "lot" — drawing slips of paper from a vase. Many Protestants of the 17th and 18th century including Cromwell believed in decisions by lot as determining the authentic voice of God. Under the elders was a vast hierarchy, with elections confirmed by lot.

Zinzendorf would only accept as converts people willing to join Moravian communities, which thrived despite opposition from neighbours who considered their communal means immoral and distrusted their loyalty to the state since they discouraged their converts from bearing arms. Additional communities, in-

corporating successful schools, were started at such places as Gloomen in Northern Ireland (1755) and Dunkinfield (1757). Some lasted into the 19th century and were economically successful, but failed because of an uncompromising refusal to allow converts to remain unless they fully subscribed to the rulings of the elders (the "lot" was used even to decide whether or not a person had a vocation). However, many 19th century community experiments felt they had much to learn from the Moravians' economic success, from the hope they had given the unemployed poor, and from their more intimate connection between secular and religious affairs.

In 1851, the British writer Charles Kingsley, always interested in the ideal of community, wrote in his tract "The Application of Associate Principles and Methods to Agriculture" of his suspicions that "the true reason why all Socialist attempts at land-colonization in England have as yet signally failed is because they have been undertaken in ignorance, and I fear also in hasty self-conceit. But the Moravian Socialist Establishments have not failed, and why? Because they were undertaken in the fear of God, and with humility and caution; because the Moravians have believed and acted up to their own creed that they were brothers and sisters, members of one body, bound to care not for themselves but for the Commonweal. An establishment undertaken in that faith will surely succeed with common practical care." To this day, communities undertaken by people with a unifying religious belief have stood a statistically better chance of survival than other kinds.



The Writers Take a Hand

Kingsley was not the only writer to interest himself in building a new society. Many Englishmen of the 18th century accepted the doctrine of Emanuel Swedenborg that every earthly society corresponded to one of three heavens; the spiritual and the natural, the visible and the invisible world corresponded (these revelations had been made to him through personal conversation with the angels). His most famous disciple was the poet William Blake, who maintained that England and Jerusalem could be re-united (in keeping with the legend that Christ as a young boy had visited England) by inspired air. To build Jerusalem in England's green and pleasant land, he urged: "Let every Christian, as much as in him lies, engage himself openly and publicly before all the world in some mental pursuit for the Building of Jerusalem." While extolling the work of the artists in having built the city of Golgonooza, Blake left the work of devising an ideal community to two other poets, Robert Southey and Samuel Taylor Coleridge. They planned to build a communal society in America, in which the people would have to work no more than three hours a day to sustain the colony and spend the rest

of the time in study, discussion and the education of children. As the hour of departure approached, however, they decided to stay behind to pursue their romantic writings, leaving history at least one communal fiasco.

The writers' strivings towards a better society at this time were the result of romantic impulses which reached their height in the writings of Jean-Jacques Rousseau, who regarded plays as immoral but did not hesitate to set out his social ideals in the form of novels. When Rousseau said that man is naturally good, he meant not that the savage is better than the civilized man but rather that there is no original sin, and if civilized man is now feeble, anxious and unhappy it is because his social environment is not suited to his nature. Man is born neither good nor bad, but with certain potentialities which he strives to realize, and if he is thwarted he acquires ambitions and needs which cannot satisfy him, either because they are in themselves insatiable or because they bring him into conflict with other men. Man cannot be happy and free, cannot be on good terms with himself and with his neighbours, except in a community simple enough to be intelligible to him and small enough to enable him to take a full and equal part in its government; a vast community inevitably establishes control mechanisms in which the great majority of passive citizens are manipulated and exploited by the active few. Men can be truly free only in a society of equals where the entire community makes the law. Rousseau never got around to trying to establish a community: his straightened financial circumstances and rejection of modern civilization placed a wide gulf between him and the reform-minded aristocrats, and forced him to abandon his own children to a foundling home. Nonetheless many of his ideals have been adapted by the communal anarchists of today, and his insistence on simplicity has been vindicated by the current ecological crisis.

Rousseau shared with the romantics of his own age an immense enthusiasm for individual liberty and emotional participation in life; he shared with today's anarchists a belief that the ideal government is that which least checks the impulse and desires of the individual and gives him the maximum of direct control in all matters affecting him. While rejecting the external sanctions of state and church, he remained a devout Christian who advocated suppression of modern institutions (such as theatre) which appeared to raise barriers between man and his god. Although many subsequent contributors to modern concepts of community were also Christians he was among the last to shape his concepts of living around his concepts of Christianity, rather than the other way round. He lived in a time when aspirations for freedom began to be expressed in terms of human needs rather than scriptural authority; the last years of his life saw the American Revolution, and eleven years after his death in 1788 the French Revolution occurred. Politics had replaced religion as the arena for the power struggle, and although subsequent advocates of community frequently practised Christianity very few new movements based on Christian principle rose in the 19th century (exceptions were the Mormons, Doukhobors and Tolstoyan communities), while many of the movements which had started before 1800 continued into modern times.



Our Process

Communities magazine grinds out of a number of places. There's Lime Saddle Coop near Oroville in California. They are an editorial office. Twin Oaks in Virginia manages much of the business stuff, keeping subscription records and doing mailings. The *Community Bookshelf* is their project. In Yellow Springs we've done various bits of the process. After this issue Denwroth (or is it Two Brook?) Farm in Massachusetts, will take editorial responsibilities from Yellow Springs. Brian and Ellen of *Communitas* moved there. We arrange the printing of the magazine from YS and ship out the 68 forty pound boxes to Twin Oaks and local distributors. This issue the YS News did the type composition. Walden Three in Rhode Island handled composition for the first three issues of *Communities*. W3 did layout on issues 1 and 2. Layout for 3 and 4 took place in YS.

Yes, our structure is that complicated. It seems amazing that people are still hanging in there trying to work on a magazine together. You'll recall that before *Communities* we were three separate mags, *Alternatives/Modern Utopian*, *Communitarian*, and *Communitas*. We got used to our own localized operations. Now we depend on the phone company and post office to keep things together . . . Fat manila envelopes go back and forth between the editorial offices — once Ohio and California — now California and Massachusetts — with possible articles for *Communities*. Responsibility for mag content

alternates between California and Massachusetts. Each office collects its own copy for Reach, Grapevine and Readback. The two offices have veto power (sort of) on what goes in. At a distance of 3000 miles each issue brings a few surprises. "Hey, what's *this* doing in! I thought I said . . . And where's that letter by . . .?!" So it goes. It takes some sort of trust and dedication to keep the process glued together.

And remember, *Communities* is just one part of the Community Publications Cooperative (CPC). Community Market puts out its catalog (this year with the help of Random House). Twin Oaks has *The Leaves* each month and Bookshelf, Richard Fairfield edits the *Alternatives Journal*. Then there are the books. The Modern Utopian books are still in print. Twin Oaks has two about itself and The Yellow Springs News has finished proofs for *Celery Wine—the story of a country Commune*.

We want to broaden the Cooperative to include other groups and activities. Besides publishing and distribution we are concerned with further movement building work. Conferences are important. Also money. We are taxing ourselves 5% of the gross on all CPC incomes which goes into what we are calling the CPC Fund. As our work settles into place we'll decide what sort of things to do with that money.

DISTRIBUTION

We've been getting 10,000 copies of the magazine printed each issue. Of those 3,000 go straight to Twin Oaks for subscriptions and mail orders through Community Bookshelf. 1,000-1,500 copies go to Lime Saddle for distribution to stores in the Bay area and Northern California. Another 3,000 go out in boxes of 150 to independent distributors in cities dotted across the country. A few hundred copies go direct to bookstores that have placed standing orders with us for direct mailing. Finally various individuals send orders for 10, 20, or even 50 to "take to a few stores in town and sell to my friends." All these orders from a distributor, store, or individual are given the same discount rates: 5-20 copies, 30% off the list price (\$1.00); 20-49 copies, 40%; 50-149 copies, 50%; 150 plus, 55%. If you are interested write us, make an order, send a check.

Look on the back of the magazine for our different office addresses.

A Review:

COMMITMENT AND COMMUNITY:

Communes and Utopias in Sociological Perspective

by Rosabeth Kanter
Harvard Press, 302 pp., 1972

Here it is! A combination package of the historical analysis of communal life in 19th century America with commentary on contemporary communal attempts, all linked to relevancy and social change . . . Like a good sociologist, Rosabeth includes many tables attempting to uncover those traits of past communal societies that were essential in successful ventures — those maintaining some sense of stability and thereby leading to longevity. (The appendix includes the sample and methodology for deciphering the traits of these past ventures). Interwoven with this are her thoughts and conjectures on what it takes to make community. This mainly revolves around commitment mechanisms and how they are employed to create living situations that foster continuity rather than chaos. Beyond this is an important discussion on the social relevance of utopias in present day society and on the question of a communitarian movement in America. This book should be read by those of us who feel that communities are socially relevant, who feel that a federation of communities is a path to social change and who feel that working outside the system is the best route to a new age.

The beginning of the book is the weakest section. It covers the "utopian faith," giving a broad overview and then discussing the values often associated with utopian societies. From there it immediately picks up with the chapter on commitment. We are all committed to our culture but usually in some ways that are not verbalized or are subconsciously buried. When forming new societies within the overculture, new commitment mechanisms are a necessity to create that illusory boundary that so neatly provides a division between the other and the us. She mentions that, "The primary issue with which a community must cope to endure is its human organization . . ." This means how does the work get done without coercion; how are decisions made without dissatisfaction; how are close relationships built without exclusion; how are members screened; how can we include everyone's uniqueness; and, how can we ensure agreement and shared perception around community functioning and values. Those are the problems. We live them day-to-day immersed in hassles that cloud the situation. Here they are discussed in sociological perspective.

In another fantastic chapter on failures of community, Kanter outlines probable causes for the eventual decay of all societies. Even the successful communities of the 19th century faced serious difficulties that led to their demise, either in formal dissolution or thru gradual disintegration. Some special conditions that eventually led to downfall were: a changing environment, aging, recruitment and the second generation,

dichotomies in social life with the 'human versus the efficient' and — surprisingly — prosperity. Many instances pointed to those successful groups that upon reaching prosperity and with it expansion found that the structure was inadequate to deal with the changing situation within the village. Away from community is always a lurking probability; no matter what the level of development of a utopian society, collapse is possible. This chapter should provide warning for those of us envisioning the scope of the communal movement broadening as the number of successful communes increase and as the new communities are evolving.

In the last section of the book Rosabeth discusses the contemporary commune culture grouping the various efforts into two divergent categories: the retreat and the missionary — more commonly labelled the hippie and the intentional. In conclusion, she examines the limits of utopia — an extremely important topic well covered, in an objective way.

"There are nevertheless vast segments of the society still relatively untouched by the search for what, after all, remains primarily a white middle class utopian vision, pursued mostly by those unfulfilled by affluence who turn to their emotions for salvation." (p. 226)

"Utopian communities are important not only as social ventures in and of themselves, but also as challenges to the assumptions on which current institutions are organized." (p. 236)

Along with relevance and importance of the movement the major arguments against communities are discussed; their short-lived existence vs. the sterile quality; their non-applicability to large society; their inherent group pressure and social control. She suggests that even tho most are short-lived they are not sterile; that maybe they are applicable in the sense of a federation of small semi-autonomous communities; and, that there always exists social control even in the most chaotic instances. These are the concerns that we must keep in mind as we grope along, meeting the challenges of the daily struggle to change our selves while functioning to create the new communities. We should reflect on applications to the whole while considering the immediate.

"Social problems are a function of structural defects in society and can be solved only by constructing a new society or by reshaping social institutions." "Utopian communities are society's dreams." (p. 237)

—Vince

Another Review of

COMMITMENT AND COMMUNITY

by Rosabeth Moss Kanter

For presenting us with *Commitment and Community*, we salute Rosabeth Moss Kanter — but mostly for her industry and perseverance which were preconditions for this comprehensive study of a phenomenon known as the American utopian community. Kanter's work fills the void of an entire century; the last panorama of American utopianism was portrayed by John Humphrey Noyes in his venerable *History of American Socialisms* of 1870. There have been scattered works in the interim, but none so exhaustive as Kanter's book — the product of a five year span of research and personal experience.

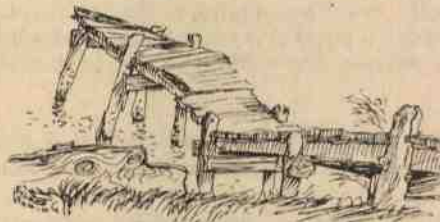
Employing the methodological microscope of twentieth century sociology, Kanter has zoomed in on no less than a hundred communities which date from the present all the way back to the beginning of the nineteenth century. Few experiments have eluded her scrutinous eye; she traverses old and new. (Oneida and Twin Oaks) celebrated as well as not-so-glamorous (Brook Farm and Drop City). Some utopias receive a detailed commentary, while others are mentioned only in passing. All are neatly trichotomized; we have the religious communities of the nineteenth century (Shakers, Harmony, Amana, Zoar, the politico-economic Fourierist utopias) and the psycho-socially oriented experiments of the present day (communes and growth centers).

Before reading forty pages, I could not decide whether this book would be a sociological tour-de-force or an historical monstrosity; upon completion, I judged neither ascription to be correct, but found that I had gravitated toward the later pole. Inaccuracies would leap from the pages at every turn. The Oneida community, we are told, enjoyed a "government by mutual criticism" (p. 9). While the practice of "mutual criticism" was perhaps the fulcrum of community development at Oneida, it had little bearing on the government structure. A more accurate rendition would yield such terms as oligarchy, dictatorship, or theocracy — certainly more apropos to the reality of social control at Oneida. Further along, we discover that within the same community, "The Perfectionists refrained from having any children from 1849 to 1869" (p. 13). Now this is essentially true; the practice of "male continence" (intercourse without ejaculation) was employed during this period. However, Kanter's passage suggests a zero birth rate for the period, which was hardly the case, as thirty-one "unsanctioned" births occurred during this period.

Fourierists will grimace at Kanter's mutilation of their master's theory. For example, (p. 35) in the delineation of Fourier's law of passional attraction, she carelessly rearranges the "distributive" passions and transmutes the "cabalist" passion of Fourier into one of "planning"! On the same page, Kanter advises us

that "His plan called for establishing communities of four hundred to two thousand people . . ." This is technically correct, but theoretically inaccurate; moreover, it betrays a complete innocence of Fourierist theory. In Fourier's writings, the population of his ideal community (phalanx) ranges from 1500 to 2000; but he desired *precisely* 1620 souls for his utopia. He quaintly reckoned there to be 810 personality types, and for optimal efficiency, the law of passional attraction would demand maximum human diversity. Consequently, harmony would derive from the maximum interplay of an entire personality spectrum of both sexes; hence, a community of 1620. Later in his life — and only in capitulation to economic necessity — Fourier discussed the possibility of a "trial" phalanx of only several hundred people. In fact, one such attempt was made in 1832, but was soon abandoned. My point is that Fourier's plan did not, as Kanter implies, call for communities of 400-2000 people; his blueprint required *exactly* 1620.

Picayunish? Knit-picky? Perhaps. I know a great deal about Fourier and something about Oneida — considerably more than I do of the other topics discussed in *Commitment and Community*. Should I be optimistic and hope that these several flaws represent isolated oversights? Or should I suspect that these errors comprise only the tip of a great iceberg of sloppy research?



While Kanter does provide insight into the reasons for community success and failure, she daintily sidesteps the more penetrating questions of human nature — which, some will argue, do not fall within the province of sociology. In the Tables of Kanter, we discover that the "successful" nineteenth century communities had charismatic leadership, strong ideology, were more insulated from the outside world, regulated sexual relations, abolished private property, practiced economic equality, discouraged the nuclear family, had frequent group meetings, group rituals, etc. The only incongruous "utopian" statistic seems to be the inverse correlation between "communal dwellings" and successful communities. (P. 104). In general, the successful utopias seemed to employ more numerous and cohesive "commitment mechanisms." In the last analysis, Kanter demonstrates only one major point: the successful communities of the nineteenth century were products of an iron-fisted social control. And this thesis (my thesis) seems to run true into the twentieth century, and all the way up to the present day. The Bruderhof (*Joyful Community*) and Synanon may be classified with the most successful of the contemporaneous experiments; but they are regulated by an over-

whelming control which may not unfairly be alluded to as authoritarian. The notable exception to this hypothesis seems to be the Twin Oaks community of Virginia, a miniaturized "Walden Two" conception (minus Skinner's human engineering) which is now only in its fifth year of operation. This commune has fewer than fifty members, (it aspires to a thousand) and has yet to withstand the acid test of time.

To me, *Commitment and Community* is an implicit affirmation of Freudian theory, and a deathblow to aspirations for a libertarian community. Commitment mechanisms (efficiently utilized by Hitler, Mao, etc.) have precious little to do with utopianism, and from my point of view, are patently dystopian. Moreover, Kanter has failed to integrate or even connect the concept of individual self-actualization with the successful community. Maslow would have disagreed and pointed to Synanon as a paragon of individual development. He could not, however, explain the strange relationship between self-actualization and authoritarian social control, and this is precisely my point: is self-actualization really possible when the individual is submerged in the collective spirit — especially when the "we-feeling" has been engendered by the forces of social control and commitment mechanism? Martin Buber once declared that "the primary aspiration of all history is a genuine community of human beings." Less eminent philosophers have postulated community to be nothing more than an excuse for individual non-actualization. Unfortunately, Kanter's descent to the sociological plane has substantiated neither claim.

When large chunks of history are fed to the sociological meatgrinder, only coarsely ground hypotheses will emerge — never the fine grains of psychological truth. *Commitment and Community* is no exception; sociological "validity" is often tantamount to psychological futility. So this armchair communitarian is left as before, scratching away at the vault of human nature with his fingernails.

—Harvey Lauer

Review:

BLACK MOUNTAIN: An Exploration in Community

by Martin Duberman
E. P. Dutton (1972)

Black Mountain College was an experimental college located in North Carolina from 1937-1956. In some ways it was very advanced: students had no dorm rules, no required attendance, no formal grades, small classes (one ex-student remembers his largest class being 7), a community farm operation, day to day association with professors and their families. In other ways it was not so advanced: the authority complex still reined fairly tightly, with some faculty in more

power than others, and students possessing almost none.

Martin Duberman's book is a good 'history' of the college, in the traditional sense of who came when, what happened in the summer of 47, who sided with whom in all the multitudinous quarrels at BMC. In fact his book might better have been subtitled: a history of hassles. For the salient feature of BMC to come through reading this book is the fierce intercommunal battles that constantly drained and tore Black Mountain apart. But for those looking to get a sense of what it must have been like to live in this past American community of sorts, they will perhaps be, as I was, disappointed.

Apparently Duberman has studied Oneida and Brook Farm, and philosophically digs the idea, but it seems highly likely that he's never lived for long (if at all) in community. For if he had, perhaps he would have been better able to bring across the flavor of what it must have been like to live at BMC (other than tense and exhausting during the periodic inter-community battles). In comparison, Zablocki's, *The Joyful Community* (which to be fair to Duberman, Zablocki has the opportunity of visiting since it is still in existence) gives a good feel for what life on the Bruderhof must be like.

Duberman's book, in general, fails to excite any interest in communal living. (Again in contrast, Zablocki's picture of the Bruderhof brings to light some very real advantages to communal living, even tho in the end one is left definitely turned off to that particular community). He states that he is trying to break through traditional, "objective" history, and in those few places he succeeds the book is quite good. I found the most excitement in his comparative descriptions of his own attempts at Princeton to merge personal openness and educational exploration. Here I got the sense of something vital happening. Yet with the exception of just a few other places, and one chapter (the one on Olson), I rarely got any feeling for what living at BMC must have been like.

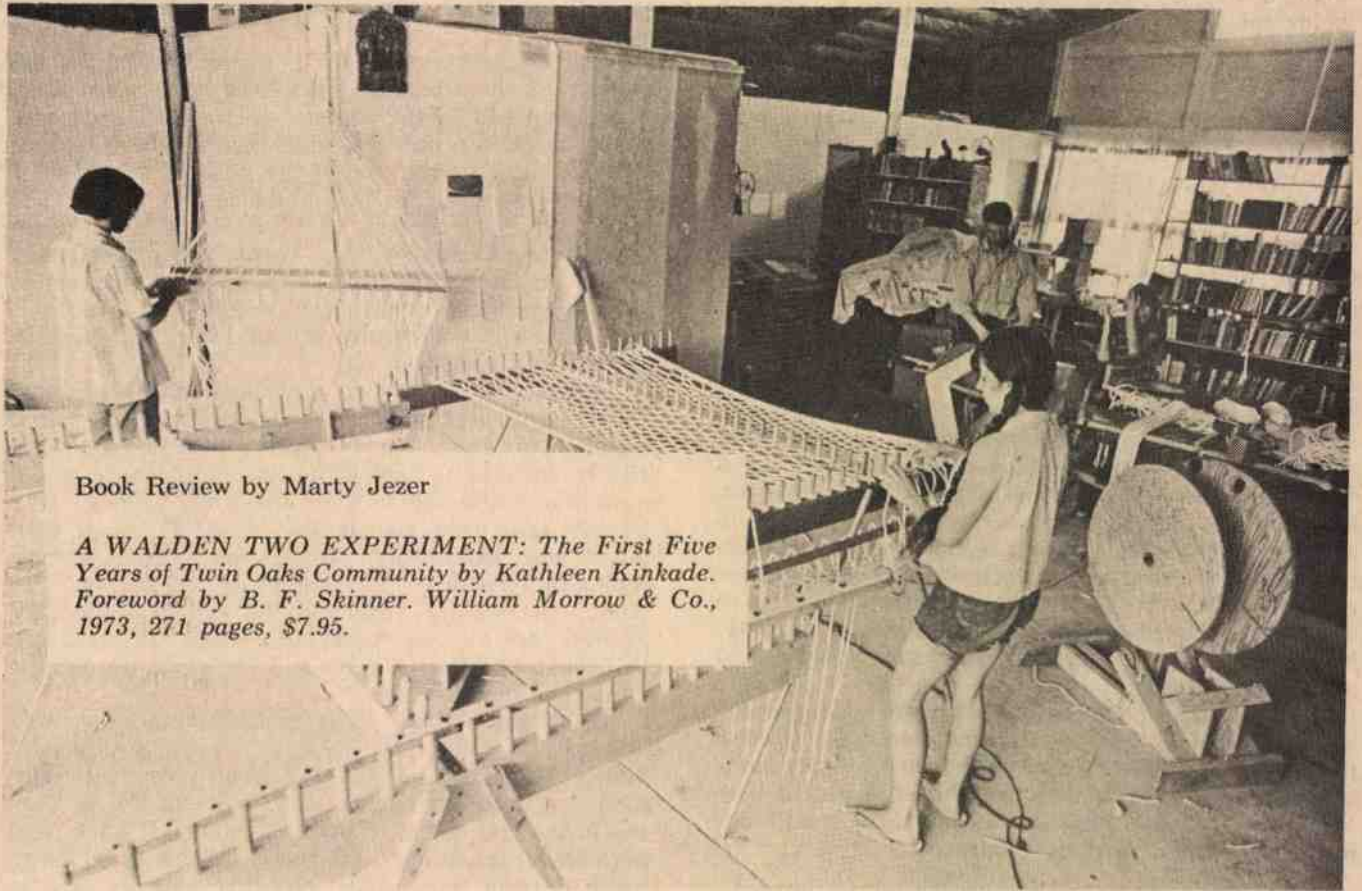
Part of this problem may come from Duberman's fairly typical equation of history with the history of the "leaders." For sure, in a small community like BMC leaders had a far more immediate impact, but there is a disturbing parallel between the usual history parade from one Presidential election to the next, and Duberman's parade from one set of antagonists to the next.

In fairness tho, Duberman is trying to write history in a more personally relevant way, and hopefully, in his next book he'll get beyond a lot of the hurdles left lying around in this one.

So what are we left with: a long book, that one can with good conscience skip thru to find out some fascinating aspects of a past effort; a valuable handbook for those wishing to combine higher education and community; a psychologically overwhelming portrayal of the way ego trips and lack of real communal bounds, can rip apart a small group; a display of how tight the conditioning of even a well-meaning academic such as Duberman must have been.

But not, unfortunately, "an exploration in community."

—Chris Elms



Book Review by Marty Jezer

A WALDEN TWO EXPERIMENT: The First Five Years of Twin Oaks Community by Kathleen Kinkade. Foreword by B. F. Skinner. William Morrow & Co., 1973, 271 pages, \$7.95.

To begin with, I should make clear that when reviewing a book like this I am responding to the book and not the community. Kathleen Kinkade's view of Twin Oaks (as my view is of Total Loss Farm, where I live) is a subjective one. She writes from a political or ideological perspective, setting Twin Oaks in a Skinnerian framework (after B. F. Skinner, whose utopian novel *WALDEN TWO* inspired Twin Oaks), and defending that structure, especially against the concept of "structureless" anarchistic communities which she says "May be therapeutic, but are not serious about proposing an alternative societal structure."

I am excited by much of what Kinkade writes about life at Twin Oaks and surprised that the Twin Oaks experience parallels that of Total Loss Farm. But I find the Skinnerian concepts dangerous in implications, limiting in their actuality and, thankfully, irrelevant to the good things that Twin Oaks is doing.

I think that the difference between anarchistic communities and a community like Twin Oaks with its pre-defined structure is a false one. There is no such thing as a structureless community. Structure can either be spelled out in advance (like the U. S. Constitution and Twin Oaks) or organic in its evolution (like Great Britain's non-constitutional government and anarchistic communities like TLF). But put two people together and their relationship spells out structure. I don't think defined structure is necessary for small communities like TLF (say, under 20 people). It

would seem necessary for a larger place like Twin Oaks. But structure, as Kinkade implies, does not in itself provide a solution to the problems that seem endemic to all communities. People are going to interpret or create structure in terms of their own personalities. Strong, articulate, high-energy people are going to wield power in both places unless they become conscious of the dangers power implies and sensitive to the needs/desires of the weaker, less sure-minded members. The Bill of Rights, a wonderful document, is only as real as individual people want to make it. The problems of hierarchy, male domination, work habits, sexual hang-ups like possessiveness and jealousy, etc. exist with or without defined structure. And the ability of a community to work these things out is dependent not on the rules but on the commitment of the people involved and the awareness of the members of what they want to achieve. Twin Oaks, like Total Loss Farm, didn't begin to work out until the people were sorted out, until the people — individually and collectively — began to get straight what they wanted out of the place.

Yet, in discussing anarchistic communities, Kinkade has many good insights. Freedom from structure does not imply freedom of choice. Structure evolves and in many cases, especially during the formative days of the communal movement (when many communitarians were ignorant or worse, followers of various hippie myths), the stronger members got power without anyone acknowledging it or even

being aware of internal politics (politics, at the time, being considered dirty and therefore non-existent; but put two people together again and their relationship is going to be, among other things, political in nature). But my point is that structure per se is not a solution to this problem. Awareness is. And that takes time to develop and a critical perspective as well. Twin Oaks succeeded because enough of its members had this critical awareness to stand back and objectify their situation and evaluate what they were doing in terms of their goals. But I don't want to disparage structure. It makes for an efficient community, especially when there are a lot of people. And Twin Oaks' labor system is a fine model for an alternative to the traditional labor system; but it's still personal awareness, and not structure, that leads to success.

Now I want to talk about B.F. Skinner and behaviorism, somewhat reluctantly I admit, because I'm sure the people at Twin Oaks have heard all the arguments before. But I think the discussion is important because 1) my sense of the community from the book and from what I've heard about it indicates that Skinner isn't really relevant to the progress the community is making and 2) because as an ideological basis for a new society, Skinnerism is outright dangerous!

Skinner's basic concept is that people are born with a clean slate; that is, without encumbrances from the past. As such, behavior can be shaped by environment and decent people can be created by a decent society. As a radical, I agree with a lot of this. Environment is important and if we can improve the structure of society (do away with competitive capitalism and the inequalities of power and wealth, etc) we can improve the human condition. But it's also not as simple as that.

My major disagreement with Skinner is that I don't think babies are born free. My view of humankind, influenced a lot by Jung, is of men and women rooted, individually and collectively, to their pasts and that culture, as well as physical-form, is hereditary. I do not think that this predetermines our fate to mirror-images of our historical pasts. But it does give us definition and enrichment. Each of us carries within us the accumulated experiences of our ancestors. We are free to do what we will with this and our environment does much to determine our efforts. But we cannot be programmed from scratch into some abstract idea of a new wo/man, and I, for one, am glad of that.

Skinner says that if we control the environment from birth we can largely control the personality of every individual. Stated another way, programming is possible. This terrifies me. For it ignores the questions of power and hierarchy. Who is going to do the programming? Who is going to determine what characterizes decent human beings. For instance, do we want "good conduct" or "spontaneity" in our children, knowing that obedient children are easiest to bring up and that spontaneous children are often mischievous and trouble-some. Do we want polite adults, who happily conform to the norms of society (community or state) or eccentric individuals who decide for themselves, in Paul Goodman's phrase, where to draw the line. The obedient person might contribute to an order-

ly and efficiently run community. But is that the goal of our new society? Or is the goal to maximize individuality at the personal level; an individuality that functions within a cooperative rather than competitive society?

This is a basic problem in human society. Do we want the trains to run on time or do we want people to have individual freedom within the context of a new consciousness, a consciousness that values cooperation over competitiveness and that is structured nonviolently rather than coercively or through force. I've overstated the case, deliberately. Twin Oaks is hardly run for the sake of cold efficiency. As Kinkade makes clear, the members take off to go swimming when it's hot and work at their tasks not for the sake of efficient operation but because it gives them pleasure and because the success of their community affects in the most direct manner the quality of their individual lives. But that's not Skinnerism pure and simple. It's Skinnerism tainted with a healthy dose of good old anarchism, especially Kropotkin's concept of "mutual aid." And long may that impurity flourish. If society must have some degree of structure (and I agree that on a large scale it must) let it be compromised at every turn by gentle anarchism.

Kinkade gives the impression that Twin Oaks is happily compromised by responsible anarchism, an anarchism that is subversive to orderliness and efficiency but responsible to humankind's most sacred goals. But still, the danger of Skinnerism does manifest itself, especially, I feel, in Kinkade's attitude towards



mysticism. (Somewhere in the book — I can't find the passage — she says that people with a mystical bent will not be happy at Twin Oaks and that this is a good thing). I share Kinkade's premise. Being a political-type myself, more concerned with the concrete realities of the society around me I do not altogether trust the spiritual path and people who claim to be in tune with "other" realities — though given a proper mood and setting, I myself, have witnessed weird, non-rational unexplainable mysteries of the other world. But, gradually, I've come to appreciate that tradition, ritual, mysticism and that whole bag of irrational and magical phenomena is essential to the kind of society I want to create, as it was essential to primitive societies, as it is *ignored* by our own society with its subservience to rationality, science, and the efficient workings of machines.

Yet, I'll grant that in the past spiritualism has usually led to a male dominated, elitist society leading directly to a totalitarian structure and the loss of freedom, individuality, spontaneity and everything I would value as sacred. The counter-culture, especially, is ridden with male gurus on heavy macho trips who have set themselves up as an elitist priestly class, dispensing dime store wisdom while exploiting everyone else. The rock culture is full of this.

We've all experienced examples of this kind of trip. I remember Richard Alpert (now Baba Ram Dass) in 1967 urging people to drop out of politics (this was at the beginning of the Resistance movement) and seek their own inner salvation. He tried to lay this rap on a bunch of resistance kids who were too spirited to be intimidated by the candles and incense that Alpert used as props. They gave him good arguments, insisted that nonviolent resistance was not antithetical to holiness and that America's war in Vietnam demanded political resistance, etc. Alpert refused to deal with that issue. Instead, he accused the dissenters of being hung-up in their own anger and hate. Implicit was that they lacked good karma and that if they worked on themselves and attained his (Alpert's) level of consciousness, they'd come to accept his a-political point of view. Which was out and out arrogance or karmic Stalinism, if you will.

Incidents such as this are commonplace and when I say that communities ought to be intoxicated with mysticism and religion, this is not the kind of spiritualism I mean. The point is that society has corrupted our spiritual values as much as it has corrupted everything else. And the answer is not to repudiate mysticism but to learn to open ourselves up to the insights it has to teach. Which is not to say that we ought to forget the importance of the more mundane aspects of life. As Gary Snyder has pointed out in *EARTH HOUSEHOLD*, we've got to find a balance between the materialism and rationality of the West and the spiritualistic other-worldliness of the East. This blend has never been achieved. But rather than work towards a strictly rational society (as Skinner would have us do) it is the conscientious goal I'd like the communal movement to be inspired with.

But to get back to Twin Oaks. It works! And in much the same way as an anarchistic community works, with a structure, (whether spontaneous or articulated), that commands the interest of the

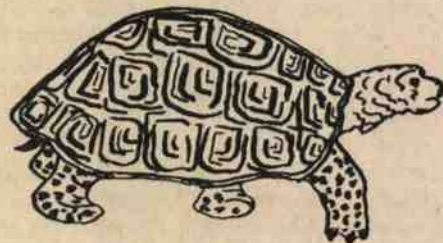
members. What Kinkade calls "behaviorism," we'd call "common sense" or "going through changes." Either way involves positive reinforcement which encourages behavior that is acceptable to the group as a whole. In this way, human conduct can be improved, though not standardized. We can — and have — changed our attitudes towards sexual roles, hierarchy, elitism, work, competitiveness, ego-drive. People on communes are dealing constructively with such hang-ups as possessiveness and jealousy. Because we are living more decent lives we are proof that people can change themselves and become communitarians. Our addiction to the competitive-consumeristic-capitalistic society around us is a hindrance but we can come out of it. Kinkade attributes these changes to Skinner. To me he is beside the point.

The one really solid contribution Skinner makes to Twin Oaks is his labor-credit system, which seems a practical (and obviously a workable) alternative to wage-slavery. I don't think it's necessary on small communes like Total Loss Farm (though we could adapt it if we wanted to) but for larger communities where work assignments cannot be left to chance it is a boon! What the labor-credit system is, in its most elemental form (and Twin Oaks has worked out its own pragmatic variations) is that each job is rated on the basis of its popularity. A hard, unattractive job is worth more credits than a pleasant job which everyone likes. Each member of the community is committed to perform a specific number of labor credits per week and they sign up in advance with a free choice of job. As it works out, people do jobs they enjoy and also chores they don't enjoy, and thus the essential work gets done (without condemning a few people to the shit-work) and people have opportunities to try their skills on the more rewarding tasks.

To conclude; I was amazed at how similar life at Twin Oaks is to life at Total Loss Farm. The problems we faced in the past (especially the first year) were similar and we struggled past them in the same fitful way. Twin Oaks, as described by one of its founders Kathleen Kinkade, is an exciting place and, as she insists, a positive model for the future. But B. F. Skinner seems irrelevant to the whole experience. Indeed, Skinner does not deserve the good press that the Twin Oaks experiment makes possible for him.

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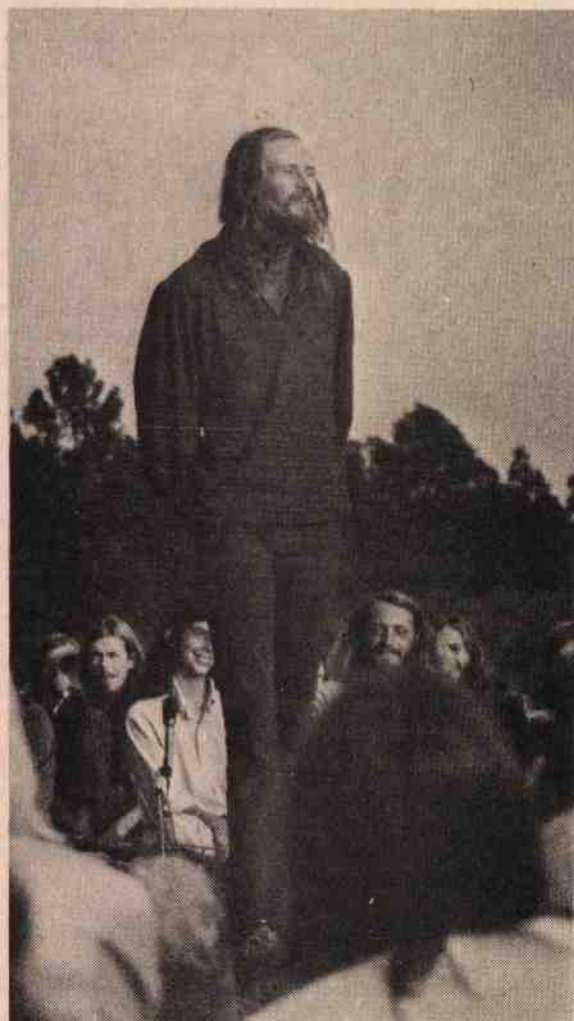
We expect a review of the Total Loss Farm books by Kat Kinkade to be included in a succeeding issue of Communities.



THE FARM

The Farm in Tennessee is a spiritual community of 600 men, women and children. Their teacher, Stephen Gaskin, held each week in San Francisco what was called the Monday Night Class. A few thousand young people would come to hear him speak. Gaskin led a caravan of buses across the country visiting colleges and churches. Now Gaskin is based at The Farm and travels with The Farm Band, speaking and giving free concerts.

Here we print an abridged transcription of a taped interview with Robert who lives at The Farm.



We do it the way the believers did it in the Bible where it says, "Those who believe held all things in common and everything was parted each according to his needs." We don't hold out on any cash or anything. We give it to our bank lady and she decides what the priorities are. If you really need something you get it. A lot of folks here are from San Francisco . . . and there's folks who just picked up on the thing when the caravan was going around . . . and there's folks who heard that there's folks down in Tennessee . . . Folks just come from all over . . .

The first reason anybody has for being here is that they are in love with Stephen and want to be a student. To be a student you've got to make the agreement that you are going to change. The agreement that each of us makes in staying here is with Stephen. What he usually does with people is to feel them out and they feel him out. They hang out for a while to see what the Farm is like and then come back and see Stephen again.

How do you relate personally to Stephen?

When I first became Stephen's student I was pretty conceptual about him. Like I saw him as a guru. I'd look at him with goo goo eyes. That wasn't where it was at. That was not a real level of relationship. I used to do the gig of taking care of the main house, cutting firewood and everything. I had a conceptual thing like here I was in total service to my master, and I am.

Is Stephen master?

Master — not in the sense of master/slave, but master in the sense of teacher. Him being gone for two months with the band, I now feel that where it's at is to love him, not to put him on a higher plane. Love him, but fulfill yourself.

Stephen was saying this morning that on the Caravan late at night he'd have to be driving all the buses because everyone else would be staring at the mandala on the bus in front and kind of be zapped into that. Stephen would be loaded down because he was in the front bus. People are doing that on the Farm, letting him do the driving, saying, "Well, Stephen will cover it." Once you've realized that it's dragging him down, you see that you aren't taking full responsibility for getting as high as you can get. Stephen is stoned because he takes care of business. Each one of us has business to take care of — things that we've got to do. If you really love, you'll take care of business and keep the karma thing in hand.

Does Stephen go wrong?

Sure he makes slip ups. But he has an awfully high batting average.

Stephen's human, he just tries to be right on. Stephen can't be high for you. He can tell you *how* to get high . . . But if you're in that master frame of mind — that ain't going to get you high. Love him and accept his teachings, but it's *you* who gets *you* high . . . It isn't where it's at to put all your energy on one person. I had all this juice I wanted to give to people and he's someone I could trust with it — a leader who'd be pure. He can focus our dreams but *we* do it. Eventually you plan to build a real town or community?



That's where we're heading for — a community. We're going to clear out this underbrush and thin the forest — make it look like a neighborhood.

We have a nurse. We have a clinic. We go out to deliver babies. A lot of times we go to Nashville where there is a dental school clinic.

We have an elementary school. We did have a high school, but decided that where it was at was to have kids that old out doing stuff, helping plow fields and such.

What about the hippy chauvinist rap?

No, no. We just do what feels good for each of us. What we find is that men feel good doing like the heavy material plane — tractoring, cutting down trees — and women feel good keeping track of the children and cooking and canning. They get out there in the summer.

What about organic farming?

Eventually we figure we'll be able to get to that, but we found that if you want to grow food and the first thing you got is a piece of land you got to use some chemicals. You use a little 6-12-12 plus manure.

Pesticides?

I don't think we do. We probably put some on the sorghum, but I don't think we dug on that. There might be some particular circumstance where we have to do that to save a crop. In general I don't think that's where it's at.

How do things break down here?

Most of the folks are married. There's a lot of kids. Single folks live in men's tents and women's tents. It's a family trip. We have 2-marriages, 4-marriages, even

6-marriages. Basically it's about working things out until you can get married. When people see you're putting a lot of energy into a house, people start getting together and help you do up the house and maybe live with you.

Is there any sort of government here?

We have different folks who do different gigs. We have a committee that represents different kinds of groups in the community that are going to get together and meet next week. They pretty much make a lot of the decisions. The thing about government is the idea that there's various factions. The way you get a decision is to make deals or go through some sort of power play to come to a decision. We don't deal with that kind of government. Everybody knows where it's at or we just kind of sort it out until we find out where it's at. We're at that level, always sorting things out. Is some cat getting up tight or is it the Farm really needing to decide what we are going to plant or something? But it's basically sorting things out until everybody can get high on the decision.

We had a meeting last night for quite a while. There was lots of stuff to talk about. There's a difference between the way the Farm felt yesterday and the way it feels today — lighter, warmer and shinier today — because people said things that were on their minds, run their juice down. That's really how the Farm makes it — folks staying up late to listen and love each other. Loving someone sometimes means telling 'em you were mad at them when they were stepping on your toes.

How does the outside community around here relate to you all?

When we first came in here, Homer, who we do the sawmill with, was going to shoot us away with a shot

gun. When folks find out that we want to settle down here and are hard working, they dig that. This is the Bible belt and they dig folks with religion. So we get it on.

We let neighbors plant sorghum for us and run the sorghum mill with them and cut fire wood for them. They come to hear our band. We hear their bands. They know so much — so much about the material plane that they can turn us on to. It's amazing . . .

What about dope?

We made an agreement to call it grass or marijuana, but not dope. That name degrades it. We put more value into it by calling it grass or marijuana. Also we decided that when it comes in we ain't going to talk about where we got it or, "how much did it cost?" To take it and smoke it lovingly is how we can get the highest off it.

Your work system . . . do you use credits or anything?

No, the thing is it doesn't bring us down to work. We do things that are real, like building a community. If everyone goes to work, that's where the energy is. If you want to get stoned, you work. If you sit around you just get dumb. It's like a meditation for us, it's a yoga.

Stephen was talking today about how we've got farms in various places. There's one near Toronto, one in West Virginia, out in Colorado. A group of folks cop to Stephen's teachings. We go to live with them for a

while to work it out and then we move on out.

Not many people leave. In order to have made a decision to stay here, there has to have been something that is pretty heavy and strong. There ain't many people who leave mad.

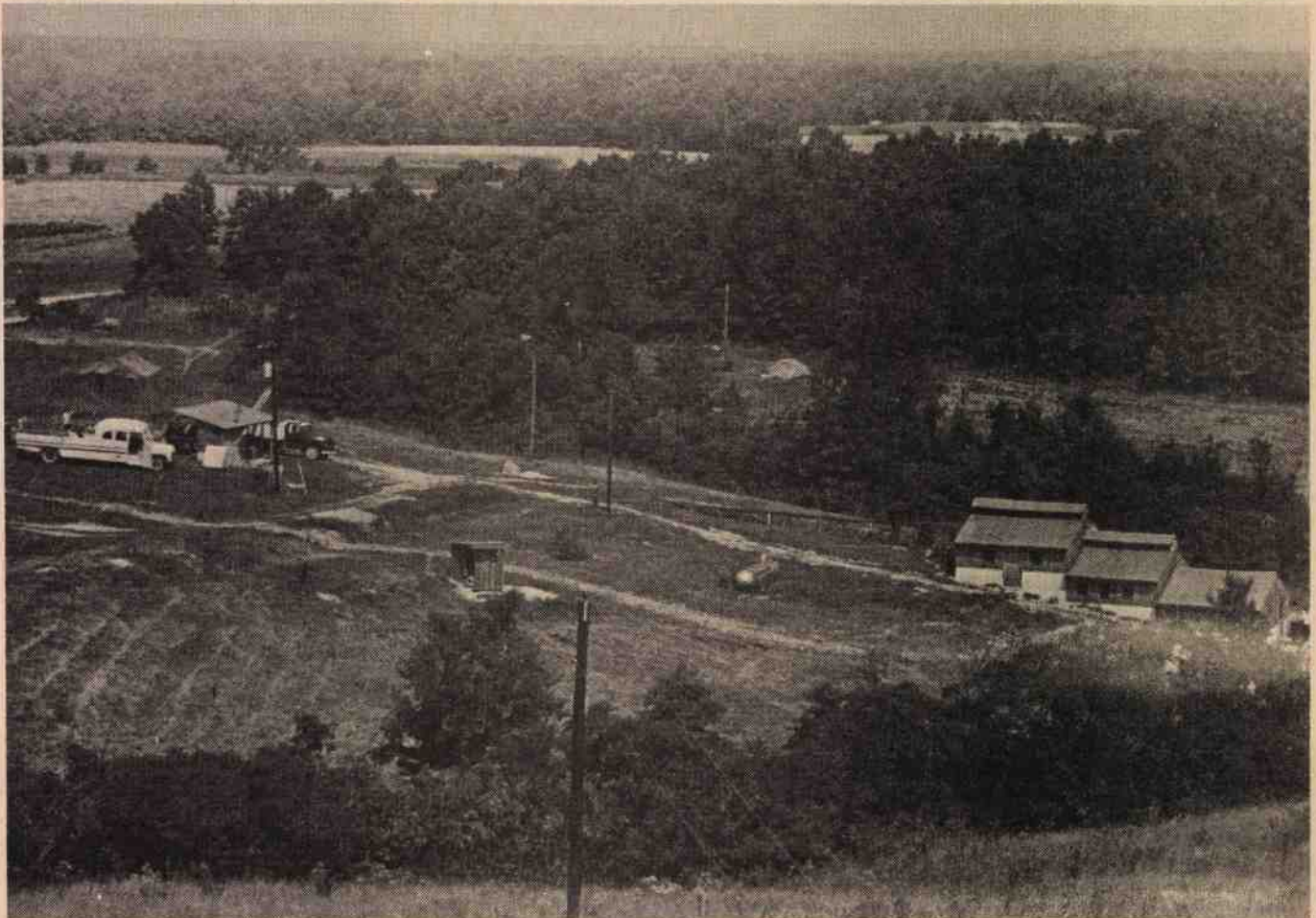
What's your karma on America?

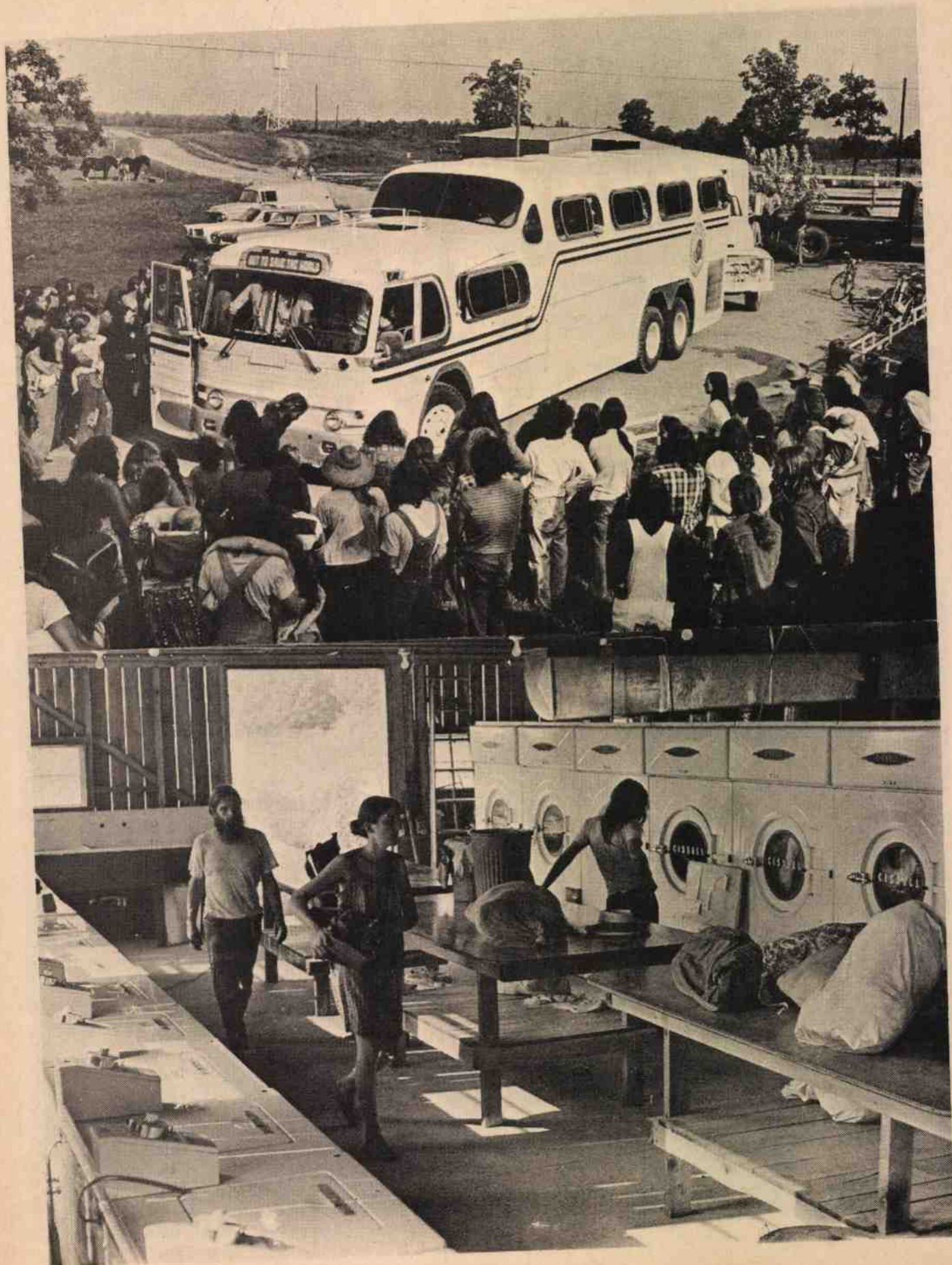
We try to c' our thing in the country. It gets us high, keeps the neighbors high, and keeps the land high. Everything we do we try to do right. It's a groove. We just want to turn 'em on. We want to enlighten ourselves. Everybody in the country is doing the same thing anyhow. There's a whole spiritual thing going over it. It's just certain people getting together for various functions.

We figure that what the American government is doing is so funky that it's not a humble way anyhow. What we want to do is have something that's right here showing people where it's at. So we'll let the Established America do it's thing and let it die out. We're a flagship for the Aquarian Age. . . .

When someone asks Stephen a question he has little to do with the answer. It comes right through him. It's like my higher self talking — Everybody's higher self talking. His rap is just the truth that we all know about. The way things are. We just figure if we can all be happy and have some energy left over than we can get out and try to get other folks happy.

—Interview by Bruce of *Atlantis*





READBACK

In reference to the letter by Richard Fahey on p. 51 of *Communities* No. 2, perhaps you need make no comment—however I do! I do take scripture seriously, I must respond.

Public letter to Richard Fahey:

With all respect for your work in the Christian Homesteading movement, I nonetheless take strong issue with your use (misuse) of Scripture to support your own opinion (a sport that has gone on for some years in Protestant Christian circles) about the proper roles of men and women. The examples you cite — of Adam in the Garden of Eden — and of Christ's choice of disciples — would be taken by no reputable biblical scholar to be dealing with the question of male-female roles, and it is clearly a lack of scholarly integrity to use them in this way.

Your description of the roles of husband and wife (or mother and father) as "complimentary" seems fairly obvious; but why not "equal and complimentary" rather than your present phrasing, "not equal but complimentary?" The tone of your message is extremely patronizing and is an attitude that has absolutely nothing to do with freedom in Christ, the freedom spoken of by St. Paul when he says (in a passage which is speaking to the question of personhood and roles) in his letter to the Galatians:

"Now before faith came, we were confined under the law, kept under restraint until faith should be revealed. But now that faith has come we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Barbara Miller

I have just finished reviewing your newly created publication. The work you are doing is important and worthwhile.

I can not help becoming amazed and excited when I realize that *Communitas* is a reflection of the transformation of life we are now effecting. Spiritually conscious brothers and sisters are growing, both in numbers and individually, into a powerfully transforming force. The force is light. The light is love. The love is consciousness. This consciousness is bliss. The bliss is Us.

Love,
Jeffrey
Chestertown, Maryland

In going through your *Commune Directory* I noticed that you mention Deerboine Community of Alexander, Manitoba, Canada is "celibate," but that is incorrect.

In future listings you may wish to add the following established communes (including two active Shaker villages) to your list as follows:

1. *Pine Creek Colony*, Austin, Manitoba, Canada. A new, progressive Hutterite Colony, actively interested in new members. All property is held in common. They are Christian. There are several young people.

2. *Valley of Peace*, Squires, Missouri 65755. A fully communal Christian colony made up mostly of young people. Visitors are always made welcome. Write in advance.

3. *Children of God*, P. O. Box 119, Dallas, Texas 75221. These people have several colonies scattered throughout the world, with around 2000 members. They are Christians; a part of the "Jesus People" movement.

4. *Big Springs Farm*, Rt. 2, 807 Front St., Cheney, Washington 99004. This is a neo-Hutterite group just forming, but not of Hutterite background. Inquiries are welcome. A college professor is the organizer.

5. *Shaker Village Inc.*, Canterbury, N.H. 03224, an active Shaker Colony still operating and functioning according to early Shaker philosophy. Celibate. Visitors are welcome.

6. *Sabbathday Lake Shaker Colony*, Poland Spring, Maine 04274. One of two functioning Shaker Colonies still operating. The colony is small. Visitors are welcome. The official Shaker name is "United Society of Believers in Christ's Second Coming." Celibate.

7. *Salem Communal Brotherhood*, R.R. 1, Rock City, Illinois 61070. A large Christian communal experiment with many young people. Free information is available upon request. Visitors are welcome. Write in advance.

8. *Amana Society*, Amana, Iowa. Although no longer a fully communal society, the means of production are owned in common. Present-day Amana differs considerably from the colony of days gone by, but a visitor to Amana would appreciate their heritage. Write for free information.

Kind personal regards,
Elder Terry Miller
Bethesda Colony
Gladstone, Man., Canada

Here's my money for another year. It was Voltaire who said "I disapprove of what you say, but will defend to the death your *right* to say it." And Will Durant paraphrased this to say "I do not agree with a word that you say, but I will defend to the death your *right* to say it."

Well, in my case, I won't go that far. Many of your words are words of wisdom. The idea of skinny dipping is certainly healthy, as is sun bathing. The ideas of Bob Rimmer are open to criticism by some, but certainly our present mode of life hasn't worked out in most cases and group marriage seems preferable to the Hollywood quickie divorce and the double standard of too many males (and some women).

I am intensely interested in the impact on society of these new ideas. I deplore the use of drugs of any sort because of their possible effects on the user and his and her posterity. However, I think education may, in time, meet the problem of drug abuse and perhaps even cigarettes and liquor. The fascinating thing about your magazine is the communes and their *range* of activity from intensely religious and spiritual (perhaps too much so) to very far-out groups even advocating the horrid practice of suicide at the age of 60!! The idea of a background of homesteading and producing what one consumes and reducing overhead a la Thoreau is fine, especially for retirees and equally so for the young folk who have not become too enmeshed in civilization's problems.

Some 30 years ago, I observed many commune groups (the word was not used then) to abandon society, embrace nudism and try and set up a clothless existence. Many (if not all) of these failed, largely because (like many communes and communities) they were ill-planned and people were too lazy to work and sought an escapist existence without being willing to pay the price. But the very interesting development has been a general acceptance of society of the nudist park or group or camp or what you will call it . . . and that these seem to be largely week end and vacation resorts with people *not* living in them year round. Could it be that the trend to communities or communes will develop the same way? i. e. People and families will go there for a weekend or two weeks and then back to their former way of life! Certainly this will defeat the way of life that many are seeking. Yet thousands (millions?) might partake of such an existence and like it well enough to make it a permanent way of life. If so, it would not be *all* bad and the end result might well be good.

The personal relationship is important. Your column "Reach" should be expanded. Especially good is the idea of giving names and addresses — as long as people realize that advance permission to visit is a "MUST" and don't drop in when people are busy with their days' activities, or away or entertaining others who might react with horror to either nudity or long hair!

Curiosity is a strong reader interest angle and as I look over your list of communes and communities, I am struck with the fact that only one comes right out and says it is a nudist group. Are the others afraid to mention the naughty word? Don't they practice it? Or are they outrightly against exposing the body to the sun and water? . . . as I am very sure many of the religious angle groups are. It would seem this is a

subject that might be covered. And how about sex? The Shakers believed it was sinful and that marriage or sex relations were wrong. That is why they died a natural death as their present membership died off and was not replaced. While the Oneida Community with another point of view kept a thriving existence and died out from external pressures of a Victorian age.

Some of your listings speak of group marriage, others do not mention it, while one, I believe, says NO relations without marriage. Here is a subject worth editorial development. It would seem that many groups leave it to the individual with no restrictions as to moral values or sex relations. Because of censorship and perhaps the fear of legal reactions, the subject appears to be taboo! One young couple comes up with the idea that actual group marriages are very rare. Is this the case? Or does secrecy cover up the facts as was done with sex until Kinsey dropped a bombshell whose repercussions are still shaking the earth and its prudes. If we judge by the covers and contents of even our most popular magazines for the home, sex and nudity are of all absorbing interest. The impact of these on the homestead angle and the group angle, whether commune or community would well be a subject of reader interest. Perhaps some group that is into these fields might put out a news letter that if sold at a nominal fee could prove a very large source of interest. Many people who may never live in any sort of group are fascinated by the ideas . . . their interest ranging from casual interest to studious interest of the psychologist or social student or even the historian. Do you realize that there is no real history extant of the intimate social life of the Greeks or Romans? . . . any more than there is in our own day . . . except perhaps for Bob Rimmer's interesting books which are after all fiction, for there is yet no Harrad College . . . unless it's hidden among some of the groups you list and they fear the effects of too much publicity . . . can't blame them either.

Personally, we live on a big farm, believe in "live and let live," try to produce our own food, grumble over high taxes, tried unsuccessfully to get some couples to join in our way of life . . . haven't the money to finance those who can't afford to make the move away from the cities . . . don't want the crank, misfit, freak, drug or liquor addict . . . but watch from afar the fascinating experiments of groups described by magazines such as yours and wonder where it will all end. Certainly, history is being made these days from trips to the moon to the abandonment of old customs and the introduction of new ways of life. It could well be that some of them will change our country or change the world. Thirty years ago, all nudists were assumed (by 99% of the people) to be perverts or cranks. Now, 99% (I hope) assume them to be neither cranks nor perverts but just following a different path and perhaps listening to the beat of a different and distant drum! Thank Heavens in America you can publish the facts without going to jail. You couldn't live in Russia, you know . . . or lots of other countries. As time permits would be glad to exchange ideas with fellow readers as my time permits and especially like to hear from those at actual communities.

Sincerely,
Lyman Barry
RD Nunda, N. Y. 14517

Community Land Trust Guide Revisited

Communities agreed to include this letter in our February issue (No. 2). Well, here it finally is with apologies to the International Independence Institute.

Bob Swann and I have read your critique of the land trust book fairly carefully, and agree that we should respond in some detail.

We feel you have written a basically constructive summary of the book, and added some interesting insights as well . . . you have overlooked some very important basic assumptions.

Most of the specific problems or reservations which you mention stem from the fact that you are departing from a fundamental concept: that the land and the land alone be under the jurisdiction of the trust. This leads to the specific problems you cite (such as responsiveness of the board of trustees; the balance of trustees between the community and larger, outside community; whether to cut trees or not; how to make it possible for the appropriate people to enter the community regardless of financial needs, etc.).

We should emphasize why we talk about a *land* trust rather than just a trust. Maybe we can say there are two main reasons:

(a) land is unique, finite resource, not created by man's work; it is a primary basis for the creation of wealth (so if you make it available to people, it becomes possible for them to develop their own economics, regardless of what other provisions you make), i.e. land should be handled in a special way; and

(b) as a practical matter (re the issue of community control vs trusteeship), if the trust were to become involved in the property relationships and other aspects of the life of the community using its land, indeed there *would* be a critical problem with regard to the "balance of power," responsiveness of the trustees, and other issues you raise . . . so as a practical matter, as stated several places in our book, the trustees concern themselves with the land alone. To involve itself in the affairs of the community would be to mire it down hopelessly so it could not perform its basic, critical function.

With these points emphasized, perhaps it is possible to deal with your specific criticisms or suggestions (although we don't want to go into each in detail).

Your review implies there is some restriction on how the communities will hold their permanent improvements (houses, buildings, etc.). . . that we have some bias toward individual private ownership; that groups cannot have common ownership.

Actually, there is no such bias or restriction. On page 2 we say, "(Buildings) created by the residents will be owned by them, either cooperatively or individually." On page 64, "Ownership may be individual, cooperative, or corporate."

Actually, I guess what we are trying to present is a *tool*, a tool which can be used by all sorts of people and groups. Yes, we feel it fits the aims and philosophy of certain groups such as Community Development Corporations, intentional communities, and home-steaders. But there is no programmed-in value system, necessarily. The values of one group using the CLT tool might well strike another group as reactionary and vice versa.

Likewise, although we *are* interested in the redistribution of wealth, the CLT structure does not require the redistribution of man-made wealth (*it can facilitate this indirectly by the very important redistribution of land*, the basis for most economic activity). But there is certainly no restriction against land-users distributing communal or individual property any way they want. We suggest mechanisms which have been used in land trusts to transfer non-moveable property (houses, etc.). We say in all cases the community will have control over selection of its members. In any case, it must deal with the economic problems involved with the investment represented by the buildings *however* they are held, be it individual, cooperative, or communal.

In your concrete example, here is one place where the land trustees might legitimately play a role. The cutting of trees is pretty much a *land use* issue. In the book we state the trustees will play the major role in land use planning . . . in effect, "zoning" land in accordance with the values of the land trust and an analysis of the land. (Such decisions, by the way, we feel call for some degree of experience and continuity, hence our suggestion that trustees serve for a number of years. When they are not involved in the operation of the communities, the "responsiveness" you seek through "immediate recall" would seem less important.)

Land use might be planned by the trustees when it is acquired, or by the using group . . . they might develop their own plan then submit it to the trustees for approval. The plan would spell out land use among its possible uses — agriculture, woodlot, woodland preserve, residential, etc. This plan, then, would determine whether and where trees should be cut (the woodlot function of course implying normal standards of forest management).

—Ted Webster, for I.I.I.

The Community Land Trust: A guide to a new model for land tenure in America is available for \$3.50 from International Independence Institute, West Road, Box 183, Ashby, Mass. 01431.



DEEP VALLEY FARM

an unconscious
drama



Our article is based on a real community and real events which we have experienced. We have altered the descriptions only in unessential details. Though our community hasn't solved its problems yet we have found ourselves less frustrated and more accepting as the result of the viewpoint we present.

We feel that many communes are going through the same kind of trials if they have managed to stay together as long as the people at Deep Valley Farm. We think they might benefit from considering their difficulties from a new angle. We hope it will be a help to someone: it was a hard article to write.

For a number of good reasons the actual names of the people mentioned in this article have been changed. One reason is to protect them and the writers. Another is that we are not able to know what is going on in another person and we can only make educated guesses. It would be presumptuous to assume we totally understand. Think of these ideas as only notes taken by the writers looking in from the outside. Their value may lie in opening up discussion from another viewpoint.

The community described is in the western part of the United States and for the purposes of this article we will call it Deep Valley Farm. The opening scene is a meeting of all members of the community sitting and lying about in a rough circle in the old farm house.

An elderly muscular gentlemen with a mustache, George, is speaking rapidly: I don't understand why you all ignore me. We have to have a chapel. It's obviously our next need and you all know how patient I have been while all this other building has been going on. I'm not going to wait any longer.

Mary is bending forward over her knees with her hands over her ears; screaming: My god, George, you've just said the same thing again for the fifteenth time. You're stuck there. You can't see anything but your own ideas. The whole meeting is bogged down, we can't move. Dammit George, I'm immobilized.

Meetings like this are not unusual for this community. Mary doesn't always scream, but over the past three years since the group came together here the frustration level has continued to rise. Instead of group communication becoming easier, it has become more difficult.

At various times group members have threatened to boycott the twice-weekly meetings at which community business is discussed and decisions are sup-

posed to be made. Some people almost never say anything. One young man frequently sleeps. Another who works an eight hour day outside the community everyday goes to bed early unless a topic close to his heart is being discussed. The young children wander in and out and finally fall asleep, strewn about the floor, or if they cry, their mother takes them the short distance to their cabin, often not returning.

The constant irritation of these community meetings has been a continuing puzzle. Many remedies have been suggested and tried. For example, the group has tried having each person speak in turn on a chosen topic, with no discussion allowed until all have spoken. This method works well for sharing experiences and opinions, but doesn't work for decision making. Several people couldn't speak to the group even in this structured situation.

A non-talking meeting was tried. Paper, pens and crayons were laid out on the floor and everyone gathered around large sheets of paper, drawing pictures and diagrams or writing lists of what they felt the next important projects to be for the community. Group discussion followed the exchange of sheets between the groups. No decisions were made that afternoon but one was reached later when everyone agreed with Betty's suggestion that they just work on the projects enough people wanted to do so that it could be carried through. The tedium of an evening with the same few people talking had been avoided but subsequent meetings reverted to the same impasse.

Efforts to change the format of the meeting, to post the agenda early, to rotate the chairperson, to begin with a period of meditation, seemed to make no difference in the difficulty.

Is this a community where people are just plain incompatible? Where there is no liking, no trust? Evidently this is not the case. In the daily life at Deep Valley Farm people seek each other out to share working in the gardens, in the greenhouse, in the fields, and for walks, talks, cooking, light snacks and dancing. On Sunday afternoons the community and its friends in the surrounding fifty mile area converge for dancing and conversation. The nightly group mealtimes are anticipated as a time for eating well, sharing news, and exchanging information and experience. Smaller groups of people meet regularly for book reading, encounter-type sharing and meditation.

Over the years of group living a real liking and trust have grown between those who have pioneered hard winters and survived subsequent seasons. Their feelings didn't grow under easy circumstances. The long frustrating meetings were no different then. Emotional differences were real and strong. Basic ideas of how the group should operate, what it should aim to become, were very different. These differences still exist, but they are felt to go only so deep and the puzzle of group conflict remains.



The community was founded by an elderly Canadian executive, George, who retired because he wanted something worthwhile to do. He is a vegetarian, an admirer and student of eastern religions. The people who responded to his published invitation to start a new way of life in a rural setting, were in various ways idealists as well as rationalists. The terms "trust," "love" and "reasonable" were held up as guides for group behavior. Perhaps this intellectual and idealistic background has played its part in the puzzling frustration underlying the group meetings. The role of unconscious motives in behavior have never been considered openly by the group.

The people of Deep Valley Farm are sincere and earnest people investing their energy, money and love in a community which frustrates their efforts to move ahead together. Could they be open to another way of looking at the puzzle, they might happen on a solution. Out of the work of transactional psychologists we have learned that people's behavior is sometimes directed to getting others to respond as if in a play; in a predictable drama where the action, though not pleasant, affords some security. The writers wonder if some of the actions of Deep Valley Farm members are similar: directed to creating a drama in part familiar and in part new. Does the frustration make sense when viewed as conflicting stage directions for uninformed actors? Let us then go back to the community meeting with which we introduced Deep Valley Farm and explore this idea.

In the scenario of the opening scene, George is acting out of his unconscious desire to have Mary and the others take parts that are not their own. His unyielding effort to get them to act out his drama without anyone, including George, understanding what is happening has again brought the entire group to inner frenzy.

When one person's version of how things should be is based on an unconscious script, it cannot be changed by open discussion with others. With out understanding why, he/she will go on rigidly insisting that only this script is possible. The others, unwilling to act on expectations and assumptions which are not valid for them, resist these roles and feel immobilized, hemmed in, and pinned down.

In this unconscious drama George has brought with him to Deep Valley Farm, he is the director and he assumes that Mary, Betty, Nick, Diane, Rae and all the others will follow his script, though none of them are conscious of the source of his rigid expectations of their lives. If they were to acquiesce to his demands on them they would not have to be aware of the meaning and consequences of their own living. All would be spared the soul searching struggle of conscious awareness and choice.

Some groups find a harmonious life together based on acceptance of one person's drama. When the leader or guru-figure reveals his or her clay feet, or dies, the group usually drifts apart unless a new script-writer offers an acceptable new drama. But in this community many people come with strong drives to become more themselves and for such growing they dimly realize they must refuse the drama George would cast them in. Without it being clear to them, they are groping through their activities in small groups to find their own unique way and take responsibility for their own inner development and their actions.

Last fall at Deep Valley Farm the community briefly experienced the unity which a shared unconscious drama can bring. For six weeks almost all were lifted up into loving, tender relationship to each other on the basis of messages received through automatic writing. This experience turned out to be fragile because it was dependent on faith and acceptance of outer rather than inner guidance. Their loving togetherness was unable to hold fast when their faith in the outside direction was broken.

When Betty decided for her physical and mental health that she must stop the automatic writing the community members dropped back into their separate dramas. They had briefly tasted unity. They had learned they could be loving to each other and what that felt like. Without the faith they formerly shared they are now looking for a way of making love happen again using the resources they have among them.

Bob, bearded, hard muscled and thirty-five says he knows now "It's not just going to happen. Not without our hard work, to say nothing of self-examination and cooperation." But he, like George and the others, finds it hard to resist the pull of the unconscious drama, the fantasy, the dream he brought with him to the reality of Deep Valley Farm.

What are some of the dramas? Nick and Diane carry images of Arizona with them; a cultivated garden and geometric house. What is the play for the stage set they have built in the Northwest?

All his twenty-nine years Nick has wanted to build a house and now he has done it. But does he see where he really lives? Does he see the subtle colors of Deep Valley Farm; the verdant greens, the snow and rain of winter, the intensity of the summer sun? In the summer the house is too hot to sleep in and in winter the spectacular skylights leak continuously. The neat

green roof glares back at the sun from its isolated place in the woods. Diane's sweet peas, carnations and daffodils are fenced off from the daisies and wild berries.

Nick's house is geometrically satisfying but it is mounted on piers and does not really touch the land. Has the land really touched Nick and Diane? They may come to feel the reality of Deep Valley Farm but meanwhile they inhabit a stage set for some other scene while they carry on the scripts for their unconscious dramas.

Mary has drawn the goats into her unconscious drama. Mary is anxious about her fertility for she has had a series of spontaneous abortions. She is not pregnant now, but she longs to be. The goat is heavy with kid and Mary lavishes on it all the concern she would give herself if she were with child. She has elected to midwife the goat, but her fears for herself have been transferred to the goat and so she has asked others to stand by as midwives with her in her fertility play. Mary needs the cooperation of others so that she can play her part in her unconscious drama.

The children at Deep Valley Farm are part of the dramas too. They remind the adults of their own childhoods, arousing past angers and frustrations. One night Bob really lashed out at Jesse. He yelled, "You can't win. You're a loser. You can't win," and grabbed him in a rage. Others standing about amazed intervened for them both. Though they didn't understand the script then they recognized that Bob was acting out some destructive role from his past. Talking with Bob then they discovered Bob was relating to Jesse as though Jesse were his own past six year old self, and Bob was now the bully who beat him up those many years ago.

Other children are part of the unconscious drama of being the children the adults wish they had been. They are alternately indulged and berated. There is beautiful blond eight year old Kim to whom some of the women relate as to their child selves. They like her best when her hair is combed and she is clean and pretty. This frustrates Kim who wants most to be her own self, absorbed in learning in spite of dirt or mess. She wants to be liked just as she is, not as the girl they were or wished they could have been. So Kim is confused as she goes her own way and finds she gets tangled in other peoples dreams.

Do the children have any unconscious dramas going? Well, there was the matter of ponies. What boy or girl hasn't wanted a pony? What adult doesn't have memories of either having a pony or having wanted one so much it hurts? Deep Valley Farm has a hundred acres; lots of room for ponies.

For weeks the community was filled with the idea of ponies. Mark and Janes's script called for two ponies immediately, with the young actors riding them up hill and down valley. But then the hard real questions began to be asked. In a meeting in the farmhouse everyone considered who was going to pay the bills to the veterinarian, or for the damage the ponies might cause if they left the property? Who was going to haul a wheelbarrow load of manure away daily? What about the flies the ponies would attract? Who would take care of the ponies when the children went off for a long vacation? How would they get water to them in the hot dry summer? In the face of all these questions, the children's unconscious mini-horse opera has been dropped.

Rae and Alice, two young women who brought their children Kim and Jane to the community after the first year of its existence say that they do not want to build the same society here that they have left behind. "We want to make a fresh start." They say they each want to be honest, to care for the others, to know their true feelings for each other and to be able to express them.

With Bob and Mary they got the group to come together for a group massage session in which everyone had a turn giving and receiving caring touch. After community meetings sometimes Alice starts a group hug and leads off with "Amazing Grace." Good feelings come from swimming nude together and help the group to allay their fears of really knowing themselves and each other.



Betty, who has had three years of Jungian analysis, insists that these human beings, like all others, can love each other. "Not just on a shallow basis" but from the depths, from their darkness, as well as from their light. She insists the dark side as well as the light must be included in the group's future at Deep Valley Farm. Puzzled as how to proceed she used to exhort them to admit their anger as well as their love, their tenderness as well as their cruelty, their generosity as well as their greed, calling them to embrace the whole person in each of them.

Then Mary's sister sent her a Jungian exercise book, and Betty collected five of the women to meet twice a week to talk about their feeling experiences. They find it hard to do the exercises which seek to explore their negative feelings. However they are closer together, and beginning to trust each other. It is very slow but there is lots of time at Deep Valley Farm.

The part of George's script we heard at the beginning was his demand for a chapel at Deep Valley Farm. Most of the rest of the group feel a need for solitude; they live in families. (George lives alone). Many have talked for a long time of building a place to be alone for several days at a time to find and free and face their inner selves; to touch their spiritual center. On the surface the conflict appears to be over where the young community can put its energy. George's script makes the chapel seem urgent. The rest of the group feel real needs for quiet space. On that project George could find willing cooperative actors but he is unyielding.

The unreality of George's emphasis on the chapel

has aroused some suspicion. The land was secured by money given by some of George's wealthy Canadian friends. Has he made promises the group doesn't know of: Is George acting a part in the unconscious dramas of some of the original financial backers?

As it may be with George, the drama does not always originate with the person speaking the lines and acting a part. This has happened to Mary. Because she is deeply in love with Bob she sometimes takes direction from him and speaks the lines he gives her. She passes them on to others unaware that she does not even agree with what she is saying.



For a long time Betty and Diane resented being pushed and driven on the subject of work projects. They blamed it on Mary's attitude. As they talked to her in the women's meetings they questioned her and listening closely, they realized that what Mary had been telling them was Bob's orders. Mary admitted to them and to herself that she didn't even want to be involved in this way. She had been helpless to stop because she was not aware enough to realize that Bob was using her to speak for him.

The women who meet with Mary are helping her become aware of what is happening. They ask her: who is making that request? Who is giving that order? Who says this is an emergency? They have found it very hard to work with or negotiate with someone who has not herself made the decision.

At the moment both Bob and George want Mary to act in their divergent dramas. Mary, now, is beginning to realize that she wants neither role; she wants to be her own person. When she becomes clearer about this George and Bob will no longer confuse her.

Alice, an Aquarian, brought her unconscious drama. Like others she assumed that everyone else in the community would understand and accept it. Only when she came up against incomprehension and misunderstanding in some particularly frustrating community meetings did she gradually begin to see what she was putting on them. In her drama, Deep Valley Farm is the setting for an extended family, united in loving concern, all wishing to leave behind the possessiveness, the egotism, the selfishness they each have learned in their lives elsewhere. Her script permitted each one to take the inner journey alone, but she believed that all wished deeply to become members socially and psychologically of the Deep Valley Farm family. The reality is that largely they are all going separate ways. It is Alice's dream that out of their

growing toward becoming whole persons, out of their learning how to live with the land and each other they will be building the New Age.

Are any of the people in the group beginning to see the reality which is Deep Valley Farm? How can they begin?

Betty has suggested that as a group they go out walking to find the spots they like, then continue to visit these places, getting a feeling of being with the land. She urges that only after they have begun to have a sense of the spirit of the place should they begin to plan what kind of a building they want to erect there. It is a way, she says, of asking the land what is appropriate and listening inwardly for its reply. This is not an easy project but it is an attempt to find the reality of Deep Valley Farm which has been lacking in the past.

What does the future hold for the Deep Valley Farm community? Does Alice's script or Betty's or George's have a chance of finding enough supporting actors? To gain acceptance it would help for them to make the dramas conscious. This is happening in part as the various scripts come up against those of the other members of the group. Out of the opposition there is some light as well as the heat of great friction which the community meetings engender.

The women in Mary's group continue to help Mary to see what she lets Bob do in his directing of her. As she withdraws from Bob's script and refused to move under George's direction, these men will be thrown into confrontation with themselves, and with their own dramas. With understanding and support all can help each other face what they want their life to be, finding a way to new growth instead of endlessly repeating the lines from old dramas.

Members of the community can use the meetings to share their assumptions; basic understandings can be discussed and compared, for they are not the same for everyone at Deep Valley Farm. If they can listen deeply and accept the persons they now are, the dark as well as the light sides of each other, then the unconscious dramas will become clearer to each of them. When the differences can be seen and talked of openly, energy will be released for their present lives; no longer immobilized by conflicting dramas.

Out of listening, sharing, in openness and trust, out of working together, this group could begin to build a community at Deep Valley Farm.





The Wa Shing

an essay on dishwashing

I think that I shall never see
 A way to eat that leaves me free.
 Some folks like rice, some beans, some fishes,
 But no one likes to wash the dishes.

There are several considerations that arise when a commune attempts to deal with the problem of dishwashing. What seemed to most of us in our homes a moderate inconvenience, relieved in part by dishwashers and episodically by paper plates or eating out, can become a task of momentous proportions and political as well as economic, hygienic, and ecological considerations. The simple task of getting the dishes washed involves picking a method that will waste the least water, use a minimum of human labor, create a minimum of environmental pollution, and at the same time maintain a maximum level of sanitation.

There is not one ideal dishwashing setup for all communes. Rural communes will of necessity have very different dishwashing arrangements than urban communes. In addition, the dishwashing arrangements will probably be strongly influenced by a commune's size, diet, and political and ecological consciousness.

Some of us live simply.

A hermit who owned nothing but a pot was given a bowl by a visitor, so he would not have to eat from the pot with his hands. The hermit kept the bowl for a week, but found himself constantly having to wash it, and so flung it away.

When we live by ourselves we can eat from a pot with our hands. As we form nests, families, communities, we need barriers, protections; hence, individual

dishes or bowls.

The bowl is a part of its master. Food placed in our bowl is but a step away from food placed in our mouth, in our stomachs, digested, absorbed.

Originally each woman and man had a bowl, decorated perhaps according to individual whim, or tribal membership, cleaning it was no more a burden than cutting hair, clipping nails, brushing teeth or bathing.

Technology

many bowls — all alike
 interchangeability
 loss of pride

The development of slave labor, wife or machine —
 paranoia — dishwashing as subjugation, weakness.

* * *

Everyone, their own bowl and chopsticks, eat, wash your bowl, and place it in its home until your next meal.

In small groups this suffices.

In large groups, if there's chaos at the washing place, small partnerships of two, three, or more, sharing the tasks of washing as a cycle. Now my turn, now yours, and yours; now mine again.

Continue till washing ceases to be joy and sharing, then dissolve your partnership.

Wait till the time is ripe, and then by choice regroup, remembering always that washing dishes is a natural function in a communal life, and not an external oppression.

* * *

Here are some basic data, some considerations that should be explored before working out a dishwashing system.

1) Dishwashing as sanitation

The function of dishwashing is to minimize transmission of contagious diseases through dishes and utensils. It does this in two ways:

A) Removal of food particles which would provide a growth media for bacteria,

B) Sanitizing the dishes to kill residual bacteria after the food particles have been removed.

Usual methods of dish sanitation are not effective against viruses such as hepatitis virus, and so dishes and silverware from anyone with hepatitis should be washed and kept separate from other dishes.

The generally accepted procedure for washing dishes in any large group situation involves 4 steps.

1) scraping dishes to remove all large food particles,

2) scrubbing dishes in a detergent solution,

3) rinsing dishes in hot water to remove detergent. Rinse is important since sanitizing solutions are made less effective by detergents or any carried over food particles.

4) sanitizing dishes by immersion in hot water (170 degree F) for at least one half minute, or in an acceptable sanitizing solution for at least one minute.

Two acceptable sanitizing solutions are the following:

A) at least 50 ppm (parts per million) of available chlorine at a temperature of at least 75 degree F, or

B) at least 12.5 ppm of available iodine in a solution having a pH not higher than 5.0 and a temperature of at least 75 degree F.

Dishes should always be allowed to air dry, since dish towels may harbor bacteria or transfer them from plate to plate.

2) Dishwasher Ecology

In arriving at the decision to get or not to get an automatic dishwasher, you must balance a number of factors opposite increased convenience and sterilizing ability which the dishwasher can offer. The two main categories on the debit side are: cost and effluent. In terms of cost, one can expect to pay about 9 cents for each normal wash cycle. This can be broken down into its component factors of about 800 watt hours and 14 gallons of water used per normal cycle. Water use ranges from a low of 12.8 gallons for a Whirlpool to 16.4 gallons for the G. E. Americana. Electricity used ranges from 590 watt hours for a Hotpoint Whisper Clean to 1220 for the Tappan Reversa-Jet. Overall cost of operation ranges from a low of 7.7 cents/normal wash cycle for the Hotpoint Whisper Clean to 10.3 for the G. E. Americana.

What goes in must come out — as true for the dishwasher as anything else. In this case the villain is the detergent which, although use/cycle may be small, contains 50% or more of phosphates. (This compared to hand-dishwashing detergents which contain less than 2% phosphates). The dishwasher detergent is a strongly alkaline powder (pH 10.3-12.3) compared to hand dishwashing detergent which is just slightly alkaline (pH 7.6). Only one product to date — Ecolo-G contains no phosphate — but its cleaning ability is rated poor. The high alkalinity of the detergent makes it a very dangerous substance around children who might ingest it.



GRAPEVILLE



AHIMSA

It is hard to visit us — if you come, the best way is to go to Occidental and hitchhike up. Ask any long hair there and he will tell you how to get to the land.

The legal status of the land is changing. We are trying to become legal via an organized camp permit with the authorities. This will involve building a communal bathhouse and kitchen, all "up to code." There is some question whether we will be given the permit because of local politics, but we are going to try anyway. After almost five years of extra-legal existence we are tired of the hassle and are going to compromise with the authorities on building matters. We are and will be always open land no matter what — All are welcome — God bless the land.

Bill Wheeler for the Ahimsa Church, Sebastopol, Cal.

ANDORA II

THE IDEA. Andorra II began as a search for the way to have the best of both the rural and urban life.

The First Step We have begun where we are, in Daly City (a 65,000 person bedroom community for San Francisco) and have started a learning center based on the free university model. Besides classes, we are establishing or trying to establish some ongoing activities such as a toy bank, tools bank, food-buying club, repair consultants, skills bank, foster grandparents, arts co-op, cider/teahouse, actors group, counseling and tutoring. We hope to soon become a resource center for people seeking alternatives. We appeal thus far mainly to adults (mostly to a mixture of middle class and others). However, we are working on the development of children's programs as well.

Who We Are and What We Need Currently, five of us live in a house (rented) which is too small for our needs, but we manage. The people with whom we have marginal alliances are at least 25 and mostly over 30. We need at least five more people to rent another house or two and to lend their energy to our community-building process.

As far as the rural aspect of this community is concerned we do not have any permanent land as yet but would like to have space where we can form alliances of services, economics — a system of trade and cooperation with other intentional communities. We do have access to land for retreats or activities of a temporary nature.

What Andorra II is now

I. *An Hypothesis*— that the rekindling of creativity is an important factor in bringing about a sense of

personal power within an individual and that this sense of personal power must be felt before a person can perform non-conforming, novel (unique) behavior that has positive effects on himself and those around him. We try to kindle that creativity.

II. *A Learning Center*— where creative energy from all ages and races, urban and rural, can come together and be shared and expanded into a sense of community expressed in specific activities and services.

III. *A Peace Center*— where lessons in cooperation and sharing are fostered as opposed to exploitation, manipulation and authoritarianism.

IV. *A Community*— An intentional alternative to the isolation and alienation of the nuclear family — in conflict with itself and society as a whole.

Andorra II has as its goal a new world where people are considered world citizens and where this citizenship directs all other aspects of their lives.

Andorra II
27 Wilson St.
Daly City, CA 94014
(415) 992-1795

BANYAN ASHRAM:

"This is life's beach, dawning of beauty, enlightenment itself. Various forms of life are divine, are inviolable. All acts are authentic and appear as love."

Please look at a map of the planet on which we all walk: longitude 29N, latitude 130E. Here isle of SUWANOSE. A little bigger than the city of San Francisco, abruptly rising 2500 feet from waves, dividing Pacific Ocean and East China Sea. Ragged, steep peak towers, smoke pouring, crater inferno thundering, oftentimes blasting or erupting, a Stromboli live volcano. There comes Kurioshio current, swift, dark indigo, warm in four seasons, rich in life . . . sea birds, turtle, lobster, bonito, flying fish, sharp . . . an endless list. By shore coral reefs ringlet. On bleak hillside *Lucidophyllus* forest . . . wild grape, camellia, pasania, palmeto, conspicuous bamboo jungle. Capricious typhoon, yearly visitor, with wind velocity sometimes more than 100 miles per hour. Other visitors: Many buzzard, ruddy kingfisher. Certainly some residents too . . . riukiu robin, japanese white eye, *Cettia* Diphone. Unfortunately no frog, no snake, no native mammal either. Few streams — easily running dry. Several mineral springs. Oceanic climate half an higher than Tokyo's.

Summer 1967, with few friends I moved on to Suwanose. We cleared patches of bamboo, began gardening and sheltering. Somebody named our place "Ban-

yan Ashram" after giant subtropical tree *Ficus Benga-
lensis*. Our ashram — circumstances, meditation, ac-
tivity closely integrated communal center . . . Bene-
dictine order in West Zen monastery in Tang China,
Baul's Bengalor anything else as you like.

Since World War II Japan has become severely
materialistic country, at the expense of her spiritual
traditions, natural beauty, humanity itself. This ten-
dency, if unchecked might be carried to an extreme.
Techno-industrialist are apt to use natural resources
for short range economic benefits. Yamaha's plan of
heavy tourism will ruin forever Suwanose's value as
wilderness irreplaceable. (Ed. note: yes, Yamaha plans
a tourist hotel for the island and is now building an
airport. Commune builders take note that creeping in-
dustrialism is all pervasive).

Suwanose would surely serve the people of Japan
and the world if left as it is — villagers and ashram
with large wild sections defined as a park and nature
study area, only for campers and hikers. We all walk
on this planet and the fence-posts are slowly rotting
away. Everyone is part of and responsible for every-
thing happening everywhere. What is happening on
this small island is happening in every country and in
the great mind of all humankind. So natural free open
blessed planet, please.

Nanao for Banyan
c/o 150 Laguna St., S.F., CA. 94102

(Send mental, spiritual or material contribution to
Nanao and it will be forwarded to Banyan postage
free).



THE BROTHERHOOD OF THE SUN

The Brotherhood was formed for the purpose of
spreading God realization to all beings. Through the
practice of deep meditation each day, work, charity,
service and a strong moral life, God realization will be
born again in mankind, then the Brotherhood of Man
may once again be established under the Fatherhood of
God. The Brotherhood is not a new religion but reaches
back to a time when God realization was a condition
prevalent in all beings. At that time enlightenment was
for all, meditation and contemplation a common
practice. Organized religions were unknown, therefore
no divisions or contentions existed. The Brotherhood
accepts the basic fundamental truths underlying all
religions and sees the universal unity in all races and
faiths. In this new age, through God realization in all
beings, ultimately all religions can be united in pure
wisdom, the total Brotherhood of Man. The Brother-
hood of the Sun, 808 East Cota St., Santa Barbara,
CA.

THE FAMILY OF FRIENDS seeks ways to im-

prove the life of the divorced, the single, the widowed
and the single marrieds. Recognizing the deterioration
of our basic social unit, the family, we explore the
many alternatives open, such as the cooperative life-
styles, thereby to advance economically, to gain new
comforts and involvement for ourselves, the people and
space needed to uplift the surroundings for our chil-
dren.

Getting Together Newsletter publishes the activi-
ties, the meeting and discussion of The Family of
Friends. It publishes provocative letters, suggestions,
articles and excerpts from pertinent sources. The fre-
quent forming of new small groups enlarge the circle
of Friends. The organization is non-profit and self-
supporting.

Family of Friends
P. O. Box 7302,
N. Bergen, N. J. 07047

CAMP DAVID IS AN ESTABLISHMENT COMMUNE



BETHESDA AND ZION COLONIES UNITE

In this day when so many communal groups seem to remain aloof from one another, news of any "coming together" is indeed gratifying. Such a "coming together" was recently announced to the two thousand subscribers of the *FELLOWSHIP OF BELIEVERS BULLETIN*, the publication of Bethesda Colony, Gladstone, Manitoba, Canada.

At a recent conference held at the Zion's Order Colony at Mansfield, Missouri, between the elders and members of Bethesda and Zion, "the Spirit of God seemed to draw us together and melt our hearts into such a 'oneness' that we were actually amazed." After much discussion and "prayerfully seeking the mind of the Spirit," there came forth a decision to unite their efforts and work together as "one," co-operating in spiritual and temporal matters through the frequent exchange of workers. Each colony remains independent economically and yet "inter-dependent."

Both Zion and Bethesda are Christian colonies. Zion's Order of the Sons of Levi (later amended to Zion's Order Inc.) was founded by Marl V. Kilgore, (P.H.C.A.), and eighteen members in the fall of 1952. Bethesda Colony, a colony of strong Hutterian roots, was founded in 1967-'68 by eight people who were either members of the Hutterian Brethren or who were strongly influenced by the life and message of the "early" Hutterians. Bethesda, which means "house of mercy" was more progressive than the Hutterite Colonies, and, although deeply influenced by their teachings, remained unaffiliated.

Over the years both colonies prospered. Zion Colony, at Mansfield, Missouri, with approximately forty members, is located in the beautiful Ozark Mountains on the sprawling 1720-acre "South Range

Ranch." Bethesda Colony, with approximately fifteen members, is located on a small tract of land near the town of Gladstone, Manitoba, in central Canada. The lifestyle at Bethesda and Zion is simple, and uncomplicated as they believe life was intended to be. They are a "plain people" who dress simply and without ornamentation, jewelry or make-up. Their men wear beards and the women wear simple head-coverings.

The two colonies have shared worship, shared witness, shared work, shared meals, and shared possessions. There is no private property. Each family lives in their own apartment (assigned by the colony), and each single adult has their own room. The membership is international (United States, Canada, Trinidad, and the West Indies), inter-racial (white, negro, and Indian), representing several denominational backgrounds (Hutterian, Mormon, Pentecostal, Roman Catholic, Holiness, Mennonite, etc.). Several professional and employment backgrounds are also represented, including a Doctor of Physical Culture, elementary school teachers, a high school teacher, farmers, a radio announcer, practical nurses, secretary, ranch hands, salesman, etc.

Their means of livelihood at Bethesda Colony is primarily the commercial manufacture and sale of pottery and ceramics. Zion Colony is engaged in ranching, including farming, cattle, and post cutting. Both colonies have large gardens.

The present elders and eldersses are as follows: Zion — Marl Kilgore (Founder and Business Manager), Sis. Ruby Kilgore (Eldress), Maynard Lehman (Elder), Nathan Kilgore (President), Sis. Trilloah Rawlings (Eldress), and Douglas Kilgore (Elder). The elders at Bethesda are: Terry Miller (Elder and Business Manager), E. Hardi Kubassek (President) and Sis. Eugenie Govia (Eldress). The elders and eldersses are the administrators of the colonies, although major decisions are made collectively with the entire brotherhood.

Since the "coming together," the two colonies who are eager for fellowship with other colonies and individuals interested in a life of "full surrender" and "united order" have collectively published a sixteen-page booklet entitled "ALL THINGS COMMON." This booklet is available for free distribution to all who request it. It includes several pictures. The booklet can be obtained by writing to: Bethesda Colony, Gladstone, Man., Canada.

The Elders and Eldresses of both colonies have announced that their doors are open to all "seekers." Their booklet states, "Come in peace, stay in peace — spend a day, a week, a year, or a lifetime as God should lead. A warm welcome and good fellowship awaits all friends, visitors and seekers at Bethesda and Zion Colonies." All prospective visitors are asked to either write or phone in advance (at least a week or two) to obtain permission before coming, due to a large number of visitors from time to time. The addresses and phone numbers of the two colonies are as follows: Zion's Order Colony, South Range Ranch, Mansfield, Missouri 65704 (Ph. 417-924-3307), and Bethesda Colony, Gladstone, Manitoba, Canada (Ph. 307 Ring 14).

"Behold, how good and how pleasant it is for brethren to dwell together in unity." Psalms 133:1.

FOOTSTEPS

We came together last spring, primarily out of a common "felt" need among some of us who were attending Fuller Theological Seminary in Pasadena. We felt the need to try to live a truly Christian lifestyle, one that put our faith into action. After the first few meetings we had 20-30 people who wanted to seriously explore the idea of a community — and the name FOOTSTEPS: A community for Christian Involvement was born. We feel that it is as a community we can best demonstrate our common beliefs through various forms of social action.

As the membership of the group began to settle down, we found that we were all middle class white Christians, for the most part in our mid-twenties. We are about evenly split between couples and single men and women, and work at a great variety of jobs including youth worker, film editor, nurse, school teacher, mother, bus driver, librarian, recording studio technician and psychologist. And we find that we are still struggling with what it means to live a Christian lifestyle. For most of us, we are just beginning to understand what that means. We are amazed, however, at our movement during the past months, in terms of our commitment to each other, our understanding of the radical nature of the Christian faith, and of the need to live out our dreams. It is both painful and exciting.

We hope to publish a newsletter at least every three months and we ask that you also write us and let us know what you are doing. We have been busy, but it is a good time in our lives and we have much to be thankful for. We hope God has been as good to you. If you are in our area, we invite you to visit with us so we can meet and talk and share a meal together. You can contact us at Box 161, 135 North Oakland, Pasadena, California 91101 or by calling (213) 798-9760, 798-2564, or 794-6293.

HARRAD

We endeavor to create an atmosphere in which intimate personal relationships can flourish. We believe in the wholeness of the body in all its functions. There is no need for separation of the sexes. We believe that our philosophy is good for the full spectrum of living — from childhood on through life. We would not have a double standard.

The supreme value is the human being. We strive to learn efficient constructive problem-solving with a guiltless oriented attitude. By acceptance of others as individuals with the theory, "I'm okay; you're okay," we are creating an environment where each of us can win with a basic goal of working towards mutual solutions of our differences or problems so that if I'm going to win, then you must win also.

We endeavor to create a real sense of community. All members are encouraged to participate in the democratic process of the Community. The Community is apolitical but socially conscious. We are not the helpless victims of fate, but we can shape our own destinies. We call this intentional living and

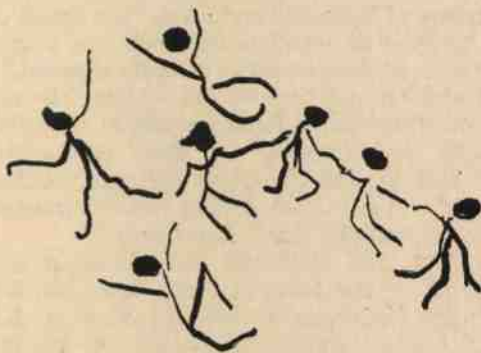
implement this through our rational living program. Through cultural design we are creating our own alternative environment in which we wish to live. The Harrad Community, Box 6864, San Francisco, Ca. 94101.

KOINONIA

This year is kind of special at Koinonia because it was exactly thirty years ago, in 1942, that it all got started. Clarence and Florence Jordan and Martin and Mabel England had a vision of a Christian community where men and women could come to share life and experiment with some new forms of Discipleship to Jesus Christ. They landed in Sumter County, Georgia on a 400 acre run-down farm and went to work. The Englands left after a couple of years but Clarence and Florence stayed. Others came. The farm grew and prospered. Then came persecution, frustration — and near collapse. But, God had other plans for Koinonia and by His Grace, it is today growing and ministering as never before.

Florence Jordan, the only Koinonia resident who has lived and worked at the farm since 1942, reminisces about that humble beginning thirty years ago and talks of life at Koinonia today:

"When I was asked to look back for a moment to the beginnings of Koinonia, thirty years ago, I saw the old house, once a fine farm home, then a gray, run-down tenant place sitting in a tangle of grass and weeds. Shaded by two cedars, a venerable post oak and a large seedling pecan, it had the look of a worn and forgotten old woman. Nearby stood a stark new building, combination shop and apartment, holding promise of a new life. A large mule barn, harness shed and cow barn, all dilapidated, completed the picture.



Today the old shop-apartment still stands as graceless as ever, but in the midst of a lawn dotted with pecans, mimosa, magnolias and other shrubs and flowers. Gone are the old house and mule barn. The cow barn has taken on new life as a flourishing hand-craft shop. Both stand surrounded by seven newer dwelling places. On the northern edge of the yard is the busy machinery shop, keeping tractors, trucks and cars rolling. Then comes the sewing industry, pecan plant, bakery, candy kitchen and office. Up the road a piece is

the new community center called Sunny Acres, added only four years ago. All of this is surrounded by 1,400 acres of fields, woods and streams. Into this setting put busy men and women, playing children, happy babies and you have Koinonia today.

The promises made in that bare, new building, in a nearly deserted yard, are being fulfilled, at least in part. Pleasant homes have taken the place of many tenant shacks. Black and white are learning to work together in a spirit of partnership. We are trying to share gifts of spirit, mind and body as taught by Jesus — we want to make the Incarnation real in our lives. Have we arrived? Heavens, no! If 'a thousand years are as a day in the sight of God', how very short are thirty years."

Since 1942, Koinonia has sought to give visibility to the Kingdom, by living out the Gospel in our daily lives. Over the years the farm has changed, but never the underlying purpose. The new thrust of Koinonia Partners was to have three phases: 1) To communicate the radical ideas of the Gospel at Koinonia and across the land by way of speakers, books, records, tapes, and so forth; 2) To instruct people in the ideas of Jesus at Discipleship Schools at Koinonia and elsewhere and; 3) To apply these ideas at Koinonia (as a sort of demonstration plot) in a three-fold program of partnership farming, partnership industry and partnership housing.

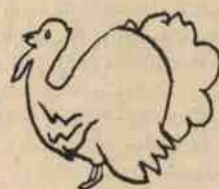
In the summer of 1970 Koinonia launched an industry, KOINONIA HANDCRAFTS. For a complete list of handmade clothing, quilts, and miscellaneous useful and decorative items send to Koinonia. Koinonia also operates a Pecan industry for part of the year on a mail order basis. Your orders for Koinonia Products help keep people at work and help provide a living for partners in residence who are involved in various outreach programs. Koinonia, Rt. 2, Americus, Ga. 31709.

OREGON FARM

Energy flows in and through us — something new is coming into being. Instead of looking outside for something to stimulate or elevate us, we've looked within and so been our own challenge, as a group and as individuals. We've found that our life with each other and with the valley provides much encounter and support, so that a number of our psychological needs are met right here.

Although we don't follow a guru, a gospel, or any organized religion, there is a fundamental purpose here. We are aware of a presence which can't adequately be put into words, yet we all continue to experience it as something holy. As we search to share this with you we fall silent, but we want you to know that it's vital and real to us. Self knowing and sensitivity-awareness play an important part in our daily lives. Each meditates in his or her own way, sometimes in the movement of action and sometimes sitting still, sometimes in groups and sometimes alone. Generally we're silent together before meetings and our evening meal. Othertimes we gather for a more structured meditation. Sometimes we hold a healing circle for someone expressing this need.

We're particularly excited about finally having time to express our creativity. A play written last summer by one of the visitors was acted with great verve. We've been learning and exhibiting Royal Scottish country dancing, continuing with our international folk dancing, and exploring more deeply movement improvisations to music. Many poems, photographs, over a dozen songs, several short stories, articles, sculpture



MD

and sketches have been created this year. Three books are being written by community members in 'spare time.' Work with yarn, cloth and wood carving continues and a small art studio in a modified dome covered with plastic provides natural lighting for painting.

When people want to help, work goes forward. When our feeling are blocked, work stops, we must repair our relationships to move ahead again. This responsibility is clearly on each of us. Last fall, with our increased cooperation, we found we were able to be involved in constructing many more buildings — a sauna, a new cow barn, an arched bridge across the stream and a two-bedroom house.

We have begun to work more definitely towards self-sufficiency and towards providing services for ourselves and others. Already we are meeting many of our needs by doing most of our own construction, maintenance and food production. We're currently looking into expanding our school to include more young people on a live-in basis. We're earning money from our ornamental tree business, hay crop, a duplicating machine and the furniture shop.

PURPLE SUBMARINE ANNOUNCEMENT

Once upon a time, some liberated women who happened to be living in the far out west got together and decided that they would do a far out experiment. They talked it out for hours, and days, weeks, months, even years. They decided to let the few seemingly transformed men (that is, those who had outgrown male rivalry & sexism) in on the plan, with the understanding that obsolete ego-trips would not be tolerated in the adventure. What they set out to do was to prove, by building a working model, the following hypotheses:

1. Women and men can lead creative, depression-free lives through equality (the practice & study of pure & total equality) in an ecological, town & coun-

try, "communiversal" village, or artists' kibbutz system, emanating from (& based in) San Francisco;

2. Certain conditioned characteristics in people which are antithetical to cooperative living (e.g., male rivalry, male chauvinism, the pull towards marriage & isolation, etc.) can be successfully transcended in the right environment with the right attitudes;

3. All members of this western kibbutz-village complex can be self-employed in vocations of their own choosing through properly designed, cooperative programs with an efficient administrative system backing them up; the entire complex can in fact be a self-sufficient alliance with plenty of leisure for all;

4. Children in the community can be raised & educated with all of the adults *sharing equally* in this responsibility, with the end result being that the children will grow into healthy, happy, unalienated, well-educated, integrated adults.

So far, the groundwork for all of this has been solidly laid, and the outlook is excellent for the next stage of the "thing." All of the dynamics of the Artist's Kibbutz System (including living it) can be learned about at P.A.S.S. Free U. Experimental College in San Francisco. For more information, phone 752-0773 or 661-2459 in S. F.

SRI RAM ASHRAMA

In answer to one of my well practiced metaphysical questions Swami Dayanand said — "What's all this concern over the Absolute? Why are we always worrying about it? The Absolute can take care of itself. The Absolute doesn't worry about you. You worry about you."

He was the first religious man I'd met who was completely skeptical. "Forget the Teaching! Forget the Buddha! Now What?"

"These teachings are only things to hide behind. They're traps for minds that can't grow. They are where thinking stops. I'm always being asked what kind of Yoga we practice here: we just live, that's all. Sanctuary, the Sri Ram Ashrama, Box AR Benson, Ariz. 85602.

XANADU

We have been asked to join a new community, and will be moving immediately to a 100 acre ranch, near Escondido, at Mt. Palomar, California. Affiliating with Pacific Institute for Advanced Studies, we will help build, grow and learn, as members of the first tribe of Island Nation, an alternative community cooperative, based upon ecological and environmental considerations, and the economically successful operations of the Israeli-style Kibbutz. Called XANADU, it is the first of numerous tribal villages inspired by the late Alduous Huxley's concepts in his book *Island*.

Presently on the property are orchards, vineyards, acres of organically grown fruits and vegetables, modern dining hall, meeting hall with little theatre, exercise rooms, volleyball courts, swimming pool, fantastic mountains and nearby lakes for hiking and backpacking, streams and woods and some housing. In addition, we will be taking part in the processes of building and managing a model organic farm, featuring the BIO-N Soil Management System, a complete nutritional program where each student will have a high protein diet, supplemented with vitamins and minerals, as prescribed by the trained nutritionist, for us individually.

We will be experimenting with new concepts in housing, new education methods, continuing our philosophy of living without the use of chemicals and drugs and devoted to the philosophies of A.S. Neill, and Wilhelm Reich: the reduction of muscular armoring, dedicated to treating the whole person, embracing the best biological, psychological and environmental aspects of life.

The Pacific Institute for Advanced Studies offers graduate and undergraduate degrees at the college level, while *Freedom Schools, Inc.* offers a high school diploma, and school for ages 5-18 years.

Freedom Schools
Ms. Mary Ellen Dubay, Director
P. O. Box 26
Mountain Center, Ca. 92361

(714) 659-3109

Reach

I am a 31 year old male who has spent the last five years studying the physical end of emotional problems, Nutrition & fasting, osteopathy, acupuncture, megavitamin therapy, cures of schizophrenia, neurosis, alcoholism. I am working at the Hippocrates Health Institute where I am seeing before my very eyes — a cerebral palsy victim who's been in a wheel chair for years and is now walking, cancer victims having their tumors disappear. These are everyday occurrences.

I want to contribute what I know to a community. A place where I could grow as well as give. Where I could live in an atmosphere of honesty and warmth. I prefer British Columbia, the State of Washington, and Northern California.

Stephen Olins
25 Exeter St.
Boston, Mass 02116

We are looking for people to help form a community devoted to personal and social change. "We" are Shirley, Arthur, and Amiel (our 10 month old son). We are tired of living "our own" lives, looking for "our own" happiness, worrying about "our own" problems. We believe that "no man is an island." We are concerned about social problems, especially violence, war, and ecological damage, and want to do something about them. These problems are not caused only by social institutions — how we live affects them too. We want to live so that we are not at war with ourselves and each other and our environment.

We enjoy living with other people. We know that living together can be difficult and are very aware of obstacles we make ourselves: times we don't trust people, thinking we know better than others and can show them the way, feeling needy and sorry for ourselves, ego-tripping, acting in terms of me-first. To make things easier we plan to start with people we feel close to, so that our caring about each other may help us to work things out. We have seen how readily friendship and love can be destroyed by antagonism, so we think this will be only a temporary solution. We know we need to work on becoming more able to love. The biggest help we've found so far has been a Sufi-like group directed by Claudio Naranjo, which we've been

participating in for the last few months.

We will start living together with another couple in May. The four of us already feel close and expect to remain together. Another couple is planning to spend the summer with us, to see what develops. We will be living in the country in northeastern Connecticut — our land is mostly woods, with a couple of cabins, an organic garden and orchard. No electricity and no running water — we cook and heat by wood stove. We want other people to join us but we will be cautious at the beginning, getting to know people through visits before living together, wanting new people to come slowly enough that we have time to be together and work things out.

We don't feel we have to live on our particular spot or start our own community — if another group is already going in the same direction we'll be happy to join. We'd like very much to hear from other groups with similar ideas.

We don't have a blueprint — we expect to learn and discover and improvise as we go along. Some of our hopes and fantasies are:

Much emphasis on personal work, to understand and change ourselves.

Living in the country, gardening, wood-cutting, building, swimming, hiking, watching sunsets, etc.

A city place too, for people who are more city-oriented and for any of us when we want city things. Much contact and cooperation between city place and country place.

Sharing of money, property, and important decisions.

Sharing of child care. Creating a good place for children to learn and grow.

Living simply, with a minimum of gadgets and distractions.

Participating in efforts for social change.

Practical concern for the environment — avoiding waste, recycling, organic gardening, non-polluting sources of energy (such as windmills and solar heat).

Being as open as possible to new people, trying to become open to anyone who wants to go in the same direction.

Shirley and Arthur Gladstone
161 Walnut Street
Newtonville, Massachusetts 02160

Well, we're back again this year for another try . . . with a little better idea of whom we're looking for and what we're trying to do: we need a few people to join our budding agricultural-crafts community in Walden, Vermont (the town's name does not necessarily reflect our social philosophy; Walden was a major in the first American Revolutionary War).

We've got about a hundred acres here, with a house (electricity and running water), a few outbuildings, a small garden area (much more to come), and lots of trees (and a long winter). We want to develop our facilities and environment so that we can be more self-sufficient, through providing for our own needs, bartering, cottage industry, cooperative arrangements, etc. Most of all, we want to find some people whom we enjoy living with and caring about. Our experience has been that it's hard to tell who we're going to hit it off with, 'til we meet them. A few guidelines: we've liked work-oriented people, with a desire to get things accomplished (easy — don't over-do it). Know how to have fun, too. Have skills (manual and mental, too) and an interest in acquiring and developing them. Don't be fanatically inflexible. Be willing to take responsibility. Be willing to put up with me when I get idealistic like this . . .

We need people who can support themselves til we get organized. Work is scarce but available. Roughly, you can figure household expenses at \$10 a week per person. Transportation is really nice to have. We'd like to find another kid or two (we have one 6-year-old), also. If you're interested you can come visit for a couple of days to check out your fantasies. Write first, please.

Roger & Nancy
Apocalypse Farms
RFD 2, Box 68A
Hardwick, VT 05843

Dennis, 24, is a recent graduate-school dropout (social Psychology). Louise, 25, was trained as a dietitian. Avram is 14 months old, and a new baby is expected in August. We recently returned from an Israeli kibbutz, and would like to live in a commune in this country that's smaller (preferably 10-25 members), less structured, and more like a big family. We want

a group in which the members are interested in relative permanence, but not financially so. We'd like the children to grow up with other children, with more than just two parents. We're undecided about farming, moderate drug use, vegetarianism, sexual exclusiveness, and action for social change. We're not interested in religious, completely anarchistic, or totally urban groups. Let us know if your group has room, or if you'd like to start one.

Dennis, Louise, and Avram Fox
10679 East 105 St.
Brooklyn, NY 11236

My initial search for a committee of vegetarians to join me in a quest for Paradise resulted in my making the first journey alone. Each respondent had an excuse why he or she could not go. I, therefore, set out myself to cover Latin America first. I visited Brazil, Costa Rica, Panama, Guatemala and Mexico.

I investigated soil, air, water, cost of living, health conditions, reception of Americans by the governments and the people. I could not make exhaustive studies alone. I do not drive a car, which made it difficult to visit remoter areas. I believe most of the problems involved with relocation can be overcome. Most important is to become part of the landscape. In other words, one must learn to blend in and not stand out.

On this second trip, I hope to cover the U.S. including North Carolina, Tennessee, Texas, New Mexico, Arizona, California and Oregon. The U.S. presents different challenges, the primary one being money. This can be conquered with the right program embracing location and group cooperation.

The European alternative is for Portugal, Spain, Italy, Greece and Switzerland with prospects in Israel, Western Australia and Northern New Zealand.

Those who wish to join me must be prepared financially for a 1 to 3 month trip and should respond at once. At this time, I do not want replies from anyone else. When Paradise is found, an exhaustive study and report will be published for everyone's guidance.

Mel Ducat
937 E. 56 St.
Brooklyn, NY 11234

I am 15 and a girl. I want to live on a farm with a commune. I want a home yet be free, (not forced or pushed). I want to be happy which is different from being here. Where I am now I feel squashed and squeezed, I feel that my soul has been stripped naked, yet it is seen unclearly, and it can still be mastered. Perhaps I'm a bit meek. I feel so self conscious and useless. I want to work hard; I want to work with animals, plants, and bread. I want to be me and stop thinking of myself, and start loving what is around me. I'm like a trapped lion in this cage, I can just growl and pace back and forth, and that's what the spectators see. I really want some where to live and love, and I've set my heart to try. So please if you find anything of this sort please let me know.

Laurie Nelkin
419 Cayuga Hts. Rd.
Ithaca, New York

We recently moved to a rural but not remote area in northeastern Pennsylvania. We are establishing a small crafts business and we intend to raise most of our food.

We are interested in contacting other people who live in our area or might like to live in our area, and who are interested in helping each other by sharing skills and resources.

Please write if you share our interests or if you have related ideas.

Shickshinny, PA 18655
Back Mountain Crafts
Box 183-A, R.D. 1

SOURCE, a Washington, D.C. based research collective is looking for two to four people to live and work on our 15 acre farm in Northern Virginia. We will provide seed, tools, weekend labor, etc. and share produce. We are looking for responsible people with farming experience to commit themselves at least through Fall harvest; longer arrangements are possible. Carpentry skills useful but not essential. No drugs. Rent: \$125/month. We will consider lower offers or exchanging carpentry and maintenance work for rent. CONTACT: Source, P. O. Box 21066, Washington, D.C. 20009. 202-387-1145.



A service is offered for the community that is trying to build but finds that they lack the tools and skills or that projects take 5 times longer than anticipated due to lack of uncommitted people power.

The service offered is a small group skilled in carpentry, plumbing (non-licensed), machinery repair, appliance repair, and land clearing. All members have had commune living experience. Group tries to be expert without being authoritarian and tries to be capable of reshaping the environment and still staying in harmony with it.

Fee is fellowship, food, shelter and cash for materials expended, also a donation of

up to 5% of cost will be accepted but not asked for. Start correspondence at least two months before desired work start time, write a description of what is wanted and anything else that should be considered. Having more than one member of the community describe what is desired is helpful.

Inquiries from anyone wishing to join this group, either as a member or as a student, is welcome. Group consists of a van with 4 members.

If the work is available more vans will be started. Will travel anywhere a VW bus can be driven.

Can Fix
1835 19th N. W.
Washington D.C. 20009

I'm looking for a community or group of people who are interested in primal therapy. I applied and wasn't accepted for therapy at the Primal Institute in Los Angeles. Now my alternatives are to go through it alone or to find other people interested and willing to help each other to go through it. I am 21.

Rasahel Rosenblatt
26 Locust Ave.
Annapolis, MD 21401

The Nethers Community School, in the Blue Ridge Mountains' foothills, has thirteen community members — six of them students — and five boarding students. We have needs in three general areas.

(1) We are looking for one or two people to pitch a tent in our five-acre isolated apple orchard and tend it organically. We will make it available for one season in exchange for a mutually agreed upon portion of the apples.

(2) We would like volunteers to come and help build a solar-heated house (bring \$1 a day for food). The work will be mostly with concrete and wood. Write immediately stating your interests and skills.

(3) We need a few more community members. Due to a male-female imbalance, our biggest need right now is for mature men with specific skills relevant to ecology, building, education, and a planned village of the future for inner-city poor. Write:

Box 41
Woodville, VA 22749
Or call: (703) 987-9011 or 987-9041.

Couple and child (22, 20, 2 1/4) desire the same to share 52 acres. Live as a family in oneness with all. Write first and tell us what's in your head, or just come by. Get directions from Good Earth Food store in town. We love you madly. Sally, Tom Clements, Rt. 2 Box 919, Fredericksburg, VA.

Artists, Craftspeople and Liberals of the land; let's gather and help one another! A rural community, with individual gardens and some private (and public) places is what I would like to see. (What would you like to develop?) Thus, I would like to hear from persons of high ideals who, also are somewhat practical and sufficiently aware of the possible chores and challenges of setting up a small community (ten to fifteen persons, say, to start). Thus, I wish, especially, to communi-

cate with persons of some maturity and work experiences, persons who are turning away from civilization and toward nature, a source of hope. Such persons should be equipped more-or-less as myself: having savings for many months, have strong desire or motivation) for improving one's life, have good judgement, in general brains) and have one or more tangible skills for a livelihood and possible contribution or swapping of knowledge). Demanding? Yes, but so is conventional society. Besides the above which I earned, over the years (thirty plus), I possess, or have, a small "pick-up" for transporting goods and persons. I bought this, recently, for my furniture (hand made) business which is a side-line to my main job, carpentry. Folk dancing, writing, guitar, and gardening are my avocations. A few things for a tall, trim and (socially) unattached male. No kids have I; single persons with infants should wait for the future; The adult population should far out-number the number of young children 4-9 years roughly). Any ideas? Interested? Ready to break-out into the open? are you well acquainted with the woods, etc. If so, write pronto, for a future meeting to get underway; SPRING is coming (time for planting food) and land is needed . . . north or south (preferable in the S. E.).

Bruce Chapman
c/o Switchboard
408 W. Rosemary
Chapel Hill, N. C.



We are four adults (and one infant) who have decided to start a rural spiritual fellowship that could evolve into an intentional community. We tentatively prefer the Potomac Highlands of West Virginia. For the good life, we believe men should live with the threatened end of civilization. We want to relate to mankind and nature according to the Creator's Will by trying to start a love-motivated, non-exploitative society. Production would be for a need or justifiable want instead of the "fast buck."

Distressed because Americans are a 6% of the world with use of 40% to 50% of its resources, we want to live non-materialistically and cooperatively to prevent our members each having more than their world-shares. We want to live so as to avoid contributing to pollution, exhaustion of world resources, and defacing the planet.

We need experts on the organic methods of both gardening and agriculture. We are interested in learning methods of producing handmade furniture and other marketable crafts. Seeing a need for Appalachia aid, we hope we can expand our business to involve area people outside our fellowship in a Gandhi-type home craft industry.

Another way we might implement an

Appalachia aid program could be to co-sponsor work camps to fix up homes, etc., at a very small price the poor could pay to get help without feeling the embarrassment of accepting a dol.

In addition to non-artists we want artists in the fields of painting, design, photography, writing, and music for an eventual program of audio-visual communication for peace, human understanding, and other worthy causes.

We believe members of the projected fellowship should believe a Supreme Being exists. We would be Christ-centered, but not in the watered-down, dogma-strangled Christ of the Establishment-church. We want to begin by spiritually seeking for strength from the Creator. Persons joining us should be committed to the Creator or seek such a commitment. We would not be afraid to study oriental religions, the faith of the American Indian, etc. as well as Christian religions. But we recognize a value in a dependence upon the Creator and of the push-button forgiveness of the Christian Faith.

If led to become an intentional community, being one would be a means to an end; a close-knit fellowship like an intentional community is more efficient in its outreach to help the world. Community as an end in itself, by so being, loses much value. To increase the sense of fellowship, music and singing is invaluable. Persons who can play guitars, banjos, recorders, harmonicas, and other musical instruments — especially leaders in singing — are very valuable to fellowships like ours. A balanced life of work, recreation, music, meditation, help to mankind, and pursuit of interests is the goal we seek. Such is possible only in the non-exploitative, love-motivated society of spiritual fellowships. Fellowship came to be *Agahpay*, meaning love, an anglicized spelling of the Greek word for it.

If interested, please contact:
Dick Baker or Ross Anderson
Route 3, Box 111
Moorefield, WV 26836
Phone (304) 897-5788

Thirty-four year old divorcee with three children desires therapeutic communal situation, L.A. area beginning this summer ('73). Am interested in urban environment with access to good educational facilities for my three gifted children. Recent college graduate with B. A. degree, major in Mass Communications interested in studying humanistic psychology on graduate level. Can contribute love, enthusiasm, ability and green energy. Expect to be in L.A. area end of Feb.

Dale Sarasohn
1294 N. E. 96 St.
Miami Shores, FL

I am interested in starting a residence club for single people in Miami and am casting about for help. I would like to know that has worked in other places and what hasn't. The basic group that I would draw from includes about 200 to 250 unmarried, divorced, widowed, and free living couples belonging to or circulating in the First Unitarian Church of Miami. I am particularly interested in knowing how such an organiza-

tion can fit into existing buildings and zoning codes and what methods have been used for financing their construction.

Bob Haug
7359 SW 82 St. Apt. 1
Miami, Florida 33143



Commune vs. Ashland Oil
Dear Friends,

We are a spiritual community whose purpose is to serve God. The land we live on is God's land and we are simply caretakers of the land, and not owners, as we are considered by paper.

Ashland Oil Company, of Kentucky, has asked us for permission to put a crude oil pipeline through this land we live on. We don't feel compelled to sign their papers giving them permission unless we are shown by Ashland Oil that their main interest in building this pipeline is to serve God, and that this pipeline is clearly for the public's interest.

Oil is needed. But it seems to us that most of the use of oil is for selfish interest, profit, and wasteful over-consumption

Though we don't expect Ashland Oil to become a God-serving company over night, we would like a signed statement from them saying this pipeline is intended to be a service to God and the public interest. A signed statement of this sort wouldn't mean much, but it would be a start for changing the company's consciousness to a more universal, less profit oriented, consciousness.

We also would like to see Ashland Oil put more effort out for protecting our environment. We'd like to see Ashland spend 10% of their profits for this purpose. We'd like Ashland to start teaching the public how to use oil products in a careful non-wasteful manner.

We'd like to see Ashland making clear effort in preparation for the oil shortage, so that people won't be left high and dry. We feel this new oil line may be just another step towards faster consumption of oil with no thought for future supplies. We also would like Ashland oil to make public their environmental Impact Survey.

Ashland Oil can get condemnation of the right-of-way in court fairly easily, so they'll be taking us to court. On our part we just will keep on questioning in hopes of raising consciousness.

We'd like them to take care of the land in a proper manner, and to go around a waterfall, even if we don't sign their papers.

We realize our ideas may seem impractical. That is no reason to think they are impossible, for if every one of us worked in the most ideal manner, we could be in harmony with God's plan.

Peace be with you,
The folks in the Holler
Elliotville, Kentucky 40317

I am looking for a community. I would prefer a northern or mountain, rural (farming) community. But most of all I'd like to be part of a community which would accept (and want) my skills. I am a weaver and fabric designer with the equipment and ability to set up a large, viable shop. This requires space (at least 2 big rooms). So it must be something people either want to do or want to have around. It is work with a cash potential for a community which wants outside income. I'd be more than happy to, say, farm during the summer and really work at my craft in the winter, as an arbitrary example. (I'd be more than happy to do anything; I am eclectic). Mainly I desire some form of artistic freedom in a community which accepts that concept.

I am not "married" (although I once was) and have gotten away from dishes & housekeeping mentality. Since that role dropped by the wayside I've been a far less frustrated individual. I have those skills and am willing to share responsibilities with others who see people as equals and not sex roles.

I am 25 and have no dependents other than my dog. I am a woman who has learned a lot about freedom and responsibility. Now I'd like to find some people to share what I've learned and grow with.

Cinnamon Arbor
c/o Active Imagination
Ann Arbor, MI 48108
225 E. Liberty Et.

I am working on the theory of organizing white, upper middle class males from business, industry and the professions who are disenchanted with stultifying bureaucracy, competition, classism, racism, sexism and imperialism. The organizing principle under consideration is the work collective, composed of members who have dropped out from their regular jobs, or are in the process of dropping out or making mid-career changes. The broad goals of the collective would be to put into motion a left-reform movement coming from white, affluent male elites — a grouping usually considered hopeless by liberal-radical theorists and organizers.

Rules of the collective would include equality of members, democratic decision making and dedication to progressive work. Work of the collective would include research on American society and the movements for social change, development of a methodology to influence brothers to drop out and form counter-institutions and administration and granting of funds collected from enlightened affluence for use

by advanced social change groups.

Personal operating principles of members would include consciousness-raising, self-education, reduction of elite privilege, reduction of mindless consumption, humility, proletarianization of self, development of a community service orientation and, in general, a revolutionary perspective. Benefits to members would include personal rebirth, slowing of the aging process, reduction of alienation and improved mental health. I am searching for insight, experience of others, research findings, creative ideas, criticisms, potential recruits, general inquiries and small seed funds for expenses. Robert Mast, Center for Black Studies, Wayne State University, Detroit, Michigan 48202.

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

Ron & Bonnie Schmidt
16220 Craver Rd.
Springport, MI 49284

We're a couple trying to get our collective heads together. Would love to live in a collective or commune in a warm climate with people into natural lifestyles, organic foods and vegetarianism, who also realize the need to communicate among each other. Will be in a position by Nov. of '73 to move about.

Yishnu
P. O. Box 881
Sheboygan, WI 53081

After 19, almost 20 very frustrating years, I am finally going to split and start life anew. However, I have nowhere to go. I am a lonely, sensitive soul in search of people and a place where I will be wanted and understood, where I can love and be loved, where together we can free and grow together in search of a meaningful, fulfilling life.

As for a lifestyle, I am interested in several alternatives. One is a commune on wheels, via converted bus. I'd love travelling around the country, digging mother nature and the people we'd meet. Another alternative is an urban commune situated in a hip community as Berkeley (or some other university town). Still a third alternative is a rural commune (#ahh, mother nature!) where work is not an all-day thing. I believe in living simply, but I don't believe in a life of work. I have some money, if anyone else looking for such an alternative wants to share expenses in getting a thing together. Or if someone, preferably female, just wishes to travel with me on my search, that's cool too.

In short, I am in search of the warmth



and security that intense personal relationships with gentle, hip souls can create. I am sure that with the right kind of people I can find the happiness and fulfillment I so desperately want. So contact me. Please?

Mike Baron
1360 Jerome
Bradley, IL 60915

Couple wishes to correspond with other couples for future experiment in wilderness living. Emphasis will be on ability to achieve independence. Couples with the following qualifications will receive prompt reply: (1) intellectually inclined, (2) minimum capital, \$5,000, (3) agnostic, (4) anti-drug, (5) no dependents, (6) ability to communicate.

H. Franz
1104 South Miles St.
El Reno, OK 73036

Young woman from small town in Oklahoma plans to come to California to live, and to work, and to be. I'm hoping you can help me find a place to stay, in return for any work I can do. I write till my ink runs out. Have written for "Home Coolin," a new-born effort of a newspaper in Okie City. I Write about women and their bodies and their minds, about saving the land, and about anything that's driving me crazy at the moment. I do graphics, and I want to learn to run a press, all about printing. I can't find anyone around here to even take me on as an apprentice. I love to cook, and I'll do any kind of shit-work there is. I would like a place to be coming to when I leave, cause its a long journey from home.

Kathi Owen
487 Elm St.
Norman, Ok. 73069

We seek correspondence with men and women who would be interested in forming a long lasting commune of compatibles to live in an area whereby the commune would be self-sustaining as much as is possible. Where members of the commune could look on each other with love and consideration. Where each could "do his own" but bearing the best interest of others in mind. Where each could share and share alike. Rotating duties that are necessary. Living and let live. Endeavoring to live upon the land by raising fruit, chickens, gardens, berries, goats, calves, etc. Taking the good and the bad as best we can. Let all observe religion as they each shall see



fit. By allowing members to get out of the "rat-race" as long as they wish. All questions involving the whole group to be settled by majority vote. The group to be incorporated as a non-profit organization of kindred souls and with any profit used for the benefit of the lasting corporation. Members to be voted on before their membership is accepted. Rules and regulations to be held to a minimum. Could we receive your ideas and applications? The location — a place East of Laredo, Texas, near the Falcon Lake on the Rio Grande Rivers where the climate is ideal year-around and fishing is the BEST. Earl Lacy, P. O. Box 785, McAlester, Okla. 74501.

Experimental Cities, Inc. is now in the process of designing and building Experimental City I, a model community of 30,000 to 50,000 people committed to testing theories of a more humane social and physical environment.

The objectives of Experimental City I are to bring into visible existence a more efficient social system, to function as a living laboratory where innovative theories and technologies of social change can be tested, to evolve peaceful methods of solving human problems, to serve as an educational resource in the process of building new cities.

The approach to design is the application of interdisciplinary research with the acceptance of a clearly stated value base as essential to the creation and continuation of a better society. The first inhabitants must be committed to at least



a two year stay with the project, be skilled, energetic, idealistic, tolerant, and responsible. They will design and run the city with the help of volunteer experts.

A preliminary set of conceptual hypotheses has been worked out as a starting point in developing the structure of the city. Key points of economy include: "optimal" rather than "maximal" standard of living with a fixed upper and lower limit on income; use rather than ownership; double economy; maximal self-sufficiency; clean, humanistic industries.

The task of government is to keep things running smoothly with minimum interference with the lives of the citizens. No special status or power will attend any government position. Under consideration is a four part government composed of fifteen general coordinators, design teams for each subsystem, managers and barometers or antennae to monitor the whole system.

Education is considered the "real" work of the city, a continuous birth to death process. The physical environment will fea-

ture low-cost shelters designed to conform to the natural environment, energy efficient and varied to individual tastes. Communications will be facilitated by two-way cable television linking the entire city. Many other areas of interest are included in the preliminary proposal for Experimental City I.

The initial funding for the project is being provided by the Directors. A 200,000 acre parcel of land in California has just been donated to the project. Research, meetings and expansion of the design team is underway.

For a full report and more information write Project of Experimental Cities, Inc., Suite 8, 11747 Bellagio Road, Los Angeles, CA. 90049. Tel: (213) 476-5508.

Do you know — People with land to give; People helping get land; Other ways to get land; People using these ways? Please let me know! I am working with land, looking for people to help and starting a group for this.

Steve Peake
1870-1/2 10th St.
Santa Monica, CA 90404
(213) 393-7002

The Biom is a community design emphasizing conscious responsibility for ongoing creation and derived from the highest spiritual principles. Optimum design through social cybernation comes with the resolution of the polar tensions of life through constant communication. Creating community based on twelve functional variables of human interaction provides a method for originating, executing and evaluating the activities of the individuals in an open network of communication and responsibility. The emphasis is on growth in individual consciousness and ability. Quality environment, relating and enlightenment come before group survival.

A working prototype needs to be formed to put into practice the principles of the Biom. For more details write:

William
20362 Schoenborn
Canoga Park, CA. 91306

The Communiversities Club is a social club for people age 17 to 29, in which the rallying activity is a type of group encounter related to "the game" of the Synanon Foundation. The intended purpose of the club is to provide an exciting, yet secure, environment. It is not its purpose to provide psychotherapy, solutions to emotional problems or an instant mate. However, those who participate actively in the club may find themselves leading fuller and more successful lives. The leadership is amateur and its responsibility must be shared by all members. This is because no one leader, professional or otherwise, is so knowledgeable or so compassionate that he both fulfills every need of every individual, and at the same time behaves in a manner beyond examination. For more information, please feel free to call 478-9188, 8 p.m. to 10 p.m. Tuesdays and Fridays. At other times, leave a message at 394-1749. Communiversities Club, P. O. Box 24C74, Los Angeles, Ca. 90024.

Retired people today are faced with two, equally bad alternatives: Either to live in a city with expensive housing, high taxes, crime and pollution, or in a boring rural area. However, if they get together and build their own community, they can avoid all these disadvantages.

"Let's start with 40 people on 40 acres," wrote Bob Victor to me in 1967. "40 people with an average of only \$200 a month apiece in Social Security will have \$8,000 a month. Those who don't have houses can live in trailers or campers."

Bob was a retired machinist in Seattle. I was a school teacher in Nebraska. He has since moved to Oakville, Washington to avoid high taxes, and is learning, by practice, organic gardening, in preparation for community life.

My own familiarity with agriculture comes from having lived on a farm in Iowa for 18 years; I also know something about the construction of buildings, since I worked at that trade several years.

Our new community will not be only



for retired people. Anyone can live there who can earn a living. However, since we are going where land, taxes and everything else contributing to the cost of living is low, it might be difficult for some people to earn a living there, if they don't have outside income.

I am now traveling in California, Oregon and Arizona, looking for a suitable location for our community. In the meantime, please write to my associate, Dr. Ellen Heine, P. O. Box 87, Escondido, CA 92025. (by Gerald Baker)

A friend and I have bought some beautiful virgin land on the floor of the San Luis Valley, surrounded by the Sangre de Cristo Mountains, a mile and a half high in the Colorado sky. We have much more than we need and would like to sell excess parcels to folks who are into natural living so that all will have the right kind of neighbors. Similar land from developers is going for \$400 to \$1200 per acre. After a long, long search, we stumbled onto a fantastic deal from the heirs of an estate and are willing to pass the savings on to the right kind of people. This is an ideal area for a large group of cooperating intentional communities and individual homesteaders. Robin Bellach, Rt. 5, Box 688, Escondido, Ca. 92025.

Professionally, I am an Engineer, with a wealth of experience in all manner of construction projects and live in retirement on an acre of land, including two houses and

an orchard of over thirty fruit trees, a greenhouse and small farm yard. I have, of course, erected a few structures, some not yet completed, and desire to grow garden produce for our own consumption, and hence my need of help.

Preparatory to any finalization of arrangements, two or three current leaders are welcome to visit me here to judge the suitability of surroundings for prospective members of my commune, who shall, of course, be subject to my approval and selection. I wish I could find Japanese members or even folk from India since I am familiar with their customs.

I have about 18 Pumalo trees from Thailand which cannot stand frost, presently in 5 gallon drums, and you are welcome to them if you know of some tropical area such as Los Angeles area. Due to their surreptitious importation, you should know whom you give them to. James R. Barnes, 61936 Terrace Dr., Joshua Tree, Ca. 92252. 714-366-8791.

The only alternative I can think of is communal living. However, since I consider myself to be rather "straight," I'm not certain that this life style is for me. I would like to investigate the possibility of joining a particular type of commune. I'll give you a description of what I'd be comfortable with and you can respond.

I'd like to join a commune that provides an alternative to increasing alienation and isolation; one where I could be a part of a deep, sharing relationship; where I would have an opportunity to be the "whole self in a unified way" — where all aspects of my being would be valued — physical strength, occupational skills, intellectual interests, emotions, ideals and religious or mystical philosophies — where life is less fractionalized. As for sexual relationships, I'd prefer a one-to-one situation but would not object to unpaired. I'd like to join a commune of people who work outside full or part time and share domestic responsibilities. I'm interested in intellectual growth as well as personal expansion, so I would like to be able to interact with people of varied interests. I am not interested in the drug scene but am involved in encounter-sensitivity experiences. My primary objective in joining a commune would be to achieve a greater degree of actualization and help others reach that same goal. Social and philosophical consideration would be secondary. Again, I'm not certain that communal living is "my thing," but if I could find something resembling the description above, I'd be very interested in trying this form of alternative life style.

Roy Madigan
12182 Downing St.
Garden Grove, CA 92640

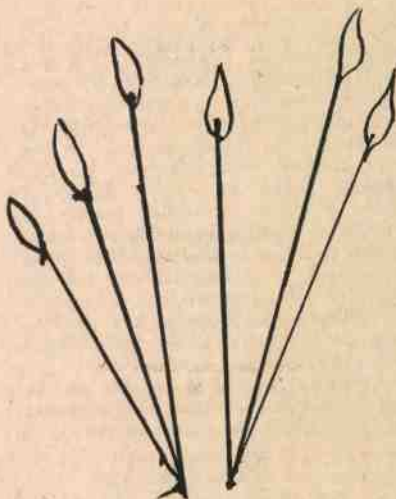
The Sierra Homestead School, organized by Hugh Martin and Ken Kern (author of *The Owner Built Home*), is being created to offer people the opportunity to learn homesteading skills. Each "course" will be staffed by a long experienced expert and will include these areas of homestead living: building, technology of utilities, agriculture, animal husbandry, mechanics, crafts, kids' school, music, humanistic psychology and ecology. Fees for the

school will be low. The school itself will be a homesteading community with cooperation and autonomy among the homesteaders as key features. If you are interested in the ideas, have a skill to offer, want to join the school or have suggestions to help this effort for alternative living, personal growth and social change, write:

Hugh Martin
Box 862
Oakhurst, CA. 93644

We are forming a community of people that hopefully will be able to live amongst themselves without pursuing a plastic fantastic Madison Avenue mainstream booby tubearama . . . We are now accepting applications for membership. Yesterday's dreams can become the ideas and plans for tomorrow's realities.

Thomas M. Shannon, Manager
The Hole in the Wall Ranch
1827 Scott St.
San Francisco, CA 94115
(415) 346-4029



I'm sitting in Berkeley trying to get out — I've got an idea of what I'd like to do, but have had no luck making contact with other people interested in the same idea.

Here's the idea, basically. I'm single, have a 5-month new babe, want to raise him in the country with other people/children — local people, young people, old people, black people, smart people, not-so-smart people — people, in the country. That's basic.

My orientation is towards children. My idea, without getting too far ahead of myself, is to get established, find a balance within the daily life I'll be living and with the people I'll be living with, and then begin drawing in children — city children or emotionally unbalanced children — I'm

not sure yet who or what ages. For a start, I was thinking of foster children over 16 who are about to be cut loose, have no training, no idea of what to do, and are easy victims for the army, jail, unwanted pregnancies, etc.

The government doesn't require a license for people to take foster children over 16, and pays \$80.00 a month, so it's a realistic possibility economically, too.

Also, I have money to buy land with other people.

I really feel a need to be moving from here. It's spring! A babe shouldn't miss his first spring!

Ursula Freymuth,
1217 Carleton St.,
Berkeley, CA 94702

We are a group of designers and educators involved in the creation of ecologically oriented educational communities. Our past activities include construction of low cost-portable housing, ecological planning and system design, regenerative energy systems utilizing the sun, wind and methane gas. We actively pursue work in recycling, farming, and communication systems. Our approach is interdisciplinary. We seek communication with interested people with talent and expertise in many diverse fields. We are forming a network of people who can contribute to communities which would combine the self sufficiency of the city with that of the country. In order to deal with the basic problems of human ecology in a comprehensive manner, we must combine research and development with actual living systems capable of housing education, the humanities and all those factions that give vitality to a community. We are in the process of establishing an urban center in Berkeley for research and prototyping such systems, while presenting our innovations and developments to the general public. We published a book last year, *Village One*, which is a synthesis of our concepts and plans. We are developing our facilities for multi-media presentations concerning aspects of our work. We have converted an old mail truck into a media projection truck for slides and films. Our programs are on alternative sources of energy, alternative shelter and community systems. Eventually these will be integrated with theatrical presentations, portable structures, and living system prototypes as an educational caravan that can travel to schools through the country to promote understanding of alternative systems. Until the caravan is fully developed, however, we will be giving our multi-media presentations and talks in personal appearances to college campuses. If you are interested in having our group make a presentation at your college concerning any subject related to those described above, please call or write us for further information and fee rates.

Village of Arts and Ideas
1545 Dwight Way
Berkeley, Ca. 94703
Telephone: (415) 845-9011

I am a mature woman with a 8 month old child and with experience in country communes (Tolstoy Farm-Wash; Sunrise Hill-Mass; Loma-N.M. and others). I am a high energy person who enjoys hard work. In the city my work has been leading self-awareness workshops (6 yrs.) as well as founding and directing a growth center. I am especially



turned on by some neo-Reichian techniques and have some training in that area. I get along best with people who are in touch with their feelings and express them honestly and directly. I am interested in living in an extended or chosen family (communal kitchen a must), hopefully with people who at some point make a serious commitment to stay with and care for each other. Prefer the western states. Joy Vronsky c/o Intersection Growth Workshops 2715 Claremont Blvd., Berkeley, CA. 94705.

A group of us are trying to build an intentional community here in Marin on a cooperative rather than communal basis, and we are running into financial problems, not because we don't have sufficient credit or collective worth, but because what we want to do is too "unorthodox" for the bankers to finance. We are seeking an independent source of financing. Would appreciate any information anyone might have. Michael Burgess, 124 Reed Street, Mill Valley, Ca. 94941.

J'ANANDA community is offering an experimental program for self-discovery and personal growth under the direction of John and Ana Koehne. The community, now two years old, is remote and tranquil, located on 160 acres of rugged mountain land in northern California.

The program for the usual day at J'ANANDA is conceived so that those here can be themselves. Daily there will be a Yoga class, a group meeting to share feelings and focus on inter-personal relations; a work period devoted to tasks such as gardening, building, clearing land, or forest improvement; two main meals; and free time. Also there will be instruction in massage and crafts. Bring clay, needlework, craftsman's tools, musical instruments, or whatever you like to do.

Life at J'ANANDA is simple, even primitive, there being no electricity or telephone. There is a water system with pure spring water. A fine large vegetable garden supplies much of the food for the community's vegetarian diet. There is a shower with hot and cold water. A central community building, a 26 foot dome, has already been built, as well as a large storage shed.

Much still remains to be done. For example, the community plans to erect two domes this summer, one as kitchen/dining area, the other a bathing/washing house.

You will need a sleeping bag, a pad to sleep on, warm and cool clothes, towels,

work gloves, and a tent to live in. Please do not bring a camper truck or trailer to live in. They are incongruous with the life-style here. Do not bring drugs. At this stage of development of the community you are also asked not to bring pets or children.

The minimum program length is two weeks within either of the summer's two five week program periods, with the option to extend your stay by increments of one week up to a total of five weeks if you entered at the beginning of a period. The first program period will open on 15 June and close on 20 July. A second program period will open on 3 August and close on 7 September. The fee is \$50 a week.

If you want to be at J'ANANDA this summer please send us a brief statement about 1) yourself, 2) your expectations of this experience, 3) your health and age, 4) the dates you want to be at J'ANANDA, and 5 your name, address, and telephone number.

We are not offering a therapeutic program. Hence, please do not apply if you are in psychiatric therapy now, or will be this summer.

Once we have received sufficient responses to establish a group, you will be notified of the opening date and sent directions to find our location. At that time you will be requested to send a deposit of \$25, refundable upon request until two weeks before the opening of the program. The balance due is to be paid in advance or immediately upon arrival and is not refundable.

J'ANANDA, Star Route
Box 1085
Elk, CA 95432

I am a gerontologist doing, among other things, a long-term study of a group of people in California who are trying to develop a community which will have as one of its main objectives the establishment of an "alternative life style" for retired and aging persons. Does anyone know of any other group of old people who have gotten together their special problems and resources for dealing with life at an advanced age? Young groups which include an odd fifty year old are not really what I am looking for.

Elizabeth Gustafson
1808 Drexel Drive
Davis, CA 95616

We are a married couple, 30 years old, who live simply. We are radical Christians with a Teilhardian orientation, but open to other traditions. We have some experience with community living.

We would like to build a small size so-in age and cultural background. We'd like to have some land while maintaining contact and involvement with the city.

Our goals for community are: a shared search for wisdom, personal intimacy, experimenting with a life-style both peaceful and simple, and the experience of God.

If this is your direction too, please contact us.

Bob and Lynne Cornell
920 35th St., Apt. 1
Sacramento, CA 95816
(916) 422-8384



The Village of Many Masters, a cooperative community, is now forming. It is for people of all ages interested in living in joy with: a universal God focused life of meditation and study; a sharing of love and talents in community consciousness; a place to develop your God given potential; finding the balance with cosmic and natural laws. For further details without obligation, write to

Mrs. Lailani Greenly
MTR Box 42
Nevada City, CA 95959

Most people who believe World Peace is possible will agree that the way to its realization is thru the harmonious integration and application of the human race's accumulated scientific knowledge and practical experience in all fields of existence — spiritual, emotional, mental, and physical. Through communes, intentional communities, and other cooperative projects, a wide range maximum positive effect on the world, as many people as possible who can appreciate that example should be exposed to it. The various media, especially video and audio tape and slides, can be used to greatly facilitate this communication and education.

Comprehensive information should be accumulated on the founding, evolution, and maintaining of the most relevant, successful and stable examples (communities, etc.), covering both their positive and negative projects. This information could be made available to: universities; groups interested in founding a community; communities who want to better know other communities (which will facilitate inter-community communication, cooperation, and coordination of efforts); and, when the time and circumstances are right, to the mass media. This work could complement, if coordinated with, other resource-access information, which could include an affinity-matching service to help would-be communards get together. Since it is likely that more than one research team (video group or whatever) will compile the data, it would be best for the various groups to first communicate and agree among themselves on what these fundamental areas are — always keeping in mind that the purpose of compiling the information is to both stimulate interest in alternate life styles and to show what steps can be taken to live them.

Information could be compiled by traveling crews, though some communities may have the equipment and desire to provide their own research on themselves. The researchers, the distributors, and the users of this service should perhaps be non-profit

groups so that if any money is made that exceeds that needed to cover expenses and subsistence salaries, it could be given to the appropriate communities that were researched or to an inter-community credit union or another worthwhile project.

I would like to work on these projects by personally visiting at least 6 communities and recording info on audio tape and slides. If I can find people who are into video and who would like to work on this I would like to apprentice with them if possible. I would like to be a part of a spiritual (Yoga) community in which several, if not most, of the people are also interested in using the various arts and media as mediums for promoting peaceful social change, especially through founding alternative living environments. I would really appreciate feedback, from people who are interested in doing this type of research, whether we work together or as separate research groups.

Brian, c/o Lime Saddle, Rt. 1, Bx 191, Oroville, Ca. 95965.

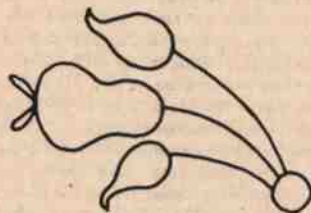
A group of us are starting a Walden Two/Twin Oaks style community. Our version includes kids, a subsistence level, organic lifestyle, and maybe fifty people. We have been living together as neighbors in an anarchist, homesteading commune for three and more years, but the Walden Two scheme seems like a better way of life to us. We have some capital and some land.

We are interested in contacting people who are either attempting such a group, or people who might be interested in joining us. We are especially interested in people with experience in community and subsistence living. Money and land would be nice too.

Walden Group
R. 3 Box 70
Davenport, WA 99122

BIT—for 24 hour free info or help phone 01-1229-8219, in England:

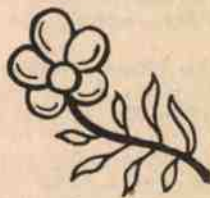
Also, BIT produces: (1) the only travel guide to all Africa — 'Overland Through Africa' (minimum 'donation' \$2.50 for the new expanded edition; 65c of this goes to Opration Omega for the Liberation of Namibia, the rest to help BIT survive)—it's for the hitch-hiker and cheap traveller; (2) as is



BIT's new May 1973 edition of 'Overland to India & Beyond' (new minimum 'donation' of \$2.50; 65c to BIT's new foreign bust loan fund and the rest to help BIT survive)—it covers every inch of the route from Turkey to Indonesia, and more; (3) (available sometime in May) 'BIT's Complete European Address Network', invaluable for the traveller or activist, though still a rip-off at 65c. (minimum 'donation'***); (4) available every two months approx. is BITMAN, BIT's magazine — "hot from the energy centre of the Alternative Society, jammed-packed with useful information and visions, a regular

bible and survival manual for active deviants" — subscription \$2.50, or 80c for the current issue (minimum 'donations'); (5) also available (from approx May 18th), though not a BIT production, is the 'Directory of Visions 1973', details and addresses of the 300 or so projects that participated in the Alternative Society Ideas Pool — "find out what the Alternative Society's all about through the dreams and schemes of some of its members — inspirational reading plus useful contacts — \$2.50, all profits to the Ideas Pool.

With all the above, please make cheques etc payable to 'BIT'; write to BIT Information & Help Service, 146 Great Western Road, London W.11. The travel guides, by the way, are constantly updated.



DEADWOOD NEWSLETTER number two

The first newsletter outlined a proposal to build a socialist farming community in northern Alberta. The Purpose of this newsletter is to fill those who missed the first issue, in on the background and bring everybody up to date on progress.

The community will be located on 1280 acres of magnificent land in Peace River County. It is hoped to begin operations in 1973.

It is expected that the community will:
—organize on a collective decision-making basis

—develop virtually self-sufficient, ecologically balanced life support systems

—promote diversity of supportive personal interaction

—engage in political activity to establish the same for all society.

The land on which the community will be based is presently owned by Peter and Florence Reese, who originally proposed the community. The Reeses have suggested six general conditions for the contribution of their land to the communal endeavor; these have been endorsed by Mark and Gayle Shuctner-Podolner, publishers of Deadwood Newsletter no. 1, and by Gary Moffatt, publisher of Deadwood Newsletter no. 2. They are:

1. Provision of adequate living facilities for each individual or family to maximize the privacy they require.

2. Interaction with the outside community in local affairs despite virtual self-sufficiency.

3. Expansion of the commune, including the establishment of additional communal cells.

4. Provision for the freedom of leaving the community at any time, with newcomers buying out the departing member's share.

5. Acceptance of complete freedom of interpersonal relationships, i.e. to allow whatever personal interaction the members desire as long as it doesn't interfere with the work necessary for the survival of the

community, or impose itself on unwilling persons.

6. Establishment of a collective decision-making structure to handle all major issues.

All members will participate fully in community projects; there will be provision for both communal and individual or family living units.

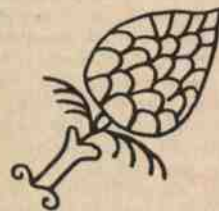
Financial situation: There is presently a debt of approximately \$100,000, on the land (this figure includes the anticipated costs of building the structures and starting the community). To meet this anticipated starting cost, each individual who joins will be asked to contribute \$2,000. Payment of half this sum may be deferred until spring of the second year, giving participants the opportunity to leave the farm and earn some during the winter (jobs available in northern Canada include logging and oil work.) This is the minimum contribution per person which will enable the community to become economically independent.

If you would like any further information about the community or to discuss possible participation, please write:

Peter and Florence Reese
P. O. Box 65
Deadwood, Alberta

The time is probably mature for the development of a movement between all communities growing all over the world, on the basis of few, but clear principles, which could be accepted by differently oriented communities or groups. More and more people are starting their own effort to build a new way of life, in different local conditions and cultural backgrounds. However, many of these attempts are doomed to fail because there is a lack of an economic base or the persistence of contradictions between individual expectations or the nature and characteristic of group life.

A more systematic exchange of experiences, ideas contacts and support when possible between all the people and communities could be of invaluable help in this situation. In this way none should be or feel isolated, there should be opportunity for everyone to find the best place to live, and there should be born the conditions for an effective economical and political cooperation in order to make the movement really able to cope with the various pressures from the outside society.

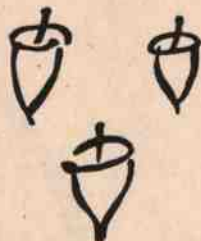


A proposed "MANIFESTO"

a) *The place of man in nature:* Man is a part of the natural environment of which he has to preserve all its diversity and complexity as the best expression of the richness of the earth life. The basic powers of man are physical and intellectual, by these he can choose between the method of violence and the method of cooperation (cooperation between men and between men and nature). To choose cooperation means to be effective in life by developing *knowledge* and *love*, and to use them to repress the

power of violence in all its expressions.

b) *Natural dimension of human life:* A relatively small group composed of couples, children and individuals of all age classes is the natural social structure of human life. The size of the group should allow the development of deep interpersonal relationships. Each group or community will operate independently in its own cultural and environmental dimension, through a continuous effort of research in all directions of human interest. Cooperation (economic, etc.) and a continuous exchange of information and cultural values will develop on a large scale between all communities of the world.



c) *Equality:* Each man or woman is equal in his or her dignity and right to live in a natural dimension. No forms of physical or intellectual exploitation should be allowed to different individuals to form a group there is develop between men or groups. Therefore any type of personal privilege should be banned from communal life.

d) *Freedom:* From an encounter between always a spontaneous limitation of individual freedom. Everyone should be able to find a community in which the cultural dimension of the group best fits that of all its members. The evolution of community will occur from a continuous stimulation of each individual.

e) *Equilibrium:* Each community should find an equilibrium between the activities and consumption of each individual and of the group as a whole and the environment (natural resources, forms of life, space, etc.)

f) *Alternative:* Group life should not be intended as an escape from problems and realities of humanity. Every community will develop a cultural (religious), economic, and social alternative that should be able to promote effective changes in human society. The realization of the human presence on the earth in a community of communities is the final object of the movement.

Gabram, from Gelso Verde Community, via Chioggia 31, 35100 Padova, Italy.

Castle Gordon is a small impoverished district between Port Maria and Ocho Rios on Jamaica's north coast, and is situated on the main road beside the sea. The amount of land owned by the people in the district is small. People complain that they cannot get work. Jamaica itself has an unemployment rate of 25%. Living conditions are crowded — many houses consist of 2 rooms in which up to 7 persons may sleep. Electricity and running water are available, but are not fully utilized because of the poverty of the district.

We have a government which is supportive of the alternative lifestyles of the commune-community idea of the developed countries. In other words: there is the

freedom to experiment, especially in the area of self-help etc. . . . We just don't have the money in Jamaica to follow the established professional approach to many of our problems. Community development and self-help is a top priority in government programs.

The project is an experiment in Development by Self-Help. It uses a Non-Directive approach. Adequate records will be kept and scientific method used so that an evaluation may be made in order that similar projects in the future may benefit. Actual performance objectives are to be set by the people of the community, but, for long term development the literacy rate will need to be raised the birth and unemployment rates lowered. The overall objectives of the Pilot Project are:

To improve the Quality of Life.
To stimulate Mobility and Self-Improvement.

To increase Personal Income by Joint Effort.

To improve community services.
To donate \$500 a month for 5 months to the people of Castle Gordon.

The Ministry of Youth and Community Development of the Government of Jamaica has offered to match any funds that are collected in Denmark for the Project. Furthermore if requested by the people of Castle Gordon, the Ministry has also offered to make available technical assistance.

Needed from May 21st: Two or three persons to volunteer their services for a couple of months to work with the Castle Gordon Pilot Project full time (my job in the project is very minimal — liaison and info man with the outside world: the persons working with Castle Gordon would have direct contact with the Danish organizers). More persons will be needed for ensuing community projects. A special task of the volunteer would be to work with one or two Jamaican counterparts in the community and help to sensitize them to the self-help approach, so that those counterparts will be better equipped to carry on the work in the community when the volunteers leave.

International Peacemakers Association
Community Development,

P. O. Box 190
Kingston 10,
Jamaica



BETHESDA, which means "house of mercy," is a small Christian colony founded in 1967-68 by eight people who were either members of the Hutterian Brethren or who were strongly influenced by the life and message of the "early" Hutterians. Although not affiliated with the present day Hutterite Church, we do have great respect and admiration for all spiritually-minded brothers and sisters in their midst. As a brotherhood our desire is to stand together with all truly Christian colonies through the earth, bearing witness collectively to the Kingdom of God.

We have a sister colony, the ZION

COLONY, at Mansfield, Missouri, with approximately 40 members, located in the beautiful Ozark Mountains on a 1720 acre ranch. Both of our colonies are totally communal and require full discipleship. We have shared worship, shared witness, shared work, shared possessions. Each family lives in their own apartment, and each single adult has their own room. Our membership is international and interracial; representing several denominational backgrounds.

Our lifestyle at Bethesda and Zion is simple and uncomplicated, as we believe life was meant to be. We are a "plain people" who dress simply and without ornamentations, jewelry or make-up. Our men wear



beards and our women wear simple head-coverings. Our means of livelihood at Bethesda is primarily pottery and ceramics. Zion is engaged in ranching. Both colonies have large gardens.

We have an active missionary outreach, both locally and abroad. Our daily radio broadcasts cover the West Indies and much of South America. We presently have missionaries overseas. At Bethesda we also have a small Bible Institute for the training of Disciples.

A warm, friendly welcome awaits all-visitors, friends, prospective "disciples" and seekers, at both our colonies. More disciples are needed. Please contact us for more information. Bethesda Colony, Gladstone, Manitoba, Canada.

Everdale is a schoolfarmcommune of some seven years history, 60 miles N.W. of Toronto, Ontario, Canada, presently homing 11 children and 14 adults plus a few animals and a few pets. Everyone here has to earn part of the money to run the place, do a part of the minutiae of daily living, make ions, share in the education and upbringing of the children and generally carry their own weight. Facilities include three buildings for living, several school-rooms, a small pottery shop, a small commercial bakery, one barn with theatre and auto shop, and a well equipped carpentry shop, presently manufacturing toys. This shop suffers from under-use and poor earnings. We need a good, experienced carpenter-cabinetmaker, wood-worker of any sex, with or without family who can develop the shop for income as well as a place of education and community construction; who also can double as a teacher and community fixer. We also just as much need an ecologically concerned, experienced, knowledgeable farmer and/or auto mechanic. Membership is preceded by a three week trial period and community decision. We are looking for people who have dreams, but are not dreamers. Please write to Everdale Place, Box 29, Hillsburgh, Ontario, Canada.

Country Women: a Magazine

for women living with other women
living with men
living alone

for women living in the country
for women who want to move out of
the cities

Country Women is a survival manual
a creative journal

Country Women is Full, it is filled with
consciousness raising, with support for women struggling
out of roles. It drags you into the excitement of being
a woman. It introduces tools and 'how to dos'. It
presents alternatives. It invites and coaxes women to
try the unknown, the traditional male tasks, to find
their creative selves and to take time for their
creativity. Country Women begins to build a sistership
of feeling among country women.

for Country Women
write to Box 51
Albion, Calif.
95410



MORE BOOKSHELF:

- AN INTENTIONAL COMMUNITY HANDBOOK/ Community Service, Inc.
A collection of essays and information about intentional communities
and the community movement. 42 pp/ \$.90
- A]2. FORMS OF SETTLEMENT/ E. Orni/ Israeli Kibbutzim
Different types of Israeli communities and their history.
178 pp/\$.90
- A13 LIFE IN A KIBBUTZ/ Murray Weingarten/ Kibbutzim 204 pp/\$1.80
- A14 THE ELECTRIC KOOL-AID TEST/ Tom Wolfe/ The Merry Pranksters
Really neatly written account of one of the first acid visionary
mobile communes. Most convincing book I've read in regards psyche-
delics having something to teach. 372 pp/\$1.10
- A15 GETTING BACK TOGETHER/ Robert Houriet
Journalist Robert travels from commune to commune, writing both his
impressions of them and of his personal evolution inspired by these
communities. Good movement overview. 412 pp/\$1.10
- A16 WHAT THE TREES SAID/ Stephen Diamond/ Montague Farm
Neatly written account of life on a New Age farm in Vermont.
182 pp/\$2.20
- A17 COMMITMENT AND COMMUNITY/ Rosabeth Kanter
A contemporary overview of communes and Utopias, both past and pre-
sent, in a sociological perspective. 303 pp/\$2.65
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- B1 UTOPIAN VISIONS/ Charles Fourier
A 19th century French Socialist, some forty communities were founded
in the U.S., based on his visions. 427 pp/\$3.55
- B2 WALDEN TWO/ B.F. Skinner
Skinner's behavioristic utopian fantasy. Though I can't get off on
his prose, the ideas in this book have changed my life. Well worth
reading. 320 pp/\$2.00
- B3 ISLAND/ Aldous Huxley
Huxley's drug-influenced Utopia baded on modern existential psycho-
logy and Eastern philosophy. 295 pp/\$1.10
- B4 MONDAY NIGHT CLASS/Stephen Gaskin/The Farm
The Farm is a community of 600 in Tennessee. Stephen is their spiri-
tual leader. While still living in San Francisco, Stephen used to
hold the Monday Night Class, in which he would explore how the world
relates to his religious view. 144 pp/\$1.75
- B5 CARAVAN/ Stephen Gaskin/The Farm
This book continues what Monday Night Class started off. Stephen an
and some 200 of his students toured the country in a Caravan.
252 pp/\$2.65

MORE BOOKSHELF

B6 GO AHEAD AND LIVE/ Mildred Loomis/School of Living
The story of a couple who decided they had had enough of the 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. 210 pp/\$.85

B7 FLIGHT FROM THE CITY/ Ralph Borsodi/ School of Living
Ralph was important to the back-to-the-land movement that started decades ago. 194 pp/\$1.75

B8 COOPERATIVE COMMUNITIES/HOW TO START THEM / Swami Kriyananda
Predictions of the economic disaster that might be coming over us. Dehumanizing effects of centralization. The solution of cooperative communities in light of the Ananda Community success. 103 pp/\$1.35

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This is a guide for city planning, community planning on a large scale. 248 pp/\$1.50

B10 PATHS IN UTOPIA/ Martin Buber
One of the most profound and knowledgeable discussions of intentional community experience, history, philosophy and practice.

B11 POST SCARCITY ANARCHISM/ Murray Bookchin
A contemporary anarchist, Bookchin explores liberatory technology and what its implications are for our social systems. \$2.65

B12 THE THREEFOLD SOCIAL ORDER/ Rudolf Steiner
Rudolf explores our social problems and solutions from a perspective of spiritual science. The Camphill movement, a communal Christian society which integrates retarded children and adults into Village life. 82 pp/\$1.75

B13 THE COMMUNITY OF THE FUTURE/ Arthur Morgan/ Community Service
Arthur sees the small community as a universal of human society, and considers the necessary conditions for the development of communities. 166 pp/\$1.60

SHELF III -- PRACTICALITIES

C1 COMMUNITY MARKET CATALOG/ NASCO
Community Market is a member of the CPC. The catalog lists products made by communities. 32 pp/\$.90

C2 BACK ISSUES OF COMMUNITAS #1 and #2
One of the publications which merged to form Communities magazine. Both issues have one of a kind articles on specific communes. Good for a life time. 64 pp/\$.90

C3 COMMUNITARIAN/ Walden Three
One of the publications which merged into Communities. Issue #1 is available. 64 pp/ \$.90

MORE BOOKSHELF

C7. SOURCE CATALOG #2 - COMMUNITIES/ Source Collective

The Source Collective comes out with the most valuable access catalogs I've ever come across. They are vocational catalogs, listing resource for alternative media (#1) and housing needs (#2). I constantly use #1, and can't begin to express the depth of my respect for Source. 265 pp/ \$2.55

C8. THE HOME HEALTH HANDBOOK/ Stu Copans & David Osgood & others

Parts of this were serialized in both *Communitas* and *Communities*. One of the most helpful health manuals, written with communal life in mind.

284 pp/ \$3.55

C9. DESIGN WITH NATURE/ Ian Mc Harg

If you're planning a community or homestead, this book tells you, step by step, how to make best use of your land, both esthetically and ecologically. Slow reading because you have to pat attention to every sentence.

Very valuable if you don't want to build mistakes. 197 pp/ \$5.35

SHELF IV -- INDIVIDUAL/CULTURAL CHANGE

D1. UNDECOMING MEN/ A men's group/ Times Change Press

This is a pretty good primer for men who are not yet hip to how they oppress and are oppressed by macho. A couple sections in it should be required reading for all men. Times Change Press, incidentally, are some folks in New Jersey responsible for a wide selection of pretty right-on small books. Their main emphasis is political, and I get a good warm feeling about them.

64 pp/ \$1.20

D2. BEGIN AT START/ Su Negrin/ Times Change Press

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.

176pp/ \$2.20

D3. FREE OURSELVES - FORGOTTEN GOALS OF THE REVOLUTION/ Arthur Aron

Arthur explores social change and individual change as two facets of the same struggle.

64 pp/ \$1.20

D4. GREAT GAY IN THE MORNING/ The 25 to 6 Baking and Trucking Society

A liberating collection of writings about gay communal living. *WIN* magazine was as impressed by it as I was.

96 pp/ \$1.55

D5. BE HERE NOW/ Baba Ram Dass/ Lama Foundation

Baba Ram Dass, the Richard Alpert of Tim Leary fame, has been there and back, and tells about it here. My being a behaviorist, I didn't think I'd want to listen. Turns out I did.

121 pp/ \$3.00

D6. LIVING THE GOOD LIFE/ Helen and Scott Nearing/

213 pp/ \$2.00

A good handbook for living sanely in the craziness that's going on. It's a homesteader's 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.

D7. THE MAKING OF A RADICAL/ Helen and Scott Nearing

As we explore just how the Nearings established their good credentials (see above)

308 pp/ \$2.20

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