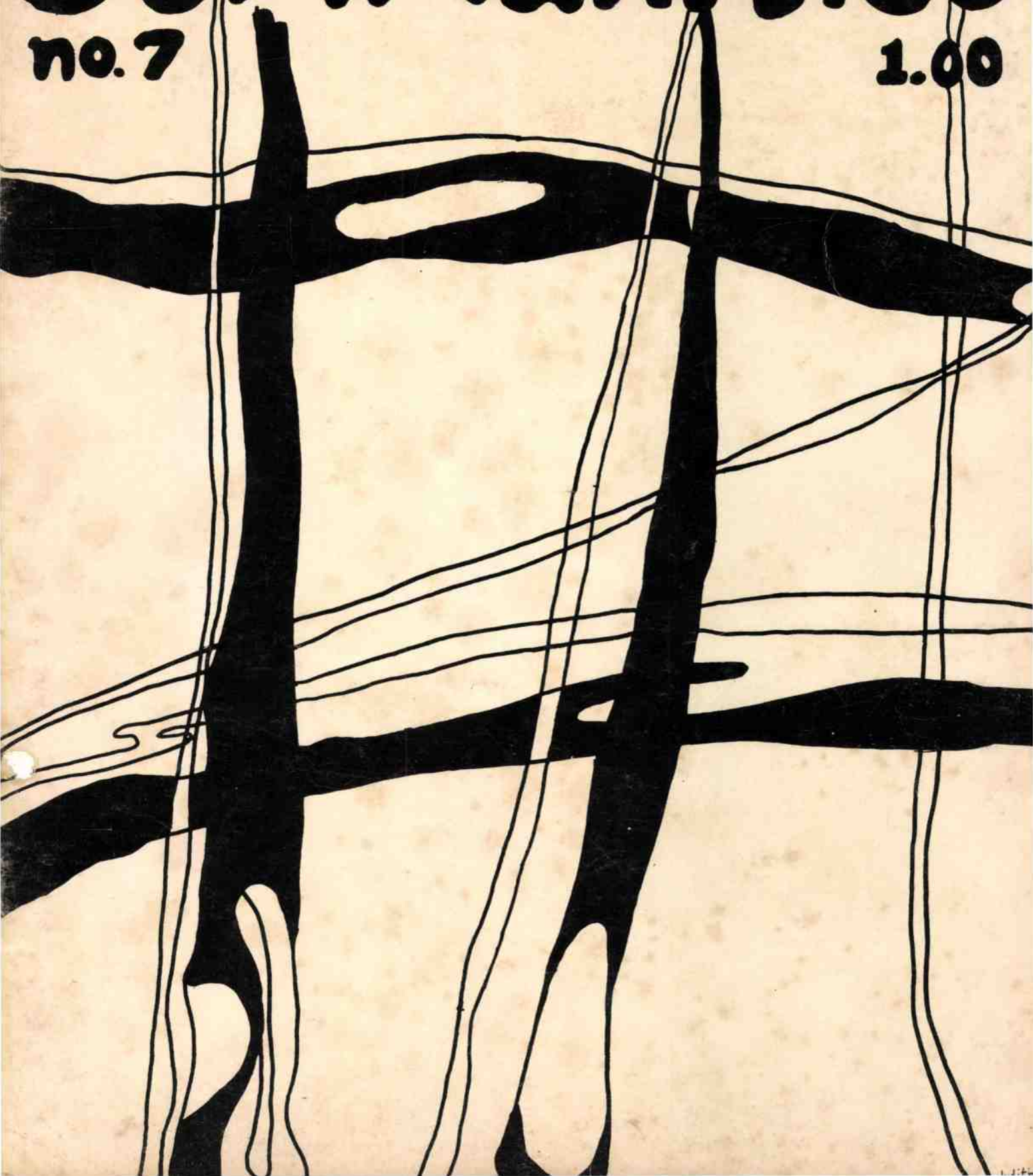


COMMUNE DIRECTORY

Communities

no. 7

1.00



A year and a half ago, seven groups from various parts of the country, including several which had been publishing magazines, combined their energies to form Community Publications Cooperative and publish **Communities**. We felt then that this would not only produce a better magazine, but would also be a significant step toward building a cooperative network of communities which would benefit the individual groups, as well as giving the movement more power to effect social change.

Now, going into its second year of publication, **Communities** has yet to establish a firm identity as a magazine. In part, this is due to the various functions of publication being spread out across a continent, with editorial responsibility rotating with each issue. In part too, it reflects the fluidity of the communities movement itself—the staff has continually changed as people drop in and out of the movement, move among communities, try their hands at one project for awhile, then another.

This is as it should be: decentralization, flexibility, and personal experimentation are values of the movement, and we aim at maintaining them while searching for solutions to the problems they generate. Knowing that process is as important as product, we struggle to find a workable balance, like water which has not found its own level.

What is more disturbing is that, in the past year and a half since the formation of CPC, we can't see that we've stimulated much building of a cooperative network. Whereas we had some hope of including more groups in our effort, we instead find our own numbers dwindling. At first, as many as five groups helped put together a single issue of the magazine. But the difficulties of editing in one place and having layout and composing done elsewhere led to repeated frustrations. After many errors and much confusion over inclusion of material, the West coast editorial group, LimeSaddle (now part of Communitarian Village), decided to try doing it all. This is the first issue in which all the editing, composing, and layout was done by a single group. We hope you enjoy the effort, and would be pleased to have your positive or negative reactions.

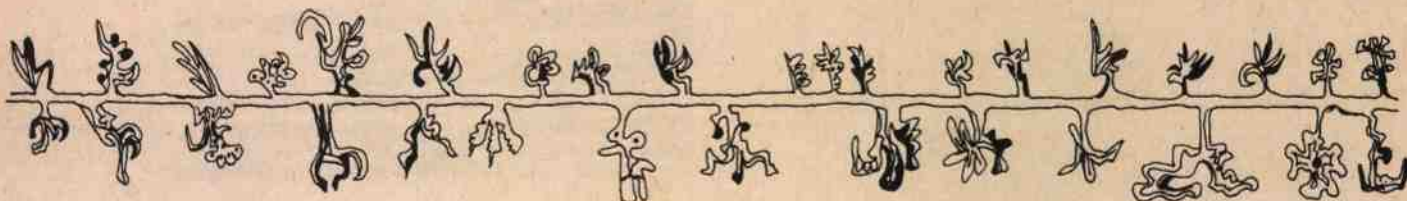
Despite our shrinking size and the need to centralize some functions, we remain convinced of the value of intercommunal cooperation in such efforts as this. While it is possible for one group to handle all production aspects of a single issue, doing that for **every** issue would put far too much strain on any one of us. Also, there are aspects of the magazine besides production: it's great to have distribution and business matters separated from editorial work, and any one of these functions is sufficient to keep one community busy.

So, our experience with intercommunal networks has been good, and we still want to encourage them. We're featuring a community directory in this issue. The introduction to it points out its possible use for networking among groups. That's a start. Also, one of the articles in this issue, "Intercommunities, Inc.," describes the beginnings of a wonderful effort on the East coast which is generating many positive exchanges between communal families in the Virginia area. That's encouraging. Hopefully, this is just one instance of cooperative efforts in various parts of the country. It is certainly a more meaningful alternative than the isolated commune in the boondocks: each community benefits individually, and also becomes part of a larger force for restructuring society.

Our work on the community directory uncovered real difficulties in our attempt to build a movement of groups. Most communal groups are still unwilling or unable to become involved in the attempts to build networks through information exchanges in this magazine, in conferences, or in any other way. Of the large number of groups in our files, very few respond to requests for information or to invitations to participate in cooperative efforts. Perhaps this is to be expected, given the instability of many communal living situations and the energy required to meet basic survival needs. Living communally often involves endless chores, so time devoted to working cooperatively with another group miles away is not considered well-spent. Still, it is disconcerting not to get replies from "our people." We'll be sending this issue to all our friends on the communal grapevine in the hope that it will stimulate people to cooperative action in their areas. We thank all of you who have sent information, and hope that this is just the beginning of more cooperation in the future.

(Continued inside back cover.....)

Communities



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EDITORIAL COLLECTIVE COMMUNITARIAN VILLAGE

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Len Fulton of COSMEP for use of his composing facilities.

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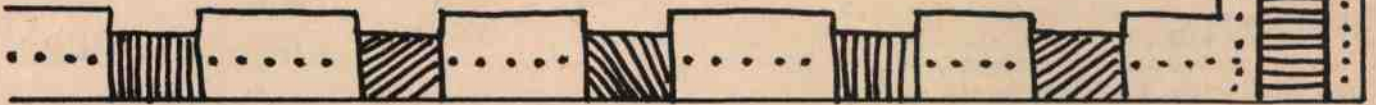
Communities, member of APS, COSMEP

"New towns or new communities offer one of the most promising approaches to dealing with the problems.....now facing this country."

Spiro T. Agnew



the NEW New Towns



New Towns are by now Old Hat. The past five years has seen a flurry of activity in this country aimed at putting contemporary knowledge, planning expertise, and technology, as well as that old standby—money—into reversing the trend toward intolerable living conditions in our developed areas and beginning to construct a fulfilling and humane environment. In Europe, notably Britain, they have been building New Towns for more than 25 years, so that there are now 30 experimental communities in Great Britain, housing nearly 2 million people, mostly members of the working class. The British New Towns, constructed largely to siphon off population growth from greater London, incorporate the famous 'green belt,' experiment with low-density, decentralized neighborhoods, are controlled in every aspect from location to choice of inhabitants by the central government, and are consistently described by visitors with terms like 'soulless' and 'depressing.'

The New Town concept came late but with a burst of activity to the United States, where some 70 such communities are currently being built, with hundreds more in the planning stages. Here, of course, it is private enterprise which does the actual developing, encouraged by billions of dollars worth of government guarantees on loans to developers. The result is that large corporations are able to recreate the 'company town' on a more massive scale. Two of the most famous New Towns, Reston, Virginia and Columbia, Maryland, for example, are largely owned by a major oil company and a large insurance firm, respectively. Others are built by very large real estate firms, and still others by second-rate firms trying to go big time. These latter are often essentially conventional developments which offer the opportunity for the New Town label and slogans like 'ecological living' to be used to increase sales.

For the most part, the application of advanced technology and experimental planning concepts to such developments has been overshadowed by the application of rhetoric to credible or basically sympathetic journalists. What innovation that has taken place has been largely in the area of housing, so that residents of new towns may now walk to nearby service and shopping districts, thus minimizing in-town traffic. If this will solve the problems of the cities and end the deterioration of the environment, we can stop worrying.

Even in cases where experimentation with possible solutions to social problems seems a legitimate and major concern, an almost incredible lack of consciousness on the part of designers appears evident. Minnesota Experimental City (MXC), a project backed by the state legislature and the University of Minnesota, as well as corporate concerns, had to be scrapped after large amounts of money had been put into





research, in part due to local resistance. In their provincialism, local residents contended that the selected site for MXC, an area of lakes and forests including sections of a state forest, adjacent to a national forest, across the highway from a state wildlife management area, and within sonic boom distance of the Boundary Waters Canoe Area, was not suitable for a city of 250,000, even though garbage from the city was to be burned to produce pollution-free power for such amenities as picturephones in every home.


Other revolutionary characteristics of the New Towns include their basically middle-class orientation, with government-required lowcost housing kept at a minimum, ghettoized in the least desirable areas, and of inferior design; a preponderance of single-family dwelling units with two-car garages, with a full array of energy-gobbling appliances and constructed with conventional materials and techniques by private contractors.

In fairness to government, business, and university sponsorship, the professional city planners and private contractors, it is still too early for an empirical judgement as to whether the energy and dollars poured into such projects will accomplish anything worthwhile. It is true that the most wasteful sprawl effects of haphazard development are minimized by better land planning, and that the inner cities can do well without the population growth they are expected to undergo in the next three decades, one-quarter of which is expected to be absorbed by the New Towns. Judging from past performance of the institutions involved, however, from the way one can spot these new towns right away by how closely they resemble the old ones, and from the foregone conclusion that the value base on which the new towns are constructed differs not at all from that of the institutions and generations that built them, we can expect that the new result of all this activity will be so much more garbage piled onto the landscape.

Clearly, we cannot expect much in the way of designs which help to free individuals for self-actualization from those whose affluence depends upon keeping individuals in slavery to corporations, nor much in the way of environmental protection from institutions which depend upon selling us as much as possible of the resources we need to conserve, and whose growth is the major cause of environmental deterioration. The problem with the New Towns, then, is that they are not radical enough, or rather, not radical at all, in an age when radical innovations are not only required but inevitable, given the scope of our problems and the enormity of our capabilities for dealing with them.

The basic concept, that of applying our experience, state-of-the-art understanding and technology, and planning expertise to the design of truly healthful, creative, and viable human environments is not, so far as it goes, a bad idea. No one, neither back-to-the-landers nor city planners, really has the vaguest idea of how society can be reorganized so as to alleviate its major problems, though everyone has an hypothesis or two. Communities large enough to represent a realistic microcosm of society, but small enough so that its processes may be managed, its problems maintained at a low level of complexity, and its response to modifications in structure and process readily grasped, can perform valuable functions both as controlled experiments in community design, and as living laboratories in which sub-experiments in everything from interpersonal relations to environmental technology may be carried out. The problem arises when the planning of such communities fails to rethink the nature of human community on this planet with sufficient depth and thoroughness. Inability to recognize and throw out the traditional preconceptions as to our interpersonal, economic, social and physical relationships to the environment results in repetition of the same mistakes in new and more complex forms. Self-conscious experimentation with community forms





might indeed lead to the discovery of some common elements required for creative relationships and to the evolution of a variety of viable forms to suit a variety of purposes and temperaments. To date, however, New Towns of the establishment variety have not even begun to approach this potential.


Happily, there is a new phenomenon emerging which, if not on the same scale as the conventional new town movement, is nevertheless developing with remarkable rapidity. Success in creating small-scale, decentralized alternatives to other established institutions, including media outlets, schools, food distribution systems and such, has given some people the confidence to take on the task of creating complete, full-scale communities of village and town size which take seriously the concerns with which conventional developments were meant to deal, but which they have largely ignored.

The energy which will build the New New Towns has so far shown itself primarily in the emergence of a number of diverse and free-form organizations dedicated to the organizing of experimental communities on a scale from villages to small cities. Lacking experience, expertise, and resources, these organizations have as yet accomplished little in the way of actual construction, but the rapid growth of the movement, notably in the past year, suggests that the idea is one whose time has come, and that we will soon begin to see some physical accomplishments. What follows is a brief look at a handful of such organizations. No attempt will be made to detail their goals and outlooks: this would be fairly repetitive, since their basic formulations of the most important social problems and their general proposals for dealing with them are extremely similar. Rather, we will be concerned with the groups' unique emphases, approaches to common organizational problems, and areas in which progress has been made. This is undertaken in the hope of beginning to compile some comparative information as to the pitfalls and promising techniques of such organizational work which will help groups deal with their problems more successfully, as well as encourage still more widespread attempts in this direction.

BAKAVI

One of the most remarkable features of the new town movement is that the organizing bodies have sprung up, mushroom-like, in widely separate areas at nearly the same time and with highly similar forms, even though no explicit connections among them are visible. Predictably, a little digging reveals prior connections and interchanges among some of them which do not occasion public comment; nevertheless, it appears for the most part that the notion of experimental villages is simply 'in the air' and that its seeds have settled in random and widespread locations from Virginia to California, and, in the case of Bakavi, to Quebec.

Bakavi is the brainchild of The Institute for the Study of Cultural Evolution, which consists of two communal houses in Ottawa and some individuals in other Canadian cities. The name is derived from the Hopi word for 'reed,' masses of which, according to Hopi legend, were assembled into boats which allowed that people to survive inundation of the world by water and arrive on the North American continent.



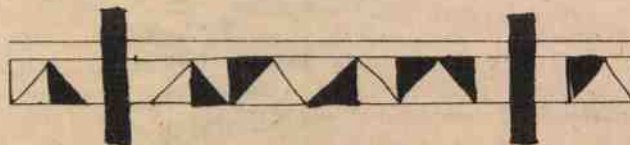
I.S.C.E. consists of around 13 people who have been working at things they felt needed doing rather than those which were merely profitable. From the residences and office in Ottawa, the group has been undertaking research and experimentation, publishing their objectives, and reaching out to other interested groups and individuals, supporting themselves through a few outside jobs, personal savings, and donations.

As with many such groups, initial work has been primarily oriented toward formulating the conceptions and design ideas on which the planned experimental village of 500 will be structured. Much emphasis is placed upon creative uses of technology and rational physical design in order to provide a physical basis for human freedom, growth, and creativity. Thus, early research has been largely on methods by which one of Bakavi's major design criteria may be met: the use of resources only in quantities which would be the community's equal share if all resources were distributed globally. This involves exploration of methods of extracting energy from renewable resources, meeting nutritional requirements without exhausting the conditions of productivity, means of producing needed goods with low energy expenditure, and related methodologies. The notion is that, with physical needs well accounted for, other levels of human development will follow:

"Interpersonal relationships, intellectual growth, psychic development, creativity and coordination will be emphasized over material accumulation as a means of evolving one's self. The primary concern with matter will be to maintain healthy bodies comfortable enough that they can move and think freely."

With the development of an intelligent life-support system taking precedence and with the design of that system still in the formative stage, I.S.C.E. has not yet fully encountered the organizational problems of translating its ideas into a concrete reality, and possible approaches to this area are still being considered. As a first step, the group has done a commendable job of giving public exposure to its ideas through its publications. Further, it has formulated a promising procedure for modular growth, whereby its city location would be a base for formation of groups which would work to support the village while designing a particular aspect of its operation. At some point, that group would move to the village, freeing accommodations for formation of another research and support group, and allowing the village to grow in increments of 20-40, gradually developing its own economic base aided by a continual inflow of capital.

It would appear that many aspects of Bakavi will require added attention, and that, common to such organizations, there are major practical problems in supporting even the organizing group itself. Hopefully, the proposals now in progress will be sufficiently well-wrought to attract people with the diverse skills and experience required for the multifaceted task of creating a whole community.





COMMUNITARIAN VILLAGE

CV addresses itself, perhaps more directly than the other planned communities, to the communal movement. The vision is of a community composed largely of work collectives, communes, extended families, and other experimental living forms, each maintaining its unique identity and internal structure, while cooperating in matters of concern to the total village. In part, this focus is an attempt to provide each individual with opportunities for self-actualization through satisfying work and experimentation in interpersonal relations. At least as important, however, is CV's emphasis on the community as a model and working base for social change. Work collective and commune, in addition to their ecologic value of reducing per capita resource use, are seen as forms which encourage shared production and consumption, and put individuals in a direct and meaningful relationship to these activities, thus promoting the values of interdependence and cooperation.

The cooperative ethic extends to the village level as well, expressed by the fact that CV intends to hold its land in common, private spaces being allocated on the basis of use. It is further expected that the various living units will participate in and support village-wide activities, giving the whole community some economic, productive, educational and creative commonalities. And the vision goes still further, to the use of the village as an agency for the creation of more villages, with the ultimate goal of regional federations of villages or towns, each emphasizing one or two major functions which they undertake cooperatively and make available to the other communities in the region, thus approaching regional self-sufficiency.

CV began as a project of LimeSaddle, itself a work collective formed to organize the village and help publish **Communities**. Through conferences, publications and various other forms of outreach, it has since grown to encompass around 30 adults and 10 children, most of whom live collectively at a number of 'interim sites' while formulating plans and developing an economic base preparatory to a move to a village site. As evidenced by its growth from 6 to 30 adults in a period of 4 months, the establishment of new interim sites and support industries, CV has made definite progress, though the problems it faces are still formidable. The notion of a large-scale community of communes is, by most standards, a fairly radical one, attracting primarily very young people, most of whom come to CV without great experience in the establishment world. Further, while an initial proposal giving the outlines of the planned community

was circulated, this was purposely left general so that the specific forms of the community could be generated from the people involved. This combination of factors has meant that CV has for the most part not attracted people with professional-level skills useful for many aspects of community-building, since these people tend to be more established in their work and less prepared for radical experimentation, especially when the nature of the experiment is left largely unformulated. It has also meant that CV's income earning power is less than it might be, thus forcing attention on the development of the support industries rather than on village construction. Also, when put in combination with inexperience and lack of professional skills, the insistence on democratically-evolved plans for community structures has sometimes led to unimaginative or even insufficient results. A re-examination of the relationship between resident planning and the creative use of expertise appears to be a priority.

It has also proved somewhat difficult, thus far, to attract existing collectives and communes to the project, since many such already have a considerable energy and money investment in their present locations, and cannot consider moving their operations at least until CV has acquired a permanent site. On the other hand, it is financially difficult to acquire a site without large numbers of people already committed.

CV is progressing slowly, then, but its prospects are still good. The present core group is developing its economic base and formulating a more concrete plan for village development, both of which should make it more attractive to prospective members. Also, for the past few months, attention has of necessity been focused on the groups' internal organization. With this phase now past the critical stage, attention can be turned to outreach. This, with its involvement in communications, the group is well equipped to undertake, and with its needs now more apparent, particular attention can be given to contacting people with the skills and experience required for the project.

Finally, CV's strong cooperative ethic makes it particularly attentive to the possibilities of merger with other organizations of similar intent whose strengths and weaknesses may be complimentary. With this as well as other such organizing groups, such flexibility and commitment to mutual help could make the difference between the realization of the dream and wasted effort.

NEW TOWN/AC/FAYERWEATHER

The history of the development of Alternative Community and Fayerweather Community (formerly New Town), their brief and tentative attempt at union, and their subsequent separation, is one which includes nearly all of the goals which the new communities embody, as well as most of the difficulties involved in trying to realize them.

New Town was a descendant of the ambitious and now disbanded New City project in Cambridge. New City was intended to create a livable urban environment for 30,000 people. Development was to be non-profit, with much of the funding coming from residents. All residents would give up outside incomes on joining the city, and income from city industries would be distributed to neighborhood collectives. All city property would be owned in common, and the city would be resident-planned and controlled.

When this project was determined to be financially unfeasible, a few participants began working toward a smaller-scale version—a town of 2-10 thousand. Rather than beginning with an undeveloped piece of rural property, as most groups intend, New Town planned to locate in a very small town, secure allies, and begin development from the existing base.

For the most part, New Town people lived separately but near one another, and were able to meet regularly to formulate plans, do publicity, and research crucial areas, supporting themselves through full and part-time jobs and energetically laying the foundation for the town after hours.

AC's approach was different in many respects. For the first several months of their combined existence, most AC members had never met one another and were scattered across the continent. Ideas were traded and plans discussed through sporadic newsletters, but progress was slow and there were problems in maintaining commitment from people without tangible organization. AC members were not even united around a single proposal; rather, a number of members wrote up different, though similar conceptions. The only real commitment was to write to one another, though somehow enough interest was generated to get members to contribute \$10 per month to a common fund for operating expenses.

Since 4 members of AC were also part of New Town and the goals were similar, the two groups explored the possibility of merging. At the 1973 Twin Oaks conference, AC members finally got to meet one another, along with representatives from New Town. Response to this meeting was generally enthusiastic, and some cooperative projects, including an East Coast land search, were undertaken. From the beginning, however, New Town tended to favor Maine as a location, while AC preferred Virginia. This and more personal differences resulted in a parting of the ways, with the AC people, including those also involved in New Town, moving to Virginia, then further dividing into two groups. This left New Town with only 5 members, who became Fayerweather Community. The former AC groups struggled to develop intimacy and trust among themselves as a basis for community while Fayerweather undertook the organizational tasks of arranging for facilities design and negotiating with a Maine land trust with an eye to joining forces.

Many groups into organizing new towns have discovered that there are few enough people around whose concerns are broader than to get back to the land or secure an environment conducive to interpersonal awareness and growth. They have also found the resources of those few who can relate to comprehensive community design to be meager indeed with respect to the magnitude of the task. It is therefore unfortunate that, when such groups do form, they are often unable to resolve the differences which prohibit their cooperation. These differences often seem to involve a dichotomy between people who emphasize the development of close and harmonious personal bonds and those who are more concerned with the structural elements of community. In fact, these emphases ought to be complimentary, but the means of achieving a mutually satisfying balance between them seem chronically lacking. Location of site is another perennially divisive factor, and one which is almost certainly exaggerated in importance. The hope must be that a few communities will succeed despite the difficulties, that their success will draw more people into the movement, and that, of these, some will have sufficient commitment to the idea of new communities and few enough personal restrictions so as to enable them to band together to aid in forming communities wherever there are pockets of interest and despite relatively minor ideological or personal differences.





VILLAGE ONE

Village One's formation resulted largely from meetings of people involved in Buckminster Fuller's World Game. The name of that game is comprehensive design, and comprehensive design has been Village One's trademark ever since. There are few areas of life which are not touched on by the collective writings of the Village, and few enough in which they have not done some amount of practical work. The Village has helped organize conferences, published a book, built mobile prototypes of alternative energy systems and a multi-media van, thoroughly and creatively remodeled their own communal residence, constructed experimental shelter systems and so on and on.

Village plans for a rural community contain many of the elements common to other such visions, but add a number of novel concepts as well. One of these is the insistence that such a community maintain an urban, as well as a rural base, in order to provide access to the city's limitless resources, provide a place where residents may go for periodic exposure to cultural and intellectual activity, and to act as a theatre in which the achievements of the rural community may be publicized, products marketed, and information exchanged.

Another novel concept is that of a mobile educational arm of the community, a multi-media caravan through which the results of research and development in alternative living may be disseminated to towns, campuses, and conferences throughout the country. Also unique is the Village plan for staging and implementation of the new community. A large communal house has been bought in Berkeley, and has been thoroughly renovated, with the inclusion of such items as solar water heating panels on the roof, multi-level living and work spaces which refuse to recognize floor and ceiling boundaries, sun deck gardens, a complete workshop, curving walls, and the like. The plan is to operate from this base for from 1 to 3 years, during which time prototypes for village energy and shelter systems are to be constructed, the educational caravan outfitted, building materials and tools scrounged and stockpiled, valuable contacts developed, experience acquired, and land and finances brought in through donation and small-scale industry.

The energy level of Village One is amazingly high, and its conceptions thoroughly worked out. These factors can hardly fail to produce concrete and interesting results, though they have at times given rise to equally interesting problems. One danger would appear to lie in an over-commitment to projects and a consequent lack of time for accomplishing them, even with the most concentrated energy. Renovation of the Berkeley house, for example, constituted a serious drain on the group's time and resources, given the relatively small size of the core group living there. There is a distinct need to increase the number of people involved full-time in the group's activities, thus freeing time and energy to handle the required work. But here the very qualities of thoroughness and comprehensiveness which mark the group have caused some difficulties. An abundance of people who can relate to the group's explicit and well-defined aims, broadness of vision, and standards of expertise has yet to be uncovered.

This dilemma gives rise to some questions which all the organizing groups must eventually deal with. Can enough high-energy, skilled, comprehensive-thinking, social change-oriented designers and builders who are not already committed to other things and who are willing to undertake so radical a project be found to populate a village? Is this even desirable, or should such a village, to pose a real alternative, have room for people with less broad concerns and less developed skills? Further, can a viable design really proceed from the relatively abstract formulations of a few designers, or must it, in order to develop an organic form, incorporate considerable input from people who would never conceive of organizing an alternative village, but who must constitute the very flesh of such a community?

Village One is presently in a position to invent a workable response to just these questions. It has undertaken preliminary environmental studies on a tract of land on which a diverse and distinctly un-intentional community already exists. How the Village relates its design formulations to the needs and desires of that community should be an instructive experiment for itself and other organizers of the new new towns.

FutureVillage

Nethers Community's Future Village project is unique among such attempts for more than one reason. First, while most new town groups are formed for the specific purpose of organizing the larger community, Nethers devotes at least an equal share of its attention to functioning in its role as a school, or more properly, an educational community. Indeed, attention to the growth of the students and adults through cooperative building, gardening, artistry, play and study on the 27-acre Virginia site seems clearly the first priority. Secondly, while other groups tacitly appeal to a predominantly white middle-class dropout or semi-dropout populace with the expectation that other groups will follow as the alternative is shown workable and as these groups rethink their own identities, Future Village is consciously intended for the inner-city poor and Third World peoples. Finally, while the usual concerns for environmental preservation, educational relevancy and personal growth are expressed, the primary intention of Future Village is to test the effects of dissolving the relationship between work and income.

The reason for testing this arrangement arises from the speculation that, freed from work as a necessary condition of survival, people will develop a more positive relationship to their chosen work, and will be freed for more creative applications of their energies. It is further based on the assumption that the development of technology will, in the future, require only voluntary labor in order to ensure survival.

One uniqueness leads to another, and Future Village's particular goals give rise to a somewhat different set of problems and opportunities for implementation than those of other groups. There is no particular pressure, for example, for Future Village to be self-supporting. The ability of a village to support itself is not being tested, and is assumed to have already been demonstrated. Even the ability of a small self-supporting village to dissolve the relationship between work and income is not the point in question, and the suspicion even seems to be that this is not possible on a small scale. The experimental question for Future Village is simply 'what are the effects when a breakage of the link between work and income does in fact occur, regardless of the conditions which caused it?' This single focus makes Future Village in some sense a more truly 'experimental' community in comparison to others which might more accurately be called 'exploratory' as regards social forms. It also means that it does not much matter that funding for the project derive from the resources of the residents themselves. Indeed, the usual procedure of establishing cottage industries for economic support could conceivably work against the central aim. Nethers therefore has no qualms about seeking grant monies and donations to support the village. This outlook, while it may not make funding easier, at least simplifies the question of how it might be acquired.

Unfortunately, another of Nethers' uniquenesses complicates the matter at this point. Obtaining funds would require more outlay of members' energy than the maintenance and growth of the community's educational function can afford. This means that direct work on the Future Village project must be put off until the group has attracted enough skilled people to free some for full-time fund raising.

The problems generated by Nethers' selected approach to community-building may well prove insoluble. On the other hand, this approach may also offset at least one major difficulty faced by similar groups, namely that of having nothing but ideas to offer potential members and supporters. Most organizing groups created solely for the purpose of creating something else; they are not communities themselves, and have only proposals and untested notions about community. Nethers, however, by concentrating its attentions heavily on its own development as an educational community, has the opportunity to develop a more organic structure, and to point to its own accomplishments as proof that its ideas are viable. Certainly, if it can be pulled off, Future Village will provide a most informative alternative model.

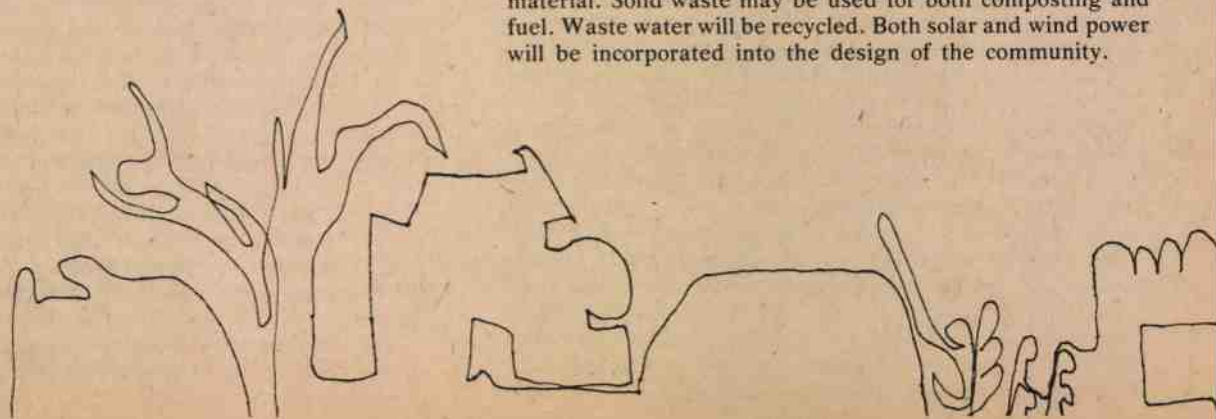
ARCOSANTI

High on a rocky mesa in central Arizona a community which will eventually house 3000 people is being constructed by an unconventional construction crew, consisting mainly of college students and people seeking alternatives. Most of the people living and working on the city arrive without building skills but soon acquire them while working a 40 hour week on construction.

Arcosanti, as the city is called, is a prototype arcology designed by visionary architect-city planner Paolo Soleri. Arcology is derived from the words architecture and ecology and represents a total architectural environment interrelating with the natural environment like a biological organism, where the life processes are self-contained.

Unlike the sprawling cities of today, uncontained by structure and wasting enormous amounts of energy, arcologies will cover only a small portion of the earth that surrounds them, being built vertically rather than horizontally. Arcosanti, located on an 860 acre site will actually occupy only 10 acres, the remainder being used for agriculture and wilderness. Humans will be a "vibrating membrane" serving as a bridge between the civic space which is the core of the arcology and the natural space surrounding it.

There will be no roads within Arcosanti, only footpaths and walkways. Because it will be compact, people can walk from one point in the city to any other within 10 minutes. To maximize energy and become self-contained, the daily life in an arcology will center around the recycling of all waste material. Solid waste may be used for both composting and fuel. Waste water will be recycled. Both solar and wind power will be incorporated into the design of the community.



Currently there are some 30—50 people living full time at the site. Their labor is augmented by monthly workshops, whose participants become potential members of the community.

Soleri and his co-workers are building the physical structure. Those who choose to live there will form the community structure. The question remains: can design of a community be the work of one person and still meet the needs of residents? Will creativity of residents be stifled in order to allow maximum expression of Soleri's creative genius? Is this just Soleri's trip and will the workers merely become robots filling the living spaces created within Arcosanti? Who makes decisions?

According to Soleri, the degree of decision making is proportionate to the amount of responsibility assumed and the intensity of the involvement.

Soleri does not have any government or foundation grants. Workshop fees, and earnings from Soleri's lectures and books and some additional design work support the construction of Arcosanti. People ask, "How will residents support themselves? What will be the basis of the economy?" Construction of units for other arcologies may support part of the economy. And aside from the sale of bells and windchimes made by Soleri and his assistants, and crafts made by residents, Soleri would like to form an ecological research corporation of some 800 employees and their families.

Thus, it is envisioned that Arcosanti will be a self-testing school of urban studies where Soleri, his assistants and students will build, teach and live in an environment that becomes the lesson itself.

PAHANA

In many respects, Pahana thus far appears to be the most 'successful' of the alternative new town projects. Since its first published advertisements in 1971, it has attracted literally thousands of responses, and, by summer of 1973, had arranged for purchase of 1400 acres in west central Oregon. At that time, the organization claimed 2,500 members, over 200 of whom have since indicated their desire to take up residency on the townsite in 1974.

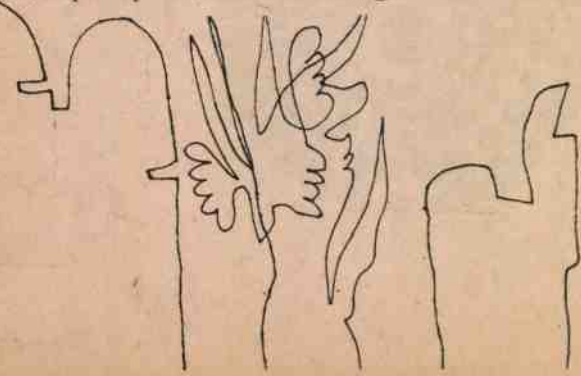
The project which attracted these people was a town of about 2500 to be built from scratch in the forests of the west coast, a town which would be non-profit, resident-planned and resident-controlled, which would incorporate a number of features to preserve the natural rural environment, including the virtual elimination of automobile traffic, non-polluting energy systems and industries and careful land planning, and would include its own community-controlled public school and an experimental college. Plans called for the preservation of commonly held land in the natural state, and for the inclusion of open spaces, within the village itself.

In these general goals, Pahana is little different from the half dozen other organizations planning new towns. Why, then, has the progress of these other organizations appeared so much less spectacular? Much of the reason must lie in the energy and skillful planning of the group's coordinators. While most groups operate from a basis of youth and inexperience, Pahana drew together people with considerable professional expertise and, not unimportantly, with reasonably sufficient and stable incomes. A very large initial mailing list was compiled and matters such as publicity, explanatory meetings and real estate negotiations were handled professionally and confidently from a base of experience.

While professionalism is a condition of Pahana's relatively smooth and rapid growth, that quality brings with it a tendency to operate within certain social and cultural boundaries which other new town groups are making a conscious effort to break out of. One sees this tendency in such simple matters as correspondence: whereas an inquiry to another such organization would likely get one a hand-written reply on the back of an old leaflet, one to Pahana will elicit a secretary-typed response on clean stationery and with an air of businesslike formality. This is the kind of response professional people expect from other professionals—it may also be less personal and open than they might receive. This point, though trivial, indicates a public relations consciousness reminiscent of commercial advertising which carries for some the implication of lack of candor. To their credit, Pahana's progress has seen a decided movement in the direction of frankness as communications become aimed more at already committed members.

Clearly, Pahana's operation represents a laudable departure from exploitative commercial ventures. Of great significance is the fact that this venture is non-profit, legitimately concerned with environmental protection, sincerely striving for more open, cooperative relationships among residents, and actively encouraging resident involvement in the planning and control of their own community. Still, there is no mistaking the groups' middle-class liberal orientation for anything more thoroughly radical. There will be common land in the Pahana community, but homesites will be privately owned—the concept of property ownership through payment rather than use is nowhere brought into question. While there will be opportunities for exploring new forms of living arrangements, the nuclear family seems assumed as the basic social unit. While cooperative economic ventures are expected and the medium of exchange may not be cash alone, community residents will buy from and sell to one another, thus maintaining the conception of fundamentally individual interest. While residents will be encouraged to cooperatively design and construct their homes and public buildings, it is interesting that environmental and land use studies, the area in which the relationships of interdependence among the various aspects of the community are most evident, have been commissioned to a professional planner.

The rationale here is that Pahana is concerned to meet the felt needs of its residents, rather than to promote any particular ideology. However, the notion that any human activity can be value-free and ideologically neutral seems highly questionable. Some prior assumptions about the nature of human community must necessarily help structure any concrete program for building a community. To the extent that such fundamental conceptions about values and ideologies are not stated or recognized, the ideological elements exhibited by the program are likely to be those which have been traditionally established to the degree that they are not readily recognizable.



On the other hand, a strong case can be made for gradualism in social restructuring. If a program moves too far ahead of what the populace is prepared to accept, its chances for success and significant impact are diminished. Pahana's program is a decided improvement over most of the alternatives now available, and is widely appealing to people with the skills to move things. To this extent, the program's revolutionary character should not be minimized. Further, there is much that more radical undertakings might learn from Pahana's successful approach. People whose minds are sufficiently open to take the step to Pahana might be persuaded that additional steps are desirable, once a favorable initial contact has been made. Then too, there is probably no single social arrangement which will satisfy the need of people with diverse temperaments and experience. Pahana may well be one among many viable models, and, if its organizers are prepared to share their experiences and ideas with others, the program could make a significant contribution to the proliferation of varied and unique community experiments in the same way that its success has already generated other projects based on its own model. Cooperative interchange among groups of differing orientations could lead to the more rapid development of truly viable social forms.

EXPERIMENTAL CITIES

Attempting to explain to, for example, one's parents, the concept of creating an alternative village is likely to elicit approximately the same response as if one were speaking Balinese. Even for many active and committed communarians the concept is not quite graspable, or seems to verge on the lunatic. What, then, will be the response to a proposed alternative city of 30—50 thousand to be built on as much as 200,000 acres? The idea tends to boggle the minds even of village organizers. Yet Experimental Cities' proposal for just such a city has met with a surprisingly good response.

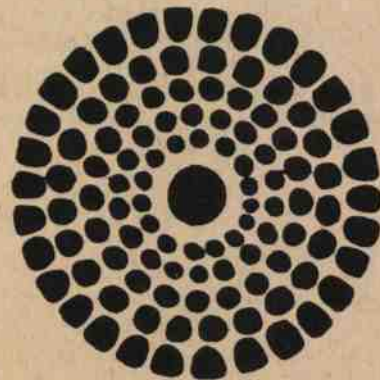
Or perhaps it isn't totally surprising, since EC has tended to appeal mostly to professionals, including numbers of scientists and engineers who are perhaps accustomed to large scale undertakings. The organization has not even been particularly active in seeking out members of what it terms the counterculture, seeing in its more average constituency a more balanced, steady, and reasoned approach and commitment to social change, even though it numbers among its staff people who would appear to embody the traits of an idealized counter-culture.

Besides, the proposal for Experimental City 1 is clearly and engagingly presented. It is also comprehensive, speaking to every major point raised by the formulations of smaller scale communities; environmental concern is met by plans for only clean industries, research in environmental technology, minimization of the auto, and recyclable or flexible shelters; economic exploitation met by suggested minimum and maximum resident incomes, joint ownership of real property and allocation on a use basis; restrictions on personal growth met by use of all city systems as educational structures, encounter and gaming techniques for solution of behavioral problems, and freedom of movement among professions through no investment or depreciation in starting enterprises; power centralization met by advanced communications technology, rotating governmental positions with apprenticeships open to all. The plan even includes the interspersing of urban with rural environments through the division of the city into neighborhoods and/or villages. The design approach calls for the formation of resident-staffed interdisciplinary teams, each focused on one of the city's sub-systems.

Attractive and well-wrought as the preliminary design is, there remains the immense problem of accumulating the resources for an undertaking of this scope. Here again the organizing staff appears prepared. Several possibilities for the donation of large acreages for sites have been uncovered, as well as donations of office space and computer time. In this area, the presence on the staff of an experienced fund raiser has undoubtedly helped, but the major asset appears to have been the energy of the entire staff, which has not only been intense, but carefully and intelligently directed.

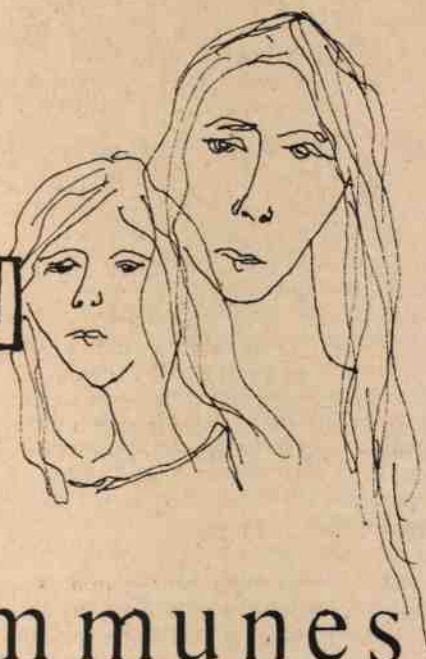
There are big questions here, about resource use, about the extent to which a project of this size can be built by the residents, and, if it cannot, about supporting the dollar economy. But, because new towns are an accepted phenomenon in both the establishment and alternative sectors of the culture, and because the social problems they are meant to address are rapidly becoming apparent to everyone, there seems no good reason why the insights and resources of both should not in some cases be combined to produce a highly visible, widely appealing, yet radically experimental urban model. We have already seen that at least two attempts at creating really experimental cities have failed for various reasons, and the magnitude of the problems involved are obvious in any case. Still, the time may now be ripe and resources available. While no urban environment, however drastically re-formed, may be attractive to many, such an environment as proposed here would provide still another desperately needed model for dealing with the social complexities by which we must all be affected.

There is, among the old new towns, a New Cities League which offers consultation to those wishing to undertake such developments. Presumably, this could also function to make the resources of the various cities available to one another. All of the projects we have described are worthwhile, and each can only profit by the success of the others. Though some communication among them already exists, perhaps it is time to begin maintaining such communication on a more regular basis, to explore the ways in which mutual help might take place, and to begin establishing a network of people, not necessarily attached to any present project, who would be willing to make their skills, knowledge, and energy available to the ongoing attempts and to the creation of new ones. If a league were formed among the new new towns, some possibilities for total merger of energies might appear, and, in cases where this is not desirable, the league could lay the groundwork for the common goal of cooperative federation.



Some Views From

WOMEN



In Communes

My original idea for this article was to do a comprehensive report on women in communes in this country; and so I sent out nearly 200 questionnaires to communes West of the Mississippi, and asked some friends in the East to send the questions to Eastern communes. I was warned not to expect an overwhelming response, but I was quite disappointed when two months later I had only received 7 responses from women in communes.

What does this mean? Does it mean that people in communes are not interested in or do not care about the politics of the communal movement? Does it mean that women in communes are too busy to sit down and write a few lines about their feelings? Does it mean that the issues of feminism are not important to women living in communal situations? To me this lack of response says, in part, that sisterhood is not quite as important as I feel it should be.

The following questions are those that I sent to women in communes; they were merely to be used as a starting point for women to talk about their thoughts and feelings. If any women reading this have the time and desire to express their ideas, please do, and send your responses to Judith--Lime Saddle, Rt. 1 Box 191 Oroville, Ca. 95965. Also, if any men wish to comment on their views of sexism in communes, please do.

- *Are chores shared equally among men and women in your commune? i.e., do women always cook and take care of children?
- *Do you feel that your consciousness as a woman has changed since you've been living communally? More radical? How?
- *Are the women in your commune close to each other? Do you have a feeling of sisterhood?
- *Do men in your commune try to take things over--feeling that positions of authority should be male-dominated?
- *Do you have regular women's meetings? Men's meetings?
- *If yes (to above question) do men in your commune understand why you have women's meetings? Do they see any need to have men's meetings?
- *Do you have much contact with women outside your commune?
- *Do you feel that consciousness in your commune is higher in general than in the "outside" society? i.e., do you feel that there is less sexism?
- *Can you talk to the men in your commune about their sexism?
- *How are you dealing with sex roles of children?
- *Living communally, are you aware of the happenings of the Women's Movement around the country?
- *Do you see much difference between the roles of single women and women in couples in your commune? women alone and women with children?

The general feeling from the few responses I did receive, was that even though communes are definitely a good alternative to straight, middle-class society, and even though sex-roles are usually broken down and sexism is discussed--there is still work to be done and many growing pains to endure before any of us live in totally non-sexist societies (unless of course, you live in a women's commune, but not too many of those exist).

Two responses (actually 3, one was from two women together) indicated that because of their strong feminist views and feelings they were being forced to leave the communes where they were living--and they hoped to find groups of women with whom they could live. One woman felt that it would be difficult for her to remain in her commune because she was the only person there who felt strongly about the women's movement and who was constantly irritated by sexist positions and attitudes from men in the commune. She also seemed upset by the fact that the other women she lived with seemed threatened by talk of women's liberation and that they would always rather be with men than women. If women have to go outside of their communities to find feelings of sisterhood, then how are those communities any different from the straight world?

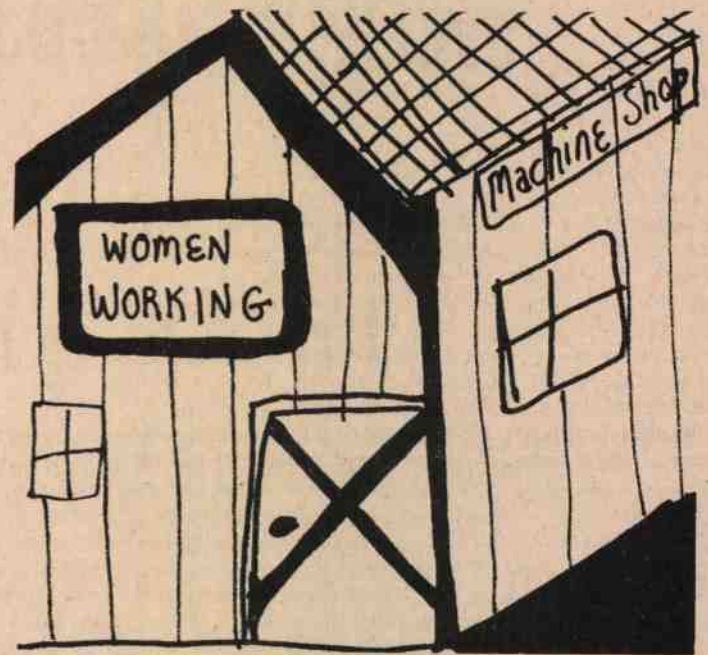
"Communal living has brought many changes into my life...surprises, expectations fulfilled, and frustrations as well. More than anything else communal living gives me freedom. When we first arrived and set up our work

Good news . . .

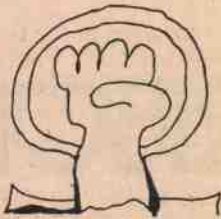


schedule my elation was heady when I first experienced the freedom of not being 'on' children 24 hours a day...I had time to work free of interruptions...my next delight was in the domestic area...I had to prepare dinner only once or twice a week, and even the dreaded dishes became only a smudge in the weeks activity instead of a blight to greet me at the end of each day. It was sheer pleasure to see a man toiling over the toilet bowl instead of casually leaving wet towels and a hair-strewn tub for me to clean up..." (This was Wendy of Lime Saddle.)

Another woman, in speaking of the freedoms of communal living for herself and the two other women in a six-person commune, said: "living communally has been a freeing experience for us. it's given us the space and time to deal with sexism when it's much more efficient to fit into pre-cast molds. since living cooperatively and simply frees our energy, we feel less pressured by time. we can spend extra hours figuring out how to replace a part on the van, how to roof the house, or talking about our conflicts. we can work out constructive ways of working together and sharing skills even if it takes an evening to do so."



It seems that especially for women who are coming from nuclear family situations, the freedom of communal living is immensely rewarding on a very practical level. In most communes that I have heard from or that I'm familiar with, basic chores are shared equally--men cook and clean as much as women do, mothers are not constantly responsible for their children. And yet work in communes other than the necessary everyday chores often still reflects the conditioning we have all gone through: "The experience of discovering on my own that I could do something traditionally male without their encouragement or advice was exhilarating. But the feeling was tinged with anger and resentment. We could not approach each other's learning inexperience without a sense of defiance, and it worked against developing true comradeship... in our consciousness and in that of the men with whom we live are memories of how we were before. The subtle sexism that we still live with, the almost unconscious habits we've had our lives to learn, makes our struggle keener and at times "strident." The exclusions of women from intellectual conversations still occurs, though rarely now. Advice on non-domestic practical problems still is sought from men first. The mothers in our group are still quite obviously rolebound much of the time. We women are still hesitant to ask to help fix the cars, and allow the men first hand at the heavy work. We touch and hold each other more than the men do..."



Although the subtle sexism that exists in "non-sexist" communes is often difficult to deal with, it is certainly a lot less offensive than the regular and constant sexism that women encounter outside of communes. "All women have lived through years of blatant sexism and we have just begun to realize how deep it goes. We feel (on this particular commune) that we have been dealing with surface sexism well (we share work and decision making equally); however having an understanding about working on the anger in our pasts has been extremely important. We feel it is essential to deal with the anger or it will come out in the form of 'sniping.'" Living collectively with other women means that there are others around you who can understand and often share your anger, and thus make it easier to handle. "Cooperative living for us also means that there are other women around so we can confront men, receive support, and get further in touch with our feelings without being isolated and alone." Another woman made a similar comment, and I feel this too: "The women now at — are sisters. We chitchat and gripe as everyone does. But we also have women's meetings. If a man tries to pull rank we can make a stand confident of each others' support. We share work together, exchange dreams and fantasies, and have a ready friend to lean on in times of trouble and confusion. We are even becoming more aware of the little women in our midst whose child-ness often blinds us to their very real struggles in a world dominated by men."

The following is a large portion of Cat's response from Garden of Joy Blues, which I find worth including: "It is difficult for me to bring together all my feelings on this subject—they come out in little sputters and great generalizations. Of course we try, and yes of course, doesn't everyone try (well no, actually) to be pure open aware Beings, devoid of sex prejudice and sex role trips and just plain old sex oppression. ("what sex oppression?" he said today, yes even after all our talks, our "rational discussions" our screaming fights. . . i don't know, you tell me what's oppression, what's paranoia, we're all cool, don't yell.)

"to begin with, surely a start—all chores are shared equally, yes among all women and men, yes by weekly signup for everything but cooking which is rotated daily by the alphabet. ah but the subtle levels beyond mere chorely maintenance tasks...we try? what else can i say? we e try and try again. good news is women learning carpentry, men learning to make quilts. bad news is men saying 'my' toolbox while women say 'the' sewing machine. maybe country life, maybe communal life, maybe probably just my life has made me more and more radical. . . i was told by a friend last month "i don't give an inch to men anymore" then i felt she was too unkind. now already i feel myself saying it too. i said it today, out loud, and felt first guilt, (how unkind, Cat), then relief (for god's sake why should i become even an inch less real; anybody who takes that inch will be slapped and made to give it back). then a sort of higher compromise - - i will give an inch or even more, but i will not be ripped off for even less than an inch.

"We have never had a women's meeting. We are pretty much anarcho-free-form and avoid 'positions of authority' much less letting them be 'male-dominated.' but on the day to day reality level too often (frankly, once a lifetime is too often) men can be seen unconsciously (and really it is something they want to learn to stop) offering to butt in and 'help' in that awful take-it-away way. not once a day, maybe once a week. it really shouldn't go any further than -- "hey, i can do it myself" "oh of course, forgive me," "sure, i understand." but on a bad day it might get heavier and there will be "your god-damned feminist attitudes make a fight out of everything" and "look, man, if i wanted you to do it, i'd have asked you" -- but like any squabbling family we make it up again. it's part of the live and learn attitude we all have. the point is we see ourselves as basically non-sexist, and our flaws as correctable." Thank you, Cat!

I too feel that communal living has radicalized my life in ways -- because I have the room and freedom to grow in any way I choose here, to say what I really feel. In the 'straight' world there is always a need to conform to something, a desire to please people around you even if it makes you miserable. And that tends to weaken your Self.

Most communes do still have thinking and growing to do in terms of liberation of human beings -- becoming truly non-sexist, because people living in communes now grew up with all the sexist role-playing conditioning that this society teaches us. But whereas in the straight world I was constantly arguing and fighting --always being upset by some form of sexism, here that is different. Although as a 'radical' feminist it's not always easy living on a commune either: I often get tired of hearing jokes about women doing men's work or of being labeled an "extremist" (Yes, I am an extremist -- and I think that all women should be, because we've been oppressed to an extreme, and we've got to exert equal and opposite force to get up from where we've been pushed down to. . . but that is another matter.) Since I have been living communally, though, my anger has been subdued, my struggle is easier, my sense of self as a woman has gotten stronger and my openness to loving other women has become clearer.

Probably because people in communes do trust and care about each other more, we all try to understand and respect each others' thoughts and feelings, and make changes in ourselves when necessary. I am not pleased with the fact that men still do most of the mechanical work and I don't like the fact that only women here see a need to have consciousness-raising. Men still take on traditional male power-trip roles, and that displeases me in ways also. But at least living in a situation that is consciously trying to be an 'alternative lifestyle,' there is the willingness to work out our prejudices, to be rid of our roles, and to work toward the liberation of all people as an ultimate goal.



PRISONS



PRISONS

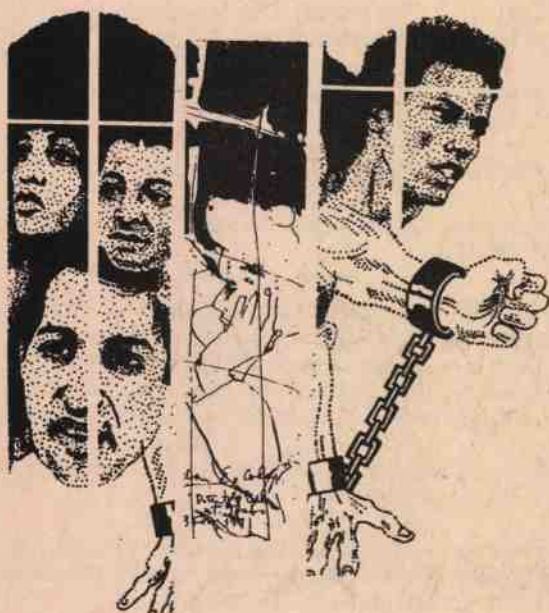


Drawing By
Rick Silverthorn
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"The degree of civilization in a society can be judged by entering its prisons."
— DOSTOEVSKI

PRISONERS STRUGGLE — WHERE ARE WE?

"Many of the penitentiary inmates seek to fill a very real emptiness with a correspondence search for a 'boy-meets-girl' relationship. That's far out, but looking deeper, the need is for someone (anyone) to supply the emotional and spiritual support needed to push back the effects of 'soul-isolation.' And to make it worse, 'free' people are so involved in their own trips they can't hear the cries for help." (Lone-Wolf-Circling: Oregon State Penitentiary)



As the alternative living movement matures and becomes more sophisticated, it will, hopefully in the future provide a realistic alternative to the social, economic, and political oppression to which we are subjected. The movement is defining new lifestyles for people, and is developing communication among the different living groups in the United States and going beyond, reaching out to other nations. A 'living group' that many of us don't think about is composed of the inmates of prisons throughout America. If we are truly providing an alternative we must not forget those who are most oppressed. There is very little alternative for the person getting out of prison but to return to the same oppressive environment and, most likely, end up back in prison. A 'brother' from California Mens Colony mentions in one of his letters: "I've been down almost seven years, and in this time have had first hand information from the mouths of returnees—friends, whose only 'failure' rested in a conscientious unwillingness to make it at life without a day-by-day competitive battle, guilt and fear trip being involved—in and out, in and out. Like a bad habit one has no real control over. People steady trying to lay their trips on other people, power plays, the doubtful slave ethic—all of it. Work is beautiful, but to bust one's ass—literally—for a living turns out to be a very unfree way to live."

I started the prisoner project in August, 1973, desiring initially to see some communication between women and men in prisons and individuals from different alternative living groups throughout the U.S. I wanted to see if the movement had reached a point where it could make an impact on the people in prison, and if inmates could relate to this new lifestyle as a viable alternative for themselves. Since August I've written to over 100 prisoners throughout the U.S., and have provided them with literature related to the movement. Also, a few "free" people have written to me desiring to correspond with inmates. The number is very few and I hope in the future this increases since the sisters and brothers in prison have a real need to correspond with people out there who are living the life. They need different perspectives on "the movement". One thing inmates have is lots of time to read, so providing literature is an important part of the prison project. I try to find out about free publications for prisoners, and turn them on to them. Along with this I am in the process of raising money to purchase books, newspaper and magazine subscriptions for inmates. These would be publications relevant to the alternative living movement. Also, I would like to try to get prison libraries to stock books, newspapers, and magazines relevant to alternative lifestyles and put them in their libraries, making them available to the prison population. Inmates have submitted poems, essays, graphics, and articles for our magazine. Some of their material I send out to other publications to see about getting it published.

There are several inmates I'm corresponding with who are involved with the movement and have organizing goals similar to mine. Here are four ideas from an inmate at the Oregon State Penitentiary: "1. A communication collective within the walls consisting of brothers who share interests in alternative life styles and who can share all community feedback. 2. Getting local support and participation from groups, (a) one out there made up of 'alternative people' and ex-cons on parole, dealing with 'growing pains' and supplying feedback to, (b) the inside group, composed of interested inmates and participating 'alternative people' from the streets. These would serve as new support systems, and new outlets for creative energies. 3. I've attempted (mostly in vain) to get speakers from counter-culture happenings (such as local growth centers, free schools, communes, etc.). 4. Attempted to contact legal services for advice on the possibilities of bringing the communal environment into the realm of an acceptable parole residence."

Concerning the work that needs to be done with the prison project, we need a lot of help and support. If there are people out there who would like to put their energies in this project, that would be very welcome. We need people from living groups who would be interested in corresponding with people in prison. I would really like feedback from living groups throughout the U.S. as to what you feel about developing an involvement with our sisters and brothers in prison. If anyone can contribute some money, we could really use that too. You can write to: Christian Rylvlin, % Lime Saddle Collective, Route 1, Box 191, Oroville, CA. 95965.

TO STRUGGLE FOR THE PEOPLES



graphic by world magazine

IN LIMBO

Limbo (as defined in Webster's Seventh New Collegiate Dictionary):

1. an abode of souls barred from heaven through no fault of their own
- 2(a) a place or state of restraint or confinement
- 2(b) a place or state of neglect or oblivion
- 2(c) an intermediate or transitional place or state

Whatever happened to Sugar Girl, The Kid, Lighthouse, or Santa Barbara Joe? Sitting on the steel bunk, my feet propped up on the toilet, I've asked myself so very many questions. But where *are* they, the brothers, sisters who shared with us our sleepin' bags and wine stains, dope and children, tears and tangerine-acid skies? Heaven forbid that I might have fallen into funky nostalgia, doing the five-year sentence skinny-dipping through the past 'cause they won't let me have a present. But then that's just a cop-out, isn't it—to be unrealistic about our existential 70's consciousness. The consciousness of getting down to brass tacks and everyone looking out for themselves.

But where *are* they? I mean, they are the people we all gave power signs to 'cause we "knew" they were one of "us". They are the people who fled the suburbs and gave up "Let's Make a Deal" for Blue Pentagon and Batman Owsley 3-D head changes.

I stuck it out in Topanga Canyon long after Strawberry Fields was dead, long after the helicopters raided nudists in Zuma Cove. I watched "enlightened" peyote-eaters get strung out on crystal. I watched freaks in vans trade them in on lowered '64 Chevies with tinted windows and half-moon hubcaps. And the final desecrations of that flower-peace-love train of the road, when hitch-hikers started wearing knives and bayonets and almost the only long-hairs were Bay Area narcs. No, our "people" had left. There was no other answer.

I split parole to find them, leaving behind a parole officer and a job spray-painting desks for Orange County Juvenile Halls. They weren't at County Line beach with the broken glass and beer cans, nor were they at Big Sur.

(They were in San Quentin and Youth Authority and Alameda County Jail.)

They weren't in Tahoe.

(They were in Camarillo and Vacaville being programmed by "Big Nurse".)

Someone said they were in Oregon, hiding out in the hills, laughing with the coyotes, and reading DiPrima to their kids. Everyone talked good about Nancy's Yogurt and goat-milking Oregonians. They may or may not be in Eugene or Grant's Pass. They certainly weren't in Medford.

(They're in Oregon State Hospital and de-tox centers and O.S.C.I. and the penitentiary.)

They've divided us so well. The carrots hanging in front and the positive reinforcement and the negative reinforcement and the tears and the loneliness.

I'm writing about the loneliness. I'm writing because all the girls I knew quit writing me six months after I got here. 'Cause I'm full of Scorpion tree-climbing orgasmic energy, and it's had no place to go.

Besides those of us here that ditched school as kids to join the rallies against Johnson, there are hundreds who would want similar things and work towards the same sort of life if only they could see any alternatives. Brothers rap to me about staging drug burns and I feel impotent to offer them anything else. There are brothers who *weren't* busted on political marijuana charges, but were instead busted because they robbed, because they had nothing else to live for but the fight for status and cars and money? for the quickie fuck and the competition that chickens out at the right moment. Then there are the robbers who lashed out because, like Frechette said, "The country was running amok asleep and I wanted to run amok *awake*." AND I'M ONE OF THEM.

The system offers the junkie a state supported habit of methadone. It offers the thief a capitalistic job to help the corporate pig do the stealing. It offers the lonely a distant release to a ticky-tacky home and a six-day factory job and a submissive wife.

It seems like everytime I look up at these bars, I come up with another question. What does the so-called "hip" community offer as *its* alternatives? To answer this question I'd thought only in terms of \$10 roach clips and rock concerts, a bell-bottomed existence for pacified paranoids. But after spreading out "feelers" to remote addresses in remote towns, to *Win* and to the *Augur*, and to convict's younger sisters, I got a heartening reply. David of Twin Oaks sent us copies of *Communities* magazine along with his letters. It was hard to believe that a viable alternative really existed, let alone a continually growing network of creative communes, with the values of sharing and trust we thought went out with laughing gas.

Far too long we'd thought that the only communal movement left was in the form of pestilent crash pads with nightly rip-offs and rampant hepatitis. *We're in limbo.* Turned off to the "straight" world, we can never play their games in earnest again. Caught in flight between the death trips of the system, and the death trips of the street life and its hypes, we fly alone.

Understand our loneliness. It's a need for communication and a need for community. We need to be able to express our feelings and let down the guards and facades paranoia has enforced. And we need to be listened to, and have brothers and sisters relate to our growing pains and share our energy---which is what community is all about!

We are hard-up for relevant reading material, work projects within the walls as well as on supervised trips, outlets for our creative energies, or simply concerned letters. We need to be inspired to transcend our petty trips and develop a shared consciousness. We need alternatives, but first and foremost we need recognition of our existence.

In Brotherhood,
Lone-Wolf-Circling
Oregon State Penitentiary



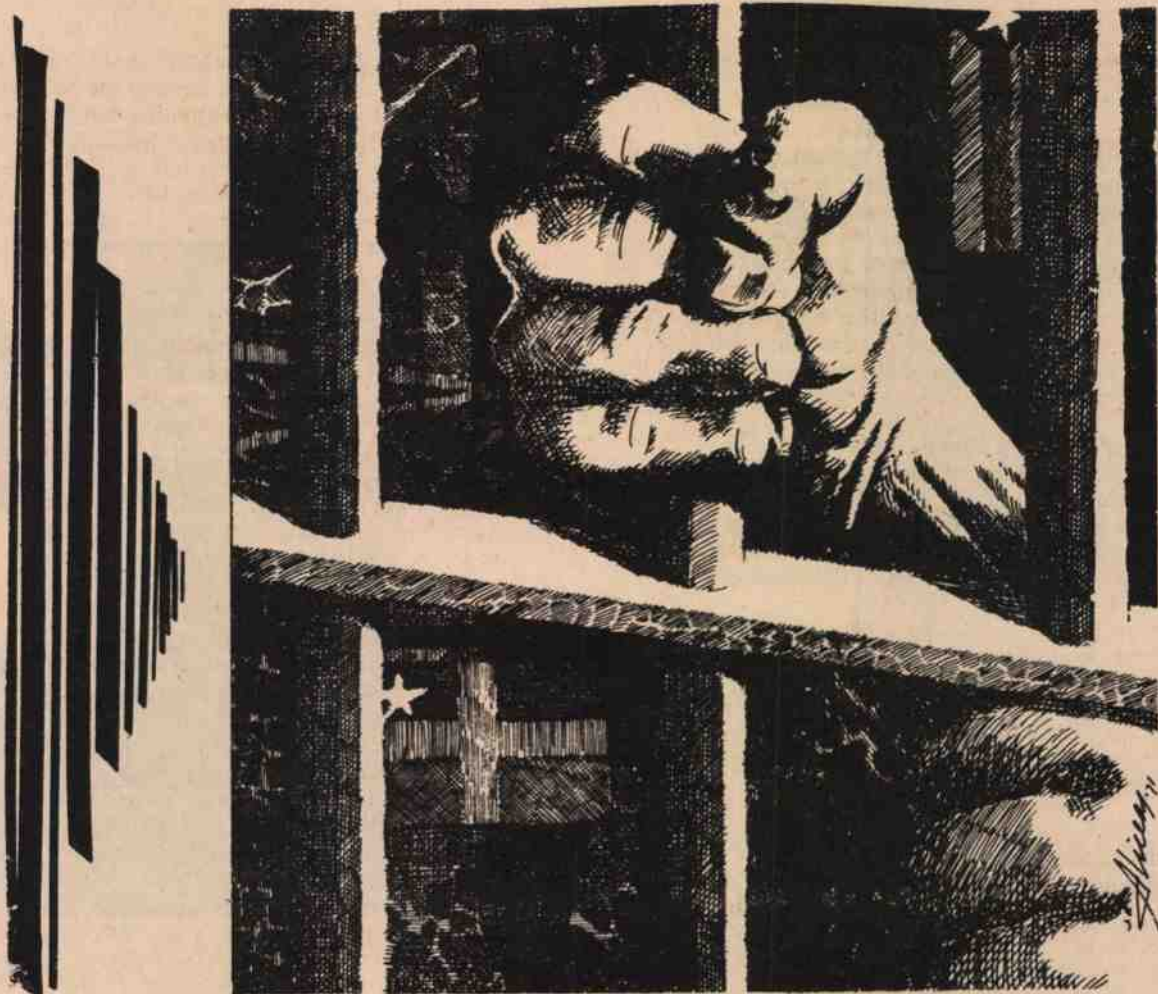
**Prisoner
Humanity**



Justice

How do you run a survey---as a convict, on what other convicts plans, that is, parole plans are? All one could do realistically without creating hostilities and suspicions would be to rely on his or her associates answers to foolish (in here) questions. A survey on such a thing would be valuable---if you could get straight answers. But first, consider that to get out is primary in a prisoner's mind. As for any "then what?" inquiries, a typical response would be: "fuck off, jerk!" or "I don't know". No actual organized survey having been made---by me anyway, I can only presume what some feel. This "some" being the people I know in here---my associates.

To begin with, I know that when a person leaves the penitentiary whatever his or her gate money amounts to is usually insufficient. After dress outs, bus tickets, and, say, a week's rent in some dump, the funds are low. And what about a few things to wear other than the dress outs? Cosmetics, or whatever? MY GOD! FOOD! Will the bread hold out until that first payday at the (ooooe!) JOB? Perhaps. Some are fortunate, and fall out into the arms of family and friends, and much of the expense is taken care of.



Okay, so you're out. Now what? Back to the old grind. —“don't steal, don't lift, twenty years of schoolin' and they put you on the day shift.” (Don't sue me, Bob, I'm busted) AND!! MAN!! They've got brand-new toys out there. All over. Everything is all around. All them skiny cars and flashy women—all that's needed is a million-dollar wardrobe and to polish up a bad-ass rap, and some—Hey! Hold it! Man, does this still appeal to you or to me? Can we as ex-cons EVER reach the moneyed excellence required—short of robbery—to even dream of being on top of that trip? Could we explain a coupe DeVille to the P.O.? Aw—fuck it! We don't want that anyway—do—we—? Guess we can go score some stuff with this last ten dollars.

A righteous organized survey would simply tell you what you hear everyday on the yard. Freedom is so, so primary. Modes of being, or life styles will depend, as out there, on an individual's values and expectations. Some seek no alternatives to what is generally expected by prison bureaucrats

when we are paroled. We all want to get out, and we all want to stay out—I'm sure—and if that requires my being a “productive citizen,” and that I obtain and keep “meaningful employment”—by God, I'll try, I guess. But christ man, LET ME OUT!

There are alternatives for those who want them. For me, value analyses are unnecessary as I know what I want in life—and what I don't want. And for one who is hung up on Cadillacs and flashy strides, value analyses are unnecessary. If he or she really wants “things,” they certainly don't want alternatives. One thing, though, about not wanting “things”—you'll never go back to the joint for stealing them, you'll never bust your ass slaving for them (two things).—Is that supposed to be some profound message? No, I don't think so, but it seems it might work.

Okay, so we have here just people. More typical of people on the outside than people on the outside (?). The ones



into alternative life-styles before their incarcerations will likely—as circumstances allow—follow the same dreams as before. And for some, new dreams are born behind walls. New ideas and new hopes. A common dream voiced on the yard is of taking to the hills and returning to mother earth. How many of them actually do it when they hit the bricks? Even if their P.O.s would permit it? I'm sure that most P.O.s would go along with the idea of *not* living in what is known as our "crime-infested cities." One's not going along would likely come from seeing it as a ploy to "evade proper supervision" (perceptive devil, huh?). I want to express some positive things though, so I'm going to assume that a trek into the semi- or total wilderness to live as an honest human being—away from the repressive and self-destructive side of society would be—permitted? blessing or no.

Okay, so you get to the boonies. Now what? If you have planned, and were realistic in your plans you know that even now in this "free" situation that to work is synonymous with survival. If you're alone—if that's your own life. Good luck, right on, straight ahead! If you are one of a group with the idea of living communally though—and this, to me, seems preferable to a "hard rock, I don't need anybody" life, then the group as a unit must answer to each person involved, and each person as an individual will have certain responsibilities to the group. Free, yes. But not free to fuck over each other. No one member should rule over other members. Work should be shared, and sexist roles in work and decision making should be conditioned out of each member. A person's religion, or non-religion should be that person's individual concern, private if chosen to be, and not layed on another as being necessary or unnecessary. Children should be encouraged to make important decisions in their lives. Parents should not feel that they own children. Children should find their own "idols," and should not have one, or a pair of them, forced on them. Let them see the concept of community at work.

The economics of such a venture shouldn't be overlooked. Some things can't be home-made or home-grown. A doctor may be needed—or any desperate situation may arise where to have some money is the only solution. Ideas should be shared on ways to keep a certain amount of ready cash available for emergencies. Incorporate a few of these ideas, but don't turn the concept of community into the concept of "capital gain". That's what has so much of society twisted now.

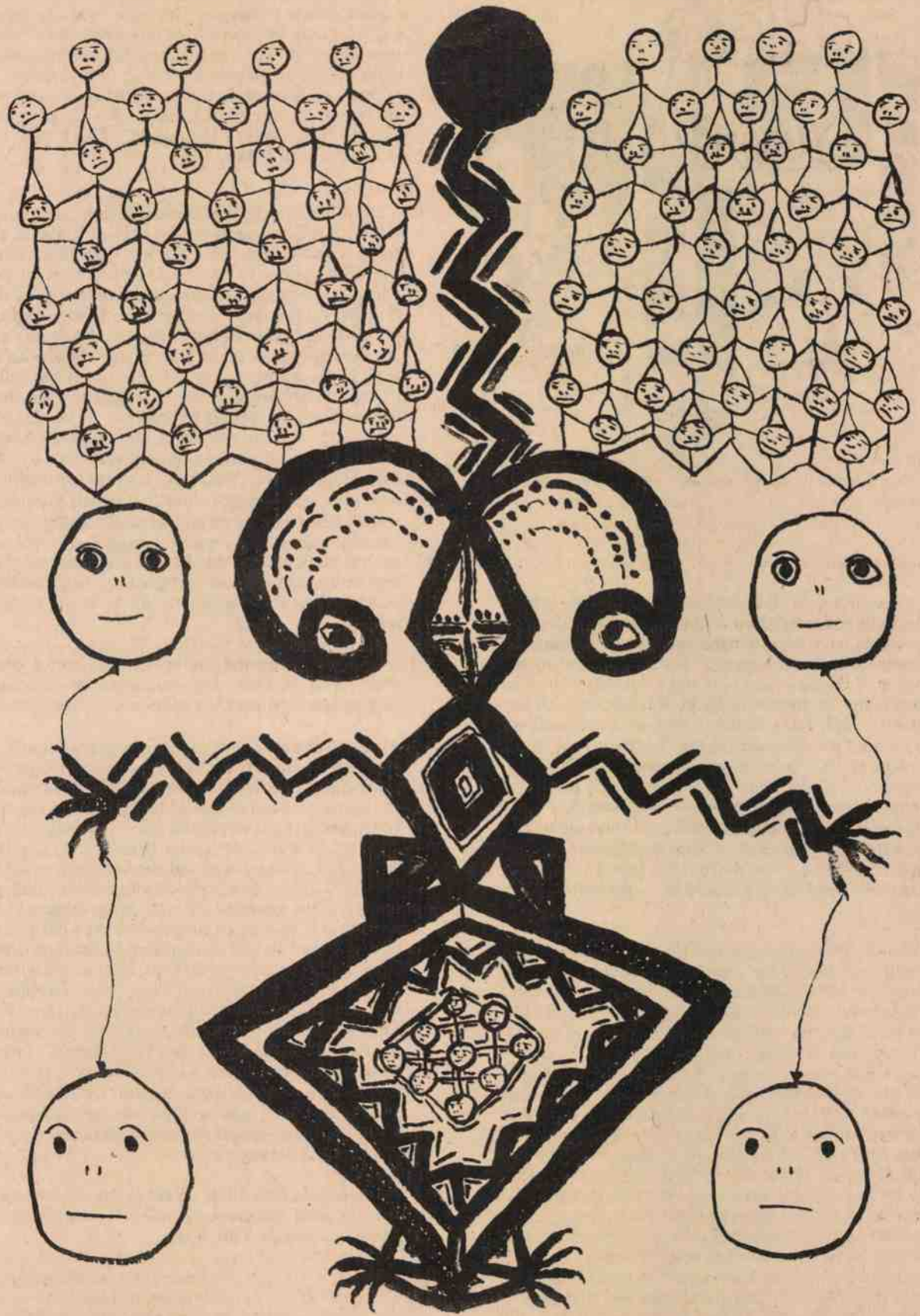
Another dream? From another dreamer in prison? I can do it if I ever get a chance. My attitude isn't, "anything is better than this"—for me, that dream didn't need the hell of prison to be dreamt—nor does it take seven more years for me to decide to make it come true by doing it. But first on my mind is to get out. It would be as exciting in reality as in my dreams, I'm sure. For many as myself—convicts and other down and outers—those who've never lived in the country or in the hills; much less collectively, it could only bring positive benefits into their lives. The idea of freedom appeals to everyone. The idea of self-sufficiency and the making of one's own decisions must be lauded as genuine virtues and not dismissed by stiff-necked officials as absurd. Who cannot relate to freedom? Stiff-necked officials cannot. But that's their problem. It's their hustle to sit down and issue platitudes from their borrowed minds and to congratulate their own pseudo-profundities, and to reward you with smiles if you are perceptive enough to show recognition (preferably with words) of their fine qualities. So we're hip to that. Dismissed!

Try it brothers and sisters. If you aren't a farmer, then don't go to the farm—nor a mountaineer—the same. But do find people to share the experience of freedom with.

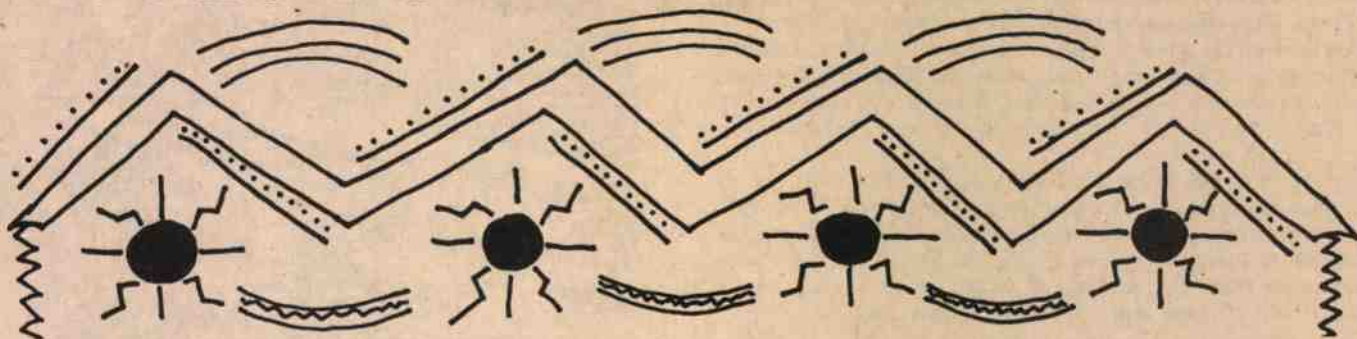
Abandon the strictures of "proper supervision". Go to the people who are capable of loving you as the person you are inside and not as an earner of capital or an object to be used and thrown out as useless in time. Society is a war zone. Leave it for the sake of your life. The only uses society has for you is as a productive (for society) citizen, or as a statistic to up the count and the budget in some "correctional" facility. Why go back to prison for failing to do what you are bummed out over being required to do in the first place? That is, to cooperate with what you conscientiously object to and are appalled at the hypocrisy of? Save your life. Your play is backed. Real hands without ulterior motives are there if you want them. Dropping out of society's mainstream requires no justification. For a non-conformist/loser there's little incentive in remaining. For the final, crushing blow? Are you kidding? I want love, truth and concern from people. I want to feel free enough to return it—and in the mainstream I would be used. I don't want to be twisted into some ugly image of faked decency. I can no longer stomach that tomb—my own bile would surely strangle me.

—a row to hoe, a bite to eat in good company, in good times, in good weather and foul—sickness and sorrow, happiness and health, I do, amen.

Peace, love, community.
William L. Blagg
California Mens Colony



THE COLORLESS MOVEMENT



The concept of communal living is at the root of the third world. That concept has been termed primitive, underdeveloped, savage, ignorant, innocent, heathen, animal, uncivilized, and numerous other things; yet it has been adopted by the youth of western culture and has mushroomed into a prolific movement throughout the world, most prominent in the United States.

It is ironic and tragic that at this time historically, Third World peoples have been for the most part "re-educated" and "reconditioned" to sever this root so vital to their being and ancestry. How strange if one views this historically; Western peoples invaded each Third World culture, stripped it, reorganized it, "culturized" it, exploited it, colonized it, gave it another religion and justified this by defining the original culture by one of the aforementioned terms.

If Third World peoples came from this heritage of being on the land, living simply with morally ethical guidelines for societal harmony, why are they not participating in a movement which would engender that past for them once again? The question is a definite paradox and one with tragic conclusions. To state simply that they have been "Westernized" is not wholly accurate; however that term does suffice for a general blanket explanation. Their consciousness has been reorganized to view living "primitively" or on the land (even though that given situation may be modernly comfortable) as a negative way of achieving one's happiness and goals.

The urban nucleus, with its attraction of "celluloid dreams" has sucked off the cream from Third World peoples minds and has replaced it with an existence geared for achieving those flickering images which they see. The glittering stars of plush elaborate living with decor bathrooms shine too bright, the occupation of the storybook doctor or professional reaches in and drags them away with little or no protest; it is the path to THE DREAM; don't be a fool and go back and miss all the fantasy land promises.

Nevertheless, one wonders why, if THE DREAM is so good and makes one so happy, there are so many white heretics. The rate of attrition appears to be rising, and there

are scores of blasphemers everywhere, living in hand-built wood cabins, A-frames, driftwood shacks, log cabins, domes, etc. How interesting that the children of those who initiated ridding the world of its non-sophisticated image and making it a technological masterpiece, have reverted to relating to the earth through the identical means so scorned by their ancestors and viewed as attributes of ignorant and savage people.

If one looks at the Third World by ethnic breakdown, it reveals the tragedy that history has meted out; perhaps a brief view in retrospect will accent what is meant by "the tragedy of the past."

‡ **Black people** who were brought to the United States as slaves came from an ancient communal climate; their societal structure was well defined by the moral ethics of one's behavior in relation to the other members of the tribe and clan, chieftanship through mainly matrilineal lines, determined judicial codes, as well as immemorial traditions based on esoteric or occult wisdom. However, upon arrival under slave conditions, Black people were forcibly reorganized out of tribal, clan, and family living situations, or communal lifestyles; they were reoriented into a community-destroying machine of slavery and racial oppression.

The status of Black people may no longer be that of slaves; however, the machine was so well used and so efficient, that the product is a people who have not been able to define themselves as "Earth Children"— this being a direct result of having been chained to the very earth they loved. Black people no longer view themselves as a people closely related to the soil, nature, or their communal roots. That the disintegration of the communally-based society and attachment to the earth is a result of white intervention may be seen by the fact that this is not the case for African peoples, due to their different cultural orientation from American Black people.

The present Black generation can think of nothing more undesirable than to return to the land; they have heard too often the stories of their parents, or of grandma and grandpa, how they suffered in a rural situation, or they have seen plantation workers still in the south. The idea of returning to

the land becomes negative, has "sharecropper" connotations for urban Black people who are in most cases only a generation removed from the land. Even many of this generation remember their childhoods as being forced communal situations, with several brothers and sisters or cousins all crowded into one bed, urine soaked sheets at night, and pissy smelling clothes for school.

Further, striving for THE DREAM and the middle class panacea gives living alternatively "hippie" connotations for blacks. They view communal living as something you do when you have all the goodies and you're tired of them--you start all over again with nothing. Being that most Black people have not had the goodies, it is understandable why they do not "cash in their chips" and move to the land communally.

The variable of the 'Superfly' image has also taken its toll among young Black men and women. It is the new world view in many urban areas and has resulted in a near madness for wealth, influential contacts, expensive clothes and cars. This influence plus the old one of drugs, is accounting for a scattering of drive and awareness of true self.

Perhaps the beginning spark may lie with people such as Bobby Seale, who organize intentional communities for Black people on an urban level. This may be the springboard for Black people becoming aware that there is another way to relate to life and to oneself--it may also project itself into a rural intentional community to answer the need of the urban oppressed.

‡ The Latino people of the United States have many dualities to surmount if a significant number are to become involved in communal alternative life styles. La Raza historically is a proud and strong people, who for centuries have had a well-defined culture, related closely with the world around them, i.e., stars, earth, water, animals, in a very cosmic and esoteric way. Indian roots are evident and remain on the surface despite the altered tongue (the introduction of latin languages). As in the case of Black people, Latinos economically have not attained a comfortable living standard and are in search of THE DREAM to some extent, as with Black people; they have not meshed into the society on a professional level as have Black people; therefore, their economic status is even more crucial than that of Blacks. A survey in the Los Angeles school district indicated that Latino children rated extremely low in terms of aggressiveness, being second only to Native American children. The correlation is easy to decipher, as the statement made earlier on indicates, in terms of their racial base.

Many Latinos are tapped into the land; however, that tap is an oppressive one, being that many of their peoples are migrant workers, generational farm labor workers, and vineyard prisoners. "El Barrio," is the communal situation many Latinos experience; given this it is more than obvious why they are not thronging to rural communes, intentional communities and other alternative lifestyles. The barrio situation is real to an enormous portion of the Latino population; whereas, on the other hand, their urban peoples are trapped in "asphalt barrios." In the case of East coast Latinos, i.e., Puerto Rican, Cuban, Dominican, their existence has been confined to purely urban settings; fighting thru the language barrier, the racial oppression, the low rung on the ladder position and numerous economic difficulties.

As a people, Latinos view the communal movement through very much the same eyes as Blacks, that of being a



movement of this country's affluent youth (white) rejecting the values and standards set up by their parents and ancestors. Latino peoples are too anxious to get for themselves what they have not tasted at all at this point in time; why give up something you have never had for something you have always had, i.e., a communal situation with ties to the land and several family units living in close proximity, all working to make it. There is an ideological difference, in that the barrio is not willfully designed for comfort and complimentary living, and an intentional community is supposed to have these characteristics, but this difference is subtle enough to go mostly unnoticed. Most muchachos y muchachas are ground into making the barrio, whether it is urban or rural, a community with strength enough to support their people in their struggle for just survival. There is no time for the leisure of alternative life styles or communes.

‡In terms of ideological support, Native American peoples view the communal movement as an indication of "chickens coming home to roost," or in other words that the ancestors of those who raped them and their land have finally seen the light. This does not mean that they are involved in the movement (they are not in any significant number) however, as a people they view the movement as a good thing for the mental climate of this country. It is another tragic irony in history that the children of those who destroyed a culture take on the mannerisms and attributes of those their ancestors destroyed.

Native American peoples for the most part are already communally on the land in the form of reservations, or forced communes. That fact is the primary reason they are not involved in alternative living, communes, or "free-will" communities; free-will as opposed to reservations or barrios.

Consequently, it is the Native Americans' world view that links them with the communal movement; it is for the most part the only link; in actuality there is a grave difference between living communally in tipis, cabins or domes out of choice and being in that situation out of necessity. Here the ironic twist is most visible, being that Native Americans historically come from a background of tight-knit community living circumstances. The tribal and clan structures, the inter-tribal councils, the closeness of behavioral codes, which in comparison with western law seem almost anarchical. A societal structure based on ethical moral behavior subject to tribal council review only, their inherent contact with the esoteric perception of nature and the universe, these variables make for a people committed to tradition. Being that that tradition has been severed, it is that very tradition that their energies are being directed toward at this time. The A.I.M. (American Indian Movement) has demonstrated this vividly; the fish-ins, literature, i.e., Brown, DeLoria, Storm, etc., these factors give increasing evidence of Native Americans fighting to regain their roots to the land the "Great Spirit" gave them, and in a way they feel is consistent with **their** world view, not that of "wards" of others.

There is too much for them to do as a people, as with all other Third World peoples, to be able to afford to leave the concrete reservations or the rural ones, and in each instance there are specific blocks to overcome. Native Americans are historically the epitome of alternative lifestyles; however, in actuality, their present lifestyle is tragic. A walk down into a skidrow area in a city with a large Indian population will tell you this. There is only one recourse for Native Americans at this time and space, and that is like all other Third World peoples, to 'get it together' for their own peoples. And the avenue that they choose is rarely the avenue of alternative communal living, given the aforementioned factors. Why have the two not meshed? Check history, check the current movement, then see the answer for yourself.

‡**The set of circumstances** which draw Asian peoples into a movement are not present in the alternative lifestyle movement in sufficient quantity, even though there are communes in predominantly Asian countries such as Hawaii and Japan. The historical factors are somewhat similar to the previous Third World peoples dealt with. Although Asians immigrated willfully to the United States, after their arrival racial and ethnic oppression was their to be borne, just as in all other ethnic groups. Shuttled into restricted areas, stereotyped and suffering generational labor problems, i.e. laundries, restaurants, domestic work, etc.; for such a philosophically distinguished people, this was a high price, even though the "rent courtyards" of Asia held no warmth for them.

Perhaps there is an illusion in many peoples' minds of Asian peoples as being thoroughly into the 'earth trip'; this may be the case in Asia, where rice and various other staples are cultivated communally by village, or collectively, as in the case of the Peoples' Republic of China. However, given Asian peoples' historical life in the United States, one can assess that they as a people are tapped into **this** culture and technology and lines cannot be drawn to their Asia-proper brothers and sisters. This is to say that Asian peoples have

meshed well into **THE DREAM**. Educationally this is very true; also economically. Statistics indicate that in the case of Japanese people in this country, they are leading in the professional fields for Third World peoples. A lot of hand laundry has sent a lot of Asian children to medical school or other higher educational levels. The answer to why Asians are not migrating to the land is again obvious, in that they are at their peak economically in this country at this time.

As in the case of other Third World peoples, the alternative communal lifestyle movement offers them an opportunity to 'go back' as defined by the present society; this is consequently a deterrent in their viewing this movement as a possible link to what is happening in Asia. The alternative for them is to **not** have a laundry, or do landscaping, or a restaurant, but to be able to choose more professional and skilled avenues of expression. To relate rurally would be to return to the past, an ancient and no longer relevant past for urban-based Asian peoples. Living communally and in work collectives may totally change China; however, even though that may give pride to Asians in terms of bettering the living conditions of those experiencing the collectives, it has no historical weight for Western Asians.

The paradox grows larger as each Third World group answers the roll call, and **THE DREAM** is run at 16 mm for each people.

It was stated earlier on that, generally, Third World peoples have been "Westernized" to some extent and given other directions and motivations to fulfill their 'life trip'; these directions and motivations differ from their roots, and they cannot now abruptly pivot to return to their natural ways.

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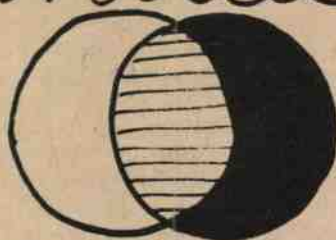
This does not mean that there are not some Third World people involved in the alternative communal movement; however, those of **US** who are involved have come for the most part for limited reasons, i.e., partners of non-Third World people, political and philosophical agreement with alternative ideology, and/or 'burn out' from the urban crunch of scaling the success ladder, and for numerous reasons not mentioned here. Even though I am a Third World person, I am relating to this movement from an 'inner-self' wanting an alternative to the trapped reality the society in general offers me. When I try various avenues of dealing with social change, such as political, spiritual, etc., I tend to conclude that a total reorganization of values, reorientation of world view and living style must be implemented, in order for true social change to become a reality.

Communal living is in my roots; I am returning to my ancestors way of life, modified by a new age, and hope other Third World peoples will view this concept as an avenue for regaining our tap into the earth and all the cosmic ramifications that that tap entails. To liberate oneself from the machine that grinds out **THE DREAM** that has locked us all into an out-of-touch mold — a mold that has alienated us from ourselves—is to re-ignite those fires of the past, and to actually **GO BACK!**

The Third World is in the city clawing, struggling, smothering; the children of those who created the city monster are streaming to the land for peace of mind and spirit; the irony of this fact should answer all questions.

The first stirrings of cooperation between communities in central Virginia and neighboring areas.

Intercommunities Inc.



Over the past year people from 12 communities in central Virginia and neighboring areas have been getting together to search for ways of increasing cooperation and communication among these groups. When we began, the two closest participating groups were 40 miles apart, and the farthest over 200 miles. We were faced with the problem of how to arrange communication over such distances. In the last six months, three new communities have been formed in Louisa County, and other already existing groups have become involved. We are trying to reach out to the more distant communities and bring us all a little bit closer. This is a progress report on our efforts.

Last spring several people from Twin Oaks went around to other communities near them to discuss ways of exchanging labor and skills. Then many of us started talking about encouraging visits between members of different communities. At the Twin Oaks Conference this summer, people from 20 groups, mainly along the East Coast, met to discuss these things and other ways of increasing cooperation. We formalized some agreements about visiting and labor exchanges, and decided to encourage member swapping for short periods of time, exchanging rooms, work, and privileges at no cost to either person. We made up a list of 270 skills as well as equipment and services available at the various communities. Everything from teaching quantum mechanics to giving flying lessons was offered. We decided that a day's work at any task was equivalent to any other day's work. Recently an architect's work designing a building was repaid by an equal time of weaving hammocks.

Then came the notorious electric truck. At the conference we heard that someone was willing to donate an electric truck for communities to use as as

for communities to use as a shuttle from one to another to encourage visiting, borrowing, and trading. The truck was reportedly powered by an electric motor run off batteries and used no gasoline. "There's no such thing as an electric truck," we said. We were assured that there was, and although all the details were not available, it was known to have carried 40 people at one time.

The next month a group of us from Virginia and nearby assembled at Nethers Community School, largely to discuss the truck. It was then that we learned that the truck had two drawbacks. First, it only went 22 miles an hour. Second, after one hour of driving it had to be plugged in to a 220 volt

circuit and recharged for 24 hours. So much for the electric truck. It had gotten us together, however, and we started to think about finding another vehicle.

A couple of weeks went by, and then a few Twin Oakers discovered two 1961 GMC schoolbuses at an auction. They were in fixable mechanical shape and cost \$525 for both. Deciding that it was too good a deal to pass up, they bought both. The plan was to fix up one and sell it to pay for the purchase price of both. We spent weeks trying to fix up the one we were keeping and get it ready for the road. More time went by getting it inspected and insured. "It takes time," we were all told. The main delay was in choosing the color to paint it. Firetruck red and pearl were settled upon, but the person who bought the paint liked grey, so it's red on bottom and grey on top. After three months of combined effort, the maiden voyage was in late November when 30 people from Hunters Lodge, Strange Farm and Twin Oaks climbed aboard for a merry trip to hear Ram Dass speak in Richmond.

We decided that each group wanting to join in on the bus would pitch in a dollar for each of their members. The estimated total running cost for Big Red is \$.20 per mile. The community using it will be responsible for meeting that cost and in general passengers will be charged \$.01 per mile. We still need to figure out how to finance the bus when we all use it together. There are at this writing 13 affiliated groups having 175 members in Virginia, West Virginia, and Pennsylvania. All of us are rural-based and agrarian to some degree. Some groups run free schools, another does large scale organic farming, one large group works with retarded adults, yet another is a very large planned community, and some groups just live together. Among us, we share a wide range of divergent ideological beliefs, and it's amazing that people from these groups can get along at all.

As a formality, we incorporated ourselves as Intercommunities, Inc. so that we would all own the bus and anything else that comes up together.

Cooperative food buying has been discussed the four times we have gotten together. Many feel the food co-op would help provide momentum for other things to happen. Not too much progress has been made in this area, probably because most of us grow a large portion of our food. Six groups have become involved, and buy mostly flours, grains, seeds, and of course peanut butter from three organic wholesalers in the Washington D.C. area.

Another idea is to purchase a group medical insurance plan. Most groups feel capable of handling the everyday expenses, but are worried about the possibility of catastrophic illness. Although we would certainly save money by setting up some kind of emergency fund among ourselves, we're afraid to try it, so we're investigating buying a group plan from Blue Cross which gives lower rates and more flexible terms to groups of more than 50 heads of households. We already have more than that number interested.

We have been organizing an intercommunal land search group to pool our energies and hunt for land available for new communities. All of us have become aware of the many advantages of having like-minded groups living nearby, with the opportunity for frequent and informal cooperation. Several out-of-state groups have sent people to the central Virginia area to hunt for land. We can offer places to stay for these people. Hopefully, groups thinking of moving in will not do anything to jeopardize our local public relations.

Other things that have happened include sending the children of several communities to the free school at Springtree four days a week; many labor exchanges and two-week visits; bartering extra homegrown food; people from several communities acting as facilitators at meetings of other groups; and at least three attempts to start a newsletter (maybe the current one will be successful). Of course, our dreams and fantasies flourish at each meeting. One of the current favorites is to set up a ham radio network so that we could talk to each other as often as we wanted. Another is to outfit our bus with a walk-in refrigerator, a complete mobile medical laboratory, and quadrophonic sound.

Our most recent meeting was held at the Merion branch of Twin Oaks, in early December. We met for lunch on Saturday, then had a long and fairly boring business meeting with perhaps 30 people from a dozen groups. After dinner was time for meeting old friends, trading gossip, learning how other people had dealt with someone's current problems. Merion had set up a large teepee and some people gathered by the fire to sing and chant and pass a pipe of damiana. The next morning we all gathered in the living room. There were 20 of us, largely men for some reason. We went around in a circle with everyone telling what had been happening with them recently. It was one of the warmest, most supportive sessions we've ever been part of, especially for a meeting predominantly of men. We headed home late that afternoon, with new hope and energy to face the joys and the hassles that make up group living. Perhaps the conference really ended for us five or six days later, when we finally came down and found ourselves again fully involved in the problems of our own groups.

Our own feeling is that the main benefits of these meetings are less tangible than the purchasing of whole wheat flour at the cheapest price. Have you ever spent agonizing hours arguing about visitors and then later discovered that every group faces "the visitor question?" Or found that the place down the road decided to try a new policy of handling personal spending money which you can learn from? In our meetings and correspondence we've found a lot of basic similarity among all the groups and gotten a lot of support from each other. This support is one of the greatest benefits, intangible as it is. Yet when Hunters' Lodge plans a two-day celebration of the winter solstice, where we could get to know each other and get high off each other, there is still something in us that tells us we don't have time to go to a celebration, but we can take the time for a two day meeting. So the meetings become almost an excuse for getting together.

Keith and Joel



Commune Directory

This directory has been compiled for the use of communes, cooperatives, and collectives, and to help individuals who are moving toward a more cooperative lifestyle. We hope it will serve to increase communication and exchanges among communities, establishing informal networks of like-minded folks in a given region and across the continent.

If you are an individual who is now becoming interested in living cooperatively, you may want to use this guide to get in touch with groups who are already on the path toward such a lifestyle.* We welcome you on this journey, and offer this advice:

Remember that a commune is not an institution, but the home of those who live there. Respect their home: if you are interested in visiting, write well in advance to see if and when this would be possible. Don't make them the crash pad for your cross-country trip, or the objects of a study for your college sociology course. If you do come to visit, expect to share in their work, their play, and their expenses--freeloaders can make a group decide to close its doors to further strangers.



A few words about the listings: this information was gathered in late 1973. Descriptions were either submitted by the group listed, or obtained from previously published information. The emphasis is on relatively stable groups, so the evolving scene of urban co-ops and collectives is largely ignored. Thousands of other groups are spread across this continent, but prefer not to be listed in a public directory.

These groups may differ from each other in nearly every facet of lifestyle. They include spiritual ashrams**, political collectives, Christian communities, anarchists, Walden II-ers, cooperative villages, small groups of homesteaders and sympathetic organizations. They may be urban or rural, range in size from a few individuals to over a thousand members, and have widely divergent standards of living. Some groups are just getting organized, others have been established for decades. Each group is/was a communal or cooperative living situation, or a resource center for such groups.

We hope that our directory will serve to increase cooperation among existing communities and will help in the establishing of new groups. If your group would like to be listed or if we can be of help in these activities, get in touch with us at the addresses below.

In sharing,
the folks who do **Communities**

COMMUNITIES MAGAZINE/WEST
Rt. 1, Box 191
Oroville, CA. 95965

COMMUNITIES MAGAZINE/EAST
Box 426
Louisa, VA. 23093

*"Openings", a guide to communities which have openings for new members, is available from Twin Oaks, Rt. 4 Box 169, Louisa, VA 23093. Cost is 50 cents, if you have it.

**For a more complete guide to spiritual groups in North America write to Spiritual Community, Box 1080, San Rafael, CA 94902. (\$2.95/copy)

Listing by State



Alabama

ACORN, Birmingham
Peoples' Farm, Browns

Arizona

Children of Light, Gila Bend
Sri Ram Ashram, Benson

Arkansas

Ethos, Little Rock
Indian Camp, Leslie
Mulberry Farm, Pettigrew

California

Ahimsa Church, Occidental
Ananda Cooperative Village, Nevada City
Andorra II, Daly City
Artparque, Pine Grove

Bhooan Center, Oakhurst
Black Bart Center, S.F.
Brotherhood of the Sun, Santa Barbara
Center for Family Experimentation, San Jose
Center for the Next Step, San Diego
Christananda Ashram, San Jose
Christian World Liberation Front, Berkeley
Church of the Golden Rule, San Jose
Communitarian Village, Oroville
Country Women, Albion
Dinky Universal Church, Palo Alto
Earthmind, Saugus
Ellis Island, LA
Equitable Farm, Little River
Experimental Cities, LA
Family Synergy, LA
Good Earth Communes, S F
Good Earth Homestead, Dobbins
Greenhouse, Goleta
The Guild, Felton
Harbin Hot Springs, Middletown
Harrad, SF
Harwood House, Oakland
Healthy Happy Holy Organization, LA
House of Love and Prayer, SF
Ilarne, Crockett
Institute of Human Abilities, Oakland
International Society for Krishna
Consciousness, LA
J'ananda, Elk
Jesus Name Lighthouse, Loleta
Kailas Shugendo, SF
Living Communion, Cloverdale
Lonaku, SF
Mendocino Farm & Folk School, Sebastopol
Messiah's World Crusade, Berkeley
Naturalism, LA
Padma Jong, Berkeley
P.A.S.S., SF

People's Temple, Redwood Valley
Prajna Family, San Diego
Project Artaud, SF
Re-education Center, SF
Resource One SF
Synanon Foundation, Santa Monica
Tara, Ukiah
Tierra Verde Fellowship, Oakland
Together, Venice
Unicorn News Collective, SF
Vedanta Society, SF
Village One, Berkeley
Vocations for Social Change, Oakland
Vrindavan Yoga Farm, Grass Valley
Xanadu, LA
Zen Mountain Center, Carmel Valley

Colorado

Institute Mountain West, Denver
Karma Dzung, Boulder
Magic Animal Farm, Gateway
Red Rockers, Farisita

Connecticut

Community Exchange, Milford
East River, Guilford
Rochdale Co-op, New Haven
Satchidananda Ashram, Pomfret Center
Society of Brothers, Norfolk

District of Columbia

Ananda Marga
Source
Unified Family

Florida

Melbourne Village, W. Melbourne

Georgia

Hidden Springs, Rockmart
Southwest Georgia Project, Albany

Hawaii

Aloha, Honolulu
Maui Zendo, Haiku
Ohana Aloha Village, Kailua
Wailua University of Contemplative Arts,
Kauai

Illinois

Changes, Chicago
Christian Conservative Community,
Louiseville
Earthworm, Champaign
Reba Place, Evanston
Salem Community Brotherhood, Rock
City
Valley Cooperative School, Dundee

Indiana

Order of St. Michael, Crown Pt.

Iowa

Amana Society, Amana

Kansas

Sunflower Life Center, Newton

Louisiana

People of the Living God, New Orleans

Maine

Alternative Energies Project, Stonington
Sabbathday Lake Shakers, Poland Spring
Sunrise Community, East Macias

Maryland

Heathcote Community, Freeland
Koinonia Foundation, Baltimore
Lifestyle Associates, Elliott City
Savitria, Baltimore

Massachusetts

Brotherhood of the Spirit, Warwick
Butterworth, Westwood
East Wind, Jamaica Plains
Fayerweather, Cambridge
Fort Hill Community, Roxbury
Graniteville Commune, Graniteville
Hippocrates Health Institute, Boston
Hop Brook, Amherst
International Independence Institute,
Ashby
New Community Projects, Boston
SESPA, Jamaica Plains
VSC-East, Cambridge

Michigan

Circle Pines, Delton
Lake Village, Kalamazoo
NASCO, Ann Arbor
New Life Cooperative, Kalamazoo
Rainbow People's Party, Ann Arbor
Sunshower Farm, Lawrence
Vivekananda Monastery Retreat,
Fennewille

Minnesota

Alternative Lifestyles, Minneapolis
Big Stone Colony, Graceville
Wiscoy, Winona

Missouri

The Farm, Fulton
Garden of Joy Blues, Birch Tree
Valley of Peace, Squires
Zion's Order, Mansfield

New Hampshire

Arbitrage International, Exeter
Diakonia Partners, Center Barnstead
Hidden Springs Community,
S. Ackworth
Meeting School, Rindge
Sant Bani Ashram, Franklin
Shaken Lake, Canterbury
Wooden Shoe, Canaan

Nevada

Entitas Foundation, Reno

New Jersey

Family of Friends, N. Bergen
St. Francis Acres, Hampton

New Mexico

Lama Foundation, San Cristobal
Word of God Community, San Fidel

New York

Acorn Hill House, Krumville
Ananda Ashram, Monroe
Bayard Lane, Suffern
Bierer House, NYC
Camphill Village, Copake
Catholic Worker Farm, Tivoli
Centers for Change, NYC
Chardavogne Barn, Warwick
Christian Homesteading Movement,
Oxford
Community of Zen, Sharon Springs
Dandelion Hill, Newfield
Genesee Co-op, Rochester
Highlander, Paradox
IAMU Community Farm, Elizabeth
International Center for Self-Analysis,
N. Syracuse
Ithaca Alternatives, Ithaca
Journey Family, NYC
Maple Tree Farm, Lanesville
NY Switchboard, NYC
Shree Gurudev Siddha Yoga Ashram,
NYC
Sky View Acres, Pomona
Society of Brothers, Rifton
Society of Families, Frewsburg
Sunrise Farm, Bath
Yarrow, Newark



North Carolina

Celo Community, Burnsville
Fertile Hills, Chapel Hill
Suruban Partners, Durham

North Dakota

Forest River Community, Fordville

Ohio

Community Service, Yellow Springs
Entwood, Amesville
Ingleside, Cincinnati
The Vale, Yellow Springs

Oregon

Alpha, Mapleton
Crow Research, Veneta
The Eater Family, Coquille
Main Street Gathering, Portland
Pahana Town, Lake Dorena
Rainbow Tribe, Eugene

Pennsylvania

Beaver Run Farm, Bedford.
Bryn Gweled, Southampton, Bucks Co.
Camphill Village, Glenmoore
Community Associates, Philadelphia
Downhill
Fellowship House Farm
Full Circle Farm, Beavertown
Homer Morris Fund, Cheney
Julian Woods Community, Lemont
Movement for a New Society,
Philadelphia
Life Center, Philadelphia
New Meadow Run Community,
Farmington

Oneida II, West Mifflin

Peacemaker Land Trust, Philadelphia
Sivananda Yoga, Stroudsburg
Society of Brothers, Farmington
Tanguy Homesteads, Glen Mills

Rhode Island

Island, Providence
Walden Three, Providence

South Dakota

Tschetter Colony, Olivet
White Rock Colony, Rosholt

Tennessee

The Farm, Summertown
Federation of Communities in Service,
Knoxville

Texas

Children of God, Dallas

Utah

Order of Aaron, West Jordan

Vermont

Apocalypse Farms, Walden
Free State of the Ark, Stowe
New Hamburger, Plainfield
Rockbottom Farm, Strafford
The School House, Shelburne
Tail of the Tiger, Barnet

Virginia

ARE, Virginia Beach
Cedarwood, Louisa
Community Market, Louisa
Family Farm, Barboursville

Hunters Lodge, Troy

Innisfree, Crozet

Maccabee Farm, Louisa

Mulberry Family, Richmond

Nethers Community, Woodville

North Mountain, Lexington

Passage Farm, Seven Fountains

Ruhani Satsang, Oakton

Springtree Community, Scottsville

Twin Oaks, Louisa

Washington

Big Springs Farm, Cheney

Hutterian Brothers, Expanola

May Valley Co-op, Renton

OPEN, Seattle

Pacific Group, Des Moines

Sasquatches, Port Townsend

Tolstoy Farm, Davenport

West Virginia

Big Island Creek, Pipestem

Free Growth, Wikel

Growing Tree, Spencer

Iris Mountain, Unger

New Vrindaban, Moundsville

Wisconsin

Active Acres Co-op, Dodgeville

Madison Community Co-op, Madison

Madison Sustaining Fund, Madison

Wisconsin Family, Milwaukee

Yahara Co-op, Madison

Canada

Hutterian Fellowship, Brocket, Alberta

Monarch Colony, Monarch, Alberta

Saturna Free School, Saturna Island, BC

Workshare Farm, Lumby, BC

Yasodhara Ashram, Kootenay Bay, BC

Bethesda Colony, Gladstone, Manitoba

Deerboine, Community, Alexander,
Manitoba

New Rosedale Community, Port La
Prairie, Manitoba

Pine Creek Colony, Austin, Manitoba

Maplevale Farm, Cross Creek, NB

Amherst Island, Stella, Ontario

Bakavi, Ottawa, Ontario

Community Farm of the Brethren

Bright, Ontario

Everdale Place, Hillsburgh, Ontario

I Am Ashram, Thunder Bay, Ontario

Lanark Hills, Perth, Ontario

Monastery of the Apostles, St. Jovite,
Quebec



NOTE: References in parentheses indicate articles appearing in back issues of magazines. For example: (3-53) means info was in the 3rd issue of **Communities** on page 53; (7-G) means in Grapevine of this issue. CS indicates **Communitas**, L is **Lifestyle**. Send \$1 for any back issue of **Communities**. c/o CPC, Box 426, Louisa, VA 23093.

Listing by Name

Acorn, c/o 1108 S 29th St., Birmingham, AL 35205. Regional newsletter for alternatives in the Alabama area; attempts at beginning community in the area. (6-51)

Acorn Hill House, Krumville, NY 12447. Into audio-visual cassettes to provide info on turning your life into an art form. Record music, building own recording studio.

Active Acres, R1, Dodgeville, WI 53533; (608) 935-2442 (1972). 7 member cooperative on 500 acre farm. Wishing to build network of groups. Supply organic produce to Madison food conspiracy. Need hard working people. (5-36).

Ahimsa Church, 19100 Coleman Valley, Occidental, CA 95465. (1967) Open land communal living situation. Trying to resolve building code difficulties. Visitors welcome. (4-47).

Aloha, c/o Smith, 94 Nuuki Circle, Honolulu HI 96821 people building spiritually centered cooperative farming commune. (3-59).

Alpha, Box, Mapleton, OR 97543 (1971). Non-violent orientation. Variety of people, young and old. Working in store in town; 300 acre farm nearby. No visitors without previous arrangement.

Alternative Energies Project, Planned Total Environment, Inc., PO Box 266, Stonington, ME 04681. Planning decentralized intentional community on 180 acre Crotch Island; each person will design and build own home. Need members with capital. Quarterly newsletter.

Alternative Lifestyles, 2201 21st Av. S, Minneapolis, MN 55404; 722-7950. (1972) 13 people in 2 houses focusing as resource center for communal lifestyles. Hold conferences, have library available; newsletter, gatherings. Aiming toward rural village on 200 acre farm. More people needed. (7-R).

Amana Society, Amana, IA. Although no longer a fully communal society, the means of production are held 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. (4-37).

Amherst Island Organic Farms, RR 3, Stella, Ontario KOH 250 Canada. (1971) 9 adults, 2 children on 290 acres. Planner-manager system, labor credits. Most income currently from outside jobs, moving toward self-sufficiency: beef cattle, chickens, pigs, garden. Work min. 45 hour week. Openings for 1 or 2 people. (3-46).

Ananda Ashram, The Yoga Society of New York, PO Box 212-C-1, Monroe, NY 10950. 60 acres, forest, lake, sauna. Yoga ashram emphasizing self-analysis, meditation, Sanskrit, and cultural integration as taught by Dr. Mishra. Yoga classes, week-end retreats, resident-study program.

Ananda Cooperative Village, Alleghany Star Route, Nevada City, CA 95959; (916) 292-3303. (1968) Yoga-oriented community of 80 adults, 20 kids on 650 acres of land. Yoga instruction at year-round public retreat. Monastery. Farm with organic gardens, certified grade school, cottage industries: natural food products, incense, oils. Community food store. Certified boarding high school. Publish books, records, tapes, yoga home-study course. Gardening and other carpentry apprentice programs. Interested in working with other groups. Visitors, new members welcome. (7-R, 3-6).

Ananda Marga (RAWA), 1354 Montague NW, Washington, DC, 20011; (202) 291-7542. (1973) Collective of artists and writers involved in social-spiritual organization. Integrate spiritual sadhana with social

action; publish monthly paper, *Sadvipra*.

Andorra II, 27 Wilson, Daly City, CA 94014; 992-1795. (1971) Commune that guides a free U in a suburban setting. Rural/urban interests. Interested in working toward cooperative network. Do counseling. (3-49)

Apocalypse Farms, RFD Walden, VT 05869; (802) 563-2522. (1971) Now exists as core group after exploring several culs-de-sac. Aim: small family-oriented group, sorta self-sufficient, into crafts, education, farming, alternative energy, community action. Need mature, skilled, motivated, emotional, \$-resourceful partners.

Arbitrage International, Inc. PO Box 412, Exeter NH 03833. Formerly International Foundation for Independence. Realization of Dr. Ralph Borsodi's experiments to establish inflation-resistant, monetary system backed by world trading commodities. Help small businesses.

Artparque Living Arts Center, Pine Grove CA 96665; (209) 296-7200. (1973) Artists, writers, conservationists establishing an art center for teaching. More people welcome but must call before visiting. Willing to work toward cooperative network.

Association for Research and Enlightenment (ARE), Box 595, 678 Atlantic, Virginia Beach, VA 23451; 428-3588. Groups coordinated around the readings of Edgar Cayce. Library, resource material, newsletter.

Bakavi (ISCE), 30 Waverly Street, Ottawa K2P 0T9, Canada, 232-2129. Incorporated group of about 20 people doing research and raising money for a recycling, ecological, communal village of 500 people. Inquiries welcome. (3-55, 7-G)

Bayard Lane Community, Suffern, NY 10901. (1936) Share land, some cooperation, separate family dwellings. Original School of Living settlement.

Beaver Run Farm, Box 192, RD 3, Bedford, PA 15522. 3 adults on 60 acres, make and sell driftwood clay-moulded candles. Hope to build community of crafts people.

Bethesda Colony, Gladstone, Manitoba, Canada; Ph 307 Ring 14. (1967). Interracial Christian colony of 16 with Hutterite background. Publish magazine; do radio broadcasts; have free Bible school. Manufacture pottery.

Bhoodan Center, Sierra Route, Oakhurst, CA 93644; 683-4976. (1934) 4 people on 40 acres. Newsletter discusses attempts to apply Gandhian approach to change in society. Visitors write in advance and indicate interests. (6-51).

Bierer House, 434 W 20th St, NY, NY 10011. Therapeutic living environment. Temporary family-style residence group moving toward communal existence. Outside jobs.

Big Island Creek Folks, Box 225, Big Island Creek, Pipestem, W. VA 25979. (1973) 90 acres, 3 adults. Planning to farm as well as use skills to serve surrounding community thru political advocacy programs.

Big Springs Farm, Rt. 2, 807 Front, Cheney, WA 99004. This is a neo-Hutterite just forming, but not of Hutterite background. Inquiries are welcome. A college professor is the organizer. (4-37)

Big Stone Colony, Graceville, MN 54240. Christian, farming, about 100 people.

Black Bart Center, 238 San Jose, SF, CA 94110; 282-7856 (1973) Gathering spot for people over 30 seeking alternative lifestyles. Activities throughout the week. Coordinated by various people living communally in the city. Want to work

with other groups toward a cooperative network.

Brotherhood of the Spirit, Shepardon Road, Warwick, MA 01378. Two-week trial period for new members, joining is a lifetime commitment to the community. 300 members. Rock band. Purpose, brotherhood and peace. No drugs or alcohol. All are welcome.

Brotherhood of the Sun, 808 E Cota, Snata Barbara, CA 93102. Spiritually centered family. Have food businesses, organic farming, restaurant-store, other work projects. Lifestyle at the farm yogic-oriented.

Bryn Gweled Homestead, Southampton, Bucks Co, PA 18966. (1941) Share land, some cooperation, separate family dwellings, suburban.

Butterworth Farm, c/o Miller, Box 272, Westwood, MA 02090. A small group of gay men living on 94 acres of land. Need help (men and women) in building, but not looking for new members at present. (5-46).

Camp Hill Village, Copake, NY 12516. (1961) Working community for mentally retarded adults. Based on Steiner's Anthroposophy Camp Hill Movement, founded 1939; operates over 2 dozen schools and villages throughout the world. 3-year training course in Curative Education. Craft workshops, farm and gardens, giftshop. For further details write the Secretary.

Camp Hill Village - Beaver Run, RD 1, Glenmoore, PA 19343. (1959) School for mentally retarded children, farm location, staff members work and live in school. Write for further details. (1-17; 3-27).

Camp Hill Village, Kimberton Hills, Box 155, Kimberton, PA 19422. (1972) Newest of 3 Camp Hill settlements in US. Write for more information.

Catholic Worker Farm, Box 33, Tivoli, NY 12583. (1964) Pacifist service commune. 50 - 70 permanent residents, 120 in summer. Newsletter.

Cedarwood, PO Box 545, Louisa, VA 23093; (703) 967-0053. (1973) Walden II/Kibbutz, modified planner-manager government with democracy. Growing to 300 in 30 years. Embraces high technology, high living standard, strong work ethic. Antidistablishmentarianism. Operating construction company. Planned vocational college and light industries. Collective child rearing in 5 years, none til then. (7-R).

Celo Community, Rt 5, Burnsville, NC 28714. (1937) Non-sectarian cooperative group in mountain area. 1400 acres shared. Operate summer camp, school, printing press. Visits on prescribed weekends: write ahead.

Center for Family Experimentation, Box 847, San Jose, CA 95106. Extended urban family emphasizing humanistic structuring to incorporate values like multiple parentage. Interested in working with communes to form cooperative network. (7-R).

Center for the Next Step, 976 Chalcedony, San Diego, CA 92109. 7 adults, 2 children; all adults group facilitators at National Center for Exploration. Facilitate growth, new consciousness, openness, warmth, and self-understanding. No room at house presently.

Centers for Change, 2390 Broadway, NY, NY 10024. Collective of 39 workers (teachers, therapists, staff workers) providing free and low-cost educational and health services for working people. Newspaper.

Changes, c/o 4900 S. Ellis, Chicago, IL 60615. (1970) Therapeutic help network/crisis phone. Community help group functioning as a resource for each other. Loose aggregate of people. (2-30).

Chardavogue & Barn, Warwick, NY 10990. Information on associated

Gurdjieff groups.

Children of God, PO Box 119, Dallas, TX 75221. These people have several colonies scattered throughout the world, with around 2000 members. They are Christians; a part of the "Jesus People" movement. (4-37).

Children of Light, Box 35, Gila Bend, AZ 85337. Non-denominational Christian community.

Christiananda Ashram, 35 S. 4th St, San Jose, CA 95113; 292-6359. Have a food store-restaurant and spiritual center. Yoga classes and discussions at communal house daily. Want to work toward cooperative network.

Christian Conservative Community, Box 9, Louisville, IL 62858. (1961)

Christian Homesteading Movement, RD 2, Oxford, NY 13820. (1963) Training and experimental farm. 67 acres, offer week-long instruction courses for individuals or families. General homesteading week with intensive classes for about 30 families. Write well ahead. All seasons but winter.

Christian World Liberation Front, 2736 Dwight, Berkeley, CA 94704; 548-7947. New age Jesus commune. Publish paper and building a movement.

Church of the Golden Rule, PO Box 1404, San Jose, CA 95109; 797-5881. 12 people living unstructured lifestyle. Do counseling. Write in advance. Willing to work for cooperative network.

Circle Pines Center, Delton, MI 49046. (1938) Family cooperative camp on 284 acres near Kalamazoo. 350 members. Children's camp, conferences, retreats. Not a resident community.

Communitarian Village, Rt. 1, Box 191, Oroville, CA 95965. (1973) 40 people living in interim sites in area and in Berkeley. Cooperating on project to create diverse village of communes and individuals on large parcel of land. Soyburger business, experimental organic garden; edit this magazine. Working toward cooperative network of communities. (3-2; 7-G).

Community Associates Printing Collective, 4722 Baltimore Ave., Philadelphia, PA 19143. (1972) Small collective doing offset and letter-press printing, serving movement oriented and related groups. Affiliated with Movement for New Society.

Community Exchange/Communal Newsletter, c/o Paul Freundlich, 2 Chapel St., Milford, CT 06460. Monthly publication and contact point for a network of some 40 cooperative communal houses in New Haven area.

Community Farm of the Brethern, Rt 4, Bright, Ontario, Canada.

Community Market, Rt 5, Box 202, Louisa, VA 23093. Co-operative marketing service for communal and coop groups. Operate mail order service, prepare annual catalog. Now accepting entries for 1974 catalog.

Community Services, Inc., Box 243, Yellow Springs, OH 45387. Published *International Community Handbook* and other literature on various aspects of community. Conference in August. (5-36)

Community of Zen, Box 515, Sharon Springs, NY 13459. (1969) Center for work and training in Zen Buddhism. Openings now for people who can make financial contribution. Publish newsletter. (5-48).

Country Women, Box 51, Albion, CA 95410. (1972) Collec-

tive of women, many living communally, which publishes bi-monthly magazine about aspects of living in rural environments. (6-24).

Crow Research, RR 1, Box 706, Veneta, OR 97487; 392-6863. (1968) Rural-urban group. 300-acre farm, houses in Eugene. Work crews on forestry, socially relevant city projects. About 30 adults, 20 kids.

Dandelion Hill, RD 3, Newfield, NY 14867 (1972) 9 persons on 47 acres. Purposes: create alternatives to nuclear family, stereotyped roles, ecological abuse, excessive consumption, irreverence for life, & slavery to the job; to work for the values we affirm thru non-violent social change. No new members now.

Deerboine Community, Alexander, Manitoba, Canada (1959) Christian; farming. New members trial period. Visitors welcome. Anabaptists.

Diakonia Partners, Peacham Rd, Center Barnstead, NH 03255; 774-7050. (1972) Christian community of 4 adults, 6 children developing subsistence farm on 100 acres. Looking into adoptive care for overseas orphans; do home building and remodeling. Into spirit & teachings of Jesus. Looking for new members. (7-R).

Dinky Universal Church, PO Box 6568, Stanford, CA 94305; 328-6496. (1970) Operate 3 businesses, 1 in Seattle and have 3 living/work groups. Organized as a new age religious social family; work oriented. Need people to promote business. Newsletter. (7-G, 5-37).

Downhill Farm, PA. 1 dog, 2 geese, 3 horses, 6 cats, 8 goats, 11 humans, 21 rabbits, and 35 chickens on 100 acres; unstructured with much individuality; large organic garden; blooming flowerpot industry as means of support.

Earthmind, 26510 Josel, Saugus, CA 91350. (1972) Group working ecologically on small farm. Did methane generator study and wrote brief report in booklet form.

Earthworm, PO Box 2315, Station A, Champaign, IL 61820. Collective of 8 members, together with friends, publishes directory to alternative community in Champaign-Urbana area.

East River Community, 35 River Road, Guilford, CT 06437. (1970) 12 members on 10 acres, share expenses, not incomes. Garden, goats, chickens. Adults have outside jobs. Hope to expand to 25 members. (3-46).

East Wind, 12 Sunnyside, Jamaica Plains, MA 02130. (1973) Labor credits, planner-manager govt., feedback groups, egalitarian framework (no private incomes or vehicles). Dozen members now working in city earning money to buy farm. Aiming to be large community. No children at present.

The Eater Family, RT 1, Box 643, Coquille, OR 97423. (1970). Former theatre group. Gardening, subsistence. Outside work crews.

Ellis Island, 1204 W 27th St, LA, CA 90007. (1970) Have crash pad in the city and 80 acres in Washington. Work cooperatively with other groups in city. Political consciousness. Openings for more people with urban orientation. (2-57).

Entitas, 16020 S Virginia, Reno, NV 89502; 849-1037. (1968) Learning environment where people work with young addicts. Operate mineral spa on 70 acre ranch and manage a trailer court. New-comers asked to try 6 month program based on concept of communal living.

Entwood, RR 1, Amesville, OH 45711. (1972) Starting 1974, individual families living as neighbors on 201 acres. Cooperative ventures as desired by members, including agriculture, arts & crafts. Striving for self-sufficiency with sensible use of technology to allow time for leisure. Presently 2 member families & 2 provisional families. (5-49).

Equitable Farm, Star Route, Little River, CA 95456. (1968) Agrarian co-op of families; share expenses and products. Need couples.

Ethos, PO Box 1175, Little Rock, AR 72203. Community-farm north of city. Want to correspond with other communes.

Everdale Place, RR 1, Box 29, Hillsburgh, Ont., Canada. School/farm commune of 7 years; have pottery shop, bakery, etc. Looking for people who have dreams but are not dreamers. 3 week trial period for membership. Everyone earns part of the money and shares in the education of the children. (4-61).

Experimental Cities, Suite 8, 11747 Bellagio, LA, CA 90049; (213) 476-5508. (1972) Collective attempting to get large acreage for a new city while organizing core group of skilled people to design a city of cooperative villages.

Family Farm, Box 73A, Barboursville, VA 22923; 985-7422. (1972) Family co-op on 227 acres with school (10-18 years). Need couples.

Family of Friends, PO Box 7302, N. Bergen, NJ 17047. Seek ways to improve life of divorced, single, widowed, and single marrieds by exploring cooperative alternatives. Publish *Getting Together* newsletter. (4-48).

Family Synergy, PO Box 30103, Terminal Annex, LA, CA 90030. (1971) Large social group interested in extended family, encounter sessions, workshops, outings. Have a people directory for members and a newsletter. (1-47).

The Farm, Rt 1, Box 144, Fulton, MO 65251. About 40 people on 300 acre farm. Spiritually oriented, vegetarian; agrarian based. Plan for school, self-supporting thru farming related operations. Use intense personal encounter to work through problems. (5-39).

When a date is given with a particular listing, that year denotes the origin of the group.

These community groups have been listed publicly in order to encourage intercommunal cooperation and to help individuals who are just getting involved in the alternative scene.

Please respect their homes. Always write or call first if you'd like to visit, and remember that there may be times when they don't have the extra energy or time to put themselves out for strangers

Most of these groups are not wealthy. Some receive dozens of letters weekly. If you write them, it would be thoughtful to enclose a stamped, self-addressed, you-know-what!

The Farm, Rt.1, Box 197 A, Summertown, TN 38483 (1971). 600 people living the teachings of Stephen Gaskin. Raise most of food on 1700 acre farm. Publish Stephen's books *Monday Night Class* and *Caravan*. School, farming; spiritual community stressing honesty and sharing. (4-33)

Fayerweather, 95 Fayerweather St. Cambridge, MA 02138. Group locating in Maine to start community, not commune. Democratic-socialist orientation with special interest in community industry, alternative energy sources, and feminism. Looking for members. Group wants to merge city-center with new town orientation. (3-19)

Federation of Communities in Service, 4401 Sullivan Rd. Knoxville, TN 37921 (1967). Dedicated to service in Appalachia. Communal living, 40 adults.

Fellowship House Farm, RD 3, Pottstown, PA. 19464. Interracial, inter-cultural conference center.

Fertile Hills Community, c/o 405 Rosemary St. Chapel Hill, NC 27514; (919) 929-3389. About 50 folks integrated into rural community. Natural foods, restaurant, food co-op. Down home yoga. (7-R)

Forest River Community, Fordville, ND 58231. Hutterian; farming and stockraising. Anabaptist. (6-26)

Fort Hill Community, 5 Fort Ave. Terrace, Roxbury MA 02119 (1965). Own houses nationwide; into media on all levels.

Free Growth, Rt 1, Box 62, Wikel, W VA 24990. Animals and people on a 160-acre farm; have multilateral marriage with emphasis on creative thinking/doing, intellectual inquiry and non-polluting survival skills. Write before visiting. (3-57)

Free State of the Ark, PO Box, Stowe, VT 06572. Group looking for people for homesteading community on large parcel of land. Have brochure describing organization.

Full Circle Farm, Rt 1, Beavertown, PA 17813 (1971). Several families on 112 acres. Not structured. Orchards.

Garden of Joy Blues, Rt 3, Birch Tree, MO 65438 (1972) Several families homesteading communally on 80 acres in the Ozarks. Non-sexist, simple handmade life. Shared belief in the grace and glory of nature. Willing to work toward cooperative network especially on land trust. Visitors please write first, enclose stamp. (5-38)

Genesee Co-op, 713 Monroe Ave. Rochester, NY 14620. A center for information on the alternative community in Rochester.

Good Earth Communes, Haight-Ashbury District, SF, CA 387-7310 (1970). About 18 communal houses loosely cooperating with food-work projects. Social action oriented. Begun by former political prisoners.

Good Earth Homestead, PO Box 15, Dobbins, CA 95935; 692-1798 (1971) Nine families; members own parcels in area. Close cooperative effort. (3-50)

Graniteville Commune, 25 N Main St., Graniteville, MA 01829 (1970). Six people in huge house on 4 acres. Organic garden. Two make living in wood & metal crafts at home. Need more people. (L 5-97)

The Greenhouse, 761 Camino Pescadero, Goleta, CA 93017. Communal center for a group planning to obtain land for a cooperative living situation in the city. 12 members in the house focus on the larger project. Have UTOPIA game prototypes. (5-39)

Growing Tree, Clay Star Route, Box 89 A, Spencer, W VA 25259. Group looking for large tract of W VA land where people will live in separate homes, yet share cottage industries, school, farming, etc. Presently operating a country store. Looking for more people. (L 5-98)

The Guild, c/o 5455 Hiway 9, Felton CA 95018 (1970). Twelve people working toward arts center near city. Involved in graphic arts, stained glass, woodwork and printing. Limited space for individuals with skills in certain areas. Have religious-political-social philosophy outlined. Write in advance about visiting.

Harbin Hot Springs, Box 82, Middletown, CA 95461; (707) 987-3747 (1973). Loose aggregation of people restoring former health spa. Possibly will form group to create working unit on 1000 acre ranch. Members need to cover expenses. (6-52)

Harrad Community, Box 6864, SF, CA 94101; 527-4575 (1969). Large social group, some living communally, creating an atmosphere in which intimate wholesome relationships can flourish. (4-59)

Harwood House, 6169 Harwood, Oakland, CA 94618; 655 0544. 8 adults living communally. Have discussions on aspects of community. Outside work.

Healthy Happy Holy Organization (3HO), 1620 Preuss, LA, CA 90035. Kundalini yoga people: practicing Sikhism. House in most large cities. Support through seminars, food businesses, restaurants. Have drug counseling program incorporating 3HO lifestyle.

Heathcote, Rt 1 Box 129, Freeland, MD, 21053 (1965). 37 acre center for homesteaders and School of Living. Seminars in summer months on decentralist approach to living. (2-54)

Hidden Springs, Rt 3, Rockmart, GA 30153 (1970). Christian community of 8 adults, 6 children on 155 acres. Nursery, bakery, school. Life and spirit of Jesus is inspiration for learning to live together in harmony and love. (CS 2-6)

Hidden Springs Community Land Trust, South Acworth, NH 03607. Community of 3 communes on 350 acres. Each group has separate lease agreement with land trust. Intercommunal garage, sawmill, & orchard. Weaving, pottery, maple sugar, greenhouse.

Highlander Community School, Paradox, NY 12858. Farm and school for teenagers who can't make it in regular school system.

Hippocrates Health Institute, 25 Exeter St, Boston, MA 02116. Teach human ecology: proper nutrition can replace medicines. Visitors may learn zone therapy, yoga, indoor gardening, sprouting, massage. Hoping to colonize in tropical mountains. (6-56)

Homer Morris Fund, Box 37, Cheyney, PA 19319 (1952). Provides low-interest loans of up to \$3,000 for 3 years to aid communities. Hopes to enlarge its role in assisting communities financially as additional capital becomes available. (CS 1-14)

Hop Brook Commune, P.O. Box 723, Amherst, MA 01002 (1972). Community of 8 on 33 acres, plans to expand to 21 members. Homosexual, awareness, co-op economy, unstructured.

House of Love and Prayer, 1456 Ninth Ave., SF, CA 94100; 731-2261. Jewish mystical group. Have affiliate commune in Israel. Live-in center for seekers.

Hunter's Lodge, c/o GD, Troy, VA 22974 (1973). 10 adults, 3 children on 470 acres. Attempting to be seed of community of 1,000 people trying to create ecologically sound, self-sufficient, non-dehumanizing way of life. (7-G)

Hutterian Brothers, Expanola, WA 99010. Christian, farming, about 50 members.

Hutterian Fellowship, Bracket, Alberta, Canada. Christian, farming, about 45 members.

I AM ASHRAM, RR 1, S Gillies, Thunder Bay, Ontario Canada. Yoga community on 640 acres. Natural food & handicraft store, bakery, crafts shop.

IAMU Community Farm, West Lewis Road, Elizabethtown, NY 12932.

Ilarne, 662 & 668 Alhambra St, Crockett, CA 94525. 9 adults, 3 children living collectively in 2 houses near Berkeley. Shared incomes, communal child care, vegetarian. Outside jobs and attending school now—hope to buy land in Oregon together with other groups. (7-R)

Indian Camp, Box 237, Leslie, AR 72645. Simple down-home tribe sharing 60-acre homestead. Looking for sincere people who flow with nature.

Ingleside, 1449 East McMillan St, Cincinnati, OH 45206. Urban commune of 8 adults, 3 children. Members working in health, community planning, crisis intervention, etc. Organizing local VSC, hope to be contact center for local communal efforts. Phone or write before stopping in.

Innisfree Village, Rt 2, Box 504 B Halcyon, Crozet, VA 22932. Community with mentally handicapped adults on 400 acre farm in Blue Ridge. Bakery, woodshop, weavery. Concerned with providing growing atmosphere for handicapped villagers and co-workers.

Institute of Human Abilities, 80 Hamilton, Oakland, CA 94612. Own houses in many cities. Individual responsibility for income. Seminars on encounter techniques; newsletter. Profit oriented; various businesses.

Institute Mountain West, 2096 Emerson, Denver, CO 80205. Non-violent social activist group. 7 people striving for non-sexist lifestyle: living simply and cooperatively. Resource group for Rocky Mountain area. Seeking more people.

International Center for Self-Analysis, Rochester Ashram, 93 Spruce Ave, Rochester, NY 14611; (716) 235-1810 (1972). Yoga community of 6 living in 1 large house on ¼ acre of land. Classes in hatha yoga, meditation, and sanskrit based on teachings of Dr. Mishra. Also give self-illumination intensives.

International Independence Institute, West Road, Box 183, Ashby, MA 01431. Resource on establishing land trusts. Publish *Community Land Trust Guide*. (4-39; CS 1-45,50)

International Society for Krishna Consciousness, 3764 Watseka, LA, CA 90000. House in most large cities with free food programs, discussions and celebration. Publish books; incense business supports the movement; also magazine and records.

Iris Mountain, Unger, W VA 25447 (1971). Three resident families (9 children) and several part-time members on 17 acres. School, printing, consulting, outside jobs. (2-53).

Island, 347 Huntington Avenue, Providence RI 02909. 6 adults. Service oriented, to create therapeutic community for emotionally disturbed. Scientific design of creative and humanistic environment.

Ithaca Project, 112 Cook St, Ithaca, NY 14850. Zero-profit industries: electronics, furniture, auto repair. Planning restaurant, construction firm, recording studio. (5-41)

J'Ananda, Box 1085, Elk, CA 95432 (1973). Small group operating summer growth center. Simple living in harmony with nature; yogic techniques used. (4-59)

Jesus Name Lighthouse, 6000 Humboldt Hill, Loleta, CA 95551; 443-6419 (1970). Large Jesus people commune on 7 acres overlooking ocean. Healing.

Journey Family, 700 6th Ave, NY, NY 10010; (212) 989-3797 (1969). 30 members, produce pillow furniture, plexi-glass planters and handmade greeting cards. Operate Journey Store on 6th Ave. Newsletter. Open to new members.

Julian Woods Community, Box 92, Lemont, PA 16851 (1973). 9 members developing Walden II community on 150 acre site near State College. Plan community center, shop, greenhouse, personal dwellings, fish pond, gardens. Into ecology, nutrition, behaviorism. Open to more members.

Kailas Shugendo, 2362 Pine, SF, CA 94115; 922-5008 (1968). Buddhist sect living as communal family with a rural branch. Many spiritual rituals, like walking on fire. View communal living as the real anti-poverty program. Integrate art with various enterprises.

Karma Dzong, 1453 Broadway, Boulder, CO 80302; 442-9489 (1971). Buddhist family using mountain retreat for seminars; arts-crafts, books, magazine. see PadmaJong.

Koinonia, PO Box 5744, Baltimore, MD 21208; (301) 486-6262. Center for educational and spiritual growth offering community living experience. 42 acres, 25 staff & families. Seminars, arts & crafts, volunteer service in Baltimore. Terms begin Feb, June, Sept. (CS1-49, 6-52)

Lake Village Experimental Community, 7943 S 25th St, Kalamazoo, MI 49001. 14 members, most connected with W. Mich. U. or the Learning Village. Individuals have private space, but linked as community thru meals and work.

Lama Foundation, Box 444, San Cristobal, NM 87564 (1968). Spiritual community practicing different paths. Seminars, programs for learning. Publish occasional book; fantastic dome structures.

Lanark Hills Community, RR4, Perth, Ontario, Canada ROK OEO. Educational center on 100 acres, seeking people to develop community life & school based on Krishnamurti's teachings. Economy: herb teas, candy, non-competitive games ("Family Pastimes"). (CS 1-51, 3-29)

Life Center, 1006 S 46th St, Philadelphia, PA 19143 (1971). Community of 80 persons, all ages, living in a dozen small communities in W Philadelphia. Commitment to fundamental nonviolent social change. Related to Movement for New Society. Details of monthly orientation workshop upon request. (CS 1-16)

Lifestyle Associates, Richland Farm, 4730 Sheppard Lane, Ellicott City, MD 29043; (301) 988-9319. Group of 7 living cooperatively on 7 rented acres. Qualified human relations trainers & adult educators provide consultations & workshops on alternative life styles, group process, and organization development in communes for existing and forming communities.

Living Communion Association, 39100 Hiway 128, Cloverdale, CA 95425; (707) 894-2937 (1972). Group of about 30 people living on 930 acres. Much sharing; ecologically planned environment. Members need to contribute to land. Currently hassled by legal problems so write in advance. Willing to contribute toward cooperative network. (5-41)

Lonaku Community, c/o 40 States St, SF, CA 94114 (1972). Practicing meditation, yoga, radical nutrition, and the martial arts (karate, aikido, etc) Developing aboriginal struggle forms which unite man and his turf with woman and her community. Living at camp two hours north of SF.

Maccabee Farm, Louisa, VA 23093 (1973). 7 adults, 4 children. Looking to be part of larger community in same region.

Madison Community Co-op, 1011 University Ave, Madison, WI 53715 (1971). 130 member co-op to provide low-cost cooperative housing. Owns 2 houses, has info on area co-ops.

Madison Sustaining Fund, PO Box 1187, Madison, WI 53700 (1971). Association of some 20 cooperative groups in Madison. Working toward alternative economy: self-support in the city.

Magic Animal Farm, Rock Creek, PO Box 107, Gateway, CO 81522. Non-profit experimental farm and school, 4 permanent members, 398 acres. First group of 6 students summer 1974 to learn construction, farming, gardening, etc. Write for details.

Main Street Gathering, 4012 SE Main, Portland, OR 97214. Collective of people living ecological conscious, non-violent lifestyle while working toward a nonviolent society. Includes other communal houses in the city that are linked thru social action.

Maple Tree Farm, Lanesville, NY 12450. Resource: video systems, tapes for distribution. No drop-ins. Send for list of tapes.

Maplevalle Farm, Cross Creek, New Brunswick, Canada; 367-2370 (1970). Resource center for New Homesteaders. Summer Earthskills Workshops. Researching energy conservation & recycling in subsistence farming. Quarterly newsletter "Northwind." Apprenticeships (room & board arrangement) available all seasons.

Maui Zendo, RT 1, Box 220, Hiway 40, Haiku, HI 96708; 572-8163. Zen oriented living style; gardening, crafts.

May Valley Co-Op Community, 10218 147th SE, Renton, WA 98055; (206) 255-3563 (1956). Sub-rural housing cooperative 30 minutes from Seattle. Nine families are now resident in modest single family homes with room for more. The large lots are surrounded partly by 25 acres of community land-forest, playfield, barn, orchard and organic garden. Group is active in environmental and co-op affairs. (6-14)

Meeting School, Rindge, NH 03461 (1957). Grades 10-12. 40 students and 8 faculty families live in and share house chores, farm work, decisions by consensus. Visits by invitation only after application for admission. Student applicants inquire: MS P S Schultz.

Melbourne Village, 534 Wickham Drive, West Melbourne, FL 32935 (1952). Co-op living. Individual financial arrangements.

Mendocino Farm and Folk School, c/o 930 McFarlane, Sebastopol, CA 95472; 823-1135 (1972). Small group building community on 72 acre site. Planned environment; individual homes. (5-42)

Messiah's World Crusade, PO Box 704, Berkeley, CA 94704; 848-9613 (1968). About 60 people living in a few houses, working for a one world family. Operate bakery, natural foods business. Publish book outlining philosophy; music groups; art, newsletters. Spiritual lifestyle of total sharing.

Monarch Colony, Monarch, Alberta, Canada. Christian, farming, about 25 people.

Monastery of the Apostles, CP, St. Jovite, PQ Canada

Movement for a New Society, 4722 Baltimore Ave, Philadelphia, PA 19143; (215) SA8-1464. Organizing and training for nonviolent social change.

Mulberry Family, 2701-2702 W Grace St, Richmond, VA 23220; (804) 355-6341 or 355-7794 (1972). 18 persons striving for openness, trust and intimacy in relationships with persons inside and outside immediate family. Cooperative economic arrangement.

Mulberry Farm, Star Route, Pettigrew, AR 72752. 370-acre farm; family centered with ten adults. Need people with skills.

NASCO, 1500 Gilbert Court, Ann Arbor, MI 48105; (313) 663-0889 (1971). Dedicated to encouraging co-ops as alternative to capitalism.

Naturalism, Box 3621, 1443 Coronado, LA, CA 90058; (213) 487-2332 (1966). Religious community seeking spiritual refinement. Aims to aid anyone any time. Operate drug rescue centers and provide emergency babysitting.

Nethers Community School, Box 41, Woodville, VA 22749; (703) 987-9011 or 987-9041 (1969). Summerhillian boarding school, ages 11 and up. 24 people now, slightly over half students, growing and building on 27 acres. Solar heated house almost finished, other interesting buildings. (5-42, 2-50)

New Community Projects, 32 Rutland St, Boston, MA 02118; (617) 262-3740. Clearinghouse with referral service, newsletter, weekly meetings, research projects, conferences and speakers-all oriented to communal living. Some NCP staff live collectively. (6-11, 5-4, 7-G)

New Hamburger, Plainfield VT 05667. About 12 adults and 4 children on 80 acres. Complete income sharing. Biodynamic garden, goats, chickens. Individuals into teaching construction, food co-ops, music, theatre, ASE. Interested in sharing skills and experiences, but, please, no uninvited guests.

New Life Environmental Designs Institute, PO Box 648, Kalamazoo, MI 49005. Communications and social change network. Organizing community in rural Michigan with emphasis on self-sustaining physical systems. Publish booklets outlining ideas on homesteading centered living groups. (7-R)

New Rosedale Community, Port La Prairie, Manitoba, Canada. Christian, farming, about 100 people.

New Vrindaban Community, RD 3, Moundsville, W VA 26041; (304) 845-2790 (1968). Community of 125 on 1,000 acres building transcendental village with self-sufficient economy based on dairy farming and cow protection. Part of the Hare Krishna, Bhakti-yoga movement, but everyone welcome. Produce incense and marble temple carvings. (L-1, CS 1-52)

New York Switchboard, 133 W 4th St., NY, NY 10012; (212) 533-3186. 10 person collective, with info on NYC alternatives. Monthly commune meetings, reading room, food coops, peoples' organic food warehouse, videotapes, renovating two apartment buildings, publish NY Peoples' Yellow Pages.

North Mountain Community, Rt 2, Box 207, Lexington, VA 24450; (703) 463-7095 (1972). 15 adults, 3 kids-Walden Two, synthesis of humanism and behaviorism, 130 acre farm, house in Richmond for members on outside jobs. Open to more members. (5-43, 6-54)

Ohana Aloha, 41-665 Kumuhau, Waimanalo, HI 96795; (808) 259-5248 (1971). A few people experimenting in creation of ideal society stressing creative, self-fulfilling activities. Living on 1 acre; buildings could house 12 people. Interested in new members of varied ages. Visitors call in advance to make arrangements; two weeks stay cost \$50. Want to work with other groups. (7-R, 2-26)

Oneida II, 120 Lutz Lane, West Mifflin, PA 15122. Urban; extended marriage. High economic plane.

OPEN (Northwest Information Network), 608 19th E, Seattle, WA 98112; (206) 323-8506. A cooperative switchboard for alternative groups in Wash, Ore, B.C., and Idaho. A collective/family group of nine makes up the core staff. Currently working on the Seattle People's Yellow Pages, alternatives workshops and classes, and sponsoring projects in intentional communities, alternative sources of energy, and rural schools. We welcome new contacts, and we need more people. (5-61)

Order of Aaron, 6828 South 13th W, West Jordan, UT 84084. Christian, conservative, publish *Aaron's Star*.

Order of St. Michael, Rt 7, Box 407D, Crown Point, IN 46307. Episcopalian only, singles and marrieds, 20 members.

A Pacific Group, c/o Yvonne Farmer, 1247 S 230th, Des Moines, WA 98188, or Bob Evans (206) 522-5509 (1971). Fosters development of pacifist, ecologically oriented communities. One APG group is obtaining from May Valley Co-op a portion of its land on which to build low-cost multi-family housing and a multi-purpose community building. First emphases: meditation center, alternative school, organic agriculture. (6-14)

Padma Jong, PO Box 2384, Berkeley, CA; 525-5157 (1974). Buddhist community of 274 acres, incorporating art center, therapeutic area and meditation seminars. Followers of Trungpa Rinpoche.

Pahana Town Forum, c/o Row River, Box 15, Lake Dor-
ena, OR 97434; 942-4527 (1972). Planning cooperative
town setting on 1400 acres with individual homes. Design
ecologically oriented. Write for prospectus. Initial build-
ing this year. (7- 6-54)

Passage Farm, Seven Fountains, VA 22653. Organic far-
ming community in Shenandoah valley; personal growth
and group living, simplified existence, crafts, cats, present-
ly reforming.

PASS, Inc., PO Box 1174, SF, CA 94101; 752-0773
(1970). Two communes involved in building utopian
movement. Publish occasional newspaper of local interest.
Artists performing in theatrical skits in the city. Urban/
rural interests. Literature on their lifestyle, philosophy.
(7-R, 4-51)

Peacemaker Land Trust, 4818 Florence Ave, Philadelphia,
PA 19143. Information on establishing land trusts. (CS1-
42)

People of the Living God, 2101 Prytania, New Orleans,
LA 70130. Christian, non-sectarian, about 85 members.

Peoples' Farm, Rt 1, Box 125A, Browns, AL 36724 (1968)
Collective farm. Base for organizing peoples' clinic, thrift
store in Bogue Chitto community. Subsistence farming.
Need doctor to serve clinic—must be amenable to living like
area poor people. No drop-ins. (CS 2-51)

People's Temple, 7600 East Box 214, Redwood Valley,
CA 95470; 707)485-7219. Interracial spiritual community
practicing Christian socialism. Own school and healing
center.

Pine Creek Colony, Austin, Manitoba, Canada. New pro-
gressive Hutterite Colony, actively interested in new mem-
bers. All property is held in common. Christian. There
are several young people. (4-37)

Prajna Family, PO Box 19040, San Diego, CA 92119;
(714) 465-3504 (1972). Entertainers and creative people
spreading life energy. Creating national merchandising co-
op to distribute goods cheaply to cooperative groups.
Want to work with other families on the co-op. (7-R)

Project Artaud, 449 Alabama, SF, CA 94110 (1969).
One of the cooperative living environments housed in
former warehouses. People engaged in variety of pur-
suits share many living expenses. (7-G)

Rainbow People's Party, 1520 Hill Street, Ann Arbor,
MI 48102 (1966). Own two houses. Social action; organi-
zing many co-ops. Political force in the community.
Rock band, paper, art, music, book. (6-24)

Rainbow Tribe, Box 5377, Eugene, OR 97405 (1970).
Organize spiritual gatherings for new-age peoples. Curren-
tly working on caravan to help build communities by
teaching skills and communicating advantages of interdepen-
dent self-supporting communal families. Need more folks
to join caravan for summer travels. (3-50)

Reba Place Fellowship, 727 Reba Place, Evanston, IL
60202 (1957). Urban co-op, radical peach church tradition,
basically Christian; 55 adults, 65 children.

The Red Rockers, PO Box 3, Farisita, CO 81037. Family
doing some work with alternative sources of energy, wind
power. Write weeks in advance for a visit.

Re-education Foundation, 44 Page, SF, CA 94102; 861-
2641 (1968). Interracial, spiritually oriented family. Oper-
ate own educational program for adults, printing business,
various industries. Plan for an ideal village near the city.
Many living groups in the area. (6-52)

Resource One, 1380 Howard, SF, CA 94103; 864-8663
(1971). Work collective operating people's computer sys-
tem. Many of the people live in the cooperative warehouse
community called ONE. Interested in sharing skills/ser-
vices with other groups/projects. (3-49)

Rochdale Co-Op, 361 Elm St., New Haven, Ct 06511.
Loose-knit coed group of 20 students and working people
living in four-story building owned by members. Commu-
nal dinners. Openings for new members.

Rockbottom Farm, Strafford, VT 05072; 765-6553.
Heavy work trip; structured, communistic lifestyle. 350 a-
cres, maple syrup industry, communal child rearing.

RUHANI SATSANG, RFD 1, Box 24, Bowling Green, VA
22427 (1973). Six followers of teachings of Sri Kirpal Singh.

Sabbathday Lake Shaker Colony, Poland Spring, ME
04274. One of two functioning Shaker Colonies still oper-
ating. The colony is small. Visitors are welcome. Celibate.
(4-37)

Saint Francis Acres, RFD, Hampton, NJ 08827. Anar-
chist, communitarian; printing industry.

Salem Communal Brotherhood, RR1, Rock City, IL 61070.
A large Christian communal experiment with many young
people. Free information is available upon request. Visitors
are welcome—write in advance. (4-37)

Sant Bani Ashram, Franklin, NH 03235, Part of Ruhani
Satsang Movement: disciples of Kirpal Singh. Publish books
and literature.

Sasquatches, c/o FSA, PO Box 692, Port Townsend, WA
98368; c/o (206) 323-8506 in Seattle (1970). Conglomerate
of people working together to eventually establish perman-
ent co-op townships; 10 household in Puget Sound area.
(3-60)

Satchidananda Ashram, Box 108, Pomfret Center, CT
06259 (1973). Under guidance of Sri Gurudev- Sri Swami
Satchidanandaji Maharaj. Yogic retreat and monastery.
Community of 40 on 58 acres. Yoga classes, music lessons,
publish magazine, organic garden, furniture refinishing and
repair, clothesmaking, tutoring.

Saturna Free School, Box 22, Saturna Island, BC, Canada (1968). 5 adults and 21 children; community oriented.

Savitria, 2405 Ruscombe Lane, Baltimore, MD 21209 (1969). Community of 14 plus 4 children, dedicated to the externalization of the Fatherhood of God and the Brotherhood of man. Home of AUM Esoteric Study Center and New Morning Nursery School.

School House, Mt. Philo Road, Shelbourne, VT 05482 (1971). Maple syrup industry and school. 16 families and 21 students on farm.

Scientists and Engineers for Social and Political Action (SESPA), 9 Walden St, Jamaica Plains, MA 02130, or Box 4161, Berkeley, CA 94720. Seeks to radicalize and organize scientific and technical workers. Generates and disseminates scientific information from a socially conscious viewpoint. Publish *Science for the People*. Members participate in activities of local collectives across the country.

Shaker Village, Inc., Canterbury, NH 03224. An active Shaker Colony still operating and functioning according to early Shaker philosophy. Celibate. Visitors are welcome. (4-37)

Shree Gurudev Siddha Yoga Ashram, 88 East Tenth, NY NY 10003. Followers of Swami Muktananda.

Sivanda Yoga, Camp-Retreat -Poconos, RD 3, Stroudsburg, PA 18360; (717) 629-0481. 34 acre Yoga farm founded by Swami Devi; stresses simplicity and practical experience rather than esoteric practices. (3-56)

Skyview Acres, Pomona, NY 10970 (1946). 45 members living in individual homes on 110 acres.

Society of Brothers, "Woodcrest" Rifton, NY 12471; "Evergreen" Norfolk CT 06058; "New Meadow Run" Farmington, PA 15437. The Bruderhof: three interdependent Christian communities with complete village arrangements. Self-supporting thru books and toy manufacture.

Society of Families, Rt 2, Anderson Road, Frewsburg, NY 14738. 50-acre homesteads available to couples committed to ZPG, decentralization, concern for the evolution of mankind.

Source Collective, PO Box 21066, Washington, D.C. 20009; (202) 387-1145 (1970). Produce catalogs for community organizers: 'Health' due summer 1974. 5 member living/working collective committed to radical change movement. Work involves research, writing, editing, production. More members needed. Have farm in Virginia, too. (7-R)

Southwest Georgia Project, Box 1933, Albany, GA 31702. Large black co-op with 6000 acre farm, educational-training programs. Into photography and printing.

Springtree, RR2, Box 50-A-1, Scottsville, VA 24590; (804) 286-3466 (1971). 11 adults, 7 children on 100 acre farm. Organic gardening, orchard, animals, bees, commercial grapes. Construct own buildings. Free school, experimental college. Outside jobs and other work rotated equally. Close communal lifestyle. Newsletter. Looking for new members. (5-43, 2-50)

Sri Ram Ashram, PO Box AR, Benson, AZ 85602. Seminars, printing, yoga instruction, art, crafts, American styled ashram. Write for schedule. (4-52)

Sunflower Life Center, 418 W 10th So, Newton, KS 67114. A commune of social nonviolent activists seeking to provide alternatives to militarism and the present political institutions.

Sunrise Community Land Trust, c/o Clear Light Farms, East Machias, ME 04630 (1971). Community of about 35 with 2 parcels in trust totaling 850 acres. Diverse group working to maximize personal independence, live in harmony with each other and nature. Raise organic blueberries.

Sunrise Farm, PO Box 247, Bath, NY 14810. 5 members, 170 acres in upstate New York. Interpersonal and spiritual growth. Farming, woodworking, weaving, working with children are some of our interests. Looking for new members.

Sunshower Farm, Box 26, Lawrence, MI 49064 (1971). 6 member producer coop raising food for selves, inner-city poor. Into homesteading, ecological land use on 80 acre organic fruit farm. Irregular newsletter. Affiliate group in Chicago. Hope to develop center for non-violence. (CS 1-50)

Suruban Partners, PO Box 2842, Durham, NC 27705 (1970). Community of 20 in transitional neighborhood, working to demonstrate peace, brotherhood and sharing. Craft store, Vietnamese Children's Fund, woodworking industry, Christian discipleship conferences.

Synanon Foundation, 1351 Ocean Front, Santa Monica, CA 90401. Therapeutic residence group; encounters, game techniques. Many industries, profit oriented. Buildings in many cities; plans for a city.

Tail of the Tiger, Star Route, Barnet, VT 05821; (802) 633-9389 (1970). Buddhist ashram, established by Chogyam Trungpa Rinpoche. Seminars, lectures, magazine. Affiliated with Karma Dzong.

Tanguy Homesteads, RFD 1, Box 174, Glen Mills, PA 19342 (1945). Suburban, non-sectarian, cooperative neighborhood with individual family dwellings.

Tara, Star Rt 1, Box 4, Ukiah, CA 95482. Meditative spiritually focused group. Monthly expenses individual responsibility. Music and work centered. Seeking few more people. (5-54)

Tierra Verde Fellowship, c/o PO Box 2856, Rockridge Station, Oakland, CA 94618 (1971). Ten people developing a 50-acre farm in northern California. Decentralists. Membership fee. Seeking more folks.

Together, 1043 W. Washington, Venice, CA 90291; (213) 396-0108 (1973). Collective attempting to function as resource center for community groups on the coast. (5-61)

Tolstoy Farm, RFD, Davenport, WA 99122 (1963). Anarchist, co-op, agricultural, 180 acres. About 40 people. Toy mfg, arts-crafts co-op, free school.

Tschetter Colony, Olivet, SD 57052. Christian, farming, about 90 people.

Twin Oaks, Rt 4, Box 169, Louisa, VA 23093 (1967). 55 adults, 3 children on 2 farms (210 acres). Designing non-competitive, egalitarian social structure. No private income, property held in common. Labor credits, planner-manager govt, Walden II orientation. Hammock & construction industries, printing press. Help publish *Communities*. Newsletter. Working toward cooperative network. (7-G, 1-24)

Unicorn News Collective, 720 Clementina, SF, CA 94103; 863-3005 (1972). Alternative media group working with radio stations to supply politically conscious news features.

Unified Family, 1611 Upshur St, Washington DC 20011. New age Christians with affiliated houses throughout world.

The Vale, Rt 1, Box 275, Yellow Springs, OH 45387 (1940). 14 adults, 19 children. Non-sectarian, pacifist, religious, neighborhood group. Land in common. School thru 3rd grade. (4-2)

Valley Cooperative School, RR2, Box 518, West Dundee, IL 60618; 428-5973. 12 person co-op/communal life-style. Small farm where people run free school. Members wanted, phone ahead. (7-G)

Valley of Peace, Squires, MO 65755. A fully communal Christian colony made up mostly of young people. Visitors are always made welcome. Write in advance. (4-37)

Vedanta Society, c/o 2963 Webster, SF, CA 94123; 346 1265. Oldest Eastern spiritual group in U.S. Have monasteries in the country.

Village One, PO Box 979, Berkeley, CA 94701 (1971). Renovating large house for living center in city while planning for rural village. Oriented toward alternative energy, technology and planning. Want to cooperate with other groups. Possible cottage industry being developed. Seeking more women. (6-49, 7-G)

Vivekananda Monastery and Retreat, Box 254, Rt 2, 122 Ave, Ganges Township, Fennville, MI 49408; (616) 543-4545. 81 acre farm, book store. Early stage of development. Teach Universal Religion in general, Vedanta in particular. Ideals: renunciation, purity, fearlessness, strength,

Vocations for Social Change, 4911 Telegraph, Oakland, CA 94609; 376-7743. (1967) Social activist collective now working with city programs. Publish bimonthly magazine filled with references for alternative living/working situations. Resource center; printing press. (7-G)

Vocations for Social Change/East, 353 Broadway, Cambridge, MA 02139; (617) 661-1570 (1970). Collective of 3 women, 2 men, providing info on alternative institutions, peace action, child care groups, food coops, tenant org., etc. Publish 'People's Yellow Pages,' help others to prepare similar directories.

Vrindavan Yoga Farm, PO Box 795, Grass Valley, CA 95945. Spiritual retreat with seminars during summer. About 20 disciples involved. Gardening.

Wailua University of Contemplative Arts, Kapaa, Kauai, HI 96746; 822-3012 (1957). Spiritually based school; seminars, lectures, booklets. Monastery, Hindu.

Walden III, Annex Sta, Box 967, Providence, RI 02901; (401) 461-7291. 3 permanent, 2 provisional members. Computerized typesetting, scientific method, behavioral engineering. Urban, seeking rural site. Looking for members similarly oriented. (CS 2-49)

White Rock Colony, Rosholt, SD 57260. Christian, farming, about 70 people.

The Wisconsin Family, 2105 N. Booth St., Milwaukee, WI 53212. Mix of ex-addicts living and working with drug people in therapeutic environment designed to change addict's life style. Room for twenty people. Group encounter sessions help form new behaviors leading to cooperative relationships.

Wiscoy Organic Farm Community, RR3, Winona, MN 55987; 534-3795 (1973). 10 people on 360 acres of mixed land. Organic farming, macrobiotics, montessori education. Complete sharing of finances & possessions. Interested in working toward cooperative network for self-sufficiency needs. Write 2 weeks in advance. (7-R)

Wooden Shoe, Canaan, NH 03741. Ecological existence, simple life style. (2-56)

Word of God Community, San Fidel, NM 87049. Christian family.

Workshare Farm, RR 1, Lumby, BC, Canada. Socialistically oriented group with cottage industries; vegetarian. Labor quota system. Write about joining.

Xanadu, c/o 7425 Franklin, LA, CA 90045; 876-0198 (1972). Have 100 acre ranch in mountains. Members to form tribes incorporating Israeli-style economic approach, ecologically designed environment. Former health spa has visitor facilities. Attempting to operate school. Technologically oriented, use Reichian approaches in everyday life. (4-52)

Yahara, 420 N. Lake, Madison, WI 53706; (608) 263-1747. A cooperative land trust designed as a mechanism to facilitate group ownership of houses with vision to build a neighborhood of collectives. Communes involved are members of land trust.

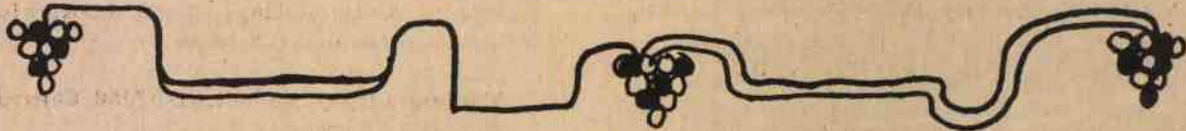
Yarrow, RFD 1, Box 336, Newark, NY 14513. 5 members on 50 acres east of Rochester. Labor credits, vegetarian, bees, chickens, orchard, outside jobs, encounter. Openings for 2 to 4 more members. Write about visiting.

Yasodhara Ashram, Kootenay Bay, BC, Canada (1957). 9 adults, 3 children, spiritually centered family.

Zen Mountain Center, Tassajara Hot Springs, Carmel Valley, CA 93924. Buddhist retreat; seminars, book.

Zion's Order, Rt 2, Mansfield, MO 65704; (417) 924-3307 (1952). Christian, interracial colony of 40 people on 1720 acre ranch, connected with Bethesda Colony; simple lifestyle influenced by former Hutterian background. New members welcomed. (4-49)

GRAPEVINE



In "Grapevine", we publish progress reports and latest news from the established groups who are in communication with us. If you'd like your group included, just send us a copy of your newsletter or write a letter telling us what's been happening.

Sometimes these newsletters contain interesting articles which are too long for inclusion. To deal with this, we're now including a lead article for the section which gives extra space to one group each issue. This time it's Vocations for Social Change.

Recently settled in Berkeley and looking for a job, I happened upon mention of something called Peoples' Energy, as a sort of alternative job resource center. Fairly resigned to supporting myself with a job probably distasteful and divorced from the way I want to live my life—as a productive and good force in the lives of people I come in contact with, I nonetheless went down to Peoples' Energy to see what I would find. And I found that VSC needed staff people. Faint incredulity. Could I possibly find work, with this vaguely mythic organization, that would help produce constructive change in the lives of others? We agreed I would work with them for a trial period of a month, during which time we could see how we worked together.

VSC had just moved to Oakland from Canyon, and the people were evidently in a period of flux and new developments. I came to the office and began office work, sending *WorkForce* to new donors, renewing subscriptions, sending information to people requesting it, within a necessarily fixed, unthinking routine. I tried to sense the theory, the idea which gave meaning and form to the work I was doing.

But it was hard to find a collective crystallization of what direction VSC was heading in and why. I began to think—its meaning seems implicit in its name, vocations for social change. We put the majority of our time, energy into our jobs, our means of supporting ourselves. If all this energy can be used for social change, we have the revolution right there: a life/work fulfilling to oneself, and furthering our sisters and brothers in whatever struggle we're involved in; for the revolution is a process, not an end, embodied in living to promote the well being of all of us.

And we all have our particular idea. Paul feels, more pragmatically, that information is a necessary tool at all levels of organizing, and that VSC has and is providing a lot of this crucial how-to-do-it information. He hopes to develop and apply this type of information in our Oakland/Berkeley area. Carlie sees VSC performing the valuable function of keeping local, regional and national groups and people in touch with each other and with what is happening in the movement around the country. Phil sees VSC as coordina-

ting and disseminating information about how one can use one's work as a force for social change, ultimately leading to worker and community control of production. He wants to reach an age group our collective demonstrates, our ages ranging from 19–32 years.

Paul, Phil and Carlie have been experiencing the effects of the move to Oakland, and the change from a living/working collective to a working collective only. The move to Oakland feels satisfying; we've now more tangible communication with other movement groups in the area. A lot of people visit our storefront office, providing some valuable awareness of prevailing community conditions. We've had, however, to limit the hours we're open to talk with people—our work time was getting fragmented. The office is now a place we come to work, and as a result, we work harder and more unremittingly there than we did working in our home, where we could wander off and chat or eat lunch on a hillside, or work into the night. Sometimes in Oakland it's 3:00 before we realize we've not eaten lunch yet. There's a reduction in interpersonal tension, as we're not with each other all the time. We try to spend some non-working time together on Fridays, to share our feelings about the work situation, our political development, our lives in general, and to have fun. It would feel better to re-integrate more of the living back into the work situation spread that Friday afternoon fun and communication around the entire week.

Working collectively is a new experience for me. While others are disturbed at a lack of dealing with each other's emotions and sensitivities, I'm incredulous and grateful that time is available for me, for instance, to not come in for a day because there are thoughts in my head, and feelings, that need to be sorted out. I also feel pretty ignorant and unskilled, and I'm happy that people are willing to accept that and help me develop skills. It's important to realize that we all start somewhat ignorant and unsure but with perseverance most of us can succeed in accomplishing our goal. It doesn't take anything magical. I think we're trying to be human, working from where we are, to the best we can do. This atmosphere of complete cooperation and individual responsibility, which I see as a characteristic (hopefully) of collectives, seems to me to be the most perfect way to work.

The following letter was given to us by a VSC staff member who left the collective several months ago.

I'm not going to tell you who I am because I'm not ready to come out as gay to my parents and relatives.

When I joined VSC about 1½ years ago I had the feeling that it was a place where I could be up front about my gayness. At family meetings people seemed to be digging into the depths of their emotions in dealing with each other, and I felt as though I wanted to do the same. So I began by telling Pam and then Sam, and then the collective as a whole. It was easier for me to talk to the women than straight men about my gayness. I felt as though I had a better rapport with the women, and that I would therefore get more support. As it turned out, I received positive feedback but little of the kind of support that comes from having been there yourself. I had the feeling that to get what I needed, i.e., empathy, knowing words of encouragement, I would have to seek out other gay men who felt good positive things about being gay. I began going to gay rap groups and eventually got into an ongoing group of gay men who met once a week to talk about being gay.

As I got in touch with the totality of my gayness, I began feeling more positive things about myself as a gay man. I am a man, but not manly as compared to most other straight men. I have been called thin-skinned, sensitive, and overly emotional. I have always been a lousy competitor, usually avoiding situations that require me to compete. I am placing a lot of energy on learning how to be nurturing, loving and supportive. Those are women's skills that men usually benefit from but never bother to learn themselves in their relationships with women. I am a man who has given and received the love of men. For all of these things, I am labeled: queer, sissy, faggot, pansy.

So, I continued being a gay man in a straight collective. My position in the collective left me feeling much the same as I had felt in most other straight-male defined work and play situations: like an unsuccessful man. I felt as though I had to compete to see who could do the most work and the best. I felt one down from the other men because I had emotional needs to be met that the other men didn't seem to have or were sufficiently taken care of by the women in their relationships. (I was not in an ongoing relationship during the time I was at VSC).

We never really dealt with the differences in power, class and many of the aspects of sex that kept us apart in our day-to-day work and living situations. I felt these power differentials at work constantly, yet I failed at interesting the collective as a whole in talking about these things on a regular basis.

While the men expressed interest in mutually working out relationships, struggling around sexism, power and class, I felt they were more tuned into the work of putting out the newsletter, keeping VSC alive and growing. I felt that the women in the collective participating in all of the work involved in keeping VSC alive, but that they placed a greater emphasis on building good relationships, creating a warm, pleasant house, and working out some of the sexual differences in our lives, i.e., the differences of power and style that make it difficult for men and women to work together and live together.

In amongst our sexual differences, it needs to be said that as a collective, the force of our lives was collectively and still is individually (in that most of the people I lived with at VSC are no longer part of the collective) radical social change in this country.

As a gay man, I found myself politically aligned with the women in the house who have a feminist as well as a socialist perspective on social change. I often felt that I had to submerge my feelings because there wasn't enough time to deal with them and get the mountains of work done too.



I never felt good about working that way because it felt as though I were working out of guilt and cut off from my emotional needs and the needs of others. Yet, this is the work style that the other men in the collective related to best, and because the office was straight-male dominated, that was the work style that received the most support.

It was also frustrating to me to be in a place where men put so little energy into working out relationships with each other on either an emotional or a sexual level. As is usual for men in this society, I ended up getting and giving most of my emotional support to the women in the collective. But when you think about it, how can men get close on any level and maintain a strictly straight identity. Men in this country and probably under capitalism in general are socialized to be competitors, not lovers. We spoke many times in our men's group about wanting to have close emotional relationships with men. However, to do that in any real way means risking being defined as gay, and I believe that to be too scary to most straight men. Having their emotions taken care of by the women they relate to, straight men have little reason to seriously risk close relationships with other men.

I felt that these basic contradictions arose again and again around various incidents: usually the men being frustrated because the "work" wasn't getting done, and the women being frustrated by sexist attitudes, work styles, and relationships. Finally, I decided that there was no way I could continue living and working with VSC as a faggot amongst straight men. I usually felt one down and unable to single-handedly change that difference in power.

At first, I moved out of the house and into a house with gay men who are all working on issues of gay men's politics. From the first, it felt wonderful to be living in a place where people were taking seriously the issues of my life. I tried to continue to work with VSC while living in a gay men's household, but the tensions and contradictions didn't go away. I was also becoming more adamant around issues of sexism. It simply made no sense for me to be working with a movement group that wasn't dealing with the issues of my life. So, one day after a major confrontation, I decided to stop working with VSC; I am now putting my energy into working and struggling with gay men.

I feel that most of what happened to me at VSC was a positive growth process. But continued growth is dependent on the ability to continually resolve contradictions of class, race and sex, i.e., power in the way we work and live together. The only solution I saw opened to me, a political faggot, was to work and live with other political faggots.

I would very much like feedback, especially from women and gay men who are or have worked in the straight radical movement. Address letters to Mountain Mist, c/o VSC. Vocations for Social Change, 4911 Telegraph Ave, Oakland Calif. 94609.

Maccabee Farm Hunters Lodge

Ananda



Alternative Community in Virginia has split into two groups, 10 adults at Hunters and 7 adults at Maccabee. There are deep philosophical differences between some of the people. It's difficult to point to one reason for the split that occurred.

Altogether, we were 24 people trying to live in a house that could support perhaps ten people. Our water pipes broke, leaving little water for laundry, baths etc. The sewage backed up, forcing us to build an outhouse. There was no place one could go which was both quiet and warm. For the first three weeks, I didn't have a room to sleep in, but had to find a place each night where I could put my sleeping bag. We had no creative, consistent program for our seven children, so we ended up babysitting which was unsatisfactory for all of us.

From my experience of the first three weeks here, we did not have the patience or flexibility to give to those who appeared most different from ourselves. When mistakes were made, we couldn't help but say "I told you so" (a form of competition) or feel down. At the same time we hadn't built the friend-relationships that would help us communicate with those people who threatened us. And since we weren't doing those projects which really excite us, we had little to sustain our good sense of ourselves. After the split, we were able to repair those systems which had broken down. We had several encounter-type meetings where we got out into the open the negative feelings that had built up. This cleared the air to begin a discussion about those things which are important to all of us. For the first time, I feel good about what is happening. We seem to be giving each other that space to feel good about ourselves, so that we can begin the process of coming together. MACCABEE FARM, Gen. Del., Louisa, VA 23170, HUNTERS LODGE, Gen. Del., Troy, VA 22974

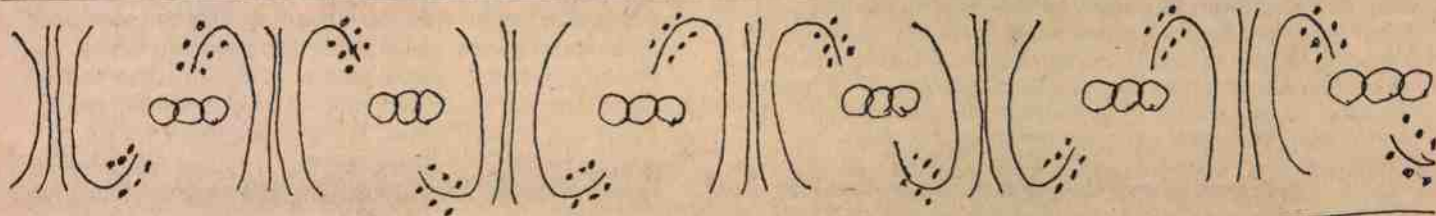
A wonderful opportunity has come to Ananda. The story begins with an overcrowding of our facilities at Ananda meditation retreat. The retreat has become, in the six years of its existence, far more popular than we ever dreamed when we first bought the land.

A year and a half ago we decided to start looking for land elsewhere for a new retreat. Of all the land on this ridge, the piece we liked best was situated just over the hill from, and adjacent to, Ananda Farm, fronting on the paved country road by which both the farm and the retreat are reached. We asked the owner at that time if he'd be willing to part with his property. His answer was an unqualified "No!"

So we kept looking. One beautiful piece attracted us, and we began negotiations to buy it. But even in the midst of these negotiations, we couldn't help admitting to ourselves that the land we *really* wanted was that piece over the hill from our farm.

How many miracles form the cornerstones of Ananda's history! Just at this time, the owner of that most-desired property contacted us. Suddenly, he'd had a change of heart. He offered us his property — an extensive 326 acres, as it turned out! — for no down payment, no interest, low monthly payments, and deferred payments for one year. We were, he said, more likely than he was to develop this property as he'd always dreamed it should be developed.

So here we are, with another 326 acres coming to us next January First ANANDA—Allegheny Star Rt., Nevada City, CA. 95959





ing tree forts, making things out of wood, sewing clothes for stuffed animals, writing books, learning songs on the piano and writing their own songs, acting out plays, taping their own voices, making a film, weaving, and tumbling.

We feel that the social environment is our collective responsibility. At our daily opening meeting we all sing together, work on any problems we're having with each other, and decide together on rules and punishments.

We are trying to provide a comfortable atmosphere, free from destructive competition and fear of censure, in which a child can find his own way to grow. We welcome other families who share our belief that a small, cooperative, responsible group of people can provide a humane and loving setting for their children and themselves to learn in.

VALLEY COOPERATIVE SCHOOL, R.R. 2, Box 518
Dundee, Illinois

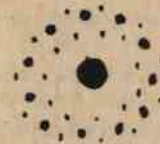
New Community Projects of Boston is a learning, working collective of people, committed to developing life-change alternatives for ourselves and others. Since 1971, NCP has been developing programs and projects which foster the growth of the communal/community movement.

From its founding until last summer, NCP had developed a structure based upon a full-time paid staff plus volunteers. Although this worked well for a new collective organism, its limitations gradually became more apparent, especially from committed volunteers who felt, with justification, excluded from the decision-making process.


In June, 2 NCP staff and 12 volunteers, met to try to work out these issues. We worked hard in long meetings to reduce feelings of polarization between the groups and found that swimming and relaxing together, plus a good meeting design, were terrific ways of breaking barriers and enabled us to develop some exciting creative alternatives to what had been our structure.

We brainstormed many tasks and programs that needed energy and work commitment. Then we created task groups around which people in the community coalesced. Our new structure has both the larger community feeling and a number of smaller groups that come together to carry out specific goals and current programs.

Write, call, or come visit us at New Community Projects, 32 Rutland Street Boston, Mass. 02118 (617) 262-3740



PROJECT ARTAUD



Valley Cooperative School

Three years ago a small group of parents came together to discuss their dissatisfaction with the public school system. From these talks grew the Valley Cooperative School, an alternative form of education for our children.

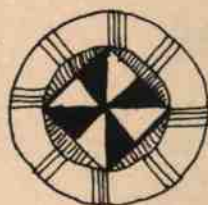
Part of our eight-acre site is being returned to an orchard and an organic garden. One of our shared goals is living economically and growing in respect for the land. In the large house we have a library housing our collection of books and other educational materials, a playroom for the little kids which doubles as a music room, a dancing room, a dark room, two large art rooms, and a tool room in the basement. We've bought a pottery wheel and hope to build a kiln soon.

The children spend most of their time on the projects they find important. This year those projects have included build-

Project Artaud is a community, but not necessarily a commune, of people who have two principle things in common — they are all into paying rent which becomes the monthly mortgage payment for purchase of the building and the majority are into art and theatre. The Project is named after the French madman-poet-philosopher, Antoine Artaud. There are about 130 people living in the building — we are trying to get City Hall to give us resident status, while at the same time we are in a commercial zone. The majority of us are into the "new life styles" and there are a few like-minded business and craft people here.

There is much freedom here but if one affects others around negatively, one is given notice to vacate, i.e., a smack dealer who had his clients coming in at all hours, shooting up in the bathroom and possibly ripping people off by breaking into their spaces. This is an old American Can Co. warehouse which we have converted into living space, a park and a huge theatre. It seems safe to say we are pretty happy — we've been together for more than three years. PROJECT ARTAUD, 499 Alabama, San Francisco, Ca. 94110

Communitarian Village



COMMUNITARIAN VILLAGE is a group of about 30 adults and 10 children who are living and working collectively with the goal of building a village-sized community of communes, collectives and families.

Most of us live at one of four "interim sites" until a permanent site for the village can be acquired and developed. These include Limesaddle: a complex including a farmhouse/community center, five sleeping cabins, three small trailers, and outbuildings. Here we edit *Communities*, have a big garden and some goats and chickens, have established a kindergarten for the young ones, and do most of the organizing work for the village.

Rattlesnake Gulch: a smaller complex of tents, teepees and a little icoso dome serving as kitchen and community center, all sitting in two beautiful meadows on a secluded part of the LimeSaddle property. Gulch people do much of the work in the garden, are starting an orchard, and are working on ways to make our village environmentally sound.

Orange House is located in the town of Oroville about 12 miles away. Residents take much of the responsibility for our major industry, the manufacture of organic soyburgers, which are distributed frozen to local outlets and to San Francisco and Los Angeles. Folks from the other sites contribute a large share of energy to this also. Orange House people also oversee operation of a small retail shop located in the front of the nearby soyburger factory.

The Perserverance Furthers house is located in Berkeley, about three hours away. The three members of P.F. are now making stained glass windows and generally work in the area of design of village facilities, such as the icoso house in Rattlesnake Gulch.

There are also two nuclear families living separately in Oroville, and a number of people scattered around the west coast who expect to have more direct involvement in the future.

Since August, when the CV conference at LimeSaddle resulted in the growth of the village from 6 to nearly 60 people, most of our time has been taken up by internal matters—setting up the interim sites and the soyburger business, working out interpersonal problems, organizing ourselves to deal with everyday matters like cooperative food buying. This inward focus has sometimes been discouraging—we want to build a village, but it seems all our time is taken up in surviving. We know that in order to acquire the skills and resources to build the village, we'll have to grow, yet, except for frequent newsletters, we haven't had the time

for serious outreach to other groups and individuals who might want to join us.

On the other hand this concern with ourselves has probably been inevitable and necessary. Many feel that we've begun to develop the closeness of a family. We've had some fun gatherings, some tense moments, some people leaving under strained circumstances, our first birth.

Now things seem to be settling into an easier routine. We've had a chance to do some reflecting on our approach to organizing, and have some idea what our weaknesses are, what sorts of skills we need to seek out, where we need to tighten things up. With the holidays over, we'll begin to turn outward again.

Our lack of experience has previously led to problems in acquiring a village site. We signed a contract in August for the purchase of an 800 acre parcel in Oregon, but had to back out of it for a number of reasons—financial as well as organizational. Our renewed outreach will include an intensified land search. At this point it is difficult to say how long it will be before we can move onto a village site together. We had hoped to make our move this spring (1974) but the amount of work left to do makes this seem unlikely now. Our progress has been unpredictable, but we have a large number of energetic people, so almost anything could happen.

We are interested in helping prospective members form new communes and/or work collectives in this area—new interim sites which would allow people to gain experience in living and working collectively and to help move us toward realization of the village. We are also interested in hearing from established groups and individuals who would be interested in hearing from established groups and individuals who would be interested in moving to the village once a site is acquired, while working with us on village design and organization in the meantime.

We need skilled people especially in the areas of finance, legal contracts and building. We also need money. Our cottage industries do not support us yet and we need capital for more industries and for land purchase and village development.

Our village proposal was featured in *Communities* # 3. Please write LimeSaddle, Route 1 Box 191, Oroville, Ca. 95965 for a copy and further information if you think you'd like to be part of our adventure. Village newsletters come out about once a month. If you'd like to subscribe, please send \$1 for five issues.

The Village of Arts + Ideas

Let's see...Right now we are sort of completing the urban phase of our development so that it is reaching that long hoped-for comfortable stage of life. Most of the construction on our house in Berkeley has been completed. The house will comfortably accommodate approximately fifteen people, being tailored to their needs. The only major jobs remaining are the underground (an acoustical and space problem) shop-fabrication center-toolroom and an oriental-style sunken bath for several people. The house includes a design studio, darkroom (to be moved in as soon as the tools are moved underneath the house), and a three person redwood octohedron shower-sundeck.

As the last of the "hardware" things are finished we'll be taking it much easier on building for awhile and spending just about half of each day on the "softer" parts of community-building. For us these will include writing various communications to other groups and friends (networking), preparing media presentations, doing a class at Antioch West on "Community Energy Systems", beginning to function on our new economic-social system borrowed from the Twin Oaks Community (the Labor Credit system), and perhaps most importantly, developing better and more efficient methods of communications flow between ourselves.

In addition we are beginning an avid hunt for new members (especially women, since we share the common overabundance of men in the movement) to fill the four or five empty spaces in our house now. So if any of you out there are interested in visiting, feel free to drop us a line or phone. You will be welcome.

We are just now making delivery on our first community industry project---hardwood cases for electronic medical diagnostic equipment, alpha generators, biofeedback machines, and electronic acupuncturators. This industry is in turn helping us tool-up a fine workshop for future community building and self-sufficiency. In the near future we hope to develop this industry into a functioning electronics design workshop in which designs for instruments, starting with the one's mentioned above, may be prototyped, mass produced by us, and then profitably marketed. At the same time a comprehensive apprenticeship program in electronics may be offered for anyone interested. There are also plans in the works for a community food preparation and marketing industry.

We've also had a few nice leads in terms of land access... one at Harbin Springs (the hot springs at Middletown, Ca.) and the other a twenty-acre parcel at Garberville. Both are free. We'll be investigating them further as potential community sites, either in terms of practice villages or more permanent establishments. Whatever, we will soon have the beginnings of our rural half. We shall be whole.

Hope to hear from you soon, brothers and sisters,
Love and Venceremos, THE VILLAGE of ARTS AND
IDEAS P.O. Box 979 Berkeley, Ca. 94701 (415)845-9011

P.S. We have just received our corporate non-profit status!



Dinky

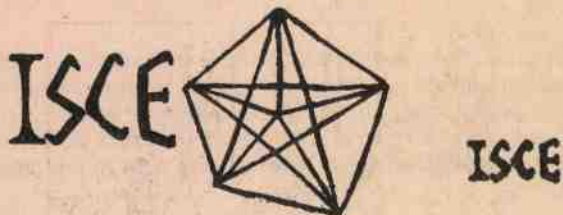
The Clear Light People are now the third Dinky work family. The Universal Color Labs People are operating the Apricot House on Ruthelma and the Clear Light People are living at the plant until after the first of the year. At this time it is not certain where we will permanently locate our new work family. There is some talk of locating in Communitarian Village (whose interim site is in Oroville, Ca.) and some talk of a more rural site here in the Bay Area.

The new company we are forming is called Clear Light Marketing and Research Company. Presently, we are helping Universal Color Labs with certain functions until their work force fattens up and they become completely self-sufficient. In addition to marketing Clear Light Film, we are looking forward to a time when we can take jobs for other New Age products and services.

These new developments find the UCL People in a bit of a bind, very understaffed and overworked. They have plenty of space, though, and hopefully new workers are on the way. At this printing about three trusty people are needed. There is one bedroom open, and the bunk house is empty.

Both of the California Work Families have little people in residence now, and I would like to really plug their delightful and stimulating presence. I certainly am able to see myself clearly reflected in the eyes of these fresh and spontaneous little individuals. It gives surprising insight to this jaded old mind which has spent so many years completely tripped out on its own bullshit.

Dinky has openings in all departments of its California field of activities. Since Dinky is a do-it trip, there's not a lot to say about it. Except, of course, for *how* we do it. And most of that has already been said in our charter and story. So write to us for a copy of our literature if you are curious. A dollar contribution would just about exactly cover our cost for this more or less permanently bound volume of lore. DINKY CHURCH, c/o Universal Color Labs, Box 6568, Stanford, Ca. 94305



The Institute for the Study of Cultural Evolution is a non-profit corporation registered in Autumn of 1971 with the objective "to see humanity at peace with itself and its environment." Most of its first year was spent finding people who worked on things because they needed to be done. Of particular interest were those who felt sufficiently strongly that they were willing to put their effort towards solutions without personal material benefit.

Of the many areas of concern, it was recognized that if there were a life supporting system that could carry us into the future, there would be time to work out our other problems. With this in mind we added to our letters patent: "one project towards this objective will be to establish a matter recycling, income energy consuming, life support system for a village sized community."

On the first of May half the Institute moved to 30 Waverley St., a six bedroom house with a full basement. The distance between the houses proved disorienting. The next month we were lucky enough to be able to rent 28 Waverley, which is a mirror image of 30 Waverley, and the houses share common porches.

Since the move the new space has been mostly adapted to our needs, and we have prepared and planted two gardens. One garden is in the city, 25 x 50, and is planted mostly with summer salads. The other, 130 x 170, borrowed outside Ottawa, is planted with vegetables to store for winter use.

Along with cultivating the gardens and the projects mentioned herein, we are considering some small business ventures in the hopes of generating some capital. Such money would free our personnel from their jobs that now support us, so that they can work on the project itself. These would also generate funds for the purchase of materials for experimentation and finally land and resources. INSTITUTE FOR THE STUDY OF CULTURAL EVOLUTION, 30 Waverley St., Ottawa, Ontario, Canada

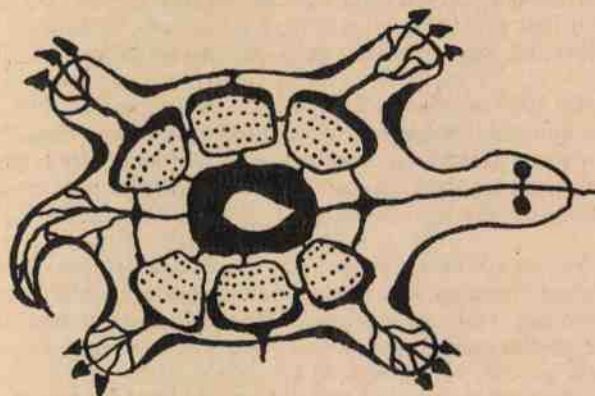
twin oaks-juniper



We have always been a community with varying opinions on how large we want to become. Some of us want to live in a "large" community (meaning, depending on who you talk to, anywhere from 50 to 1000 people), and some want to live "small" (i.e. 10 to 100).

The reason for deciding about size at all is the difficulty of planning anything without knowing that. Particularly, when we are building (even something as small as a pottery kiln), we need to design and place the structure where it will be the most useful to us later as well as now, and where it is least likely to interfere with later development. Whether we're thinking about development for 50 or development for 1000, of course, makes a big difference in the plans.

So the Juniper branch planners raised the question, "How big do you want Juniper to get and why?" Answers ranged from 50 to 1000. Many had conditions tagged on them: "at one per acre", "if we can get there by growing better as well as bigger", "when we learn to live more ecologically." The middle range was about 200.

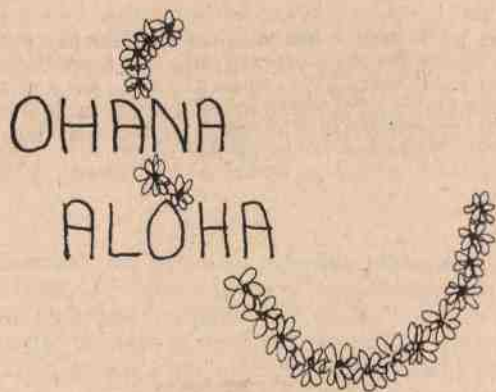


rt,aps

Finally, at a branch planners meeting, we talked and talked, and after a public meeting and a closed meeting, the planners stated "Juniper will continue to grow." They were reluctant to make a more numerical answer for several reasons. They felt that whether Juniper can grow to be 1000 depends on so many things (buying land, finding pleasing housing arrangements, etc.) that we really couldn't state "1000" unequivocally. Nor did they want to pick a number other than that goal. Part of the problem of course is with the very growth of the population: the next 50 members might tip the scale of public opinion heavily in one direction or the other.

But Juniper has, for the time being, set its direction. We will grow to the next increment (probably 100 members), then stop and look around carefully before deciding to go on to the next.

The decision, vague as it sounds, has spurred new action. Those who wanted it to be stated loudly that Juniper would grow to 1000 were at first disappointed. Then they mobilized to form a group which is working on a plan by which we could reach 1000 comfortably. The existence of that plan, of course, makes it more likely that their goal will be met. On the other hand, another group has begun to talk about forming another small branch, perhaps similar to Merion.



Nine people gathered for dinner and festivities on our Community lanai, celebrating the first birthday of Ohana Aloha. Our first year of building a 'family' has been bittersweet. So much has happened here; so much remains to be done.

By 1977 we plan to have eight to twelve members who have committed themselves psychologically and financially. We welcome prospective members of all ages and races — no 'co-asters' or 'crashers' please — we are looking for people who want to make the Community a primary commitment.

We are a place for people who are dedicated to personal and interpersonal growth, open communication, ecological use of land and resources, and self-sufficiency based on our communal gardens and economic enterprises. In improving ourselves and our own conditions, we are calling attention for others to create their own alternatives.

We have three sister communities now and hope to eventually have a network of homes and technical assistance from communities on Oahu and the neighborhood islands and around the world. Each community is different; it is exciting to be part of an ongoing movement.

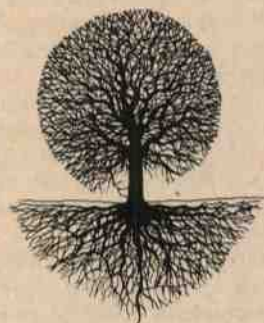
We are presently at work on arts and crafts studio, a meditation center and a workshop. Our resources are open to social change groups from outside our Community as well as to our own members. We want to serve others rather than isolating and insulating ourselves from involvement in our larger environment.

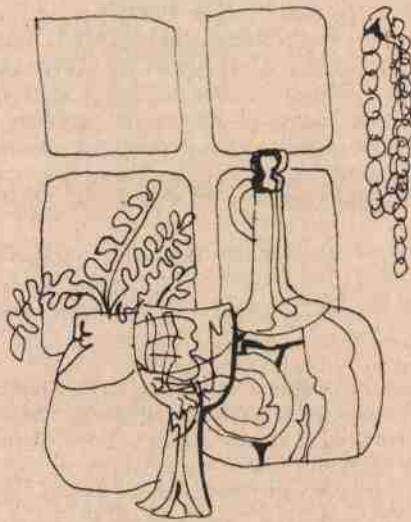
Our buildings are complete, including a private room for each member, and we are striving to make them more beautiful all the time. Our large lanai (where we do so much of our living) is being remodeled in a Polynesian motif.

We are screening it in and building a stone wall, reflecting pool and waterfall, a fireplace and tropical garden. We are trying to make our communal kitchen a heart-of-the-family kind of place, where activities associated with food are a turn-on that everybody wants to share.

Our library is well along and awaits contributions from new members. Both the functional and esthetic aspects of the environment we are creating are important to us.

OHANA ALOHA, 41-665 Kumuhau, Waimanalo, HI. 96795





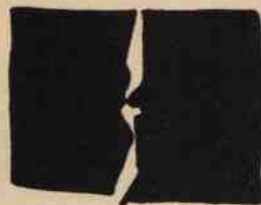
celery wine:
 story of a country commune
 by
 elaine sundancer
 drawings by
 judith st. soleil

\$2.50 from CPC, Box 223
 Yellow Springs, Ohio 45387

To give some perspective on the mystique of the cottage industry in the setting of a communal venture we are discussing our own experiences and the circumstances peculiar to our situation. Here at Lime Saddle where we have been editing this magazine while working on a large scale project, Communitarian Village (CV), our thoughts and hopes for cottage industries as a necessary link in our striving for self-support have been given a realistic jolt recently. (We've outlined our ideas for the implementation of a village in issue no. 3 of the magazine.)

Currently, we are living in various "interim sites" in the Oroville area and working together on a number of projects in a variety of ways depending on the tasks. These interim sites have a fair amount of autonomy concerning their lifestyle, and they are mainly linked thru the cooperative nature of the village project.. This is our story and we are inviting others to present their experiences in future issues.

FRUSTRATIONS of a COTTAGE INDUSTRY



If this magazine were a cottage industry then this title would be very appropriate. But the magazine is a unique effort spanning the continent with four groups working cooperatively. Our particular community now has its own industry frustration: a struggling business called Village Soyburgers.

BACKGROUND

Responding to an ad posted at a natural foods store nearby, one of our people wrote to the address where GRUB soyburgers were made. Jill, one of the two women composing GRUB, enjoyed her visit to Lime Saddle and shared her impressions of the business. In the weeks that followed while we expanded into our present CV interim form, we began to consider purchase of the burger business. With a little persuasive reassurance from Jill and Pam, we finally took the leap and purchased some of the food stuffs and machinery that was needed to begin. The two sisters turned the business over to us at cost for them with the unusual agreement of supplying them with two pounds of burgers a week for the duration of the business. Now that the terms were arranged, we had to find a location for the kitchen.

Then it began...frustration. At that time, about three months ago, every imaginable thing was happening—there's rarely a dull moment when living communally. We were looking for immediate living spaces, looking for a large parcel of land, getting acquainted with dozens of people who we had just met at an August gathering and living in confusion with many people coming and going. Meanwhile, we were wondering where to locate a business.

After weeks of upsets, we finally got a building that required much work and an initial investment to make repairs in exchange for five months rent. The work was a hassle since we had a deadline to meet, and then too the expenses began to mount.

This was the first indication that initial capital needs are typically much more than what is anticipated. Jill had mentioned that costs would be \$2000 for soybeans (10,000 pounds) and about another \$800 as a down payment. By the time we had made our first batch of soyburgers we had invested \$5200. Expenses continue as we need to buy more supplies, and maintain and make minor improvements at the soyburger factory.

Establishing the factory was a strain for the living group that was initiating the project. It conveniently happened that one of the living groups was located near the site for the business, a rented shop close to downtown Oroville. By this time one manager had already dropped out because she was upset with the situation. The next manager began to devote all his time to getting the business together. This was to the dismay of his housemates who wanted to share the work more while also wanting him to be involved in the child-care activities at the house. This group that was doing the groundwork for the business was just getting settled in their house and dealing with the myriad of interpersonal problems. Living communally often places one in the position of having to consider all the dynamics of relating at once. This usually takes quite a toll on people newly experiencing an alternative lifestyle.

Somehow the soyburger factory was completed and passed inspection by the health department. We were ready! Jill and Pam visited and worked with us on making the first batch of soyburgers. By that time six weeks had passed since

our decision to buy the business. The first work shift went quite well and Jill and Pam seemed satisfied that we could handle the operation. I doubted that it would go as smoothly without them, but people felt ready.

We had our first batch of soyburgers pattied and in the freezer. Making soyburgers involves one day of cooking followed by a day of making patties from the cooked batch and then packaging once the patty is frozen. With this came the disappointment with the packaging task, a tedious procedure only made bearable by sharing the work with three to five others. But, it was finished and we completed the next two batches with little difficulty. Our first shipment of a hundred cases of the burgers went to L A , and we were "in business".

REFLECTIONS

As far as business procedure and knowing the accepted way of doing things, we were true novices. We have struggled through it tho and are now getting most things done with a little patience and a little experience. Fortunately, the two accounts that Jill and Pam had with distributors were still available even tho they hadn't been supplied with soyburgers for four months. At this point, it's important to examine the difficulties of having to initiate a similar business venture. First, the soyburger business formerly employed two people with subsistence wages for a period of half a year. Also, we didn't need to research any product line, or contact distributors in two key areas for distribution or establish the manufacturing process from the beginning. Then too, we had a tested product and were fortunate to receive the business with most of the kinks resolved. Aside from some complaints from customers about the patties not remaining intact when cooked, we inherited a functioning business.

How do we view the business and the way in which the work is to be done? We feel that we have a good product that is geared to satisfying a basic need-food-and which is in tune with our ideas on nutrition and on providing a worthwhile alternative. The soyburgers are a complete protein food that contain the best ingredients we can find in terms of "organic" contents. Regarding the operation, some of us felt that soyburgers should be handled in much the same way as the potential cottage industry structure in the village. Thus, people interested in manufacturing would work in that area on a voluntary basis; responsibility should be shared by as many as interested; and pay for work determined on an equalized basis by the work force and according to need and the time worked. Ideally, then, there is a loose and flexible control over the means of production, which becomes better defined as work relationships and group cohesiveness develop. That's good except it can become impossible at times to know for sure whether what is being done is accepted and desired by the total group. That's frustration because of the uncertainty of the situation. Possibly this led to our manager's wanting to carry the ball and do the work first and worry about the consequences of group desires later. Personal initiative is sometimes bogged by the inertial load of group process with the pressures of making decisions in the light of inadequate information combined with a lack of unified ideas on what needs to be accomplished. On the other side is an old habit of wanting to get a task completed in "my" way. Group dynamics!

MECHANICS

Getting involved with soyburgers has given us the opportunity to work with people from our various interim sites in a way that allows for flexibility of scheduling with a minimum of monotony. Then, too, it has given us some valuable impressions and understandings regarding implementing our ideas and goals for cottage industries in the village. The tasks involved in the actual soyburger making are such that anyone can be trained to do the work in a few minutes (with one exception being machine assembly). The areas for specialized responsibility are quite different, with more individualized action expected without obvious procedures outlined. In the first few weeks we came to decisions about how the various work activities would be coordinated, and individuals took charge, with a back-up person for each area. It was decided also that responsibilities would be rotated. The business was divided into: general manager, retailing, distribution, packaging, accounting, maintenance, ingredients, environmental design. With the individualized work came the changing of faces. Living communally is experiencing first-hand the movement of people. In our situation of trying to initiate a large scale community, we expected that people would be leaving. With the soyburger venture it turned out that three of the key people involved in initiating the project left within weeks of each other. The circumstances of their departure were somewhat strained and their leaving made for a difficult adjustment. Fortunately, their work responsibilities were still developing; yet, the fact that they left with little prior notice made the "experience exchange" and the job rotation very unsettling and dissatisfying. More work and responsibility were delegated to a few people for awhile, and the pressure seemed to mount.

PRESSURE: WORK

Even with enjoyable people to work with, and the control of the product, and the lax scheduling, the rotation of chores and individual responsibility, difficulties and dissatisfactions still arise. There are people leaving as well as a sometime blue monday or a low

HEAT OIL ON LOW, SAUTE FOR 10 MINUTES ON EACH SIDE

SOY BURGERS

1 lb. (16 oz. 454 gr.) KEEP FROZEN
FOUR SOYBURGERS

INGREDIENTS: ORGANIC SOYBEANS (grown without pesticides or chemical fertilizers), ORGANIC BROWN RICE, ROLLED OATS, ORGANICALLY GROWN CARROTS, TAMARI, HACHO MISO, HERBS.

VILLAGE

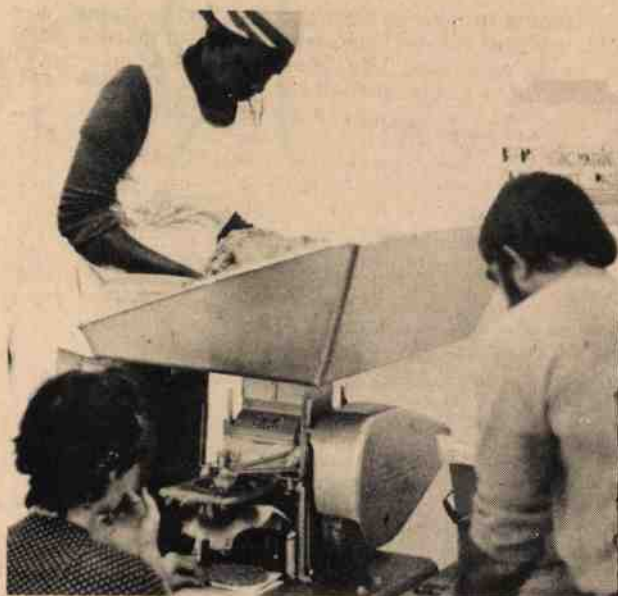
2362 BALDWIN AVE.
OROVILLE, CALIFORNIA
95965
U. S. A.

point in the communal rhythm. For awhile the experience became an unsuspected grind: wondering who was going to cover for those who had left; thinking of all the things that really had to be done but were not being completed; seeing that we had committed much energy and money and now it was business or else. Is this just an errant fling? Are we blindly making and marketing a product that will never really support us or satisfy our goals? With this came the realization that aspects would need to be improved—more appealing packaging, wider distribution in the immediate area, and a retailing venture in the front of the soyburger factory.

Here came the conflict and the pitfalls of business: not everyone agrees to improve an area with the same priorities; so what goes first? This is another instance with difficulty of decision-making and wondering if the group concerns are satisfied or rejected. Then, there is the all-important factor, money: to expand takes money, to upgrade the product takes money, to advertise takes money. Ohh, this is the business world! Not all of us have the patience for its inherent demands. When one person feels that this is our opportunity for an alternative self-support venture, that could really develop into the industry we desire, she expresses that. But when her desire to improve packaging is met with hesitations and disapproval, frustration arises again. The desire to be "successful" while seeing and knowing that we must expend so much energy just to keep going is distressing. At this point the financial picture becomes the focus. It's impossible to experiment and diversify product lines when the hard core reality is a struggle to remain solvent. Yet, we think of the future and wouldn't it be great if soyburgers were a mainstay in the village—an industry providing for many within, while reaching to the larger society.

THE REALITY

Is much work for no pay a communal cottage industry syndrome? At the stage we are now that's the case. The last few burger meetings have generated suggestions that we try to pay something for the time spent in working during the last month. But the sobering voice of reason responds: "That can't be now because we have to buy supplies, pay our monthly dues and concern ourselves with legal problems. Maybe next month." The first month of the operation was an experiment, and many felt that the time provided was a contribution. Now, the feeling is that the people in each interim site contributing time to the venture should receive reinforcement. However, we're not sure what hours should be computed to calculate repayment for energy given, since much time is spent while working away from the factory. As it looks now, all the work at the factory will be repaid on a need basis while those people with individual responsibility contribute their time. We're unsure what's best. Our lack of knowledgeable people has led to some anxiety. It'd be great to have the money to get some legal advice, but now is not the time. Without facing the legal complications, we trudge along, hoping that everything will be fine. The lack of expertise is a factor that slows the development of the business. It is especially true when dealing with unfamiliar machinery, financing, the business world and general management. It sure is necessary to keep accurate books, be able to maintain all machinery on the spot, figure the most efficient ways to reach the market and all other aspects of business. But we continue. It is heartening to see the product accepted for display in local grocery markets even tho it's a health food that's packaged differently, a strange product delivered by obviously non-business people.



OVERVIEW

We need to consider the ramifications of what we are doing and the way in which we do it. We have a product that we feel is reasonably priced and a wholesome, complete protein alternative for anyone to enjoy. We want to present a product with organic ingredients, packaged as ecologically as possible and sold in outlets that do not typify the corporate-industrial complex. That makes it difficult at times. Especially being away from the city center where most of the outlets exist and where much of the supplies are available at the most reasonable prices. This touches on the reality of being tied to the very centers of concentrated power that we eventually would like to see decentralized. Being involved in social change processes has many levels of consideration and little outlet for revolutionary advancements. Sure we rotate the work, share the responsibility, control the production and are involved in something we support; and yet, it's difficult. When an alternative industry is bogged by the lack of a firm financial base the whole economic question becomes a primary concern.

There is a definite gap between the "we'll support ourselves by cottage industries" and the inherent difficulties with low-capital based operations stifled by financial problems. For those readers who feel that self-support ventures are an easy solution to our economic difficulties, be sure to consider seriously the need for continued support financially thru the developing period. The ramifications of cooperative economics from small business viewpoints are minimized or limited in scope if the various frustrations multiply to the point of being dysfunctional to the individuals involved. It is really necessary to approach these various learning experiences as such and try to view them as part of the growth process. However, when conflicts are compounded with the communal circumstances of day-to-day life and are combined with lack of capital, lack of expertise and little experience, it is difficult to focus on the need for patience and a future vision.

It isn't all this bad. On a day-to-day basis the indefiniteness of our life situation is a struggle. Remembering tho what working in industry was like and reflecting on the struggle of most working people can be helpful in keeping the spirit of the alternative alive. Tests like these are part of the process through which we learn and evaluate our positions. We're an experiment in the giant sea of humanity, looking for ways to be happy, caring, responsive people.

Reach

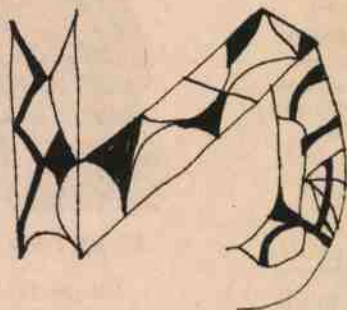
PEOPLE LOOKING FOR PEOPLE

We are four-people looking for a rural commune to join to help develop a way to earn and grow our own livelihood from the Earth Mother. At the present time we are all omnivorous. Gary has a dog, has laid floors and drywall, has a willing heart and is willing to help cook. Susan has skills in being a good person and is of a likeable nature. Abbey is into poetry, piano, guitar, and singing. Bruce has trained horses and is into dairy and beef farming.

We are all interested in joining an existing commune and would be more than happy to provide all our various skills and energies toward its betterment. We would like to join you in May of 1974, as at present we must tie up some loose ends, and we feel that if and when we do join you we should do so with as much to offer as possible. Please respond as you may be seeing us sometime in May. ABBEY, BRUCE, GARY AND SUSAN, 321 E. Arch St., Marquette, MI 49855

A couple in Alaska would enjoy exchanging letters with people in home-state Washington, especially with ones who are raising children communally. We've also got a lonely little girl who would be very happy to get some letters of her own. Write to JONNI AND CHRIS, or JESSIE 1228 McCarty St., Fairbanks, Alaska 97701.

I am a 22 year old single white male. Background in music and medicine. I am looking to establish a small commune or group enterprise back to nature or I will join an existing community or possibly a group just getting underway. I will be looking around for the right people to join and to exchange philosophies. I expect to be established by June 1, 1974. Looking forward to hearing from you! DOC, 6934 Roosevelt Blvd. Phila, Pa. 19149



I would like to make contact with and visit urban communes in the Los Angeles and DC area. In particular I am seeking a family type commune; i.e. several married couples with their respective children living together in an urban environment, sharing economic and social responsibilities. SONYA SPERLICH, 288 S. Oak Knoll, #2, Pasadena, CA 91101

Writer-artist-everything student looking for a well-balanced commune with warm rooms (catch colds easily). Would like to put in as much intellectual labor (writing-study) as physical labor. Would like to have as much private time as communal time. I am 33 years old and committed to the communal movement. I do believe in a balanced use of technology via a careful selection between humanizing and dehumanizing inventions: the wheel as opposed to the electric nose-picker!

Would like to make my contribution in communications--writing stories for children, essays, letterwriting, helping on a magazine or newspaper. My dream is an intercommunal T.V. network to communicate experimental ideas--calling/writing the station with info on each problem proposed--idea pooling. Basically, I try to function as an idea catalyst, innovation swapping center. I have little money but am willing to contribute myself and 1939 (sturdy-before planned obsolescence) typewriter if anyone out there needs same.—ZELDA HARDY, 2761 Roberts St., Jacksonville, Fla. 32207.

A 31 year old man living in a controlled environment is looking to find a slightly less controlled environment. As a prisoner I have made an adjustment to a new lifestyle and would like to make a greater adjustment to commune living when released.

I have a few skills that might be of some help to a group. My primary skills are all in business orientated functions. If anyone can use the help of a Production Analyst, Cost Analyst, Business Manager or need research done on a project, I would be glad to help out.

I have secondary skills related to the building trades that might be of help later on, if anyone is interested. Draftsman, plumbing and heating mechanic, remodeling, framing and roofing and some others.

Most of my life I have worked two jobs because I like to be active. In doing this I wasted all my energy on myself and find that is a wasted area. I want the chance to burn my energies in a more useful way. My head is not on backwards or inflated. I have 13 years experience in most of my fields and have owned or operated a few enterprises on my own. I have my own think tank and want to put it to some kind of use.—GEORGE F. DENNISON B-49453 Rm 6329 Box A-E, San Luis Obispo, CA. 93409

I have a small homestead of 3 acres. One and a half acres are open for gardening etc., and the remainder in trees. It has a nice warm, snug 2-bedroom house. Oil heat, electricity, water are in, but it lacks an indoor toilet. It has all the possibilities for a self-subsistent homestead, and if anyone would be interested in joining with me in developing it, please write. I would prefer an older person or persons (35 or older) that have a Socialist outlook on life, a non-smoker, and not a strict vegetarian. DAVID VENITSKY 77 Willard Rd., Duluth, Minn.

Recently I inherited 160 acres of beautiful open blue sky land in the northwestern part of Colorado. Close cousins own the adjoining 320 acres. I have been on this land several times and I'm very interested in meeting and discussing with an ecologically minded individual or small family group the possibility of working out some kind of long-term lease agreement in exchange for payment of property taxes and building of a dome, yurt, or ? Property taxes run about \$125 per year, and two separate 160 acres adjoin the land and are available also. We are all 'absentee' owners and flexible and willing to work with you.

I own other property in the Hi-Desert area of So. Calif. and have invested years of hard work and money in order to bring it to its present state. It is now leased on a very reasonable basis in exchange for property taxes and a cabin that is at my disposal. Present caretakers water trees and generally maintain the place. In short, my finances are exhausted but I'm still interested in doing it all again.



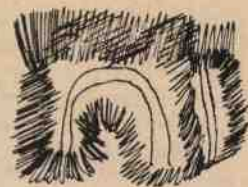
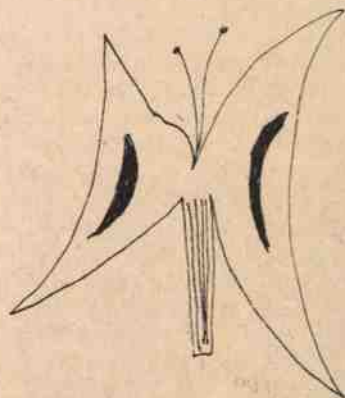
I'm interested in establishing another small place for my family to visit from time to time, but require person or persons interested in investing their finances and energy in this project. We travel from time to time and wish to be as unencumbered as possible. We are interested in a person or persons that can generally settle and establish a water well, buildings, a garden, and all else that is necessary. We are flexible and interested in your ideas. A property survey will be necessary in order to establish property lines. A request for an estimate has been made and we wait for a reply.

The land is mainly sheep and cattle ranches with most land leased from the Dept. of Interior by large ranching interests. Open range with few fences, elk, grasslands, junipers, buttes, near-by river, close to Rocky Mtns., Snake River Canyon area nearby, 6000 ft. elevation, cold winters, little snow, and beautiful spring, summer and fall. More info on request. **Please**, if you have not been on the land and **know** what it means to live on the land and in a quiet place and possess the knowledge and necessary skills to start from the ground up, please...I've been through that part before. 'First Time Out Of The City Drug Freaks' are not welcome. This is not an experimental therapeutic trip. I've been through this **before**.

I'm very anxious to get this underway as soon as possible in hopes of seeing it all translated into some kind of reality by mid-spring. It will take a certain kind of concerted effort and drive and energy. This is no dream. This is for **real**. Please write: R. PURDY, 1930 Haste, Berkeley, CA 94704

The problem is that I was born into this society and was never taught how to live a whole and real life. Its obvious now that I can't do so in this plastic culture. Every day gets worse. Its hard to breathe the polluted air and eat the plastic garbage they call food. My friend and I have tried to get out but we can't even get a start without conforming to something we don't believe in. We lack truthful information.

I don't have very much money and own no possessions. If you can relate to my situation I would welcome any knowledge of a person or place where I could seek out a meaningful existence. Thank you. DARBY JOHNSON, 1841 Charmeron Ave., San Jose, CA 95124



I am looking for a farming community, not primarily bound by "religious" principles. I have done extensive reading about community and I want to try it as an alternative to the isolated, complicated life I have been living. I seek a simplicity of true values and a sense of love and communion with others that is unavailable in singular, nuclear-type families.

I am a hard worker and willing to contribute all I have to a community which can accept me and use my resources, what few they are. I can cook, sew and have some experience training and riding horses. Vegetarianism is my way and I am concerned with keeping as healthy as I can. Most important is my longing for a sense of brotherhood with those with whom I live and a joy that I think can be found among those who love both their way of life and the people they live with. I am anxious to learn more about survival without the conveniences provided by modern man and at the same time to recapture the spirit of labor among friends. DIANE MCLEOD, Box 49, Lawrenceburg, KY, 40342

I would like to form a group, or join a group that has already formed with the intention of buying property somewhere in Northern California or the West in general.

I am able to supply the necessary cash to engage with others in the purchase of property, or, if a group is already formed, I would like to buy shares or engage in whatever other method you have of financing.

I am not interested in any group that would be religion oriented.

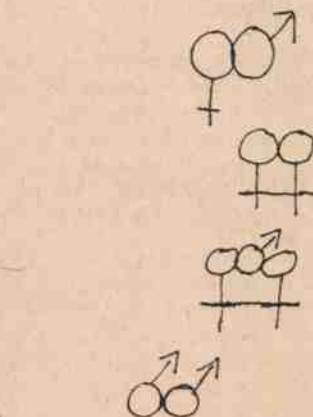
About myself, I am 50 yrs. old, and have recently dropped out of the ratrace. I am also single, and the owner of two dogs. I am politically far left. I also possess some knowledge of carpentry, plumbing and electricity (home wiring).

Please write to me or call me if you are interested.—MARK POWELL, 25749 Donald Ave., Hayward, CA, 94544 415 886-4940.

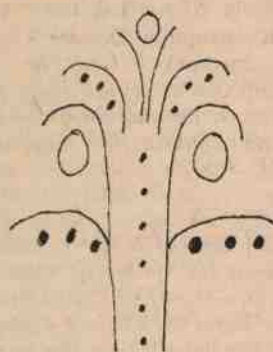
COMMUNES LOOKING FOR PEOPLE

The most recent offshoot of Twin Oaks is called Cedarwood and will be a near neighbor of Twin Oaks. Like the older commune, this proposed settlement is patterned on Skinner's fiction and on the durable kibbutzim of Israel. It will be a collective economy with communal ownership of major property such as land, housing and vehicles. The community's immediate plans do not include children, as the initial workload will be too heavy and the population too small to allow the adults to give the youngsters the time and attention they need. Later, Cedarwood will follow the kibbutz model of communal child care and education as a substitute for the nuclear family. Those who welcome the chance to create a pleasant and rational lifestyle on a cooperative basis are invited to get in touch with us. If you plan to visit, please call or write well in advance. CEDARWOOD, Box 545, Louisa, Virginia 23093

We are a small rural community, 6 adults and a child age 2 last July. We have a vacant house, rundown but liveable, on our 560 acre farm, and seek a couple with a child/children about the same age as ours. Musicians especially welcome. For more information, write MARK MORRIS, Box 38, Poe, WV 26683



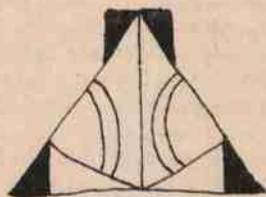
We are starting an alternative community in rural Maine dedicated to cooperative and honest personal interaction and active social change. We are looking for more people who share our goals. If you are seriously interested, write to NEW TOWN PROJECT (Fayerweather Community), 95 Fayerweather St., Cambridge, MASS. 02138, or call 661-3832 or 547-4327.



Some of us at Alternative Lifestyles are getting together and forming a rural commune in Wisconsin. The 200-acre farm is 87 miles East of Mpls, consisting of beautifully wooded hills and tillable valleys. Help of a personal and financial type is needed to make our radical concept of living become a truly cooperative lifestyle. We want more people!! There is much room for various family and individual trips. We are relatively mellow people who have a strong desire to cooperate with people interested in cooperating with us in our rural-based life. We are purchasing the land for \$20,000 on a contract for deed at a miracle 6 percent interest and will complete payment in 6 years and 23 days. Total interest will be only \$3,780. There is about 38 acres ready for tillable purposes, and much more that could be readied. The woods are mostly tall, sturdy hardwood trees, and maple syrup producing is a very possible alternative. All buildings and dwellings erected will be determined by the people involved when it is time to start occupying the land in April of 1974. If you want more information, can furnish information, or want to come and rap, we can be contacted at ALTERNATIVE LIFESTYLES COMMUNITY, 2201 21st Av. S., Mpls, MN 55404

We need mature people who will contribute to ARTPARQUE's growth and contentment, not enlarge our problems or consume us and Artparque. Our crafts, specifically ceramics studio, is well underway. We want to open a small gallery--crafts shop, as an outlet for pottery and our other crafts, in Pine Grove on the scenic highway 88. We welcome people to visit, providing they let us know they are coming, and keep in mind that we must have a small food fee, in light of current inflated costs. We also ask that visitors keep in mind that we maintain a "no-no" on any kind of drugs, and will not tolerate anyone who comes with such stuff in them or on them. Otherwise our gate is not locked, come on in! ARTPARQUE LIVING ARTS CENTER, Pine Grove, CA 95665

I was one of the first pioneers in the new enthused community experimentation. My Kerista communes go back over 10 years. I was the first member of the Kerista tribe to start the gardening commune in British Honduras. Now Kerista is called Project Pass Experimental Utopian U. I'm not with them anymore. My American Indian wife and I are bulding the Shalomoonwater tribal cooperative religion on the East coast. We want to find people to help us. Some of our friends are buying land in Costa Rica in the Spring. We are a monogamy oriented group, into meditation and good Karma. We have solutions and conclusions relevant to society's overhaul and, and personal transcendence. FRIETAG, 564 Broadway, Yonkers, NY 10705



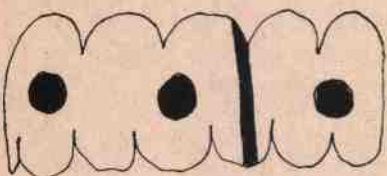
I'm a qualified secretary and Interior Designer who is interested in visiting and/or writing to some places in the hope that I can gain more insight into commune living. My son is four years old and I'd also be interested in researching the effects a different way of life would have on him. I am a good worker because I always do my best, but resent the fact that over the years this has been taken advantage of and the money has never been a reward when backed by cold people. It would be nice to work and know my work was appreciated on a human level. From what I've read, there seems to be people like this all over the country, but I've not met them as yet.—MARILYN DELEON, 2727 Danbury Apt.119, San Antonio, Texas 78217

We are a family of four who are looking for an urban commune either in being or planned. We are concerned with developing sincere and deep friendships along with intellectual stimulation. We feel life should be shared. We are thinking of professional people in early middle age who feel that living together adds to the enjoyment of life.

We would welcome any exchange of aspirations. BILL CRACKEN, 3510 Quiver Drive, San Antonio, TX, 78238

INSTITUTE MOUNTAIN WEST, a collective of 7 people in Denver, Colo., needs new members. If you're into alternative lifestyles, living simply and cooperatively, write and we can work out the details. IMW, 2096 Emerson, Denver, CO. 80205

Nethers Community School seeking men with practical skills; interested in education, ecology and an experimental village for inner-city poor, to join our familial community. Box 41 Woodville, VA. 22749.



Diakonia Partners Inc. is a non-profit charitable spiritual entity seeking to move from idealism to reality. Presently we are three families sharing a community business (remodelling of all kinds—some building) and a dream for a radical break with "jungle capitalism." We take very seriously the lifestyle of Christ and the teachings of all spiritual masters. However, we resist any semblance of religion for religion's sake. We believe there is no love of God without outreach, affirmation and love of neighbor.

Presently we are looking for a small farm in southern New Hampshire to compliment our commercial building in downtown Beverly, Mass. We are looking for a balance of reclusion and social involvement, hence urban-rural settings.

Being a typical group we have several needs. We would welcome new folks to share our dreams and struggles. We are in desparate need of a seasoned carpenter to lighten the workload of the coordinator and carpenter, or a seasoned coordinator. Our dream is to renovate slum houses and rent to disabled people on a non-profit basis, or to sell the facilities like condominiums, also on a non-profit basis. We also need a licensed plumber.

Finally, we hope to make our rural setting into a group foster home or similar therapeutic setting. We see this as a long range quest or pilgrimage. We would welcome involvement of any kind. DIAKONIA PARTNERS, 9 Wall St., Beverly, Mass. 01915

A community has been established in the fertile hill country of Southeastern Minnesota. After two years of living and farming organically in the area, the time has come to announce the purchase of a large farm with vast potential for domestic production of natural food staples (northern grown rice, sesame seeds, miso, tamari soy sauce, beans and others).

The objectives of the community include: providing carefully grown organic foods, introducing whole food products which have previously been only of distant or exotic origin, researching alternative sources of power and offering the area a learning center utilizing Montessori principles—all of these to be within an atmosphere of cooperation and interdependence.

In purchasing any farm these days, large debts must be, and in this case have been, incurred. Liquidating these liabilities would be the first step in realizing our contribution to one peaceful world: A GOAL THAT ALL OF US SHARE. This translation of theory into practice requires only money for equipment, seed, payments on the land, and more, especially during the first few years.

If you can contribute to this investment in world community, please contact us through MICHAEL DORER, Rt. 1, Box 112, Altura, MN. 55910



Source needs politically committed people to join our living working collective. Source is a research collective writing organizer's resource catalogs on 13 topics. Source I deals with Communities/Housing; we are now working on Source III Health. Each catalog describes radical and alternative projects in a given area as well as reviews of books, articles, pamphlets, etc. useful to people doing community organizing. Collectively, we work to liberate ourselves from exploitive sex roles, domination, materialistic and competitive relationships. Jobs include research, writing, editing, book reviews, lay out, production and lots of shitwork. If interested, write and tell us your movement background and why you'd like to work with us. We'll send more info and arrange a visit if things look good. source, PO Box 21066, Washington DC 20009.

Anyone interested in starting a land trust in the Ozarks?? Our idea is to have at least 1/2 of the tract set aside for wilderness, to have pasturage and all "unique features" (creeks, caves, springs, etc.) held in common, and if necessary for folk's "security", to have houses and adjacent land (up to 5 acres) deeded to individuals or communes. We have a radical commitment to ecological responsibility and minimizing human impact on the land through keeping all houses, barns, gardens, orchards and such within a smallish area, though as secluded visually as needs be. We are especially interested in people with young children who have an interest in a school. Money for land purchase and building is a must. Right now we have about \$27,000 available among 9 adults and 4 kids. (This includes one small commune, one single person and one nuclear family.) The type of land we are seeking (with year round creek, some livable structures, cleared pasture and well grown up woodland) sells for \$275-330 an acre. We'll need about \$10,000 more to get a really fine piece of land, though more would be great. This is not meant to exclude poor people but rather to encourage those with some money to get together so we can help each other help the land. We are living here in the Ozarks and are looking right now for this kind of a place. We're not into a fantasy so please don't write unless you're seriously interested. Send a stamp if you can and let's hope this all comes together. Love and light to you all. GARDEN OF JOY BLUES, Rt. 3, Birch Tree, Mo. 65438.



Group of four people organizing community in Virgin Islands. Renting house in suburbs as first step. Plan to experiment with form of government, labor credits, and sharing of all major property. Hope to get into gardening and crafts.

The climate here is wonderful, and there is a good market for crafts work with the tourists from cruise ships. We would love to have some creative people into jewelry, pottery, leather, etc., who would be willing to teach us. PAUL RICHIEZ, P.O. Box 165, St. John, Virgin Islands 00830

COMMUNES BEING FORMED

At this writing, Wellsprings Community is only an idea. Two people, Marge and myself, discussed the idea and created a statement of commitment for the proposed commune. Also, we created a symbol and now a news journal. We decided upon a weekly Sunday night meeting schedule for gathering people interested in communal living. The meetings are announced in the Synergy Newsletter as a part of Git I - 'getting it together' - a subgroup of Family Synergy.

This first issue of the Wellsprings Community Journal will discuss more of what Marge and I had in mind, some of the background of Git I, and news or letters from communal friends. Billy, Wellsprings Community, PO Box 147, Altadena, CA 91001

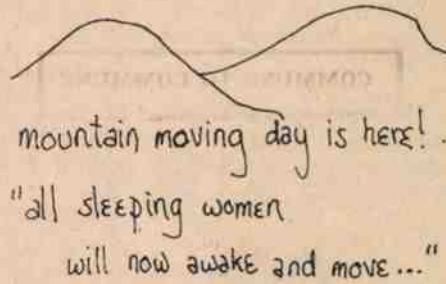
We are presently trying to establish a strong core of persons to start a small agrarian based cooperative. The purposes of establishing the cooperative are to, by collective effort, gain time for individual creative endeavors, and to give simple support to social action such as agricultural research, art, politics, theatre. Eric Skalwold, Box 382, Temple, ME 04984

About 50 folks integrated into rural country—band "Hillsboro High", natural foods restaurant "All Together Now", food co-op and organic gardening; covered dish dinners on Sunday; down home yoga. All evolving and subject to change. Contact ALL TOGETHER NOW, 405 W. Rosemary St., Chapel Hill, NC 27514



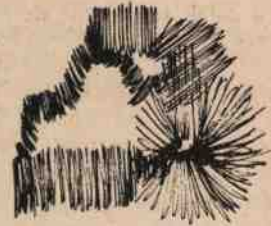
A feminist village is forming near Santa Fe, New Mexico. More women are needed. Plans are flexible. We're looking for country land, about 80 acres, which we'll divide up for separate houses, about eight households, more like a group of neighbors than a commune. We will include both lesbian and "straight" women. Eventually we will include men too, but not until after our second summer—that way we can do the main construction as a group of women only. We're thinking of co-op gardening, livestock, childcare, pottery, other crafts — depending on what individuals want to do. Several crafts-women and artists are among us, and we're hoping for more.

We're planning to build our own inexpensive dwellings and if possible to have solar heating, wind-electric generators and methane gas. Plenty of technical advisors are available, but they're mostly men, so we'd like to hear from women engineers, builders, and architects. JUBEL, Box 362, Pecos, NM.87552



We are a small group of women and children who are looking for other sisters and little people to join us in establishing a feminist-political-spiritual land collective. Our vision is to buy land in the Androscoggin-Kennebec County region of Maine and build individual-collective-whatever dwellings there. We want to work together to celebrate ancient feminist religion, develop political outreach projects (day care center, women's school, health center, are a few ideas) and live in harmony with nature and ourselves. It would also be really helpful to hear from other feminist land collectives. We'd love to share ideas and learn from others' experiences.

If you're interested in sharing the strength and peace that emanates from women being on the land together, write: NAN STONE, 57 Quint Ave., Allston, Mass. 02134.



We call on brothers and sisters of good will who wish to start a spiritual community. We would not adhere to any one master or religion, but see all as derived from the same Light. A community that would try to be loving, merciful, patient and just in our dealings with each other and with our brothers and sisters outside of the community. We will be a community that is primarily agrarian, so that we will not have to live off the fat of others. The land will be communally shared. In trying to be as self-sufficient as possible, we will make use of natural, non-polluting sources of energy such as windmills, wind generators and solar energy. We would be kind to every living thing that the Father has created and would thus be vegetarian, except under circumstances of dire necessity.

Members will share equally in all communal work without regard to sex. Thus women will take turns in the orchards and fields, and men will take turns with childcare and other domestic work. Members would be encouraged to develop all their creative abilities,—painting, writing, crafts, music,—out of love and not for profit. We will establish a school for our children, so that they do not have to attend public school.

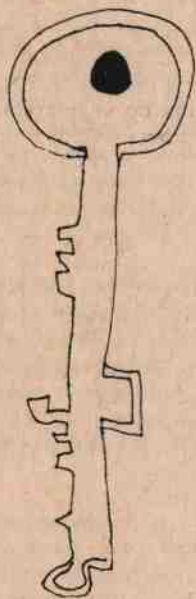
Since we are to be a spiritual community, much emphasis will be put on inner growth, and a communal meditation area and library will be established. If the community wishes, group meditations, services and chanting, can be held, but no one will ever be forced to attend. It is in freedom and not slavery that we grow. Skills such as healing, will be developed and used freely wherever needed. Write THE TEITTMAN'S, 1910 Queens Rd. Apt. D, Concord, CA. 94519 687-0305.



We are five men, four women, and three kids who live in Crockett, Ca., which is a small town near Berkeley. We are working to renovate two houses and then rent them out to provide us with the means to live on land we hope to buy in the next six months. Most people are working in various 'straight' jobs, two are going to school and hoping to graduate soon.

We are more than a collection of individuals and couples, although we do not demand any group established level of commitment. We keep no private income, but each individual determines the extent he will free his property for collective use. Our two three year old children and our six month old are cared for and raised by us all.

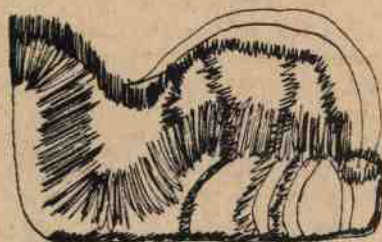
Although we plan to purchase land the coastal range around Eugene-Roseburg, we won't move to it for a couple of years. When it is largely paid off, when our houses and other commitments here are finished, we will move, though some of us may move sooner.



We are fanatically committed to no single thing, but believe in the sanctity of the land, do not eat meat, desire to live in dwellings we build and eat food which we produce. We desire to create a life which will be comfortable though pure, where we can pursue and broaden our interpersonal relations and our individual interests and skills. We have the greatest qualifications and relative interest in beginning an alternative school or a rural home for four to ten youths under state control. We hope that this enterprise will provide us with money and labor for the myriad tasks of self-sufficient country living.

We would like to meet people, interested in becoming part of one to three hundred acres west-southwest of Eugene, Oregon. We would like to share the cost of land with one or two other groups, thus purchasing a larger piece of land, more cheaply, with the assurance of good neighbors. Or if it were to happen we would like to expand into a village with close communal relationships with other groups. If we were to come together with special people, we all would certainly benefit by having them become an integral part of our family. Unfortunately the prime handicap we are facing is financial. Although we have close to \$30,000 available to purchase land in the next five months, a larger initial investment would facilitate our desire to be as self contained as possible. Anyone looking for a community and some land please contact us. Please come and meet us, but let us know first.-JIM GALLANTY ilarne 662 & 668 Alhambra St. Crockett, CA. 94525

My group is composed of eight people in their middle and upper twenties who are looking for a place to build and put their skills to work with other groups who want to organize a community. The important thing for us is to live in or near a community in which communal groups, nuclear families and individuals would live in proximity to one another and share in certain important ways, but could maintain their own identities as they chose. DON MINNERLY, 419 Fremont Ave., Los Altos, CA. 94022



COMMUNE TO COMMUNE

Our intention besides becoming self-sufficient and support our own trip is to make it much easier for others to do theirs. More important still we want to unify cooperative distribution for products and crafts created or produced in various communes or families; to become interdependent on each other rather than dependent on the other; to circulate energy within our macrocosm rather than outside.

Without becoming too philosophical at this time, we should consider joining together. Food co-ops are old and popular, because they were in a sense more immediate and relatively easy to form, organize and run.

We are looking for various communes and communities to take on different aspects of distribution for our catalogue where manufacturers will not drop ship for us, but will ship to one location. Also we are seeking products and creative output (crafts etc.) from communes to include in our catalogue. Its an open ended project. PRAJNA FAMILY-P.O. Box 19040 San Diego, CA. 92119.

Community Market is a cooperative marketing service for communes, cooperatives, community development corporations and other groups trying to build a humane alternative to the capitalistic/bureaucratic system.

We operate a central mail order service and prepare an annual catalog on behalf of member groups which produce everything from furniture to dolls, from phonograph records to books and magazines. In this, our sixth year of operation, we will be distributing more than 30,000 catalogs throughout the United States and Canada.

Our 1973 catalog is now being printed and will be available at book stores across the North American continent within the next month. We are now developing the format for the next catalog, which will be completed toward the end of next year. If your group has goods or services to offer, we would like to include you in the next catalog. If you are interested in participating, please drop us a note saying so and telling us more about your group: how you got started; your goals, plans and hopes for the future along with background information about your goods or services. If possible, please send us samples of your products. We will send more specific details in reply. Hoping that we can work together. TOM Rt. 5 Box 202 Louisa, VA. 23093.

We are a worker-owned and managed feminist collective which wholesales and distributes natural foods. We want to contact growers of organic herbs and spices. Tell us what you have and we'll tell you what we can pay. Write STARFLOWER CO., 385 Lawrence, Eugene, OR 97401



We are an extended urban family emphasizing a scientific, social deterministic, humanistic and cooperative perspective. We have spent several months planning our family structure so that when we moved in, it would function efficiently, flexibly and provide the maximum amount of individual freedom. It has worked well for us so far and we would anticipate it doing so in the future as we eventually extend our membership to somewhere between 15 and 20, which we consider a more ideal size.

Our structure incorporates the value of multiple parentage. This reflects a form where children are socialized and identify closely with more than one parent of each sex. We hope to bring children into the family in the future, but we feel that we need a little more time and experience dealing with structural kinds of problems before we can provide the kind of environment needed for child rearing.

We have confronted the interpersonal problems of jealousy, possessiveness and fear of rejection. Our structure includes the value of multiple mating and with this the phasing out of monogamy and over-dependence on just one other person. Each of us encourage one another to develop more than one meaningful sexual-emotional involvement either inside or outside of our family. We believe that real love is most likely to emerge when our emotional dependencies become more decentralized. Both extremes, over-dependency as well as temporary superficial relationships are seen as being ineffective and perhaps destructive in building our family and community.

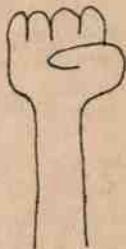
Another value which we have built into our family structure is the desire to eliminate sex and age role differences.

We believe that the social environment largely determines our behavior and feelings. In terms of socializing children and each other, we are applying behavioral engineering techniques emphasizing mild and positive reinforcements. We see growth in terms of helping each other direct our behavior and our feelings toward some of the goals we have outlined.

Although the internal workings of our family are very important to us, we also feel a need to begin thinking about establishing a network of these kinds of extended families in metropolitan areas across the country. The NEW COMMUNITY would, in each case, be made up of many experimental, communal, extended, and urban "middle-class" families.

To initiate this kind of movement we have started an organization called the Center for Family Experimentation. Our urban parameters include the south San Francisco Bay area from Palo Alto to Oakland. We hold orientation meetings every second and fourth Sunday evenings of each month from September through May where anyone is invited to attend and to speak about their own family experiment or to inquire about ongoing families that they might like to consider. Our community is slowly growing as we learn more about extended families in the area.

If you live close by and are involved in an experimental family or would like to consider becoming involved, let us hear from you! If you live in other urban areas, we urge you to begin your own NEW COMMUNITY. CENTER FOR FAMILY EXPERIMENTATION, Box 847, San Jose, CA. 95106



UTOPIA I and UTOPIA II are games for communitarians and others interested in exploring the major issues of communal living. Both games are still under evaluation, but I would be happy to have other groups use them, especially if they provide feedback on their value. I'll make additional prototype copies for \$6 (or \$10 for both).

My own experience with the games has been good, but I would appreciate a wider evaluation, as I have considered the possibility of marketing them on a larger scale. Both games consist of a game board, issue cards, player's markers, timer, dice, and taped instructions.

UTOPIA I is for groups of people who have not yet lived together communally, but want to intensely explore their own feelings and those of the others in the group.

UTOPIA II is for groups of people now living together who are willing to risk deep intimate encounter over interpersonal relations pertinent to group living. FRED BELLOMY, THE GREENHOUSE, 761 Comino Pescadero, Goleta, CA 93071

Personal/Political liberation on woman, youth, anarchists, third world, gays, alternate lifestyle. Free catalog: TIMES CHANGE PRESS Penwell-W, Washington NJ 07882.

APPRENTICESHIPS

The kitchen of Ananda Meditation Retreat is offering to share with others the experience of 5 years of vegetarian food preparation. The kitchen serves meals to visitors and residents of Ananda—between 10 and 150 people. The emphasis is on nutritious, home-grown and inexpensive natural food.

Subjects in the program include:

principles of nutrition, theories of diet, meal planning and preparation for large numbers; seed sprouting, yogurt, bread and granola making; kitchen management and budgeting; food preservation, especially dehydrating and canning; wild food, identification and use; perhaps growing herbs; herbal medicine; compiling a cookbook.

Each week will include at least one formal "class", lots of "learning while doing", individual choice concerning projects, as well as free time. The "learning while doing" is often a lot of work, as our kitchen is a busy place, but for those who love kitchens, it is also a lot of joy.

Because accomodation is scarce here, the program will be held from June through September, when you will be able to sleep outdoors. Two people will be accepted at a time, for a minimum of two months, if possible. Cost is \$30 per month, plus \$20 for meals; you will need to bring a tent and sleeping bag.

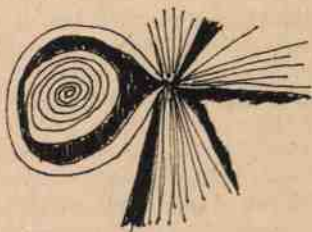
You are welcome to participate in the spiritual activities of Ananda, and you will have some free time to participate in some other areas of the community. However, this is not required, so long as you respect the quiet way of life here. Use of drugs and alcohol are not allowed.

The Apprentice Gardener Program will include instruction every morning at 7:30a.m. (Principle I: Gardeners rise before the sun) with Haanel and a full work-day until 4:30 p.m. with experienced gardeners. There will be opportunity for practical experience in soil preparation, planting, crop irrigation and maintenance, composting, orchard work, water systems development and maintenance, machinery repair and maintenance. Farm economics, financing and food distribution, use and storage will also be included.

The program officially begins on June 1. Three months is the minimum amount of time for which we will accept an apprentice. We begin our cold-frame planting in mid-February and by March are already planting in the field. If you are able to come earlier than June or stay later than September 15, we can try, but not promise, to arrange for some type of accommodation.

We are presently able to accommodate only 4 apprentices. As we anticipate many more applications, you are urged to complete your application soon.

Please write us for more details.
ANANDA COOPERATIVE VILLAGE,
Alleghany Star Rt., Nevada City, CA
95959



SITUATIONS WANTED

Situation wanted: I'm a dropout from the doctoral program at New York University. I've concentrated in Growth and Development and Creative Psych. I'm a student of and an applauder of alternatives. I'm looking for a situation in a community where mad and immature people are not promoted to high office; where all are looked upon as having innate worth; where there is an attempt to spread the world's goods instead of narrowing them. I want to help build a community where there's festivity instead of pathological grimness, life instead of filing cabinets choked full of puritanical prods; joy as a goal. I want a school where self-esteem is held up as a prime reality; where a creative person might well take him or herself as his/her finest creative product. If you have a school or community I can work in, write me: JOEL DEESE, Box 23, Pe Ell, Wash

It has been two full years since I have actively searched for a position in a free school. During that time I have been living on a farm in New Brunswick, Canada, and working at various jobs. However, an unfortunate event has come to pass. The beautiful farm which we have been renting is no longer for rent. The owners have decided to move back to it, and we will soon be without a homestead. We have searched for another place, but have had no luck. My wife and I have decided to travel for awhile and look for another job. If you need anyone on your staff, please let me know as soon as possible and I will gladly come for an interview. I am 25 years old, and have a B.S. in communications from Emerson College. I would sincerely like to find another position in an innovative school. DAVID WEINBERG, Salmon River Road, St. Martins, N.B., Canada

SERVICES OFFERED

The Dekalb Learning Exchange is a free public information service that provides the means through which people can get in touch with other people for self-motivated and self-directed learning. A simple but potent philosophy: Everyone has learned or is learning something that they can share with others. People of all ages and educational backgrounds call the Exchange to learn, share and teach a variety of topics (over 400 so far). We try to match callers with names and telephone numbers of people who share their interests. Everything from an 8 year old teacher for weaving to an 80 year old woodworker willing to share his talent. One telephone and a set of 3x5 file cards -- think of the possibilities. Can we share our hopes, dreams and ideas with anyone out there? If so, write us. Rob Schachter and Sue Chase, THE DEKALB LEARNING EXCHANGE, 633 West Locust, Dekalb, IL 60115; 815-758-



PEOPLE WHO NEED HELP

my name is sheppard powell and i am currently working on a regional study of vermont with richard grossinger (edits to). we are using many inputs toward the end of weaving a valid portrait of vermont as a unique locale.

one of the possible inputs i'm working with now is the agrarian communal scene in vermont -- talking with folks about how they see themselves and their relation to the land, what their particular problems are, what possibilities they see for themselves and the land, etc. i am trying to piece together as complete a list of communes in vermont so as to be able to get the broadest possible fix on this thing, so if anyone has any information to share, write: Sheppard Powell, c/o Goddard PO, Plainfield, VT 05667

Beautiful Victorian house on the Hudson now being vandalized. Desperately need 6-8 member group (with skills) interested in preservation of historic buildings.

Must document (photographs and records) project as restoration and rehabilitation work progresses. Free rent for 1-2 year period, plus modest remuneration in exchange for special skills and responsibilities.

Must be able (interested) in working with community organizations, architects, national, state and local landmark groups. Write to ELIZABETH LYON, 401 W. 21st St., New York, NY



A group of people in the Klamath Falls area about 30 mi. from Chiloquin, Oregon will be starting the first of what we see as several intentional communities this spring. We will incorporate as a non-profit organization and will organize in such a fashion that the incorporation papers will be an open-ended guideline, with each community able to arrive at its own smaller-scale guidelines-achieving in effect, a federation of communities. We would like a cross-sampling of the incorporation papers of communities and cooperatives with some commentary on their effectiveness. We will pay postage and all costs of copies reaching us. JIM BALLARD-The Arch Lab, P.O. Box 76, Chiloquin, Ore. 97624

I'm writing out of my personal needs, but certain feedback I may get will be passed on to my brothers here in the penitentiary.

We need letters, reading material, periodicals, and visits as expressed in my article "In Limbo". I came up with the idea of a Communications Co-op located within total institutions. It would be a group of inmates interacting in ways responsive to our particular needs as prisoners. The goal would be to gradually withdraw support from the exploitative system and develop emotional conduits through which we can feed our support to **one another**. This redirection of energies and alteration of priorities requires a model and interaction with outer communities. Until recently I would never have believed that there was an alternative to returning to a competitive and alienated existence on the streets, whether middle class capitalist or hip capitalist. I've since discovered that possibilities do in actuality exist, and I feel as excited as a little kid. Ideally this co-op could organize group encounter sessions with one or two representatives of outside alternative social structures. Contacts for letters, information, etc., could be developed with Free Clinics, People's Law Groups, Growth Centers, and on and on. My own disappointment in only getting one answer to every five letters sent out would be lessened by our overall group successes. As "residents" of the Oregon State Penitentiary, we are particularly interested in hearing from groups located in this state, but suggestions from **anyone, anywhere**, would be greatly appreciated.

At a personal level, I'm involved in Crisis Counseling, awareness therapy, and primitivism. I feel the need to involve myself in a close set of relationships such as might be afforded by an extended family, or other similar situation, in order to be rewarded for non-possessive and non-exploitative behavior rather than for continued ego-tripping. Although lacking experience in so many other areas, I want an opportunity to grow and develop spiritually and emotionally through whatever media available to me. I'm a poet and artist, but part of my art includes doing "heavy work" like wood-chopping or farm related chores. I'll be released to a halfway house in Eugene where I'll have to spend my nights for six months before scoring parole. From there I'll have more opportunities to expand the ideas above and act in behalf of those remaining behind the walls. K..Hein, #35671, 1790 Alder, Eugene, OR 97401

Since I sent the first proposals for an intercultural world movement of communities there has been more and more adhesion to it. In my opinion there are three orders of problems on which we must reach an agreement. They are: Learning from history, i.e. the analysis of the development of society systems and of their actual crisis and a consequent refusal of the society model; What we can do now, i.e. the different steps in action in order to promote a radical change of the actual world situation. For instance constitution of groups of action, free schools, etc. and of course new communes; Have a common sight on our utopia, i.e. the direction of all efforts of the movement will be a humanity organized in a community of communities.

As regards a common Manifesto, I am considering all the suggestions received and writing down a more complete document that could be discussed at the meeting we are going to organize in 1974 in different parts of the world. While I am still acting as a centre to welcome the additions to the IWMC, please send me as soon as possible your proposals or initiatives, specifying in which way you act or are willing to contribute to the organization of the IWMC in your area. Also, write to me if you want information on this subject. GABRAM, GELSO VERDE COMMUNITY, Via Chioggia 31, 35100 Padua, Italy



We need your help. Through a student-sponsored alternatives library at Salem State College we are developing information resources on political and social change and the people and groups working to bring it about. Any publications or information you have or know of, please share with us. JANET FREEDMAN, LIBRARY OF SOCIAL ALTERNATIVES, Salem State College, Salem, Mass. 01970

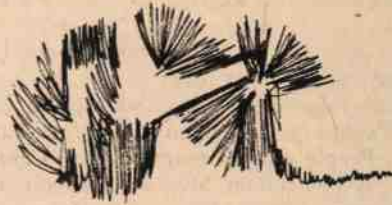
I'm particularly into alternative structures, people building their own de-professionalizing architecture, using "waste" building materials. Please send any printed stuff on alternative structures or someone's name that is into it. JOHN MATEYKO, Valley Co-op School, RR 2, Box 518, West Dundee, Ill. 60118

MISCELLANEOUS

Community alternative to prison seeks individual or family to fill vacancy when present directors of community project leave in one year. Present directors are establishing two year rotating directorship with first year served with present directors. Present directors receive board and room and some travel expenses. Some wages could be made available if directors find it necessary. How project continues and in what direction will be the decision of directors as will the responsibilities. All interested persons are urged to apply. Project receives some financial support. We are located 93 miles west of Minneapolis, MN. Send detailed resumes and letters of recommendation to JOE AND SHAR GRANT, Georgeville Community Project, Georgeville, MN, 56312

Need doctor and others with health skills for community-based primary health care clinic being organized in Ithaca. Clinic will charge on sliding fee scale. Write: TERRY BARKER, 415 Elm St. Ithaca, NY 14850.

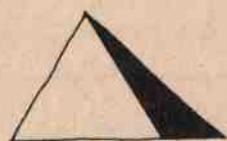
Recently a small group here organized under the name of The Committee for the Colonies. They are dedicated to contacting people seriously interested in intentional communities and various societal innovations. The committee holds rap sessions for the interchange of ideas and to provide a forum wherein people can sort out their own thinking and define their needs. At present we are operating mostly in So. California, but consider sending teams to other areas once sufficient local interest can be generated. For information write: THE COMMITTEE FOR THE COLONIES, Box 11, Encinitas, CA. 92024



THE SANCTUARY OF PEACE is a proposed non-sectarian, non-partisan peace association developing in conjunction with Communitarian Village in Oroville, Ca. and related groups in other locations. The Sanctuary is dedicated to the study of literature, scriptures, science, philosophy and other fields to understand the world and the nature of peace, evolution and intelligence, and it is interested in economic and spiritual communalism as a method for supporting and furthering its scholastic, scientific and religious pursuits. One of the main emphases in the Sanctuary is the development of increasingly harmonious and fulfilling communal, economic, legal and other internal and external relationships as a part of its efforts to understand the nature of peace. In this and other ways, the experience of the Sanctuary will extend beyond the verbal, intellectual arena to include the realities of economic and organizational existence.

If you have questions or thoughts about the Sanctuary or are interested in membership, please write to: MARKO, 2870 Orange Ave., Oroville, CA 95965





Resources



We'll be listing various information centers, research groups, publications and other organizations in this section to provide you with leads in categories spanning the spectrum of alternatives. Also included are exchange ads with other publications and, when available, ads from collectives manufacturing goods or providing services. Finally, our community bookshelf lists some titles available at a discount.

REGIONAL INFORMATION CENTERS

These groups have information on communal ventures in their area and have access to a variety of resources and contacts on a wider scale.

EAST:

NEW COMMUNITY PROJECTS 32 Rutland St., Boston, Ma. 02118.
N.Y. SWITCHBOARD 133 W. 4th St., New York City 10012; 212 533-3186.
TWIN OAKS Rt. 4 Box 169 Louisa, VA. 23093.

MIDDLE:

COMMUNITY SERVICES Box 243, Yellow Springs, OH. 45387.
ALTERNATIVE LIFESTYLES 2201 21st Av. So., Minneapolis, MN. 55404; 612 722-7950.
OZARK ACCESS CENTER Box 506, Eureka Springs, AR. 72632.
INSTITUTE MOUNTAIN WEST 2096 Emerson, Denver, CO. 80205.

WEST:

BLACK BART 238 San Jose Ave., S.F., CA. 94110; 415 282-7851.
LIMESADDLE Rt. 1 Box 191 Oroville, CA. 95965.
OPEN 608 19th Ave. E., Seattle, WA. 98112 206 323-8506.

Others with similar orientations that focus on certain aspects of community:

ANANDA COOPERATIVE VILLAGE, Allegheny Star Route, Nevada City, CA. 95959; Offers seasonal apprentice programs in organic gardening, carpentry, and food preparation and handling for large groups. It also has a state-certified, spiritually oriented high school, fostering individual creativity in a supportive environment within the larger community.

PASS FREE U., P.O. Box 1174, S.F., CA. 94101. Give free lecture series on utopian spiritualism, have compiled health info for S.F. area, are collecting data for a directory of communal oriented groups around the country and are involved in publishing literature on the utopian lifestyle movement.

SCHOOL OF LIVING, Rt. 1 Box 129, Freeland, MD. 21053. Homesteading school with a variety of seminars on country living; host conferences relating to decentralization and a program for integrated living. Publish literature on perspectives on problems of living, **The Green Revolution**. Available from School of Living West, 442-1/2 Landfair, LA., CA. 90024.

VOCATIONS FOR SOCIAL CHANGE, 4911 Telegraph Ave., Oakland, CA. 94609; 415 653-6535. Publish **Workforce**, a bi-monthly resource catalogue that lists other info centers around the country where counseling and data on many topics are available. Have some listings for access to jobs.

RESEARCH CENTERS

These listings should be able to provide some valuable information on topics related to meeting the basic needs in an ecologically designed community:

ALTERNATIVE SOURCES OF ENERGY, Rt. 1 Box 368, Minong, WI., 54859. Editorial collective providing resource people and a publication emphasizing alternative environmental technologies in energy sources, agriculture, architecture, transportation and communications for a decentralized society. Interested in establishing a network of people to work on the publication and further the research in new age technologies. (\$5/6 issues)

BIOTECHNIC PRESS, P.O. Box 26091, Albuquerque, N.M., 87125. Various publications on ecological and environmental needs of the future. Their book **Landscape For Humans** is reviewed in next issue.

BRACE RESEARCH INSTITUTE, MacDonald College of McGill Univ., Ste. Anne de Bellevue 800., Quebec, Canada. Government funded research team specializing in desalination. Developing low cost machines to harness wind and sun power. Publications available.

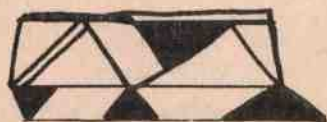
EARTH MIND, 26510 Josel Dr., Saugus, CA. 91350. Collective working with methane systems on a small farm. Publish a booklet on methane generation explaining the basics of constructing a do-it-yourself generator.

FARMSTEAD WORKSHOPS, Rt.1 Box 501, Junction City, OR. 97448. Newly formed group interested in sharing and teaching self-sufficiency farming skills. All day workshops use demonstration and discussion to cover the major information needed to begin various aspects of rural living.

MINIMUM COST HOUSING GROUP at School of Architecture, McGill Univ., Montreal, Canada. Main activity has been the construction of a self-support habitable low-cost house. Their publication, **ECOL**, outlines the usage of sulfur in creating the structure and describes a new kind of toilet that employs re-cycling water systems. A government funded research group.

NEW ALCHEMY INSTITUTE, Box 432, Woods Hole, MA. 02543. Collective on a small farm evaluating a total ecosystem that supplies its own fuel thru methane generation and is integrated with small-scale organic agriculture. Publish a newsletter and a 48 page report on their methane research.

ZOMEWORKS CORPORATION, P.O. Box 712, Albuquerque, N.M., 87103. Group working together on building zones and solar heating systems. Much of the work was done at communes in the Southwest. Catalogue illustrates their structures utilizing solar heating; also involved with research on solar devices. Published the **Zome Primer**.



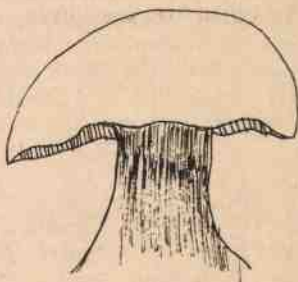
OTHER PUBLICATIONS

ALTERNATIVE DISTRIBUTION LETTER c/o CPC, Box 223, Yellow Springs, OH. 45387. News from association of regional distributors attempting to form a network of people to distribute the literature of the alternative press. Will maintain lists of media producers, compile a manual, share mailing lists and hold conferences to expand distribution. Brought to you by the cooperative that publishes this magazine.

ALTERNATIVE PRESS CENTRE, Bag Service 2500., Postal Station E, Toronto, Canada. The Centre is a collective that publishes the "Alternative Press Index", a Reader's Guide to underground/alternative periodicals.

ALTERNATIVES IN PRINT c/o Glide Publications, 330 Ellis, S.F. CA. 94102. A guide to alternative publications, has been made available to librarians and booksellers and individuals involved in social change. From Abortion to Zionism, the 3rd edition is the most comprehensive listing of social change material with 800 groups/publishers and 20,000 publications classified.

THE BREAD GAME, Glide Publications (see above). A practical approach to fund raising problems with information on incorporating also. Written for people new to the world of grantsmanship.

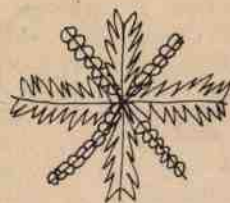


COMMUNICATIONS, P.O. Box E, MIT Branch P.O., Cambridge, MA., 02139. Distributed free each month to over 3000 groups and organizations that comprise the countercultural community in the U.S. It is devoted exclusively to paid messages from people and organizations who want to conveniently reach this entire community. Free copy available.

COSMEP newsletter, P.O. Box 703, S.F., CA. 94101. News from the committee of small magazine editors and publishers. Print list of book stores, information reference sheet, list of membership and valuable news to people publishing their own material and trying to make it in the world of print.

EDCENTRIC, P.O. Box 1802, Eugene, OR. 97401. Published by a collective that attempts to link the education liberation movement with other liberation movements within the U.S. Many fine resources about organizations, educational publications and general information.

THE FEMINIST PRESS, Box 334, Old Westbury, N.Y. 11568. Publish high-quality, low-cost paperback books that work well in evolving classrooms, sparking the imaginations of Americans interested in freeing children from sex role stereotypes. Print a variety of other women's works.



FIRST FLOWER, 2330 Guadalupe, Austin, TE. 78705. Deals with the emerging cooperative community in Austin and the central Texas area. It has news of the Austin Community Project, a federation of cooperatives supporting the organic farms movement. Includes directory of the community.

ISSUES IN RADICAL THERAPY, P.O. Box 23533, Oakland, CA. 94623. Practical journal which speaks to people who are in opposition to establishment psychiatry. Contains articles which explain how to employ radical therapy; and articles about how political oppression causes psychiatric disturbances.

INTERNATIONAL DIRECTORY OF LITTLE MAGAZINES AND SMALL PRESSES, Dustbooks, 5218 Scottwood, Paradise, CA. 95959. The 9th edition contains such important data as price, circulation, frequency, type of material used, payment rates, discount schedules, size, personal statements by editors, number of issues published, etc. It has been used by librarians, creative writing classes and others as a guide to small and underground magazines, presses and papers. Also contains special membership lists of COSMEP and APS, a special listing of women's periodicals compiled by KNOW, and a bookstore survey. One thousand listings. \$3.50/copy, pb.; 5.95 hardcover.

JOURNAL of the Institute for the Study of Nonviolence, Box 1001, Palo Alto, CA. 94302. Bimonthly includes news, analysis and special reports on nonviolence as a radical force for change. Also, includes material on land trusts and reports about the Institute and the various workshops given.

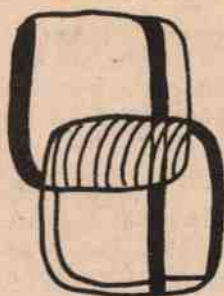
THE NEW HARBINGER C/o Co-op Periodicals, Box 1301, Ann Arbor, MI. 48106. A forum for discussion and inquiry into the contemporary cooperative movement. Each issue is devoted to a particular area of interest regarding cooperative systems, with a cross section of reports and research on the topic plus articles on the theory and practice of economic and social cooperation. Printed by NASCO, a national organization for cooperatives.

NEW SCHOOLS EXCHANGE, P.O. Box 820, St. Paris, OH. 43072. A collective acting as a national clearing-house for the exchange of ideas and information about alternatives in education. Primary purpose is to continue and expand communications among schools and individuals in alternative education. Publish a directory of Alternative Education for the continent.

NORTHWEST PASSAGE, Box 105, S. Bellingham Station, Bellingham, WA. 98225. The best of the underground papers with news about the northwest from a community organizing an effective counter-culture. Also contains features and news on a wide variety of areas.

SOURCE CATALOGUE, P.O. Box 21066, Washington, DC. 20009. No. 2 covers the crucial housing struggle as part of the larger movement toward community control which is challenging corporate America. No. 1 was devoted to alternatives in communication. Future issues by the collective will focus on major concerns of the movement for a new society.

SPIRITUAL COMMUNITY GUIDE, Box 1080, San Rafael, CA. 94902. The guide is a channel to the panorama of spiritual pursuits that exist on the continent. An extensive directory includes a listing of centers, schools, bookstores, foodstores, restaurants, bakeries and other interests in the spiritual community. Sketches of many of the centers are given as a guide.



MANY OTHER TRIPS

ANDORRA II, 27 Wilson, Daly City, CA. 94014. A collective sponsoring a learning center where creative energy from all people can be shared, a peace center practicing cooperation and an intentional alternative to the isolation and alienation in the city. Work with the Black Bart center in S.F. to further a community spirit amongst the over-30 crowd.

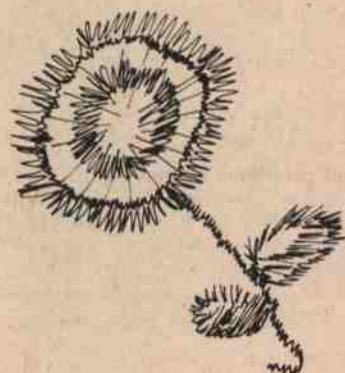
AGAPE FOUNDATION, Box 6749, Stanford, CA. 94305. Raises and dispenses funds to projects doing innovative nonviolent work of an educational, religious or charitable nature. Mainly interested in work of a unique and experimental nature that would normally find few traditional sources of support. Write for a guide to past funding projects.

ARBITRAGE INTERNATIONAL, 124 Front, Exeter, N.H. 03833. Features a new international money system offering a commodity-backed currency that is devoid of inflationary and deflationary pressures. Part of an organization dedicated to the social and financial development of small communities and the establishment of small businesses.

ARTHUR MORGAN SCHOOL, Box 79, Rt. 5, Burnsville, N.C. 28714. A small community in which students and staff work, learn, play and grow together. The aim is to encourage openness of eyes and mind; to develop the habit of searching the world's wisdom and judgment in the main issues of life and to give each child a new understanding of the old religious sense that one's life and how he lives it matter. Mainly junior high school age.

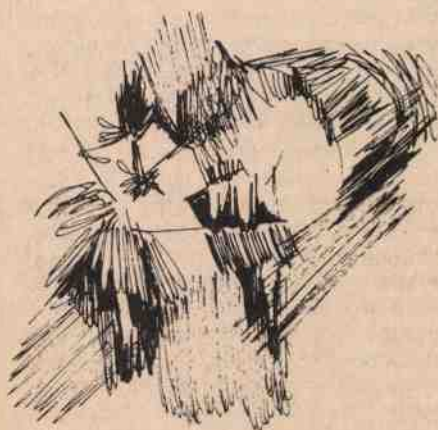
CENTER FOR CONFLICT RESOLUTION, 420 N. Lake, Madison, WI 53706. Sponsors a research collective, nonviolent training and education collective, a peace/conflict studies project and a resource center. Participate in building networks, sharing problem-solving skills and living more integrated lives within the living-working community.

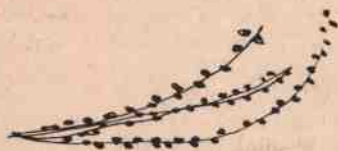
THE CONNECTION, P.O. Box 19040., San Diego, CA. 92119; 714 465-3504. A small commune establishing a national co-op. Have been working to create a single source of meaningful products at close to wholesale or dealers prices. Wishing to share their services to promote products and crafts manufactured in various communes or families; are also looking for various communities to take on different aspects of distribution for their catalogue where companies will not drop ship items to the buyer. Their catalogue is divided into categories of items that can be ordered with savings up to 40 percent: camping and survival gear, appliances, health items, crafts, office supplies, audio-visual equipment, musical instruments and miscellaneous material.



FOOD CONSPIRACIES, 165 W. Harvey St., Philadelphia, PA. 19144; 215 848-6674. Help families in the area begin food conspiracies. Publish a 38 page booklet on how to begin similar ventures in your area. Work with city groups to form conspiracies in their area. Eager to hear ideas about food distribution. et.al..

THE GRANTSMANSHIP CENTER, 7815 S. Vermont, L.A., CA. 90044; 213 753-2431. Conducts seminars and is developing a full range of training services, technical assistance and support services to enable organizations to increase their ability to locate and obtain funding. Classes are held in most large cities and scholarships are available to groups unable to meet the tuition costs. Publish a newsletter helpful to people wanting material on fundraising.





NEW WORLD COALITION, 419 Boylston, Room 209, Boston, MA. 02116. Publishes a list of over 140 items produced by community-controlled economic development units in poor and minority communities which are structured so that surplus income goes back into the community, creating more jobs and funding community projects. The products are daily household and gift items.

RURAL ADVANCEMENT FUND, 112 E. 19th, N.Y.C. 10003. Help small farmers stay on the land by encouraging formation of cooperatives. Also, teach them how to grow fruits and vegetables without the use of pesticides and encourage them to sell directly to local outlets, cutting the high profits and saving dollars for the consumer.

SMALL EARTH ASSOCIATES, Union, W.VA. 24983. Help people with questions and problems in moving to land, setting up homesteads, farming. Will find apprenticeships for people, run a small farm internship program. Do consulting for free schools. Quick, honest, personal replies.

SMALL TOWNS INSTITUTE, P.O. Box 517, Ellensburg, WA. 98926. Dedicated to making small town America and the countryside a viable alternative to the cities and sprawl of the suburbs. Have quite a few good ideas about the needs, future and revitalization of small communities.

WAR RESISTERS LEAGUE, 339 Lafayette, N.Y.C. 10012. Continuing work to make the nonviolent way of life a political and social reality. Has groups across the country working on various programs while relating to the struggle for a free and just society. Publish a yearly calendar with thoughtful commentary on life; this year, insights of the American Indian.

WORK, INC. 652 S. East, Holyoke, MA. 01040. A community development concept geared to a poor peoples' corporation. It differs from most CDC's in that it has no geographic limitation, shares are sold to anyone interested, and there is no emphasis on any particular business. The first project involved a declining milltown. Willing to work with interested parties.

Never seen win?!



At a time when our movement seems to be pulling apart into many different directions WIN seeks to put it all together—to make clear the connections between the women's movement and the ecology movement, to highlight the contradictions between the lawlessness in Washington and the platitudes of even the most "liberal" politicians, to create a basis for understanding between the peace movement and those in the counter-culture actively constructing alternatives to the present system.

To cover the many facets of our movement means that each issue of WIN is unique and surprising. No wonder New York's *Village Voice* described WIN as "the liveliest magazine on the left." And Abbie Hoffman has said that "WIN provides valuable information to a nationwide network of freedom fighters."



SEND FOR FREE SAMPLE!

To get a free copy of the next surprising issue of WIN merely send us your name and address.

(Or send \$7 for a full year of surprises and we'll send you, without charge, a copy of *FREE FIRE ZONE: Short Stories By Vietnam Veterans*, a \$2.95 value.)

WIN * Box 547 * Rifton * NY 12471

JOURNAL OF A WALDEN TWO COMMUNE

The story of the first five years of Twin Oaks Community—\$2.95. And the continuing *Leaves of Twin Oaks*, a bimonthly periodical, is also available—six issues, \$3. Write: "Publications", Twin Oaks, Louisa, Virginia 23093.

To all friends of the Women's Graphics Collective, we are pleased to announce that our Fall 1973 CATALOG of hand silk-screened posters and note cards is now available free on request. Our posters are about the Women's Movement and other struggles like the United Farmworker's strike.

All posters are \$1.75.

For a free catalog write to:

Women's Graphics Collective

852 W. Belmont Ave.

Chicago, Illinois
60657

AS 
LONG AS
THE RIVERS
SHALL FLOW...

The 1974 War Resisters League Peace Calendar and Appointment Book

Selected by Dolores McAuliffe and with an introduction by Dick Gregory, the WRL's 1974 Peace Calendar contains insights into the lives, visions and anguish of the Indians of North America. The book-calendar includes not only quotations from Indian writing and statements, but drawings, photographs and illustrations. \$2.75 each, \$5 for two. Post-paid.

WAR RESISTERS LEAGUE
339 Lafayette St., New York, 10012

COMMUNITY BOOKSHELF

SHELF I -- DESCRIPTIVE/HISTORICAL

- A1. IN SEARCH OF UTOPIA/ Richard Fairfield
195 pp/ \$3.55
- A2. UTOPIA, U.S.A./ Richard Fairfield
231 pp/ \$3.55
- A3. COMMUNES, EUROPE/ Richard Fairfield
239 pp/ \$3.55
- A4. COMMUNES, JAPAN/ Richard Fairfield
134 pp/ \$2.65
- A5. A WALDEN TWO EXPERIMENT/ Kathleen Kinkade
Twin Oaks 271 pp/ \$7.15
- A6. JOURNAL OF A WALDEN TWO COMMUNITY/
Twin Oaks/ Twin Oaks 132 pp/ \$2.65
- A7. THE COTTON PATCH EVIDENCE/ Dallas Lee/
Koinonia 240 pp/ \$5.35
- A8. ONEIDA COMMUNITY, AN AUTOBIOGRAPHY/
C. N. Robertson/ Oneida 364pp/ \$10.35
- A9. STRANGE CULTS AND UTOPIAS/ J. H. Noyes/
678 pp/ \$2.70
- A10. THE JOYFUL COMMUNITY/ Benjamin Zablocki
Bruderhof/ 362 pp/ \$1.75
- A11. AN INTENTIONAL COMMUNITY HANDBOOK/
Community Service, Inc. 42pp/ \$.90
- A12. FORMS OF SETTLEMENT/ E. Orni/ Israeli
Kibbutzim 178 pp/ \$.90
- A13. LIFE IN A KIBBUTZ/ Murray Weingarten
Kibbutzim 204 pp/ \$1.80
- A14. THE ELECTRIC KOOL-AID ACID TEST/
Tom Wolfe/ The Merry Pranksters 372pp/ \$1.10
- A15. GETTING BACK TOGETHER/ Robert Houriet
412 pp/ \$1.10
- A16. WHAT THE TREES SAID/ Stephen Diamond
Montague Farm 182pp/ \$2.20
- A17. COMMITMENT AND COMMUNITY/ Rosabeth Kanter
303 pp/ \$2.65

MONDAY NIGHT CLASS

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