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no. 8

a journal of cooperative living
COMMUNITIES

individuality & intimacy
jealousy
open relationships
couples
singles
community market



about this issue

In our brainstorming of possible themes for this issue, we ran the gamut of everything from land trust to child-rearing in community and finally settled on grappling with what we regard as two of the thorniest issues in community--INTIMACY and INDIVIDUALITY.

Communal living provides enormous possibilities for feeling included, supported, and strengthened. How do those of us living in community go about meeting our needs for intimacy and individuality in a situation which also demands a great investment of self, energy, and awareness? Without such investment, neither community nor individual will be able to grow, to evolve new, more facilitative ways of being in the world.

Can we be truly intimate with more than one person? Open relationships in community bring a tremendous amount of joy as we allow significant others to share our life space. There is a cost involved in terms of tension, anxiety, and pain as we struggle with our feelings of jealousy, possessiveness, and attachment. We may forfeit our need for long term stability--to what end and why?

How do we cope with the loneliness and frustration that ensue when we feel we're on the outside looking in, a "single" amidst a grouping of couples and triads? Singles often seem to float from one communal situation to another--wanting to be included--needing to be intimate--unwittingly posing a threat to established relationships. Our needs are oftentimes ignored, because to hear them, to deal with them, may mean exposing the group's fears and insensitivities.

Is it possible to remain monogamous in a living situation that is often philosophically opposed to the exclusiveness of a couple? The strength each partner draws from a couple-context is often at the expense of self-exploration, of discovering who we are separate from one another. Is the community a breeding ground for our fears of uncoupling, of losing intimacy, of being alone, or is it an environment which supports couples who are trying to work through these fears?

Is there really a place for exploring sexual roles in community? Are we supportive of non-heterosexual relationships, or do we find them threatening and demanding of more than we're willing to give?

Is jealousy an outmoded feeling we bring with us from the "outside" world--or is it perhaps part of our biological heritage? Do we accept it as a valid feeling, or deny its reality? Incommunity, jealousy is often regarded as unseemly, as inappropriate. Can we be therapeutic for one another? Do we reach out in understanding and acceptance of jealousy, or is the owner of the feeling doomed to suffer all alone the pangs of both jealousy and guilt?

Women in community--how do we feel about our changing roles--what kinds of expectations do we have for ourselves--how do we relate to each other--what do we mutually want?

What maintains our present sense of who we are as individuals when the group experience may transform that individuality? How vital is that need for separate "inner space"; how deeply can we come to share that "space" with others?

There are no definitive answers, only more questions. Certainly the manner in which these issues are dealt with in any community affects the level of growth of each of its members. The goal of self-enlightenment is an elusive one, but in our groping we're on a search towards meaningful ways of dealing with self and environment in a way which enhances the essence of who we are--of who we might become.



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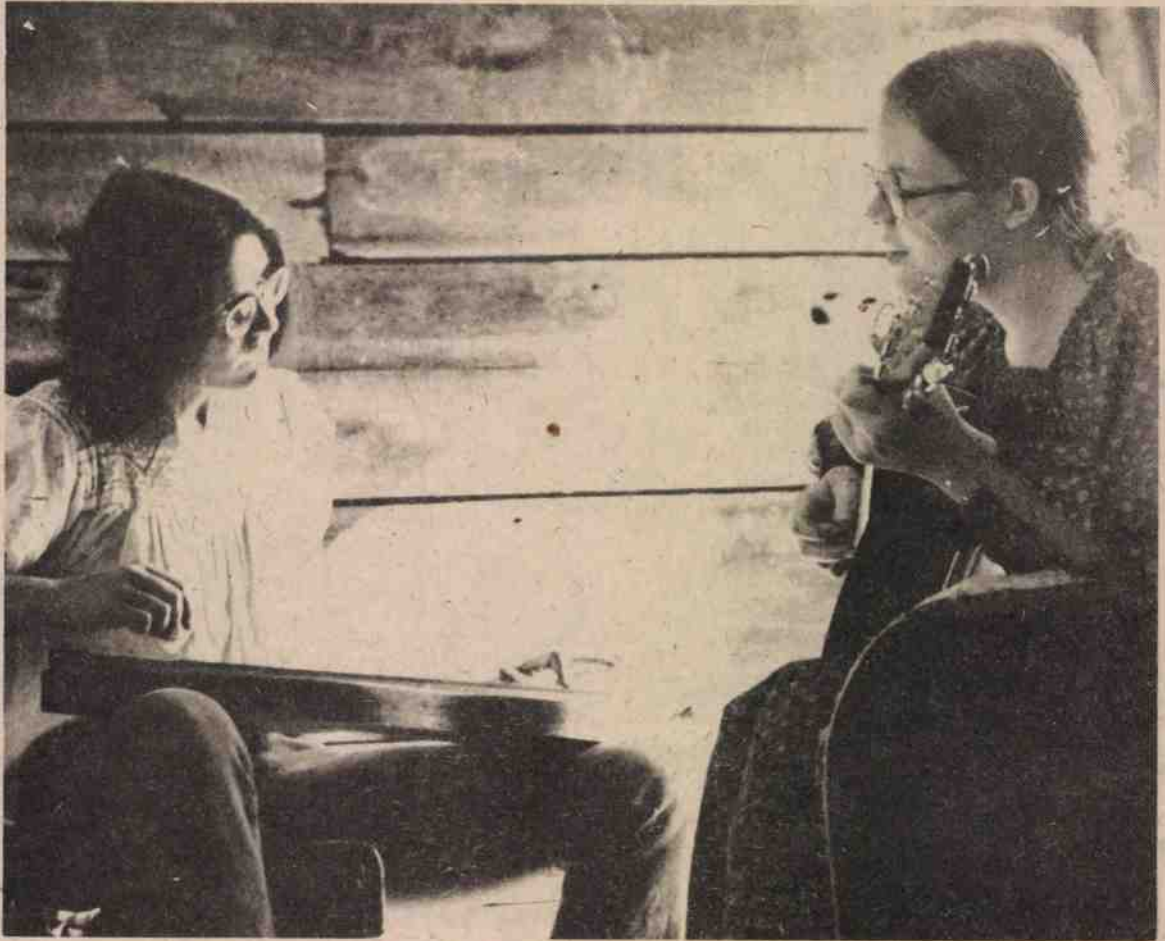
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Individuality and Intimacy:

Women in Community

The following article is edited from a taped session at Twin Oaks. There were five communities represented by twelve women—some strangers to each other—all feeling inhibited by the microphones.

We were women coming together from separate realities—joining together to share ideas, needs, and fears in an attempt to define for ourselves the meaning community has in our lives.

Kathy: Right now I'm struggling to come to grips with how I fit as an individual into a community way of life, how do I reconcile my needs with the needs of the community? How do I find time to visit those inner spaces within, those spaces where I let my imagination go, to create and do things for myself that make me feel like a better person. Finding time to be alone is hard in community because there are so many other demands on my time and energies. And yet it's really important, that's when I really listen to myself. I don't get caught up in roles, I'm freer to make mistakes without worrying about people judging me.

Barbara: I'm wondering if those of you who have been involved a longer time in community feel that your need for inner space is similar to Kathy's? Have you been able to make time for yourselves?

Linda: I really understand what you're saying about a need for inner space. I also struggle to find that space. I find it hard not to get caught up in all sorts of activities, and I feel very strongly the burden of a group needing to survive, needing things that I can do for it. Sometimes I wonder if I use those activities as an excuse, as a way of denying that inner space, putting off the time of reckoning. It's easier for me to get lost in any activity...building a bookshelf, washing dishes. I see those things as counting, as being important, so I end up putting second priority on myself...I think a lot of times I lose myself here, but also feel that's something I'm likely to resolve. The stimulation of having so much to do will settle into a routine and I'll be able to sort of settle myself out.

Barbara: My fantasy about having enormous amounts of time to spend on myself is quite different from the reality I experience. I feel guilty about taking an hour out for yoga or meditation. No one is putting that guilt trip on me. I'm putting it on myself...somehow I feel uncomfortable in taking time. I guess I am really in touch with past programming. The work ethic looms large in my head.

Robin: I also feel a conflict of needs in terms of time and inner space. I feel it particularly in terms of my relationship with my son, and more intensely being in community. I find I need to be alone just at the time he's coming home from school. He really wants my attention, me to be there for him; and there are so many other people asking for my attention, demanding my energies. There's so much for me to do that I feel scattered in so many different directions. He seems to get less attention than he got on the outside...that really bothers me.

Barbara: My experience as a parent in community has been different from yours, so far. I feel really freed from the burden of having to be all things to them, from being their sole support system. I like and value the relationships they are evolving with the other adults in the community. It has been a time for them to do a lot of reality testing in a supportive environment. Because other people have been willing to step in, and be there for them, and to spend a lot of time with them, I have time to experience myself in other dimensions.

Lonna: In our community childcare and education are dynamics experienced by the entire group, not just the biological parents. I feel like I have a say in their education, I have a say in what they do, and I can really take the responsibility that comes along with making those decisions. I'm not a biological parent, but I still have a lot of children to take care of...to really love.

Barbara: I'm interested in exploring the relationships between women in community. Are these relationships different from the ones we had on the outside? What kinds of things have to happen, what kinds of things do happen as women explore with each other in an effort to move closer together, to view each other without stereotypes? I've had very few close women friends, and find it much harder with women than with men, to reach out, to share who I'm becoming, to share my life space. I wonder if my experience is unique?

Susan: What drew me into community as a permanent member had a lot to do with the women here. My experience on the outside with my women friends kicked up feelings of rejection. We got close, we needed each other, but when the stakes were down, they went back to their men. Their men would support them, earn the money, and keep them alive the way their daddies did. When I left college, my women friends stayed with their men. I remember asking three or four women if they would live with me...I thought maybe we could help support each other. I wanted a women's coop of some kind. It's not like I didn't want the men around, but I wanted my chief support to be women. Everybody thought that was a

neat idea, but they went off with their men. Most of them were then married. They are being supported by their men in a way I never could have supported them. There were times when I wondered why I didn't have a man to support me... although that concept seems ludicrous now. I feel a great deal of emotional support from the women I'm living with now, so that I no longer live in awe of the woman who has got the man. I feel I have a great deal more freedom, I no longer need the kind of security that "only a man can give". I ran across a couple of girlfriends recently, and when I shared with them that I was wearing a plumber's cap, their response was, "I could never do something like that!" Five months ago I could never do something like that, but hell, everybody does it here. A lot of roles went down real fast. I've found I have become much more dependent on women. Before I used to be so needy with men. Women... I could take them or leave them, they weren't so crucial. But now they really are, I know I could not survive without them.

Robin: My commitment to women started when I began to get involved in the women's movement. I discovered they satisfied me in ways I'd never noticed before. I realized I'd never really put any energy into my relationships with women.

Kathy: When I was in a relationship with a man and it began to go sour, or I began to feel it wasn't all that I wanted, I used to experience great feelings of anguish, of aloneness. It was only when I began to get close to other women that I realized there was an alternative; that I didn't have to be alone, that there were all these other people, women, that I could turn to and have good times with. Those relationships have helped me deal with an existential anguish. I'm beginning to see how much of my individuality has been tied up with my husband. I'm going through a period of internal separation now, trying to get a sense of myself in the world, experiencing what it is like to be autonomous, not part of a unit.

Robin: Friendships with women endure. Friendships or relationships with men always seem to break up and I don't see them again. We move our separate ways. My friendships with women have been a stable point in my life - they're anchors for me.

Susan: Late at night when you're really tired and you just don't have time or energy to put up any kind of front, and the only people around are women, it facilitates things, it definitely does! There aren't men around to compete for, or those that are around you just don't feel like competing for.

Lonna: I've been in community for six months now, and feel a great deal of changing and growing going on inside me. Part of that growth has centered around my relationships with women, I find I enjoy their company more at this time in my life than I enjoy the company of men. And yet when I look around me I see that all the women are involved in strong relationships with men. They reach out, but only so far. The men are there for them as a security point.



Linda: I find I'm very critical of women who depend on men, I withdraw from women like that. I don't trust them to be independent. I don't like feeling that just because I'm a woman I'll always be second choice, and that that's accepted and natural! I feel really good about the people here. I don't see anybody defining themselves as part of a couple, or really needing one other person. There's room for many relationships, and for people's needs to be met by many different people, including women for women. I think we've made progress, it seems like it's taken a long time, but it's definitely here - it's a shared goal with many of us.

Ellen: I find I get kind of irritated with the whole concept of relating to people on the basis of gender; somehow people seem to get lost in the stereotyping.

Karen: Yeah, I can really relate to that. I had to go thru the flaming militant women's trip before I could get into people's lib. At a certain point in my life the women's movement provided support, it was a crutch I needed to get through. I'm not saying that's what it is for other women, but for me it was. The hostility and bitterness that came out was real, but I didn't like having it inside me. I feel much more comfortable with myself since I've passed through that space.

Carol: I had to do a whole trip on rejecting men totally, denying that there could be anything of value in a man/woman relationship, and trying to eradicate that value in everybody else's mind too.

Barbara: It seems like some women have had to go the militant route, a male hating trip, before they can begin to feel good about relating to men. For them, that dynamic seems to be a freeing process.

Carol: Maybe for me it was kind of a backlash thing. Once I got all that resentment out, I came away with a different feeling.

Kathy: I find not having the support of women makes it hard to deal with the shit that does come down the pike from men. I get angry and feel the venom building up inside. There are attitudes from men I find hard to handle.

Karen: There are many attitudes from women, too!

Barbara: I wonder how much the internal structure in any community, and I'm thinking particularly of the male-female ratio, tends to promote or inhibit women going towards each other for support and sharing?

Carol: I think it has a definite effect. In our community there are more women than men. When I wanted to build a chicken coop I had to go to another woman, and it was nice having that kind of support. We had a great time building it together, although the whole time we were doing it we knew it wouldn't measure up to the men's standards.

Linda: Yeah, you don't measure whether the chickens like it, you measure whether the men like it.

Barbara: Was that the criteria for measuring?

Carol: We joked about it an awful lot. It must have been.

Linda: I think it is. It's taken for granted that men know how to do things better. We're not real certain that what we're doing is absolutely right. We're still kind of mystified enough by the whole process - it's as though there is a right way, and they know what it is!

Fobin: I know what you mean - several days ago another woman and I spent an inordinate length of time trying to remove a bolt off an oil pan, both of us struggling with the darn thing. We finally had to call on a man for help. He got the bolt off with a flick of the wrist. It wasn't strength, it was just the knack. He had the knack.

Carol: What helped me pass through all that was working closely with a man who was really experienced, trying to understand his thinking process. I realized my logic worked the same way as his. I gained much confidence that way. The mystery of the male mind was somehow dispelled.

Linda: We often talk about men in terms of their not letting us do things. I think it comes back on us - of our being afraid to tackle things; afraid that we won't be able to do it; that we won't come up to their standards.

Susan: How long is it going to take before that self-confidence is there to draw on? It seems that time and time again I end up asking a man for help. He's got the confidence. I know how to ask the right questions.

Barbara: Does it work the other way around? Do men come to women to learn skills, do they experience the same kinds of feelings?

Robin: I think that what women do is generally such easy stuff - I mean anybody can do housework, it doesn't require much skill. The things that women have been taught to do don't require much skill, much expertise.

Ellen: I've never had the experience of feeling that this person knows more because he's a man, or that another knows less because she's a woman. If a person knows more about something, it's because they've done it. I just haven't had the experience of feeling humiliated, of feeling done for, rather than showed how.

Linda: I find that when new people join our community, its the men who are expected to know how to do all kinds of things. That kind of expectancy is a tremendous incentive. The women aren't expected to have the basic survival skills, and consequently haven't put much effort or energy into learning.

Kathy: For me, one of the great assets of living in community is that the opportunity is there for me to learn those traditional male skills I'm interested in. The men support me, they share their skills and I learn.

Robin: This summer we had a construction job and I learned how to put a roof on. I'd never understood before how you put a roof on. I've realized since I've been in community, that I've been deprived in my life of a lot of interesting experiences.

Barbara: It seems that the feeling of self worth, of independence, of value, come from venturing outside the parameters of women's work. That in order to feel good about who we are, in order to feel we're really contributing, really accomplishing, we need to learn and master those skills traditionally performed by men. There appears to be little value placed on the kinds of skills it takes to manage a household; on being a competent parent. I'm left wondering if it's the skill in itself that's intrinsically more valuable, or is its value arbitrarily determined?

Linda: You know, when it comes down to the nuts and bolts of survival, lots of the things that women traditionally do aren't even considered skills; those skills become expendable and are not valued. Learning how to repair a car, how to put up a building; those kinds of skills are held up for respect. I'm not saying that cooking is any less valuable as an occupation, but when it comes to survival, cooking doesn't contribute a whole lot. It seems ugly that this subject would have to come up; that we have to make distinctions in our minds as to who is more



valuable to the community. It is hard to keep from thinking that someone is more valuable because they have a more valuable skill. When you are concerned about money it is hard not to place price tags on people...it doesn't fit with my ideals, I guess I see it as a basic truth that we will always be able to come down to...that will always be there.

Robin: When I was looking for a community to live in, I came across groups who needed a roofer or a plumber or an accountant. They wanted people with "masculine" skills. I got the feeling that I wouldn't be very useful in community. I didn't have what they needed. In fact I visited two groups where they told me plainly they did not want me. They didn't want cooks, housekeepers or mothers.

Linda: Learning those survival skills has given me a tremendous sense of independence, of freedom. I'm valued for what I can do, instead of how I look or behave. I don't have to be appealing. It makes me feel high just to think about that...I can do something that's in demand, see my work when I am finished with it, get a sense of completeness, of closure... it's exhilarating! I've begun to realize that some things that happen to me happen because I am a woman, and I have to keep that in mind or I let myself get dumped on and I think it's me. I have to keep it in the back of my head that sometimes they're not respecting me because I'm a woman; they don't expect women to know anything. I have to remind myself of that so I don't take it personally. I've gotten to the point where I feel free enough to remind them..."Look, I can see how you're acting--Look at me, I'm not a role or a stereotype!" I find that when I do that, they pull back and do take a look and realize they've been responding to an image, not to me as an individual.

Impressions of the Women's Get-together

Women gathering
a winters day in a quarry
near the Springtree
sister friends and
women lovers
expressing
noting
some tension...
yet desire.

Listening to hear
each others concerns
and feelings.
What do we want
from this
moment shared?

We talk about spaces
...a room of one's own
...a sanctuary,
self definition...
What does it mean?
Woman

Respect and strength
creation and building
new experiences
and new relationships
with women
in the world
around us...
painful at times
yet, inevitable
as the water coursing
downstream.

Learning skills...
to work side by side
growing while learning.
My do we hide behind
the feminine facade?
It presents us...
we prevent us

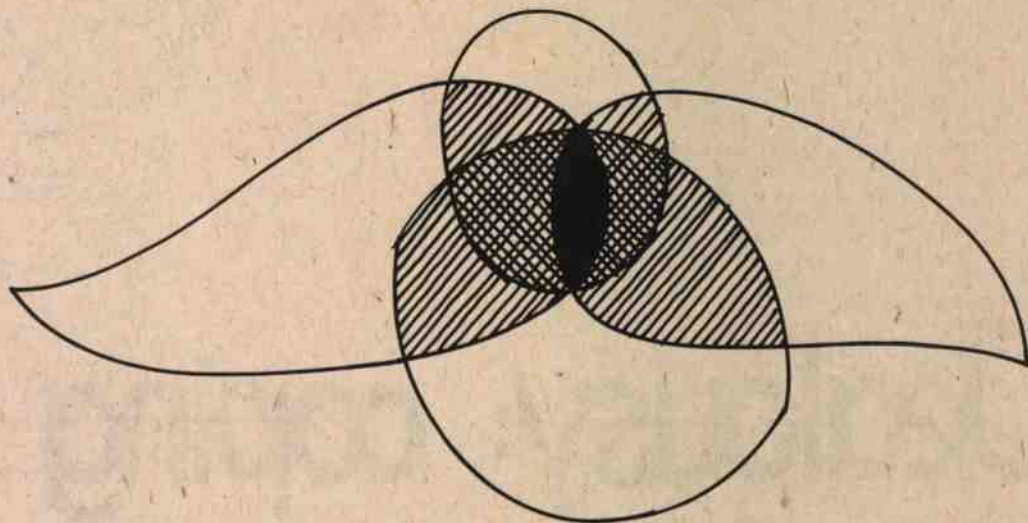
from actively
taking hold of our tools,
tools we need know
to manifest
our creations.

Fear of taking hold.
Those tools...
working, living with others
who know our
ways and inhibitions
remoulding self images
to a new and stronger
sense of self
in the world.

Supporting...then drawing
back
Loving then fearing
to show affection.
Will she reject me?
Measuring each other
to judge
better or worse
categorize...in order
to make us feel
more secure.

Not knowing
that security is an illusion
change is constant
and love the
bridge
between them...and
Sisterhood
one petal of the flower
one spoke of the wheel
one echo
in the cycle
an alternative that
unites
rather than divides.

OPEN RELATIONSHIPS



1. Open marriage, where both people have deep emotional and sexual relationships with others, can be loaded with complications, a major one being that people have difficulty handling all the changes resulting from the constant gain and loss of important relationships.

2. Couples, particularly those who are older and have children, often stand to lose the most in open relationships; generally, when a single person relates to one person in a couple, the couple usually breaks up and a new couple is formed. That new couple can be quite resistant to a single person entering into an open relationship with one of them. This is particularly true if the people are older and have children.

3. A monogamous person who objects to her/his partner getting involved with another person is not necessarily jealous and possessive; it seems that periods of monogamy are essential for creating real intimacy with another person.

4. The constant change in open relationships works against the radical values of putting down roots, giving people lots of time and space, and the need for a secure sense of place. If we are uprooted and emotionally vulnerable every few weeks, we cannot find the peace and tranquillity we are searching for.

5. A new relationship is often simpler, more direct and more loving than the old relationship (especially a marriage one), and people are tempted to gradually give up on the old relationship; e.g. by avoiding painful talks with the old person and favoring the more pleasant talks with the new one. Thus the new squeezes out the old.

6. If one open relationship is good, why not two? Do you know anyone who can relate openly, lovingly and equally to three people of the opposite sex? Being that overextended does not last for long and somebody soon gets dropped. That means comparisons are made and someone is left feeling inadequate and rejected.

7. Open relationships of people living in the same house do not last for long; the agony of deciding who is going to sleep with whom is too much for ordinary mortals to bear night after night.

8. Open relationships are even harder in a commune if couples share bedrooms; then one of them has to be asked to leave their room if the other wants to be with someone else. A good enough reason for private rooms; but most groups we know are a long way off from providing everyone with a private room.

9. A good monogamous relationship is better than a tortured open one.

10. No open marriages that I have seen have survived in a mutually satisfactory open form for more than six months.

11. In this type of relating, the highs are higher and the downs are downer.

12. Do not ask too much of yourself all at once, like: moving to a new area, living rurally for the first time, living communally, and opening up a marriage. Take things slowly.

13. Open marriage may just be the hip way to get a divorce; hip it may be, painless it is not.

Individuality and Intimacy:

Jealousy: coping with



When I joined the Aurora Community, it was a well established group. From things I'd heard and read about it, it appeared to have a fairly well defined ideology, and one that agreed closely with my own. One of the most important aspects of my own Utopian model was the absence of sexism and of possession of one human being by another, and I was hoping to find people with similar goals and feelings at Aurora. It seemed to me that I had escaped most of the sexist conditioning of the American culture in which I grew up, since most of my socialization came from a very liberal environment. Despite one rather lengthy relationship in which I spent a lot of time trying to convince myself that fidelity was a virtue, I had the idea that once I got out of the sexist outside world and into a sane, non-possessive society, all my bad karma and conditioning would fall away from me, and I would immediately set out on the road to being a non-jealous, independent being, entering into all manner of honest, non-possessive relationships with all the members of my new family.

During my first visit to Aurora, I found that most of my expectations had been accurate. I found loving, open people creating a strong community that was working toward social change, as well as personal growth. But my visit was not free of surprises. I found, to my amazement and slight disappointment, that there existed Couples at Aurora - Monogamous Couples, in fact. Not only that; it somehow happened that, the very first week I was there, I fell in-to what felt suspiciously like a monogamous relationship with Ezra, a tall, quiet man who seemed to me steeped in Aurora culture (whatever that was). Horror of horrors! What could it all mean? I wasn't sure about the others, but I knew that Ezra and I both held a dim view of monogamy from an ideological standpoint; as time passed it became clearer that our ideology was simply in conflict with our behavior. Could it be that I hadn't escaped that mean old conditioning as completely as I had thought?

When I really sat down to think about it, I realized that in my life, perhaps the most significant medium of the culture I was trying to reject is that of popular music. Since music has always played such an important part in my life, that may have made it harder for me to ignore the messages of possessiveness and dependency in songs than it was to ignore the messages in consumerist television advertising or competitive school life. It also occurs to me that Aurora had decided not to have television, and not to send our children through the public school system, precisely because they convey so strongly and effectively those values which we are trying to eliminate from our new culture. But we do listen to popular music, on the radio and on records. And more than once I have caught my heart strings twanging in resonance to such lyrics as "nothing seems to matter without you," and "like a mirror looking back at me saying you're the only one".

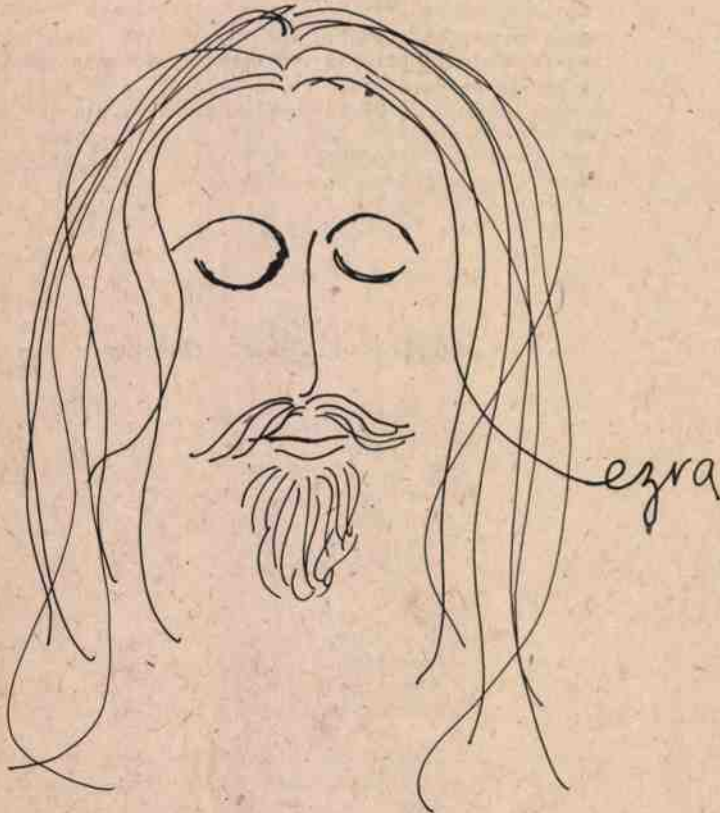
Whatever the causes of the discrepancy between my ideology and my feelings, I was forced to deal with it in some way. At the start of our relationship, Ezra and I both wanted to remain open to relationships with other people and to avoid becoming an exclusive pair-bond. But it turned out that as we grew closer, this became harder and harder to do. Those terrible words, "Well, babe, I have other plans for tonight" have never failed to produce in me a knotted stomach and dizzy head. There were times when this happened often enough that I thought I was making some progress at conquering my jealous feeling, just by getting accustomed to having them. My first hurdle was to accept my jealousy and to learn to ask for help with it. It seemed to help a lot when I stopped feeling guilty about being jealous - I could then go to a sympathetic friend and say "I feel like shit and it's because I'm jealous". In time, I found I could even say that to Ezra, even right when it hurt the most. It felt really

good to hear him say, "I hear what you're saying and I understand it. I'm still going to sleep with this other person, but it doesn't mean I don't love you."

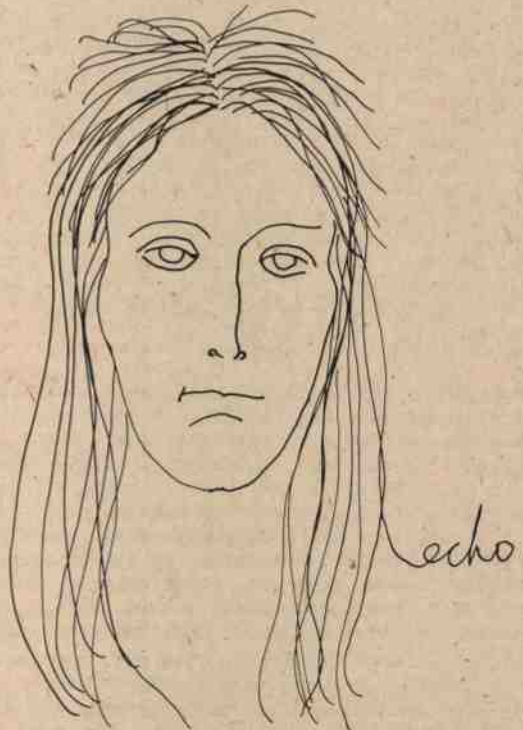
Those were the courageous times. At other times, we would just hate each other and avoid each other for days, too hurt to even want to talk about it. For a long time, we set aside one night every week on which we knew we wouldn't stay together. It worked well, allowing each of us some time to ourselves or to be with other people without having to say "I don't want to be with you now." It was pretty lacking in spontaneity, but it felt like a good way to move toward more independence without getting so insecure that we'd eventually revert back to exclusivity in desperation. Another step toward resolv-

All this time I was putting most of my interpersonal energy into Ezra, and often felt out of touch with the community. But I found that whenever I turned away from Ezra to get support from the community, I found it, somewhere. Sometimes it came from individuals who were willing to spend some time with me, talking or maybe just walking in the woods or doing something together. Sometimes it came from just hanging out with the folks wherever they happened to gather, in meetings or in the kitchen. If I needed to be left alone, people usually picked up on it. If I needed to be hugged, people sensed it - and if they didn't, I found that it was easy to ask for it, and to get what I wanted. For a while, there was a sizable number of Aurora folks doing group primal therapy. That helped a lot, because the therapy extended from our weekly sessions into our daily lives - there was a small

the green monster



group of people whom I saw every day and who knew at least some of what was going on with me. That kind of group, I think, is essential to the survival of a community as large as Aurora - I don't think there's anyone here who's intimately involved with each of the fifty-nine other members. My own experience has been that a smaller primary support group has been really important to my feeling good about living in a large community.



ing my ideology/behavior conflict involved realizing that there's a place for monogamy in the revolution, too. My Utopian model gradually changed from one in which all citizens had arrived at about the same level of non-monogamy, to one in which all citizens were constantly evolving and experimenting with relationships, monogamy being as valid an experiment as any other. The superiority of my new model lay in the fact that it came much closer than the old one to describing Aurora "Here and Now".



During the time when Ezra and I were doing our "night off" thing, I spent most of my nights with women. This was a development that pleased me greatly, first because I felt free at last from the tremendous pressure I had felt on the outside to sleep with Men and thereby prove my sexual attractiveness to the world; second, because it meant I was starting to feel really close with my sisters. I had wanted to be closer to women for a long time, but found it hard to get through to most of the women I lived with on the outside. When I first came to Aurora, I was still frustrated for a little while at not making contact as easily with women as I did with men, but when the barriers finally started coming down, that feminine support became really important to me. Aurora women are a lot closer to each other now than they were a year ago, and it feels neat to have gone through a change like that along with the community, so to speak. As it happened, I became especially enamoured of one of the women in the therapy group. Echo is a free spirit if there ever was one - we laughed and danced together, and had a beautiful time falling in love. I wrote one of my finest songs for her. Ezra wasn't too jealous of the affair, because (sigh) somehow it's different for me to be in love with a woman than with a man, even though she and I were sexually involved. Ezra soon fell in love with Echo, too, and the three of us began to spend a lot of time together, as a threesome and in couples, mostly reading stories, and tripping and sleeping together. It was very high most of the time, although sometimes it was hard for me to feel good about the two of them being together without me.

Echo is a real un-jealous one; she's given me a lot of strength to work against my own jealousy, although sometimes I've felt she wasn't being as tolerant of it as I was. Ezra and I really liked being in a tight triad; it felt very secure, not as stifling as a couple. The triad behaved pretty much like a couple, only more complicated. Sometimes we were really close, some times we had disagreements and had to work them out, other times we just needed a rest from each other. I think Ezra and I envision a tighter and more committed group than Echo does; she keeps falling in love with millions of other people, and says that she doesn't really want to be in an exclusive triad any more than she wants to be in an exclusive couple. Once Ezra and I talked

of finding someone who did want to be in a tight group with us, but, alas, in the affairs of the heart, it's hard to plan that sort of thing.

Recently I've gone through some pretty hard times, and had to pull through on my own. Ezra has gotten a job as an electrician on the outside-many times he comes home exhausted and grouchy, with little energy to put into me or our relationship. Echo helps me out a lot sometimes, but as I said, she's a free spirit, and sometimes it feels like she's too busy to be with me while I wrestle with the same old chronic downs. The community is having a difficult time keeping its head above water financially, and I don't feel the same freedom to ask people for help that I've felt in easier times. One night when Ezra was sleeping with some new, unknown female, and Echo was angry with me for being jealous of her, I cut off most of my beautiful long hair in a frenzy of solitary despair. I thought, "Now I'll be so ugly that people really will abandon me, and I'll just have to learn to be my own lover." It was a foolish thought, but it helped me to live through the night, and the next morning I found that I actually like my hair short, and that I could believe in my act as symbolic of a new independence, a new confidence in myself.

I still have a long way to go before I emerge as an independent, non-jealous communitarian, loving each of my communal sisters and brothers to the fullest. But I get a vague feeling I've made some progress somewhere along the line; I see others in my own community going through the same things I've been going through; and I like the idea of all of us community folk learning our lessons, whether they are about jealousy or raising a garden, together.

Electra



The feminine mystique

My songs are all the same
Sobbing back and forth
Flowers love or landscape
Verses and refrain
Verses and refrain

Look! I'm a faucet!
Running hot and cold
Cascades of emotion
Tears for all occasions!
Tears for all occasions!

Look! I'm a poet!
I put words in rows
That makes art, you know
Let the river flow
Let the river flow

Submission and retreat
Depression and defeat
The feminine mystique!
The feminine mystique!

Pammy

Here are some abridged excerpts from a very penetrating book, *The Pursuit of Loneliness: American Culture at the Breaking Point* by Philip Slater (Beacon Press, Boston, 1970).
(This is appearing in place of the article ON COUPLES, the manuscript for which was lost.)

Individuality and Intimacy:

INDIVIDUALISM VS. COLLECTIVISM

Community and Competition

We are so accustomed to living in a society that stresses individualism that we need to be reminded that "collectivism" in a broad sense has always been the more usual lot of mankind, as well as of most other species. Most people in most societies have been born into and died in stable communities in which the subordination of the individual to the welfare of the group was taken for granted, while the aggrandizement of the individual at the expense of his fellows was simply a crime.

...Americans attempt to minimize, circumvent, or deny the interdependence upon which all human societies are based. We seek a private house, a private means of transportation, a private garden, a private laundry, self-service stores, and do-it-yourself skills of every kind. An enormous technology seems to have set itself the task of making it unnecessary for one human being ever to ask anything of another in the course of going about his daily business.... We seek more and more privacy, and feel more and more alienated and lonely when we get it....

Most people in most societies have been born into and died in stable communities in which the subordination of the individual to the welfare of the group was taken for granted.

...our contacts with others are increasingly competitive, unanticipated, and abrasive; we seek still more apartness and accelerate the trend. The desire to be somehow special inaugurates an even more competitive quest for progressively more rare and expensive symbols--a quest that is ultimately futile since it is individualism itself that produces uniformity.

...As the few vestiges of stable and familiar community life erode, the desire for a simple, cooperative life style grows in intensity. The most seductive appeal of radical ideologies for Americans consists in the fact that all in one way or another attack the competitive foundations of our society....

The Old Culture and the New

[One] split in the new culture is the conflict between individualism and collectivism. On this question the new culture talks out of both sides of its mouth, one moment pitting ideals of cooperation and community against old-culture competitiveness, the next moment espousing the old culture in its most extreme form with exhortations to "do your own thing." I am not arguing that individualism need be totally extirpated in order to make community possible, but new-culture enterprises often collapse because of a dogmatic unwillingness to subordinate the whim of the individual to the needs of the group.

This problem is rarely faced honestly by new-culture adherents, who seem unaware of the conservatism involved in their attachment to individualistic principles.

Alone Together

The most serious internal danger to the new culture is the insidious transmission of individualism from the old culture, in part through confusion with the new culture's otherwise healthy emphasis on emotional expression. Ambivalence about the issue of individualism-versus-social-commitment is deep and unresolved. On the one hand there is increasing experimentation with communes and communal arrangements, and a serious awareness of the Nuremberg Trials and their proclamation of man's personal responsibility to all men. On the other hand there is great fascination with the concept of anarchy--with the attempt to eliminate coercion and commitment in any form from human life.

But to generalize the need to free oneself from the emotional barrenness and depersonalized control mechanisms of the old culture to freedom from all social conditions is simply to return the new culture to the old one. Anarchy is merely a radical extension of the old culture. It is also a way of retaining the pristine American fantasy of being special--a condition which American society promises, and withholds, more than any society in history. The unstated rider to "do your own thing" is that everybody will watch--that a special superiority will be granted and acknowledged by others. But in a satisfying society this specialness is not needed, and for a satisfying society to exist the recognition that people can and must make demands upon one another must also exist.

The most serious internal danger to the new culture is the insidious transmission of individualism from the old culture.

Past efforts to build utopian communities failed because they were founded on scarcity assumptions. But scarcity is now shown to be an unnecessary condition, and the distractions that it generated can now be avoided. We need not raise the youth of new utopias to feel that life's primary gratifications are in such short supply. Hence the only obstacle to utopia is the persistence of the competitive motivational patterns that past scarcity assumptions have spawned. Nothing stands in our way except our invidious dreams of personal glory. Our horror of group coercion reflects our reluctance to relinquish these dreams, although they have brought us nothing but misery, discontent, hatred, and chaos. If we can overcome this horror, however, and mute this vanity, we may again be able to take up our original utopian task.

ON SINGLES

This article has been difficult to put down on paper at times, but the need to express the difficulty that comes from being a single person living in community, especially with many couples and triads developing and changing in short or relatively short periods of time, far and away gives me the energy to put my thoughts down. The feelings are based on my experiences, but many have been echoed by other singles here in Virginia communities.

I remember last winter when I was living in the city and a friend and I kept comforting one another with the fact that we were rather lonely. We did not want to get into the "singles bar" routine, and we still had difficult times meeting other single people that we felt comfortable with. I remember how often we split to Boston, to boogie, we said, but more often than not it was to find folks with headsets similar to ours that we could share ourselves with, reassuring ourselves that we did not want to get involved yet sometimes just overcome by the fact that we were not involved in any committed kinds of relationships. When I think back to that time I realize it gave me a kind of strength to see that I could make it alone, although that fact and the relationship to the winter of last year has just come to me. Finally we quit those weekend trips to Boston and started working on ourselves, "getting our shit together," kind of getting our strength together for the even lonelier periods we knew would come.

How does that all fit to what is happening to me now? I find myself living in community here in Virginia, away from everybody I knew up North, save the people in my immediate home. The feelings of loneliness and isolation have been overwhelming at times, draining all my energy just to keep myself in focus, to try to keep confidence at a good level, all the same stuff that I'd been through before on the outside.

I found myself saying, "But I came to community so I wouldn't have to be lonely the way I was on the outside." Well, community is filled with people, with real feelings and different headsets just as out there. I got to the point where I felt like leaving community because of the loneliness of not relating to anyone on very intimate levels as I saw so many others doing about me. Of course the grass does look greener on the other side even if one has been there before as I have.

At this point I realized I'd run the gamut from feeling desperate, to getting into a coupled situation, to a new awareness of prizing my singleness and relishing the freedom it gave me. More than just freedom, I have freedom to relate to others as just Kath, not Kath *plus* someone else. Of course, I have a lot of stuff to deal with yet. I have fears of actually getting close to someone, fears of caring for someone and in some way or another threatening their singleness, and even fear in turn of allowing that person to get close to me.

Before I go any further let me give you my definition of couple and single. A couple is a pair of people who habitually sleep with each other. A single is a person who habitually sleeps with no one. These definitions may seem somewhat extreme, yet for many singles they are right on! For many of us there is an intense pressure to couple up-- it seems to be less threatening to other couples in the household if *everyone* is coupled. Some folks will tell you, "Yes, I understand how you are feeling, but now I've got a good relationship and as soon as you have one you'll be OK". Many couples feel that singles should live like couples, relating to others as a person in a couple might do.

Being single can mean going to hug someone and finding their other half already there or in the way... or finding yourself alone because the couples you live with have split to their rooms for the evening with doors firmly closed. It can mean a state of incredible isolation that causes singles to leave community or to seek friends in town, in effect living a double life. In still others it produces numbness or a feeling of resignation. Being single is having affection to put out and wanting some back-and no one is there for that.

Recently thirteen single folks from five nearby communities got together to talk about what being single meant to them. Our ages ranged from early 20's to early 50's. We talked about the hassles we faced in our communities, just what status we were in. It finally came down to people and how they relate more than the couples or triads that come and go. We talked about the couples we lived with--did they know how we felt; did we attempt to increase their understanding of what singleness/loneliness implied? The loneliness within all of us was so intense that only a little bit was chipped away that night--most of us were still tied to our oneness of self. Ideas of what to do ranged from "let's have a party" to "more meetings like this one". We did have some free open talk with one another and were ready to encourage our families to welcome more visitors and to visit other communities more ourselves.

True, it didn't resolve the problem at hand. All of us went back to our own communities. True, some of us are very self-confident in our oneness. Others of us are desperately looking for another to couple with; and some of us are riding the fringe of community "society"-- we would be just as lonely anywhere. Finally, some of us realized that the head place we're into at the present time is a good place for us to be. I've been able to become close to some people outside the group I live with, but have no desire to become one-half of a couple. I do not even wish to put the word "relationship" on whatever may be between myself and another at a given time.



I'm learning to accept whatever happens between people as a treasure, but learning also not to expect more than anybody is willing to share with me. The one expectation I do have is for people to be honest with me, and they can expect that from me. I still experience loneliness, especially when the people I live with are pretty much coupled, but I don't want to leave- I am happy here and have so much to learn from them and so much to learn about me.

I guess what this boils down to is that being in community does not by itself insure us against loneliness, but then nothing, no state of living, does. There are hurting, lonely people here as in every other place, but we're becoming as frank and as accepting and growing with it as possible. As Chip of Hunters Lodge says,

*"We're not there, we're here
and we're getting there the
best way we know how!"*



Individuality and Intimacy:

All About Me

Two and a half years ago I was doing bioenergetics encounter; during one session where there were predominantly women, I started getting in touch with my body and with women. Previously, I had never felt women had anything to offer me (other than coffee chats about the kids, which I wasn't interested in). At the same time, my husband and I got very close to another couple. The woman and I made love - it was remarkable but at the same time so incredibly natural. After a while the foursome relationship became too much for all and we didn't see much of each other. A year later the same thing happened with another couple and another woman.

Sometime after that I began really hearing things people were saying and writing about bisexuality, lesbianism, and gayness. For most of those two and a half years it had never occurred to me to classify myself in that way and when the question arose in my head, I rejected it. I just happened to have been close with and made love with a woman - I didn't belong in any category of people for having done that - I wasn't any different for having done that, I thought. But time makes things more familiar and soon I could say I was "bisexual". Then one night after reading *Great Gay in the Morning*, I wrote in my diary, "I want to get more in touch with my homosexuality." I thought, "Wow, did I use that term about me?" Yes, and it felt good. I had become aware that I had definite and special feelings about women - in particular and in general - and that was a part of me I had never known, and I wanted to explore it.

Eight months ago I joined a community. One of the men in the group of 5 men and 5 women was gay. I had never known anyone who openly acknowledged this, and I immediately felt some affinity for him. I tried to talk to him about it but we didn't communicate very well. Yet gayness seemed to be in the air here. People talked and joked about it a lot. I began to

feel that the humor was a symptom of uptightness and that the constant chatter was an attempt to be in on the new fad. One of the women and I became lovers. I had become more in touch with the need to be intimate with women, and was very happy. But I also quickly became aware of feelings of oppression and changes in attitude and behavior of other people. Men were mostly curious and turned on. Women were mostly scared and turned off. I wasn't just me anymore. I was Gay. And I was alone. The woman I was relating with was experiencing her first such relationship so there was no one who could share her experiences with me - help me sort out what was going down. When I told the other women here I needed this help from gay women, they felt left out and jealous of my going elsewhere for it - more oppression.

Then the women here decided to take a trip together in hopes of letting go some of our defenses and getting closer. That day two of the women made love for the first time. I was excited and hopeful and scared and confused. How would they feel the next day? Even if they felt O.K. about it, what kind of consciousness about gayness would they have from such an experience? What would they want in the future? Was it just too fast to be able to handle it? How would we all relate to each other - the four bisexual women to each other and each to the one who was not? That experience brought up a lot of tough questions to answer, and of course the answers are still changing. Since then the women have felt good, scared, natural, confused, used, caring, open, holding back, jealous, wondering how to relate to the men and to each other.

At a meeting of gay/bisexual women, I met a woman who forthrightly said she was gay. She came to visit one day and we both reached out to each other. We spent three days alone together farm-sitting for a friend. I've never spent three days alone with a woman. We were in a situation which I used to fantasize being in with a man and I

wanted to carry out that fantasy with her. Some of it felt right, some confused. It took time and attention to be in touch with what was right for us. There were no precedents; we had only known each other for a matter of hours; we had to sort out a lot of things. I learned a lot.

First, we were two individuals - not two gay women. Our relationship was not going to be just like it was with another woman. I had lost sight of this. I had accepted the categorization other people had laid on me.

Second, gayness is not just sex. For me, it's an attitude, a desire to relate to women, an appreciation and identification with women, a harmony. Sometimes sex is involved, sometimes not - that's a matter of individuality too.

In the weeks that followed, I found I was continually coming out, learning, being more comfortable and open. I was still concerned with questions of my future: would I become strictly lesbian - as opposed to bisexual; how important is this step for women politically; should I live only with women; how should I relate to the men I live with. So often they seemed irrelevant or a hassle. But I was still living here, and men make up half the people in the house. Just as I'm Me and not Gay, they are individuals and not Men.

Now, four months after those first experiences with gayness in community, my relationship with the woman I was living with has ended; she has left the group and I have been relating closely with men. It was an astonishingly easy pattern to slip back into. I guess the oppression of being a woman was a more familiar place than that of being gay, and without the support of other gay women, I retreated into the familiar.

Now the cycle seems to be coming round again. I'm missing that special harmony I have known only with women and I'm feeling the oppression of being dominated by men. I don't know where I'll go from here. I don't feel at the moment the need to fight it out directly. I think I have to do more struggling inside first. I con-

tinue to discover feelings I've never been aware of and it takes time to sort them out. These words keep running through my head: "Yet I remember every face of every man who put me here. Any day now. any day now, I shall be released."

But I'm learning that I have to be released, not only from men, but from myself. Perhaps this round will have to be played from a place inside myself rather than with men or with women.

For Sasha On Her Birthday

Joyful

Searching
Sister
Of the moon's lonely light,
That like an orphan
Wanders upon the earth,
Seeking the great forgotten language
Of the lost
Motherland.

Daughter of Psyche
Fathered by Eros,
Abandoned by Time,
Where is she now?

Body next to body next to body
We are the Women
The Renaissance Women
Hunted and hidden
Unformed and unknown

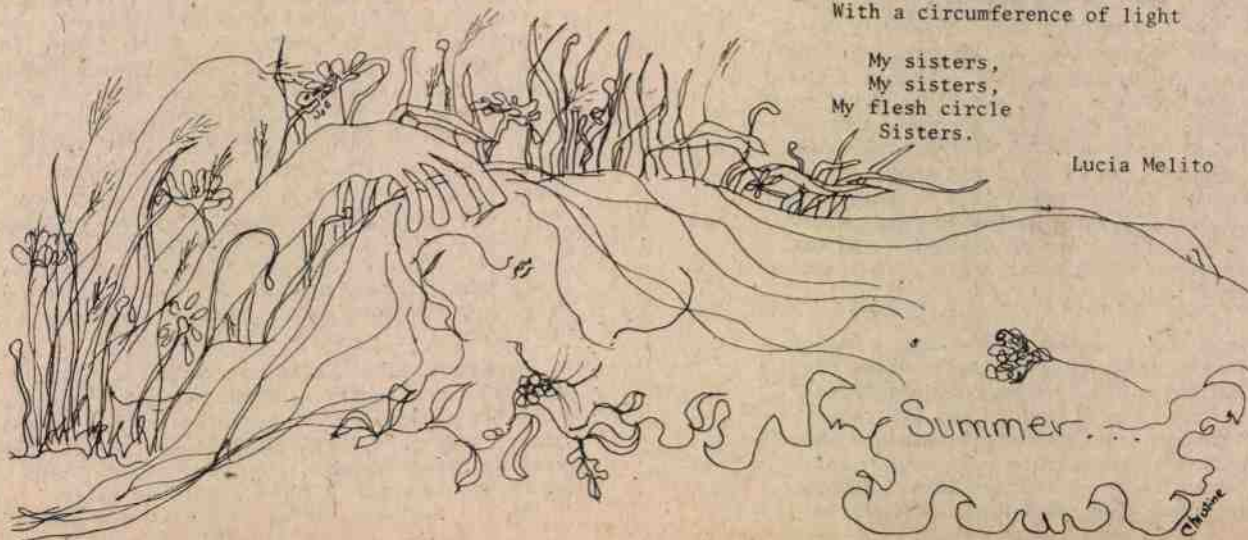
We are the Sisters
The separated sisters
Journeying alone,
As we have been condemned to.

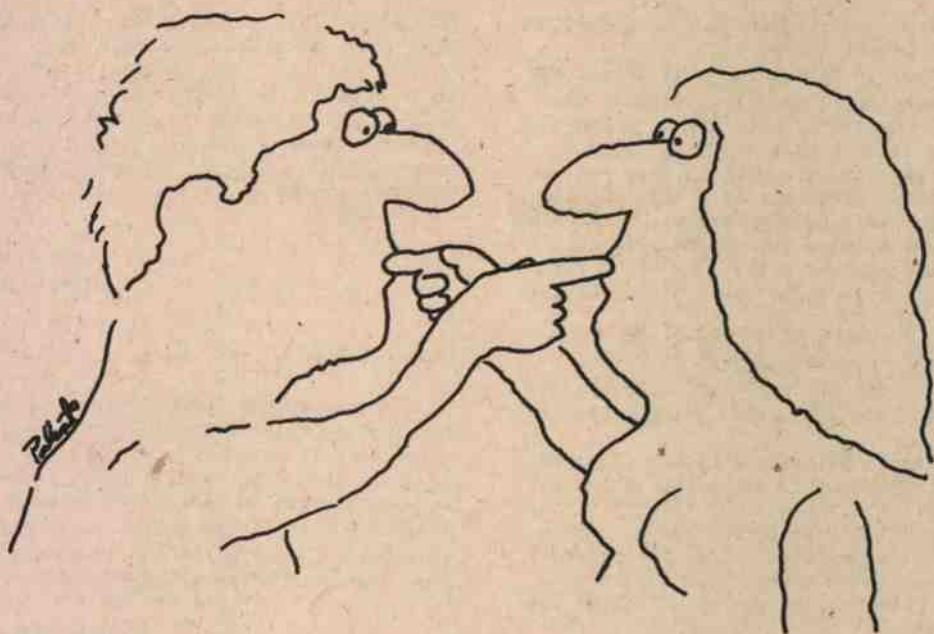
Lost to each other
We are lost to our selves

Come
Distant sisters
And join our hands
In an ancient circle of love
With a circumference of light

My sisters,
My sisters,
My flesh circle
Sisters.

Lucia Melito





readback

Dear Communities People:

I was glad to have had the chance to sit in on your editorial meeting last Wednesday evening and talk to you a bit. Communities magazine means a lot to me -- I discovered a copy of #1 at the Cambridge Paperback Booksmith in December 1972, and since then part of the change I've made has been because of it. I hope you are able to keep it going and reach more people.

I'd like to give you some feedback on what Communities means to me as a reader. My position is one of being on the very fringe of the communal movement looking in. The parts of Communities I value most are the columns (Grapevine, Reach, and Resources) plus the directory, closely followed by articles describing activities, life, and conflicts in existing communities. I don't get particularly much from the theoretical articles, and even less from those not connected with communal living.

Best wishes,
Edwin Meyer
Cambridge, Mass.

I am one loyal frustrated member of Communities magazine. One point of view you never put in Communities is the one I and half of the hip turned on people live by. That is monogamy. I regretfully tried most of the way out sex trips for 8 years in communes. My

Karma turned to shit; I had no children, and no wife. Then I repented and got married, and now I have children. My Karma, meditation, and inner peace, all have benefitted.

Sin is sin no matter how respectable a label one puts on it! Perversion has prevailed before in history, like in Rome. So it's no big deal for evil to dupe everyone again.

Freitag
1535 Central Park Ave.
Yonkers, N.Y. 10710

Dear Communities,

When #5 came I decided not to renew. #5 was replete with homosexual overtones and as I loan my copies out I didn't want to seem to be identified as endorsing or approving homosexuality.

My view is that homosexuality is abnormal, not something to be flaunted.

Thank goodness #6 was clean and the most informative issue yet. Communities, Mother Earth News, New Alchemy, (of these I am a subscriber) and other similar publications can be very helpful. Also they could be very destructive if they cater to lunatic fringes.

John Kingsmith

In your October-November issue #5 I have read the anonymous article "RED HAWK WOMAN."

First, let me explain that I am an ex-sailor and nothing shocks me more than stupidity. Whoever the author is she has the emotional maturity of a sow pig. All she speaks about is what made her "feel good."

Sensuality, in the lowest order, is her and her associates, one concern. Were she less selfish, and concerned herself more with helping others of the Community, it would bring about a better and more fulfilling economic and spiritual life. She would not have so much time or energy to be concerned about her sensual feelings.

Yes, it is true, a pig enjoys itself most when full of swill and other sensual appetites satisfied. Why be like a pig when one can put their energies and constructive thoughts into good works for the benefit of the Community.

Your magazine should maintain a higher standard and greater purpose than to fill its pages with such garbage as "RED HAWK WOMAN."

Just ask yourself, am I following the example of the great leaders of history, including the Christ?

Why the hell are you so preoccupied with sex -- your editor must be a frustrated old maid. There are more important things.

The brief article in the December-January Issue, Vol. 6, on CHRISTIAN COMMUNES serves a really needed and constructive purpose. Why not a series of articles on these Communes from various parts of the country. If you will read the history of Communal movements, none survive without a religious conviction and dedication.

Yours sincerely,
A.D. Bessemer
Fort Lauderdale, Fla.

Dear People:

A word of appreciation. I'm sure the publication of Communities entails a lot of work on the part of all those who produce it. Most readers, like myself, probably never let you know if they even read it. I want you to know that I do read it, cover-to-cover, and find it informative, useful, but most important of all, inspirational as well. It's so hard, sometimes, to "keep the faith" in the face of all the pressures, real and imagined, which keep one from doing what one's heart says is right. Thanks to Communities my wife and I are making many contacts--written and in

person--looking for the right situation. I'm confident we'll make the break this year. Thanks to you!

Of the first six issues, Number 5 was the best, in my opinion, largely because I agree that the only lasting way to effective social change is through personal change. The article entitled, "The War Between Us and Within Us" so impressed me that I copied and distributed it to all my acquaintances.

Love,
Walt Eberhardt
Washington, D.C.

Hello People:

I'm sorry but I cannot afford now to spend my scarce resources on Communities. My head has shifted --Politics is where it's at. Even a transformation of one's lifestyle is not enough. There's not enough attention given to the overwhelming majority of 215,000,000 Americans who will not share your opportunities. In isolation you'll go the way of all the 19th Century Utopian Communities.

Yours in the Struggle--
A Brook Farm Dropout

Here are suggestions from a friend and sometime contributor--ed.

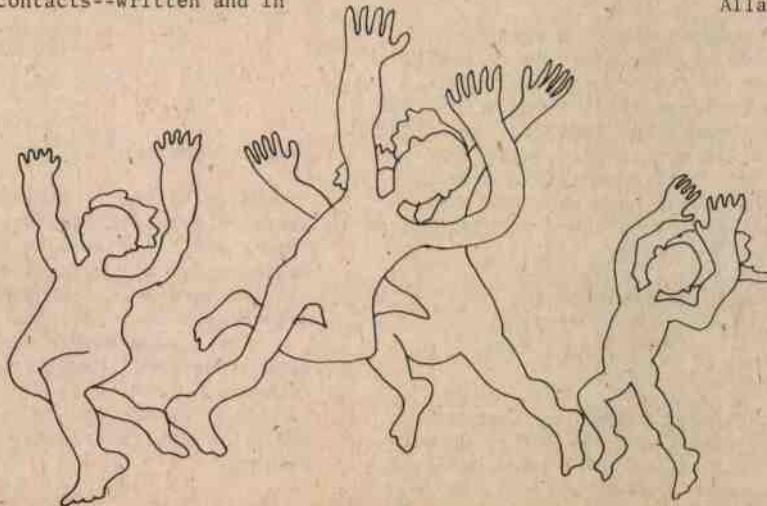
Less stuff that is theoretical and far out intelligentsia.
More stuff that is: personal--esp. letters in Grapevine. spiritual - about such communities & how spiritual efforts influence a community.
More humor - especially cartoons or a comic strip.

Generate a drive against laws discriminatory against communal living by emphasizing it through articles & editorials. Lots of education.

Appeal to the readership for their participation in the magazine. List subjects for articles: e.g. home-steading, rituals, cartoons, etc.

I like to hear what is going on with the staff & the magazine (as in Issue #7). Also like introductions to each issue.

Allan





the
community
market
cooperative
catalog

spring
supplement

1974

Brothers and Sisters,

Here it is, Community Market's spring supplement! If you've never heard of CM, you might wonder what this is all about . . .

CM is a marketing service for communes, communities, collectives, co-ops and other new age groups with products and services to offer. We put together a catalogue every year describing the participating groups and their wares plus a continually expanding resource section with information about food, health, legal aid and educational cooperatives all over the country.

CM sees itself as promoting the cooperative ideal by providing a format for . . .

- *direct producer-consumer distribution of products
- *distribution of alternative economic information
- *articles which describe how the counter-economy is working right now and how it can be expected to grow in the future.

14 Pike County Citizens' Association

Pike County Citizens' Association, number 14 in our regular catalog, has modified and expanded its product line.

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

A sewing committee, begun by a small group of women who got together to quilt, has helped keep P.C.C.A. alive economically. This committee, which includes women from other counties in Kentucky, Virginia, and Tennessee, has recently expanded to include several church groups and people from both the Council on Urban Affairs and "Involve," a project for the elderly. Through their joint effort, greatly needed income is provided for many people.

Here are their products:

NEEDLEWORK

QUILTS are hand tacked, hand hemmed, filled with dacron. State predominate color and pattern preference. For pattern reference use Iches Standard Book on Quilts or any standard reference. If possible send a picture or drawing. Allow 3-6 weeks for delivery.

SIZE	PRICE	POSTAGE & HANDLING	TOTAL
King	\$45.00	\$2.00	\$47.00
Queen	\$40.00	"	\$42.00
Double	\$35.00	"	\$37.00
Single	\$30.00	"	\$32.00
Crib size	\$10.00	"	\$12.00

Community Market is financed by commissions on products sold and from catalogue sales. The alternative economy cannot run for long on borrowed time; it must have the ability to support those people working and living in it.

This supplement contains some of our newest contacts plus some old faithfuls that we thought you'd be interested in.

The latest full-fledged Community Market Catalog is fully illustrated with 146 pages and 32 participating groups. We're sure you'll enjoy the in-depth articles on the state of the counter-economy and find useful information in the nationwide resource section, in addition to the write-ups on the groups and their products.

Become involved in the co-operative economy--order the *Community Market Catalog* and use it!

PATCHWORK SKIRTS--wrap around, full length, in various cotton prints and solids. State quilt pattern and color preferences--1st, 2nd, 3rd. Also include the waist measurement with extra added so the skirt will fold over and not flap open. This is usually the width of the back or about 10 extra inches. Don't forget to include the height. All skirts are lined.

- Skirt #1 Combination patchwork pattern and cotton cloth...\$7.50
- Skirt #2 Completely patchwork...\$15.00

PATCHWORK PILLOWS--Quilt pattern, dacron stuffed, state pattern and color preference-- 1st, 2nd, and 3rd...

- Pillow #1 12" square...\$3.00
- Pillow #2 14" square...\$4.00
- Pillow #3 16" square...\$5.00

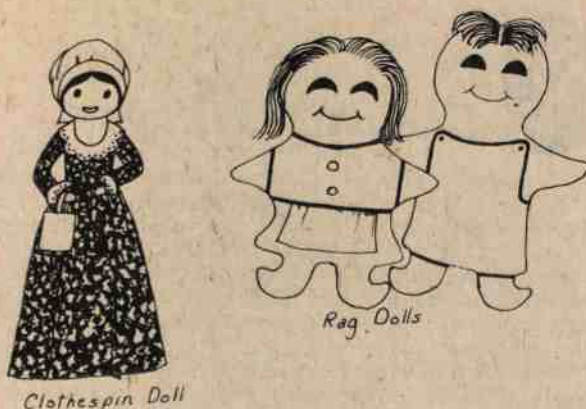
POKE BONNETS--State size and color preference, 1st, 2nd, and 3rd. Comes in solids, gingham checks, and small prints... \$3.00



PATCHWORK APRONS, wrap around, fastened with velcro zipper, full length. Various cotton prints and solids. State quilt pattern and 1st, 2nd, 3rd dominant color preference. Measurements required are same as skirts.

- Apron #1 All cotton print, unlined...\$5.00
- Apron #2 Combination patchwork pattern and cotton print, lined...\$7.50
- Apron #3 All over patchwork pattern, lined...\$15.00

PATCHWORK POTHOLDERS--five different styles, each an original pattern...\$1.50 each



Clothespin Doll

Rag Dolls

DOLLS

- CORNSHUCK DOLLS**--6" high dolls made from cornshucks, of course...\$3.00
- RAG DOLLS**--12" high dacron filled washable dolls with yarn hair and embroidered face. No two alike. . . \$3.50
- UPSIDE DOLLS**--Different character at each end, usually a storybook animal. 24" high dacron filled, washable dolls...\$5.00
- CLOTHES PIN DOLLS**--2" high dolls with old-fashioned costumes. Each doll is different. Please specify whether you want male or female...\$2.00
- NUTHEAD DOLLS**--12" high dolls with heads of beech nuts, bodies of cotton and legs and arms that bend, dressed in old-fashioned costumes...\$4.00
- FANTASY STORYBOOK DOLLS**--24" high dacron filled and embroidered face. Each doll is different--unicorns, mermaids, Dr. Suess characters and many more...\$5.00

The above prices include shipping.

34 POE PEOPLE

These postcards are silk screened in the mountains of West Virginia by Mark Morris and friends, who number seven living communally on a 560 acre farm near the town of Poe. They are vegetarians, living happily and quietly together, but open to more members. Hopefully in the future they'll be able to market the macrame and woodcarvings they do. They also hope to make ceramic tiles with the designs on the post cards.

The post cards are large 5x7 size and come in 18 designs and 4 bright colors--aquamarine blue, lime green, pumpkin and watermelon red. All prices are postpaid.

- 9 assorted postcards ...\$1.20
- 55 assorted postcards\$6.00
- 125 assorted postcards ...\$12.00





18

Camphill Village

Camphill Village, U.S.A., is now twelve years old, and is one of many communities in the British Isles, Europe, South Africa, and America interested in developing the community impulses of Rudolf Steiner, the founder of Anthroposophy. The Camphill Movement, founded by Dr. Karl Koenig, is committed to community development in relation to therapy for the retarded. Efforts extend, also, into bio-dynamic farming and gardening, the arts and Waldorf pedagogy, these impulses coming from Anthroposophy.

Our community here is now about two hundred and fifty persons, half of whom are retarded adults, and about forty staff children. We have our own cows and pigs, and grow many of our own vegetables. We are all volunteers, and everyone here has his/her regular tasks and work. Our craftshops comprise from three to ten Villagers, each guided by Craftmasters. At present they include the Dollshop, Woodshop, Enamel Shop, and the Bakery and the Weavery. The products made are sold from our own Giftshop, which is part of the community. During the past year we have built two new houses, Tamarack and White Oak. Our new and much needed barn is now occupied by pigs and more contented cows.

A particular project this year has been to involve more residents in the area in our activities, and contribute to their needs and interests where we can, such as in work for the retarded in communities and towns in the county. We are grateful to our neighbors for many things--the merchant who gave us roofing shingles, the roofer who gave us his roofing skill, the seamstress who helps us with the finishing in the weavery, the engineer who built and installed a stereo in our hall, and many, many more.

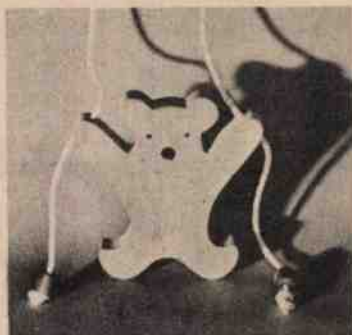
Our little Waldorf School has been taken over by a new Anthroposophic Community group not far from here, who hope to develop into a full twelve year school, and are also developing bio-dynamic gardens. Our staff children attend this school.

We also saw the birth in November 1972 of a new Camphill Community in Pennsylvania which is thriving nicely. Its main emphasis is on bio-dynamic farming. It now comprises about forty persons, half of whom are retardates. With our Camphill Special School in Pennsylvania, we now have three Camphill Communities in the U.S.A.

We do not have television. We have instead choir-singing, dramatics, painting. Religion forms very much a part of our lives. Coming from all manner of backgrounds, Anthroposophy unites us, acknowledging the common origin of all creeds and acceptance of another's, whatever he/she is, whomever she/he is, or the degree of her/his intellectual endowment.

Visitors are welcome!

FROM OUR WOOD WORKSHOP



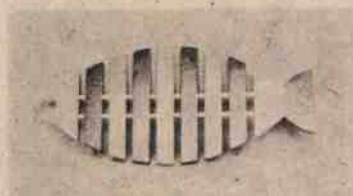
CLIMBING BEAR.....\$3.50

With your help, the 8" bear will climb up a pair of 50"-long strings and slide back down again. It comes in brown, yellow and in natural wood. The dyes used are Government-approved food colorings.



TEETHING RATTLE...\$2.75

A baby's first toy. The rattle measures 3" in diameter and is made of untreated birch wood.



FISH TRIVET.....\$7.00

Protects your table from those hot pots and bowls. When not in use, it serves as an attractive decoration on your kitchen wall.

Approximately 14" long, the fish has a stainless steel spine and 1/2"-thick ribs, made of woods of varying color.

OUR SOFT DOLLS

are completely hand made in a small, home-style workshop. Their dresses are made in many different colors and prints. They are stuffed with non-allergenic Polyester fiberfill and are machine-washable (except for the clothing, which should be hand-laundered separately).

BABY DOLL.....\$5.00

9", is cuddly and all in one piece and comes in a variety of pastel colors in printed cotton, flannel or terry cloth. Please specify White or Black; girl or boy; — or a baby that could be either.



CAMPBELL DOLL...\$7.50

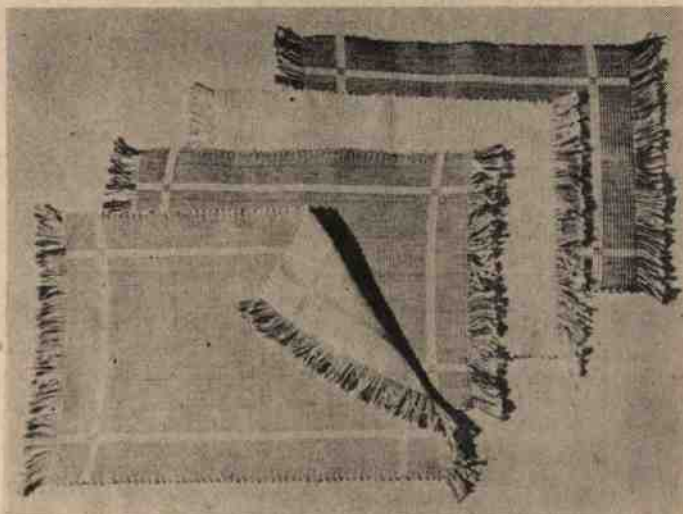
10", White or Black girls or boys. Removable clothes. They have long, combed hair in light or dark blond, light or dark brown, red and black. Please specify preferred hair color when ordering White dolls.



TABLE RUNNERS.....13"x36".....\$4.00
 PLACE MATS.....13"x18".....\$2.50
 SQUARE MATS.....13"x13".....\$2.00

FROM OUR WEAVING SHOP

Reversible place mats (approximately 13 x 18"), as well as table runners (13 x 36") and square mats (13 x 13"); 100% cotton, in the following colors: blue, red, pumpkin, brown, orange, gold, yellow and green — all shot through with white and therefore lighter on the reverse side. Machine-washable. The various colors go together nicely and can be either matched or mixed for an attractive table setting.



35 DOWNHILL

Downhill Farm Community, Inc., is located in the Allegheny Mountains of Pennsylvania near the Maryland border. They presently consist of eleven adults, one child, and various horses, goats, rabbits, chickens, cats, a dog, and numerous wild animals. Besides manufacturing log flowerpots for subsistence, they are engaged in organic gardening and various crafts.

Hollolog natural flowerpots are a cross between craft and manufacture, which makes each pot individual in design yet lower in cost than most craft products. They are cut from chestnut oak logs, with care to preserve the bark, and hewn to their natural contours and scale. The outer bark is reinforced with a special non-toxic preservative. They are rugged and will last for many years, actually improving with age as they weather.

Hollologs may be used indoors or out, as they come, or with clay or plastic inserts. The bottom and side seam are securely fastened but NOT sealed, to allow ample natural drainage. The wood is best preserved by use, as the moist soil helps the pot retain its water content.

SIZE	OUTSIDE DIAMETER	OUTSIDE HEIGHT	PRICE EACH (INCLUDES SHIPPING)
#S-3	4-1/2-5-1/2"	4-5"	\$2.35
#S-4	5-1/2-6-1/2"	5-6"	\$2.85
#S-5	7-8"	6-7"	\$3.35
#S-6	8-9"	7-8"	\$4.25
#S-7	9-10"	8-9"	\$4.95
#S-8	10-11"	9-10"	\$5.60
#S-10	11-13"	10-11"	\$7.25

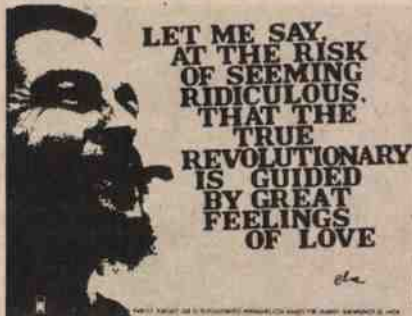




These are people going through changes and trying to bring about changes in an oppressive world. They are publishing books of information and experience on which consciousness is based--people involved in struggles toward liberation.

Their name derives from a phrase in the *I Ching* --"Times change, and with them their possibilities; Times change, and with them their demands." They feel the common "enemy" of all liberation struggles is the unwillingness to change.

In "A Note to Our Readers" in their brochure of books and posters, Su and Tommy say, "We feel that the expansion and flow of information and cultural expression is especially important at the present time. There are no simple truths, and goals change. Consciousness is necessary if we are to make sound decisions about our lives. We want to contribute to this flow by opening vigorous channels of communication between people--all people communicating with one another, not "experts" down to "nobodys." To do this, we need material from you. Also, we need feedback from you--responses to TCP material and suggestions for future work. We produce material of quality so that it will be available in many ways--through bookstores, people's stores, women's centers, libraries, high school and college courses, as well as through mail-order. Right now we are thinking about broadening the forms we use by producing records or packets or whatever the content might call for. (Maybe the next time you hear from us, we'll be Times Change Communications!)."



FREE OURSELVES
by Arthur Aron

In our movement for social change, we have in many ways, lost touch with our humanistic values--postponing them till "after the revolution". Art believes that to realize our values we must *live* them now by changing ourselves and creating a giant personal/social/cultural alternative that will develop into the world we seek...\$1.35

ECOLOGY AND REVOLUTIONARY THOUGHT
by Murry Bookchin

This book widens the scope of the ecological problem by asserting that people's domination over nature is rooted in our domination over each other. Murry uses comprehensive interrelation as an approach to ecology by taking into account the social/political crises that are inseparable from our environmental one...\$1.25

BEGIN AT START
by Su Negrin

Some thoughts on personal liberation and world change from Su's experiences in various movements (mysticism, free school, commune, new left, feminist and gay). . . \$2.45.

LESSONS FROM THE DAMNED
by The Damned

Poor and petit-bourgeois black people write about their oppression as workers, women and young people . . . \$2.45.

THIS WOMAN
by Barbara O'Mary

A journal of poetry. If you're a woman going through changes, this may help clarify your own experiences. . . \$1.35.

UNBECOMING MEN

Written by a men's consciousness raising group--about the sexual oppression that operates against the people they most care for and about themselves and how that oppression eats away at their own humanity. . . \$1.35.

LISTEN TO THE MOCKING BIRD
by Tuli Kupferberg

Radical, satiric songs to tunes we all know. . \$1.35

GREAT GAY IN THE MORNING!

By the 25-6 Baking & Trucking Society
One group's approach to communal living and sexual politics. . . \$1.75

YOUTH LIBERATION

by Youth Liberation of Ann Arbor
News, politics and survival information . . . \$1.35.

Please add 35 cents postage to your order for the above books



Books
Pamphlets
Posters

TCP has many more books and posters. If you send a self addressed, stamped envelope we'll send you their complete brochure.

37 The People's Music Works

The People's Victory Orchestra and Chorus is a collection of 150 musicians, singers, friends and children who remain nameless due to their distrust and distaste for the more commercial and egotistical aspects of the recording business. They have spent the last five years writing, arrangign, engineering producing, pressing and now distributing two record albums.



THE PEOPLE'S
VICTORY ORCHESTRA
AND CHORUS

Besides the woodwinds, brass, and strings, there is a diverse rhythm/percussion group, a 50 person chorus, a children's choir and sound effects from the ocean, birds, and much more.

The music is original and theatrical in the sense that each tune evokes the mood of a dramatic or comedic event.

The songs address themselves to the fantasies and realities of the relationships we maintain with ourselves and the world. In "Ballet for a Small Apartment" (The School), a woman sings about far-off lands and dreams off into an instrumental which takes one chord and begins to build on it as instruments and sounds from different parts of the world (and the outer world) are added until it reaches a fine high-energy universal sound. As it peaks, oneness forms and then it gently returns to the quiet dreams and thoughts of the woman in her room. One side of The School is listed as the Girls' Side and the other, the Boys' Side and the theme develops from there to include sexism and role playing in "Waiting at the Theater." There is despair ("I've seen the simple things that die and now I know why wise men cry. In an ancient part of an ancient play, in ancient words, we lost our way." ("Ancient Words")) and there is hope ("Round Round the River").

Weltschmerzen (Memories) evokes the period in which it was made, those days of optimism slowly eroding into something else. There is a heavy classical feel, something that all New York rock of the period had, especially noticeable in the title cut, "The Sea, the Land and the Moon." In between, there are little reminiscences of the various wars and peaces of the 20th century ("Vietnamese Lady," "Goodbye to the War; Goodbye to the Violets").

There is a small sampler record "O Happy Birthday" and on the jacket is the statement, "And most important we hope to help open up the stuffy/sexist/racist/unwise/demoralized/gangsterized/sterilized/homogenized/dehumanized frameup of the so-called music business."

The People's Victory Orchestra and Chorus have achieved joy and organization together. It is for this that they sing. They have no label and no distributor. They sell their albums themselves and their continuation depends on people with hearts that sing. Their "Victory" is a personal one.

RECORDS

NUMBER	NAME	PRICE (INCLUDES SHIPPING)
S-34-1	Weltscherzen	\$4.00
S-34-2	The School	\$4.00
S-34-3	OH Happy Birthday (single)	\$1.25

38

JOURNEY

This is the first time the Journey Family has appeared in Community Markets. We are a group of 25 fully committed people dedicated to the development of a lifestyle based in loving concern for one another. Toward this end we have developed techniques for improving interpersonal relations and helping people make individual growth. Over the five year life of the group these tools have made it possible for us to live and work together in a loving, happy environment.

Two and a half years ago we began our major move toward a full scale community. We met over a period of several weeks and forged new by-laws that moved us in our present direction. During those meetings it became apparent that we would need to be together all of the time. This meant that we would have to find a way to support ourselves without resorting to outside work. We also decided that traditional systems of salary and labor credits and other equality creating devices would go against our concept of life. Our solutions to this problem form the basis for our current lifestyle. So far they have worked out better than we could have wished.

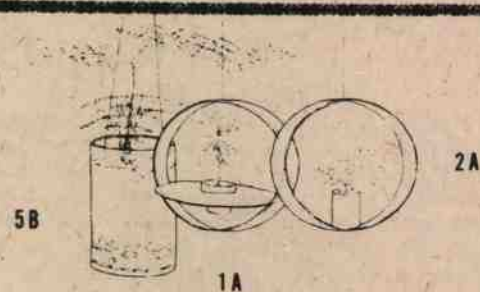
We now have five babies in our family, all arrived within the past year. Our children have added a new dimension of awareness to our lives and are a source of constant joy. We also have three new members in our community. These are the first new members in over a year. Our group is very stable without the comings and goings that disrupt many communities. We keep growing closer to one another. It is a constant source of surprise and pleasure, how almost daily we grow closer and how the problems of yesterday become unimportant details in our lives today.

Our labor system is based on the premise that all members of our concept are totally committed to it. Therefore, they should be working constantly toward personal development and the growth of our community. If all members believe fully in this there should be no problem in filling jobs. In fact there should be a line waiting for them. In practice there have been problems. People have been lazy, careless and have suffered from all the feelings people everywhere have. Fortunately our interpersonal tools have come to the rescue and we have been able to deal with these problems in a loving way that has helped the individuals involved feel closer to other members and also feel good about their work. We have found that a breakdown in workhabits often is behavior covering bad feelings in an unrelated area. The area of bad feelings is more often than not, one that can be dealt with in a direct loving way. The result of this is joy and ease in handling the tasks that have to be done.

One area of our current growth is reaching out to others. Our contribution to Community Market is part of that outreach. We also publish a newsletter (\$2 per year, free to other communities) and in it we try to communicate our individual growth as well as what's going on in the community. We welcome serious visitors who are willing to participate fully in our lifestyle (please write first). We are also open to working with other communities in any way we can. We want to share our skills with others and establish fuller communication. It is our future to grow together into a community of love and trust. It is our hope that others will see us and join us in a spirit of mutual concern and love.

Economically we have managed to build a sufficient income to support everyone. There have been tough times, but by and large we are making a go of it in this expensive urban environment. We do it through the manufacture of our pillows, planters and greeting cards; and through the operation of our retail store. In the store we also sell craft items and plants. The store is also a place we are together and a place to meet people and let them know we exist.

Last fall we rented a house with 77 acres of land on eastern Long Island. The house is used by all members on a rotation schedule with about half of us in the city and half in the country at any given time. We are beginning to farm the land and will have a garden this summer. Living together in the house has given all of us more opportunity to get closer. We realize that living together in the unhasseled country environment is our goal. In the meantime we share as much as we can. Some of us share city apartments and plan to also share housing on the land. We are all getting much closer and are working on building strong relationships. Since the essence of our concept is change, personal and group, we can expect that more will develop in the future.



MODEL 1A - Hanging planter with its own mini cactus in a tiny thumb sized pot. Makes wonderful gifts. Complete with nylon hanging cord and plant. 5" high, \$3.50 + 25 cents postage.

MODEL 2A - Hanging planter with its own integral lucite pot. \$3.00 + 25 cents postage.

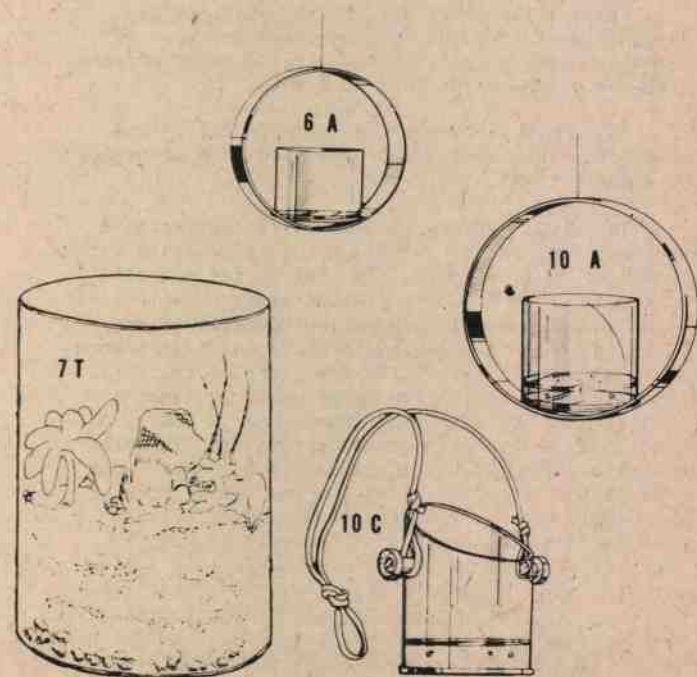
MODEL 6A - Hanging planter, 5 1/2" high, with a 3" diameter pot. \$6.00 + 25 cents postage.

MODEL 10A - Hanging planter, 9" high, pot 5" dia. Features our unique drainage system, water flows from the plant chamber into a reservoir below where it can evaporate. Suitable for any houseplant. \$12.00 + 50 cents postage.

MODEL 5B - Graceful cylinder 3" diameter, 5" high. Drainage system as above, suitable for most plants. \$6.00 + 50 cents postage.

MODEL 10C - Hangs gracefully by rawhide thong or can be placed on a table. Also includes drain system. \$12.00 + 50 cents postage.

MODEL 7T - A unique acrylic terrarium. A graceful cylinder 5 1/2" in diameter and 12" tall. Can be planted in many beautiful ways. This terrarium features ventilation so that plants sensitive to stagnant air (such as lichens) can be grown easily. \$9.00 + 50 cents postage.



CHRISTIAN HOMESTEADING MOVEMENT

by Allan Solares

Morning comes. Richard walks through the men's camp singing praises of God to wake us. I walk across the field, feeling wet dew and warm sunshine on my face, breathing sweet crisp air; kneeling on the big flat stone I wash my hands and face in the spring: renewing, refreshing, praying; then joining the morning prayer. Richard says the first class will start in about fifteen minutes.

First day of classes: Basic tools and care; Firebuilding and cooking; Wild foods for lunch; Ten wild medicinal herbs; Horses - care and harnessing; Goats and milking; Supper.

*The greatest thing we have is the beauty
and serenity of God's handiwork*

This is the first day of a week of instruction in the skills of homesteading. The program is headed by Richard Fahey, the founder and principal mover of the Christian Homesteading Movement (CHM). The purpose of CHM is to aid in the development of Christian (primarily Catholic) homesteading communities. Homesteading Center participants receive training in the practical knowledge of simple living, herbs, crafts, tools, Christian customs and philosophy.

A wooden cross, taller than a person, stands alone in a field. Behind it the rolling hills of New York roll endlessly like waves coming up a beach. A zig-zagging split rail fence hems in a large garden. Within the fence green plants rise, laden with the fruits of hard work and sunshine. Richard stands up amidst a row of corn stalks, wiping the dirt from his hands. A wooden cross hangs from his neck. In blue jeans and bare feet he walks across the soil, a hand extended in greeting. A strong handshake and vibrant eyes communicate the spirit of this homesteader.

Richard lives on 68 acres of land near Oxford, New York with his wife, Anna Marie, their two young children and a new resident, Daniel, age 23. He is the first person to come to live permanently on the land since Richard moved here in 1963. This is a homestead where the tenets of Christianity are both taught and lived. The CHM philosophy states that homesteaders should "provide for life's needs directly from the land and seek to perfect themselves spiritually, surrounded by the beauties of Creation."

Richard says, "There is little here in the way of material goods; the greatest thing we have is the beauty and serenity of God's handiwork. If it rains, there is nothing to do but get wet or

go back to your tent. Most times we will continue classes through the rain. It is our simple and sincere belief that people can be taught and learn without a hundred thousand dollar building fund drive beforehand - and even learn better."

With more than ten years of homesteading experience behind him, Richard has a remarkable wealth of knowledge to share. The classes are both concise and entertaining, sometimes including a skit or song. There is a good balance between lectures and participatory classes, with the emphasis on doing rather than listening.

When Daniel ended a class, he would describe a correlation between what had been taught and Christian beliefs. For example, at the end of the goat class, Daniel explained, "We love our goats since they are in our care, just as we are in the Good Shepherd's care. By imitating the Father in this way, we come closer to Him."

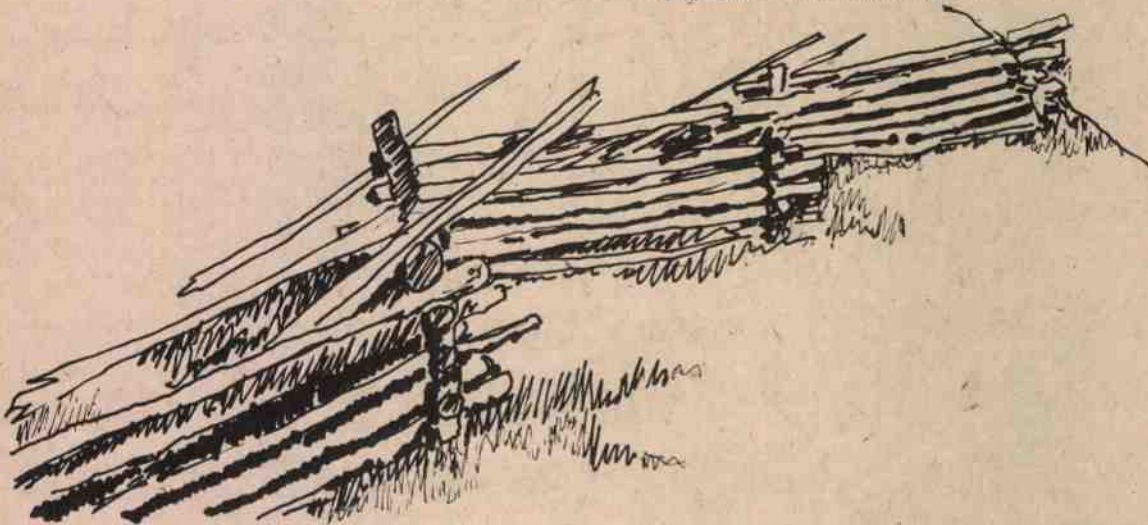
Richard does not ask people to pay for the classes. He believes that "most of the world's people are called to be homesteaders, to live simply and to be obedient to God. It is our calling to teach those who want to learn this divinely inspired vocation."

We were expected to saw one log for each class. The logs were to be given to a doctor as payment for his services when Anna Marie's baby was born prematurely. The only money we were asked to pay was a voluntary \$5 to cover the costs of some foods - kelp, molasses, brewer's yeast and cornmeal, that we were given..this food was both for consumption and instruction in nutrition.

The Homestead has no facilities for guests, other than a patch of land to pitch a tent, fallen branches to build a fire, and a small brook for washing and cooking water. Guests bring their own food, shelter, and tools - hatchet, bowsaw and pocketknife are required.

Those of us who stayed for a second week were not asked for any payment or contribution. We simply helped Richard to catch up on his work and to do some of the chores in return for instruction on the building of log cabins. This was a minimal payment compared to what we received.

The work and chores were lessons in themselves: carrying water - learning to conserve and appreciate an element so essential to our lives; gathering kindling - pondering the forest floor and getting to know what wood makes good fires; sawing wood - learning to relax and enjoy the sound and rhythm of cutting; washing dishes - squatting at the spring, listening to the birds, sometimes using grass to clean with; washing diapers in tubs - getting used to the smell and feel of a baby's feces.



CHM also offers free Saturday morning classes. Topics include many of the ones given during Homesteading Week, as well as things like: primitive pottery, nutrition, basic tools for survival, building rock foundations and rail fences, canning, tanning hides, drying foods and natural childbirth.

Another program offered is a Personal Homesteading Week. This is for a single person or family that would like to come by themselves. They receive more intimate instruction and have a chance to share in daily life on the Homestead. There is presently a \$30 deposit (negotiable if you are poor) which is returnable after completion of a successful week.

Second day of classes: Trees: identifying, uses, reforestation, trimming, use of horses for felling trees, tapping maples; Lunch; 4 Worst Foods; Stars: time and direction.

A forest yields only momentarily to roads: ruts and green lacy ferns take it back. The wagon gives great leaps as we maneuver into the woods. The afternoon light is filtered, subdued, smooth. The topsoil is thick and layered with the remnants of ancestors of the trees and plants still growing.

During the class on trees I was given a tree to fell, a big maple. I was sawing and hacking away at it when Daniel walked over. He reminded me that many tribes of American Indians used to say a prayer before they killed an animal or a plant.

But I had not even given a second thought to the life of this tree, probably 50 years old, more than twice my age. It was born just about the time my Dad was. What was happening in the world then? What diseases, pests, fires and weather had this tree withstood in order to survive this long? And what was I doing, cutting it down?

Lord, I thank you for the gift of this tree. We will use it to make a shelter for Richard's family. Let this tree be a protector and provider of life as it has been in this forest. As I end the life of this tree, humble me and help me to remember that my life is no less frail and that in the perfect time my body will be released so that I can give way to new life.

A bowsaw is slow. Its slower pace helps to assure that we do not abuse the forest because we must pay attention to each tree. By our effort and investment in each tree, each log, we come to truly appreciate its life and value. When you have to select, fell, debark, section, drag, hew, notch and lift into place each and every log of a cabin, you feel like you are building yourself into the cabin along with the logs.

At the woodpile the sun shimmers golden green among the aspen. Richard's lesson in sawing logs: Keep the saw sharp and tight. Set the points when they get out of line. Don't hold the saw tightly or you will tire quickly. Simple work can be monotonous or it can be pleasant and rhythmical. Any repetitious work, whether it be sawing wood, washing clothes or milking goats should be done in a rhythm. Rhythm makes the work more efficient, less tiring and even relaxing. Anyone who has woven or knitted knows how the movement of the body and the mind integrate into one motion. Work becomes a meditation.

Draw and push the saw its whole length. Don't shove it, let it slide: gravity and motion do the work, not you. Pump your arm back and forth, easily, rhythmically. Listen to the sound and the even movement. It's a dance. Follow it. Suddenly the log is cut. Yay. Do another. Winter's wood piling up.

Lesson on tools: the bowsaw, hatchet, and pocketknife are the essential tools on the homestead. Other tools are advantageous but optional.

Richard said to me one day, "Our tools are sacred. Tools are the means by which we work and share in God's creative power. Just as the Father created this world and this life for His children, so do we have the ability to create for those we love. Therefore always do your work with care. Make it beautiful as God made the Earth beautiful. Keep this relationship in your mind and heart. Take good care of tools, respect them."



Third day of classes: Haying with a scythe; Canning workbee; Ten wild salad greens; Community lunch; How to start bees; Organic gardening; Storing and drying food.

A requirement to live at the Homestead is a vow of poverty. The Movement's literature says, "The Christian homesteader finds a guiding light in the life of Jesus and the Voluntary Poverty which He preached and lived... 'Blessed are the poor' is the first and greatest beatitude. Through poverty we become more receptive to God's love. We also offer more of ourselves to men and to our Creator."

Before coming to the Homestead, Daniel worked in a hospital in the poorest town in Honduras with a doctor who had started a hospital for starving children. When Daniel left, he gave his inheritance, a large sum of money, to help that work.

The Fahey's spend little money in town. Grains, oil, and a few other things are bought, but for the most part, the Homestead is independent of the economic system. A tax exemption because of their religious and educational status helps them to survive without earning money. Richard said, "it would be no problem to survive if the economy were to collapse."

As the years pass the Homestead is becoming more and more self-sufficient. Eventually Richard wants to learn to work with iron so he can make his own tools. Presently, things like scraps of metal, wood, bolts and even tools are often acquired simply by scrounging them from the side of the road. It is amazing what a

person can find and do with a keen eye and a sense of imagination.

Creativity and ingenuity are the homesteader's essential characteristics. A homesteader has to be able to envision a trap made from a produce box, a rope from a hundred pieces of haying twine, a basket from a piece of bark, a home in the wilderness, peace in hours of sawing, an acceptance of a rainstorm that ruins several days of hard work, a vision of life in God's universe.

Homesteading means when you need something you can't run to the store to get one because there isn't a store around and even if there was, you couldn't afford it and even if you could, you don't really need it and even if you did, you could figure out a way to do with what you got.

Fourth day of classes: Fruit and nut tree: planting, pruning, and grafting; Wild fruit and berry identification; Woodstove; Wagon; Driving wagon and haycutting; Christian customs; Community supper.

Swishing clothes in tubs of spring water,
Goat's milk and morning prayers.
Learning to fell trees, harvest honey
harness horses, ross logs
drive wagon, cut wood
singing, sweat, love God.

Bee stings, saw cuts my hand;
Mistakes are for greater learning.

Flies and spiders are becoming more at home.
Dirt and dirty hair.
Bugs tickle and itch. Rain is wet.
Sometimes I am uncomfortable.
The wind changes. I am comfortable.

The sun is hot in the haying field.
Scythes are heavy and blisters form.
Each day passing.

We went into the barn carrying big piles of hay, bumping into each other, enjoying the chaos of fallen hay and late afternoon sunshine. Thursday is the day of the Last Supper. We observed this day with a Community Supper. Anna Marie made a green salad gathered from the garden and meadow, topped with hard boiled eggs from the chickens. We sat in a small circle on burlap sacks, watching the dark clouds threatening in the distance.

Taking bread and wine in hand, Richard prayed for the well-being of us all. The bread was broken and passed around, followed by a goblet of wine. Supper was good and the night full of friendly talk. The sun disappeared behind the trees. A pale glow doused the sky with a soft red light like the wine in our cups. Night descended slowly, stars being born into the sky.

It is a difficult struggle

to let go of old ways

On Friday we walked the Way of the Cross and every morning we had morning prayers. During the class on Christian customs Richard told us that: "Customs are reminders. They can help us from getting too absorbed in our day to day work. Such acts remind us of the relationship between ourselves and the rest of Creation."

Customs should be reflections-manifestations-celebrations of what is within us all the time. For instance when building a fire, you might ask God to kindle the spirit in your heart and set it ablaze with love.

Customs also provide a special reason for people in a community to gather together to share their common quest of the Spirit. Each year, on the day the land was purchased, Anna Marie makes a cake that is a replica of the homestead. Friends are invited and each shares the stories of the struggles, sorrows and joys of the years since that day. Richard tells the history of the homestead and everyone gives thanks. A community birthday.

Fifth day of classes: Yogurt, cheese and sprouts; Putting up herbs; CHM philosophy and goals; General homesteading; The Way of the Cross; Milk-ing and Supper.

After 12 years of living on this land there are few wounds from man's presence. No telephone lines or electricity, no propane tanks or garbage piles; only heaps of compost with squash plants spreading across the top and over the bark sides. Once in a while a plane's engine intrudes on the stillness.

The only real scar on the land is a county road that leads up to the farm. The county wants to drag the road every year, but Richard has asked the county not to do him any favors. The road only needs to be passable for his horse and wagon. All cars must be parked a couple hundred yards down the road from the Homestead.

Anyone who lives on the Homestead for a long period must take a vow not to ride in cars, not even hitchhiking. Richard pointed out that living without a car will change a person's whole life pattern. "A person suddenly finds that their friends are their neighbors, not people halfway up the state."

"Neighbors are especially important to new homesteaders," he continued. "Neighbors are for learning from, borrowing and loaning, tools, doing chores for, having dinner with and swapping stories. The no car vow has another purpose: to help people stay on the land. Cars detract from the ability to grow roots. They make us too easily mobile. It is no great effort to pack up the car and leave."

A homestead does not grow overnight. It takes years to build houses, sheds and fences, to garden, dig ditches and wells, raise animals, develop good hay fields, grow flax and grains. It takes years that is, if it is done without the assistance of modern machinery and the local economy, "if a person wants to touch the good earth with gentle, loving hands," says Daniel.

It is not easy to grow roots in a new place and a new way of life. Many factors work together to take us away from the land. One day Daniel said to me, "When you come to this simple life you crave the things you left behind. It's hard to give up the things that are familiar." We grew up with supermarkets and department stores, bouncy subway rides, dime stores and Funlands, coke machines and bubble gum. "We crave the things that were given us as rewards and treats," Richard warned, "The lure can be so subtle." Most of us are still dependent on that cultural milieu for our survival and comfort, both physical and emotional. It is a difficult struggle to let go of old ways.

Homesteading is synonymous

with stability

For Richard it was not a problem. Although he grew up in the New Jersey suburbs, the woods were only a few blocks away. That is where he spent most of his youth. He recalled, "My childhood life drew me back to the country and homesteading. But other people, especially city people, have to build up roots and memories in a place. It's important to have that. A person needs to complete a year's cycle and then to start again with its memories."

Homesteading is not compatible with transiency. It is synonymous with stability. The word homestead means "to stay at home." Richard often speaks of things in terms of five or ten years. They recently planted black spruce that will be ready should their children and grandchildren build cabins.

If people can make it through the first year, not only will many of the trials and transitions have been faced, but the new cycle will bring memories of last year's mistakes and foolishness, of joyful and hard times, of little incidents, of the first time talking with the neighbors, of the storm that broke the fence. The new cycle will bring reunions with friends and seasons, chores and harvests.

*Many new homesteaders fail because
they try to do too much too fast*

For people to whom homesteading is new, it may take awhile to go through withdrawal from the past. Withdrawal can be dangerous if attempted all at once. Many people react with a veritable culture shock to the simple life and boomerang back into the security of middle class living.

Richard offers the suggestion that "the reason why many new homesteaders fail is because they try to do too much too fast." Based upon his own experiences, Richard makes these suggestions for the first year homesteaders:

"Concentrate on building. You should be able to build (using hand tools) a log cabin (9x9) in one year's time.

Don't be tempted to put in a big garden. Keep it small and strive for quality. The garden is a stranger. You don't know the soil, animals, pests, etc. Next year replant the successful crops. Plan to live off the grocery stores the first year.

Stay away from all animals the first year (except cats as they eat mice and cost little). No food yet for them and little time for care. They are expensive. Shelter and fences are needed for animals.

Bees are good the first year. Little care or expense.

Important tools: bowsaw, hatchet, pocket-knife, hammer, pick, shovel, potato hook.

Many tools need a place to stay.

Get friendly with the neighbors. Their aid is priceless."

"Fruits of work will often not be visible. 50% of work will be mistakes.

By mistakes we profit and learn.

Don't compromise homesteading for the security of power tools, etc.

Don't get discouraged. Projects may fail but you are learning skills and gaining experience.

Be realistic. Don't make grandiose plans.

Aim for the possible.

Little things will get you down - cold hands.

Have faith.

Yield to what is.

Remember, everything has a purpose.

Be content with what you have:

lot - sure wish this bread had some raisins,

But - thank God for the bread.

It is enough."

Sixth day: On Saturday we had a day of contests, both for fun and review. The contests were: Felling a tree in a predetermined direction; driving a horse through an obstacle course while hauling a log; Plant and tree identification; Fire-building; Homesteading Bee; Wild flower arranging. In the evening we had a feast, readings and skits.

Richard Fahey is a fine man. He told me that he had spent a lot of time searching, "Now I feel I know what God wants me to do. It is a matter of doing it. I want to prune away all the things which separate me from God. It is a matter of simplifying, of doing less and less, accept what God wants."

One of the characteristics that I admired in Richard, Daniel and Anna Marie was their acceptance of the work and trials that each day brought. One morning a flurry of feathers on the path to the spring, told us that one of the chickens had gone to feed a fox. No one said a negative thing about it, nor did they ever grumble about such events. The seasons and each day presented their tasks and trials and all accepted the challenge joyously: "The more we conform to God's laws, the freer we become."

Richard is strong in his Christian faith and unpredictable in his views. The CHM philosophy is a product of his religious inspiration. It takes in a wide range of values and activities that are usually found in divergent bodies of belief but are united in this one. For instance, CHM advocates the use of handtools, barter, private ownership of property and possessions, poverty, an Active Christian Life, a strong family life, Christian community, patriarchal village democracy, homesteading, organic gardening and natural medicine.

*We welcome anyone
to come and learn*

The CHM philosophy says on "Family Stability: we emphasize the need for a strong family life, with the father as head and the mother as heart of the family (not the same but complementary roles). The vocation of crafts and farming and the arts should be naturally home-centered. Children of homesteading parents learn to handle responsibilities early, helping them to mature into capable and responsible adults. Patriarchal village democracy, homesteading, home childbirth and home education (rather than institutional schooling) all tend to strengthen the family."

The Movement respects other peoples views but expects close conformity to its beliefs when it comes to "regular membership" in CHM. This is because they wish to concentrate their energy on people who want to develop the kind of communities that they envision. Yet they are willing to teach anyone who is sincerely interested in learning. "We welcome anyone to come and learn. We feel that anyone who is trying to improve their life should be helped. This is our Christian duty and a joy for us to do."

When visiting the Homestead, some guests feel like they are having a Christian trip laid on them. Personally I enjoyed the Christian spirit. I attended religious rituals because I wanted to. No one was required to attend. These homesteaders do not want to lay trips on people but neither can they act like they are not Christians, living a Christian life and a deeply inspired one at that.

An aspect of the program which may feel oppressive to some people are their ideas about sex roles which follow traditional Christian concepts. Women are required to wear long skirts. Participants in the Homesteading Week camp in two locations, one for men and one for women. Married couples may stay together. Women are able to attend almost all classes. Daniel says, "In homesteading the lines are fairly clear what work requires a man's strength and what does not. Moreover, there are few things which we actually would not allow women to do."

This is the way of life the Fahey's and Daniel have chosen. Many folks who would like to visit the Homestead may disagree with their beliefs. But people who plan to visit the Homestead should be willing to yield to the role of being a guest. If that is too much of a compromise, then it is better not to go. But if you do go, I can assure everyone that they will meet three fine people and learn a lot about life, God and homesteading.

Seventh day: The day of rest.

Daniel harnessed the horse. The sun shone brightly. Richard, Anna Marie, the two small children, Daniel, two other guests and myself hopped onto the blankets spread across the bed of the wagon. Giddup.

On our way to church. As we headed down the hill, the horse cantered and let the wagon roll behind. It bumped and rattled until it reached the road. The wheels grated on the asphalt, spokes turning around, taking us to town, slow and easy. Richard stopped to talk with a neighbor who was driving by in his car. Wagon and car, standing idle, waiting for their masters' commands.

When the road went uphill and even on the flat, most of us hopped out and walked behind the wagon. It was easier to keep the pace if I followed close behind, because the wagon's rolling wheels drew me in their wake.

Oxford - a little town, quiet, treelined streets, old homes and trimmed lawns. Not many people out yet. Birds sing. Past the grocery stores and shops, some modern, some not. Sunday.

Catholic Church: pews, robes, candles, smells, words, hymnals, collection, praying, singing, preaching, communion, listening and not. Sunday.

Going home: a bag of peanuts. Yay. And this morning's goats milk. The goats give milk every day. Sunday.

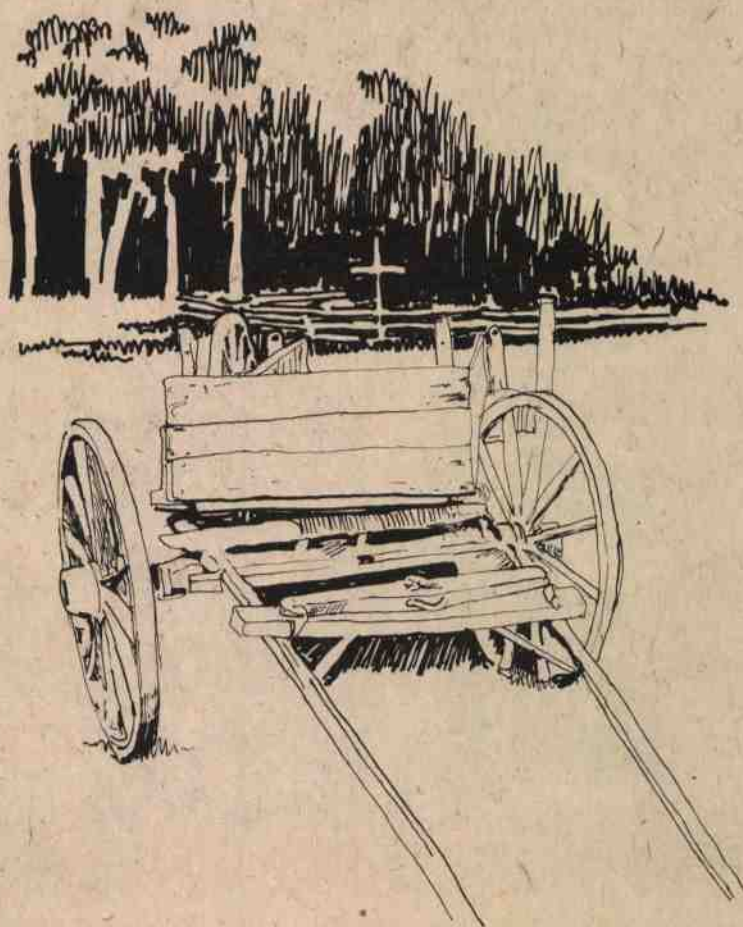


Today and tomorrow: Survival on a homestead requires that we build not only a homestead but a new consciousness. We need to change culturally, socially, economically, physically, emotionally and spiritually. Life here is a demonstration of this. These people have changed their lives culturally through new forms of entertainment, rituals and customs; socially through geographical stability, no car, friends among their neighbors; economically through voluntary poverty, no job, minimum consumption, dependency on the land; physically through a simple life, natural foods, hard work; emotionally through forming new desires and needs, new memories, growing roots; and spiritually through a religious life, worshipping in God's Creation and obedience to God's Will. Their children will not face such a severe transition; this will be their home.

"Our future is in God's hands," says Daniel. "We'd like to expand the training center to about five or six homesteaders. After that, we'd try to found another community elsewhere. For this year we are concentrating on personal homesteading weeks and perhaps two general homesteading weeks." A Home Childbirth week is tentatively planned for the end of March or April. For information on any of CHM's programs, send a 10¢ stamp and note to: The Christian Homesteading Movement; Oxford, N.Y.

*This is a homestead
where life is---
simple, happy, spiritual
arduous, persevering, challenging
fulfilling, preserving, down home.*

*A place for---
practical education and spiritual inspiration
practical spiritualism and inspirational education;
for learning the art of survival
in communion with God.*



COMMUNITY CONFERENCES 1974

For the past three years, Twin Oaks Community has hosted a summer conference in order for folks and communities to get together. Each year at least one new community started (and they're all still in existence), and many people found their niche in some new or already existing community. This year Twin Oaks will again hold a conference, and in addition, we have planted the seed of an idea for other communities to host conferences as well.

Twin Oaks, on Juniper branch land, will have a conference for folks who want to find a community to *join now*. At the same time, Nethers Community School, Grey Gables, and Hunters Lodge, will hold conferences mainly for folks who might want to join those particular communities, with the possibility of new groups getting together. Also, Twin Oaks on Merion branch land, and North Mountain Community will have extended conferences for folks who want to *start* a new community *now*. (In early September, Twin Oaks will have another conference mainly for folks who want to start their own communities. More details at a later date.)

twin oaks conference (at juniper)

This conference will be held on July 5-7, 1974 and will be limited to only 300 participants. Representatives of existing communities and folks wanting to join communities now are invited. (If you are a community and want to be represented, write to Will, Merion, Route 4, Box 17, Louisa, Virginia 23093.) This conference will be for folks attracted to the idea of a common-sense, organized group, perhaps similar to Twin Oaks, but not necessarily. We will offer workshops on things like government, labor, children, personal growth, etc.; and Twin Oaks folks as well as other community folks will be resource people for the workshops. There will also be time and space set aside for prospective community members to get together with the representatives of other communities.

Participants will camp out on our land, and because of limited space, we'd like to encourage folks to get together on vehicle use (it saves gas, too!). We also want to strongly encourage folks to leave your children with a friend - this will also save space and labor.

There will be a fee of \$20 for adults and \$10 for children eating with us, and \$12 for adults and \$5 for children bringing their own food. A deposit of \$7 per adult is requested. We also need to receive reservation forms no later than June 23 for accurate planning. For reservation forms and more information, WRITE TO: Twin Oaks Conference-C, Louisa, Virginia 23093.

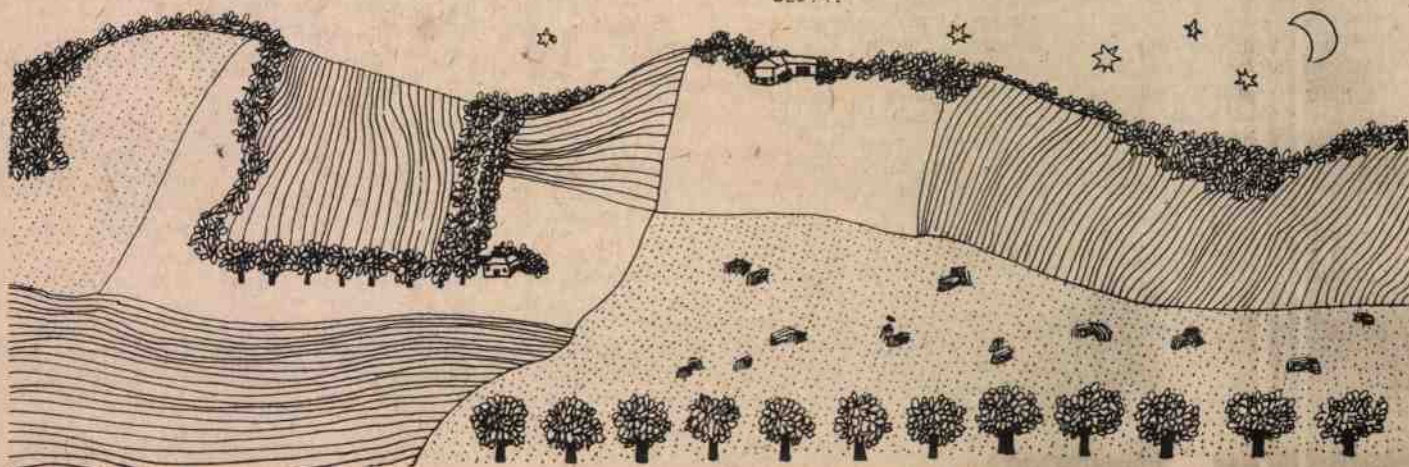
hunter's lodge conference

Comart Con I, "Art in Community", will be held at Hunter's Lodge Community on July 4-7, 1974. It will be a working conference relating to the development of skills in various art forms which are personally satisfying and which will lend themselves to financial support of rural community efforts.

Participants in the conference will have the opportunity to work with artisans and "learn by doing." Marketing and Media will be discussed in separate sessions led by community members. For the most part, crafts taught will utilize readily available, low cost materials and will provide useful, marketable, and ecologically sound items. Areas of creative work will include photography, darkroom, pottery, candle-making, batik, stained glass, silk screening, tie-dyeing, woodworking, weaving, and videotape making.

There will be no more than a hundred people at this conference, and each session will be in groups of not more than ten. It will be possible to work in four different craft areas during the weekend, and all items made will be yours.

The fees for the conference are \$35 per adult over 18; \$15 for 12 to 18 year-olds; there will be no charge for people under 12 and over 60. The setting is rural (470 acres of woods and fields) and swimming will be possible at several natural settings. For reservations (deposit is required by June 1) and further information, WRITE TO: Comart Con I, Hunter's Lodge Community, Troy, Virginia 22974.



grey gables conference

The conference at Grey Gables will provide an opportunity for people to actually participate in the everyday life of a community. You can see how you feel living and working and making decisions with others. Instead of just talking about ways to handle inter-personal problems, we'll try to actually experience different ways as we interact over the three days.

Our group feels it's important to try and meet individual needs, so we'd like to take the needs of the conference participants into consideration in making plans. Please write to us about what you're looking for and what you'd like to get out of the conference. Any plans we make ahead of time will be open for revision by the conference group.

We're looking for new members. We're a small group learning to live as a family, to support each other and to grow personally and spiritually. We want people who are interested in working towards close, open relationships with both adults and children. Our main industry is producing the Com-

munity Market Cooperative Catalog, our contribution to the alternative movement. We also have raised sheep and made hammocks as other sources of income. We are looking for more cottage industries and are investigating different uses for our 117 acre farm.

We're also thinking about another small group buying the land with us. The group would have their own household in a separate building but we would work the farm together and cooperate on as many things as we all wanted.

If you are interested in coming to the conference, July 4-6, 1974, write us telling about yourself, asking any questions, and sending in a \$7 deposit. Later, we will send you directions and other information. If we can't take you, we will let you know early and return your deposit. We expect to have around 20 adults. The cost will be \$15 for adults and \$5 for children over three years. WRITE TO: Grey Gables, Route 5, Box 202, Louisa, Virginia 23093.



nethers conference

Nethers is a community and a school. At our best, these merge into a single organic whole. We are slowly making progress towards achieving economic self-sufficiency; meeting the personal and educational needs of our 10 boarding and 5 home students; becoming ecologically responsible; and initiating the Future Village Project (see below).

Our conference is especially for folks who may be interested in joining our community. We would like to become a racially integrated community. We need members with more than one skill or special knowledge such as carpentry, plumbing, electricity, ecological engineering, auto mechanics, science, history, dance, or dance therapy. We need members who can be warmly supportive of children and teenagers 24 hours a day; members who come from strength not weakness; members who love themselves and the world and can bring that love to us, retaining the ability to reach out from here to the rest of the world: our local county and even the city.

Register early for our space is limited. We would also like to hear from would-be participants in week-end work seminars involving some special project such as building a canning kitchen; or building a solar collector.

FUTURE VILLAGE PROJECT: Our aim is to create a small rural village with inner city poor as an approximation of the world as we would like to see it . . . without pollution or poverty and with the freedom to pursue one's own vocation. We want to dramatize our notion that the link between work and income should be broken: work for its intrinsic value (not for money); and income as a right of birth.

Nethers Community School is home for those who want to work on this project. We are looking for people with skills related to land acquisition, fund raising, architecture, ecological engineering, development of non-polluting sources of energy, law.

Nethers will hold its conference from noon, July 3 to noon, July 7, 1974. The fee will be \$15 for adults and \$6 for children 12 and under. Please send one-third of registration fee by June 22. For more information and reservations, WRITE TO: Nethers Community School, Box 41, Woodville, Virginia 22749.

north mountain extended conference

North Mountain Community is holding an extended conference again this year for the purpose of providing an aesthetic atmosphere for the gathering of people who are genuinely interested and seriously ready to build a community for themselves and other similarly intentioned people. We are not only providing a location for people to share ideas and life experiences, but also offering a valuable opportunity to work as a group in building community.

The two-week conference will be held from Friday, June 28, to Friday, July 12, 1974. We would like people to be able to stay for this entire two-week period, but it is possible to arrange a one-week stay from June 28 to July 5.

North Mountain will provide: 1) Food and drink for the full two weeks. Vegetarians will be considered in the meal planning. 2) An open field for camping and some sheltered space. 3) Organized workshops, discussion groups and fun activities. 4) Work projects which conferees can center energies around. 5) Group facilitators and resource persons upon request. 6) Listings of available properties in the Virginia area. 7) Lots of warm smiles and good vibes!

twin oaks extended conference (at merion)

Merion, a branch of Twin Oaks which is currently the home of eight people, is organizing a conference for people who want to form a new community-- and are ready to do so this year.

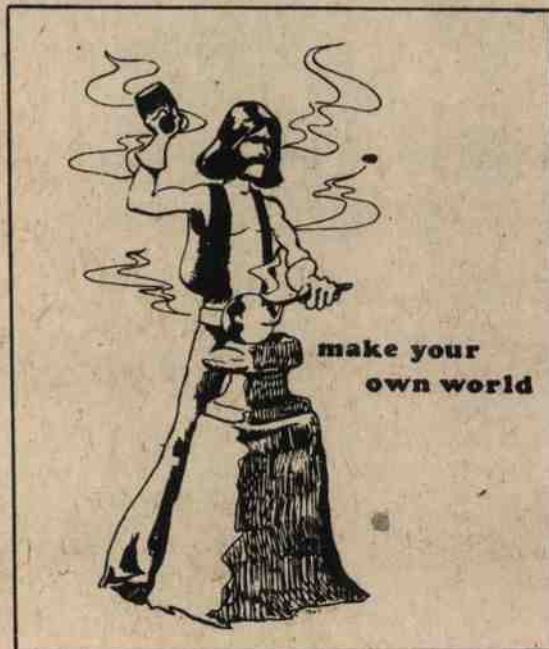
The conference will run nine days: June 29 through July 7, 1974. During the first six days, folks will form their own self-contained community: camping, eating, working, playing, and planning together. We will establish and experiment with our own forms of decision-making, money-handling, child care, etc. Most of the last three days will be spent at Merion's sister branch, Juniper, plugging into the workshops being held at the conference there. If a fledgling community (or communities) arise(s) from this gathering, members would be able to continue camping at Merion for a few days after July 7, using this as a base for real estate hunting and planning.

Cost for the nine days, including food, will be between \$30 and \$60, depending upon ability to pay. Those who attend will bring their own camping gear (tent, sleeping bags, eating utensils, basic tools). Children too young to participate in conference activities will be charged half price, and the group will be responsible for their care.

For reservations, WRITE TO: Merion Conference, Route 4, Box 17, Louisa, Virginia 23093. Let us know by June 15 if you plan to come, and include a \$15 deposit (to go toward the total cost of the conference). We'll send you a map and more details about the conference.

We, the members of North Mountain Community, sincerely want to see community happen for others too, and we will help in any way that we can. We wish to meaningfully participate in work and play activities with the conference people. Our hopes are that conference participants will get to know us and share in our experiences and feelings of community life. The possibilities for sharing of information, skills and good times are innumerable.

If you feel as though this conference arouses your interests, please drop us a short letter as soon as possible. The fees will be \$90 for adults and \$30 for children staying with us for two weeks; and \$50 for adults and \$15 for children only staying for the first week. We also ask a \$10 deposit for each adult. After we hear from you, we'll send you more detailed information on our projected expectations, preparations, conference costs, and other ideas we have put together for the purpose of sharing a most meaningful and profitable experience. WRITE TO: Conference, North Mountain Community, Lexington, Virginia 24450.



health



Waste Disposal

One problem faced by most communities, especially the larger ones, is how to dispose of sewage and other waste waters. Small groups in rural locations often solve the problem by using outdoor privies for human waste and running other waste water (and effluent from any flush toilets) through a septic tank into a drainfield.

This is the approach Twin Oaks took as a young community. Difficulties developed quickly once our numbers reached 30 or 40. Our clay soil does not percolate (absorb water) well, and our drainfield area became saturated. An additional drainfield was installed at a cost of about \$1600. , and it, too, soon was overtaxed.

We tried to switch away from flush toilets toward old fashioned outhouses and the more ecological compost privy (more on the latter another time!), but that still left us with the disposal of water from dishes, laundry and showers.

Virginia health codes require that laundry or dish water be treated as if it were sewage, so we could not use it to irrigate fields as some farming communities have done. Finally we realized we would have to bite the bullet, constructing our own sewage treatment plant to recycle all water used in our buildings. The plant, which we are installing ourselves, will cost approximately \$16,000. The following is a description of this project, written by Robert of the Water and Sewage Crew:

The health department required that Twin Oaks obtain a 10,000 gpd (gallon per day) extended aeration treatment plant. Ten thousand gallons is the sewage equivalent of 100 suburbanites. We expect the plant to operate at less than capacity until we reach 150 or so, at which time we purchase one more aeration tank and increase the capacity by 50%. Several treatment steps are provided: aeration (blowing air through the water), settling (allowing solids to settle out), and chlorination (providing a small shot of chlorine). Taken as a whole the treatment process is designed to completely



(95%) digest and eliminate solids from the water running through the sewage system, so that the water discharged has minimal, if any, effect on the stream it enters. If it were not treated, sewage entering a stream would drastically alter the stream because it requires a lot of oxygen to decompose, and would rob other life of the oxygen available in the water (i.e. no fish, water plants, etc.). Unless the stream is rich in oxygen, the sewage may use up all available oxygen and then go anaerobic (decompose without air) which creates a very bad smell (mainly hydrogen sulfide --rotten egg odor). In any case the stream would become septic (contain potentially harmful bacteria).

So instead we treat the sewage (consisting of soap and detergents, food particles and grease, hair and body dirt, urine and shit, and whatever other goodies are, mistakenly I hope, flushed or sent down the drain). The first treatment chamber (*aeration*) will be home to many bacteria and small plants which feed on the sewage and breathe the oxygen we provide (these are the *good* guys in case you think all bacteria are bad). The floc (a lump of sewage and bacteria eating it) is then allowed to settle out in the *settling chamber* and the water on the top is passed on for one more settling in, of course, the *final settling chamber*. By this time the water is very clear, but may yet contain pathogens (disease causing micro-organisms).

The *chlorination chamber* takes care of them and a little chlorine goes a long way. Ten parts of chlorine per million parts of water is a heavy dose and knocks them dead. Some of the chlorine binds itself to whatever microscopic particles remain in the water so that the free chlorine we discharge is only 1-2 parts per million (barely discernable to the most discriminating). So the water we discharge is clear and healthy (no problem with the cows drinking it downstream). And the floc we left behind in the plant stays there and is 1) recycled to start new bacterial growth in the aeration chamber, 2) completely digested in the *aerobic sludge digester* until it is completely turned back into its elements (if the plant operates smoothly we never have to clean it out or empty it).

After the plant is operating we will be doing daily tests to determine suspended solids, residual chlorine, etc. For a while, since it's winter, our bacteria will grow slowly and not completely digest the sewage. The output will be chlorinated, however, and will not be harmful to us or the stream (since it's not growing much in the winter, either). Eventually we may decide to extract some sludge (instead of allowing it to digest in the plant) and put it in a methane digester (a controlled anaerobic chamber). Not much methane would be produced this way, though, so we may use cow manure instead.



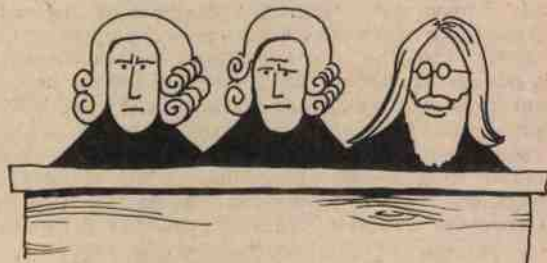
If you are starting a community, or are already in one which plans to grow larger, don't overlook your water and sewage arrangements. Small groups may get by adequately with a septic tank/drainfield setup. If this is your preferred solution, have your soil checked to know how well water percolates through it! If you plan on having more than a couple dozen people living on one farm, by all means study your state and county health codes, and get to know the administrator for your area as soon as possible.

We welcome responses from other communities describing their solutions to the water and sewage problem. --ed.





legal



Flash: Douglas Writes Opinion Upholding Anti-Commune Zoning

The Supreme Court, by a 7-2 majority, upheld the constitutionality of a single-family dwelling ordinance in the Long Island, New York village of Belle Terre (Beautiful Land).

Justice Douglas emphasized the right of local governments to lay out zones (sanctuaries) that would effectively exclude communes and thereby preserve the middle class values of such areas. The court upheld Belle Terre's definition of a family as "not more than two unrelated individuals living together in the same household".

The main dissent, coming from Thurgood Marshall, said that the law "...undertakes to regulate the way people choose to associate with each other in the privacy of their own homes".

ACLU lawyers stated that they will continue to bring lawsuits against zoning regulations that are motivated by racial or economic discrimination. For now, though, "non-conformists" may have to fend for themselves, and try to create good relationships with their neighbors, so that the surrounding town feels no need to enact such restrictive zoning. A future problem might be states requiring towns to enact such regulations as part of a uniform zoning code, so that any commune would have to ask for a variance, no matter where it was!

Communes, Law and Commonsense: A Legal Manual for Communes--A summary of the book by the author Lee Goldstein with help from Tom Parmenter

Two years in the making, after a whole lot of research and hassle by counter-culture lawyers and lay people, dedicated persistence is paying off. The *Legal Manual*, scheduled to be published April 1st, 1974, is finally getting out of our hands and into the hands of the alternative culture, which, until now, has had a hard time obtaining legal advice which is solid and relevant. Given the natural antagonism of the established legal system to new social patterns, it becomes even more important that the tools to help the "little guy" stand against the state are evolved as the counter culture movement grows. This book hopes to be one more step in that evolution.

The *Legal Manual* is a source of information for both communes and people with legal skills. It covers a wide range of topics such as: buying property, leases, taxes, incorporation, zoning laws, and building codes. For communes, it describes the nature of legal problems, how they arise and are then resolved in the "real world". Possible models,

tactics and strategies are proposed, thereby enabling communes to anticipate and respond effectively to pressure from the wider community, etc. We hope to give communes the knowledge to handle most of their own problems, thereby demystifying the legal process and helping communards to have more control over their own lives and the external structures which affect them. The manual is also useful for people already working with a lawyer, and should make such collaboration more fruitful.

For people with legal skills, the *Legal Manual* gives a feel for the problems peculiar to the community movement, as well as introducing strategies for applying traditional legal principles to non-traditional social forms. This should enable lawyers to better work with and represent the interests of communards.

Areas of concern which will be excerpted in future issues of *Communities* include: development of legal models of incorporation for communes and the ins and outs of buying property. For example, pur-

chase of property is normally contracted for by one or two people who hold title and accept responsibility for a mortgage. In an attempt to increase feelings of shared responsibility, groups are looking for viable models of collective ownership. Such legal models must both facilitate the economic and legal relationship with the dominant culture, and clarify the relationships between commune members. Serious problems do arise when the "owners" leave a communal group or ask other members to leave. If the owners leave, there must either be a new conveyance or a re-financing, both involving considerable expense, complications and energy. If a group is involved in some degree of income and property sharing, what happens when someone leaves or joins the group? What models can be used to resolve potential conflicts when groups are tied by economic bonds? What is the best way for a group to approach the whole problem of property and income taxes? What are the ways a group can buy or lease property? The *Legal Manual*, in the next two issues of *Communities*, will speak to these questions.

Still another area where the legal system is being used to restrict experimentation with new social patterns is through the selective enforcement of building codes and zoning laws. Many localities have passed zoning ordinances restricting residential dwellings to people related by blood, marriage or adoption. This type of ordinance has been selectively enforced against such diverse groups as: a Catholic Workers Collective of priests and lay

people in Milwaukee, a group of parents running a residential alternative school in Vermont and a community just beginning in western Massachusetts. This has also occurred with many small, urban communes attempting to live as an extended family in a residential neighborhood. This has actually led to the eviction and dissolution of numerous communes composed of serious-minded adults attempting to forge a new life style. We hope the book will help communards to guard against this particular kind of oppression.

Underlying the diverse elements of the U.S. legal system is a persistent effort to bring about control of the people by a privileged elite which, above all protects individual property rights and maintains family units that are cohesive and socially productive. To counter this trend, it is the goal of *Communes, Law and Commonsense: A Legal Manual* to help communities and new cultural forms create the maximum amount of "breathing space" in which to grow organically and experiment with new ways of being.

Additional areas that the book covers are: a lucid overview of communes as related to the Constitution, a chapter with practical advice about search, seizure of property and arrest by police, and a bibliography of legal material particularly pertinent to communes.



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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 Camphill Villages.

Camphill Village

The following is a very sketchy overlook of the Camphill movement, partly hurried for your deadline, partly condensed because a review of Camphill's 35 communities in 3 continents would take up an undue amount of your issue!

Nevertheless, this international aspect of Camphill forms an important part of our news this winter. We in USA have shared in the great efforts of the last few years to find appropriate ways in which the ever larger Community of ever more diverse people, groups and working initiatives, could continue to be a coherent, self conscious organism: Camphill.

At its founding 33 years ago the community consisted of 8 young people around Dr. Karl Koenig. Like other healthy organisms it has at every stage managed to develop organs and forms appropriate to its size and maturity. In 1966 it became apparent that no central council, however representative, however democratically constituted, could any longer intelligently overlook the work, unless it would be continually in session. The working communities in Europe, S. Africa and USA are dealing with very different demands and conditions, despite our common task of concern for handicapped people, and must more & more make locally relevant decisions. Nevertheless communication and awareness of the whole community as a spiritual entity are as essential as ever.

A series of remarkable meetings over the last 3 years showed first, how the abundant vitality within the community could lead to proliferation of independent enterprises, with uncertainty as to who decides, and how, what is or is not part of the Camphill Community. Next was manifest a great goodwill and wish to keep and to develop a strong and coherent community, self-conscious and articulate, recognizable wherever and in whatever form it may appear. Last fall a general agreement was given to new, very flexible ways of cooperation in different parts of our life. These are not geographical parts, but different qualities which make up all human society. There are three basic qualities, each requiring quite different attitudes

and dealings:

- 1) Spiritual, cultural, educational matters.
- 2) Social concerns and human rights.
- 3) Economic aspects and brotherly concern for human needs.

I have told you this bit of history in some detail because I feel it may be more relevant to the ideals of Communities than our purely local news. However, herewith a little about Camphill USA.

THE CAMPHILL SPECIAL SCHOOLS at Beaver Run, Glenmoore, PA, is a children's village serving 70 special children aged 7 to 18. The ten houses are home to the permanent community of the staff and their families. In addition to 6 or 7 special children, each household includes two students of the three-year Seminar in Curative Education. This course is offered at all the schools of the Camphill movement, and students often take one or more years in another country. During the Seminar they are part of the staff, responsible for a group of children and for much of the work and cultural life of the community. Beaver Run is a culturally rich and busy place, full of music, drama, artistically based therapies for the children, as well as serious care for the 60 acres of land. This year a new school building is the main development project.

CAMPHILL VILLAGE AT COPAKE, N.Y. is a community of nearly 200 people, half of whom are mentally retarded adults. With 16 houses, workshops, community center and new farm buildings, the carrying capacity of the valley has been reached and outer development and expansion will slow down. This is initially a difficult stage, since the pressure of people wanting to join the Village is undiminished. But already one can feel the vitality of this community starting to express itself more inwardly - new ways of handling money based less on equality and administrative convenience, more on real needs and brotherly concern; a strong cultural life; a search for new ways to serve the surrounding neighborhood; a chance to repair, maintain and beautify land and buildings without the constant pressure of new construction.

CAMPHILL VILLAGE, KIMBERTON HILLS, Pa. enters its second year of life with about 35 souls. Our life is largely shaped by the 350 fertile acres of our new home, each season bringing new demands for work and development. Right now every fine day means pruning apple trees. Dark evenings give time for planning next year's cropping schedule. We have been asked by Beaver Run to supply as much of their vegetable needs

as we can, as well as pork and later perhaps beef. Since their needs are smallest during summer vacation when production is highest, this takes some planning.

Our animals seem to respond well to community life. The Guernsey herd give us our own milk and a regular income check. The first of our six sows, a baby herself last spring, has produced nine piglets on the coldest night of the year. Chickens, bees, newly planted fruit bushes and garden areas confront us not only with work but with group decisions and much learning.

Two buildings are being converted to house more people. We have enjoyed two weddings in our short history, and yesterday arrived our first baby - a girl.

Though, as everywhere in Camphill, some of our population are mentally retarded, I believe the social significance of Kimberton Hills has yet to unfold. Another year we may be able to share with you facts or discoveries arising from what are now questions and possibilities.

For more news of Camphill Villages, see the article in issue #1 of *Communities*, as well as the information in the *Community Market* supplement contained in this issue.--ed.

East River Community

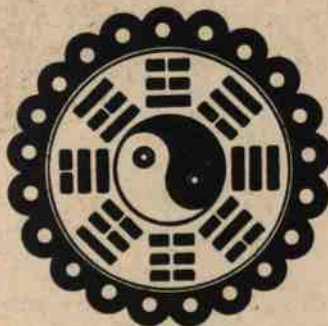
At East River Community we're the same number we were last fall, 8 adults and 6 children. Twenty or so would be a better number for the size of our place and for a wider age range among the children. In spite of our small size we have had many more visitors this winter than before. We've always had people joining us for Saturday activities, and now on Friday evenings we ask 10 to 15 people for supper and charades or music or whatever fun we get together.

We all work at jobs away from home but also have many community projects here. Some of our winter's penned-up energy is going into the planning and anticipation of a spectacular barn-raising on March 23. EAST RIVER COMMUNITY, 35 East River Rd., Guilford, CT 06437.

hunters lodge

We never could decide how to describe who we are or what we are trying to do, so we'll just give you the physical facts about us. We are 10 adults, 2 children, 2 dogs, 3 cats, 15 goats and 470 acres of woods, pasture and pond trying to peacefully coexist with each other. We are trying to figure it all out and are enjoying the experience.

What we have been doing the last few months is trying to figure out a sustaining community industry and it looks like we are going to be the middle class high technology media maniac goat herdsman, organic herb farm, pottery producing community and starship factory. HUNTERS LODGE, c/o General Delivery, Troy, VA 22974.



I AM

"I Am" is growing and happy to hear from you! Mataji, our spiritual teacher, is on a traveling sadhana and spends only one week in each ashram. This past summer we split from our farm family to form new city ashrams across Canada and now are located in 12 major cities from Montreal, Quebec to Vancouver, B.C.. Our groups work in the world to finance their beginning ashrams while teaching Hatha Yoga and Meatless Cooking in these cities. We have established natural foods stores or restaurants in three cities and hope to continue establishing more as our service to others and way of supporting our individual communities. We will have a two week reunion of the family and spiritual life festival on our farm, 640 acres spiritual retreat, during the last two weeks of May. Persons are welcome to come but should write first. Charge is \$100 or the equivalent, a working scholarship.

Our life centers around songs, study, and service in our approach to realizing our oneness with you. This cannot really say what we are; if you wish to know, write for the location of the nearest Canadian center. I AM, God's Acres, South Gillies, Ontario POT-2VO, Canada.

Batavia Community

It's hard for me to talk very clearly about community because what I want to say changes so much from day to day. That's especially true when I try to talk about our community. I think that is mostly because we're only a few months old, and every high and low is such a big percentage of the time we've spent together. Like friendship or a work of art or any other part of life, we need time to let our lives together level out to a pattern that shows us what we are becoming. Right now we're still spending a lot of time saying, this is what we might become. We're also saying who are you?, and can I trust you?, can you accept me?, can I accept you?, and all the other things people say when they are setting up a life together.

Some communities come together rather spontaneously -- for convenience, through friends or groups, but without much planning or thought of the future. We were the other kind. While there are not the absolute guidelines of a religious or political group, we came together mostly because we wanted to live the same way. There are differing opinions on practically everything and I expect them to continue pretty much forever; but there were things, mostly those that we were already doing individually in our own lives, or trying to do, or wanted to do but couldn't, alone, that we agreed on. The only general statement I can make is that we want to live nonviolent lives, and to be growing throughout our lives in the understanding of what that means. That can touch every area of your life, but there were a few specific ones that we settled upon right away.

One was that we wanted to live on land that is in trust. It seems a basic part of cooperative living that we recognize the earth as the source of our life, what sustains us, and that we use and nurture it as we would any living thing. Trust land is not for sale or rent or profit. You live on it and with it, and if you leave, you leave the land to itself and whoever else comes to live there.

Another thing we'll be working toward is self-sufficiency. Depending on which one of us you talk to, that can mean growing our own food, or building our own homes, or weaving and spinning our own cloth and yarn. But we're agreed on the idea, at least, that we want to live closer to our own lives, feeling the work that it takes to keep them going, knowing where the things we use and eat and do are coming from. Knowing that we aren't doing things that make it necessary for other people to do work that we wouldn't do.

We make a commitment to simple living. Some people wanted to take the poverty level of a poor country -- say \$60 a year -- and live on that. To others of us, living simply means living an uncomplicated life, using only what we need and will really appreciate.

There are real disadvantages and frustrations in group living. It's easy to get lost in it, to feel sometimes that your personality is disappearing or getting trampled. Sometimes the group responsibility seems pretty heavy. And in some ways it has been a real divider between us and our friends outside the group. The worst problems for me, though, are the complications and decision-making. I like to do things spontaneously, and I don't like to have to discuss every move. Living with 12 people it is often 12 times as complicated to do something, go somewhere, make a decision, as it is when you're alone.

These, obviously, are also the times when I ask myself, "Why community?" And I remember why it is that I want to live this way, and feel glad that I seem to feel it more strongly as time goes on. Long before we got together I knew that it was a way of life I valued and wanted to try to live. Oh, there are days when I'm scared, or feel restricted, or when I want to read or work or play the piano for a week on end, and resent the feeling that I am responsible to people. But I think those are more head problems than real ones, and that they can be worked out. I know it might not work. I've left community before. Everybody has--they have a very high mortality rate. But there is something there, we're building toward something. A way of life. Sharing, acceptance--I can't think of a perfect word.

This particular community is an intense one. Sometimes I really am afraid of losing myself, or not being loved, or being led where I don't want to go. But it

feels like home to me. I really care about the people here, and feel sure that they care about me. In most ways I think that we want to share a lifestyle that is not easily found in other groups. I have a feeling of possible future here that I haven't felt in other places, and that feels good. Most of all I feel lucky to be with people who I think believe in the goodness of life. We won't all be together forever, maybe not even for another week. Whatever happens, I feel that something has started that will keep growing in each of us throughout our lives. And it's something that makes me smile. DiAnne for BATAVIA COMMUNITY, 2086 Erion Rd., Batavia, Ohio 45403.



ENTWOOD

So far as new members are concerned we have one application for provisional membership, one couple who is coming from Arizona to spend a week or so and a third couple who say that they will join us in 1975 (only one year from now). The rabbits are just starting to produce results. Francine is finishing up two or three of her craft projects so we can pack & move some of the craft items. We are looking for several items which are hard to find among which are a horse drawn planter and a horse drawn combine for our small tractor. At present it appears that we will have to drive the tractor out to the farm from Cincinnati, a trip which should take no less than ten hours. We have been very upset about the people who place letters of inquiry in both Lifestyle and Mother Earth News -- less than 5% of these people respond in any manner.

All that remains for the chickens is to fix the roof and replace several window panes in the chicken coop. We are also trying to pick the breed of chicken to get. I heard on the news one night that NASA has developed a new type of wind generating plant suitable for small homesteads. We will try to find out more about this. It appears that with repairing the gas line to the farm house we achieved self-sufficiency in heating this year. We should do much better next year when we put some insulation in the attic.

At present we plan to start about 25 chickens, 2 hogs and one hive of bees. So far we have moved about half of the stuff to the farm that we plan to move. With Francine expecting the first part of June and moving in May & June and getting started out at the farm, the first part of next summer should be real hectic. We have had several nice letters of inquiry in response to our attempt to find persons who are willing to act instead of just talk. ENTWOOD, c/o 6407 Kennedy Ave., Cincinnati, Ohio 45214.

Big Island Creek Folks

Wintertime down here has been a time for dreams -- and the more we dream about the farm's possibilities the more we see how much more we could do if there were more of us living here. Our friends around Athens and Princeton are pretty much into cooperation rather than community but we've been beginning to talk with two friends of ours about the possibility of their building an A frame on the farm...as a beginning--so far we've just been talking and dreaming together--lots of people like to talk about how much they'd like to live way out in the country but it's hard to get a sense of how serious people really are--seems like it's gonna be a long time--but in the mean while we've been planning the expansion of our animal community--getting a few calves while prices are low and some ducks in March.

We've also been getting to know some of the folks at Free Growth and other community-oriented folks in neighboring counties. We're hoping to be able to get together on buying healthy flours and whole grains in bulk. I just wish I could pull everybody about 20 miles closer so we could all get to know each other a little more easily--we're thinking about having a big pot-luck picnic here in the spring for the folks we've been meeting in the area. Peace and joy to you--Be in touch, BIG ISLAND CREEK FOLKS, Box 225 Big Island Creek Pipestem, W. Va. 25979.



THE FARM

Stephen Gaskin, Dane Culbertson, Wilbur Jordan and Brandon Lerda are in the State Penitentiary at Nashville serving sentences for growing marijuana. Stephen and Dane were sentenced to one to three years and Brandon and Wilbur were sentenced to one year each.

Stephen is the spiritual teacher of The Farm, a religious community of 750 people in southern Tennessee. The Farm has been in existence for almost three years and is the largest long hair community in the world, self-supporting and at peace with its neighbors. Members of The Farm take vows of poverty and hold all things in common as in the book of Acts 2:44-45 "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." They are incorporated as a non-profit religious corporation.

Everyone on The Farm is a complete vegetarian. Over recent years Stephen has toured the United States extensively giving 104 free lectures. Stephen stresses a basic belief in God, non-violence, absolute truth, work, sanity and healthy babies.

Members of The Farm also believe in the religious use of marijuana and were growing some for their own use when The Farm was raided in August 1971 and Stephen, Dane, Wilbur and Brandon were arrested. They were convicted of "manufacture" of a controlled substance--marijuana, and, under the Tenn. drug code, "manufacture" implies selling and is a felony. At first through a lawyer and then conducting their own defense, the community has based its appeal on the constitutional guarantees of freedom of religion, equal protection under the law and freedom from cruel and unusual punishment, citing the peacefulness of the community and the victimless nature of the "crime." They have widespread support from their neighbors as expressed in the newspapers of nearby towns and in petitions with the signatures of numerous public officials of Lewis County and surrounding counties, nearly the entire staff, administrative and medical, of the nearest hospital, and four members of the grand jury which brought down the original indictments and three members of the jury which passed sentence. They have carried their appeal to the Tennessee Court of Criminal Appeals which ruled that it was a constitutional question and not within their jurisdiction. The State Supreme Court ruled, simply, that the religious argument was without merit. And the U.S. Supreme Court dismissed the case on the grounds that there was no substantial federal question. And, most recently, the original judge in the case denied the petition for suspension of sentences while conceding that the religious beliefs of the defendants are "entitled to respect," and that the four men are "otherwise making good citizens." He does so on the grounds that it is the law. The community plans to carry on its appeal in the media and in the courts and before the American people. It is their expressed feeling that "we stand convicted with the weight of all current proof behind us without ever having been heard."

For his part Stephen has said, "One thing about locking up a preacher is you give him a captive audience."

Application for a pardon for the four men currently serving sentences in the State Penitentiary for growing marijuana, was presented March 12th to the Board of Pardons and Paroles in Nashville. The application will be reviewed by the board and a recommendation made to the Governor who has the authority to grant a pardon in the case. Basically, a pardon for the four men is being asked on the grounds that they are not criminals, but are good citizens with families and are hardworking and religious men who are an asset to the community, and no public good is served by their imprisonment.

In the letter to the Board of Pardons and Paroles, Joel Kachinsky, a member of The Farm and The Farm's lawyer explains:

"Stephen, Dane, Wilbur, and Brandon were held legally responsible for growing the marijuana, but actually it was our community agreement to grow it. We grew the marijuana because we considered it a holy sacrament and a central part of our religion. Our use of marijuana is the same as the American Indians' use of peyote which has been allowed in eleven states."

"We are peaceful folks, our way to God is not harmful to anyone. We understand the court and prison system to be a system of rehabilitation and correction and not a system of punishment, especially in a crime without a victim."

"We believe the law allows this pardon relief to prevent injustices in the system by allowing the special circumstances of the situation and the individual merit of those convicted to be considered." THE FARM, Summer



HAVURAT SHALOM

The Havurah is a Jewish community of nineteen people. Who we are and what we do is difficult to define, but it is certain to include elements of traditionally Jewish and intensive communal living. We have classes and study together; we often eat together and experiment with davenning (prayer); we have meetings and group activities. We celebrate Shabbat and Holidays together, and try to be supportive of one another's needs.

The Havura owns a house in Somerville, Mass.; all of us live within close walking distance to it. This house where most of our activities take place is also the private residence of four of our members (and of our cat, Krishna). On Saturday mornings and yomtov (the Jewish festivals) we invite others to join with us for services.

You may want to look at a book written by some members of Havurat Shalom: Siegel, Strassfeld, and Strassfeld, The Jewish Catalogue, Phila. 1973.

You will find more information about the Havura in Jacob Neusner's reader: Contemporary Judaic Fellowship in Theory and in Practice, NY 1972; chapters 8, 10, 11 & 21.

Havurat Shalom, 113 College Ave., Somerville, MA

Plow Creek Fellowship

Plow Creek Fellowship is a group of People, families and single people, who have committed themselves to follow Jesus Christ faithfully, be His Church, and live out the Kingdom of God here on earth. We proclaim Jesus as Lord of our lives and try to order our lives by His law of love. We seek for the Holy Spirit to dwell within us and to be instruments of His love in the world.

Our commitments include financial sharing, defenselessness, chastity for singles, monogamy for marrieds, and the discernment of God's will for us as a community and individuals by a consensus decision-making. We have strong ties to the Anabaptism of the 15th and 16th centuries and we are seeking to recover the vision of the early Church as recorded in Acts.

Plow Creek is covenanted with two communities who share our vision of the Church: Reba Place Fellowship, Evanston, Illinois; and Fellowship of Hope, Elkhart, Indiana. Sharing of members, finances, and spiritual leadership is part of this covenant. Plow Creek is located southeast of Tiskilwa, Illinois which is seven miles south of Princeton, Illinois. PLOW CREEK FELLOWSHIP, Rt. 2, Box 1-C, Tiskilwa, Ill. 61368; (815) 646-7242 or 646-3141.

Dinky Universal Church

Dinky Universal Church is composed of living groups in Pala Alto, California which produces color film, and Mother Morgan's Restaurant, which serves natural foods. A recent issue of their newsletter, The Dinky Gazette, tells of some problems with the film business:

At the end of last month a wave of hysteria swept through our organization which left a rent that may not heal. It went like this:

Two months ago the UCL project got "into the black." All the bills were caught up and there was money in the bank. So the managers of the business decided to buy some equipment. The first thing that happened was that we got burned for a \$500 enlarger which didn't work. So we took it back and got another one. We also got \$800 worth of other equipment, all on account. Things looked great. All the calculations verified that we would be able to make payments on the new darkroom by transferring the enlargement business we were sending out to another lab over to our own lab, and we had people in our company who already knew how to make color prints.

Well, we have since realized that we stretched things pretty thin. We should have seen the danger in getting where one slip or mishap could be disastrous. I guess our luck had been too good before.

The first thing that went wrong was that the dealer who sold us the misrepresented and poor quality first enlarger wouldn't give us credit on it. The manufacturer had gone out of business (small wonder) and the dealer refused to stand behind himself. So we had to pay for two enlargers.

The second thing that went wrong was that all our "summer people" split to their winter homes without giving any notice or making any arrangements. And then some of our trustiest people left on vacation and we no longer had enough people to operate the new darkroom. So we had to continue to send the work out and pay the same high prices. Then our dealers quit paying us. On top of it all, the slump caused by rainy season!

Being inexperienced and untrained business people we completely failed to anticipate the effect all this would have on our cash flow and make the necessary adjustments and cutbacks. I know all this must sound pretty incredible to some of you, but it really did slip right past us.

When you're doing business on account, your mistakes can take as much as 60 days to catch up with you, and by the time the crisis was felt, we had all but forgotten what could have caused it. Suddenly we were thousands of dollars short of being able to pay our bills.

At this point we completely forgot that we were in God's care. With lumps in our hearts and our throats we called Seattle and asked the very able and astute business manager at our restaurant if he would come help us straighten all this out, except that at the time we really didn't have any idea what "all this" was.

Responding not to our need, but to our panic, as people are wont to do, the manager up there told us that he couldn't help because they had just lost two of their transients, and he didn't like Palo Alto, and anyway, what the hell is wrong with this business that we can't hold workers, and can't make a go of it. One of our oldest church members said that Dinky Church didn't even exist, really, and his lawyer friend said there might be a way that we could do the papers so that if UCL folded the creditors couldn't get the house. We explained that Dinky did very much exist, and that furthermore it paid its bills, and that if UCL folded we wanted the creditors to have the house.

That didn't make them feel too good, and soon it was arranged tentatively that the Seattle Work Family would get the restaurant and we would get the house, and they would be understood to be renting the Avocado House from Dinky Church.

So that's how it stands for the time being.
DINKY UNIVERSAL CHURCH, PO Box 6568, Stanford, CA 94305

100 MILE LODGE

At the village of 100 Mile House, set on a rolling, forested plateau in central British Columbia, there is a communal group that has undertaken for a period of more than 20 years to show that man is properly a masterful part of life's order and purpose and that his actions, when expressed in this context, are harmonious, truly practical and wholly fulfilling.

Our group, which forms the headquarters of the Ontological Society in Canada, is centered at 100 Mile Lodge, an inviting rustic building set just far enough off the main highway to be quiet and protected. The more than 80 persons directly involved have come from every type of background. There are a number of others closely associated with us living in the immediate neighborhood.

Group members live in the Lodge or in comfortable cabins, houses and apartments, surrounded by green lawns, shaded by the pine forest. Most of our meals are eaten communally in the large kitchen and dining room area of the Lodge. Also in this central building are laundry facilities, extensive food storage areas, including walk-in cooler, freezer and root cellar.

"Work is love made visible." This being the attitude of Ontologists, work is seen and handled in a unique way. Daily tasks are regarded as special opportunities for the release of inner creativeness and are acknowledged as a vital part of living. Transmutation of words into works is essential if there is to be a practical, down-to-earth foundation for living. Each evening the lady responsible for coordinating the ladies' activities puts a schedule for the following day's work on the bulletin board. Much of the food prepared by the ladies in the kitchen is grown by the group. A large garden provides a variety of fresh, organically grown vegetables. Milk is supplied by a herd of goats, while cows provide additional dairy products, such as butter, yogurt and cottage cheese. Beef cattle are raised on an associated

cattle ranch. Further south in the warmer climate of Kamloops, the Ontological Society owns and works an orchard, producing insecticide-free fruit and vegetables, chickens and eggs, and a fine supply of unpasteurized honey. We have recently opened a small health food store at 100 Mile House, which makes readily available such things as molasses, brewer's yeast and other dietary supplements.

Many of the men and some of the women are occupied to a large extent with participation in a number of businesses in the village of 100 Mile House, though all help to care for the grounds, weeding of gardens, etc. Others specifically work at carpentry, gardening and other jobs within the group itself.

The laws and principles of being which should rightly govern human beings are already established. It is in recognition of this that the group at 100 Mile Lodge has come into form and has discovered increasingly the true ease and delight of harmonious living. Ecology applies not only to the birds and the bees but to people and their interactions. It is natural for men and women, to fit together in a manner which allows for the fulfilment of life's overall purpose. The real adventure comes as that purpose is allowed to unfold, step by step, in daily experience. The realization of this purpose is the significant thing about 100 Mile Lodge.

Magic Animal Farm

Magic Animal Farm is an "intentional family" of people living in a rural & secluded environment in southwestern Colorado. Those living here do not necessarily see Magic Animal Farm as the only lifestyle alternative but just as one direction resulting from the prodding of certain priorities. We wish to eat good food. An excellent way to get good food is to grow it yourself. We wish to live with the earth rather than on it. We prefer living in semi-wilderness rather than in urban congestion. Packing water from the creek in buckets is a not-so-bad alternative to "bad" technology until "good" technology can be researched/created. Attempting to live with each other as people first rather than through the culturally "normal" roles gives hope of learning how to know ourselves & others. Magic Animal Farm is not a retreat. We are not drop-outs, but consciously chose the relative isolation of Roc Creek to help us revamp our lifestyles on the planes of time & space. We wind no clocks at Magic Animal Farm, but the seasons & their responsibilities arrive with a certainty that allows no procrastination. Our first priority is to learn how to take care of ourselves, each other & the earth in the time allotted to us. MAGIC ANIMAL FARM, Roc Creek, PO Box 26, Naturita, Colo. 81422.



FREE STATE OF THE ARK

The People appeal to you for your help in an hour of great need!

Free State of the Ark - *L'Etat Libre De L'Arche* (A Registered, Tax Exempt Vermont and Canadian Corporation) is a people's collective dedicated to the task of holding the line against the slabbers and the grabbers who are bent upon the destruction of Northern New England and Canadian wilderness areas and agricultural regions, through condominium and high-rise urbanization programs for the rich who want seasonal homes in the country, and who are bringing city hassles and pollution practices with them as they move across the beautiful Tri-State and Canadian landscape.

We have already acquired over 1,000 acres of prime Vermont farm and woodlands. We have hundreds of acres of wide meadowlands in hay, ideal for dairying, five gigantic sugarbushes for those who are into maple-sugaring, one of the largest tree farms in the district, and much truck-farm acreage adjacent to the flow of brooks which are year-round water sources. We have gotten together our own unique craft-shop in Stowe. Our spiritual retreat in Waterville, Vermont, is a secluded salt-box type New England farmhouse on 3 acres of sculptured gardens, with its own waterfalls, swimming ponds, and outbuildings.

We have invested or committed everything we have to this hard work; over a half million dollars earned and donated outright by many people who have dropped-out permanently, and yet we have only scratched the surface. We are working day and night on our *New Pioneers Homestead Program*, trying to develop both the criteria for admission to it, and the program itself, wherein completely committed and dedicated people will be given homesteads on our land to prove-up over eleven years.

We ask your help in the names of our environment, the ecology of our country, and in the interest of people-to-people communications for a better life. We must acquire more Vermont, New Hampshire, Maine and Canadian land for our Homestead program, to make it live and to kill further attempts at the destruction of our open and green spaces.

Write to us for our brochure *Common Sense*. Let us know of your interest. FREE STATE OF THE ARK, PO Box 1198, Stowe, VT 05672



Nethers Community School

Our first priority is to secure our home educational community of Nethers. We now have 9 staff members with 4 school age children and, for the first time, we reached our goal of ten boarding students (ages 13-17).

We pay a daily 50¢ per family member into the community and work outside when our savings are depleted. Hopefully by September we can further reduce or remove this payment. We still need staff with a range of technical skills; and we urgently need volunteer construction workers to help us finish the family solar heated house (and solar collector) that we are working on. Skilled help is marvelous, but unskilled help is good too. We have a lot of dirt to move. If you'd like to help us for a week or more please contact us right away.

The Future Village Project is still in its fetal stage. The village will not be at Nethers, but Nethers is home for the organizers and planners of the village. The idea is to found a non-polluting rural village with poor whites and blacks which will try life out under the assumed condition of affluence, wherein the link between work and income is broken. We want to enable the villagers to escape from the conditions of ghetto poverty while at the same time inviting attention to and stimulating dialogue on this important economic reform. Write to us, or come to the July Conference if you'd like to explore the idea of joining Nethers in order to work on this project. NETHERS COMMUNITY SCHOOL, Box 41, Woodville, VA 22749.

Ananda Marga Yoga

Right now there are seven of us living in this house. Our house is in a relatively quiet neighborhood and only a couple of blocks from N. C. State University. This makes it easily accessible to the students. What we're into right now is giving free meditation and asana classes. Our house is open to anyone interested in finding out about yoga. We're also trying to get into some social services. At the moment it looks like we may be having a class at one of the correction institutions here in Raleigh. We're also planning to go visit a local orphanage--taking cookies, music, smiles and lots of love! Another thing that's trying to come together is a Red Cross first aid course. We're really into setting up a disaster relief team.

As far as our communal living - we have a few basic rules to go by and the rest is just learning to flow with each other. We've had several changes concerning the people that live here - but there are about 3 or 4 of us that have been here since the house first came together in June 73. There is a basic understanding that if someone has a problem or is feeling weird vibes, they can call a house meeting at any time. Keeping an open mind & a loving heart is very important when dealing with other people and we all try to remember this. Thus we can all flow together toward our goal.

We're interested in knowing what our brothers and sisters in this area are into. Love and Peace, Karma devii & all the other brothers & sisters in ANANDA MARGA YOGA, 206 Chamberlain St., Raleigh, NC 27606.

HEADLANDS

AMHERST ISLAND ORGANIC FARMS

We're bearing through another winter with six people on outside work while a skeleton crew of four maintains the household and the animals. Two year old Leah is talking fluently and her ABC makes us lament the stereo speakers in the kitchen. Alice is expecting a child in early March and is managing the household while Mary builds a potters wheel and Chris plans a fall acquisition--a flock of sheep to produce our own wool. We've recently decided to buy more land, if possible; 150 acres more to add to our present 290. Along with the pottery and wool, we're planning to build a new septic system, a root cellar-ice house, and a greenhouse, in that order in the coming spring-summer. One sow recently gave birth to three piglets and our other sow will farrow soon. We also have 24 Herefords due to calve in March-April. We have room for 3-4 more members who preferably are experienced in communal living. (Any Canadians out there?) AMHERST ISLAND ORGANIC FARMS, RR 3, Stella, Ont. K0H 250, Canada.

THE PURPLE SUBMARINE

Utopian spiritualism is the evolution of religion to a belief that there is a divine, beneficent, and inconceivable cosmic force, which is neither personified nor material, which gives order and meaning to everything in the universe.

Utopian spiritualist communes are closed groups of 24 adults (12 women and 12 men) who identify as non-monogamous, non-mate seeking, non-celibate singles. The commune members are heterosexual and have a lifetime intention of involvement and a fidelity bond with their partners. They have resolved to stay single, live communally and serve society for the rest of their lives. In such communal groups the instinct of equality prevails and there are no primary and secondary relationships. In these groups the glue which holds the relationships together is the ideal of wishing to see the earth become utopianized.

Utopian spiritualists are very practical, as well as visionary, people. Their plan includes money management, self-employment, and a means for the ethical redistribution of wealth. Their plan includes minus zero population growth or the concept of women stopping at one child in order to see the population of the earth be pulled back to a more ecological 2 billion.

Utopian spiritualists are intellectuals who believe that the future of the human species rests with individuals. They do not believe that masses of people hypnotised by a spiritual leader will bring about utopia. They believe that utopians will evolve, one by one, through vigorous intellectual discourse, into wholesome group living. The Purple Submarine is a commune of utopian spiritualists in San Francisco who are busily working now on the creation of this first model utopian village system. In nucleus form their ideas are in full operation and they welcome inquiries from other concerned utopian idealists. THE PURPLE SUBMARINE, Box 1174, San Francisco, CA 94101



Springtree

Spring is coming early to Virginia. Last week it was wonderfully warm and our fruit trees were tempted to bloom. A week of good dry weather enabled us to plow our garden--this year with our draft horses, Kate and Dinah. Our renovated antique horse-drawn plow and disc did a good job, and those who worked with the horses found out that they, like people, have their own ideas about the best way to work. This year the kids are having their own gardens. Lóri has planted spinach, Susie onions, Lisa herbs, Samantha peas, Jennifer radishes and Momo tomatoes. They have also done good work helping the grown-ups on the big garden.

This will be a big harvest year for us as it is now 2 1/2 years since we put in our asparagus, rhubarb, orchard and vineyard. It will be exciting to see these long-term projects coming to fruition.

Our building projects: as usual our most difficult area. The famous new building is still on paper, though Henry of Twin Oaks had provided the plans and we have gone so far as to cut down the trees in the area where it is supposed to go. One of our problems is the new Virginia building laws which insist that we put a flush toilet in the building, an American convenience we had hoped to do without. The concrete is being poured for the footings of our "barn", and we have collected a good number of posts from the forest a neighbor decided to eliminate. This summer we hope the shed will be occupied by a milk cow. And the privy is all built except for the roof and the door. And bit by bit throughout the year we have added the finishing touches to our present house: paint, window molding, gyprock on the ceiling, work on the west bays. We have now lived here for one year.

Our cooperative community school came to an end at Christmas time. For a while we had children from three other communities in the area: Strange Farm, Maccabees and Hunter's Lodge. Now we are back to our seven, and school is again a peaceful affair. Our experiment foundered mostly on distance--a 20-30 mile commute was just too much. There were other problems, too, such as trying to coordinate a program for kids who were here full time with kids who came in for four hours a day. The hassles were plenty, and it's kind of a relief to be back to just our own kids, but the dream of an inter-community school seems so fine, I hope we have a chance to try it again some day. SPRINGTREE, Rt. 2, Box 50-A-1, Scottsville, VA 24590.

Iris Mountain

Iris Mountain is made up of a core group that is an extended family of nine living in intentional community with varying numbers of other folks. We live in four different buildings on 17 mostly wooded acres, sharing a large garden plot and equipment. We buy food, cook and eat in one main kitchen. Some of us work part-time

in the near-by communities at chosen trades and professions. Some of us stay home and "teach" the children (they are not enrolled in the public schools), cook, saw and split fire wood for our cook stove. Anything else that is important can't be known without visiting. We welcome people who leave their dope and sophistication at the bottom of the lane.

If you want to visit, write or call first and tell us why. All stays are negotiated after three days, and again after a week, etc. (The dogs and children make their decisions pretty early in the game about who can stay and who should not.) IRIS MOUNTAIN COMMUNITY, Unger, W. Va. 25477; (304) 258-3311.

Alternative LifeStyle Community

The Alternative Lifestyle Community has moved into two houses at 2201 21st Ave., S. and 2405 E. 22nd St., Minneapolis, MN. We moved because our former landlords returned from their Deer River farm for the winter and because we needed more room for adding new members. We have added 4 adults and 2 children, making 13 total.

We pay a combined rent of \$300 which means that all of the adults could have their own room for less than \$30. We have decided to use one of the rooms for office & library space, though, so two people double up. Both places also have garages which we will be using for shops and possibly space for some sort of cottage industry. We also have a lot of yard space now that we may use for gardens in the spring.

Living in two houses has the disadvantage of making it more difficult for us to be as close as some of us would like. We have to walk 4 blks to see each other and to eat common supper. There are some advantages in our arrangement, too, though in that it makes it easier for us to comply with the discriminatory Mpls. zoning ordinance making it illegal for more than 5 unrelated people to live in the same house. We are also thinking of buying one of the houses, & it might be easier to buy a smaller house than buying one big enough for all of us at this time.

Julian Woods Community

Julian Woods is a group of eight whose main objective is to enhance each individual's quality of life through social and economic cooperation. We were inspired by Skinner's *Walden Two* and we use behavior principles to help us solve problems and plan our physical environment.

Things are progressing slowly. We are still working hard at outside jobs in order to save enough money to start building in the summer. Before that we have to fix our road and install some means of sewage disposal. We can't move onto the land until that is done. Long range goals include construction of a community center, shop, greenhouse, personal dwellings, fish pond, and gardens.

Our company, Behavior Tech nics Inc., is growing and we now distribute two books (*Student Motivation* and *Helping Children*) and four films on behavior principles.

Anyone who shares our interests may contact us to arrange for a short visit. We are especially interested in persons who have skills in some home industry or some income to assist us in our building progress. JULIAN WOODS, Box 92, Lemont, PA 16851.

The Graniteville Commune

Changes: many good, some hard to take. We feel rather sober, watching the hunk of our money that goes to basics: food, oil, taxes, cars. We are a suburban commune (near Lowell), and in the dead of winter we wonder if it isn't more expensive and more sterile here than either in the city or on a farm. Yet our in-between spot gives us walks in the snow-filled woods up back, and, on Friday nights we head into the city to go folk dancing at the Cambridge YWCA.

We have nine folks now, including one couple. The rest are single, and that's a change. In the past we've had as many as three couples and often just one single member. That situation was never comfortable, but this way seems fine, except for the pain of two who have split up this winter but continue to live here.

As for work: Michael's picture-framing business continues to thrive--but would more if he didn't still have the major burden of house finances. If he could find a woodworking apprentice willing to share the benefits of the house without much of a cash reward, Michael would try it with someone. (Good opportunity for a woman.) Jean has suffered a winter slump in sales of her metal crafts, and so she has taken a job at a small metal company just down the road. Janis is wintering in California, but will return to astrology reading and teaching when she returns. Bill and John teach special needs children in the same school six miles away. Joel is happy about a new job he's starting in drafting, right nearby. Meanwhile he's practicing a lot to do rock concerts in local schools. Glen scrapes up enough gas to do puppet shows with schoolkids all over the place. And I am a full-time mother--whew!

I have found that one way to create new ritual is to write stories for special occasions, and now I'm making up occasions so I can write more stories! What started out as a bit of house pleasure is gathering energy, and I'm thinking about publishing.

Our changes of spirit and tone are harder to describe. In our early months we put a lot of effort into creating our commune home--both by literally replacing rotten boards and by willing ourselves toward a sense of community. Now we've been here a while, and it "works" in its fashion. A mother like me does have company at home. There often is a group ready for music or games. We do eat better for less money and effort--and so on. Life feels pretty good. Our souls are expanding and relaxing. And here it's hard to speak about "us" because each of us has their own vision and milestones along the way. For me it's a time of dancing, of writing stories for big people, of weaving in bright spring colors, of baking bread, and of feeding the bread to my family. THE GRANITEVILLE COMMUNE, 25 N Main St., Graniteville, MA 01829.

glimpses



New Communities, Inc.

1973 was the year everyone had worked towards at the large Georgia farm, the first major land trust in the United States.

A rich harvest in corn, soybeans, peanuts, sweet potatoes and other crops resulted in a total farm income of around \$500,000.

Plans for the future include a Little Farmer's Market to handle produce from the NCI farm and other small farms in the area. Neighborhood small farmers will be provided with technical assistance and encouraged to produce for this retail market. Plans for a more diversified farm operation include pigs, cattle, winter wheat and early peas.

The Education Committee of NCI has inaugurated a tutorial program for the entire county, designed to raise the educational level of disadvantaged students from six to seventeen years of age. One hundred fifteen students are attending every week. The fact that this largely black group is attending a school on the NCI cooperative farm, run by their own people, has educational significance far beyond the immediate objective of the program itself.

Community Service, Inc.

Community Service, located in Yellow Springs, Ohio, held a conference on land reform in mid-February. Twenty-two people, representing several groups around the country, reviewed the land and environmental problems of towns like Yellow Springs. They discussed also the economic circumstances which have led the wealthy to invest in land for reasons of financial security and speculation in land prices.

Several people gave a description of the present state of their projects. One of these, Andamule, Inc., is a farm located on the land where Soul City is being built. They plan on planting 350 acres this season.

Communitarian Village is another of the projects reported on. It is an association of communes trying to buy a piece of land large enough for a village. They were frustrated in exercising an option on 800 acres in Oregon when rezoning for light industrial use was not permitted. As of now, they make and market soyburgers and may develop a type composition business.

Communitarian Village is setting up a West Coast New Communities Gathering in Northern California

June 21-24. Write for reservations and definite date to LimeSaddle, Route 1, Box 191, Oroville, Calif., 95965.

*American Alternatives Conference 1974
the Vision, the Work, the Reality*

The conference was held April 18-21 in Champaign-Urbana, Illinois. Conceived as both a symposium and a conference, the long weekend included lectures from people like Carl Oglesby, Jeremy Rifkin, and Rosabeth Kanter and workshops facilitated by folks from the local "alternative" community as well as folks from faraway places, like Dandelion Hill in Ithaca, N.Y., New Community Projects in Cambridge, Mass., and Twin Oaks Community in Virginia.

About 200 conferees gathered to share information about a broad range of alternatives: Educational, Political, Economic, and Living. This glimpse of the event is from the point of view of someone involved in some of the Living Alternatives workshops. Participation in these workshops was marked by enthusiasm and openness; personal growth of some individuals was tangible and as exciting as ever. The vibrations of good learning and consciousness expansion were felt by almost all the resource people. There was lots of positive feedback.

An old issue of *Earthworm*, sort of a people's yellow pages and counter-culture directory for the local area, is still being circulated. It seems in need of up-dating and renewal and perhaps reflects the factionalism and attrition which have weakened what appeared to be a very together freak community. The conference was in part an opportunity to coalesce the diverse "alternative" elements. The weekend's organizers felt some cooperative energy flowing. Whether or not the gathering served to unite the factions of Midwest "alternative" culture remains to unfold.

Alternative Community

Alternative Community is alive and well in Virginia. During the weekend of April 5-7, 1974, forty of us gathered at Maccabee Farm (near Twin Oaks Community). We accomplished a lot. Many of us got to know others much better and look forward to longer, more intimate contact this summer.

We decided to incorporate, choosing the name of Shannon Farm Association, Inc. Two of us then went to North Mountain Community and came away with both the services of the lawyer working with them and also ready to adopt the particular form of incorporation and land ownership used by that community. The land is to be held in trust (a fiduciary or holding trust) for the community by a board of trustees (three seems to be a good start). The trustees hold legal title to the land and can exercise no real powers except those specifically delegated to them by the community. The community itself is to be formed into a non-profit corporation, generally along the lines of other groups, such as the Twin Oaks and SpringTree Communities.

Agreements of various kinds were arrived at, including a skeleton for decision-making. Basically, we will work toward the goal of all members being comfortable (or at least being willing to go along) with all important decisions. We will fall back on a 3/5 majority vote of the current membership if deadlocks occur which threaten to stall the development of the community, especially in the early stages. In turn, members (legally defined) are those who contribute the money equivalent of one to three days of work per month. These "days" result in one to three (no more) votes, and do accumulate month by month. These contributions to the corporation will go toward paying the interest and perhaps some of the principal debt incurred in

buying the land. The amount that each individual pays per "day" is calculated according to the person's normal wage/salary level or, if unemployed, is based on \$16-20 per "day".

We also agreed that illegal drugs would not be used on the property, a decision based on the illegality of it and on the sentiment against such drugs in the surrounding community.

Our first big project is to buy a few hundred acres of good Virginia land for community. The closing of the sale is scheduled for late May. We can always use the help of friends of community, possible new members and financial support (contact can be made through the editors of the magazine).

The desire of several of us is for a village-sized community, engaged in farming, light industries, and in exploring the possibilities of alternative sources of energy and housing materials and construction.

If the closing takes place as hoped, there are several of us with plans to move on or near the land this fall and next spring to build housing facilities to supplement the two small houses already there. There is a lot of working and playing ahead of us - looks good from here.

Shannon Farm folks

book review review

This is a response to Chris Elms' review of Duberman's book about Black Mountain College [Issue No. 4]. In the review Elms makes some comparisons to Zablocki's book, *The Joyful Community*. It is true that after reading Zablocki's book one is turned off to the Bruderhof communities. That is why our family considers itself fortunate for having visited off and on for several years and once staying at Woodcrest for three months before reading the book. Other than the title, *The Joyful Community*, which Woodcrest is for the most part, the book does not, as Elms guesses, "... give a good feel for what life on the Bruderhof must be like."

Basically, the book is disappointing because it pretends to be a sociological study, when in fact it is a heavily subjective reaction to life in that community. It is not false to have such a strong emotional reaction to the life there, because the very nature of it makes that demand, but it is false to write a book that pretends to make an objective study. So much of the interpretation of facts is made to appear as being authoritative that I feel the over-all effect is damaging; damaging, because any sincere seeker for community and a ra-

dically different way of life will be turned away from the Bruderhof before trying to share the life there.

One must really visit there to experience the joy of communal living; the absence of the brainwashing that Zablocki writes about and which is instead a voluntary discipleship by a prospective member to end self-seeking and surrender actually to God; to find that there is no spiritual hierarchy with a bishop and so on as Zablocki says, but that each brother has equal status, although he may be asked to assume a different function (we must not confuse status with function); and so on.

I would just say that the book is not to be taken as an accurate account of "where the Bruderhof are these days." There is only one way to find that out and that is to visit with an open heart. Zablocki's apparently historical over-view is actually more of a contemporary subjective view than most readers think.

Warm regards,
Jim Deacove
Ontario, Canada

reach



In this issue, we have made a substantial change in the focus of the "Reach" section. We are giving top priority to news from existing and forming communities. To help people who want to join or help form a community, we have included news of conferences and of communities which have openings for more people.

We have eliminated, for the most part, letters from individuals describing themselves and their dreams, ("I am a 23 year-old Scorpio looking for a spiritually-based farming community") because we are learning that these "contact" announcements are seldom productive. The two- or three-month production and distribution time for each issue often makes many such letters no longer relevant.

Instead, we hope to use "Reach" to inform readers of the available opportunities (e.g. conferences to form new communities, land availability, communes seeking members, etc.) and let interested readers do their own follow-up.

The "Openings" brochure described below is yet another method to help individuals find a community which they would like to join.

COMMUNES LOOKING FOR PEOPLE

Are you ready to join a community? Lots of people who are seriously considering communal living get hung up because they don't know how to get in touch with communities which are seeking new members.

"Openings" is a pamphlet describing about two dozen groups which have room for more people. The groups vary greatly, and by reading their descriptions, you may find a group suited to your interests.

A donation of 50¢ is being asked by the folks who did the printing, but they'll send a copy to you free if you don't have the money to spare. Write: OPENINGS, Rt. 4, Box 17, Louisa, VA 23093.



We are a recently established rural commune which is seeking more members who would like to help us in our first season of organic farming and beyond.

We have a 400 acre farm in up-state New York on a long, long lease. On the land is a house in excellent condition, two barns

and assorted out buildings, all usable. We have a large diesel tractor in good running order, a large new pickup truck and most of the machinery needed to work the land.

We hope to grow organic vegetables on a fairly large scale and raise hay and forage corn as cash crops. To date, we have been keeping ourselves in food by selling firewood and a few eggs and we hope our dogs (registered Shepard) will give us puppies to sell by spring.

The farm is near a small town and a few hours away from New York and Boston. Schools and services are near and food altho we hope to establish a free school and crafts center on the farm soon.

Our commune is not based on any doctrine other than live and let live. We would like to hear from people who are tired of being in the rat race and seek an open alternative lifestyle where they can live and grow freely.

We do not want people who are fanatics on any level, religious, drugs, food or anything else.

If you are interested, write or phone: WEED MINE FARM, P.D., Copake, NY 12516; 518/329-2355.

People into Castaneda and survival training needed for school/commune which trains students in the games primates play. Three places are available for people with some experience in leading groups and an interest in, but not necessarily extensive background in, wilderness training, yogic/psychic-survival development, anthropology/native cultures and outdoor sports and New Games. Room, board and pin money is covered, with the possibility of a long-term situation developing as the school/community grows. The school is an extension of the Mt. St. Helena growth center, Lonaku, which for two years has served as a "people's Esalen", conducting Energy Weekends and Outlaw Weekends through San Francisco's Helliotrope. The new program is designed to expose students to a "simulated aboriginal environment" with emphasis on updating and re-inventing the struggle-games which are central to the cultures of "primitive" peoples. Several educational organizations are planning to "plug in" to the new program once it is fully staffed. The new staff people will thus be participating in developing a pioneering training experience. Contact: Coordinator, LONAKU FOUNDATION, c/o 40 States St., San Francisco, CA 94114.



We are an L.A.-centered group seeking to draw together people for a new life together in an alternative culture setting. Our people are now living together in group housing in Los Angeles and San Diego to determine compatibility for living together in preparation for seclusion together on lush, uninhabited Cocos Island, to establish there a new sovereign nation dedicated to Freedom, Peace, Ecology, Truth, and other non-nationalistic ideals, and to allow the flourishing of an alternative lifestyle based in openness, love, truth, and oneness.

Simple living, close to nature and the land, are the ideals of the settlement. Basic necessities of life being food, shelter and clothing, it is to be noted that the necessity of clothing can be dispensed with due to year round tropical heat, while the necessity of shelter can be met with simple protection from the rain: tropical shelters can be erected in a matter of hours, to form comfortable living quarters. Food? Simply pick it from the trees: fruits, nuts, berries, and such, the year round--to say nothing of abundant fish and seafoods. Even with simple organic gardening for vegetables done in the year-round growing season and virginal fertility, most of every day can be devoted by residents to non-labor pursuits: creative and fulfilling activities which enrich life inwardly rather than materially. Amenities will be present however, through electricity from water wheels, hot water heating, and ham radio contact with the outside world. FELLOW-SHIP OF THE PATH TO ONENESS, 1010 E. Cañon Perdido, Santa Barbara, CA 93103.

Movement for a New Society is a coalition of revolutionary groups that are seeking to change society and its values through non-violent struggle.

MNS adheres to the ideal that "the goals of a movement for radical social change must be incorporated in the very way it is organized." Decisions are made by group consensus and hierarchies of authority do not exist.

The focal point for MNS activity is the Life Center. Located in Philadelphia, Madison, Denver, Eugene, Seattle (and in San Francisco shortly), Life Centers serve as communication network centers, mutual aid groups and also tie together specialized groups in the community. They provide library resources, contacts with other organizations and printing materials.

The heart of movement building begins in collectives. Communal living is often practiced here. They are organized on such issues as alternative health care, alternative methods for distributing food, taxpayers' resistance and the danger of increased reliance on nuclear power. Collectives all over the world serve the dual purpose of being a place where people can concentrate their efforts on one project and living in a community that practices the MNS ideal of sharing and equality daily. For more information contact: MOVEMENT FOR A NEW SOCIETY, 4722 Baltimore Ave., Philadelphia, PA 19143.



This letter is an invitation to visit East Wind and to join us if we're compatible.

We are a group of 12 (give or take a little turnover) who have been living in a large house in Boston together while we earned and looked for land. Our goal is to leave Boston by May 1, and to settle in our permanent home this summer.

We are now in the process of buying 160 acres near Gainesville Missouri. We have enough money to make the downpayment, move the current group to the land, and spend a frugal summer on the farm. We will certainly start building housing this year, but at this date don't quite know what money we'll use for that.

Although there are hundreds of things about the future that we aren't sure about, there are a few that we have made clear decisions on. These decisions are basic to us, and we wouldn't want anyone to join who couldn't go along with them, like for instance:

1. We are an egalitarian community, distributing the community's goods and services as fairly as possible, keeping a constant guard against sex or age discrimination, special privilege, or class differences.
2. We are an organized community, with an organized system of government and labor.
3. We intend to grow to be a large community (750 people), hopefully within a 10 to 15 year period (as rapidly as possible).
4. We aim toward raising our own food, increasing our degree of self-sufficiency year by year. (We recognize that we haven't the money or labor to do this all at once, because there are too many other things that have to be done at the same time.)
5. We have a heavy interest in ecologically sound use of land and resources and aim to produce model systems. Again, we will have to compromise for a few years because of economic necessity and our rapid-growth aims, which are paramount. We will strive to use organic methods on most of our farming and gardening.
6. Unless a miracle occurs, we are going to have to rely on city jobs for basic income for the first few years until our own businesses and industries can support us. We'll all have to take turns at this. We'll use a rotation system that is fair to everyone. What we're planning to set up is a city house in which the outside workers live during their shifts, since the farm is not within commuting distance of any city.

There is a small house on our land, and a couple of usable out-buildings, but they won't begin to hold even the current group as far as sleeping space is concerned. So we're planning to camp in tents. It's hard to talk about standard of living because different people have different needs, and one person's poverty may be another person's luxury. But it's safe to say that there isn't going to be any money to spare. We will need to emphasize the kinds of fun that don't cost money.

We are encouraging visitors because we want to increase our membership. (That means we really don't have the energy for sight-seers or paper-writers.) Folks who are considering joining us or another community in the near future are invited. (Sorry, no children yet. Maybe in a couple of years.)

The money situation: \$2 a day should cover the expense of your visit--food, utilities, etc. If somebody comes who is serious about joining the community and is flat broke, we will absorb the cost. We would love to have your letter, phone call or personal visit now while we are still in Boston. We're EAST WIND 12 Sunnyside St., Jamaica Plain, MA 02130. Phone: 617/522-0404.

P.S. After May 1, we will be on our way to the land or already living there. Right now we don't know what our mailing address will be, but you can reach us through Twin Oaks, Rt. 4 Box 169, Louisa, VA 23093.



Our new community is coming together. What we propose for our site on Lake Dorena is a new village community which synthesizes forest and village environments. A friendly small town which respects and enhances the natural environment. Not a commune or a cooperative, not a recreation or a retirement development; but rather a self-supporting, free-standing town with a diverse economic base.

A program has been inaugurated to relocate and establish enterprises on the site that are suitable for an ecological village community and will provide reliable, adequate and varied livelihood for townfolk. Even at this early date, when as yet no advertisements have been placed, we can already identify numerous possibilities for employment in businesses owned by individuals among the group of 200 committed families.

This group of 200 founding families has been given the authority and the task of developing the organizational struc-

ture for our project. Defining the working relationships between all the necessary functions should take most of 1974; and the development of a firm community base up to two years more.

In the meantime we're proceeding with the first practical steps as well. The Town Forum has been established as a non-profit educational and scientific organization. The community residents association will publish a monthly newsletter with questionnaires for regular feedback and the land purchase group consisting of members of the first 200 households who have put money into the project officially came into existence Jan. 1st. We're very definitely seeking new members. THE TOWN FORUM, 1600 N.W. Van Buren St., Corvallis, ORE. 97330.

We are Yarrow. We are vegetarians and we grow and eat natural foods. We consciously protect our natural environment. We are gardeners. We are aware/openly conscious of each other and we have tried and are trying various communication techniques in efforts to more closely understand each other.

We are parents as we have one child--a four year old boy and we are four adults. We've talked about starting a school.

We pool our money--some people work in town, some at the farm. We are using a labor credit system and trying modifications on it.

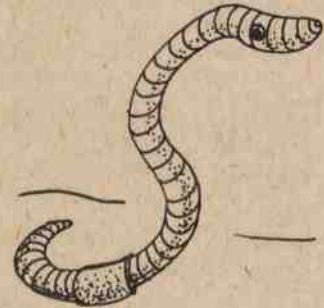
We've all agreed that we would like more members--we feel that we would benefit from builders, mechanics, teachers, gardeners, dancers, musicians, lovers, star gazers, children.

The land is a 50 acre farm outside of Rochester, NY with hills and privacy, bees, fertile muckland, barn, chicken coop, garage, tipi and farmhouse, sunflowers, soybeans, herbs and loofa plants.

Please write if you are interested in knowing more about us or in visiting. YARROW FARM COMMUNITY, RD #1, Box 336, Newark, NY 14513.



We are followers of Jesus, striving to follow his guidance as to how to live and share our lives. We hope to be settled at Brytirion, our farm in Maine, by April 1974. People interested in this spiritual approach to life are welcome to contact us about visiting. KIP & FAIGA SHAW, "BRYNTIRION", c/o 16 Weedon St., Lambertville, NJ 08530.



U and I, a cooperative community devoted to the expansion of human capabilities, is a living statement of how all men and women might live. This new society depends directly on the inner fulfillment of each member. Each member is free to build a new and beautiful reality, comprising of the sum of the spirit and body in a healthy environment.

At U & I the economic system is communal capitalism, the social system is the expanded family, the political system is modified democracy. The peace, unity and freedom of the natural way of life does not require total adherence to any particular set of teachings but all members should be in general agreement with certain basic ideas.

U & I is located in south central Missouri in the beautiful Lake of the Ozarks region. We have over 1000 acres of land, much of which is farmable with about 75% in woods. U & I needs you. We have the property and the assets. We need you. Both individuals and groups looking for intentional community should inquire. Your ideas and help are solicited in developing this into a model intentional community. U & I, Rt. 1, Eldridge, MO, 65463-417/286-3735.

Aquarian Research Foundation is looking for persons of either sex to join with us in bringing in the New Age quickly and peacefully by helping society overcome resistance to change. To be happy here, there seem to be 3 criteria: (1) one must possess or be willing to develop a positive view of the future and the will that whatever we do now affects the future directly. (2) subsistence level living is our preference for the independence of spirit it gives us and the adventure it offers. Natural foods keep us healthy. (3) a new person would need to have an independent research project in our field to pursue. It could be anything from learning and performing astral travel and a study of it, to building and experimenting with Kirlian photography equipment. Projects need not set out to make \$ by any means. Interested persons should write to us for a package of literature describing more of our interests and publishing activities.

AQUARIAN RESEARCH FOUNDATION,
5620 Morton St., Phila., Pa.
19144.



Tara is a Spiritual "Retreat for Life" on 40 acres of breathtakingly beautiful land in the coastal range mountains of northern California. A Healing center where Ritual, Music, Dance, Yoga, Herbology, Meditation, Arts and Crafts and Communion are shared, emphasizing expression through work with love, creating a joyous garden and a self-sufficient life-style.

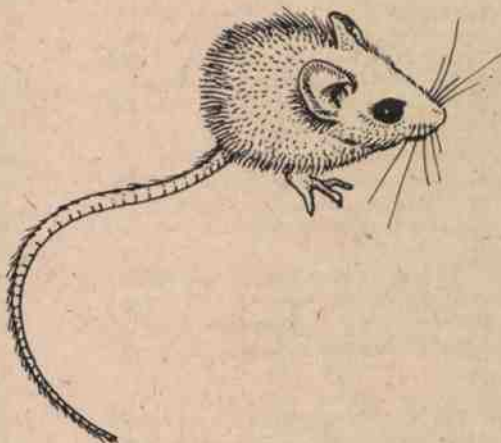
A non-sectarian Spiritual Community surrounding and including Tara is forming for people dedicated to living in harmony with Nature, in Spirit. Interested parties should write Tara, expressing their ideals, goals, skills and resources. We need to see how much energy we have to pool together (initially some money needed to buy more land) so as to know how much land to purchase and to determine the skeleton structure of community on the physical plane. Those who apply must be sincere about living organically (without electricity, machines, plastic or chemicals and use of motor vehicles kept to a minimum until phased

out). As caretakers of Mother Earth we wish to retain a vibration of tranquility, love, harmony and beauty.

For such devotees of Supreme Nature, join us where Spirit and Nature are dancing together. Humbly in Service, Sat Nam Kaur for TARA TEMPLE OF THE DIVINE MOTHER, PO Box 604, Ukiah, CA, 95482.



We are an urban co-op with a stable nucleus and room for more members. As soon as possible we want to get land and develop a rural community of the Twin Oaks or Walden Two type. Visitors welcome. MORNINGSIDE, 1108 W. 29th St. South, Birmingham, Ala. 35205 (205) 251-0568



From time to time we get a visit or a letter from folks who are looking for a community which includes a fair number of older people--people older than, say, 50. There are probably several such communities, but we only know about a few. If you know of one which exists or is being formed now, please let us know. We'd like to be able to pass the info along to others who are interested. The Folks at COMMUNITIES magazine, Box 426, Louisa, VA 23093.

News of other communities seeking members will be found in the "Grapevine" section. Look for news from Julian Woods, Headlands, Purple Submarine, Nethers, Entwood, and East River. --ed.

COMMUNES BEING FORMED

Edie and I spent the past year working on the project we named Children Kansas. We thought we had answers, having read books and articles, and having talked to people about alternative education, back-to-the-earth living, diets, mysticism, religion, community, etc. We wanted to found an alternative community which could realize and embody many of our new-found ideas. We relocated rurally, tried to contact a lot of people, took in some children, and met a number of idealistic people with aims like ours and learned a number of good, hard lessons.

We learned so many lessons because we did so much wrong, it seems. We overemphasized diet, which caused untold problems not only with visitors, but within our own family. We overemphasized the simple lifestyle. We overemphasized our own personal orientations, spiritual and otherwise. We felt we did not need the help of established agencies. We did not take concrete enough steps to establish a strong financial or economic base. All of which kept the original concept from realizing itself--to serve the world (God) by serving children in the setting of an educational, spiritual community.

The reason we have not joined another effort is that we do not see in existence a community which is all of these things: spiritual, pro-education and knowledge, working with a balance of both normal and handicapped children instead of just the handicapped, emphasizing the unfoldment of the adult members, too, a rural location, largely self-supporting, free from a doctrinal orientation.

We are meeting with three responsible, idealistic local people as an "idea resource group." With their help we hope to work out of our immediate situations. We are gradually establishing contact with agencies in the area which are involved in the mental health, social and educational fields.

The location we have available is a small corner of an 160 acre Flint Hills farm. Our landlord is an intelligent, idealistic man living in another state. We

pay a token rent of \$40/mo., which he has promised not to increase. The homestead is hard to heat, and its facilities are primitive. Our present plans are to build two family residences, perhaps in the spring or summer. For the time being we are living in nearby Marion, and I am working in a farm equipment factory.

We welcome any person regardless of his spiritual leanings, as long as he can cooperate with and respect his brothers who may hear the drummer differently. But, to further ensure harmony and compatibility, we hope that coworkers will be willing to make a commitment to certain basic guidelines: the non-use of mind or body-harming drugs; vegetarianism; non-ownership of land, dwellings, or major equipment; and accepting a period of orientation or transition. These guidelines may easily change or be added to. They would not apply to visiting professionals or helpers. ROLF & EDIE PENNER, 328 1/2 Elm, Marion, KS 66861.



We have embarked on a "co-operative" living project in the Zapata, Texas area which we feel will benefit others with a like-wise viewpoint of life. We doubt if a "Utopia" will be found there but we do feel that everyday living will be more comfortable and cheaper once we become self-sufficient.

We seek communication with couples with or without dependents, from ages 30 to 60 (with some income from some source) who would like to "do their thing" as long as it is agreeable with others. A kind of one-for-all-and-all-for-one set-up. Necessary rules and regulations will be determined by the majority and ideas for becoming self-sustaining will be welcomed and considered. We do not wish for free-loaders, but seek those who will share the bad and good times with others.

We are just now getting underway, and all inquiries will be promptly answered if a stamped, self-addressed envelope is enclosed. EARL, WILDA & KEVIN LACY Rt. 1, McAlester, OK 74501.

The Locus Creative Leisure Society in Sooke, B.C. is trying to locate individuals who understand the need for a growth ethic. If what we see in the newspaper and on television is true, Mother Earth's people have nearly lost their way, and perhaps you too are wondering what can be done. She needs your help. Rather than give up, we would like to create our way forward.

We would like to provide a service and make it available to the public at no cost. Some of the services to be offered are: transient and retreat facilities for people who would benefit from a period of quiet reflection in order to improve their lives, or learn from a closer involvement in the life of the center. At the center there will be an audio-visual display, photographs, films, words, music and handmade objects communicating an artful way of life. We will provide information and literature about leisure, personal development and related subjects, as well as a library space for general use and research.

Time will be set aside for deeper self-expression through dialogue, discussions and seminars on more meaningful interpersonal relationships, harmonious environments, living as an art form, wholeness, and other subjects of human interest.

There will be workshops forming part of the center building complex for people to explore arts, crafts, design, household arts, gardening; and areas for music or other creative expressions, to be used by children as well as adults.

Please let us know your thoughts and feelings about our efforts. Work has already begun - roads and landscaping of property, a model for the center, some plans for other buildings and research on new materials and methods of construction. Right now we need people to help build a creative leisure center using new materials and technics. LOCUS CREATIVE LEISURE SOCIETY, Box 653, Sooke, B.C., Canada.

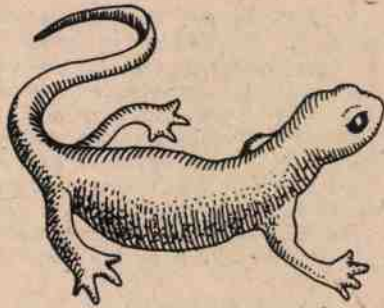


Four of us plan to begin a co-op farm. We have enough money to purchase land, but none of us have any real experience in farming or in organizing a community effort. I hope that your members and readers will write to give me some of their ideas, suggestions, their experiences. They say "a wise man learns by the mistakes of others, a fool by his own."

We would welcome all such advice. We plan to farm in Missouri. Any person with experience who can join us and help us organize the farm is very welcome. CLOVIS C. GREEN, JR., Box 1000, Springfield, MO.



Religious Society of Families is a disciplined neo-monastic religious society for the prevention of bionomic cruelty to the Planet and genetic cruelty to Posterity. Emphasis is on de-commercialized land-use, homesteading, solar power, decentralization of production and authority, recycling materials, population control, and survival of mankind and other wildlife. Unique features include eugenics practice requiring members to forgo reproduction in the earlier barbarian tradition. Scientific humanism is the theological gist. Nominal monogamy is the sexual gist. Land available. Members needed. Serious sincere inquiries cordially invited. RELIGIOUS SOCIETY OF FAMILIES, RD 2, Frewsberg, NY 14738.



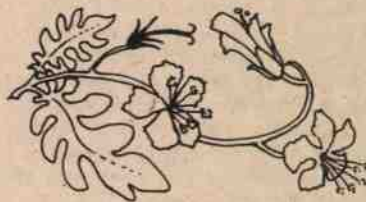
We are seeking commune builders longterm committed people, not for a dropout subsistence group but for a business corporation or multiples of such, functioning close to the mainstream of society with humane methods. Even with the imperfections and horrors in the USA today we feel that here exists, if wisely used, both enough tools and freedom for building highly idealistic tribal type communities. We will try and build high degree direct democracies for our living groups as well as our business corporations.

We presently wish for any aged adults. Our children will come later and will be children of the tribe, they will not be owned and controlled by biological parents. Our children will also be given high degrees of freedom and equality. Both single people and married couples are welcome however, we recommend married couple couples who believe and practice the concepts as written in the book "Open Marriage" by the O'Neils.

One concept we wish to try is the time commitment plan, where all members commit to a plan or project of a specified length, then re-evaluate, re-negotiate, re-commit or split. We wish for seekers, humanistic, rational, experimental and growing, not religious followers or others who already know the way for humanity to live. Our study of communal failures urges us to form our nucleus group slowly with people who share the same basic ideologies. Our present plan is to gradually come together in San Francisco in 1974 - '75 - '76? Out-of-state people can, perhaps, come for visits on yearly vacations before they move here (or persuade us to move to another place). We will rent, hopefully, in one area, inexpensive flats and apartments and house as many people in each as is harmonious and practical. We will start working for wages and operating

small businesses for profit. By living communally with low degree materialism and not having children to start, we should be able to build capital rapidly.

Our directions, then, can become as wide as the minds of our people; farms, ranches, manufacturing, publishing, communications, shipping (sail?), etc., etc. We could perhaps move en masse to a small populated county and gradually gain a political majority. The possibilities are truly endless when large groups of people work together for common goals. Please send self-addressed stamped envelope for all communications. ZANDERLAND, PO Box 6084, San Francisco, CA, 94101.



Mendocino Farm, to be established not far from Mendocino, Calif., will hopefully be the first community of a federation to be known as the Crocus-Commonwealth. The community as a whole will function as an informal folk school, the educational content being a reflection of the particular needs, interests, and capacities of those present. It will also be the permanent home for the Martin Buber Institute.

As presently envisioned, Mendocino Farm will initially include perhaps 25 resident individuals. In addition to homes there will be guest cabins, accomodating temporary residents. Permanent residents will administer a community association. This association besides being involved with building and operating the guest cabins, will engage in other income-producing activities including agriculture, alternative energy, crafts, publishing, etc. It seems reasonable to assume an ultimate maximum population of approximately 150, including temporary residents and guests. This would allow the presence of a library and meeting house, a tiny store, a small inn, a children's house, a medical emergency vehicle and other desirable facilities. When it reaches its full physical development, the community will occupy 70 acres. MARK GOLDES, PO Box 880, Sebastopol, CA 95472.

Many groups are now coming together to make plans for developing intentional communities or other cooperative living arrangements. They offer an opportunity for people in a given geographical region to share their plans for a new lifestyle.

Below are listed several of these groups which send us their newsletters. We'll be glad to let readers know about others as we learn of their activities.

Seattle:

A PACIFIC GROUP
10218 147th S.E.
Renton, Wash. 98055
206/255-3563

Twin Cities:

NEW COMMUNITIES
c/o Lutheran Student Asso.
1813 Univ. Ave, S.E.
Minneapolis, MN 55414

ALTERNATIVE LIFESTYLE CENTER
NEWSLETTER

c/o 2201 21st Ave., S.
Minneapolis, MN 55404

San Francisco:

HARRAD COMMUNITY NEWSLETTER
Box 6864
San Francisco, CA 94101

New Haven:

COMMUNITY EXCHANGE
c/o Number Nine
266 State St.
New Haven, CT 06511

Boston:

COMMUNE-ICATIONS
c/o N.C.P.
32 Rutland St.
Boston, MA 02118

FAYWEATHER COMMUNITY

95 Fayweather St.
Cambridge, MA

Birmingham:

ACORN
620 Eastwood Pl.
Birmingham, AL

LAND

We are a community committed to living a life of active non-violence, working for personal and social change and helping each other grow in the spirit of respect for all life. We've chosen to settle in the country because we want to live simply and as self-sufficiently as possible and because we want to try to understand rural problems and develop decentralist alterna-

tives. Coming together out of experiences in peace activities, houses of hospitality, tax and draft resistance, simple living and cooperatives, we see ourselves continuing such work, and wherever we settle building community in the broad sense--developing networks of cooperation and support that will help us and our neighbors meet our economic, social and spiritual needs.

The question is "which rural area?". For four months we've been living in a rented farm in Ohio, talking it over, researching and looking for land. Since some of us have been working on the land trust, and since all of us believe in the trust ideal, whatever land we acquire will be put in trust.

It occurred to us that some of you might have stewardship of a farm or acreage that is not being used and interested in the trust idea and our work, and might want to give it to us to use and put in trust. Or perhaps you know of land in your area that we might be given or could purchase at a reasonable price. If so, we hope you'll write us soon. We intend to be settled by spring. If anyone is interested in communicating with us about our ideas or activities, we'd be glad for your letters.

In Hope, Trees, Sunlight and growing things, the folks at 2086 Erion Rd., Batavia, Ohio 45403.

Over the course of this past summer and fall of farming, the feel of pen and paper has grown strange to me. Now the garden's mulched beneath 15 acres worth of hay, and the boarding horses which cut and raked the hay have returned home, so I'm alone with my thoughts for the winter.

This particular evening, instead of climbing the ridge to fantasize next spring's new cabin I sit in the doorway of the pre-1890 cabin and draft these lines for Communities.

Something perhaps of the titmice and chickadees that invariably wake me at sunrise as they land in the front yard trees to feed. Or something of hunting ginseng in the precipitous virgin coves, under the raucous complaints of pileated woodpeckers.

Or maybe a whiff of last Saturday's fun and fresh-dried grass after we jacked this cabin and slipped a new oak sill log under the doorway (dangling my legs, since the front step rocks all got used up for pilings). Or maybe I should mention the chill that travels my spine when a revival preacher calls on the Holy Spirit.

It's due to no wish to hoard the treasures of daily life in West Virginia that I'm living here alone. Being a hermit, in fact, has turned the weekly mail hike into the most vivid event of all.

Dusk is well along now: time to leave off writing, to fire the fireplace and cook something for supper. If anyone out there has \$2000 or more and wishes help locating in rural West Virginia, my address is: PAUL SALSTROM, Box 65, Myra, WV 25544.



There's plenty of poor land in the Ozarks. Wild land is often rocky and scary to new comers. But old farms are often just as bad or worse. You can usually identify an old, played out field by finding winged elm and eastern red cedar on it. Sure, it looks pretty and all, but it is a hard job to rebuild what soil is left. The same goes for piney areas. Pines can grow on most any soil. Big white oak and hickory are indicators of good soil in wooded areas. Think twice about old fields.

Are your neighbors selling? Have you met any nice real estate people (there are some you know)? Do you want to set some folks up on your place? Anything out there for rent? If so, let us know and we will pass the word along. Get yourself some good neighbors. LIVING IN THE OZARKS NEWSLETTER, c/o Upper Friley Organization School, Pettigrew, AR 72752.

After perhaps a year and a half's lax perusal of the real estate market, culminating in two month's of intense shopping, we've finally placed an initial deposit on 160 acres of mixed wooded and open hilly land in Mendocino County. The price was \$26,000; \$6,000 down, \$255/mo. for ten years. I hope this information might be useful to other folks looking for the land to fulfill that vision in their heads. For our part, what we've found to be available so far outstripped our expectations that we're just now adjusting to the scale of our purchase, four times greater than the 40 acres we thought to find at the outer perimeters of our financial potential. I mean to encourage people to seek their ideal situation; our vision materialized, and so might theirs. Love, A friend in California.

The Northern California Land Trust, a non-profit corporation, is organized for the purpose of obtaining land by gift or bequest, and it is anticipated that some land will be purchased as funds become available. Its chief function will be to encourage land gifts. The land thus obtained will be leased to disadvantaged families whose incomes are below the federal poverty guidelines. Another use of the land obtained by the trust is to preserve open spaces and conserve resources.

The land trust would encourage land gifts and bequests from landowners and handle the leasing of all land as well as enforcing existing leases. Because we have tax deductible status, landowners can benefit from a land gift on their income tax. The chief function of the land trust is to make landowners aware of the problems of the landless and ask their help in seeking a solution to unemployment, and other social welfare problems. NORTHERN CALIFORNIA LAND TRUST, INC., PO Box 156, Berkeley, CA 94701.



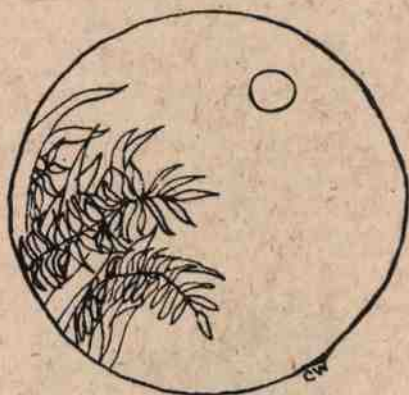
We are an established commune of good size and have been together for a number of years. For various reasons, we can no longer inhabit the land we've been living on.

We want to know where land is for sale and the cost all over the United States. In addition, we must learn each states' compulsory education laws, as we intend to establish our own school. We would also want to know the welfare situations of each state. Can you direct us to agencies that would answer these main questions, preferably without having to write each individual state? BOBI IRWIN, Quarry Hill, Rochester, Vt.



My wife and I are into land-buying co-ops and community building. But we are trying to keep a link between rural community and city community through a communication center (the Light-house). If anyone wants to explore land buying, especially in the Mid-west, they can call or write to us at the Lighthouse. Also if any communities have formed in our area, we would like for them to send us their location, type of community, etc.

Call or write to us if any readers might be interested in getting heads together on the value of several weekend gatherings of "Community People" across the U.S. to discuss problems and good ideas in community building. BOB & JEANNE KREMER, 3609 Baltimore, Kansas City, MO 64111; 816/753-7875.



When we hear of new communities paying hundreds of dollars an acre for poor to mediocre farmland, primarily because they've been looking in more popular or climatically desirable parts of the country, we have to sigh. They haven't looked far enough.

"We" are four communes that have settled in the "North Country" of New York State, St. Lawrence County, isolated from the plastic populated parts of the state by the Adirondack Mts. In this rolling dairy country, many small farmers are selling out and the speculators are buying. We wish communities and other alternative people were buying instead. Try this, for an example:

Our 170 acre farm has 30 acres of good, healthy, cultivatable pH 6.2 soil, 25 acres of woods, and the rest a mixture of pasture, scrubby regrowth, and marshes. Sitting on this land is our large well-preserved old farmhouse, a large dairy barn, several smaller barns, a tractor, hay and grain machinery, etc. For this we paid \$22,500, and local people say we could have done better for a good deal less--further out in the sticks.

The North Country folk are the friendliest we've met anywhere. This area is economically and industrially poor, sparsely settled, and yet many of us have found part-time jobs. The frost-free growing season is 135 days, with lots of sun, moon, and stars year-round. The winter is heavy; vehicles have their problems with this, but most humans adjust quite easily, as long as they cut enough firewood. Several small colleges in the area provide libraries, other cultural contacts, and a potential market for crafts. Ottawa is 90 minutes away, Montreal 2-1/2 hours, the mountains one hour.

The smaller dairy farms in our area have seen few synthetic chemicals in their time, and they support rich gardens, hayfields, and pastures. There are many maple sugarbushes. The glacial age formed our terrain into an assortment of hills and small, flat or rolling creek valleys leading to the large, flat St. Lawrence River Valley. If you try the hillier country, dig around a bit, check with auctioneers and local folk, and avoid the real estate man, you can get yourself a beautiful farm damn cheap.

-- And we will have more neighboring communities to share our new lives with. And the speculators will have that much less land to rip-off and eventually populate with city fat-cats.

I'm willing to tell you more if you're interested. DOUG JONES, BIRD'S FOOT FARM, Star Rte., Canton, NY 13617.



Leatherbark Community broke up this past winter. They are now selling their 212 acre farm in Ritchie County, West Virginia for about \$135.00 an acre. It has 10-12 acres cleared bottomland, a 1/2-acre pond, an old house and barn, and lots of good timber. Also on the farm are a drilled well for water and a producing natural gas well. Contact Elaine and David Pilbrow, Rte. 1, Box 31, Berea, West Va. 26327. (304) 349-2472.

SERVICES OFFERED

Would you like to learn firsthand about farming and organic gardening? Goodheart Farms can supply a bed, some food, and plenty of learning opportunities to a few responsible hard workers. Write and tell Roy about yourself and your interests: ROY, GOODHEART FARMS, Rte. 2, Box 206, Berkeley Springs, W.Va. 25411.



The Natural Organic Farmers Association is composed of 40 growers and over 100 prospective growers and supporters of the principles and objectives: to encourage more people to farm without chemicals; to sow the seeds of knowledge necessary for productive agriculture; and to promote local and regional markets so that human-scale, ecologically-sound farming can be restored as a way of life for the people of New England.

Started at Putney, Vermont in June, 1971, the association includes growers from Vermont, New Hampshire, Massachusetts, Connecticut and Pennsylvania, and has ties with similar groups in Maine and New York State.

At its annual meeting on Dec. 1, 1973 at Cornish Flat, N.H., the association adopted a new direction for the coming year. In place of long-distance marketing to city markets, the association decided to devote its energy towards increasing the productivity of organic farming in New England, emphasizing winter storage crops, and promoting local and regional markets.

We intend to work simultaneously on the three inter-related aspects of the food problem: to increase production by encouraging more people to grow, can and store; promote local and regional markets; and change public policy and attitudes.

HELP! We need volunteers who have organizing and communication skills, knowledge of farming and commitment to work towards these purposes for little or no reimbursement. We need people who are willing to work on organic farms for the experience plus board and room. We need people who can write, edit, compose and distribute The Natural Farmer. We need many more growers, members and contributors. Membership is \$10. For more information, write: NATURAL ORGANIC FARMERS ASSOCIATION, RFD #1, Plainfield, Vt. 05667.



Mountain Grove, a spiritual and educational center with a J. Krishnamurti background, is moving into a new cycle. We're sponsoring seminars, meditation retreat, facilities, and a school. We need help for all these projects. For the school we're seeking teenagers who want a quiet year on a 420-acre ranch, with organic farming, and a minimum of academic work.

As the number of residents here is now quite small, we're looking for teachers who're interested in caring for and meeting all the needs of young people away from home.

Applications for both students and teachers are welcome. DAVID E. S. YOUNG, Mountain Grove, Glendale, Or 97442. 503/832-2211 or 503/832-2198.

Springtree Community College is now well into its first year and thinking about finding students for next year. We are a free-school college with a wide approach to education. Basically the students work out their own plans for the year, keeping in mind what we can teach or learn together and what they want to do on their own. This year we have had solitary projects (Tim's photography, Steve reading the Bible all the way through), some classes ("conversational engineering" met twice a week with a class of five), and a lot of tutorial work (electrical wiring and physics, drafting, farming, art history, etc.).

What we have to offer students is our communal living environment, a variety of academic fields (like German, philosophy, Spanish, economics, history of science and technology, biology, forestry, ecology, women's studies, humanities, etc.) and apprenticeship in practical skills (like cooking, elementary education, gardening, working with draft horses, fixing cars, etc.). Fall semester will run from September 2 through December 13. The cost for tuition, room and board will be \$600, plus one day of work in the kitchen each week. It may be possible to arrange credit through the college you now attend or through Campus-Free College. Our other educational project is a summer conference on communities for students to be held July 19 through August 2. It will be a laboratory experience in communal living, plus workshops in various areas and apprenticeship in some survival skill, such as breadbaking, organic gardening, free-school education, etc. The fee for the two week session will be \$85. For more information on either program, write: EVELYN, Springtree Community College, Rte. 2, Box 50-A-1, Scottsville, Va. 24590



Our community in the coastal mountains of northern California is open for those who want to experience an alternative lifestyle in an isolated rural setting prior to embarking on such a venture themselves. \$50 weekly per person. J'ANANDA, Star Route Box 1085, Elk, Calif. 95432

Drop by "THE LIGHTHOUSE" (Be over 18) where you can get together with people to discuss and participate more in whatever you choose from: 1) alternatives to unemployment and the high cost of food and housing 2) farming 3) sharing skills in home and auto repairs 4) different communities and lifestyles 5) politics 6) competition for fun in all sports--volleyball, softball, etc. 7) playgroups for children, and 8) anything people want to write or discuss. The goal of this center is to improve communication and good times among people. You can also just listen to music or read. There's a playroom for children also. ANY Fri., Sat. 6-10 p.m. THE LIGHTHOUSE, 3609 Baltimore, Kansas City, Mo. 64111 816/753-7875.



The Alternative Vocations/Lifestyles Center of Morgantown, West Virginia, is compiling its Second People's Yellow Pages (for publication in summer, '74). We here at the ALVC hope to include as many alternatives as possible, especially those within our own state; we would like to hear from any W.V. alternative communities, organizations, individuals with skills and knowledge to share, who would like to be listed in our Second Morgantown People's Yellow Pages. Contact us at: ALTERNATIVE VOCATIONS/LIFESTYLES CENTER, c/o Placement Service, West Virginia University, Morgantown, WV 26506.

CONFERENCES

Many conferences are being planned for this summer. Several pages in this issue are devoted to a series of gatherings planned for June-July in Virginia. Registration forms for the Counter-Culture Convention and Freak Fair, scheduled July 4-7 in Berkeley, is contained in a separate announcement. A special summer conference for students at Springtree Community, Scottsville, Va. is written up in "Reach." The following article gives initial plans for a Decentralist Conference to be held in New England July 4-7.

Dear friends,

Plans are being made for a four day summer conference to stimulate a network of decentralist alternatives and the regional self-sufficiency of New England. The steering committee, of some eleven participants from various parts of New England, has met twice and are at the point where we need feedback to our ideas about the conference.

We decided not to hold a "big-name" lecture style conference for the purpose of attracting a large number of people and generating unfocused enthusiasm. Rather, we felt that it was time for people within the decentralist movement to concentrate their energy and ideas on actual regional problems and concerns. Presently the movement is scattered, fragmented and communication is virtually nonexistent. The conference would provide a means for homesteaders, communitarians, urban organizers, co-ops, builders of alternative institutions, etc. to meet and bridge their geographical and conceptual differences. We hope to have well-thought-out workshops led by 2-3 people with experience and willingness to learn from participants. We also want the conference to be a celebration of our working with music, good food and joyous spirits.

The conference will be July 4-7, with a tentative cost of \$20 for four days and three nights of shelter, food and workshops (children under 12, \$10). There will be a \$10 pre-registration fee with the balance paid on arrival. Everyone who wants to come will have to pre-register before the conference. This is our method of keeping the size manageable and the people who come be those who really want to be there.

We are anxious to have your suggestions in planning this conference. Write us for ideas: what workshops to hold, possible conference sites, methods of disseminating information, and ways to raise \$1000 in advance expenses.

In cooperation, NEW ENGLAND DECENTRALIST CONFERENCE, Box 284, Plainfield, VT. 05667.

COMMUNE DIRECTORY

Issue 7 of this magazine featured our yearly Commune Directory, with names, addresses, and descriptions of some 250 communities and cooperative groups. Listed below are groups whose descriptions arrived too late for inclusion, and one corrected address. -ed.

Started in 1969 in Annandale-on-Hudson. Residential semi-monastic and family-like community of about 24 men and women devoting full-time to Zen practice. Four buildings in small rural village. Daily work in Center and community. Publish Iron Flute, etc. Prospective visitors and residents may apply, if serious about Zen training. Directed by Richard Clarke, disciple of Roshi Philip Kapleau. Affiliated with Rochester Zen Center. SHARON SPRINGS ZEN CENTER, Box 515, Sharon Springs, NY 518/284-2670.

Post-American community, three years old. Community-based coalition of ministries. Economic sharing among members. Publish the Post-American, a monthly tabloid/journal of Christian radicalism. Involved in educational/consciousness raising activities. Involved in various ministries and activities in Chicago. POST-AMERICAN COMMUNITY, P.O. Box 132, Deerfield, IL 60015.

The address for SHREE GURUDEV SIDDHA YOGA ASHRAM should have read: 251 W. 95th St., Apt. 2-S, New York, NY 10025.

A Quaker trust established in 1954 for educational and spiritual purposes. Our current program includes a winter conference for groups working toward social

change, a summer workcamp for teenagers, and an ongoing residential educational venture for teenagers, now in its 4th year. Thirty people on 110 acres, mainly wooded, with animals and vegetables. WOOLMAN HILL, Deerfield, Mass. 01342

MISCELLANEOUS

We are a group (currently 4 big people and 1 kid) looking to buy a parcel (30-60 acres) jointly. We want to establish a legal structure by which new folks can buy in. Further we hope that by clearly articulating power distribution, financial trips and decision making procedures we might avoid or minimize a lot of the hassles attendant with communal situations. Can you turn us on to models of legal structure used by others (hopefully successful) intentional communities?

Thank you for your help; for community, DICK STEWART, 468 Cherry Ave., San Bruno, CA

Lee Goldstein has just published a legal manual for communities which is available through our bookshelf for \$2.95. Twin Oaks has also put together a brochure containing their bylaws, articles of incorporation, and a description of their working government. It is listed in the "Resources" section of this issue. -ed.

Dear Friends, Sorry to be so late in answering your letter. We were going through changes here on whether to have a community or not. Last month the group decided to go their separate ways -- so there is no community here anymore. If you can correct the listing in the next Communities magazine it would be appreciated. Thanks, Bob for INDIAN CAMP, Box 237, Leslie, Ark. 72645.



resources

IMIJIZM c/o Distaff, PO Box 15639
New Orleans, LA 70175. Two articles are available free, if you send a stamped return envelope. "Beauty is Conditioned into the Mind of the Beholder" (Dec. '72 Rough Times) and "The Stroke



NEW WORLD COMMUNICATIONS, Box E, MIT Branch PO, Cambridge, MA 02139. New World Communications consists entirely of paid messages and is distributed free each month to thousands of countercultural/new lifestyle organizations: communes, free schools counselling and crisis centers, rights groups, periodicals, environmentalists, cooperatives, businesses. You can reach this world of people with a message in NWC for 50¢ plus 2-1/2¢ per word (name and address free). If you are a countercultural organization or a community of 5 or more adults living together and are located in the Americas, please ask to be added to our mailing list free. Individuals and those outside the New World please send \$2 to help with the costs. (Two sample messages from NWC follow.--ed.)

POLITICAL EDUCATION PROJECT, Ray Dooley, 65A Winthrop St., Cambridge, MA 02138. Political Education Project is publishing effective, quality pamphlets on national issues as an aid to movement organizing. Initial ones deal with Energy, Taxes, Inflation and the Price of Food, excellent aids to attract Middle American support for movement positions. Prices from \$11 to \$22 per M. or to fit your budget.

INSTITUTE FOR A DEMOCRATIC ECONOMY, 730 Shiawassee, Lansing, MI 48915; Jack McLanahan, Dir., has an innovative plan for a cooperative economy. They publish an informative newsletter "Common Sense".

PEOPLE AND LAND, 345 Franklin St. San Francisco, Calif. 94102. A new publication dealing with land reform issues. 50¢ a copy, free to people in the land reform movement.

RESOURCES, Box 490, Somerville, MA 02144. Resources Newsletter is about changing needs and aspirations, new ideas, products, and services, and the people, groups and organizations that are changing and creating. Subscriptions are \$5 for 12 issues per year, plus an index (\$7 outside US, Canada and Mexico). Make checks payable to RESOURCES. For a free copy send name and address. RESOURCES is currently mailed to 4000 alternative lifestyle/counterculture groups. This mailing list is available for \$25 per 1000 self-sticking, zip code sorted labels, to non-profit groups and organizations, \$50 per 1000 to others. Trades will be considered.



SAM ELY COMMUNITY LAND TRUST, P.O. Box 116, Brunswick, ME 04011. A non-profit corporation concerned with holding land in trusteeship rather than ownership; helping people relate to, to live on, to be a part of the land. Our purposes are simply stated:

1. To acquire and free Maine land from the traditional conception of private property;
 2. To hold such land in perpetuity in trusteeship.
 3. To encourage that the land be used with practices consistent with environmental and ecological principles.
 4. To support efforts for land reform everywhere.
- We encourage any questions you might have about membership and our functions.

TWIN OAKS, Louisa, VA 23093. The folks at Twin Oaks, tired of answering lots of individual inquiries about their bylaws, form of government, etc., finally got it together to print such information in a 20-page booklet. Included are their property code, bylaws, and a description of their working government. It should be especially helpful to new groups just deciding on methods of organization. For a copy, send 25¢.

UTOPIA, c/o The Greenhouse, 761 Camino Pescadero, Isla Vista, Ca. 93017. Games designed to explore the major issues of communal life. Utopia I is for groups which have not yet lived communally, and Utopia II for those already living together. Both are still under evaluation, but prototype copies with tape cassette instructions are available for \$6 (\$10 for both). Make checks out to Fred Bellomy.

WINTER SOLDIER, 827 W. Newport, Chicago, IL 60657. The monthly newspaper published by Vietnam Veterans Against the War/Winter Soldier Organization (VVAW/WSO). The paper carries news on U.S. imperialism, amnesty, veterans, political prisoners, exclusive reports on the GI movement and reports on activities of our chapters in the U.S. and abroad. VVAW/WSO is an independent, international, mass anti-imperialist organization with a membership open to anyone. Write for a free sample copy of the newspaper and more info.



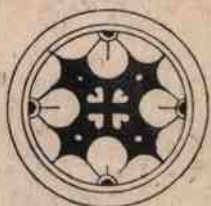
LIFESTYLE associates

The people who make up Lifestyle Associates are a small group of seven who live communally on a farm near Baltimore. The group has been together for a year and a half, and includes people who have themselves experimented with several different kinds of life-style alternatives. Their goal is to build a good life for themselves, and in the process share their skills with like-minded people who are searching for a kind of community that is good for people and other living creatures.

Lifestyle Associates offer consultation on interpersonal, group, and organizational matters, and conduct workshops on such topics as group behavior, communication, decision making, working for love and trust, and dealing with interpersonal conflicts. Some of them, who are adult educators, psychologists, and human relations consultants, have been working with established communities, such as Twin Oaks, and with groups interested in forming communes.

If their expenses can be met, they are willing to travel to be with another commune. Ideally they would like to work on a barter basis, exchanging their services for other groups goods or services.

For more information write: Lifestyle Associates, Richland Farm, 4730 Sheppard Lane, Ellicott City, Md. 21043.



Synergy Access, 606 5th Ave. East, Northport, N.Y. 11731. A Bimonthly newsletter on futuristic communications. Subscriptions \$5.00 per year. Issue #4 (50¢) has a two page spread on community.



COMMUNITIES

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bookshelf

Here are some of the books on contemporary communities carried on our bookshelf. Send for our free brochure for a complete listing of some 50 books related to living cooperatively.

- A Walden Two Experiment by "Kat" of Twin Oaks \$3.25
A founding member's account of the first five years of a 50-member community.
- Journal of a Walden Two Commune by members of Twin Oaks \$2.95
A compilation of newsletters from the first 4 years, with photos and index.
- The Joyful Community by Benjamin Zablocki \$1.95
A sociologist's 6-month visit to a 40-year-old Anabaptist community of 300, the Bruderhof.
- Forms of Settlement by E. Orni \$1.00
Description and history of different types of Israeli communities
- Life in a Kibbutz by Murray Weingarten \$2.00
Exhaustive description of government, social life, etc. in an Israeli kibbutz.
- What the Press Said by Stephen Diamond \$2.45
Well-written account of a Vermont farm established by some former Liberation News Service people.
- Celery Wine by Elaine Sundancer \$2.50
A lyrical account of a west coast "hippie" commune which is now in its fifth year.
- Hey Beatnik: This is the Farm Book by Stephen and various crew chiefs \$1.95
Descriptions of farming, construction, kids, etc. on "the largest beatnik community in the world", 650 people living on 1600 acres in Tennessee.
- Cooperative Communities—How to Start Them and Why by Swami Kriyananda \$1.50
Ananda, Kriyananda's yoga-oriented community of 100, is described as an example of how and why to build community.
- Great Gay in the Morning by the 25 to 6 Baking and Trucking Society \$1.75
A warm and open collection of writings about living in a small gay community.
- Living Together in a World Falling Apart by Dave and Neta Jackson \$1.95
Makes the Christian conception of living in community inviting even to non-Christians. It's about Reba Place Fellowship, a 17-year-old community of about 150 members.

COMMUNITIES BOOKSHELF ORDER FORM

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Please include 30¢ for shipping orders of less than 3 books.

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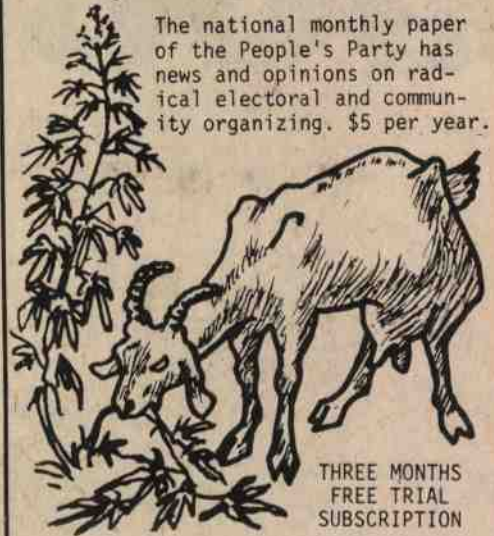
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Write to: TWIN OAKS HAMMOCKS
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By the way, **COMMUNITIES** is currently accepting paid advertising. \$25.00 for a 1/4 page, for instance. See inside back cover for mailing addresses...

about this magazine

Our vision of the job of editing this magazine is to function as a clearing-house: to collect material, select what's most relevant for the folks who read Communities, and take charge of the production and distribution tasks.

This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to you -- especially to those currently living cooperatively. Send us whatever you are doing or thinking: cartoons, articles, a letter you wrote to friends, black and white photographs, news for Reach and Grapevine. The magazine will continue only as long as this kind of material flows in from all of you to those of us who put Communities together.

In future issues we'd like to include regular features on health, legal, and farm/garden topics. Issue 9, already in preparation, will deal with children in community, while number 10 will have a focus on work -- how to get it done, what work means to different communities.* We also hope to highlight spiritual communities and overseas groups in later issues. All of these will come about to the extent that we receive material from friends out there.

We also need feedback. Do you want to see more theoretical articles in the magazine (how a land trust might be set up, proposals for "new towns" etc.) or practical pieces (how to build a compost privy, or select a good wood stove)? How important are these compared to accounts of existing communities? We're waiting to hear what you'd like to read.

*Material to be submitted for issue 10 should be mailed to Communities/East by June 15th. Anything sent after that date goes to our West Coast editorial location.

EDITORIAL OFFICES

COMMUNITIES/West
Rt. 1 Box 191
Oroville, CA 95965

COMMUNITIES/East, c/o Twin Oaks
Box 426
Louisa, VA 23093

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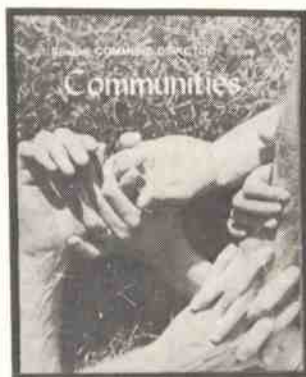
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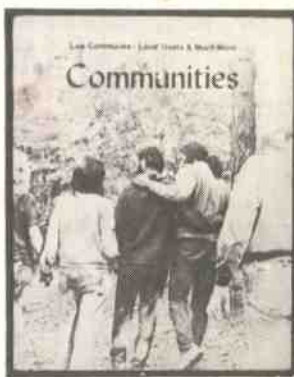
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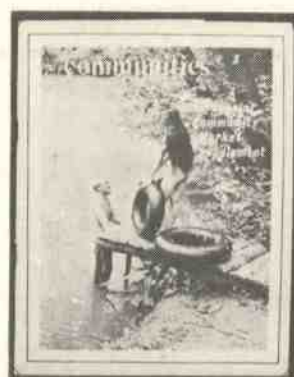
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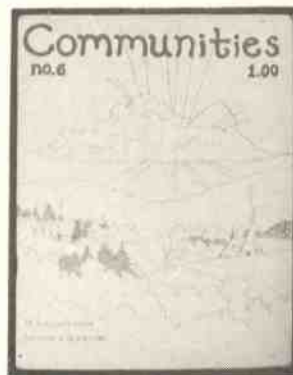
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