

7-1-1965

## Comments on Discontent

James E. Work

Follow this and additional works at: <https://research.library.kutztown.edu/greenrevolution>

---

### Recommended Citation

Work, James E. (1965) "Comments on Discontent," *Green Revolution*: Vol. 3 : Iss. 7 , Article 20.  
Available at: <https://research.library.kutztown.edu/greenrevolution/vol3/iss7/20>

This Commentary is brought to you for free and open access by Research Commons at Kutztown University. It has been accepted for inclusion in Green Revolution by an authorized editor of Research Commons at Kutztown University. For more information, please contact [czerny@kutztown.edu](mailto:czerny@kutztown.edu).

## Youth Rally, cont'd

nature and craft experience; communication along art and emotional lines instead of mere study and indoctrination; orientation toward peace instead of war; etc. Some persons welcomed this as essential; to one it was inadequate, "making the education we have a little more palatable, but not sufficiently radical nor capable of producing truly free individuals."

Ben Zablocki, a young graduate student of Johns Hopkins University, Dept. of Social Relations, led a session on community. He described in some detail two religiously oriented communities. In the Bruderhof members give up all personal property to the group on entering; decisions are made by the group as a whole and action taken only when consensus is achieved. In the Vale Community both Christian and Buddhist values operate side by side, with the two groups fearing the pain and difficulty of examining differences. To test the ability of those present to face differences, he asked what the group planned to do with the rule of "No Smoking at Heathcote." Followed exposure and claims of Smokers on the one side, and Non-Smokers on the other. One person left the room in protest; two later left in relaxed fashion to smoke. The result was the compromise, "OK to smoke outside, but not in buildings."

### Government and Economics

Saturday morning Jackson MacLow presented Anarchism in terms of thirty points, which was a difficult assignment to handle. In general the concept of voluntary action without the interference of coercion by others (and particularly by the political state), constitutes the concept of modern-day anarchism. Individual initiative, following one's own purpose and goals where they do not harm others, and taking the consequences of one's actions are the basic principles. One young couple exemplified this—bringing their own food and preparing it on their own small camp fire for each meal. Some thought they were disadvantaged by not joining in group meals.

Saturday afternoon Mildred Loomis presented by graph form the underlying concepts of libertarian economics. She pointed out that as the political state regulates an economic system that system has "broken down" so far as our freedom is concerned. At two crucial points the political state enters the picture to distort a free flow of production back to producers. These are the legalizing of rent of land and interest on money. Out of these, a third "leak" away from producers develops in exchanging goods, through "profit."

These concepts seemed unfamiliar and therefore difficult to many. The discussion tended toward the intricacies of our present Federal Reserve System. This constituted a diversion from the somewhat simplified, but basic assumptions of a new, non-governmental frame of reference. Possible solutions and ways of organizing a free economic system, either in an intentional community or world-wide, were not examined. Etc.

Saturday evening was spent in discussing health and forming an agenda for the remaining two days. Some resistance developed around voting, but eventually evidence indicated need for discussing body acceptance, sexual freedom, education of children, revolutionary techniques, next steps for this group. After session into the late hours, several experimented with psychedelics. Reactions and attention next morning were somewhat diverse. Instead of following the agenda prepared, the session began by discussing community. Tension seemed at high point. Suddenly someone said, "Why not go clean the carriage house?" and started off. Half the group followed; some stayed to continue discussion, but later joined the work crew. Forty people were busy, carting off debris and manure, sweeping out dust. In two hours the carriage house was empty and clean, ready for crafts or other activity.

Most of the agenda was completed Sunday afternoon and evening, with extras thrown in: Kripp Sexton and Leopold Dande outlined extensive plans for a "New Life Movement," including the development of demonstration communities; Grace Lefever reported midwifing a home delivery of a baby girl by the La Maas method, the night before. Monday morning, those remaining had a significant probing into the psychology of pacifism and nonviolence.

### Questions Unanswered

Some of the many questions which need further probing, expressed during small or larger sessions, include: What (and where) is a libertarian community? How much individualism and how much group action exists? What is a basic bond in community, other than religion or authority? How can we use psychedelic drugs to advantage? How implement libertarian economics in an intentional community? What kind of school would a community best have? What are useful techniques for outgrowing anger, hatred, feeling of pressure and obligation? In other words, how become a free person?

### Some Evaluations

A precocious teenager: "Country people are so good; the way they spend their time is so much better than the way I do in New York City. . . . These four days at Heathcote have changed my life."

A college student: "I've got lots of new ideas. I'm going back to introduce them to our Action Group on the campus."

A socialist oriented youth: "I begin to see some validity in anarchism."

A mother: "I am more than ever wary of labels. I find that if we look upon ourselves as seekers we get farther than declaring our isms."

A minister: "The big job everywhere is education. I see much value in the School of Living."

Bill Anacker: "I'm amazed at the cooperation and accomplishment of so much with so little organization and planning."

Most everyone: "Let's have another meeting, in August if we can. By all means next year."

## Comments On Discontent

L.T.J. of Milwaukee, in a letter in May 65 *Green Revolution*, notes the discontent in the United States today. But he fails to say why there is such discontent. I would like to bring out some reasoning for this.

First, we must realize that man is a natural being and regards his own survival interests above

any others. By natural instinct he is self-interested, and as a natural mammalian primate he has developed an added weapon, intelligence. Also, by nature he follows the path of least resistance.

Such a being must be competitive in relationship with others.

(continued on page 4)

# Letters to the Editor

## Ozark Land And Mobile Homes

To the Editor:

We own 20 acres in Ozark County, Mo.; Gainesville is the county seat; gas station, Howard's Ridge three miles away; completely vacant land with mostly oak and other indigenous vegetation. Any decentralist or Green Revolutioner is welcome to use the place with no charge, providing no permanent buildings. This would change the legal aspects, including the tax rate, which currently is less than \$5 a year. I would suggest tents or mobile homes, which is what I'm going to turn to when I make my break with Suburbia. Why not give this aspect more support? Most small families can be quite comfortable in the new models. Taxes are held down and if one doesn't like the area, can easily move on. I am a building tradesman, but I have no intention of erecting anything more than work sheds. Should a colony get going, we would naturally need a meeting and recreation hall, which could be designed and built when the need arises.—John W. Coursell, 7 S. Maple, Mt. Prospect, Ill.

## Woman's Fulfillment

To the Editor:

In your May editorial, *Women Working*, you spoke for many of us Green Revolutioners who have developed a sense of what is really worthwhile in life. What greater fulfillment could a woman have than creative living on her family's homestead? . . . I think *Go Ahead and Live!* by School of Living counsellors is great! Send me some flyers describing it so I can help get this book known to young couples.—Jean Peavy, 77 S. P. St., Merced, Calif.

(We welcome this cooperation. Brochures and testimonials on the book are available for anyone who will let us know.—Editor)

## Appeal To Aged

To the Editor:

Here is a newspaper clipping of a 73 year old man who is tired of the city, automobile noise and polluted air. He wrote a letter to the *Detroit News* about his dream of living in the country and got a flood of letters offering him a place to be useful. . . . I feel the appeal to go homesteading should be made to older people—at least equally with the younger. They were once closer to nature and the simple life; they are more ready to make the change. The young seem to be the greater conformists, not the other way around. There may be potential for reaching the young through their older relatives who have some affinity for country life. Maybe more older people want to look at essentials.—Detroit Reader

## Teacher Interested

To the Editor:

I have just finished reading your wonderful book, *Go Ahead and Live!*, which was brought to my attention during the NFA National Convention in Kentucky in April. I later borrowed the book through the Hatch library loan service. As a teacher I am especially interested in the chapters on the education of children.

Now I am anxious to learn more about homesteading, the program and activities of the School of Living. As a beginning I am enclosing a check for *A Way Out* and *The Green Revolution*.—Peggy Marstrell, 324 Fifth St., Elyria, Ohio

## Youthful Free-Beings

To the Editor:

The younger generation will have to carry the world problems in the years ahead. We can help condition them now by capturing their interest in free-living, nature craft and gardening. How proceed? Via folksinging, folk-hiking, folk-dancing, folk-barter, etc. But to capture their active interest and coopera-

tion, we must hold out something dynamically new and intriguing, like, for instance, the new second world language, globaquo. . . . An initial phase could be globaquo folksinging. I now have the first globaquo ballad and melody on tape. In my untrained voice it brings happy response from those who hear it. If we could get several "beatle"-like bands going strong with globaquo lyrics we might drench the countryside with nature- and love-songs, gypsy lullabys, freefolk swing-along chanties. . . .—Russel Jaque, Star Rte, Box 32, Tecate, Calif.

## Individual Above the State

To the Editor:

Nothing like taking issue with the disciples of Parson Malthus. . . . Before suggesting either China or India as representative of overpopulation, it would do well to see the statistics for the more prosperous European countries. After which let's ask why the prosperity there and not in the Far East? Henry George covered the subject well in *Progress and Poverty*. Wars will continue so long as the general opinion fails to hold the individual above the state.—J. E. Work, Framingham, Mass.

## Successful Young Homesteaders

To the Editor:

We are in our twenties, and left the city two years ago to buy 10 acres with an old house. Neither of us had had any experience in homesteading skills. But now we milk two cows and a goat, have chickens, rabbits, pigs and a pony. We grow a large vegetable garden organically and have started young fruit trees and grape vines. We also keep bees. We get a great deal of satisfaction out of providing for ourselves and being independent. It's wonderful to sit down to a dinner of frozen, garden-grown vegetables, homebaked whole wheat bread and home-made butter.

We are not convinced that a community is for us. We enjoy our privacy immensely. We seem to work best and get more accomplished by ourselves. Our three children are learning to amuse themselves without depending on the diversions of a morally decadent society. We have no TV, and don't drink or smoke. We have many friends but would not care to live closely with any of them.—Tom & Nancy Codington, Hennacy Farm, Rt. 1, Potter Valley, Calif.

## Civilized Barbarism

To the Editor:

We have a general store on a highway intersection in a town of 60,000. Lots of youngsters pass our corner. Last October a side window was broken out. We sealed that off, painted both inside and out. Shortly after that, a cigarette was tossed onto a side awning and the fire spread over the side and into the roof before the fire department got it out. It took us three months to repair the damage. In that time in this city, over 200 cars had glass shot out of them by pellet guns. University students help in this vandalism, particularly setting off fire alarm boxes and bomb scares. Last night's paper reported 37 cars had windshields smashed in our capital city. We are thinking of going West to retire from civilized barbarism.—Name Withheld.

## Community Trip Nets Newsletter

To the Editor:

We've been consolidating a huge sheaf of field notes from our very interesting trip to the School of Living, The Vale at Yellow Springs, and Celo Community, Burnsville, N. C. We stayed at Sunnycrest, the naturally air-conditioned home of Wendell Thomas at Celo and enjoyed talking with him. . . . The Community Newsletter we discussed at Lane's End is becoming

## The Green Revolution

Second class mailing privilege authorized at Brookville, Ohio 45309.

Published monthly by The School of Living, Lane's End Homestead, Brookville, Ohio 45309.

Editor: Mildred J. Loomis.

Subscription rates: *The Green Revolution*, \$3 a year; *The Green Revolution* with School of Living membership, \$5 a year; *The Green Revolution* and bimonthly *A Way Out*, \$6 a year.

Telephone: TE 8-4522 (New Lebanon, Ohio).

ing a reality—a sort of revival of the old Fellowship of Intentional Communities Newsletter, but we hope oriented toward a younger readership. It will print news of existing ICs, letters from and news about prospective communarians, etc. We would like to have permission to quote relevant parts of School of Living publications.—Ben Zablocki, c/o Social Relations, Johns Hopkins University, Washington, D. C.

## Extra Dividends

To the Editor:

Let me tell you how much we appreciate *Green Revolution*. The inspiration, the examples of independent, resourceful living, the philosophy, the "spirit" of it all! And particularly we like the people—the fellowship. We read every letter and comment several times, trying to picture and make real the persons writing or mentioned. We who have set ourselves athwart the mainstream of culture need this sense of relatedness with persons of similar values. We of course value the specific how-to-do-it items but the other seekers we seem to be in touch with are the dividends which mean most to us.—Ann & Carl Adams, Wyandotte, Mich.

## Booster Shots For Children?

To the Editor:

While we don't find too much actual homesteading help in *The Green Revolution*, we certainly want to support the movement. We want to do the best for our children under three years; do you advise the booster shots that everyone urges us to get?—Polly Gott, Marshall, N. C.

(Editor's Note. The healthiest children I know have not had the recommended shots for children, nor even vaccinations. I am thinking of five homesteading and one city family, and will invite these parents, and others, to report their experiences. The children get plenty of exercise, rest, and good food. With this program, why should a child ever be sick?)

Your editor appreciates lists of topics you'd like to see discussed; and welcomes comments, articles and reports from any who are willing to share their learning with others through our pages.—M.J.L.)

## Youth Rally Was Great

To the Editor:

The most outstanding ingredient was the spontaneity displayed by a group of 60 young individualists and rebels (with a sprinkling of children and oldsters). They pitched in, cooperated, talked intelligently, mixed freely and physically worked—all without planned organization.

Most ideal weather enhanced the beauty of the Heathcote Homestead.

I was particularly pleased to see the teenagers enjoying my special recreation props made with various sizes of rope. I also enjoyed the fact that the young children were able to get so much fun from the rope swings and the creek.

The Anackers will be moved to Heathcote by July and ready to personally receive homestead-bound or interested families that will come to work, play and socialize.—Wm. B. Anacker, Heathcote Road, Freeland, Md.

## Offers 4 Missouri Acres

To the Editor:

I would like to meet or hear from some natural living people.

(continued on page 3)



## "Interchange," A New System

By Mildred J. Loomis

A new way of exchanging goods without money is gaining ground in some quarters. It could be a help to the homestead movement.

This is not direct barter — exchange of goods for goods. But it is complex barter, in which the medium of exchange is a receipt instead of coin, check or paper-money.

The one credited with originating the idea is Noel Pratt, Rt. 1, Front Royal, Va. A couple of years ago he began saying to his friends, "Let's start doing business without money. I have something in surplus, like potatoes, apples, typing paper, mimeographing skill. You need some of this, so I give it to you. Instead of paying me money, you just sign a receipt that you have received it. Send me the receipt and I'll deposit it in what I call The Bank of Interchange. Then I'll announce your credit to others. Others can give things away, take receipts, deposit them in BIC. Soon we will get out a catalog listing what people want and what they have to give away. Then BIC is in business, and so are you, without any money. That's all there is to it."

### Usable Goods

This method of doing away with cash interested me. Anything that is a step out of our exploitive money system looks good to me, so I "joined." When the catalog listing goods for exchange arrived, I found I had little need for the type of goods listed. Indeed I have very few material needs outside our own production. But when I came across a supplier of pecans, I immediately ordered 16 lbs. for \$5! They came—beautiful nuts from W. W. Wittkamper, Americus, Ga. All I did was sign a receipt, which Mr. Wittkamper sent to Bank of Interchange. Later I sent wheat to Walt Englebrecht

in Tennessee, etc. I have now built up some credit in BIC.

### Branches Developing

Local and regional branches of a receipt-exchange have been developing independent from and aside from Noel Pratt's effort. Several reasons account for this. One is that members benefit from not having mail or

## Comments, cont'd

In competition each must naturally use his attributes — brute physical strength and human intelligence. Subconsciously we all recognize this, and try to suppress in different ways, the more predatory aspects of combined fear and intelligence.

### Regulating Personal Action

There are two methods of accomplishing this. One through regulatory measures by social legislation, and the other through individual useful accomplishment.

Europe has been characterized by dependence on social handling and legislation. We are aware of the disastrous results over the past century. . . . The history of the parts of the world in which men have channeled aggression into individual productive activity is quite a different story. One notes that in those areas of social altruism and control, warfare is a common way of releasing energies. In those societies honestly recognizing self-interest, energies are spent in competitive enterprise.

May I point out the American tendency over the past few decades to demand more social restraint on individual independence? — James E. Work, 41 Waverly Court, Framingham, Mass. 01701

## living the good life

by Scott & Helen Nearing

Read details about their organic gardening, house and greenhouse building on a New England homestead farm. Clothbound Photos 210 pages \$3.50 FOREST FARM, HARBORSIDE, MAINE

freight expense when they are close enough together to exchange goods directly. Another is that special emphases can be included or excluded as the members decide. Some people prefer that their exchange system be free of religious doctrine that accompanies Share, under the direction of Noel Pratt. Others prefer to exchange goods of a higher quality than seems to be the case in the original group of Interchangers.

As a useful and non-exploitive technique, members of School of Living are logically interested in this non-cash system of exchange. In our December 1964 A Way Out an item described the basic principles and underlying ideas. It has since been elaborated in the March and May issues, which are just recently in the mails. We are indebted to Miles Roberts of Rt. 2, Villisca, Iowa, for these articles. Mr. Roberts is a long-time friend of the School of Living, a consistent homesteader and developer of seed and nursery products.

### Neighborliness

Basically, says Mr. Roberts, Interchange is only the well-known neighborliness where one person open-handedly supplies another out of surplus belongings. No money payment is asked and no debt is specifically incurred, yet Interchange is not merely a give-away proposition. Those who put things out freely do so in the expectation that they will, in the course of time, be remunerated for it by someone, somewhere in the Interchange system, in response to some need of their own. But an Interchanger can reach out many miles by means of his "Wanted at Interchange" sheet, and have his need supplied as freely as if it were by someone a house or farm or two away.

### Benefit to Homesteaders

Mr. Roberts also says:

"I regard Interchange of special value to people of meager financial resources trying to find some escape from the modern complex by way of a return to the land. To make this break a family would need a different type of equipment around them for the simpler mode of living they were taking up. Much of this could be had from Interchange at small cost—that is, for receipt only plus delivery costs. Some of their own surplus belongings could be sent out in the same way, and to keep their own credit rating.

"A tremendous amount of good seed and nursery stock is produced by small operators (rarely salable locally), and numerous staple items of food could move through Interchange. Wheat and other grains, dried beans, etc., can be shipped long distances cheaply by freight. Perishable goods will have to wait for the time when there are local Interchange sectors. There are also loads of good usable (surplus) clothing, small tools, implements and household furnishings that would be available through Interchange, delivered

## Magazine Delayed

In an effort to decentralize School of Living activities, A Way Out has been delayed, but we are hopeful of getting on schedule again.—M.J.L.

## The Owner-Built Home, cont'd

day's revolution will occur when employment, including political, economic, and technical operations, shall become a means to the tender love, personal growth, and spontaneous artistry of settled home life.

### BIBLIOGRAPHY (books listed in order of importance)

Painting and Decorating Craftsman's Manual, Painting and Decorating Contractors of America, Chicago, 1961.

Field Applied Paints and Coatings, National Research Council, 1959.

Paints For Exterior Masonry Walls, U. S. Department of Commerce publication, BMS 110.

Note. This is the end of Volume III. Volume IV will begin next month.—Editor

## A Man's Roots

"A man belongs where he has roots — where the landscape and milieu have some relation to his thoughts and feelings, by virtue of having formed them. A real civilization recognizes this fact—and the circumstances that America is beginning to forget it, does far more than does the mere matter of commonplace thought and bourgeois inhibitions to convince me that the general American fabric is becoming less and less a true civilization and more and more a vast, mechanical, and emotionally immature barbarism de luxe. . . . I cannot think of any individual as existing except as part of a pattern — and the pattern's most visible and tangible areas are of course the individual's immediate environment; the soil and culture-stream from which he springs, and the milieu of ideas, impressions, traditions, landscapes, and architecture, through which he must necessarily peer in order to reach the 'outside.'" — August Derleth in Walden West, page 65, Duell, Sloan and Pierce, New York.

economically.

"I believe there will not be a strong homesteading movement until a way is found whereby the financially impoverished can take it up. Membership in a fairly large group of Interchangers might clear the way for some. Two things are great roadblocks: the difficulty of finding land at low cost, and the low adaptability to rural life after years of city dwelling and reliance upon cash income. But we can find ways to help one another—if we want to bad enough."

## Some Try Wilderness Homesteading

A trend among young people, disillusioned with "civilization," is to try out wilderness living. Reports have come in of several college "dropouts" going into the woods for primitive camp life. Some like it; others don't. But all testify that the experience is worthwhile.

Green Revolution has a good many readers in Canada, many of them having left the "States" to settle there in the years School of Living has been publishing. There are some at Argenta, B. C. (story in March '62 Balanced Living); others, including the Wise, Laux, and Freedman units, are at Farquhar, B. C. The Freedmans left college in 1959 and have since built three log cabins and developed two wilderness homesteads. Regular reports from them indicate complete absorption in their activities.

Bruce and Pam Beck, in New England, write as follows:

"In late April, 1964, Pam and I were at Joel Kent's forest home at Jamaica, Vt., doing a few odd jobs like sawing dead limbs off pine trees. He asked us to spade up a garden plot about 20 x 20. A slightly smaller area had been gardened two years before, but the fresh ground was full of quack grass.

"In one day I spaded up an area about 5 x 15, and broke up the clods with my hands by pulling and twisting on them, until a little clod only an inch or two in size was left. I found that this work on my knees was the most satisfying part of the job. Spading was a little tedious, but my hands in the soil with no spade in between was a contact with the elemental. The old garden soil had just occasional bunched

roots, which were handled in the same manner, but the quack roots of course were sorted out and removed from the garden. It should have been a good weed-free garden; we never learned because we left for British Columbia. My guess is that a heavy

mulch thereafter, plus mixing in of compost, would make turning of the soil for planting almost unnecessary.

"Last spring I was eager to go into a complete wilderness life, not realizing how nowadays one is pretty isolated from those similarly inclined. This is one big reason why we are planning to return to New Hampshire this summer, for a hand-labor, subsistence farm. Our temporary address will be c/o A. Harvey, Raymond, N. H.

## California, cont'd

locally—even the lower amount needed for homesteading—is difficult.

### Taxes

Both state and county governments in California have gone crazy on taxes. The rate here in Merced is about \$8 per \$100 of valuation. An acre of producing fruit trees may run \$30 taxes a year; hill land with no buildings will be taxed at \$1 an acre. A new three bedroom house selling at \$12,000 is assessed at 25% or \$3000. At \$8 per \$100 valuation this is \$240 a year or \$20 a month.

### Alternatives

Why do we live here? The climate is good, we have a job, and we have not found a better alternative. Also, we have a good deal of freedom of choice in health matters, like exemption from compulsory vaccination. We would not consider living in one of the states which allow no exemptions (Ark., Ky., Md., Mass., N. H., N. Y., Pa., R. I., S. C., Va., and W. Va.). One might get an M. D. to forge a certificate but who wants to live under such a gestapo set-up? Will readers from these states please comment.

WRITE TO ME if you are troubled or heavy laden. Learn of Christ for he is meek and lowly of heart and he will bring comfort to your mind and soul. Write to me all your troubles and worries. No advice given unless requested. List of friendly Christian people, 75c. Basic Christian, 1837 Harri-man, Bend, Oregon.

## FEN

Stagnant water it is called and so if we define our terms it be. But bending low one can somewhat see the multitudinous flit and skip and whirl the scurry of imperceptible legs flicking hurry. And one can sense trillion filaments rooted in the superficial slime or clinging to the edges, a botanical perfection, self-contained, self-reliant. A community of sunnied tenure nibblingly superior to waters running clearer.

—Chester D. Dawson

(Note: All poetry must be read very slowly, as one savors some tantalizing aroma. Not rhyme but cadence is the poet's desideratum. The "superior" with "clearer" is not poor rhyme, but rather assonance, a splendid and useful poetic device.)

## Boylans Visit Sons Of Levi

Paul and Lela Boylan, of Shelbyville, Mich., are pioneers in the decentralist and health movements. Back in the 1940s they were charter members of Circle Pines, a cooperative recreational farm-camp near Delton, Mich. Some years ago they left their homestead there, and established a natural-food store near Shelbyville, and have helped the natural food activities and education develop in their state.

Interested in a religious-based community, they arrived at the Sons of Levi Community, near Mansfield, Mo., on May 6, and remained for nearly six weeks of learning and helping. Here a closely knit group lives and

works on 1760 acres of wooded and tilled land, called South Range Ranch, under the direction of Rev. Marl V. Kilgore, president of the community. (See Nov. and Dec. 1964 Green Revolution.)

When the Boylans arrived the community was in the beginnings of a spring cleaning and improvement program which included applying white siding to several outbuildings. In a letter of appreciation, Mr. Kilgore reports that the Boylans worked day after day applying this siding with the result that "the appearance continued to improve and now with all completed we have a much brighter and tidier looking community."

### Other Activities

Mr. Boylan is a very enthusiastic photographer and took many rolls of film of the community and surrounding countryside. They also indulged their nature hobby, and enjoyed the birds and animals of the Ozark hills. Eddie Motter, a blind gymnast in the community, was able to participate in this enjoyment with other senses than sight.

The Boylans also enjoyed the freedom which allows each person their own particular views on philosophy and religion with the right to voice such opinions in the various meetings. Mr. Boylan testified that in his investigations of other communities he found this one to be temporally and spiritually harmonious, extending welcome to members, visitors and neighbors.

### Appreciation for Mutual Aid

Rev. Kilgore expressed appreciation for the mutual aid and brotherly love that the Boylans conveyed. No complaints were heard. "Even the food (which they did not expect to find to their liking), they found tasty and agreeable. . . . We thank them for their love and help, and we extend to Green Revolutioners everywhere an invitation to stop by any time to visit and fellowship with us in peace."

(advertisement)

### Gandhi's Writings

AUTOBIOGRAPHY (cloth) 392p	\$2.50
TRUE EDUCATION, 600p	4.00
NONVIOLENT RESISTANCE, 404p	1.95
HAND-SPUN CLOTH, 244p	1.75
HOW TO SERVE THE COW, 127p	.55
ASHRAM OBSERVANCES, 2 vol., 226p	.85
VEGETARIANISM, 34p	.15
SELF-RESTRAINT vs SELF-INDULGENCE (on sex), 208p	1.10
FOR PACIFISTS, 113p	.70
MY RELIGION, 172p	1.10
WHAT JESUS MEANS TO ME, 49p	.25
COLLECTED WORKS, Volumes I-13, 7300p	47.50
KEY TO HEALTH, 83p	.30
DIET AND DIET REFORM, 189p	1.15
NATURE CURE, 80p	.45

by other authors:	
RECOVERY OF CULTURE, by Henry Bailey Stevens, 270p (cloth)	3.00
SUN IN THE SKY, by Walter O'Kane (Hopi Indians), 278p (cloth)	5.50
A COMPASS FOR CIVILIZATION, by Richard Gregg, 285p	1.85
THE BIG IDOL, by Richard Gregg (analysis of money), 72p	.50
AUTOBIOGRAPHY, by Ammon Hennacy, new edition, 500p (cloth)	3.00
THE JOURNAL OF HENRY DAVID THOREAU, 2 vol., 1888p (cloth)	20.00
THE TWO VIET-NAMS, by Bernard Fall, 510p (cloth)	7.95

Secondhand, in sound condition:	
Tolstoy's WORKS, 24 volumes (complete to 1902), cloth	55.00
Dickens' COMPLETE WORKS, 15 volumes, cloth	18.00
LES MISERABLES, by Victor Hugo, unabridged, cloth	2.75

All prices are postpaid. Other titles may be required.

GREENLEAF BOOKS  
RFD, Raymond, New Hampshire