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THE GREEN

FOR HOMESTEADERS, ON-TO-THE-LANDERS,
AND DO-IT-YOURSELFERS



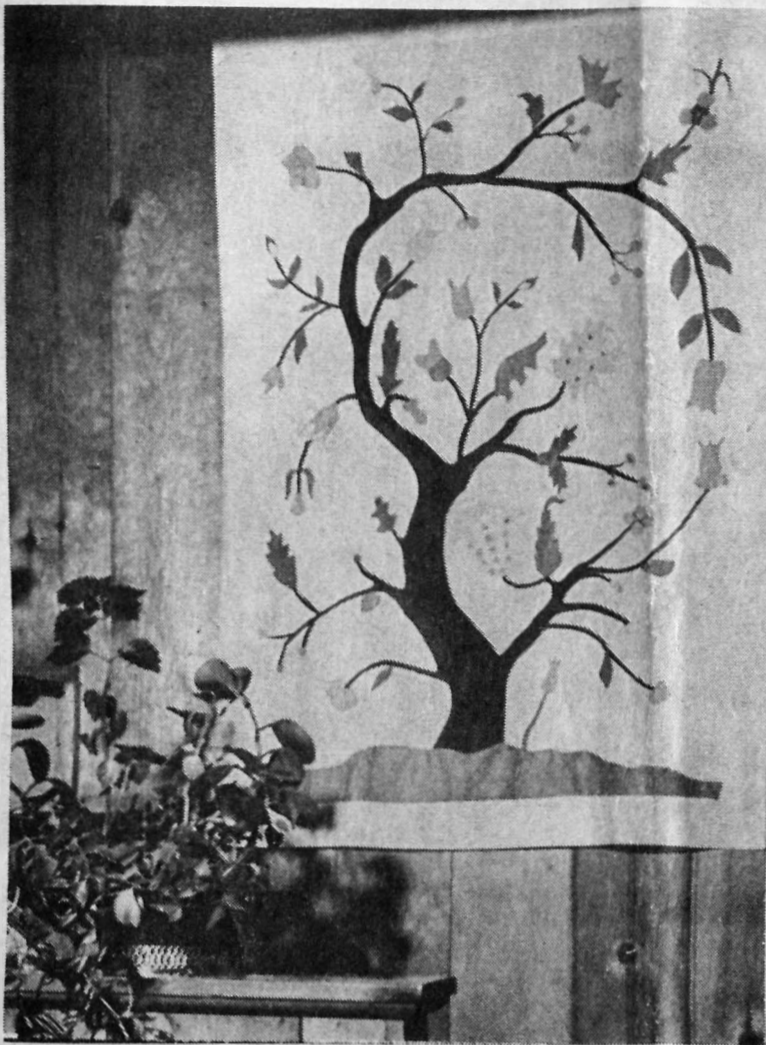
REVOLUTION

SCHOOL OF LIVING, BROOKVILLE, OHIO 45309
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TREE OF LIFE—Symbol of whole living, this wall hanging is now at Lavo's End Homestead.

A Challenge to the Green Revolution—

The Revolt In Our Cities

By Ralph Borsodi

The dictionary distinguishes sharply between a revolt and a revolution. A revolt is "a renunciation of allegiance and an uprising against legitimate authority"; a revolution is "the overthrow of one government, or one ruler or ruling class, and the substitution by the governed of another." What is taking place in our cities at present is not a revolution; it is a revolt. But it is symptomatic of the conditions out of which actual revolutions develop.

Forty years ago conditions of this kind erupted into Fascist revolutions in Portugal under Salazar, in Italy under Mussolini, in Germany under Hitler, in Spain under Franco. Since the Second World War they have been erupting into Communist revolutions. The question which the readers of *The Green Revolution* and the friends of The School of Living should ask themselves is this: Will these conditions in America's big cities lead to a Red Revolution (it has already erupted into bloody and destructive revolts in a dozen cities of which the Los Angeles riot was the most terrible), or will we come out with an action program which will turn into a *Green Revolution*?

Misery and Frustration

Revolts and revolutions have their source in misery and frustration. Men do not renounce their allegiance, they do not follow agitators and demagogues, they do not take to murder, pillage and fire unless they are so desperate that they shed all vestige of their inheritance as civilized human beings. Then they do things more terrible than the most ferocious of animals.

Most of the world's desperation has been caused by hunger and poverty. But what is happening today has developed in a nation in which nobody is hungry. There are plenty in poverty, but often the rioters are not. Incendiary writers like James Baldwin and conspirators like Alger Hiss are not poor; on the contrary, they are not only wealthy but successful. And the poor who are on relief in America actually live much better than the vast majority of the four hundred millions of people in India, for instance.

But if we have no hunger, even in the Negro ghettos, we do have frustration and desperation in an ever increasing measure. Frustration explains the fact that middle class and wealthy people—thousands of teachers and students in our universities who are nearly all middle class—are members of Communist parties and are agitating for a Socialist revolution of some kind.

But there is just as much frustration, and planning for direct action, on the Right. And it is much better financed and much more widespread. The extremists on the Right are conspiring just as are those on the Left. There

are even para-military organizations (which we now consider funny) which are accumulating arms and ammunition, not merely to prepare for "C" Day when they will feel free to take potshots at Communists, and when they can vent their bitterness on men like President Johnson and Chief Justice Earl Warren, for their determined Statism and for "turning America into a Communist satellite."

Urbanism and Industrialism

What is the root cause of this frustration? There are two: Industrialism and Urbanism. Both are doing such violence to human nature, both are reducing men and women and children to such a state of alienation, that they welcome an eruption of violence as an escape from intolerable tensions. Industrialism reduces them to cogs in a huge machine; Urbanism plunges them into rabbit warrens into which they pack themselves in densities as high as 400,000 people per square mile.

And to those of us who are aware of this, it is downright comical (or tragic) that nobody in an official position in "the establishment" which both rules us and leads us (in State School and Church) has the slightest realization that this is at bottom the source of the revolts in affluent America, the reports of which erupt from time to time on the front pages of our daily papers.

Los Angeles

Take Los Angeles. Everybody agrees that the Negro ghetto in (continued on page 6)

Decline and Imminent Fall of Cities

By Lewis Herber

Note: The damage and destruction to life and living in modern cities, brought together by Mr. Herber, supports everything that School of Living journals and books have been publishing for years. For instance, see Borsodi's chapters on Disease, Degeneration and Delinquency in *Education and Living*, 1948. Our quotes and summaries here are from Mr. Herber's 7-page, 8x11, article in the July-August, 1965, issue of

Fact magazine, 100 W. 40th St., New York City.—Editor)

"Anyone who knows the heart-disease and cancer rates among people living in large metropolitan areas, and who still chooses to live in one, must be crazy (or, very likely, soon will be)." Thus, Mr. Herber introduces his smashing article that appraises the effect on the human body, nervous system and psyche when people pack themselves into cities in

densities reaching 400,000 per square mile.

Rats and the Rat Race

He follows it with a record of a laboratory study of rats. (See the Sept. 1963 *A Way Out* for discussion by Dr. Rene Spitz of similar experiments, before the 119th annual meeting of the American Psychiatric Association.) Dr. J. B. Calhoun of the National Institute of Mental Health confined 30 Norway rats in a 10x14' room partitioned into four interconnected pens. They had neat nests, boarding-house style; wire ramps from one pen to another; ample food in structures that fostered a maximum degree of collective feeding. When the 30 became 80 rats, bizarre behavior began. As they became a congested rodent metropolis, nearly all instinctive rat behavior collapsed.

Mothers neglected their nests, abandoned their young. Many wandered around dazed and utterly disoriented. Some turned to homosexuality and curious sexual aberrations. Still others, despite available food, devoured the carcasses of starved young abandoned by their mothers. After several months, death rate soared to over 90% of all births in the more congested pens. In 16 months the rats had regressed to a state that insured their extinction.

Of course rats aren't human, but Dr. Calhoun points out that both animals are mammals and (continued on page 3)

HOW MANY CAN YOU USE?

We have printed more copies than usual of this special issue. We will mail you 10 copies for \$1 for you to distribute (larger quantities at further reduced cost.) We hope our readers will distribute many of them to individuals, groups and receptive organizations in their own communities. Order from School of Living, Brookville, Ohio.

Action for a New Frontier Begins—

Fall Festival Planned Oct. 30-31 At Pembroke Center, N. H.

A New Frontier is opening up. It is starting in New Hampshire and hopefully may quickly spread far and wide. New Frontiersmen have been called to their first gathering, a Fall Festival of music, art, discussion and fellowship at Pembroke Center, N. H., on October 30 and 31, 1965. (See program, page 4.)

This is a new frontier. It is a frontier because its goal is new—a change, a revolution, a turning in cultural patterns. Men, women and children active in this movement will develop no new geographical frontiers—on earth or in outer space; they will not be piling up more material goods and wealth. They will be pioneering in new values, better human relationships, new solutions to age-old problems, new social institutions, and new ways of living!

The New Frontier is new in method! It doesn't use government nor turn to politics and political parties. It uses a new, local and regional adult education! It isn't purely intellectual; it appeals to feelings and emotions; uses art, music, and dancing! It is new in not looking to the city as the be-all and end-all; it looks to a life of health, culture and fulfillment on Shangri-Las (family homesteads) and in small towns and communities.

Ralph Borsodi at Center of New Frontier

At the center of the movement for a New Frontier is Ralph Borsodi, author of a dozen books and founder of The School of Living. He and Mrs. Borsodi reside in Exeter, New Hampshire, where he continues research on basic living problems. His *Introduction to Problems of Man and of Society* has recently been accepted by Beacon Press.

As Mr. Borsodi has shared ideas and plans with friends and neighbors in New England in recent years, several educational adventures have developed. The first was a Federation of Liberal Religious Groups in New England. Another was the drafting of legislation on birth control and eugenics. A third was a movement for (continued on page 4)

Headquarters Community News

Some 30 persons joined the Labor Day Workbee at the Old Mill on Heathcote Rd., Freeland, Md., to help prepare it for a School of Living headquarters. They found the W. B. Anacker family settled in the main farm house, and Mrs. Dee Hamilton and children moved to the renovated second-floor rooms of the mill. The main accomplishment of this workbee was putting a new roof on the south wing of the mill. Materials for this very nearly wiped out what remained in our \$1000 building fund, after payment for the septic tank was made in July.

Trustees of the School of Living held a business session during this weekend.

Everyone agreed it was a very successful workbee. Herbert Rauch, of New York City, wrote, "It was an overwhelming success from the view of work accomplished and camaraderie." A group of young persons, seriously considering forming an intentional community, returned for further discussion and work at the mill on Sept. 18 and 19.

Replenish the Building Fund

With so much achieved in so short a time with so little financial resources, everyone involved is encouraged and pleased. A new School of Living Headquarters is assured. Coupled with the new efforts at a nationwide education for living beginning in New Hampshire, and motivated by the rising ferment for change in the cities, many School of Living members are renewed in their determination to effectively take part.

One of our members has offered \$200 in cash for the Building Fund, to be paid when an equal amount is contributed by others subsequent to this announcement. Contribute now and find other contributors (all contributions are tax exempt).

Recent contributions to the Building Fund: David Stry \$25, Russell Buehl \$25, Samuel Eisman \$10, L. Danzeisen \$4, Charles Isaacs \$20, V. Tauffner \$15, Robert Argott \$25, Howard Morris \$25, Wesley Smith \$5. Total \$154.

In the past few years Schol of Living members have contributed generously to "extra" projects, as follows:

In 1963—Borsodi-Chawla Fund, \$1500

In 1964—Headquarters Building Fund, \$850

To date in 1965—Headquarters Building Fund, \$346

To end of 1965—Headquarters Building Fund, \$???

1966—Into Headquarters Building Fund let's say, \$1000

Homestead Vision Leads Young Couples to Long Treks

The homestead as a way of life is a powerful goal to many young people. To a few the vision of independence, artistic, creative living on the land motivates almost like the Holy Grail of yore.

Make a Down Payment

Take the case of a young couple not yet ready to publicly announce their search. Leaving a dreary job in the near-Chicago steel mills, they went east in June and spent a month in New England hunting for a possible site. Then they returned to hitchhike in Indiana; bought bikes and cycled in Minnesota; and finally borrowed money to buy a second-hand truck to more carefully investigate the Minnesota woods. Everywhere they found the high cost of land a deterrent. They wrote back, "We'll do almost anything to get 'out of the system.'" They are horrified at the thought of paying taxes to support the war in Vietnam. Finally they "found a piece of woods that suits our needs," and with a payment to hold it they plan to return to make a home there in the spring of 1966.

From Virgin Islands to Ohio

Charles Grissett, a lovely young wife, a cherub one year old daughter and a charming three year old son make up another example. Having discovered the homestead idea in the Virgin Islands in 1963 and learning about homesteaders through sharing copies of a subscriber's *Green Revolution*, they had a letter printed in *Green Revolution* and began corresponding with others whose names and addresses they saw there. Soon

they made a move to De Land, Fla., later to New Jersey, and still later to West Alexandria, Ohio, where they are now assisting Lee and Marie Musgrave in their four-acre organic garden and market. The Grissetts are grateful for the experience and learning they are getting, as a step toward their coveted family homestead. Mr. Grissett has written the following on "Why We Want A Homestead."

"In early 1964 my wife and I decided to work toward a situation where home and work would be at the same place. Our important conscious reasons for this decision are:

"1. To increase the happiness of my wife in the relatedness and worthwhileness of her work and marriage.

"2. To allow me to have more part in the rearing of our children.

"3. To have (again) a situation in which evil influences on members of a (our) family would be less than in wholly urban localities.

"4. To have work each work day in which I could be more directly concerned with my own living than I have been in the past, activities which involve more physical work, and walking out of doors, and less paper work.

"Motivations for homesteading are numerous and the above are only some of ours. Considering our financial situation and my marketable skills, living in the country and raising plant and animal foods was the best course we could think of. Through this we can supply ourselves with good food, adequate exercise and what we regard as a good life."

The Revolt in Our Cities, cont'd

Los Angeles, the Watts section, was the last place in the United States in which a Negro riot was expected. It was a section of small residences, built for middle class people many years ago, rather than a section of huge, densely-packed tenements. Conditions there were better than in most Negro ghettos in the country. There was actually less hostility to Negroes than in the South and in such places as Harlem in New York.

That this was a "revolt" is confirmed by the report of its "war correspondents" in *Newsweek* for Aug. 30. "In the City of Angels last week, a 50-square mile piece of the American dream had turned, after four nights of apocalyptic fury, into a nightmare. The fighting in the streets had subsided at last. But the scars remained. In the war zone called Watts, whole blocks lay in rubble and ashes. Black men and women—the human debris of the war—queued up in bread lines at the makeshift relief stations. Jeep-loads of heavily armed soldiers warily prowled the streets, an American army occupying part of America's third biggest city. And outside a pillaged store, a Negro teen-ager—himself a ruin before he ever reached manhood—surveyed the wreckage without a wisp of remorse. 'You jus' take an' run,' he said, 'an' you burn when they ain't nothin' to take.'"

With 36 dead, 900 injured, more than 4,000 "prisoners of war" arrested, about \$200 million in property damage, this was not merely a riot. This was a revolt, in which thousands of people threw off all allegiance and started out to make war on all legitimate authority. It took three brigades of the 40th Armored Division of the Army to put it down. Yet this took place in a state in which, according to the governor when he was inspecting the damage, there was no excuse for it! "Here in California," he said, "we have a wonderful working relationship between Negroes and whites. We got along fine until this happened."

Crime: The Rising Revolt of Delinquents

"Crime in the nation's streets—violent and deadly, unpredictable and commonplace—marches on," according to *Newsweek* for Aug. 16. "By its latest measurable dimensions—charted in the FBI's Uniform Crime Reports—every category of crime was on the increase. Since 1958, reported J. Edgar Hoover, serious crime has spiraled upward at a rate five times that of the population. Its cost to the nation was almost beyond calculation (tens of billions annually, was President Johnson's guess). It had become, in his words, 'a malignant enemy in America's midst.'"

According to a distinguished criminologist, Marvin H. Wolfgang, "Most of our attention is not directed toward the basic causes so much as to the factors associated with crime. In the hope that those factors may be the cause." Statistics indicate that the causes should be sought in (1) the high rate of Negro crime and (2) the high rate of juvenile crime. Virtually no attention is paid to the really significant statistics, the fact to which Attorney General Katzenbach calls attention as a difficulty in deterrence, not as cause for the increase in crime of all sorts: "The bigger the city, the harder it is to deter crime."

In all the discussion of this subject, no one seems to be curious about the fact that while crime is on the increase everywhere, it is in the big cities that it is sky-rocketing. No one seems to raise the question of whether there is something in city life itself which may be the basic cause of the increase, and that what is at the bottom of it all may be the spread of urban values and urban habits of living.

The "Rat Race" and Alienation

No one seems to connect what is here being called "The Revolt in the Cities" with alienation. Yet there has been an explosion of books by psychiatrists about the rising tide of alienation—of men and women, of children and adults, who feel alienated from

their families, their work, society and from life itself. No one, except occasionally some of the critics of the whole modern Industrial, Urban trend, connects this alienation with the frustrations of the "rat race" in the modern world. And few, if any, except those who believe in the Green Revolution, see that nothing which has been proposed will meet the crisis so long as "they" insist on keeping the masses of people in big cities. No one, in short, ever uses the word "decentralization"—decentralization of work, decentralization of population.

The Time Has Come

The time has come for us—readers of *The Green Revolution*—to do something about it. It isn't enough for a few of us to turn our backs on it all, and try to carve out a decent way of living for our own families on homesteads of our own. Individual action is not enough. The time has come for mass action. Conditions are ripe for it. This is a call to action.

We propose to raise a banner of revolution. We propose to raise it peacefully and non-violently, instead of murderously and destructively. We do not propose to join the program of either the Left or the Right. Instead we propose a radically new kind of education which deals with all the basic problems which individuals and families face, and which society as a whole faces. We propose an education which provides significantly new and humane solutions for those problems. We propose nationwide discussion and consideration of these problems and these solutions. We have set a time for a beginning to train leaders for this revolutionary kind of education—October 24-29—in New Hampshire. If enough intelligent, dedicated persons respond, it is just possible that in the end millions will wake up and see that this is a good way out.

Unless something like this takes place, James Baldwin warns us in *The Fire Next Time*, "The Negroes of this country

How to Heat Your House for Less

Part I

I should like to preface these remarks by saying that they are based solely on my own experience and some conversations with friends. Unfortunately I have no source material on this subject; it would make a fascinating research project.

Any discussion of heating with wood stoves should assume that the reader is familiar with the following information: that it is of the utmost importance that clean, tight chimneys and flues are being used, that dry and seasoned hardwood, only, is being burned (wood that has been cut and dried for at least a year), that no stovepipes or flues pass through partitions or walls or come in close contact with wood or other inflammable materials, that only a stove in perfect condition, with no cracks, loose parts, or other defects is used, etc. The reader is advised to send for and read the valuable *Farmers Bulletin No. 1889, Fireplaces and Chimneys*, 1941, and study it carefully.

It is a fortunate circumstance that one of the most effective ways in which the homesteader can save is in the use of wood for fuel, particularly for heating. With the steady increase in the cost of artificial fuels (gas, oil, electricity, coal), it is all the more encouraging to know one can heat, and efficiently, with wood. Not only is wood heat psychologically satisfying, but it is simple, safe, and independent of any type of mechanical or electrical breakdown.

Technological progress is going on even in the realm of wood stoves. The most efficient stove in the world, and probably the most expensive, is the amazing Swedish Aga, which, in the do-

mestic model, weighs well over 500 lbs., and costs somewhere around \$500. It will operate all winter on about 500 lbs. of coal (I don't know but think it will operate on wood), will bring cold water to a boil in less than 30 seconds, etc. Unfortunately, it is primarily a cooking stove, being so well insulated (which is why it is so efficient) that it doesn't have much value as a heating stove.

The most modern and efficient heating wood-stove I know of is the Riteway, made in Harrisonburg, Va. It is about as efficient as the Aga. It uses two thermostats (automatic), and operates by burning fuel at an extremely low stack temperature. A handful of twigs tossed into this stove will warm a room for an entire day. I know, having done just this. And the stove can be filled and, properly damped, will heat an interior for up to 48 hours. Its major drawback is that it tends to build up creosote in the flue and chimney at an excessive rate, unless operated with the greatest of skill. These Riteway stoves are not overly expensive, considering their quality. From memory, they start at around \$60 and go up to over \$100. Riteway wood furnaces are available at proportionately higher prices.

Another popular make in New England and somewhat less in price, is the Glenwood. These are made in the so-called "parlor stove" style, rather elegant in appearance, and well-made. The large mail-order companies sell similar stoves, though not quite up to the Glenwood in quality.

I don't know what the situation is elsewhere, but in New England there is an abundance of used wood stoves, most people not caring about cutting their own firewood (even though they often have far more trees in their woodlot than they could ever use), or having to be bothered with keeping their stoves going.

Kitchen ranges, in first class condition, are available at secondhand dealers or at auctions

almost for the labor of carting them off. While not quite up to making it as a primary source of heat, they make a fine auxiliary source and are of course ideal for cooking. During spring and fall they are all one needs to provide enough heat to take the chill off. Incidentally, even in midsummer, when Vermont has what they laughingly call a "heat-wave" (meaning it's all of 80°), one can often use a bit of warmth in the mornings and after sunset. And it's not nearly as hot and uncomfortable in the kitchen with the range going as one might think from the great American emphasis on freeing the housewife from "tolling over a hot oven." Don't forget, too, that with the water reservoir or water jacket that is in most of these ranges, one has an ample supply of hot water at no extra cost, no insignificant item in the family budget.

Apparently the most popular heating stove in this area until lately was the Round Oak, until recently made in Buffalo, N. Y. It was (is) a large cylinder-shaped stove, not unlike the old pot-bellied type, except that its sides didn't belly out. Some of them were quite elegant, and occasionally rather intricate. They were surmounted by an Indian head, with headdress, beautifully made. They were wonderful heaters, and would go all night, easily heating a small house. There are plenty of these still available; I have two myself. They can usually be bought at auctions, in good to perfect shape, for from \$10 to \$25, depending on the demand at the time. Glenwoods also are quite often available at auctions; if in good condition they go for a bit more than the Round Oak, but still at a reasonable figure.

It might be worthwhile for readers interested in the styles available and prices to write the Atlantic Stove Foundry Co., Portland, Maine, for their catalogs. They make quite a variety of wood and coal stoves, of high quality.

(to be continued)



Description and Practice

Go Ahead and Live!, M. J. Loomis and others, 1965, 200 pp., School of Living, \$4.

The Fat of the Land, John Seymour, Facongle Isalf, Newport, Pembrokeshire, Wales.

How to Live in the Country without Farming, Milton Wend, loan from School of Living.

Living the Good Life, Helen and Scott Nearing, 1954, \$3.50.

Living High, June Burn, 1958, \$3.75.

Home to My Mountains, Hazel B. Selby, Van Nostrand, 1962, \$4.75.

In the Arms of the Mountain, Elizabeth Seeman, 1961, Crown, \$4.

Let's Live At Home, Irvine and Rachel Millgate, Harpers, 1949, \$2.50.

How to Economize Bulletins, Borsodi, 35c each, 10 for \$3. School of Living.

Flight From The City, Borsodi, Harpers, 1933. Loan, from School of Living.

Philosophy and Esthetics

Ventures in Simpler Living, D. J. Fleming, 1933. Loan, School of Living.

Recovery of Culture, Henry Bailey Stevens.

Restoration of the Peasantries, G. T. Wrench, M.D., 1939, Daniel Co., Ltd.

The Countryman, Hal Borland, 1965.

The Countryman's Companion, David R. Greenberg, Harpers, 1947.

Pleasant Valley, Louis Bromfield, Harpers, 1945.

Hunza Land, A. E. Banik, 1960, Whitehorn.

The Holy Earth, Liberty Hyde Bailey.

The Small Community, Arthur E. Morgan, Harpers, 1942.

The Island (Pala), Aldous Huxley, 1962, Bantam, paperback.

This Ugly Civilization, Borsodi, Harpers, 1928.

Agriculture in Modern Life, Baker, Wilson and Borsodi.

Recipe

POTATO PANCAKES. ¼ c. water, 2 eggs (fertile), 1½ c. raw potato cut in ½" cubes, ¼ c. flour (OR 1 slice bread), 1 tsp. diced onion, 1½ tsp. salt. Blend for a few seconds in a blender until lumps of potato disappear. Drop batter by tbsps. on greased, moderately hot griddle. Brown and turn. Serve immediately. If thicker batter is wanted, add more diced potatoes.

may never be able to rise to power, but they are very well placed indeed to precipitate chaos and ring down the curtain on the American dream."

living the good life

by Scott & Helen Nearing

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