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How to Heat Your House for Less - Part I

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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 "toiling 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."

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