

2-1-1966

## Early Preparation for Tomatoes

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### Recommended Citation

Neie, Elsie (1966) "Early Preparation for Tomatoes," *Green Revolution*: Vol. 4 : Iss. 2 , Article 3.  
Available at: <https://research.library.kutztown.edu/greenrevolution/vol4/iss2/3>

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# THE GREEN

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



# REVOLUTION

SCHOOL OF LIVING, BROOKVILLE, OHIO 45309  
PUBLISHED MONTHLY

Volume 4, Number 2

February, 1966

25c per copy, \$3 per year

## Moral And Material Withholding Action Is A Proper Response

In 1966 more people are going to see that so-called modern progress cannot proceed on and on indefinitely — that it is all now of an unmistakably self-destructive character even if world peace could be achieved and continue. They see the true nature of "progress." They say the proper thing to do is to pull out of the main current in any possible way at the first opportunity. Almost anyone could do so and become a meaningful non-participant and non-contributor — an individual secessionist — if conscience, personal responsibility and the will to survive are strong enough to direct him to become such.

The word "civilization" means literally the citification of our ways of living. De-ruralization of America hasn't much farther to go. The flow of farm people into the towns and cities, and the extension of citified living out into the rural areas has all but spelled finis to a rural culture. To the exponents of "modern progress" a more complete de-ruralization of American life is all to the good. But decentralist-secessionists maintain that the steady erosion of people off the land in the direction of urban jobs, relief payments and guaranteed incomes constitutes a humanly destructive trend.

**Return to the Land**  
Tax resistance alone, though

## Early Preparation For Tomatoes

By Elsie Neie  
Alpine, Texas

As we enter another year, I have planned my 1966 organic garden, and already planted my Elephant Garlic, and am preparing some hills to set out tomato plants before very long. I dig holes two feet deep and two feet across and line them with corn cobs. They are like a sponge and absorb and hold water. Then I fill the hole with very rich dirt; I have seen tomatoes grow in a cow lot and don't think the soil can be too rich for them.

When I set the plants in I mulch them with leaves and hay, and then cover with plastic mulching material. I never have to water them, and much larger (continued on page 4)

very commendable in anyone who practices it, does not extend a person's secessionism to the fullest exercise of a non-participation philosophy. Thorough-going non-participation involves a deliberate separation from city-type employment and residence, and a return to the land. Anyone following an employment-money-income pattern is confronted with the necessity of accounting to the government for that income and payment of taxes on it. On the land, the primary production of a large share of one's living requirements can be done directly.

Each contributor to the many questionable governmental projects must accept personal responsibility in one measure or another for whatever results from them. The questions that each one should answer are: "Do you or don't you give a damn about what is done with the tax dollars collected from you? Do you care what the final effect of your thoughtless participation in scores of luny social practices must eventually be?"

The recommendation that people individually secede from what currently goes on in the modern complex is not made primarily to encourage a widely adopted practice of tax resistance, nor as an avenue of *near total pacifism*. Neither is the philosophy of deliberately contrived personal non-participation set forth as some kind of messianic "Save America," "Save Civilization" eleventh hour appeal. Only a few, and they chiefly in the rationalist-humanist element in society, could ever reasonably be expected to adopt the course recommended.

### Advanced "Save" Themselves

But withdrawing so far as possible from modern complex employment, a turning away from cities and a return to the land has its rationale none the less. Less complicated, more independent and self-subsistent living could mean the "saving" of quite a large number of individuals, who, because of generally advanced mental and moral development, are about the only element in the entire population now who would really be fit to survive any general catastrophe — which the governing forces have left little undone to bring about.

We were joined by Floridians Maybelle Brooks (St. Petersburg); Luke Carpenter, (Green Valley School, Orange City); and (from Melbourne Village), Bill Newcomb, Marian Van Atta and Charles Haines for some of the sessions.

### Living Areas Examined

In six two-hour sessions, this group gave careful attention to six basic, universal aspects of living:

The Anthropic Problem — how shall things be held or owned, so that all persons have maximum freedom, and so that their human potential can be fulfilled?

The Occupational Problem — how shall human beings spend their time, in order that their basic, peculiar nature shall grow and develop?

The Production and Distribution Problems — how shall goods (continued on page 4)

## A Withholding Action—

## Low Income Plus Homesteading Equals High Standard Of Living

By Rose Smart

### Part II

The clothing industry in this country is big business, being third or fourth in terms of size (if we put "the military" first, where it belongs in terms of dollars and man-hours spent).

If the clothing industry depended upon the Smarts and people like us, it would fold. I use the sewing machine and Good Will (thrift or second-hand stores). I have found a mill and source of fabrics that is a treat to even my New York friends who visit. Recently I made car seat covers for both seats of our car for less than five dollars. A friend near Philadelphia insists that "her" Good Will is so much better than "my" Good Will that it would pay me to visit her and shop there. This I have learned about Good Wills: the principle of not buying on impulse applies there, too. What bargain is there in bringing home six skirts at 35c if just two are needed? Good Will is a source of toys if one applies a little soap and paint to them. It is a source of household items, too, of course.

### Homemade Furniture

You can get your furniture at Good Will, or better, build it yourself. A half piece of plywood cut into a circle, plus four black iron legs, gave us a good-looking table for less than \$10. I made a sofa and two easy chairs of black iron and Naugahyde-covered foam rubber (similar to ones selling for \$125 each at that

## Nest Eggs

By Dudley Laufman  
Canterbury, N. H.

So many of us who are expressive write rapturously about the virtue of country living. All you do is put a seed in the ground and wait for the fruits to come. No mention of the hard work before, during and after. And then little tidbits come forth from the homesteaders, like: "Oh, we inherited this farm"; or, "I have a rich aunt"; or, "My wife works"; or, "Well, we were able to go to Mexico last year because . . ."

It would be best to be honest about what help each one of us has, or had, so as not to mislead future homesteaders. Poets have patrons, dairymen have subsidies; why not homesteaders? It is not a sin to get assistance from family, friends or job to keep a farm going.

I will begin with myself, and hope others will follow. Our nest egg was the low price we paid for our land, back six years ago when we came here. We never could or would have settled here otherwise. We paid \$25 for two acres of land with an excellent well on it. There is no more available now. Also, at the time of building I was earning \$4,000 a year at a job nearby. From this I was able to purchase secondhand lumber. Because we built simply, we owned the building outright; although we did owe the carpenters who helped us, for a few months after. Soon I was able to quit my job and go it alone, depending on my ability as a musician to support us. With ups and downs (continued on page 4)

time) for less than \$50 apiece. Our desk is of plywood over old file cabinets. Beds or couches can be made easily from plywood and foam rubber. If you learn to do your own slipcovering or upholstering and your own refinishing and painting, having a pleasant environment inside your homestead home is more a matter of taste than dollars.

### Entertainment

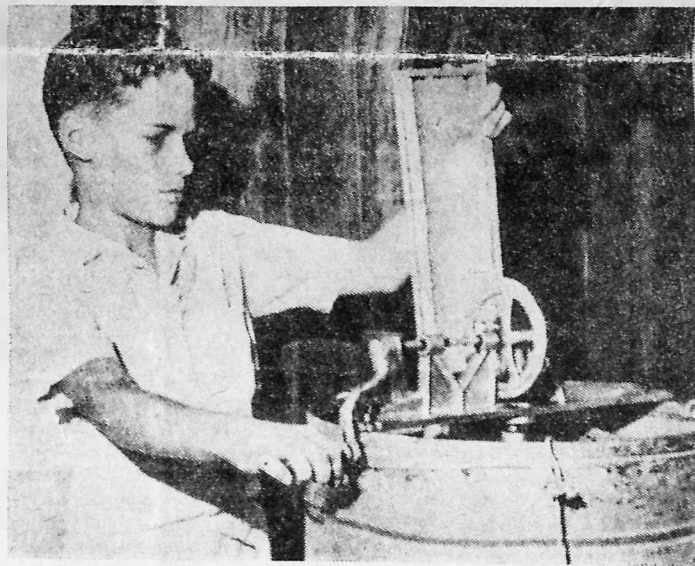
One dollar saving by-product of homesteading is our change in entertainment habits. When we had two incomes and no children, we enjoyed going to plays, movies, symphonies and the ballet. Now, in our rural environment, we rarely go to town except for the library. Nearby colleges offer low-cost season tickets to top-notch cultural evenings, however, if we were to make the effort to go. We tend to make our own entertainment now, primarily by having people to dinner or parties or for

week-long visits. Some of them bring musical instruments; some teach us rounds or folk ballads. We have a record collection but somehow don't use it as much as we did in the city. Country living has its own impact on the senses, leaving us free of the need to titillate them commercially.

This evening David, ten years, called us all to come and see the winter sun setting behind a huge, partially dismantled barn on the hill across the road. The massive, hand-hewn timbers stood out cathedral-like against a patch of pewter sky at the horizon. Above it black clouds hung in a dense flat layer. And above that in a serene sky shone a brilliant planet tagged by a tiny star.

Daddy was here to see it and to enjoy it with his family because he does not "need" to spend his evenings away in order to be financially "successful." On our homestead we have withdrawn from that rat-race.

## Young Beekeeper Is In Business



EUGENE WILLIAMS, ready here to extract the handiwork of the bees, is skilled in the many operations needed to get the honey as well as market it attractively.

One of man's oldest agriculture enterprises still holds economic possibilities and a great deal of fascination. Eugene Williams, of Romney, W. Va., has proven this since he became interested in beekeeping while visiting an uncle. He has become a miniature

expert apiarist and has a growing bank account.

The honeybee tickles the imagination of almost everyone. However, it is unusual for a youngster of 12 years to show such a growing interest in the technical and economic aspects of beekeeping.

Starting with nine stands in March, 1963, Eugene's business has grown to 19 producing hives. He plans an even greater expansion, hoping for a total of perhaps 40 stands in another year.

Beekeeping on a commercial basis is not an easy job. Subscribing to several bee journals and building a growing library on the subject of beekeeping has helped him meet the challenge of good management and economics.

This has not been a good year for bees. Yet, from 19 hives he will harvest over 900 lbs. of honey. The sale of honey is not the only source of income from the honeybee. Orchard owners in the Hampshire County area rent stands of bees each year to assure fertilization of fruit bloom. This practice makes an additional income for the beekeeper in that area.

The skeptic may say that this (continued on page 3)

## A Good Adventure: Florida Seminar and State Meeting

Six School of Living members from the north braved the sudden, and first real, storm of the winter season to attend the Good Life (and End All War) Seminar in Melbourne Village, Fla., Jan. 27-28, and arrived in a shivering cold spell. We did manage one hour's session outdoors in the welcome sun, and otherwise found that cheery open fires, diligent search and close association generated a warmth we will long remember.

Perceptive Jo Moesel from Scarsdale, N. Y.; James I. Smith, who has been part of many of our groups, from New Hope, Pa.; Ernst Tiessen, a thoughtful young newcomer from Cleveland and Toronto; and genial Don and Doris Abbott from Marine City, Mich., with Mildred Loomis (they stopped by Lane's End to pick her up), were from the north.

## A Good Adventure, cont'd

be produced in order that all persons survive, and be adequately developed? How shall goods and income be distributed equally, according to need, by gift and stealth, or according to the contribution each claimant has made to their production?

The Political Problem — what is the nature of the political state? How is it similar and dissimilar to other organizations? What is the nature of legal coercion and where and to what extent should it be used in a good society?

The Problem of Purpose — what is my purpose in living?

### What Place for the Homestead?

The term **School of Living** usually brings to most minds the idea of "the homestead." Some of our seminarians were puzzled that our seminar did not begin with the homestead. At the conclusion of our study, we pictured a successful homestead and considered how the foregoing problems could be dealt with or "solved" in homestead living. It was quite obvious that the preliminary probing and discussion had uncovered a theory and philosophy for action in the direction of homesteading as a way of life and decentralization as a good social policy. Our seminar had provided an intellectual and philosophical validation for homesteading. It seemed to most of us a rational, desirable and even necessary "institution" for a Good Society, with an end to war.

[Note. Some seminarians expressed interest in a longer search. A month-long study of 17 Problems of Living (July 7-Aug. 9) is open to 8 or 10 qualified seekers at Lane's End Homestead, Brookville, Ohio.]

### Florida State Meeting

Friends from Port Orange, Okeechobee, and other Florida points, plus more from Melbourne, joined us for the weekend program beginning Saturday, Jan. 29. Homesteader Hal Porter gave us a spirited and convincing account of his homestead and instructions for developing one from scratch. (We will print his talk later.) Dr. Ruth Rogers, homeopath from Daytona Beach, outlined her reasons for adding organic foods to her practice with patients.

Luke Carpenter from the experimental Green Valley School opened a session on New Concepts of Education for Human Development. His experience and the questions opened up produced a most rewarding hour, to which Mabelle Brooks added in presenting a paper by Dr. Henry Winthrop of the University of South Florida. This plunged us into a lively discussion of cybernation and the destiny of no-work and "creative" leisure. Mildred Loomis presented the chal-

lenge of adult education in every community to deal with basic, perpetual problems of living—to create and produce a human "future," rather than "predicting" that one planned and managed by scientists and politicians is "final" and inevitable.

On Sunday, Rev. Bill Reece of Melbourne Village led us in a moving meditation on the spiritual values in nature and country life, which proved a high point in our weekend. In combination with the Melbourne Unitarian Fellowship, Mildred Loomis outlined "An Adult Education to End All War"—a quick survey of the place and nature of 17 Basic Problems of Living.

A final session on Community was led by Elizabeth Nutting, in which we examined the goals, history and structure of Melbourne Village, sponsored and developed in the past 20 years by the American Homesteading Foundation. We were meeting in their attractive Village Hall, we were guests in their lovely homes, we walked in their beautiful "hammock" parks, we ate fruit from their functioning homesteads — we were reluctant to come to the end of our association together.

We finished off with a discussion of what to do now to further advance a movement for adult education in living. We'll outline these plans later. When we announce another seminar in Florida, make sure of your plans to attend; you'll find the people, the ideas, the whole experience well worth the effort.

And how about a seminar-meeting in your area? The pattern we have worked out can be a rewarding experience elsewhere. Write us if you will assist in developing one in your area.—M.J.L.

## Letters, cont'd

woman, or young couple who want to practice their dreams without spending all the capital they have. — Calliope Columbus, 2427 N. Broadway, Springfield, Mo. 65803

### Migrates to Canada

To the Editor:

In October we came to the Quebec section of Canada, to get a new look and give our boys a chance to escape draft, etc. We like it here and for the first time in many months there is freedom to breathe. The people are simple, friendly farmers; and we are learning French. In the spring we will move to the farm we bought which has no house—only a very large barn which we shall convert into living quarters, film and art studio and whatever we need for our work. We have fertile soil and will grow many things, but will not have a herd of cows. Like you we think the Homestead is a Moral and Material Withholding Action. — Virginia Naeve, Rt. 2, Ayers Cliff, P. Q., Canada

### Thanks for Help

To the Editor:

Thank you very much for the information you have provided me on intentional communities in the United States. It has been most helpful.

I include herewith a check for a year's subscription to your publication, **A Way Out**. Thank you again. — Foster Stockwell, 4749 S. Woodlawn, Chicago, Ill.

## A Way Outs

Extra copies of some very popular issues of **A Way Out** are available while they last.

March-April, 1965, on Community. 35c.

November-December, 1965, on Rural Utopia. 50c.

January-February, 1966, Reader Reactions to Rothbard-Tucker Controversy Over Money, 35c.

March-April, 1966, War and Peace, 35c.

All issues stress decentralist, libertarian ways out of personal and social problems. Order from School of Living, Brookville, O.

## Riot Linked To Rural Problems

Prentiss, Miss., Oct. 31 (special to **New York Times**)—A Negro agricultural official told Negro farmers today that the lack of opportunity in rural America was largely responsible for such strife as the Watts riot in Los Angeles.

L. J. Washington, a native Louisianian who is program officer of the Farmers Home Administration in Washington, D.C., called on Negroes here to remain on the farms and in rural areas, with the aid of new Federal programs.

"For too long, too many people have written off rural America and its people," he declared. "Thus we have not only created a problem of major proportions in rural America, we have also infected our cities with our rural ills."

Mr. Washington spoke at the dedication ceremony for the Sutton Mission Assembly, training center for Negro ministers. It has recently been given a grant of \$125,000 from Farmers Home Administration to erect the center.

"If you can't make it in Prentiss, how are you going to make

it in Chicago?" Mr. Washington asked. "Your problems must be solved right here."

"Face it or not," he declared, "the Watts incident was more than a racial riot. Racial tension no doubt triggered the explosion, but the real roots of the problem go much deeper."

[Editor's Note. See our forthcoming March-April **A Way Out** (and later issues) for analyses of some of the deeper economic problems which result in poverty, riots at home, and war in Vietnam. 35 cents a copy from the School of Living, Brookville, Ohio.]

## Film Shows Cells In Fluoride Solution

By M. J. Loomis

Now you can actually see what happens to living (normal mouse-L) cells as they are subjected to an environment containing sodium fluoride. A very remarkable film has been prepared in the laboratory of the Time-Lapse Research Foundation in Illinois, sponsored by the International Institute of Clinical Physiology, of which Dr. Jonathan Forman of Columbus is director.

In the time-lapse technique, a camera is attached to a microscope which photographs movements and cellular changes too slow for the human eye to perceive. First we see normal cells under normal conditions as they multiplied and divided in a basic life process.

Then a concentration of sodium fluoride of one part in 30 million (blood-level concentration in adults drinking fluoridated water) was added. Immediately there is a dramatic change; cell action is greatly speeded, with rapid cell division. In a few minutes this action begins to slow down; cells "explode"—the walls break and the cells diffuse. Shortly thereafter there is absolute inactivity. Every trace of motion and cell division has ended.

### Interpretation

To a layman this looks like an introduction of stress, which the cells try to overcome, and are defeated. Dr. Forman, who narrates the film, points out that the fluorine ions have entered the cells and blocked various vital enzymes, thus breaking the reactions which control all life processes. The extra activity is the cells' effort to produce additional enzymes to replace those poisoned by contact with fluoride. Every cell either dies or has its normal growth altered by the fluoride.

Dr. Forman says, "In the human body such poisons are subtle, insidious, and if prolonged for months and years will create chronic disorders and upset the functions of one or more of the vital organs."

### Report Checked

A report was circulated that Dr. Ott, who had produced this film, had later "repudiated" it. Asked whether this was a fact, Dr. Forman wrote:

"Dr. Ott, the producer, has disassociated himself as a result of threats to ruin him and all he has built up. It should be clear that his foundation was contracted with to do a piece of research under our direction for the sole purpose of confirming or failing to do so the work of Berry and Trillwood in Sinclair's Human Nutrition Laboratory at Oxford University, England. The film is not propaganda. It is a graphic record of our confirmation and speaks for itself. It is intended to help raise funds for more research into the toxicity of fluoride. This is further discussed in my new book, **Fluoridation Intelligence**."

[The film can be purchased at cost per print — \$68.68, plus \$5 mailing and insurance — from Greater New York Committee Opposed to Fluoridation, 342 Madison Ave., New York City 10017.

Rental charge is \$10, including postage.]

## Health Resort Reopens In Florida

After a year of searching and testing many sites, R. J. Cheatham (formerly of Orange City, Fla.) has reopened his Shangri-La Health Resort in Bonita Springs (on Florida Gulf Coast).

Springs here flow over a million gallons of crystal clear water a day, with chemical analysis almost identical to that of the famous spa in Baden-Baden, Germany.

Mr. Cheatham is operating a vegetarian-hygienic health and vacation resort. Swimming, boating, hiking and many other sports are available, along with lectures and assistance on special health problems.

## Publications For The Homesteader

**National Stock Dog** magazine, quarterly, \$2 a year, \$5 for 3 years. E. G. Emanuel, Rt. 1, Butler, Ind. 46721

**Peace of Mind Thru Nature**, \$1. Backwoods Journal, Paradox 5, N. Y. \$2 a year, sample 35c.

**Hygienic Review**, \$4 a year. Herbert Shelton, Editor. Box 1277, San Antonio, Texas.

**California Homeowners**, quarterly, \$2 a year. 1561 N. Gower, Los Angeles 90028

**Dairy Goat Journal**, monthly. \$2 a year. Box 836, Columbia 35, Mo.

**American Rationalist**, \$4:50 a year, liberal religious viewpoint. Box 742, St. Louis, Mo.

**Mankind Go Home**, by Russel Jaque, simple life, handcrafted, \$2 from School of Living.

**Go Ahead and Live!** 200 page record of young couple's effort to set up a homestead and solve living problems, by M. J. Loomis and others. \$4 from School of Living, Brookville, Ohio.

## Nest Eggs, cont'd

and some mental anguish, we are getting by.

I do not own a woodlot. I clean out neighbors' woodlots and hedgerows, and get wood for the

Our choice to live in partial poverty

Is but the means, an end for to achieve.

The end is having time in which to live

The way we wish, a life where we are free

Of regular hours, where time is unimportant.

Yet where there is the time a plenty to

Help our garden flourish and children grow,

Time to absorb the smell of pungent woodsmoke.

Time for poetic living is our intent.

The means must be the vehicle to obtain this,

Must be poetic and practical as well.

Simple living, the means to cut expenses.

Less time spent in earning may be spent

Loafing and inviting the muse and soul.

—By Dudley Laufman, in **Sonnets That Examine The Simple Life**

work. We get quite a bit of free meat. A poet, musician and countryman attracts many people to the door. They come to talk, see, listen, and usually to stay for a meal or two, and usually they bring something with them. This is a nest egg.

When I first embarked on the good life, I was filled with youthful enthusiasm, and perhaps announced my feelings too soon and too flowery. Because of this, I got shelved with other good lifers as a zealot. I wish I had not been so hastily outspoken. But I do feel that rural life has much to offer many people, be they peaceniks, artists, back to earthers, or all three. Whatever help I can offer regarding housebuilding, gardening and the like, I will be glad to do so.

—from **The Greenleaf**

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