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## Writer Corrected on Miseducation

W.C. Lloyd

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## Two Summer Meetings Spark Further Activities in California

A bevy of appreciated reports volunteered from California indicate that alert, responsible people attended the two summer meetings there, and that plans were made for continuing association. Forty people met on July 16-17 in San Francisco and half that number in Los Angeles on Aug. 6 and 7.

Meeting in the Friends Center, the Bay Area people began by "revealing themselves and their interests very deeply right off," reports Pat Herron, who assisted with preparations. Included were intentional community, an education better than public schools, sharing closely with others, and achieving a more meaningful way of life. Good talk continued at lunch nearby.

Later, with Paul Marks (Los Banos) as chairman, they heard Don Hoffman (Burlingame), author of *The Coming Culture*, predict a more rural culture (see main article on this page). Gerry and Carol Elsbach (San Carlos) on Bridge Mountain and Eden West communities, Bill Peavy (Merced) on organic gardening, and Pres. Leo Koch (Stony Point, N. Y.) on the needs of the School

of Living and Collaberg School. Sunday noon they picnicked in Golden Gate Park and continued in session there for benefit of children's play, and heard Ephraim Gugel of Living Research Assn. (San Jose) present the ideas of B. F. Skinner and Walden II. Discussion of the proposed School of Living Center in Maryland was followed by a freewill collection.

One member reports: "We felt warmed and inspired by contacts with searching people, in sharing their ideas and expressing our own." Mr. Marks proposed a meeting in Fresno in a few months; a Round Robin is circulating among some of the attendants, and some have weekended since on a ranch of one of the members north of San Francisco.

Pat Herron and Frances Crary (600 Stanyan St., San Francisco) were chosen co-chairmen of the Northern California School of Living. They write, "It was exciting to find such a strong interest in intentional community. How can we think out the details of community? Are there books and articles? Our thinking (continued on page 4)

## From A School of Living Speaker— Our Modern Cities Are Dying; Future Decentralization Will Be Necessary

By D. P. Hoffman

[Daniel Hoffman, 48 Park, Burlington, Calif., is the author of *The Coming Culture* and other books about the Gandhian movement. This article is a summary of a talk given by him at a School of Living area meeting in San Francisco on July 16.]

America has the most centralized culture in the world. The city in western history generally has exploited the surrounding country. The rural young people generally seek their fortune in the city, thus causing a steady migration from the farm to the city. Today, in America, this migration has disappeared, and foreign immigration has practically ceased. The city has lost its regenerative force. Children are seldom wanted in the city, and because of the evolution of our urban culture, it appears that America will undoubtedly be losing population in a few years despite propaganda to the contrary. With the disappearance of rural life and farm factories, our agriculture is based on destructive materialistic methods, which affects the fertility of

the soil and the health of the people.

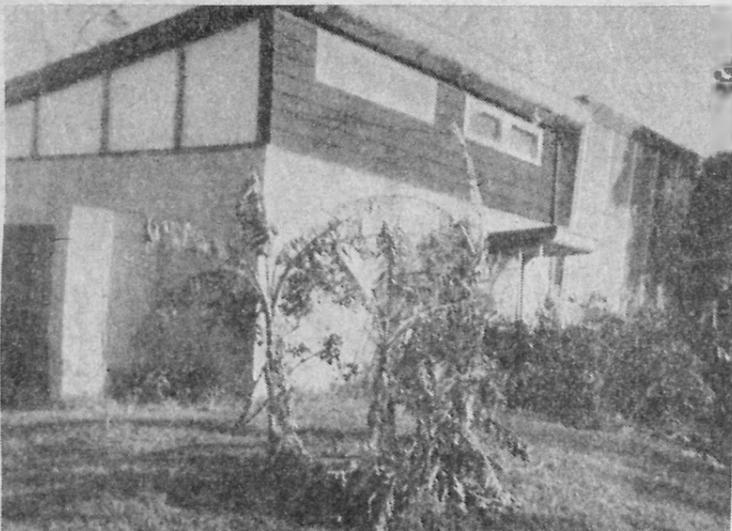
Our great cities are dying in the center, and are filled with an ever increasing number of the mentally and physically ill. Urban living is conducive to an increase of crime and smog plus a host of other factors which actually change the ecology under which we live. The tax situation is also frightening. It appears that our materialistic culture has unleashed the evils of Pandora's box. This sounds like a pessimistic picture but so did the successful campaign speeches of Congressman Lindsay when he ran for mayorship of the City of New York.

The betrayal of the materialistic culture is becoming apparent to the rest of the world, and we are fast losing our moral leadership. This startling fact is the conclusion of the most famous social and philosophic thinkers of Western civilization, including Spengler, Sorokin, Toynbee, Schubart and Schweitzer. These philosophers believe that our materialistic culture which has infected the church morally can not lead to the necessary peaceful society of tomorrow. This moral leadership is expected to come from the East.

fact that life most likely is a matter of soul travail, and an endeavor to learn by trial and error to use our free will for God or good, is not appreciated by the spiritual leaders of the West. It is present in great literature, such as *Pilgrim's Progress*, *Divine Comedy*, *The Iliad*, *Paradise Lost*, etc., but this factor is seldom stressed in modern education or life.

Concepts which resulted in a truly responsible approach to life will never be accepted in the West without great suffering. Suffering opens the hearts of people. A desire for a more enduring brotherly economy can only come when the hearts of people are opened. Considering America's karma, suffering well could play a big part in our future. We have degraded nations to acquire their resources; been parties to violence and force while pretending to export freedom and democracy. Freedom based on violence is based on fraud. Vietnam is the last of a long line of our violent actions. Nations like individuals pay for their wrongful acts. A God of love does not smite nations, the people learn by suffering for their wrongful acts or collective errors, so that truth is ultimately appreciated.

## To Florida and Back, Part V— Our Second Home Led To A Battle With City Hall Officials



Present Owner-Built Eisman Home, Miami, Fla.

[Editor's Note. We continue here from last month Mr. Eisman's account of his homestead building in Florida. Above is a view of his second home. The opposite side of this house consists of two large window areas, on either side of a charming stone fireplace. The large window sections slide on barn-door tracks, to open on the garden-lawn area, including pool, that extends to Mrs. Eisman's mother's cottage, 100 feet away. This outdoor area is all screened, top and sides, on sturdy framing.

From the back door one enters a beautifully equipped kitchen, passes along the eating bar, into the living room, to find oneself in a lovely planted area, under and around a winding, wrought iron stairway to a balcony and bedrooms. One may step down to the left and the bath; or proceeds up three steps to a beautiful lavender-green room, light and airy. From the balcony railing hang the family artist's striking paintings. It is esthetically satisfying.—MJL]

By Sam Eisman

Most people are satisfied to build one house during their

life-time, but when I married 14 years ago the housing problem again arose. Once more I rebelled at the idea of contracting a 20-30 year debt. I still can't understand how people can so lightly undertake such long term debts, but for most I suppose there is no alternative.

With the experience of one house under my belt, I designed what I thought was a more sophisticated house. At least from an esthetic viewpoint it is more pleasing than the first. Still, it is no better suited for the modern homesteader. At the time I did not yet understand or appreciate the health benefits to be derived from home produced food, and did not plan adequately for this.

This house, unlike the first, was built a room at a time. The kitchen was first, and when it was "wind- and winter-tight" as they say in the building trades, we moved in. The rent we saved was used to continue construction.

### Build the Whole Shell

To all prospective home builders, let me plead: finances permitting, build the complete shell (continued on page 3)

## Heathcote Notes

Aug. 14, 1966

As nature has finally smiled on us and brought some welcome showers in the past 10 days, all the effort in keeping the hillside garden alive during the June-July drought now seems to have been worthwhile. A bucket brigade started during the June community conference had to be continued by ones, twos or threes until Ken returned from his pipe organ rounds in July. He then set up a pump to bring water up from the stream. The soaking of the parched earth gradually showed the benefits of cultivating and mulching. We hope to share luscious tomatoes, peppers, cucumbers, squash, beets, etc., with those who attend the workshop—about 10 days away as I write this.

An electric wire around the garden (50 x 200 ft., incidentally) finally proved to be essential (and effective!) in repelling small wildlife. This and the watering system made it possible for the Spragues-Hamiltons to take a breather — a trip to Florida to meet our recently acquired grandparents (who had been awaiting us since April). A happy occasion for all of us marred only by the death of our little dog, Pixie, whom some of you will remember.

Since we returned to the hollow our time has been spent trying to get ahead of that two-week growth of weeds in the garden. Also the smell of paint, varnish, wet plaster and the whrrr of the saw here at the Old Mill indicates we're in harness again.

An able and amiable assist, as of a few days ago, is being given by 18-year-old Dan Scott of Rochester, N. Y. He tore down the old wheelhouse almost single-handedly but for the heaviest timbers. The cleanup looks like one good workshop project. Our sights are now trained on that event as an opportunity to work together and for free and open discussion of all aspects of the Old Mill and School of Living.

—Ken & Dee Sprague

## Early American Communities

Historically, America had many social communities such as those advocated by The School of Living. These communities usually were cemented together by a religious belief. They were successful despite the subtle propaganda to make us think otherwise. The only reason many of these early communities ended (Oneida, Shakers, New Harmonists, etc.) was because their youth would not necessarily follow the religious oddities of their parents in an expanding and exciting frontier economy. The temptation was too great to enter the materialistic American culture of the post Civil War era.

The farmer who is truly independent so far as food, clothing and shelter are concerned has traits of character which many admire. Seldom is there exploitation in such an agricultural community. A spiritual approach to life is generally accepted. If the community is small enough there is true democracy and the individual has a true identity, which is not built on public relations propaganda such as in a mass urban culture. The average man in America is beginning to look upon the politician as an anti-social individual, who does not truly represent him. The politician also has to be an aggressive unsocial person, which ultimately affects him.

## Strong Motivation Needed

It appears to me that the greatest problem in establishing a rural planned community would be a central or moral motivation. Few people in the Western world think in terms of a purpose in life. People are skeptical of religion because it has been exposed by modern methods of communication. Reincarnation certainly results in a responsible approach to life. Although this idea is accepted in the East, the West ignores or does not accept this doctrine, nor does the West advocate any responsible substitute. The

## Catastrophe Foretold

If our centralized culture is disrupted, a great catastrophe will probably be the cause. If the City of Topeka, which was recently hit by a tornado, does not immediately rebuild, many a skilled technician will be forced to leave the community, and the economy will suffer. This could happen on a large scale. Decentralization could be caused by man or nature. Whatever way it comes it will be catastrophic and will not be thought of as a blessing. A catastrophe will have to take place to revolutionize the heart of the average American. Gandhi, Bhava and Narayan of India appear to be the moral leaders of Decentralization. Ralph Borsodi, who has given his life to this movement, has not affected the average American. The majority of Americans are living in a temporary materialistic paradise. It does not appear to be too long before suffering will result in an inward revolution in America which will also change social concepts and cause Decentralization.

I suggest that people plan to live the life advocated by the School of Living, not only because of the unknown future, but because of improving one's way of life. The decentralized culture is absolutely essential.

## Writer Corrected On Miseducation

The Ohio Homestead Festival and education for living were featured in the *Dayton Daily News* of Sunday, July 10, with some pictures of guests and activities at Lane's End Homestead. A rather extensive, well-written item was titled "Green Revolutionaries Battle for Back to Nature Society." It carried the by-line of Doug Walker, a staff writer.

Several School of Living members have appreciated a copy of (continued on page 2)

## Letters To The Editor

### Simple Disposition Of Human Manure

To the Editor:

Hal Porter's fourth installment on homesteading was even better than the previous ones, especially his insight into the unfortunate agricultural attitude of our ancestors. But I was glad to read Helen Ryan's follow-up article in which she tries commendably to take the waste out of Mr. Porter's "human wastes."

I'd like to carry this subject one step further toward health and simplicity. My homestead, Tall Oaks, has almost complete privacy, and we don't use concrete tanks periodically with an outhouse that traps vapors and shoots out the purifying action of circulating air and sunlight. I simply have a composting area with no pit or equipment of any kind.

Human manure, or night soil as it is sometimes called, is as wonderful or better than manures from other animals for gardening; it need be composted no more than the manure of domestic animals before applying it to vegetables and trees. It is true that most humans are more diseased now than domestic animals, but there is complete safety, even if there is chronic disease in the household, if the manure is exposed to the sun for a period of at least a week, or in winter composted for a month or more. In a tank, even uncovered, it tends to foster anaerobic bacteria and stay moist, thereby releasing odors that may be objectionable to neighbors. The sun has the power to transmute bacteria that are unfriendly to beneficial bacteria. I simply form small piles daily, then larger compost piles when sufficient is accumulated.

Homesteads without privacy can have a wooden fence around the area 4 or 5 feet high, and perhaps a tall hedge around the entire grounds. Of course, in northern climates one may not be hardy enough for moving one's bowels outdoors in the nude in the cold season. In such cases, a semi-heated privy attached to the house would seem to be the next best way. Or if one cannot extricate himself from conventional plumbing but has his own septic tank, the tank can be opened every few years and the sludge spread in the sun to cure. If this is planned, one should not put any chemical down drains that is not wanted in the garden, such as detergent.

It is generally agreed among naturopaths that sitting while defecating rather than squatting is one of the major causes of the national constipation. And anyone can easily change this habit even though he uses a conventional toilet or privy.

If you want reassurance as to the health and wisdom of using your very own night soil, read *F. H. King's Farmers For Forty Centuries*, London, Eng., Jonathan Cape Publishers. This book can probably be obtained from Health Research, Mokelumne Hill, Calif.

We often quote Chinese proverbs for their wisdom; now let's begin to study their superior agriculture.—Bud Plumb, Box 195, Streator, Ill.

### Interest At Center For Study Of Democratic Institutions

To the Editor:

I am an assiduous reader of your *Green Revolution* and have

very great sympathy and admiration for your goals. I've canvassed the possibility of living that way myself, tho it may be late to start now. But with a new baby it becomes very necessary to raise her in an environment in which some of the traditional human values have some scope. The constant round of televisions and delinquency to which the child will shortly be exposed almost anywhere in California is something to be avoided at any cost. Your publication has given me a very clear conception of the problems involved, and I circulate *The Green Revolution* among my colleagues. I think it has been very well received.

I have no recommendations to make to you. It is rather the other way around. . . . I particularly liked your piece on *The Technological Society*. I have seen 25 or 30 reviews of Ellul's work, and yours is one of two that makes any sense at all. I have circulated this review among my colleagues and later may solicit their opinions and transmit them to you. But things here at the Center, thank God, move with a becoming degree of slowness. — John Wilkinson, Center for the Study of Democratic Institutions, Santa Barbara, Calif.

[Editor's Note. Dr. Wilkinson is the translator from the French of Jacques Ellul's *Technological Society*.]

### Go Ahead and Live! Helps Natural Birth

To the Editor:

Let us give you the story of our copy of *Go Ahead and Live!* Last Christmas our oldest daughter and Navy husband came home, with another baby on the way. At their base all Navy expectant mothers are given spinal anesthesia. She didn't want it but didn't know how to get out of it and neither did we. A friend gave our second daughter a copy of *Go Ahead and Live!* and I promptly read it, and my wife and I discussed it. We were spellbound with your presentation of the natural birth. This was it!

We wrote about it to our Florida daughter; she was receptive, so we ordered the book and sent it to her. She and her husband read and discussed it and decided in favor of natural birth. Her Navy doctor agreed to it when he saw she meant business and wrote on her record that she was to get no drugs or shots without her permission. So they were all set for natural birth.

The baby went full term, and it was about time for its debut. And one morning at 2:05 a.m., and right at home, they were awakened by our grandson's entry into the world. Forty minutes later she walked into the hospital carrying her newly born baby, just delivered by his own father. She felt wonderful and in full strength, and still does. It was wonderfully simple, easy and painless.

It is difficult to say how they might have confronted this situation had they not been previously prepared. We were all very satisfied and your book brought the understanding which made it possible. — Carl Ogren, Rt. 3, Paw Paw, Mich. 49079

### Getting A Hearing

To the Editor:

Glad to see that School of Living is making an appearance in some of the other media:

*King Features* had an approving comment on May-July 1965 *A Way Out*; so did *The Book-lovers Answer*; and *Guidelines* listed *A Way Out* and *Green Revolution* as among America's most controversial publications; and Kerry Thornley of *Innovator* said in his *Agcomm Directory* that *A Way Out* carried an unusually wide spectrum of libertarian thought. I also noted that *Fragments* published a letter from MJL, and *Henry George News* developed a long article around one of her letters.—Herb Roseman, 1455 E. 85th, Brooklyn, N. Y.

[Note: Others include an arti-

cle in the *Heretics* Section of *National Insider*, Jan. 23, 1966 by MJL on the *Green Revolution*; and a feature story on *Green Revolutionaries* in July 10, 1966 *Dayton Daily News*; and in *The Michigan (University) Daily*, July 8-9, by David Knoke, a second generation School of Living member. Reprints of these are available for a stamped envelope. David had Ralph Borsodi with his Student Press Seminar at St. Johns of Annapolis for two days in July, and reported it as "one of the most fascinating experiences of my life."—Editor]

### Report From Kerista

To the Editor:

We have moved. We have tried four locations in the U. S.; Ibiza Island, Spain; Dominica Island, W. I.; and Sand Hill, British Honduras. We have formulated a "Law of the Permanent Site": Any site will be considered temporary unless it has a scenic beach and instant swimming, boating and fishing! Our new site appears to have these things, few insects, no poisonous snakes.

We are now ready to receive guests—serious people who are interested in cooperative living. We have Kerista Kibbutz, a Walden II intentional community on this lovely island in Central America; and Kerista Star, enclaves who meet to study Kerista and allied subjects. For texts and theoretical studies we use Skinner's *Walden II*, Neill's *Summerhill*, Huxley's *Island*, Heinlein's *Stranger In A Strange Land*, Spiro's *Kibbutz*, and Gurdieff's *Meetings of Remarkable Men*.—Jud, Coxen's Hole, Roatan Island, Honduras, C. A.

### A Gift And A Poem

To the Editor:

I enclose a check as my gift to the Old Mill Center Fund.

Today as I climbed the hills surrounding our city a small creature scurried under a stone. Whereupon I took out my pad, sat on the stone, and wrote:

#### Peak

It hurt me  
that even a lizard  
fled  
at my approach,  
my cloddish  
tread.

But could he  
really wish  
to own this symphonic  
silence  
all alone? Would  
one

so much a part  
of hill  
deny my being still  
a moment,  
being kin to crawl  
and soar

before again  
descending to the  
ugly roar?

—C. S. Dawson  
Belo Horizonte, Brazil

### Education Law

To the Editor:

The following proves that not all are for separation of parents from children by compulsion in public schools. Some carry out favorable legislation when petitioned to do so. From *The Commonwealth of Massachusetts Bulletin*: "House Bill 565 to permit children to be absent from public schools at the discretion of their parents" passed March 3, 1966 by the Committee on Education. I spoke in favor of cutting down separation of parents from children at the public hearing on this. — J. Levinson, 43 Greenock, Dorchester, Mass.

### Improved Titles

To the Editor:

May I re-title the pictures in the August *Green Revolution* developed from transparencies which I submitted? On page 1, the "other view" should be captioned. Reroofing Old Mill, a high-spot in our renovation, Sept. 1965. On page 2, "the volunteer" is James Iden Smith (79), who always comes to the workbees and gives generously of time and money to our projects. And let's call Hal Porter, page 4, accompanying his vigorous *Green Rev-*

## How Can We Prepare For Community Living?

By Gordon Yaswen  
c/o Sheldon, Maloney Rd.  
Wapp Falls, N. Y.

### Part III

Perhaps the greatest advantage of mobile shelters lies yet unaccounted for. During the initial years of any intentional community I can envision, there will inevitably be members who come with the best of intentions, but for any of many possible reasons (not only negative ones) find they cannot permanently remain, or must for a few years temporarily depart. This has traditionally raised problems in communities where members have invested their own time and money in building their own permanent homes, for the departing member usually feels he is entitled to some remuneration upon leaving, and the community itself usually has not the money to so give him. Few such dilemmas would ensue were the structures in question towable or collapsible.

In fact, I envision a system of communities where prospective members (because they thus furnish their own accommodations) are free to come and sample life in any particular member community of that system, without obligation to stay, and without the community's obligation to keep them because they have perhaps invested themselves in a permanent structure on the premises. Thus mobile, prospective members could perhaps sample several communities before actually settling down to one; and then there should be a higher probability of their staying there permanently, for their previous explorations.

### In Case of Failure

Further, in the event that the site chosen for a community becomes impractical for ecological, economic, or political reasons; an entire community, if the bulk of its shelters were portable, could if necessary move *EN MASSE* to a more favorable location without having to completely rebuild on the new site. That this capability would be of decided advantage with the current economic, geographic, and political trends as they are in this country, seems quite obvious.

I understand how this type of thinking, i.e., planning a community so as to require minimum permanent investment and be relatively easy to LEAVE, may be to many a very negative way of planning a community in the first place. Yet I hold that this philosophy of PLANNING for FAILURE, so to speak, is a reliable method of ensuring success — of building dependability into the system — in that it prevents the highly probable MINOR failures from amounting to a MAJOR one.

I am likewise aware that there are many problems inherent in such a plan, including the propensity it might have for encouraging great instability in the communities that make use of it; and the gaudiness, expense, and inadequacy of the popularly-available portable homes. I feel, however, these are surmountable drawbacks.

### Wants Information

I am planning too, within the next three years, to build or modify a towable home, and would greatly appreciate any advice readers might offer. I am particularly anxious to learn of

olution Manifesto, *The NEW "Man With the Hoe!"* — Grace Lefever, Sonnewald Homestead, Spring Grove, Pa.

### Favorite of Newcomers

To the Editor:

The *Green Revolution* makes sense, and my husband and I hope to find a homestead, starting this summer. Your publications have become my favorite, most inspiring reading matter. We'd like back copies of *Green Revolution*.—Diane Porter, 888 N. Central Ave., Claremont, Calif.

sources for bare mobile home chassis or chassis and shell assemblies, as well as any helpful books on the subject. I am also beginning to prepare in those other ways I mentioned earlier, and would be interested in communicating with others who are doing likewise.

I want to live in community, but I want any community I move into, or help set up, to have a reasonable chance of success, for I cannot easily re-amass the capital reserve I am now beginning to lay up. Therefore I see thorough and realistic preparation as imperative. Perhaps what is needed, before we have a Movement of communities, is a movement of preparation for them.

## Like Book

"It was good to read *Go Ahead and Live!* For years I have been thinking some about most of the problems of living you discuss. To me it is rewarding to see these published as a coherent whole. I hasten to disclaim that my ideas are as comprehensive or as far developed as many of your chapters. I'm 30 years old and certainly have much to learn. And I thank you for helping me discover your group and your school with the near total involvement in life that you express in your book." Matthew Davis, Mill Valley, Calif.

"We've read *Go Ahead and Live!* and it astonishes us that your interests are as broad as life itself. This is wonderful. Our goals tend to match yours—simple, self-sufficient living, real freedom for the individual with no abuse of that freedom by any one." — Carl and June Ogrea, Paw Paw, Mich.

"Just finished your *Go Ahead and Live!* Read every word with the greatest interest, and much admiration for its ideas, organization and your clarity in writing." — Esther Grayson Rockwell, garden editor and author.

## Writer, cont'd

this article. (Available for a stamped, addressed envelope.)

One of our members, William C. Lloyd, wrote the following to reporter Walker:

"You presented the case for homesteaders, back-to-the-landers and others very well. I take issue with only one statement in your article. You say, 'Many School of Living members have college degrees but have largely turned against the system that educated them.'

'Now, Mr. Walker, I do not agree that the current system of education ever educated (in its full, true sense) School of Living adherents anymore than it truly educated anybody else! You missed the point of the School of Living and all its writings. There would be no need for a School of Living and the writings of brilliant theorists like Borsodi on education for correct, natural, normal living if the conventional methods and institutions of so-called learning taught these things correctly.

'Green revolutionists have not turned against a system that 'educated' them. They have turned against a decaying system that did not educate them and they are wise enough to know it.

'We aren't the only critics of education, nor the only ones trying to correct it. Read *The Sheepskin Psychosis* by J. Keats, 1966. And read Sydney J. Harris, Patricia Coffin, Dr. Leslie Fiedler, Paul Goodman in "The Deadly Halls of Ivy," Dr. R. M. Hutchins, etc. Most of them agree with the critic who said, 'We have created a Frankenstein monster that has gotten completely out of hand.'

'School of Living is on the forefront of a desperate need for new thinking on the entire subject of education.' — W. C. Lloyd, Burlington, N. C.

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