

9-1-1966

## Two Summer Meetings Spark Further Activities in California

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### Recommended Citation

Loomis, Mildred (1966) "Two Summer Meetings Spark Further Activities in California," *Green Revolution*: Vol. 4 : Iss. 9 , Article 25.  
Available at: <https://research.library.kutztown.edu/greenrevolution/vol4/iss9/25>

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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.

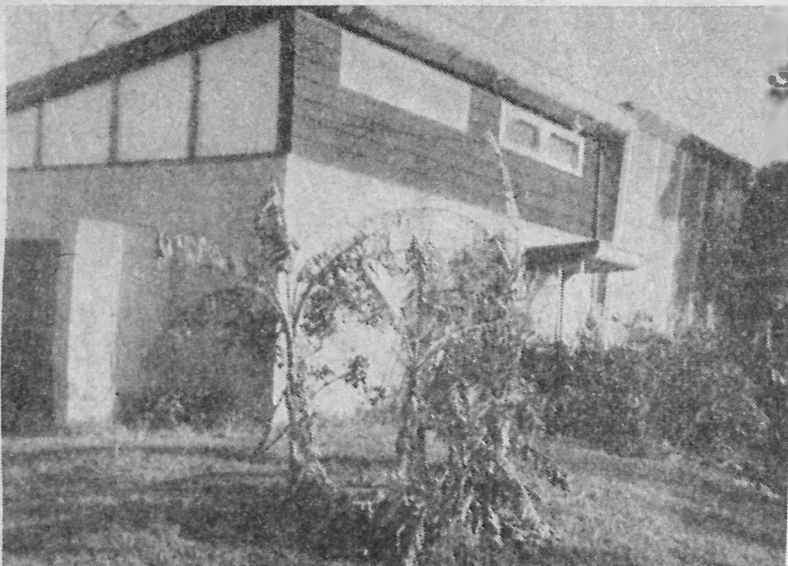
Our great cities are dying in the center, and are filled with an ever increasing number of the mentally and physically ill. Urban living is conducive to an increase of crime and smog plus a host of other factors which actually change the ecology under which we live. The tax situation is also frightening. 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)



## Two Summer Meetings, cont'd

on economics and government is vague—we may plan panels for enlightenment at future meetings."

### Los Angeles Group

Martha Bale (Phoenix, Ariz.) reported for the Los Angeles group: Dr. Lowell Coate (San Diego), editor of *Life Science*, outlined a proposed Health and Survival Community in Guatemala, which raised discussion on the merits of migrating or "staying home and solving problems here." Purcell Weaver (Santa Barbara) talked on "Looking Landward for Better Living." An anti-naturalist newcomer offered considerable negative comment. Selma von Haden, practicing homesteader for 20 years at Vista, presented the values and results of their life on the land: source of quality food, safe and comfortable shelter, emotional satisfaction and stability, and more secure financial status.

Morgan Harris (Culver City) reviewed *Go Ahead and Live!* and urged the spreading of School of Living ideas, and asked How can we circulate more copies of *Go Ahead and Live!* They decided on a Western Headquarters for School of Living—a center for correspondence, book sale, and place for future meetings. Thurman Frick (9446 S. Hillhaven Ave., Tujunga) offered his place and his services in handling School of Living books and literature.

In the afternoon, Dr. Coate, in the absence of Dr. Leo Koch, successfully chaired discussion in which many ideas were presented: possible incineration of city people in bombings; democratic functioning of government; are human wants infinite? and how does one learn to think?—read *The Machine Stops*, E. M. Forster.

### Later Sessions

Saturday evening fifty people gathered to hear a panel on "Techniques and Philosophy to Enable Individuals to Become Superior to Instead of Victims of Their Environment." Of the three panel members, one did not arrive and two sent substitutes, and the evening was given to the one substitute, Bill Manning (New Braunfels, Tex.). Mr. Manning showed a film and outlined his enterprise, Mapka, in San Blas, Panama, to stabilize and improve the economics and culture of the Kuna Indians along ethical and human lines.

On Sunday, Robert Borsodi, grandson of Ralph Borsodi,

## Publications For The Homesteader

*Let's Live*, \$4 a year, 6015 Santa Monica Blvd., Los Angeles, Calif. 90038.

*National Health Federation Bulletin*, \$3 a year, 211 W. Colorado, Monrovia, Calif. 91016

*Go Ahead and Live!*, M. J. Loomis and others, \$4. School of Living, Brookville, Ohio 45309.

*Herald of Health*, Lamoni, Iowa.

*Organic Gardening*, \$5 a year. Emmaus, Penna.

*Eat, Drink and Be Healthy*, 2,000 nutritious recipes by Agnes Toms, 137 N. Canyon Blvd., Monrovia, Calif. 91016. Autographed. \$5.20.

*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 Homeowner*, 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 1762, St. Louis, Mo.

### CORRECTION

For Gina Larson's "Menus for Lunches," send 50c to her at Box 686, Lakeside, Calif. (10 or more, 35c each).

joined the group, advocated a possession-free family, living and working here and there, earning money to buy food from a supermarket and renting a quiet-practice room for music.

Purcell Weaver summarized the sessions showing how the various topics were part of School of Living concerns, after which personal exchanges and conversations were enjoyed. Attendees look forward to further meetings in a more rural setting.

The planning, execution and follow-up of the California meetings deserve special commendation. Here was notable local planning and responsibility—a definite sense of "working at it" by those who attended. This type of direct action in terms of one's own needs, with minimum dependence upon "stated leaders" is the direction we want to encourage.—M. J. Loomis

## A New Declaration Of Independence

Manifestos are popular.

Approving comments are coming in on Hal Porter's version of a Green Revolution Manifesto in the August *Green Revolution*. Also on Bud Plumb's Decentralist's Declaration in May-June *A Way Out*. Miles Roberts is circulating his own version.

Milton Mayer has written a new Declaration of Independence, published in a 4-page printed form by the War Resisters League (5 Beekman St., Room 1025, New York City 10038). Sponsored by six other organizations, it was read at a demonstration at Independence Hall in Philadelphia, on July 4.

It begins: "When it becomes necessary for a citizen to dissociate himself from the acts of his Government, and to assume among his countrymen the sovereign station to which the laws of nature and of nature's God entitle him, a decent respect to the opinions of his fellow-citizens requires that he should declare the causes which impel him to the dissociation." Then follows six paragraphs of "self-evident truths," and ten blunt and clear paragraphs listing the misdemeanors and malfeasance of the U. S. Government.

It concludes, "By all these un-American activities, it (our government) has forfeited the admiration, friendship and trust of not only the world's oppressed peoples, but of the world's stable democracies." It summarizes all the ways dissenters have petitioned for redress, and tried to assist and change trends. It reaffirms a wish to "serve our country" in nonviolent ways, and then announces "we will not pay taxes for war;" that "we are free and independent men" and "have full power to make peace, conclude alliances, establish commerce, and all other acts which free and independent men may of right do."

### Put Tyranny on Skids With New Practices

From Wendal Bull (writer of "Equalizing Opportunities, Next Step for Mankind," in the July-August 1961 *Balanced Living*) comes these comments:

"It seems to me that this Declaration calls for the signature of forward-looking Americans who are still loyal to the humanitarian principles which guided the founding fathers of our nation.

"Then, this Declaration, signed by thousands, needs to be followed by a statement of proposed correctives for the evils we as a people suffer. This should not take the form or purpose of a political platform. Instead it should be in the nature of a curriculum outline for the guidance of an adult education movement designed to extend the understanding and application of equal rights and responsibilities to the economic roots of our daily lives.

"A people can be independent of the abuses of tyrannies only after they have learned how to



THESE SCENES were snapped at Sycamore Hollow Homestead (Ralph Smart family), West Alexandria, Ohio, where some 135 adults, many children, gathered for the Ohio Homestead Festival, held July 4 weekend. Being demonstrated here are: (top left) Soap Making, by Mrs. Gertrude Bockholt; (lower left) Candle Dipping, by Mildred Loomis; Ceramic and Pottery Work, by Pierce Scranton, 4121 Merryfield, Cincinnati, O.

## Craft Skills Shown

As these three pictures indicate, there was great interest in demonstrations of old time skills, still valid for the modern homesteader, at the Ohio Homestead Festival last month. Presented here are soap making, candle dipping and ceramic work.

### Homemade Soap

4 c. cold water  
1 can Red Seal lye  
3/4 c. borax  
3/4 c. ammonia  
1 c. water  
1 1/2 c. sugar  
5 1/2 lbs. grease

Slowly add lye to water. When dissolved add borax and ammonia, stirring until dissolved. Meanwhile be melting the grease just until it becomes liquid; also dissolve sugar in the 1 c. water. Add sugar solution to the lye solution, then the grease, stirring until it becomes thick as cream.

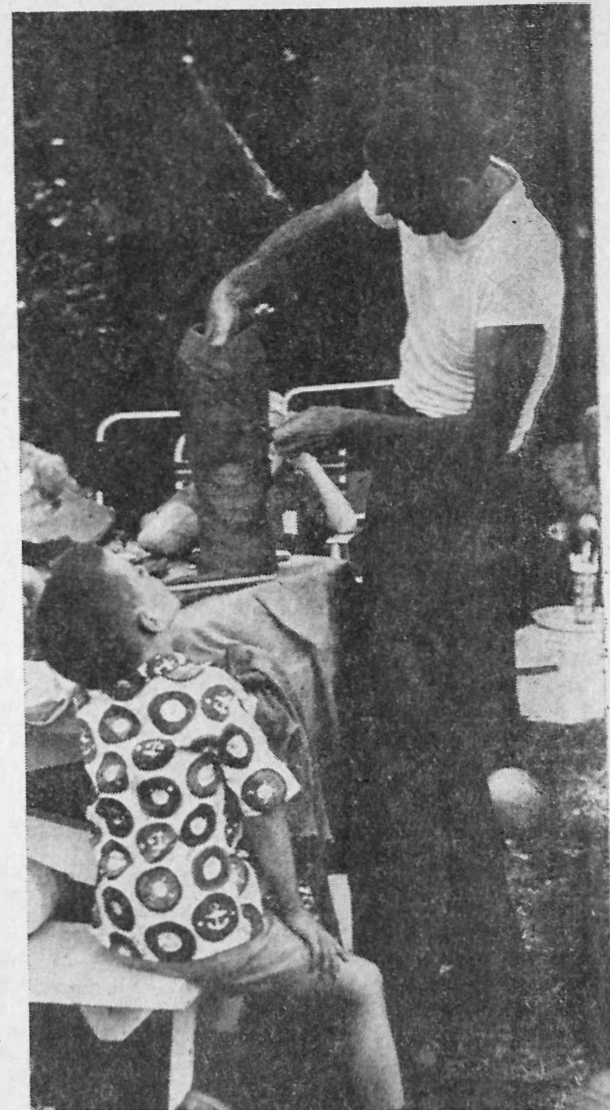
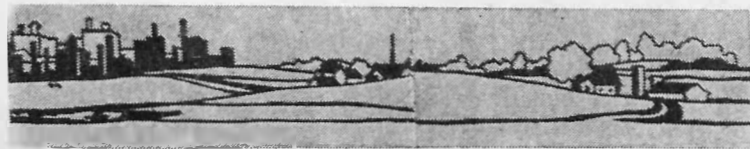
Pour into containers or allow to remain in the mixing container. Let it set about 36 hours. Remove and cut into desired pieces.—Mrs. G. Bockholt, 1151 Neeb Rd., Cincinnati, O.

### Candle Dipping

Melt 3 parts paraffin and 1 part beeswax (provides firmness and prevents too rapid melting) and pour into tall can. Dip thick cord string into melted wax and withdraw quickly. Hold until it hardens, and re-dip quickly. Repeat until desired thickness of candle is obtained. Unless the growing candle is allowed to cool between dips, it will slip from the string. Best done in cool weather. Oil colors may be stirred into melted wax. Seeds or tiny leafbuds may be attached to soft candles, redipped, for ornamentation.—M. J. Loomis.

withhold their substance from the support of tyrannies — only when the substance shall be conserved in the support of equal opportunities for all and equal limitations for all.

"Until the forces of tyranny are rejected in our hearts and starved in our economic practices we shall continue to live on the brink of nuclear war. Learning to put tyranny on the skids should be the first concern of Schools of Living as long as schools of Death are in the saddle."—Wendal Bull, Burnsville, N. C.



## Building Fund

Encouraging response has come to the Building Fund for the purchase of 44 acres and five buildings, including the big old stone mill, near Freeland, Md. All members appreciate the participation of the following persons (all gifts are tax deductible):

Building Fund Gifts—in July—Bruce Barrett \$25; Harry Kaplan \$15; D. H. Cole \$2; Howard Morris \$35; Mildred Binton \$5; Mariou Wilhelm \$30; Vernon Hone \$25; J. DeZwarte \$3; Barney McCaffrey \$5; W. L. Small \$10; Sam Norris \$6; Lois Tillotson \$5; Chet Dawson \$5; L. Labadie \$10; Paul Jackson \$10; Pauline Marstrell \$10; James Iden Smith \$250; Marie Anderson \$100; Dr. Wilson Young \$25; R. L. Boardman \$3; Martha Bale \$14; Kay Liverman \$5; Bill & Nell Loneray \$5; Matthew Davis \$10; John Holovacz \$1; Dr. N. S. Hanoka \$1; Benj. Russell \$1; Geo. Moriarty \$1; Gus Goltz \$2; George Rigby \$5; Earle McGue \$10; David Futterman \$10; John Allen Adams \$5; Thomas Skinner \$10; Ephraim Hubert \$20; Edgar L. Davis \$10; Wilma vanDusseldorp \$5; Leo Kunick \$3; Franklin Hoff \$5.

Franklin Hoff \$5; Leo Kunick \$3; C. L. Rishel \$1; Leo Rainer \$25; Elizabeth Haswell \$5; Everett E. Gendler \$72; Purcell Weaver \$10; Ivan Innerst \$5; C. F. Eicher \$100; Dr. Chas. Raebeck \$25; Mary Ellen Redfield \$5; Dora Steigman \$5; H. F. Russel \$1; Dwight Geary \$10; Emil Ray \$2; Harry Peters \$5; Joy & Ernest Martin \$20; E. Obidinski \$2; Henry Peterson \$5; Robt. Muller \$20.

Total as of Aug: 20: \$1028.

Pledged: Feris Lucas \$20; Bob Lewis \$90: at April Board Meeting \$400; at Lane's End on July 3 \$250.

## Exchange Growing

By Grace G. Hazelrigg  
1174 Olympia Ave.  
Seaside, Calif. 93955

In Monterey, Santa Cruz and San Luis Obispo counties, California, a group of young Democrats are pushing a PEACE CANDIDATE. There were other Democrats helping in the venture, that is where I am involved! We did precinct work and got 49% of the vote.

I sent the *National Guardian* to several of the young people and enclosed some copies of *The Green Revolution*. Without any fanfare or much preparation, one Saturday afternoon a big piece of paper was tacked on the wall. It asked people to sign name, address, phone, needs, and assets. The lettering on top spelled out INTERCHANGE. We meet every Saturday afternoon, and enjoy food, homemade bread, produce and work. Participants are young people from Salinas, and young people in Carmel Valley who bring produce.

Art work is offered by struggling members of the art colony. An author, Jim Opey, who plays the guitar and sings is another of the contributors. One of my Negro friends, Mattie Blaney, claims she has 140 lbs. of black flesh to offer! Walter Strauss, Jr., who prints the *Interchange Newsletter* and helps all around, has printed cards for me to use in the Cannery Humanist Chapter. Many more people have found a most joyous, harmonious way of life. We look forward to each Saturday.

On July 4, Interchange members, some from as far away as Santa Cruz, went to Carmel Valley and picked 20 crates of apricots. The Japanese young women brought fried chicken which was very tasty. We feasted and picked fruit, then had a nice relaxing time under the shade of the trees.

Two people in Carmel Valley, who own land, have loaned two separate parcels of land to Interchange to clear, work, plant and tend. Work crews of members have cleared the land and soy beans have been planted.

We are planning on a three-day festival in the fall, in Carmel Valley. Invitations are going to be sent far and wide. Before I could realize it all, Interchange is here. It works.