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Flight From the City

Ralph Borsodi

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Flight From The City

By Ralph Borsodi

(continued from last month)

In certain important respects our experiment was very different from the ordinary back-to-the-land adventure. We quickly abandoned all efforts to raise anything to sell. After the first year, during which we raised some poultry for the market, this became an inviolable principle. We produced only for our consumption. If we found it difficult to consume or give away any surplus, we cut down our production of that particular thing and devoted the time to producing something else which we were then buying. We used machinery wherever we could, and tried to apply the most approved scientific methods to small-scale production. We acted on the theory that there was always some way of doing what we wanted to do, if we only sought long enough for the necessary information, and that efficient machinery would pay for itself in the home precisely as it pays for itself in the factory.

The part which domestic machinery has played in making our adventure a success cannot be too strongly emphasized. Machinery enabled us to eliminate drudgery; it furnished us skills which we did not possess and it reduced the costs of production both in terms of money and in terms of labor. Not only do we use machines to pump our water, to do our laundry, to run our refrigerator—we use them to produce food, to produce clothing, to produce shelter.

Some of the machines we have purchased have proved unsatisfactory—something which is to be expected since so little real thought has been devoted by our factory-dominated inventors and engineers to the development of household equipment and domestic machinery. But taking the machines and appliances which we have used as a whole, it is no exaggeration to say that we started our quest of comfort with all the discomforts possible in the country, and, because of the machines, we have now achieved more comforts than the average prosperous city man enjoys.

What we have managed to accomplish is the outcome of nothing but a conscious determination to use machinery for the purpose of eliminating drudgery from the home and to produce for ourselves enough of the essentials of living to free us from the thrall of our factory-dominated civilization.

What are the social, economic, political, and philosophical implications of such a type of living? What would be the consequence of a widespread transference of production from factories to the home?

If enough families were to make their homes economically productive, cash-crop farmers specializing in one crop would have to abandon farming as a business and go back to it as a way of life. The packinghouses, mills, and canneries, not to mention the railroads, wholesalers, and retailers, which now distribute agricultural products would find their business confined to the production and distribution of exotic foodstuffs. Food is our most important industry. A war of attrition, such as we have been carrying on all alone, if extended on a large enough scale, would put the food industry out of its misery, for miserable it certainly is, all the way from the farmers who produce the raw materials to the men, women, and children who toil in the canneries, mills, and packinghouses, and in addition reduce proportionately the congestion, adulteration, unemployment, and unpleasant odors to all of which the food industry contributes liberally.

If enough families were to make their homes economically productive the textile and clothing industries, with their low wages, seasonal unemployment, cheap and shoddy products, would shrink to the production of those fabrics and those garments which it is impractical for the average family to produce for itself.



DOGWOODS, the main house on the homestead. One of the wings contains the workshop, the other the loom-room. Designed and built by amateur labor. Even the wiring, plumbing, and steam-fitting were done by what can at best be described as semi-skilled labor. The stonework in all the houses on Dogwoods was put in by amateurs, using a modification of the Flagg method of wall building.

If enough families were to make their homes economically productive, undesirable and non-essential factories of all sorts would disappear and only those which would be desirable and essential because they would be making tools and machines, electric light bulbs, iron and copper pipe, wire of all kinds, and the myriad of things which can best be made in factories, would remain to furnish employment to those benighted human beings who prefer to work in factories.

Domestic production, if enough people turned to it, would not only annihilate the undesirable and non-essential factory by depriving it of a market for its products. It would do more. It would release men and women from their present thrall to the factory and make them masters of machines instead of servants to them; it would end the power of exploiting them which ruthless, acquisitive, and predatory men now possess; it would free them for the conquest of comfort, beauty and understanding.

(continued on page 4)

The Time Has Come For A Third Force In The Explosive World

Part II

The American Problem: 1966

Today the United States is the most powerful and wealthy nation in the world. It is this very wealth and power which tends to breed suspicion, if not hate, among the poorer nations in the world, in spite of the vast programs of technical assistance and A.I.D. which the United States has lavished upon them. These programs have failed at the crucial level of the masses in the villages and rural regions of the developing nations, and even though the principal reasons may lie within the cultural problems of these poorer nations themselves, the United States must pay the price in terms of the advantage their failure gives to Communist propaganda. In each of these countries those workers who are truly committed to freedom and democratic values find themselves caught in the crossfire of Communist propaganda, which disguises itself as the friend of the people, and Fascist propaganda which disguises itself as the advocate of freedom and anti-Communism.

In Vietnam, for instance, if the true forces for freedom and democracy speak out against Communism, they find themselves aligned with dictators like Diem who cannot command the allegiance of the people. This is the problem of men like Thich Nhat Hahn, a devoted Buddhist monk, who has been trying to develop with very little resources a program of self-help and basic democracy among the peasants in Vietnam. But Nhat Hahn does not dare to ask for United States assistance, since to do so would open his program to attack by the Communists who would poison the minds of the peasants against him. The same is true in India where the Gramdan movement, led by men like Narayan, with a history of success in combatting Communism, do not dare ask or accept United States government assistance. It is true in many, if not most, of the underdeveloped nations.

In desperation, then, the United States resorts to force to combat the success of Communist propaganda and takeovers in places like Cuba and Vietnam. But in doing so, it is forced to align itself even more strongly with Fascists like Diem and militarists like Ky, and to fight a guerrilla war in territory where all the odds are against it.

All of these things add fuel to Communist propaganda and help create more Communists, not only in Vietnam but all over the world.

The Indian Problem

Exploitation by landlords and money-lenders and neglect by governments preoccupied with industrialization, are making the masses in the underdeveloped nations—who are peasants not proletarians—desperate. To these desperate peasants Communism makes a compelling appeal. But Communism is an idea, not just a rebellion. Ideas cannot be fought with monetary aid to government establishments nor, when they erupt into guerrilla revolution, with massive military aid. A bad idea can only be fought with a good idea; fighting ideas with money and with guns accomplishes nothing; ideas have not nine but ninety-nine lives. The idea of an autonomous village-based society in which the peasants are politically free and economically independent proved, under the leadership of Vinoba Bhave in Hyderabad, that it could make the peasants and villagers give up the idea of a Communist Utopia to be achieved at some far-off date by means of immediate violence and revolution. If the idea of self-help is accompanied with enough rural credit to buy out landlords and to get money-lenders off peasant backs, revolutionary ardor would be channeled into constructive action.

The Republic of India, a free nation but an underdeveloped

one, is typical of the nations of Asia, Africa, and Latin America which are on the verge of explosion. In the race for prosperity, the slow growth in the gross national product of these nations is continually losing ground to the increasing birth rate. In India, ever since independence in 1947, there has been a gradual decrease of income per capita, despite the vast American aid and the several five-year plans devoted mainly to developing heavy industry. Every day the poverty of the masses in India and other underdeveloped nations worsens while the prosperity of America and the developed nations improves. With the gap widening between the have and the have-not nations, the world is living on the brink of a dozen Vietnamese revolutions.

No American with a mind or heart can contemplate this situation and ignore it. What baffles the thoughtful and concerned people of America is what to do about it. Ever since America launched the Marshall Plan, Americans have left the question of what to do about it to Washington. But after 20 years of American effort and after 40 billions of American A.I.D., it is time to face the fact that the A.I.D. program has failed to help where help is most needed—among the peasants and villagers who constitute the masses in these nations.

The Real Problem

The real problem in India, in Vietnam, in Mexico, in Brazil and in all the other underdeveloped nations, is rural and agricultural. It is not urban; it is not industrial. 70 to 80 per cent of the population of these nations live in small villages and are dependent for their income either directly or indirectly upon agriculture. Unless the problems of these rural masses are dealt with, nothing which is being done or which can be done in the few big cities in these nations will prevent them from turning sooner or later to revolution as the only hope for ultimate improvement.

Communist takeovers in every one of the nations now behind the Iron and Bamboo Curtains—including Cuba with its threat of takeovers in the rest of Latin America—have been made possible by the denial of justice to the masses of people living on the land and in the small towns, and by the neglect to provide them with the credit that they need to acquire land; to end extortion by money-lenders and middlemen; to purchase good seed, fertilizers, and equipment; to build decent homes and enjoy amenities which would bring them into the twentieth century.

Stanley Andrews, who since 1960 has served three times in South Vietnam as an advisor on A.I.D. problems, wrote recently in *The Reporter*: "Perhaps no more than 10 to 20 per cent of American aid has trickled down to the hamlets in a way that the peasants can relate to either the United States or their own government. Most of the aid has benefitted the elite and the upper middle class." American A.I.D., in other words, has failed to help the South Vietnamese who till the soil and work in the villages; what it has done is to help the power-elite in Saigon which lives off the masses.

The Three Plans

Operating today in these underdeveloped nations is not one plan but three plans for dealing with their problems: (1) the American A.I.D. plan, (2) Mao Tse Tung's plan of Communist led guerrilla revolution, and (3) Gandhi's plan for rural renaissance.

1. The American plan can be described in four words: Modernization, Industrialization, Urbanization, and Centralization. But American aid is failing because it is given to governments, which in turn spend most of it on giant projects and on industrial developments in and around

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big cities. This does not resolve the problem of the overwhelming masses in the villages and rural regions; it ignores the fact that, in the race between prosperity and revolution, A.I.D. cannot avoid being "too little and too late."

2. The second plan is Mao Tse Tung's plan: Revolution. There is no adequate appreciation today of the difference between Lenin's and Mao's theories of revolution. Lenin was an orthodox Marxist; Mao is not. Lenin led an orthodox proletarian revolution. He and his followers advocated and based their hopes for world-wide Communism upon revolution by an aroused, desperate, industrial proletariat. More recently Mao Tse Tung led a successful peasant revolution in China. Mao and his followers are the advocates of peasant revolutions for all the underdeveloped nations of the world. Such a revolution has acquired power in Cuba, and such revolutions are struggling to acquire power not only in Vietnam but in several places in South America. Mao's plan for the underdeveloped nations, then, is peasant, not proletarian, revolution.

3. About Gandhi's plan for the development of a new India, Americans know virtually nothing. The Sarva Seva Sangh was organized by Gandhi himself to realize this plan. Today the Sangh has 20,000 workers in villages all over India. Vinoba Bhave, who succeeded Gandhi, gave priority to the problem of providing land to the landless, first by means of a program called Bhoodan and then by its development into Gramdan. In recent years the saintly Vinoba Bhave has been reinforced by an extraordinary moral and intellectual giant by the name of Jayaprakash Narayan.

(continued next month)

Peace and Goodwill

By Mildred J. Loomis

A friend said she was dropping *The Interpreter* because it so seldom discussed her main interest—world peace. She finds her concern better satisfied in the Women's International League for Peace and Freedom and the Fellowship of Reconciliation.

If we haven't made it clear in the past, we say it now. We consider the problem of "peace" to be the Problem of the Whole of Life. In our monthly discussion of solutions to the major problems of living we feel we have been dealing, in every issue, with the basic matter of world peace.

I, too, have been a member of WIL and FOR. I still follow these and other peace groups with interest. Somehow they give me the impression of dealing with the fringe of this issue. I miss in their approach a needed attention to basic economic, political and psychological realities. They treat these of course, but not in the interrelated and fundamental fashion that seems to me essential. While our friends feel the School of Living misses the forest for the trees, it seems to me too many peace groups see only a blurred forest. They do not come to grips as I would like to see them with the swamps, the underbrush and the trees themselves in delving into the morass of war and peace.

Take economics, or as the School of Living would say, the Possessional Problem. I've heard many a pacifist and peacemaker speak glibly of the "economics of peace." But rarely can one explain how and why the great monopolies exist, and what needs specifically to be done about them. I do not find their journals devoted to critically analyzing the land problem, the international money-interests, or tariff, as economic causes of war.

Or on the Civic Problem. The

(continued on page 4)

A Way Out
Supplement No. 2

Civilizations Rise and Fall In 200-Year Financial Cycles

By Royal D. Rood

(excerpted from pamphlet)

Five great civilizations have followed the same path. By the end of two centuries, population seems always to have multiplied so greatly under the encouragement of borrowed money that great prosperity follows — especially for the money lenders. But high rentals have been capitalized into high land values, followed by a growth of the mortgage, interest and tax burdens. The burden of these becomes almost impossibly heavy on the average person, and results in a great apathy. None can be found to keep the tools and energy serving civilization. Plague and pestilence usually follow the golden age for the money lenders.

Yet always a remnant survives. Those who take the time to understand the process, and act accordingly, seem far more certain to be among the survivors.

Ancient Egypt. The extremely prosperous Eighteenth Dynasty of Ancient Egypt was followed by the evils of the days of Moses. Apparently a quarter to a third (or half) of the population of Egypt died off, and the Pharaoh gave Moses permission to lead out of Egypt a large body of slaves willing to follow him, to make a new start in a new land.

Greek-Egyptian Civilization. A thousand years later, again after two hundred years of money-prosperous increase in population, the Plague of Pericles killed him, his son and a great multitude in Athens shortly after 500 B.C. The whole eastern Mediterranean area of Greek-Egyptian civilization was scourged. Giant organization apparently caused the apathy of the populace.

The Roman World. In the Roman empire, the golden era for the mortgage-holders was from 27 B.C. to 175 A.D. (202 years). Marcus Aurelius, last emperor of that prosperous era, again witnessed plague and pestilence that killed off a quarter to a half of the people of the entire Roman world. The dead were hauled out daily for months for burial in mass graves. Tax levies were converting great areas of the empire into wilderness and desert.

European Feudalism. A thousand years after that came the two great European feudal states. Each had two prosperous centuries very nearly concurrent. Then scourges fell upon the people. In two short years (1347-49) the Black Death killed off a quarter to a half of the populace of all Europe, a tragedy that remained in the memory of our Puritan forefathers. Yet a remnant survived.

Western Civilization

Today we have been "enjoying" the prosperity of the Western world with its four or five great states, each having its own prosperous era:

The financial dynasty which placed the Bourbons on the throne in 1589 reaped the French Revolution in 1789, after exactly 200 years.

The financial dynasty of Great Britain began its prosperous era when the Treaty of Utrecht (1713) put an end to the war over the Spanish throne between the French and the British. That treaty confirmed British possession of the Rock of Gibraltar and control over Mediterranean commerce and of all the seas with an empire "on which the sun never sets." But 201 years later, after World War I gutted her resources, that empire is now in utter collapse.

The financial dynasty of Russia paid honor to Peter the Great, who in 1717 obtained a treaty of commerce with France and prosperity grew to a peak. The October 1917 Revolution, exactly 200 years later, put an end to the Russian Czars.

None can say just when the golden era of the United States will collapse. But we are nearing the end of a 200 year cycle.

Flight From Responsibility

Those who suppose that by

electing officials, or purchasing insurance policies, they can avoid penalties of irresponsibility are much mistaken. Every able student of history knows that all governments tumble when their taxes have destroyed the spirit of enterprise.

What is the duty of every citizen who wishes to see his government avoid economic collapse. What is each one's part?

Certainly a part of one's time and energy is required in some pertinent educational activity. Today people are saying that a third of their time goes to pay taxes — to maintain families of the politically privileged. Recently speakers at the Book Manufacturer's Institute deplored the fact that people no longer read the serious books they issue.

As the day of judgment draws closer, can one do better than seek understanding that he might enjoy the results of such understanding? Yet how acquire understanding if one will not take time to study, meditate, think? Unless wisdom is preserved in each community, then indeed the people will be unwisely confiscated of what they have produced. Whether this be in income or welfare taxes does not matter, for if the seed corn be eaten and the tools destroyed, soon all must starve.

Join and support the School of Living. Read its journals and books; undertake its activities; meet with other concerned persons in your community to define and act on the major problems of living. Write Director of Education, Brookville, Ohio.

Peace and Goodwill, cont'd

real pacifist takes nonviolence as his method. Logically, then, he would want to restrict the use of "government," for government is the institution of legalized coercion. Yet many pacifists seem to be leftist or socialist in their political position.

They tend to count heavily on "government" dealing with life's difficulties. It is as though a peaceful world would evolve through the very institution that supports and legalizes all economic causes of war, and calls on its citizens every generation to a mass slaughter.

I do not know how much decentralist literature is now passing among peace organizations. Some years ago, in my active days in FOR, motions for decentralist action were usually tabled. Yet decentralism calls for a minimum of government, and more individual action, in social organization.

Many pacifists are vocal about the "law of love." Often this appears to be a phrase, without definite insight into method or know-how. I am glad to note, however, a greater use of scientific and psychiatric knowledge in some peace groups.

At I write, it is Dec. 7, 1955. Fourteen years ago today, a Japanese air fleet knocked out eight American battleships, left Pearl Harbor a shambles, many Americans dead, and put America into World War II. (Later disclosures by George Morgenstern, and others, showed how the wrong solutions to economic and political problems had intricately both the American and British government in "maneuvering" this attack by the Japanese.) Four years later the greatest single catastrophe in human history occurred when an atom bomb from an American plane exploded over the city of Hiroshima. In one instant some 100,000 persons were killed and 150,000 so severely injured that most of them died.

The Japanese have erected a cenotaph directly under the place where the bomb exploded. It enshrines names of all their known dead. On it is the message: "Rest in peace; for we will not repeat our sin."

It was the sin of all the nations. The sin was to go to war.— [Reprinted from *The Interpreter*

of November, 1955.]

Read This Book!

Some people defend the 1945 use of the atom bomb and suggest we use it now in Vietnam. Some "statesmen" are saying, "we would do it again if it were necessary." Let them read from the diary of M. Hachiya, a doctor in a Hiroshima hospital, published as *Hiroshima Diary* (available in most libraries).

"Everything was in disorder. Vomiting and diarrhea made matters worse. Patients who could not walk urinated and defecated where they lay. Those who could walk would feel their way to the exits and relieve themselves there. Persons entering or leaving the hospital could not avoid stepping in the filth, so closely was it spread. The front entrance became covered with feces overnight, and nothing could be done, for there were no bed pans and even if there had been, no one to carry them to the patients.

"Disposing of the dead was a minor problem, but to clean the room and corridors continued most urgent."

From *Libertarianism to Fascism* Who said this?

1. "Down with the State—the State of yesterday, today and tomorrow, the Bourgeois State and the Socialist State. There remains for me nothing but the consoling religion of Anarchism."

2. Private property can be only that which a man has gained for himself, has won through his work. A natural resource is not private property, but public property. Land is thus no object for bargaining."

Answers: No. 1: Mussolini in 1920; No. 2: Adolf Hitler in his early days.

Sex and Maturity

Love and Orgasm, by Alexander Lowen, M.D., The Macmillan Co., 303 pp., \$7.95. Reviewed by Herbert C. Roseman.

Dr. Alexander Lowen, noted Reichian psychotherapist, in this study of the psycho-physical nature of human sexuality has issued a challenge to most current literature on the nature of sexual freedom, including Dr. Albert Ellis, Lawrence Lipton, and the "mechanistic" or "performance" view of sex. Whether one agrees with Dr. Lowen or not, *Love and Orgasm* should be carefully considered by all sexologists and interested laymen.

Dr. Lowen believes that the so-called sexual revolution of the last decades has been an extremely superficial one owing to the confusion between "sensuality" and "sexuality." "Sensuality" is considered as a manifestation of a disturbed sexual function. The author hits hard at the current "orgy" school of sex which he regards as abortive and a characteristic of immature personality development. Also coming in for Dr. Lowen's barbs are homosexuality as a way of life. Homosexuality is equated with sickness, lack of "aliveness" and death.

Although a product of Reichian theory, many will consider this a "conservative" approach. Dr. Lowen does not believe that sexual self-regulation has yet proven applicable as a therapeutic tool. Rejected is Norman Mailer's interpretation that the orgasm frees the individual's possibilities for a creative life. Lowen believes "a free individual (free from neurotic conflict) can explore all his possibilities for creative living, one of which, perhaps the key one, is the capacity of full orgasmic surrender in the sexual act."

The importance of breast-feeding to the age of at least three cannot be emphasized strongly enough. Dr. Lowen believes that the rejection of the child's oral needs can create untold havoc in later life. The author rightly points out that few American women are psychologically capable of sustained breast-feeding. Thus a vicious circle is formed generation after generation.

With the overthrow of matriarchal culture a double standard was imposed which separated woman-the sexual object and woman-the mother. Here we have

Flight, cont'd

Chapter 2 — Domestic Production

With Newton, it was the falling of an apple which led to the discovery of gravitation. With Watts, it was the popping of the lid of a boiling kettle which led to the invention of the steam-engine. With the Borsodi family, it was the canning of tomatoes which led to the discovery of domestic production. Out of that discovery came not only an entirely new theory of living; it led to my writing several books dealing with various phases of the discovery — *National Advertising vs. Prosperity* was the first; then came *The Distribution Age*, finally *This Ugly Civilization*.

In the summer of 1920—the first summer after our flight from the city—Mrs. Borsodi began to can and preserve a supply of fruits and vegetables for winter use. I remember distinctly the pride with which she showed me, on my return from the city one evening, the first jars of tomatoes which she had canned. But with my incurable bent for economics, the question "Does it really pay?" instantly popped into my head. Mrs. Borsodi had rather unusual equipment for doing the work efficiently. She cooked on an electric range; she used a steam-pressure cooker; she had most of the latest gadgets for reducing the labor to a minimum. I looked around the kitchen, and then at the table covered with shining glass jars filled with tomatoes and tomatoes juice.

"It's great," I said, "but does it really pay?"

"Of course it does," was her reply.

"Then it ought to be possible to prove that it does—even if we take into consideration every cost—the cost of raw materials, the value of the labor put into the work yourself, the fuel, the equipment."

"That ought to be easy," she maintained.

(continued next month)

Vitamin, Vitamin, Part II—

"I Urge Patients To Use Organic Food"

By Dr. Ruth Rogers
Daytona Beach, Fla.

C. Leslie Mootoo, Deputy Chief Medical Officer in the Ministry of Health and Housing, British Guiana, wrote a letter to the editor of the *New England Journal of Medicine*. He reported "... 46 deaths from malathion ingestion in British Guiana over the period 1959-1964. ... It may also be surprising that we had 10 deaths from parathion in 1962. These resulted from use of an article of foodstuff contaminated outside British Guiana with parathion. Parathion is not imported into British Guiana, but malathion is used widely in agriculture." In Toppenish, Wash., in August, 1963, 46 people were treated for TEPP (tetraethyl pyrophosphate) poisoning and two heifers died. Other outbreaks in Wenatchee and Terrace Heights also occurred. These were due to airplane dusting of crops at a time of thermal inversion. In the same article, it has been reported that, "An extensive review of the literature revealed that no illness in the United States or Great Britain had been detected from the consumption of treated crops when formulations have been used according to approved directions."

However, 13 people died last year (1963) in Dade County (Miami), Florida, of insecticide poisoning. ... The most recent case was that of a three-year-old boy who died after eating chicken that had apparently dropped on a floor where parathion had been sprinkled to kill household bugs.

Most of the pesticides now used are either chlorinated hydrocarbons, such as DDT, chlorodane, aldrin, dieldrin, and endrin or phosphate esters, such as TEPP, malathion and parathion. The pharmacology for the chlorinated hydrocarbons is not known. "The exact mechanism of action of these insecticides on man is unknown. Animal experimentation and clinical studies have in-

a verification of novelist Vardis Fisher's remarkable insights in his *Testament of Man* series on the degradation of woman by man through the ages and the dichotomy between the "virgin" and the "whore." Whereas in ancient times man had the "all-embracing Great Mother" medi-evil and modern man created the "prostitute," though the roots of this are traceable also to ancient civilizations.

Can sexual freedom be had for a song? Obviously Dr. Lowen does not think so. It is incumbent upon the rival sexual theorists to answer Dr. Lowen's implied challenge with considerable more intellectual equipment than they have heretofore displayed. The real revolution has not yet arrived. For the "virgins," "semi-virgins" and "prostitutes" are still with us and sex is not yet whole.

dicated that these chemicals stimulate the cerebellum and the higher motor cortex. In severe intoxication, such stimulation causes clonic and tonic convulsions or epileptiform seizures." The pharmacology for the phosphate esters is better understood. It inhibits the enzyme, acetyl cholinesterase which causes the accumulation of acetylcholine in the tissues. This resembles overstimulation of the parasympathetic nervous system with death resulting because of interference with respiration.

Some poisons accumulate in the body to reach a toxic level after repeated exposures. One additive in combination with another can increase sharply the toxicity to the exposed person.

Dr. S. G. Bradley, University of Minnesota, warns that the fungus-killing antibiotics used in agriculture may have serious harmful effects. Some plants concentrate antibiotics and when eaten by animals are toxic.

Dr. A. T. Westlake, England, in his paper, "New Factors in the Twentieth Century Disease Pattern," agrees with Dr. Borbely of the Medicolegal Institute in Zurich that a new word is needed to describe the increasing toxic factors: "paratoxic." Dr. Westlake divides these poisons into four groups: the atomic fallout, the chemicals used in agriculture, food additives and the medicinal modern synthetic drugs. The Smarden affair in Kent, with the death of 37 cows, was shocking. The fluoroacetamide, a pesticide, was in the soil to stay and "... in the end the contamination was found to be so bad that the actual soil of the farm was packed in oil drums—2,200 tons of it—and dumped in the Bay of Biscay." Five million pounds of food were seized in the United States in August, 1965, by the FDA because it was unfit for human consumption.

Why do I urge my patients to use organically grown foods? Need I say more?

There are no preservatives, artificial colors, flavors, sweeteners, antioxidants, etc., added to such foods. There are no hydrogenated fats or oils present. There are no refined grains or sugars in the diet. There are no pesticides, weedicides, or growth stimulants used. There is no loss of vitamin or enzyme due to storage or transportation delays.

There are plenty of vitamins and minerals available for the body's use without contamination: juicy carrots full of carotene, thiamin rich yeast, vitamin C in the citrus fruits, trace minerals, vitamins and other treasures in green leafy vegetables and whole grains.

[Ed. Note: Dr. Rogers has cited the sources of the various statements and quotations she makes here. These detailed sources have been omitted from this article, but are available.]