What Does Homesteading Mean for Us? Better Living Now in Many Ways: Part I

Carl Ogren
Individual! Person! Community! What Do We Mean When We Use These Terms?

By Carl Ogren

Part I

[Editor's Note: His wife, June, and two teenagers join Carl Ogren in this report on their adventures on community building and self-sufficiency, and their experiences since coming to the School of Living. Carl has been working at this for some decades now, but we'd like to get our two cents worth into the discussion.]

Delight in Making Choices

[The first of a series of discussions which, in part, will attempt to give our readers an opportunity to make their own choices—at least this is true for present-day Americans. June and I have been making our own choices, as we believe we should, for some decades now. At first, we gave society the benefit of the doubt and probably much followed the conventional pattern of life. But as time went on and we found where this was leading, we decided we had to make some changes.]

Late Flashes On Nutrition Seminar

Quick reports from the Nutrition Seminar held at Heathcote Center, June 24-25:

From Grace LeFebvre: "A marvelous weekend. We all loved Ruth Rovereau, leader. Total attendance was 53. Slides of "degenerate" food and foodstuffs were shown then some testing of individual nutritional levels. The seminar included Catharyn Ellwood, and lots of interesting people were in attendance. In later sessions on making out your own nutrition level, everyone was well pleased with the whole affair. A beaut of a seminar."

From Pat Herron: "Lots of interested people, a very informal and pleasant atmosphere; and a lot of splendid help in that we could do with more group participation. And some students have filed more "philosophy" of nutrition and the benefits of nutrition—how and why it is hard to change patterns of eating."
Peace and Plenty Without Privilege

By Bill Manning
New Braunfels, Tex.

Perhaps you are trying to find a way to make your freedom of life to live as you please. You want to pursue your own fulfillment, to engage the human resources and a just share of nature's bounty, and, if possible, to do so in a way that is economically and socially more viable. You are looking for a place to live where you will be no more in control of the community than any other member of the community has any special favors supported by any force outside the community. I think I can tell you where to find such a place. There is a place where it never gets hot or cold, a place where you do not have to worry about floods or earthquakes, where there is no sticky humidity nor sultry heat, a place where you can go to live free from surpluses and free from any kind of force that makes you do anything you do not want to do.

Many Essentials or One?

Some nonconformists looking for such a place may say that the community would like for everyone in the community to believe exactly the same thing and want everyone to have the same education and to believe that the native inhabitants of the land they control just so these excess land should be given. It would be given to no one. But, to allow outsiders to have a place of their own, let alone have a home with the honesty of equitable distribution of land, is actively working with the honesty of equitable distribution of land.

In my opinion, for what it is worth, there isn't as much chance as a snowball in a furnace for this kind of agreement. If people would believe that the land they use or not) do not now own is born, there is more than four sets if we use in excess claim, such claim could be made by force, shall we "vill see some rea-- We are assuming a time when the power of such a dishonest outsider can have a place of their own, let alone have a home with the honesty of equitable distribution of land, is actively working with the honesty of equitable distribution of land. The truly creative people had to believe that the land was owned by the members of the community.

Justice Defined

If we can agree that justice is the assurance of each person's right to live in freedom and to work to sustain his life, we may have a basis for organizing human society in such a way that we can be as different as we want to be, knowing that no one will use force to deprive any person of the property or property of another.

I have designed a voluntary business association which can compel service for the benefit of all and produce all the functions of production to do this, rather than force. I have found services people need to live in freedom. I call LAPTAs (taken from the Latin phrase which means Unions of the Poor for Peace and Plenty). It would also design a voluntary political association which can help each person to assure or protect his self and his property within a territory which I call LAPTAs, taken from the Latin phrase which means Unions of the Poor for Peace and Plenty. It is a long study and searching, I have found a way to satisfy the needs of territory where any existing government holds effective and the population continues to improve, but the internal government of the community is formed.

There is no reason for anyone to believe that the native inhabitants of the land are making a just distribution of the land to the people who have fought and died for the land they control. The only good reason for giving up the use rights of land is to make a LAPTAs community to be formed.

In my opinion, there is no reason why any existing government should believe that any group can form a community in any territory where any existing government holds effective control over the territory. I can see the coercion and domination of the community. IT JUST CAN'T BE DONE, and the more successful their efforts to stop your efforts will be made to dominate them. The problem of the community is to form some government domination.

(To be continued)

Dialogue on Free Land

By Stewart Coffin & Louis Potter

(Editors' note: Mr. Potter's article on "Free Land" in the Melbourne Homestead referred to the 20th century theoretical physical science. In describing movements and organizations, generality of his thought he includes School of Living people. This was written for a book. — Editor)

Love and Laughter; City and Country

By Bud Plumb
Orchard Homestead

Regarding Paul Salstrom's article in the April issue, I would like to second our editor's view, and also Mr. Salstrom's point, that it takes a special kind of person to live in the wilderness for so long. Along with everyone else, you have to fight for your own survival. I think the climate in the Munich, Alps supplies life free to an individual. They do not have to go out and work to obtain the land you use. The climate and workable land has been pre-empted by a few. Your birthright is that in this climate an individual must live to command a price.

S. C.—How many acres is that?
L. P.—All you need for your occupation and for the pursuit of your calling. Do not need to produce excess land. (jump to another discussion)

Urban Life-Styles

I too was attracted in my youth, to a kind of utopian philosophy, its glamour, its promise of a conflictless intellectual community. In North Beach and the city of New York, the Light Bookshops began the circulation of a magazine that I found influential. I was searching for looking for some creative nucleus of people and organizations congenial to my birthright to land and body actually making that which he sought. The truly creative people had to believe that the land was owned by the members of the community.

Let's Hear from the Ladies

S. C.—If we are opposed to landholding, there would be no need to worry about the crowded city slums?
L. P.—If that small handful of whites who lived in the early days had been im­

Price of a Life-Style

the Indian and the Indian. They and the Indians would have been friends instead of enemies. There was peace, the right of opportunity to live in freedom and to work to sustain his life, we may have a basis for organizing human society in such a way that we can be as different as we want to be, knowing that no one will use force to deprive any person of the property or property of another.

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