

# Green Revolution

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## Inner Search - A Quiet Time and Place

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## Green Revolutioners Are Pluralists

By Mildred J. Loomis

What's a pluralist? In general, a person who sees many "problems of living" and many answers; one who is not satisfied to concentrate on any single problem or solution. The School of Living is based on pluralism. Its members are concerned in *many* (hopefully, *all*) aspects of living.

*Green Revolution* readers are pluralists, as their letters and articles show. Your editor enjoys this. I confess, after 25 years in the School of Living, to being constitutionally unable to stick to any *one* aspect of living. Life is just too complex for that.

### International Foundation for Independence

Possibly *GR*'s major emphasis is homesteading. But vital as this is, it is only one aspect in a larger framework of creative, resourceful living. We are all inevitably affected by the larger (economic and political) problems. Hence we must be interested in them — and we *are*! Now that we have the International Foundation for Independence as a usable tool for basic ilbertarian social change, we have more reason for discussing larger social problems. With IFI we have more reason to claim, and to show people, the relevance of the green revolution to today's serious situation.

The December and January issues of *Green Revolution* carried two-page inserts emphasizing this relevance. Readers have expressed approval, but income has not grown as yet to sustain the extra \$140 a month which it costs. I trust readers are seriously working to extend our readership. For further trial, we plan for a few months to return to four pages, with Page 1 given to the "larger news and IFI plans and progress." Please let us know your reactions.

### Search for Inner Growth

Another aspect of life needs attention — the search for knowledge of the Self; a psychological and spiritual seeking. Everywhere this is on the increase today. Many of our readers share it (see "Excerpts from Seekers for Inner Growth"). People are turning from a former concentration on externals, on wealth, the "world." For some there is a swing to a *monistic* emphasis, excluding all but the inner. We tend to hold to pluralism — that looking inward is *part of the whole*.

So we plan to give regular space to a department in *GR* on Inner Search. We invite readers to contribute to it. We plan more time in trustees meetings, workbees, reunions and seminars on this aspect of our education. We will train ourselves in communication, in human dynamics, general semantics, body awareness, sensitivity — believing that our progress will become smoother and our fellowship warmer and deeper.

### INNER SEARCH—

## A Quiet Time and Place

Of first importance for anyone who undertakes a serious search of his inner life, as most people know, is the arranging of a time and place for daily study and meditation. Regularity and freedom from interruption are important. For younger people, or parents with children, this is often difficult to manage. The inner search is best done alone. Ideally, other members of the household should not be aware that one has these interests, if they do not share them.

For many, these arrangements mean rising an hour earlier than others in the household. Such practices and disciplines are best managed without calling the family's attention to them, without interfering with performing one's family duties.

There are many guides and books on meditation. One of our readers suggests *The Heart of Buddhist Meditation* by Nyanaponika Thera, who says: "The resolute turning away from disastrous paths, the turning that might save the world in the present crisis, must necessarily be a turning inward into the recesses of one's own mind. Only through a change within will there be a change without. Even if it is sometimes slow in following, it will never fail to arrive. If there is a strong and well-ordered inner center in our mind, any confusion at the peripheral forces will spontaneously group themselves around the focal point, sharing its clarity and strength."

Other readers (and I, MJL, join them) find the writings and reflections of J. Krishnamurti useful. His books, *Commentaries on Living* (Series I, II, and III) are in paperback, \$1.25, from Theosophical Publishing House, Wheaton, Ill. (and also his *Life Ahead*). He says:

"The revolution needed today

... begins with a radical transformation in the mind itself. . . . It is necessary to encourage the development of a good mind — a mind which is capable of dealing with the many issues of life as a whole; and which does not escape from them, and so becomes self-contradictory, bitter or cynical. And it is essential for the mind to be aware of its own conditioning, its own motives and pursuits."

A group which mails monthly guides to meditation is Arcana Workshops, 407 N. Maple Drive, Beverly Hills, Calif. 90210.

## Bay Area Meets

Richard Fairfield, editor of *Modern Utopian, a Search for a Way Out* (2000 Durant, Berkeley, Calif.), reports a series of meetings under the auspices of his journal and School of Living West. Both are concerned with the good life in community and on the land. January meetings at members' homes in Oakland, Berkeley and San Francisco have made possible getting acquainted, non-verbal communication and extended discussions of one's personal feelings regarding specific proposals in Skinner's *Walden Two*.

A Berkeley group is attempting to form a community along the lines of *Stranger in a Strange Land* and the *Harrad Experiment*.

Anyone who is a member of the League for Community or the School of Living (or a subscriber to *MU-AWO*), and who can attend at least two meetings a month is eligible for membership without charge. All members turn in a biographical sheet for compiling a directory. A bulletin, *Utopias Unlimited*, is issued for \$1 a year.



## North of the Mississippi— Our Son "Geordie" Was Born At Home On Aug. 9, 1966, As We Had Planned

By Rebecca Knoess  
New Harmony Homestead  
Pennington, Minn.

At least half a dozen mothers-to-be have written asking us to share our experiences in giving birth to our son, Geordie. (See letter in October, '66 *Green Revolution*.) The Lamaze home delivery method seems to be gaining in popularity. All who have written us want a more intimate beginning and understanding with their child. We were happy to answer every letter by relating what had happened and how we felt about it. We still get letters and announcements of births.

We now wish to share the general process of Geordie's birth with all readers of *GR*. Several of our correspondents have indicated a strong need to be in touch with people who have experienced home delivery. (We are not experts in the Lamaze method of childbirth; we are simply telling of a single birth as experienced by us here on our homestead.) The references to massaging, breathing, etc., will be better understood by reading literature on the Lamaze method. A list of useful books is given at the end of this article.

Now, to go back:

Aug. 9, 1966

Ferdi's birthday. I woke up at about 3:30 a.m. and was hungry, so I got up and ate a bit and went back to bed. A few minutes later I had the first contraction. I didn't realize it was a contraction, but after a few seconds I felt my stomach and it was hard, like during a contraction. About 10 minutes later, there was another strong one. I did deep breathing with it, which helped. The third was even stronger, and I did the massage, pressing where I felt it most. Then I said to Ferdi, who was awake, "I think this is it."

I decided to time the contractions, so Ferdi got the clock (illuminated by candlelight). They were irregular, coming every 4, 5 or 6 minutes. They got stronger and stronger, and I soon switched to panting and then accelerated breathing along with massage. It didn't hurt as long as I did the breathing and massaging, but I felt it would hurt if I stopped. I was tired and discouraged because they were so irregular. I thought it wasn't labor, and I wished the contractions would stop so I could get to sleep again.

At about 7 o'clock the waters broke. I was distressed because nothing was ready to receive the baby. Ferdi quickly saw to that. The waters came all at once, with a bloody discharge. Contractions were much closer together now, about every 3 minutes, as I was expecting them to be. But they didn't seem so strong; perhaps because I had better control. Ferdi had put down a thick pad of newspapers, and between contractions was bathing me.

I switched to numbered breathing. Then vomited a little. The contractions grew stronger, and hurt some; I became tense and tossed around; Ferdi shouted

commands at me to relax and do breathing. This helped but I couldn't relax. This stage lasted about 4 minutes. I probably could have been pushing. Then Ferdi and I both examined me, but we were not sure what stage I was in. I felt the baby's head. The next contraction I pushed to see if it would hurt, like it would have if the cervix wasn't dilated all the way. It didn't hurt and the contraction's didn't hurt either, so I pushed as hard as I could. I could feel the baby's head moving down, but it went back again when I stopped pushing.

It was hard work. I grunted and my face grew red. I felt a little pain. I looked and saw something all pointy, covered with dark hair. I wondered if this funny shaped thing was a head. I tried to think what other part of a baby could be so hairy. I wasn't supposed to push any more, so I wouldn't tear, but I couldn't stop myself and the head came out quickly. The baby then turned and one arm and shoulder were born. They were all blue. I got scared because I thought there was only one arm, but the other came out soon. There was a little cry, and breathing started. Then the rest of him was born.

Ferdi put him on my stomach; Ferdi was crying with happiness. I asked, boy or girl? He said a boy — all wet and slippery and red. We put him on my breast, but he didn't suck at first. (When he did, he didn't stop for three



hours.) It was 10 a.m. The actual birth had lasted 45 minutes. About 10 minutes later the after-birth came out with one push.

Note. The umbilical cord was left uncut until toward evening. No need to hurry. When born, it was filled and sort of blue in color. The cord dried and shriveled during the day and turned white. We read it is best to wait with the cutting since some blood may yet reach the child from the cord and placenta.

When we decided to deal with the cord, Ferdi tied it firmly in two places, 2 inches apart and 6 inches or so from the baby's belly. He then cut the cord with scissors he had boiled in water. The baby's cord was then folded against the baby's belly and covered with a gauze bandage. About a week later the darkened cord dropped off, leaving a perfect navel.

### Books That Helped Us Most

1. *A Practical Training Course for the Psychoprophylactic Method of Childbirth* (available from the American Society for Psychoprophylaxis in Obstetrics, 164 W. 79th St., New York City).

2. *Canadian Mother and Child* (from: Dept. of National Health and Welfare, Division of Child and Maternal Health, Ottawa, Canada).

3. *Thank You, Dr. Lamaze*, by Marjorie Karmel.

4. *Emergency Childbirth*, by Dr. Gregory J. White.

5. *Childbirth Without Pain*, by Dr. Pierre Vellay.

(The last three are probably available in your local library or from Hatch Free Loan Library, 8 Pine St., St. Johnsbury, Vt.)

## Excerpts From Seekers For Inner Growth

[The remarks below are the more remarkable in not coming from great sages but from some known, close friends, all concerned with the School of Living.—MJL]

Jan. 3, 1968, from a beautiful 25-year-old girl, our friendship of nearly a year's duration:

"Here's how I feel right now. I don't want to participate in any organizational planning. I want to devote most of my energies to looking inward. There are many fine people here into this same kind of thing, searching for the meaning behind it all. It makes me feel very glad to meet such beautiful people. . . . I'm enrolled in a class called "Tough"—will spend six days in the wilderness living off the land in February — and also in one on Compass and Map Making. But I was disappointed that the class in Spiritual Healing was closed—only 12 people allowed. Some friends have turned me on to a fine library (New Age, 6170 East Blvd., Vancouver, B. C.) which has many books, for a month's loan, on occult, esoteric, metaphysical and astrological subjects. . . . As the Beatles sing, 'Things are getting better all the time.'"

Jan. 4, 1968, from one of my dearest friends for 20 years, re. violence in Black Power, etc.:  
"I guess my main feeling right now is that we of the white mid-

dle class majority need to concentrate on untying our own inner knots. . . . Otherwise we just go on perpetuating the problems of exploitation and oppression. Each one of us must discover his own validity, his own goodness. Only then will we be free to act unselfishly.

"Intensive groups that question 'who we are,' and 'what we want' is a necessary first step. Certainly Negroes would be welcome in such groups. This might be seen as going backward, but it is a getting in in order to get out; we must un-learn and re-learn. Resenting people who op-

(continued on page 3)

## The Green Revolution

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