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Our Homestead - An Unusual Dilemma

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Summer Sessions Planned

Twenty persons in our New Year's weekend reunion planned six educational programs for Heathcote Center during the coming summer of 1968. All were participants in 1967 programs and volunteered to be responsible for the planning and execution of the session for which they are listed. Suggestions and assistance are welcome, by mail to the addresses given.

April 5, 6, 7: Draft Counseling—Dave Wayfield (Box 68, Maryland Line, Md.). U. S. Veterans for Peace and Heathcote Homesteader.

April 26, 27, 28: Conference on Decentralization—James Stapleton and Margie Wolfe (1638 17th St., N.W., Washington, D. C.). Graduate students, artists and educators. To critically evaluate present decentralist groups and programs; to plan for constructive interaction among leaders seeking "ways out."

May 17, 18, 19: Homesteading, Principles and Practices—Harold and Grace Lefever (Sonnewald Homestead, Spring Grove, Pa.). Is Homesteading a Viable Pattern in the Modern World? Philosophical, practical and esthetic aspects.

June 15, 16, 17: Training for Better Communication and Human Relating—Dr. Charles Raebeck, director of education at Adelphi Suffolk College, Oak-

dale, N. Y. Register early; attendance limited. Total cost \$15.

July 27 to Aug. 3, Youth Week: An Adequate Philosophy of Work—Dave Costello, Sociology Dept., Cornell University (Ithaca, N. Y.) and John Bischof, craftsman and builder (31 Bank St., North Bennington, Vt.). Actual building, maintenance and gardening projects, with discussion.

Aug. 4-11: Annual School of Living Members' Meeting and Family Camping.—Mildred Loomis (Lane's End, Brookville, O.) and Betty Rauh (Box 68, Maryland Line, Md.). Theme for the week: Building a Viable Community at Heathcote (land tenure, economics, human relations, education, architecture, etc.). Official School of Living meeting, election of trustees, Aug. 10.

Costs — simple lodging and wholefood meals average about \$3 a day per adult, \$2 per child (10 years and over). Participants are invited to share this cost if possible. Contributions in addition for leaders' expenses and Heathcote Operating Fund are welcome. Space for tents and trailers available. Bring bedding.

Location — Heathcote Center, Rt. 1, Box 129, Freeland, Md., is 25 miles south of York, Pa., near the Maryland border. Freeland Exit on Route 83. (Greyhound bus to Maryland Line, Md.).

Goodbye 1967; Hello 1968!

In many ways, 1967 was a good year—the best yet. It was the first year that Heathcote functioned full time, with people living in the Center building to "coordinate" its activities. Thirty School of Living members created, during 1967, a Special Salary Fund of \$1,600, to which seminar income added \$400 (above seminar expenses).

Several workbees were held, in which coordinators assisted. These resulted in (a) a new butane furnace and gift washer-dryer installed; (b) exterior surfacing of the stone building (a Youth Group did the south end); (c) re-roofing of the Carriage House (which makes possible a dry craft shop, tool storage and summer shelter).

Five educational weekends and one full week, in which coordinators functioned, were attended by 200 adults and 72 children.

IFI Looks, cont'd

vorably on IFI, and he is hopeful of considerable increase in the revolving loan fund this year.

Plan Approved

Trustees approved plans for a trip to India by Mr. Borsodi (his fifth), for a threefold purpose. First, he is to lead a seminar in February for the faculty of Vidyanagar University (at Ahmnebad), on the major problems of living. Second, in London while en route he will discuss with IFI supporters the possibility of a loan to an Indian village (for special purposes), and work out a long-term plan of village rehabilitation which the London group or Vidyanagar University would then supervise. Third, in India he will interview candidates for loans and survey villages for the possible first pilot plant under IFI's program. This would be a test of the Foundation's approach.

III Established

For the next two days, the trustees were joined by others to establish the International Institute of Independence, an educational agency to spread the Foundation's concepts (new participants were Paul Salstrom, of Philadelphia. Schmoyné Gottschalk, of Providence, R. I., and Miriam and Pat Jackson, Epping, N. H.). Functions of the two organizations are separate; IFI is the action and loaning group and III the educational and information group. Difficulties in both organization and communication were encountered, but plans are moving steadily ahead.

Some of these were newcomers, six of whom are taking responsibility for our 1968 summer program.

More people are involved in Heathcote and School of Living program. This year's (1968) Program Planning Session was far above last year's. In January, 1967 we had little precedent to go on, and only a few trustees and Mildred Loomis to arrange plans. This year we had two of last summer's youth living at the Center, one of whom (Marilyn Dorsey) has taken on the clerical work. One couple lives in The Trailer, and besides bringing homesteading into reality (goats, chickens, garden) will function in 1968 summer programs. A graduate student will assist in the July, 1968 Youth Week at Heathcote, and two others will plan and execute a Conference on Decentralization at the end of April. Don't you agree that this is major growth?

We're growing in Interaction and Organizational Know-How. We've had problems, of course. (The Antioch couple got sick; found they didn't like country life; left in June; others took their place.) Through continued effort we're learning how to confront our differences and to work out satisfying conclusions. "Community" interaction is developing, reaching toward a balance of self-direction, responsibility and spontaneity. Our Board of Trustees is more active, assuming supervisory responsibility. And a Heathcote Committee gives many hours of time and attention to the program.

Decentralism and education for living now move on a world scene, through the International Foundation for Independence. Although IFI is separate from the School of Living, it is so close in emphasis and direction that we naturally benefit (in morale) from and want to assist it. Heathcote Center and School of Living can become useful adjuncts to this effort.

Let School of Living members move into 1968 strengthened by the worth of their work and confident that progress is being made. Let's support it by our presence at Heathcote sessions and by material contributions to its work. (See item above for tentative summer seminars.)

Please send all subscription mail to Heathcote School of Living Center, Rt. 1, Box 129, Freeland, Md. 21053. And all editorial mail to School of Living, Lane's End Homestead, Brookville, Ohio 45309.



MARTY PAGAN
finishing reservoir roof, August 1967

Our Homestead—An Unusual Dilemma

By Marcia Pagan
1408 Panoramic
Mill Valley, Calif. 94941

We are caught in the midst of a strange dilemma—created by a "system" whereby the land is owned by those few who can afford it. Can they who own land love it—aren't they too pressured and busy paying for it?

Three years ago we received permission from the property owner to occupy a defunct dairy barn on Mount Tamalpais, California, rent free. It is a huge concrete building, and was falling apart when we found it. There were no living facilities whatsoever. The first year we used it as an artist's studio, after installing doors, windows and a fireplace, and patching some of the big cracks.

The second year we held children's art classes in it to pay for fiberglassing and installing electricity. That fall we moved in with our one-year-old daughter, Tanya, but hadn't foreseen the bitterness of a winter without water, kitchen, indoor plumbing, or adequate protection from the rains that flooded our living space every day. We quickly fled to the comfort of a house—but left our hearts behind. We spent the winter working to pay the rent.

A Score of Skills

That spring we moved back to "our" barn, and spent the summer making it into a real home. We became expert scavengers and learned that almost anything found is valuable. We patched cracks, sealed off rooms, built an outhouse, installed a kitchen, made closets, created a fantastic Roman bath in the former milk cooling room, repaired the roof, painted inside and out, transformed nondescript space into a bedroom for Tanya, built an outdoor playground, re-roofed the reservoir, laid 250 feet of pipe, installed plumbing and located a tank truck to fill the reservoir with water.

On Sept. 16, twin daughters

Smith Brothers Are Different

Two Quaker farmers, Philip and James Iden Smith, live near New Hope, Pa. Among many other interests, they give time and attention to School of Living concerns. Philip has been a trustee for two 3-year terms, and James Iden has been chairman of the Heathcote Purchase Fund since early 1966. He has loaned \$3,000 at very low interest (and Philip pays it), besides several sizable gifts. The last was for \$600, quietly announced at our recent New Year's planning session.

In a letter, Philip Smith asks, "Are we Smiths a different breed?" Robert Smith, a young man from England, married and took up residence on a 550 acre tract of Pennsylvania land in 1719. Here we are (James and Philip), seven generations later, on this same land. Our grandchildren are the ninth generation, and call this land home."

Yes, this is a welcome difference from most families. The health, wisdom and good will of the Smiths testify that "theirs is a good life pattern." The mother of James and Philip is still well and active at 101 years of age.

came to live with us in the nursery where milk cans were formerly washed. This is our home and we love it because we built it.

Should Land Users Claim It?

The "real" owner of the ranch lives in Palo Alto, and comes to visit us twice a year. He plans to turn this 138 acres of grassy hills into tract homes with cul-de-sac streets and a supermarket located where "our" barn stands. We love the place, but he owns it.

We long to transform some of this beautiful land into organically grown food for our children to grow strong on, but the sense of impermanence prevents us. We could be "evicted" any time. Yet we are grateful to our landlord for the "privilege" of living here rent free. Isn't that a strange dilemma?

Letters, cont'd

minds of those concerned, on at least three points: (1) What is wrong with present practices?; (2) What is the goal we're aiming at?; and (3) What means most appropriately accomplish that goal?

Do you know any five persons in the world who could presently agree, in a general way, on any one of these three points? I don't. But that kind of agreement would be the beginning of an ecological community. And I think we must come to general agreement on these points before we can be an effective influence in public affairs.—Wendal Bull, Rt. 5, Burnsville, N. C.

Libertarian Writer Joins

To the Editor:

You may be pleased to know that we are on our way to doing the green revolution thing now. We are living in a rural area outside Tampa and I'm learning to forage and Cara is baking bread and all that. . . . Eventually my plan is to drop into the wilderness entirely, making trips into town for mail and supplies perhaps every month. Foraging is very good in Florida and we won't have to do much farming. It really is good to be out of the city. For the first time in years, my mind seems to be unclouding from having too many people around, and I'm suddenly getting very definite opinions on what I, personally, want to spend the rest of my life doing. We'd be glad for catalogs and price lists of School of Living materials on homesteading.—Kerry Thornley, 7726 S. 51st, Tampa, Fla. 33519

You Are Master of Your TV and Radio

The radio and TV are mechanical devices equipped with knobs, not brains. There need be no finger pointing at them. The pointing should be done at the people who own them. The knobs of radios and TVs turn two ways, on and off. Eighty percent of the time the home would be blessed with the knobs turned off.

But does that mean that all the good should also be turned off? Why do we use our hands and not our heads? Will you let a little box of metal and wood rule your life? Have you not attitudes and control to guide you in your standards? —Hilly Wells in Mennonite Community

A Black, cont'd

in sex cases that if Negroes get any justice they will have to get it "directly." He formed a local rifle club, but after an ensuing "battle" with the Ku Klux Klan he offered to leave town. He now writes from China.

Crusader's Newsletter for December, 1967, has two emphases: very detailed instructions as to how to carry on a violent revolution against the white power structure, and a psychological push in that direction. He shows how to build an undercover "guerrilla" movement to burn and destroy America: what tools and equipment to loot during riots (especially acetylene torches to cut electric wires and gas and water mains; how to make and use fire bombs; how to train for accuracy in firing guns. He tells his readers that industrial cities are America's Achilles' heel. He says that without water, electricity, gas and transportation, the U. S. can be prostrated. Perhaps a "remnant can rise from the destruction," and if a person loses his life in the process, what matter? Better to know the glory of a free man for half an hour than live forever under white tyrants' oppression.

Reactions

This publication escalates, on paper, recent urban riots to wild and wholesale conflagrations. Is this a possibility? How much influence does Williams have? I asked these questions of several persons on a recent trip East.

Seat partners I met on bus and plane, some of them Negroes, had never heard of Williams. The head of public relations of New York's NAACP said he doubted if more than 5,000 copies of Crusader's Newsletter were received in U. S., and he did not regard it as significant.

A GR reader in St. Petersburg, Fla., reports a leading Negro leader there saying "that 98% of America's Negroes would not know who Williams is, do not share his bitterness and would not follow his instructions."

Robert Carson, head of Brooklyn CORE, said he saw increasing violence impending in the Negro community, and that his effort to decentralize and get to land was in the interest of survival for his people.

As editor of Green Revolution I am not an alarmist. We do not resort to scare heads, but we want our readers to be aware of deliberate, printed instructions for a fearful, violent revolution. The temperate reactions quoted above tend to reduce the "chill" that Crusader's Newsletter left in me, but we must weigh these comments against the Watts, Detroit and other urban riots that follow the Williams' pattern.

The solution is not in either quiescence or panic. The real question we must ask is, What are the constructive alternatives? Who has viable counter proposals?

Do our readers really see the relevance of the green revolution? Are our offerings adequate (such as decentralization of urban populations, elimination of land and money monopolies)? Don't we have some useful steps (like homesteading, homesteading communities, intermediate technology, and now the low-cost, commodity-based money of the International Foundation for Independence)?

Doesn't all this give our readers zest to support and promote our movements (our publications, school and Foundation) in greater degree? Can we really build a green revolution? Can we encourage others — no matter of what race or color — to join and help in these ways? Many have repeated, "Nothing is so powerful as an idea whose time has come." Has the time really come for a "green revolution"?—MJL

Modern Utopian — A Search For A Way Out — first issue on collaboration basis is now available. Lively, wide coverage, libertarian. 75c a copy from 2441 Le Conte Ave., Berkeley, Calif. 94709; or with School of Living membership (\$10 a year) from Heathcote Center, Freeland, Md. 21053.