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Tragic Laughter

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At The Ocean Bottom Or On The Land?

"Living in a big city like New York fits G. K. Chesterton's description of modern civilization. We are, he said, like men at the bottom of the ocean. They get their air and everything else they need through tubes that can easily become tangled and fouled up. . . . These last few weeks the garbage has piled up in the streets, and if the snowstorm that was threatened had come, the traffic would have been impossible. In recent months we have nearly had a standstill of transportation both horizontal and vertical. The schools have been closed by a teachers' strike, and there have been threats by the policemen and firemen. "New York City is a dramatic and conspicuous example of the vulnerability of urban living. . . . "This ultimate defenselessness of modern cities is ominous. . . . "Modern living is dangerous. . . . Can we remain a free society and still provide the great urban masses with the services they must have?"

Who wrote this? Not Ralph Borsodi, Lewis Mumford or Paul Goodman — but Walter Lippmann in Feb. 26 *Newsweek*. In the omitted portions he commented on the handling of the garbage collectors' strike. It's insoluble, he says, merely manageable. Walter Lippmann is an intelligent man and he reads Chesterton, the noted English decentralist. He does confront his readers with the choice: "a free society or continued servicing of urban masses in cities." He admits the inevitability of counter-revolutions and fascist treatment. He surely is aware of underlying causes in centralized land ownership and monopoly of money and credit. Maybe a flood of letters from green revolutionists would encourage a direct call to get people out of cities and articles on *removing the real hurdles*, so people can flee to freedom and the land. Who will write these letters?

The Inner Search—

The New Community Needs Meditation

"Many communities, now forming, find points of stress. Sooner or later people in community get into sexual experimentation — at least in cases where members have not had that sexual experimentation in early life. It can really exert a divisive influence, for it touches very intimate portions of peoples' psyches. There needs to be a force toward cohesiveness of the group, such as could be found in group meditation. But of course group meditation wouldn't succeed unless each member saw the value and meaning of individual meditation. "Know thyself" has been the keynote of all philosophies, and how can one know one's self — his inner motives, needs, desires — unless by sitting quietly and looking into the recesses of one's own mind and finding out what is there. This is how the Buddha gained enlightenment, and he has pointed a way." — from San Francisco

The New Community Needs A Religious Dimension

"I was very interested in Ted Odell's reflections on the Green Revolution following his visit with the Amish community (*Green Revolution*, December, 1967). I share his concern for the religious dimension in community life and agree that it tends to be neglected by the School of Living. "In supplement to Mr. Odell's remarks, then, one may also make the pragmatic observation that the sociology of intentional communities reveals that only those founded on religious principles have much chance of surviving over any long period of time. In Israel, for instance, it is the orthodox rather than the political kibbutzim which are most viable. "The central problem of our time, however, is not one of viability in any strictly pragmatic sense. It is not, that is, the problem of the proper use of technology — or some simple return to the soil. A return to the soil is only meaningful if indicative of a larger re-evaluation of the fundamental relation between man and nature. One can return to the soil as a romantic technologist as well as with traditional piety. "The modern world arose with the acceptance of a new idea of the relation between man and nature — an idea consciously rejected by the ancients but explicitly advocated by such men as Machiavelli, Bacon, and Descartes. (This idea was, one may also note, fundamentally dependent on the Christian interpretation of classical thought.) The central problem of our time is, then, a critique and evaluation of this revolution in attitudes toward the world which produced the modern world, its benefits as well as its evils — with the aim of ordering our own lives in accordance with transcendent values. "At the same time, however, religion must be something more than a vague emotion. To be true it must be realized in ritual and sacrament. But how shall the old gods return to us, the new men? This is a central corollary question to the central problem of our time. "Correspondence on these problems would be welcome. I would be especially interested in hearing from others who might share a desire to return to a basically religious way of life by means of establishing an agrarian-based community." — Carl Mitcham, Magnolia Star Route, Nederland, Colo. 80466

Immature Religion and Immature People

"If there is one God, it is logical that there should be one true religion — a religion revealed by that God. And if that God is just and loving, it is reasonable to expect that all people in all places should have an equal revelation of his religion. Instead there are many religions, each reflecting local circumstances, experiences, prejudices, needs. "The logical explanation of that seems to be that religion, rather than being the creation of God, is the creation of man. And rather than proving man's inherent religious nature, its universality suggests that it is created out of certain widespread human needs. Since humans share some basic needs, regardless of where they live, religions have some common attributes. And pantheons of spiritual beings are among them. "Common to many such families of spirits are certain figures:

Mother figures, Authority figures and Hero figures. "The first of these in the individual's life is the mother figure. She gives birth to life, sustains life in helpless weeks and months. The infant develops feelings of belonging, acceptance and understanding out of which he finds security; feelings which he will someday identify with love. He logically seeks future fulfillments of his needs in similar experiences. "As the individual grows, he has opportunity for greater contact. Contacts introduce the likelihood of conflict, and necessitate judgments and decisions. Thus, some guide is necessary. Conscience must be developed; standards, which all too easily become absolutes, must be established. The first authority figure to help fill these needs may be the father. And his authority adds to the individual's security. "In time each individual discovers that his authority figures are not infallible. By adolescence a young person discovers inadequacies of the adults in his life. So he turns more and more to distant hero figures who inspire and challenge. . . . A natural progression in psychological needs (and failure of human figures to fulfill them) results in the creation of non-human and super-human figures to supply these needs. In Christianity this has resulted in the creation by church decree of the Trinity. . . . "If this works, what's the harm? The question is, does it work? Is continued dependence on such parental authority and hero figures healthy, and a mark of maturity? "It seems that continued dependence on outside figures is considered immature and undesirable. Yet that is what much religion promotes. . . .

Man creates his gods out of his own best achievements and highest attributes. He projects his love, reason and strength on God and magnifies them. As Eric Fromm puts it — "Man projects the best he has onto God and thus impoverishes himself. . . . In projecting his most valuable powers onto God, they become separated from him, and in this process he has become alienated from himself." Bruno Bettelheim has suggested that the child needs to feel that he is in charge of his destiny, master of his fate, if he is to develop into a full human being. In other words, he must eventually mature to the point where he internalizes parental authority and hero figures, and becomes his own authority and provides his own security. . . . Growth in freedom, from childhood on, with the concurrent experience of responsibility, is the only way to develop a sense of responsibility based on reason rather than on fear. . . . And the free individual, respecting himself as a self, relates easily to others. . . . On the other hand, the dominated individual, subservient to authority (human or imaginary) fears even his god of love. Therefore he has less trusting relationships and proves less adequate. . . . And mature religion, to produce mature people, must concentrate on the extension of such freedom and its resulting responsibility." — William Gold, First Unitarian Church, Richmond, Va. (excerpted)

Letters to the Editor

Which Is True?

To the Editor: The December *Green Revolution* reported college students getting rid of mononucleosis with large doses of vitamins. You have carried items on healing through short and long fasts, or going without food. Which is true? — Charles Rishel, Potts Grove, Pa. 17865 [This appears to be a choice between two opposites, but it may be a case of one method working in some cases and the other in different situations. The hygienists hold that all illness is the result of accumulated poisons, waste or toxins in the body, and a fast gives the body time to eliminate these, with resulting "healing" of disease. Many people have found this method useful. But in a day when devitalized food is so common, this may not adequately deal with nutritional deficiencies that develop. Records show that many people have had good results from massive doses of vitamin supplements. When experts disagree, the only recourse I know is to depend on one's own experimenting, experience and judgment.—MJL]

Tragic Laughter

To the Editor: One big trouble with the world today is that people are so seriously involved in political commitments they can't see the absurdity of the system—the joke. (I'm not talking about people just having a sense of humor.) The

Vietnam war is absurd by this time—we've already lost, but it probably will never end, so let's celebrate the End of the War. When the last hope is gone for humans, all that is left for them to do is laugh. Maybe something new and better can come from/after that tragic laughter. As it is, nobody is laughing. Something happens each day to depress me. I'm realizing that there seems no way one can lessen very much the fear and suspicion plus apathy conditions that exist in the city. But today I am laughing a little. Now I go to pay my university fees and make some pots (ceramic, not herbs). — J. E., Columbus, Ohio

Disturbance In Groups

To the Editor: You have shared some distress about differences and conflicts in your meetings. Don't overlook the fact that a terrific selective process has been at work. Out of the total population, your meetings have attracted the most way-out mavericks in our society. So naturally there will be more abrasion and sparks flying than if you had a collection of grey-flannel minds. Some way-out people are simply free and uninhibited, but others are pretty disturbed individuals. The roads to agreement are therefore strewn with boulders. One suggestion: when tempers get hot and blood pressures high, have everyone sit in a circle and hold hands, shut eyes and be silent for, say, five minutes. Let me know how it works out for you.—GMS, New York City

How Not Pay Taxes?

To the Editor: With so much emphasis on not paying taxes, let's have some hints in *GR* on how to keep income below the tax level. For instance, the Lefevres, with two businesses, how do they keep from paying taxes? Hints for people that don't yet have a real homestead with the usual rat-race jobs would be welcome. I'd like a School of Living group in my community. How does one start? I'm still passing out *GRs*. The December issue was most impressive. I'm getting concerned enough about upcoming famine to think about cancelling some (continued on page 3)

City Crises, cont'd

farmers' organizations (Grange, Farm Bureau, National Farmers Organization) have approved the trend toward large-scale, commercial farming in recent decades. Now, since the urban riots, surging questions bring decentralist, family-maintenance farming back into public view. But there is little attempt to go to the economic roots of the troubles. Obviously, the trend is still to turn to government for help. (Rob Peter to pay Paul — instead of stopping the maladjustment and the robbing at the source.) It is obvious that the basic problem centers in high land costs and high interest rates on sums borrowed to buy land or farm machinery. But who brings up fundamental changes in land tenure? Has no farm leader or government official ever heard of (or read) America's Henry George, or heard of the concept that land belongs to those who use it? Again we suggest that readers help to spread the concept of *trusterty* in land. (Send \$1 for R. Borsodi's 80-page study on this.) And help support the International Foundation for Independence, whose purpose is to establish a sound money system and assist in getting land into the hands of non-profit landholding associations, via low-cost loans. (IFI headquarters are at 163 Water St., Exeter, N. H.)

Maple, cont'd

ly reported the sap was overflowing his jars and asked for big buckets. Eight-year-old Nancy has been helping. Each evening after school they head for the woods, with our milk cans hanging on a pole they carry between them. In a month they collected 25 gallons of sap, and excitedly enticed eight others (friends and family members) to make the rounds with them.

Fun on the Rounds

First they cross a little brook on a fallen log. As they check each tree they point out and discuss nearby trees. They test the ice on the brook to see whether they can walk on it. When they arrive at the tiny waterfall they look to see whether the water is trickling beneath the ice. At one stop they may collect a few more rocks to add to the path they are making across the brook. Sometimes they gather a few remaining black walnuts, they check the spring under the old oak tree, they scramble up the big rocks at the edge of the woods. As they cut across the field on the way back, the buckets (sometimes full) hang on the pole between them and they may head for the rock mound to rest a little while. Depending on the temperature, on who is along, on several other factors, they can hurry around in 15 minutes or they can have an hour or even more of joy and fun.

Valentine's Day

February temperature at Sonnewald was sometimes as low as 10° (with strong winds), but Valentine's Day was bright and mild. When the three children came home from school, ice skates were put on, neighborhood children arrived at the homestead's pond, and there was a glorious time until 5 o'clock. Then Danny, Nancy and Grace (mother) made the maple sap rounds. It was a wonderful sharing time — a good way, we said, to say "I love you" and "we're happy to be living on a homestead." Back at the house we proceeded to prepare a festive table. From the pump pit we brought stored red beets and turnips. We sliced the beets and cut out red hearts (put scrap pieces in the juicer with carrots for a red drink for the meal) and from turnip slices we made white hearts. Everyone enjoyed his vegetable valentines. And after supper we boiled down the sap. Family projects follow the seasons: we are a part of nature. Now we start planting early seeds in flats. We await the spring miracle of green to thrill us all and keep us every grateful to our sustaining Creator.

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