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North of the Mississippi - "When We Wake Up in the Morning, We're Already Behind in Our Work!"

Ferdi Knoess

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Flight From The City

By Ralph Borsodi (first published 1932)

CHAPTER 6 — Water, Hot Water and Waste Water

The great adventure, on which we had embarked when we left the city, did not contemplate any return to primitive ways of life.

We had no intentions of going in for manual labor just for the sweet discipline of hard work. We had no intention, therefore, of being satisfied with drawing water hand over hand from a well—a laborious form of drudgery still prevailing on many of the farms of the country. And certainly we had no romantic notions about carrying water from a flowing brook—good enough for a camping trip, but ridiculous as a permanent way of living. We were not after any such return to nature. What we wanted were all the comforts of the city in addition to the comforts which country life had to offer. There would be enough hard work, we knew, without making a virtue of doing things the hardest way.

The water supply on "Sevenacres" when we purchased it came from a well about twenty-five feet from the kitchen door, and from a cistern fed by rain water from the eave troughs of the house. Water was drawn from the well by two oak buckets on chains which were pulled up over a pulley. A suction pump in the kitchen was supposed to draw water from the cistern. This pump was out of order, but after being repaired, in the course of which we all received our first lesson in applied hydraulics, we discovered that this was a most uncertain source of water, since the cistern was too small to carry a supply between most spells of wet weather. So we installed an automatic electric pumping system—an outfit which at that time represented an investment of \$125 but which can now be purchased for around \$50. With the services of a plumber to connect it up, an expenditure of \$150 put running water into the house.

What did it cost for the water? Did it cost us more than in the city, where we had the benefits of mass pumping and mass distribution through water mains? On "Sevenacres" I had no occasion to work out this problem, but when we dug our well and installed our pumping system on the "Dogwoods," I decided to find out, and kept records, so that at the end of a number of years I would be in a position to answer the question with some degree of accuracy.

Some years after we were living in our new home I had quite an argument with my friend, Ralph W. Hench, who lives in Suffern, upon this point. The Hench family, of course, enjoyed the luxury of city water. Water cost them, he told me, \$20 per year. And he was quite certain that mine cost me much more than that. There was no man better equipped than Hench with whom to argue the point, since he was in charge of the accounting for one of the largest corporations of the country, and the question could only be correctly answered if approached from an accounting standpoint.

We made a detailed calculation of what it had cost us to supply ourselves with water on the "Dogwoods" during the seven years we had lived there. The capital investment in our system was as follows:

Cost of well	\$170
Complete pumping outfit	150
Labor	20
	\$340

The labor costs are, if anything, high, since I was my own contractor and only unskilled labor was used.

We then projected costs upon an annual basis as follows:

Interest on capital of \$340 (at 6%)	\$20.40
Depreciation on pumping system (at 5% of \$170)	8.50
Repairs per year (covering 7 years)	4.29
Electric current	12.00
Annual cost of water	\$45.19

The moment we had these figures my friend exclaimed: "There you are—it is costing you over twice as much as it costs me in Suffern."

I went to the telephone and called up a mutual acquaintance who we both agreed was the best judge of realty values in Suffern, and asked him this question: "Suppose there were two lots for sale in Suffern, both of them equally desirable in every respect except one. Suppose one of them was located on the Suffern water system, and suppose the other was located where no water could be supplied to the owner by the city. What would the difference in the price of the two lots be?"

After considering the matter a moment, he replied, "About \$500, perhaps a little more or a little less." Then I started out to figure what it cost my friend Hench for water in Suffern. And these were the figures at which we finally agreed:

Interest on capital investment of \$500 (at 6%)	\$30.00
Taxes on added land value (3-1/5% of the \$250 assessment)	8.00
Water tax	20.00
	\$58.00

This showed a clear saving of \$12.81 a year in favor of the individual pumping system. "But I am not through yet," I said. "This figure of \$58," I went on, "represents what it costs for water in Suffern on a single lot. But many homes in Suffern are built upon two or more lots, doubling the initial investment and correspondingly raising the hidden cost of securing water from the city mains. While if there were eighteen acres of land around a home, as there is around mine, the cost of water would be prohibitive for any but the wealthiest of families.

Here with regard to water we have another of the many illustrations available of the mistaken idea that mass production is of necessity economical. With water, as with other conveniences and with most products, what is saved by mass production tends to be lost in the costs of distribution. It undoubtedly costs the city of Suffern less to pump water than it costs me in the country. My small and relatively inefficient pumping system cannot hope to compete in cost per gallon of water raised with the large and relatively efficient pumping system of a city of many thousands of people. But when I pump my water on the "Dogwoods," all costs in connection with water end. When the city pumps its water, its real costs of supplying water only begin. It is the cost of distributing the water through an expensive system of water mains which absorbs the economies of the "mass" pumping, and replaces them with an actual higher cost than that of the individual homesteader. The city's investment and operating costs for its pumping system are negligible in comparison with its investment and maintenance costs for its water mains. The

pumping costs are taken care of by the water tax, but the distribution costs are hidden in higher land values, except right when the mains are laid when they are made visible in the form of assessments against the lots before which they have been laid.

What is true of water is true of many of the public services enjoyed by those living in cities today. Just as mains are laid to distribute water, sewers are laid to assemble waste water. The two functioned for us in the city without our being hardly conscious of the fact. If we were to be equally comfortable in the country, we would have to solve the waste water problem as we had that of running water.

(continued next month)

North of the Mississippi— "When We Wake Up In the Morning, We're Already Behind In Our Work!"

By Ferdi Knoess
Harmony Homestead
Pennington, Minn.

For the past three weeks or so, we've been felling poplars which will go into a cabin to be built during the year. This tree is near the bottom for desirable timber for this purpose, since it is prone to rot rather rapidly. However, I have spoken to experienced individuals in our area who say that if the sticks are peeled and given a proper foundation this should prolong their life quite a bit. Anyway, we have no desire to make this thing last forever.

Our chief consideration is their availability. We have lots of poplars but not much else that is practical for this use. Peeling will be done in the spring when the flowing sap will aid in loosening the bark. Native stone will be used in the foundation. Four large oaks will serve as sill logs, a further precaution against premature decay of the shelter.

Finding and Sawing the Trees

All of the trees are cut down with a two-man saw. Usually a

ter breakfast, two or three of us will head to the adjacent woods with ax and saw on our shoulders. Then we try to find the straightest trees or those having long sections without pronounced bows. When someone finds a possible tree to cut, there usually begins a short appraisal by all of us on the merits or faults of the tree in question. We pace around it, giving it the eye from several points of view, and try to estimate the length of the usable portion of the tree. More fun than this is our attempt to determine the direction the tree is likely to fall. Occasionally there are as many opinions as the number of woodcutters present. Usually we reach a consensus and most of the time we have judged correctly.

It has been said many times that woodcutting is a task that warms one twice, the first time when you cut it and the second when it is burned. We have found this to be true. It is nothing unusual for us to be sawing at below zero. I remember it was 20 below one day when we were

(continued on page 4)

Letters, cont'd

houseboat travel and gardening my folks' place instead of waiting until I get my own homestead. — Musetta Giles, 1506 S. Main, Bellefontaine, Ohio 93311

New York Land

To the Editor:

We have approximately 200 acres of clear, excellent farm land, but are using only 20 for corn and a small vegetable garden. This land would be available for homesteaders, on flexible terms (some for selling, some for renting, or under other conditions thought practical). And we would consider the services of a couple for care-taking. There are several buildings available for dwellings; streams, with plenty of water; some forest; easy accessibility to main roads near the village of Liberty, N. Y.—Robert Blum, Ferndale, N. Y.

[This, and an offer from another owner came in reply to a "Land Wanted" notice in our ad column. Land seems to be available; people seem to want it. The School of Living is simply attempting to be a clearing house to bring persons together who want land and who have land. Any definite arrangements would be made between the contracting parties.—MJL]

To Talk At College

To the Editor:

I have been asked to be on a discussion panel on "Americanism in the 60s," at Bemidji State College, Bemidji, Minn. Economics and social structure will be the chief topics. I hope to air some of our "economics of peace" ideas. Send me a batch of papers on this subject for distribution. — Ferdi Knoess, Pennington, Minn.

Vegetarian Recipes

To the Editor:

A unique book, and very helpful when one wants to move into vegetarian practices, is *Live Foods*, by Doris and George Fathman (from Sun Haven Publishers, Rt. 9, Box 968-A, Tucson, Ariz. 85705). It has some meat-like vegetarian dishes, though I haven't found it necessary to use such complicated dishes. Nature is so bountiful with simple good things, and as Gandhi said, "there is always too much rather than too little." A friend here who has a Peace and Freedom library gave me *Green Revolution* and I

certainly enjoy its discussions. Can you send me some back copies? — Eliz. Baskette, 2707 N. Flanwill, Tucson, Ariz.

Hunza Club

To the Editor:

The Hunza Club meets here in February and I'd like to distribute copies of *The Green Revolution*. Tell Florida School of Living members to write me—they should give reports on their self-sufficient living along with mine. — Ruth Savage, 116 Hillsboro, Lakeland, Fla. 33803

Cancel

To the Editor:

Please remove my name from your mailing list. I do not want to be associated with your publication. — F. Shield, Highland Park, Ill.

Borsodi Influences Novel

To the Editor:

I'm writing a novel; the thinking I've done for it has been much influenced by Ralph Borsodi's writings, particularly his concepts of the corporate family. When it is published I should think it would bring people seeking further information on the good work you are doing.—Bob Rimmer, Quincy, Mass.

[Note: In his bibliography for the new novel, Mr. Rimmer says of Borsodi's *Education and Living* (1948), "Some publisher should re-issue this. It is quite germinal to many 'stirrings' in the land."]

West Coast and New Age

To the Editor:

More and more it seems to me that the world is in for some important change. Everywhere out here, there's talk of The New Age. The Six-Day School at Glen Ellen, Calif., is an influence. I'm taking two courses — one on Spiritual Healing, which is amazing, and one called Rough. In that we'll live one week at survival level in the wilderness during February. More and more I feel my place is here — I want to be part of the New Age that's coming.—GH, San Francisco, Calif.

Urbanist Turns Rural

To the Editor:

For many years I've been an urban revolutionary. Now I'm a rural revolutionary. I've read the

THE GREEN REVOLUTION — 3 March, 1968

ADVERTISING RATES

Classified: 35¢ per line. Minimum 3 lines or \$1.05. Average line has 40 spaces.

Display: \$5 per column inch. No discounts on any ads. Payment should accompany order.

Deadline: 20th of preceding month (for example: April 20 for May issue).

Send ads to: School of Living, Brookville, Ohio 45309.

WANTED: single person or couple to assist with gardening; residence in comfortable trailer; prefer retired couple.—Grace Lefever, Sonnewald Homestead, Spring Grove, Pa.

WANT TO PURCHASE completed homestead for family of six, with access to organically grown food or a farm equipped to grow organic fruits and vegetables on east coast of southern Florida within commuting distance of Jewish Center and college or university.—Sidney Gottlieb, 67-47 Harrow St., Forest Hills 75, N. Y.

LET US FIND the out-of-print book you want. Any subject, no obligation. Send author and title to Jayar Books, 4401-L Broadway, Chicago, Ill. 60640.

WANTED: female partner (19 to 35 years), no children, for a going homestead and craft studio. Some art training desirable but not essential. Mild climate, organic fruits and vegetables. Vaki Studios, Fauquier, B. C., Canada.

THE EARLY AMERICAN, bi-monthly on homesteading, back-to-the-land and the simple life. 50¢ a year. Oxford, N. Y.

ANCIENT WISDOM AND DIETS UNVEILED—vital message for young and old, leading to better health, longevity and disease prevention. \$1. Dr. N. S. Hanoka, 507 E. 27th Terrace, Kansas City, Mo. 64108

MASS MEDIA — directory of 100 plus radical publications, all shades, 50¢. P. McAlpine, 1304 Geddes, Ann Arbor, Mich. m(1)2-68

ORGANIC GROWN, spray free, vegetable and flower plants. Donna Caton, 5630 S. Scarff Road, New Canaan, O. (ph. 845-8889). c(2)-68

BUILD YOUR OWN FREEDOM! Save many days' research on all aspects of organizing a homestead or retreat from the coercive rat race. The Retreat's Bibliography is the result of over 2000 hours of research and contains more than 300 detailed listings on sources of information and materials essential to you. Send \$9.50 for your bound copy to: Atlantis Enterprises Ltd., 5020 El Varano, Los Angeles, Calif. 90041. a(2)-68

INTERESTED IN SIMPLE LIVING Read our manuals. Wildcrafters World No. 61, \$1; STP No. 59, 25¢. Wildcrafters Publications, GR 3, Box 118, Rockville, Ind. 47872. w(3)4-68

LOOK AHEAD! Candidates should register for new intentional communities. Write for application and 35-page book, *Intentional Community Concepts*, \$1. Colonists of all ages, skills, interests sought. Emphasis on fellowship, voluntary association, survival, health, country life, self-help, realistic education U.S.A. and Latin America.—Questers Project, Box N-13, Los Banos, Calif. 93635. q(2)-68

TEN ACRE campsite reserved for flower people. \$500. Wm. Earwood, Rt. 1, Lew Lexington, O. 43764. (1)-68

A FEW remaining lots available in May Valley Cooperative Community—inter-racial, cooperative, single-family homes. So-called "profits" are returned to lot holders (\$200 to \$300 per lot, so far). 27 acres of park, playground and orchard for common use.—Write John Aftner, 10208 147th, S. E., Renton, Wash. 98055 (1)-68

FREE ARTICLE. Every year hundreds of thousands of Southern rural poor move to Northern city slums. Farm groups can help them to stay on their farms and become independent. For more information, send for THE GREAT MIGRATION, from National Sharecroppers Fund, Inc., 112 East 10th St., New York, N. Y. 10003. (1)-68

VIETNAM! VIETNAM! by Felix Greene, 175 pp., \$2.25. LET THERE BE A WORLD by Felix Greene, 64 pp., 75¢. CHILDREN OF VIETNAM by Wm. Pepper, 20¢. Marion Wilhelm, 97-28 130th St., Richmond Hill, N. Y. 11419. (1)-68

WALNUT ACRES puts its soul into its work—the supplying of whole, naturally-raised, carefully-processed, poison-free foods of all kinds. A highly significant, landbased, group venture. Please send for free mailorder price list. Walnut Acres, Penns Creek, Pa. 17862. wa(12-67)11-68

COLLECTOR'S ITEM — Summer 1967 issue of *A Way Out*. Don't miss it! 60 pages of vital, voluntary, anarchist, libertarian economics. This is the definitive issue on a free—really free—system. You'll not find another journal in this country—or in the world—with the point of view, the data, and the program in this combined (May-June, July-August) issue of *A Way Out*. Supply is limited. Get yours now. \$1 a copy from School of Living, Brookville, Ohio 45309. 12-67

HEALTH REJUVENATION. Resting. Fasting. Vacationing. Reducing. Retiring. Beautiful surroundings. Pool. Boats. Beaches. Solarium. Delectable natural foods. Health lectures. Reasonable rates. Cooperative employment available. Free brochure. SHANGRI-LA HEALTH RESORT (GR), Bonita Springs, Fla. 33923. (7)-67

Poems for a Green Revolution—60 gems of insight and feeling by C. S. Dawson. Three groups: some depict the ugliness of our artificial world; some the beauty of the natural world; some decentralist life and living. Product of new School of Living Press. \$1 Order from Heathcote Center, Rt. 1, Box 129, Freeland, Md. (5)-67

THE OWNER-BUILT HOME is now completed. Volumes I, II, III, IV are available (\$2 for each volume) from: Ken Kern, Sierra Route, Oakhurst, Calif.

Green Revolution off and on for several years, and perhaps some of your good stuff stuck in my head. Together with my friends and fellow workers we are attempting to create a "new society within the shell of the old." We have started some of our own industries and are engaged in many aspects of survival living. We salute you for your never tiring efforts in bringing sanity and health via the *Green Revolution* to the folks. — Alan Graham, Illustrated Paper, Box 541, Mendocino, Calif.

Separate Them?

To the Editor:

May I suggest that a distinction be made soon between School of Living Center at Heathcote and the budding community there. It would make things much simpler and less conflict-prone, I think, if it were seen by all that these two organizations — though sym-

Is An "Individual" A Whole Or A Part In This Cosmic Scheme We Live In?

[The following article is a test in General Semantics. What do the words "individual," "whole," "part," mean to you? What feelings do you have invested in them? How readily would you accept new meanings for them? Wendell Thomas, author of several books, has recently sent to a publisher a new manuscript, **Toward A World Culture**, that integrates philosophy (or religion), science and ethical economics. He presents there a profound base for the person, family and community; in his view, "establishing viable ecological communities — with ethical economic patterns — is the most important thing in the human world." (He has been a member of Celo Intentional Community, Burnsville, N. C., for 30 years.) Read, re-read and study his comments on "individual." Give yourself a chance to rethink the reality behind this combination of letters. — Editor]

By Wendell Thomas

Musetta Giles asks me, in response to a letter of mine in *Green Revolution*, "If the individual isn't 'an independent private human mind and body,' then what in the world is it?" I'd like to converse with her on a radio program for a world of listeners, for she is a thinker wrestling candidly with our traditional culture.

What do we ordinarily mean when we talk so glibly about "the individual"? Do we mean a specific body? A specific mind? A specific soul? All three together? Is the soul a mind? Must the individual be human? Do only humans have mind or soul? Is my companionable dog a mere automatic machine? Confusion.

We are told that "the individual" (meaning a human being) is sovereign, supreme, and "of infinite worth." Is an incurable idiot this sovereign individual. A "feral" child? A fetus? When millions of South American mothers abort, that their already born children may survive, are they killing supreme beings? If not, when does the developing animal become "supreme"?

I do not know of any factor in Western culture more responsible for getting civilization into our current horrible predicament than our confusion and downright false ideas about the individual. Please let me explain. I'll try to be as brief as explanation permits.

"Individual" from Indivisible

The word *individual* comes from the Latin *individuus*, meaning something indivisible. In translations of the Greek Aristotle's scientific works, the word *individual* is used for Aristotle's *to de ti*, "a this" — such as "this stone," or "this mouse." Those who preach that "the individual" is sovereign, supreme, and "of infinite worth" do not, of course, mean "a (material) this." They vaguely assume that the individual is "the human soul." They have ingested the Platonic tradition of the church. Plato speculated that reason, mind, and soul were the same thing, the same spontaneously creative indivisible and immortal substance. Then he opined — in what I consider the world's worst philosophical blunder — that the soul is *immaterial*!

Real Space—Active and Immaterial

Since the only indivisible and immaterial thing is a mathematical point, Plato's notion that the soul is both indivisible active (or spontaneous) and immaterial is quite false; for a point cannot act! We need a sounder philosophy and theology. My study has led to the view of one spontaneously creative substance (indivisible material) which I call the soul, self, or individual; or our natural God; or active real space. This is the indivisible material whole.

You and I are this one cosmic whole individual manifested as distinct and unique bodily members of word-using societies in their natural environment. The

individual is, indeed, sovereign and of infinite worth; but this immortal creative individual is what we have in common — not what each human mind guards in his or her private body. **The soul is not a private thing inside the body; the body is a private thing inside the all-encompassing spatial soul.**

Ecological Community Important

A person is a common cosmic individual manifested through ecological community, family and private body. Personality is precious and to be developed and expressed. The best expression — given a certain body — is achieved through the best ecological community and affiliated private family. That is why the most important thing in the human world, as I see it, is to establish viable ecological communities.

Two Strong, cont'd

invited to speak his mind to members of the National Security Industrial Association, an organization formed in 1944 to "maintain and enhance the war-time communication between the armament industries and government" (included are all the giant corporations in the country — aircraft, electronic, steel, motor, chemical, food, etc.).

His subject was, "Research and Development for the Socio-Economic Environment of the 1970s," and his invitation said, "your accomplishments qualify you to speak with authority on the subject." He rather thought they had invited him in order to "present an image of wide-ranging discussion" and decided that instead of reasoning about basic premises he would "simply confront them and soberly tell them off."

He reproached them for not having invited anyone under 30 (some in that category were picketing outside). To their goals of urban development, continuing education and improved environment he added, "reviving American democracy, rescuing the majority of mankind from deepening poverty and ensuring the survival of mankind."

These goals, he told them, require research and experimentation, but not by them. "You people are unfitted by your commitments, your experience, your customary methods, your recruitment and your moral disposition. You are the military-industrial force of the United States, the most dangerous of men at present in the world. You not only implement our disastrous policies but are an overwhelming lobby for them. You expand and rigidify the wrong use of brains, resources and labor so that change becomes difficult."

"... The best service you people could perform is rapidly to phase yourselves out, passing on your relevant knowledge to people who are better qualified. ... Since you are the most of the research and development there is, we cannot do without you as people, but we cannot do with you as you are."

Goodman laughed at them for claiming socially useful items "spin off" from military inventiveness. "You remind me of TV networks who, after 20 years of nothing, boast that they did broadcast the McCarthy hearings and the Kennedy funeral" (free and friendly laughter followed).

Goodman also reminded them that they acted as if "we have to develop in a certain technological style. ... If we had put our brains and money into developing electric cars we would now have electric cars; if we had concentrated on intensive agriculture, we would now find this the most efficient. ... You will probably concede that much of what you do is ugly and harmful. ... but that it is necessary for the American way of life, and therefore you cannot do otherwise. Since we believe, however, that that way of life is itself unnecessary, ugly and un-American, we cannot condone your present operations.



Top Left: leanto with barn in back; woodpile in center; pump house and cabin to the right; birches in background.

Above: Ferdi (left) and Gil Shepard using two-man saw to fell trees for cabin to be built.

Left: Bob and Ferdi sawing stove wood; Patsy and Geordi holding log on sawbuck.



They should be wiped off the slate." (Shouts of "Who are 'we'?" were answered by Goodman: "I and those young people outside.")

Results

This is straight talk from decentralists to centralists, from Davids to Goliaths. Back in 1928 many of these things were said by Borsodi in *This Ugly Civilization*. The "climate" has changed; now these things are said directly, face-to-face, at the invitation of the powers-that-be. What does this mean?

May we conclude that the depth of these new-old ideas, together with the integrity and the courage of their decentralist protagonists, has had and will have profound effect on the power-structure? While Goodman reports that his audience of 300 applauded only once (when he said some of his remarks may have been unfair and ignorant), twenty or more came to him at the close of his talk to express appreciation and support.

In a letter to *The Green Revolution*, Dr. Mumford said, "The senators were intelligently responsive, even Chairman Ribicoff, whose proposals I dashed cold water on. And the statement before the committee hit a wider and more varied section of the country than I dared to expect. Even the *Los Angeles Times* featured my attack on the whole system."

It may not be many years—if we can keep the bombs from falling—before decentralism becomes an implemented public policy. For that we'll need another round with the decision-makers, to open up economic aspects of centralization — the land and money monopolies as well as the technical aspects.

Letters, cont'd

pathetic, in fact symbiotic, to each other—are not the same organization.

As I see it the nation-wide School of Living should own the land and already-standing buildings at Heathcote and rent or lease or lend such of these facilities necessary to the community. The School of Living should retain privileges necessary to its functions at Heathcote (conferencing, research, publicity, publications-handling, records, storage, coordination, etc.).

The people living in the community are obviously going to be handling much of the business of the Center, due to proximity, interest and initiative. Still, a distinction should be made, and maintained between what is Center business and what is community business. Decisions necessary for the Center should, where preferable and possible, be left to the trustees or the membership of the School of Living itself.

I suggest this distinction between the Center and the community not because I can see any existing conflict of interest be-

When We, cont'd

bucking up some stove wood. Before long I had opened my jacket to let out excess warmth. We really enjoy sawing up a pile of fire wood about once a week. You can't beat the sound and rhythm of those biting teeth. It's an event of sorts around here.

Need For A Horse

We've been looking and asking for a work horse. We want to use it to skid our logs out of the woods. There are still a good many horses and ponies in the vicinity, but trained work horses are scattered rather thinly. We bid on a half-Belgian at an auction but she went for more than we were willing to pay. Prices quoted to us for work horses have been \$60 to \$125; ponies may go for \$20 at a local auction barn. Besides skidding cabin logs and firewood, our horse will probably also be used to do a little plowing, hay cutting and hauling.

The New Calf

During January our Holstein cow gave birth to a fine heifer calf. We call it Dawn since she was born at 7 o'clock in the morning. I fed the cow about 20 minutes prior to the birth and upon returning found the calf resting in the straw bedding. The mother vigorously licked the calf to dry it and to receive the beneficial moisture from the calf's body. Within half an hour the newcomer was on its quivering feet. Now after three weeks the calf is much larger, very strong and a spirited kicker.

The cow coming in fresh is a delightful boon to our diet. Fresh milk and cream every day is welcomed by all. About 14 quarts a day is plenty for the calf as well

as the six people in our community. Rebecca and I made a pound of butter not long ago by shaking cream in a gallon jar. When we saw those butter grains forming, we shook with added enthusiasm. After the butter was separated from the buttermilk we of course had to sample it on hot muffins.

More Building

Much building is planned in the near future. Aside from the log house, we'll put up a smokehouse, icehouse, outhouse and facilities to shelter children for the summer. Right now we're working on a place in the loft to be used primarily by Gil Shepard, who joined us nearly a month ago. Only the ceiling and floor remain to be insulated before the work is more or less done. The cost of this room approaches zero since only scrap lumber, cardboard, straw and reclaimed nails were used. We gave 50c for the secondhand window. The small heating stove and pipe is about the only expense put into this place. Everyone wants to move to this room, for it has the best view anywhere indoors.

Children in the Summer

During the summer we wish to host several children, either from an institution or from underprivileged homes. Perhaps from both. Most of us here are very much interested in children and enjoy working and playing with them. We wish to provide freer learning experiences as well as uncoerced social relationships. It is our hope that the children will find some kind of value and joy in the relationships of a short summer. It may be that if the children do come, it will help them, as well as us, to get a clearer idea of who we are and where we are headed.

Land For Homesteaders

The following people have contacted *Green Revolution* offering land at very reasonable rates. Write to them, including a self-addressed envelope, if you are seriously interested (outline your needs, wants, background, skills, goals and resources). These landholders are busy people, but generous and willing to consider serious applicants).

Robert Blum, Ferndale, N. Y. (part of 200 acre farm).

Joseph Locanthy, Watch Hill, Rd., Peekskill, N. Y. (30 acres near Eastern Shore of Virginia).

Mrs. William S. McVay, Box 569, Vernon, Fla. (plans to buy land if young people cooperate).

Mrs. Fred Wissing, 516 W. 7th, Traverse City, Mich. (100 acres on shore of Traverse Bay).

Ferdi & Rebecca Knoess, Pennington, Minn. (100 acres).

Elizabeth Seeborg, 3634 Nine Mile Rd., Cincinnati, Ohio (25 acres).

tween them but in the hope of avoiding conflicts which could arise later, as both organizations expand and increase their activities. For the present, if we can simply be aware that the Center and the community are two separate, though symbiotic, entities, we will be smoothing the paths of both of them. — Gordon Yaswen, Box 201, Modena, N. Y. 12548

[Certainly national School of Living business should not burden Heathcote Community. At the same time, one factor in this situation is that the education which the School of Living sponsors is a "community of people dealing with its major problems of living in libertarian and direct manner." In effect, a "community," a "new culture," is the demonstration the School of Living wants to make. Suppose a group of families should take up plots at Heathcote with little intent or ability to work at or achieve this "new culture." Who shares a concern that the Heathcote Community become a working pattern with certain features? If so, how is this to be achieved?—MJL]