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THE GREEN

A WORLD-WIDE EFFORT FOR DECENTRALIZATION
AND RURAL REVIVAL



REVOLUTION

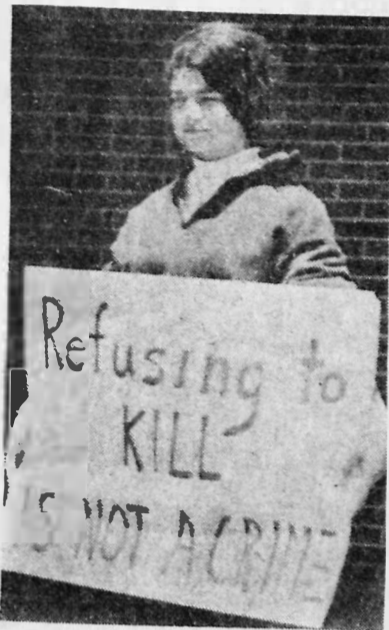
SCHOOL OF LIVING, BROOKVILLE, OHIO 45309
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DeCourcy Squire Typifies Youth Resistance and Purpose Today



DeCourcy Squire

Reports of youth resistance seem to some observers remote, extreme, bizarre. But meaning and significance and understanding develop when one involved is known personally. For example, consider the recent experiences of DeCourcy Squire, an 18-year-old co-ed at Antioch College (Yellow Springs, Ohio).

She was one of 85 young people arrested in early December while opposing the draft at Cincinnati's induction center. She received a sentence of 30 days for disorderly conduct and eight months for contempt of court (refusing to walk in or out or to approach the judge's bench) plus \$600 in fines plus court costs. She began a fast on Dec. 8 that continued until Feb. 6 (when she was released), subsisting for two months only on water and vitamins. She felt the court had no right to imprison her for her non-violent part in her act of civil disobedience.

Free Press and Liberation News Service; Young People Create New News Media

A vital part of the green revolution (that trend to life, growth and human development) is free speech. Young dissidents are making a significant contribution in their free press. Hundreds of individuals and small groups, on and off college campuses, produce papers discussing events and issues absent from, or censored by, ordinary air and press media. They are sometimes called the underground press, and they're different in format, appearance and content. An observer not familiar with them cannot correctly describe today's scene.

Liberation News Service

During the big March on Washington in October, 1967, representatives from 300 underground papers (claiming a readership up to two million) formed the Liberation News Service. Similar in method to Associated or United Press, LNS collects news pertinent to change and revolution, for all who wish it. Three times weekly their rainbow-hued mimeographed pages arrive with exciting news, reports and concepts. Green Revolution's stack of these releases now constitutes about a ream (500 pages), and the contents match the verve and life of its colors. Via LNS one has enough detail on dissident action to get the "feel" and extent of today's revolutionary activity.

The status-quo press, for instance, announced the arrest in

Boston of Dr. Benjamin Spock and four distinguished colleagues for supporting draft refusers. The hard line, with little detail. But LNS brought it alive: told about the crowds of people (700 overflowing the church); wild applause when five others took the arrested leaders' places; 25 instead of the expected five burned their draft cards; a standing ovation from 2,000 at university that evening; etc. LNS showed that it was a second Boston Tea Party, not a mere ripple in the day's events.

In an LNS report of a full speech by Rap Brown, one gets the intensity, urgency and solidarity stemming from black peoples' fear of genocide. (Whites exterminated the Indians; they won't hesitate to repeat it with the black people.) Also from LNS was a report of plans for armed self-defense in ghettos and corresponding government (fascist) control. Also, a report on U. S. government support (via CIA—\$5750 to the publisher and \$2500 to the author) of *Why Vietnam?*, a book defending American policy there.

Disaffection in the Army

Unrest among drafted men in army camps comes through in LNS. An epidemic of spinal meningitis in Ft. Jackson, S. C. (due to crowding, "shots," etc.?) was not feared so much as "orders to proceed to Vietnam." The

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Such action can go unnoticed or be shrugged off by many people when seen or heard on some news source. But not when one knows this charming girl, whose gentle manner covers persistence and principled discipline. She has been a visitor at Lane's End Homestead (Antioch is 35 miles) and she introduced me (MJL) at a pacifist training institute where I spoke last summer. It is easy to see why her friends staged effective pleas, pickets and petitions for her release. Some of them published a letter from her to her friend Steve (he served a shorter sentence than she did). Some quoted excerpts here will show her intelligence and spirit:

Dear dear beautiful Steve: I love you so, so much. I can't write you from the workhouse because of ways in which I am non-cooperating. After two weeks of a fast I wound up in Longview Hospital for mental and physical tests. . . . I am being discovered terribly sane and healthy. (I have "beautiful kidneys" according to one doctor. . . .)

The workhouse people, guards, matrons, inmates, etc., were all wonderful to me, and I don't dread going back. . . . I was glad to hear Suzi was out and to find out where you are. The amount of mail I've been getting has been fantastic. My window looks out onto a fantastically beautiful sunrise every morning. The freedom and love it promises are painful.

I am starved for the limitless abundance of space, nature, people, food, occupations, and books—choices that I have out in the free world. I have been really getting interested in anarchist self-sufficient communities, and can hardly wait to take off to one. . . . I want to go experiment in pure living with some of the "revolutionaries" just so that we

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You Can Build Your Mobile Home; I Did and I Call Mine "Spastayen"

By Gordon Yaswen
Box 201, Modena, N. Y.

[Editor's Note: Some months ago Gordon Yaswen suggested in *The Green Revolution* that mobile homes would allow moving from one intentional community to another to find the "right" one. Now he reports on building his own mobile home.]

In the Fall of 1967 I decided I could no longer afford not to build my mobile home. So, on a friend's land, I set about the task with great resolve and humility. I had no car to transport materials, no professional plans to build it by, no experience or skill to build it with, nor any regular help. This was the first roof I had ever raised on this Earth, and my first serious venture with carpentry. I would have been completely helpless without the aid of many friends in many ways.

During its construction I lived in an abandoned chicken coop, slept in a pup-tent, boarded mostly with friends. I was new to the area and it was not easy to scout up the things I needed. I cite all this not to thump my chest, not to point out that the work I accomplished stands as some great performance; I was a novice working under normal or sub-normal circumstances. I wish to thus show plainly what I believe to be so: that such as I have accomplished is quite within the capacity of virtually anyone who wishes to do it.

The Chassis

My mobile home, called "Spastayen," is built on a welded channel steel chassis which I bought (with a decrepit shell atop it) for \$100. I paid \$30 for roadable tires, and another \$30 to have it towed. But even at this the chassis was still a good buy. (Beware the "burned out" trailer; the fire may have warped the frame.)

My chassis has four wheels and one set of electric brakes. With a bit of reconditioning it was like new. Trailer bases can be made of oak or steel-reinforced wood, but I found the cost of additional running gear for such a frame, bought separately, is likely to be easily as much as for a used chassis complete.

The Building

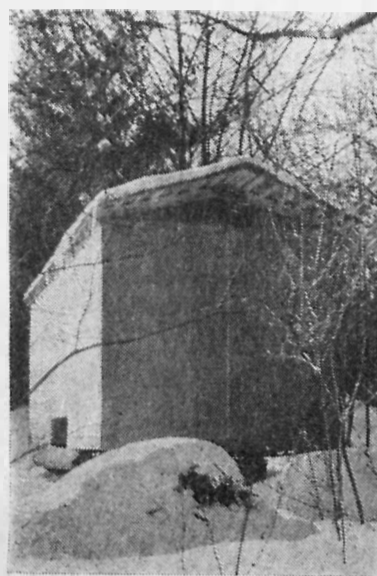
Once the chassis was stripped, reconditioned and leveled on concrete blocks, the actual house-building began. The floor is of glued and nailed "sandwich" paneling, 5/8" exterior grade plywood on top, 1/4" exterior grade plywood on the bottom, and 2 x 2 framing and insulation between. Once the floor panels were laid, the glued and nailed wall panels (uninsulated, unstained, windowless) were assembled flat atop the floor, raised into position, and then both floor and wall sills were fastened to the chassis by the same bolts.

Spastayen's walls are built of 1/4" exterior plywood with 2 x 2 framing. The wood sheathing is heavier than the usual aluminum used on trailers. It was easier for me to work with, provides better insulation, and when stained is more esthetic to my eye. For the roof I decided on a peaked configuration, for its better snow-holding, rain-shedding and insulating advantages over the usual flat or slightly-crowned construction. This at first seemed to be my most complicated design and construction problem, but later was tamed. The pre-assembled rafters (spaced every 16"), of 2 x

4s with 2 x 2 tie beams, were covered with longitudinal slatting, plywood sheathing went atop that, and tarpaper roofing completed it. And that was it.

Moving-In

I moved in promptly in my windowless, doorless (I don't say "portalless") roofed box, sec-



Spastayen and Snow

tioned off a part with polyethylene sheeting to keep in the slim heat of my kerosene space heater, and set up primitive housekeeping. Further building is largely puttering, which I've been doing as I can afford the time and money.

Advantages

This semi-completed product cannot help but exhibit imperfections of workmanship and some haste. My mobile home leaves much to be desired. But it stands and it shelters me, and gives every promise of lasting a good

many years. Moreover, its completion frees me from that weary pattern of expensive homelessness I was in. Spastayen gives me at last some sense of permanence and security, without compromising my necessarily-mobile quest for land (on which, and with people among whom, I can feel at peace).

To date, the project has cost me about 2 1/2 months' steady work and about \$500. This is well under the equivalent of one year's rent for the shabby apartments I am used to living in. I have little doubt that my mobile home can be made quite as comfortable as those apartments, for under \$1,000. An experienced builder could doubtless do it for less. By next Fall I hope to have it completed and comfortable, and should need arise I can easily add collapsible and disposable wings to it.

Meaning

It is not easy to describe what it meant to me to close off the roof and move in. Here at last was a shelter and a room that was truly my own, from which I need not plan on moving and taking my belongings. It was my 33rd move, and I hope I shall not see my 34th for some time to come.

It was an arduous, demanding, educating, thrilling and deeply fulfilling experience. I have the satisfaction that I have in my own life participated in one of the oldest and most significant "dances" of Man. I have raised my own roof to the sky and have sheltered myself from the elements. And I have done so without selling my soul and body in bondage.

This, then, is finally my bit of Space to Stay In—and so I named it.

Theme of May Heathcote Conference Is "Homesteading, A Life Style For Today"

A May conference at Heathcote School of Living (Rt. 1, Freeland, Md.) is in charge of Sonnewald Homesteaders Grace and Tim Lefever. All who want to learn about and improve homesteading techniques should arrive Friday afternoon, May 17, for sessions through Sunday afternoon, the 19th. Cost: \$3 a day plus registration of \$2.

Practical Aspects Stressed

Friday evening, early arrivals will see the School of Living film of ten well-known homesteads (including, in Ohio, the Smarts' Sycamore Hollow and Loomises' Lane's End; Ragged Mt. Farm in Virginia; and Sonnewald, the Rodale Organic Gardens and the Paul Keenes' Walnut Acres in Pennsylvania).

The women will give Saturday morning to milling and baking of bread, sprouting, meal planning and food preparation. The men's projects include repair and maintenance, plumbing and electric installation, and composting.

Assisting will be Jane Preston and Alice Greenawalt in food preparation and yogurt making. Mrs. Greenawalt will also share sewing hints for homesteaders. A. P. Thomson of Golden Acres Orchard has been invited to supervise compost-making.

Saturday afternoon all will share work and fellowship in the Heathcote garden. Questions and discussions are planned for that evening, along with still and movie pictures of gardens and homesteads. (Those attending are

urged to bring their own for this showing.) The evening will conclude with folk singing and dancing.

Relationships and Philosophy

Sunday morning, the group will hear a tape by Mildred Loomis on "Why Homestead?" (with attention to some of the social and personal implications of this way of life).

Don West, director of the Pipestem (Tenn.) Folk Center and editor of *Appalachian South*, has

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IFI Plans Projects In United States

Staff and officers of IFI, international low-credit agency just getting under way to assist farmers and primary producers, is developing plans for pilot projects in the United States. Robert Swann, field director, has outlined a plan for community development and housing for the National Sharecropper's Fund. Ralph Borsodi, founder of IFI, has worked out plans for assistance in cities where summer riots and breakdowns are feared. With Newark, N. J., as a possible setting, his plan includes land purchases, self-help or "sweat-equity" in housing, IFI debenture circulation, etc.

Significant Aspects

In several ways, credit granted by IFI is similar to that of the

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The Time of the Green Revolution Has Come

Everywhere today critics of our over-centralized, over-techniqued world are getting a hearing. Last month we reported Lewis Mumford and Paul Goodman speaking their minds to the powers-that-be (at the invitation of these leaders). In this issue we show some of the trends among young rebels. In early March, friends set up an interview between Studs Terkel of radio station WFMT, Chicago, and your editor. This brought a flood of inquiries showing intense (if not desperate) interest in the land, intentional communities, new schools, etc.

How can the School of Living better meet this challenge and opportunity? We have 30 years of study and experience, which can help, but how can we better share these? Primarily by each member, each reader, more actively working at making the School of Living known, finding new members, sending more contributions for staff and helpers.

Clippings to your editor, showing decentralist action, are appreciated. But how would it be if, in such cases, you reversed the direction of the mail? *You* write the author, the commentator, sending *him* a copy of *The Green Revolution*, asking *him* to become a member of the School of Living, getting *his* support for our work.

Both Heathcote Center (Freeland, Md.) and Lane's End (Brookville, O.) need more help. Simple living quarters are available for volunteers or modestly paid workers. Though Heathcote has taken some of the clerical load, mail here at Lane's End still runs about 30 first class letters a day. No help here.

We appreciate also the letters which say, "Keep up the good work; you're more needed than ever now, when the School of Living's message is becoming known." Again, let's repeat: The green revolution is the work of *many people* — not of one or two leaders. Will *you* make that radio talk; organize a local School of Living; explain our ideas to your minister, teacher, friends; secure more readers; send more contributions; attend Heathcote sessions; etc.; etc.?

Discussing and Building Community at Heathcote

Building an intentional community is not only the most important work in the world (as Wendell Thomas tells us) but the most difficult. Community is really a new society, involving every relationship, every area of living which people have. A new and better community-culture cannot be built quickly; the steps are too important to risk hasty experimenting.

Picture Heathcote "community" since last summer. As only part of the stone "center" building is heated, we did not anticipate much winter activity; but the Gosnell family of seven lived there, plus two young adults (Evan Lefever and Marilyn Dorsey); and in the spring house was young Steve Kalberg; and in the trailer the Wayfields; and in the farm house the Anackers. Total: 15. When this group shares common goals, clarified by frequent discussion, the members feel in "community." But this is not easy. They find their goals and feelings differ; sometimes one's actions belie stated goals; criticism and misunderstanding develop; attempts at communication are not always successful. The interests of the School of Living further complicate the situation. Time and patience are necessary.

But even if the warmest, most understanding bonds existed among these 15 persons, would that be "intentional" community? Not really. For of necessity community involves land, buildings, financing, "title," legality, education and other "external" aspects. Questions arise: Shall "communitarians" use the buildings without cost? How shall the land be allotted, at what cost? (Several have paid, and are paying, \$1,000 for membership and "access to" — not private ownership of — a two-acre plot of land. What part or "control" shall those have who contribute to Heathcote (but do not want to live there)? Shall the goals of these important supporters be implemented, or ignored?

Some Suggestions

Suggestions from readers are most welcome. One reader says, "Let the Heathcote Center Building be the School of Living headquarters and educational center. Let the Community of Homesteaders on the hillside have its own separate organization, but be symbiotically and sympathetically related to the School."

Another says, "Since the whole purpose of the School of Living is education for *living*, it should have a community on the hillside which *demonstrates* that teaching. In other words, the community *is* the teaching, the curriculum-in-action, of the School. How can the community be that unless the School directs and supervises it?"

A third: "Let the community be entirely separate from the School of Living. The School believes in self-regulation. How can a community there experiment, if the School of Liv-

ing is looking over its shoulder all the time?"

From a fourth: "Don't anticipate a *permanent* set of residents at Heathcote. Get some houses built (by students, novices, apprentices) for rental use. Let people, who want to build community elsewhere, come there, rent these houses for six months or a year, study and learn what the School has, associate with others, and then go off to form their communities in the light of what they've learned."

A fifth: "Let the Heathcote community be the association of its faculty or counselors. Each homesteader on the hillside would be grounded in all 17 problems of living, but also a specialist in one or more (nutrition, soil and health; child training, natural childbirth and breast feeding; architecture, building, crafts; possessions, land, money; etc.), as outlined in *Go Ahead and Live!*"

And of course there are combinations of these ideas (such as, faculty plus rental residence-homesteads for students). So, who else has an idea? Join us in August for a week-long discussing and planning seminar. And if you want to be considered an applicant for this community, write for an application blank.

Your help is needed.

The Inner Search—

Reader Response

"February *Green Revolution's* items on Inner Search had much of special interest to us, especially the quote from Nyanaponika. I would like to correspond with the one who quoted it. Is there a special reason for not giving the names of Seekers for Inner Growth? [Some people are reluctant to be quoted, and there's hardly ever time to check with them to make sure.—Editor]

"In another item you say 'Nothing is so powerful as an idea whose time has come.' I would say that the *process* which ripens the time for the idea to appear (after the process has been working for centuries) is more powerful. That process is the inspiration from the lives of great men who set the example of living on the very highest planes. To help disseminate that inspiration is, to us, the greatest contribution one can make, unless he reaches the level of generating such inspiration from his own life. So we are embarking on publishing a series of booklets of such great lives. These would offer inspiration for those treading a long and difficult path toward inner change." — Ed & Mary Borsodi, Smithville, Okla. 74957

"I'm not so interested in what some call 'direct action' any more. It has too much flavor of 'fight' in it. From the angle I'm looking at, I don't feel that fighting people on their level will do as much good as transcending their level of consciousness, and approaching them with love." — from San Francisco

"We have become totally involved in the exciting and exhausting quest for knowledge of ourselves and each other. This is more real than any group relationships we've ever known. It is difficult to convey in words the meaning and depth of our exploration. Outwardly, suddenly our group became an all-night marathon, to be followed by two more weekend marathons. Last Sunday was the first one this month when we weren't with a group of 15-20 people (ages 15-55) in an all-night vigil, listening to each other, confronting each other. We have no group 'leader,' no trained psychotherapist — just a group of intelligent, sensitive people who were ready to commit themselves to a method of trust, love and honesty toward setting our inner selves in order, our relationships right, and hopefully making ours a more genuine community.

"I think we are discovering that 'systems' do not destroy men. Men create destructive systems, and these exist first in the games and deceptions, fears and greeds, power maneuvering of the closest relationships, as in the family. To find and cultivate beauty and love is our supreme challenge. What has been happening is intensely personal and inter-personal. Our whole community has been affected by the marathons. Ours has always been a lively community, but now there is a new feeling — that we are deeply concerned with each other. We know some of each other's deep hurts and problems, and we care. As we strip off our masks, it may seem to complicate life, but there is a certain simplicity in honesty and lack of pretense."

Krishnamurti, Guide to Inner Search

Many people find J. Krishnamurti of great help in confronting the real core of their feelings, motives, inner selves. Born in India, educated in England, with a center at Ojai, Calif., he travels in all parts of the world. His talks, writings, and answers to audience questions encourage spiritual freedom — the discovery of understanding by each one for himself.

Krishnamurti holds that the most radical transformation needed today is in the mind itself. Each one must develop the ability to think sanely, without distortion and illusion, so as to deal with all the issues of life as a whole. He recommends meditation — the careful, thoughtful *watching* of one's thoughts and feelings; of noting and acknowledging whatever is there.

Whatever is negative and displeasing, one merely notes that it is part of the Self at that time: it should not be allowed to threaten, frighten or depress. We register the quiet comment that this is not our best Self; for it we do not condemn ourselves, nor become anxious or despondent.

When we discover feelings and thoughts more positive, we do not gloat or take pride in them. We again acknowledge and accept this — "This is I, a part of my Self." In such quiet watching, what we really want will grow and develop; what we don't honestly want will fade away.

Krishnamurti shows clearly that all negative aspects — pride, anger, jealousy, dishonesty, gluttony — are rooted in fear. To uproot fear, to grow in love, is the goal of his persistent, deep probing. Fear is eliminated as it is confronted, admitted, acknowledged.

Life Ahead (\$1.25) and *Commentaries on Living*, Series I, II, III (\$1.45 each) are available in Quest paperbacks, at most bookstores or from Theosophical Library, Wheaton, Ill.

DeCourcy, cont'd

can all start working out a sense of real alternatives. I have been deeply disturbed by several of the extreme "radicals" on campus talking violent revolution without any rational backing to their beliefs.

[Then followed an account of gang heckling and insults during a peace vigil, which grew into wild, irrational attacks. One boy got a concussion from having his head banged against a stone pillar.] Then something incredible, miraculous and indescribable occurred. A sergeant just back from Vietnam came by and said to the hecklers: "These people (us) just want to know why we're in Vietnam. Just give them a good reason, and if you can't, you should be sitting there too" . . . and then he sat down with us! Then we got talking to our hecklers, we shared our food with them, and all broke up into small groups. I talked to one guy four straight hours. It was so beautiful Steve — we all learned more about non-violence, even the boys who were still for the war. . . . I am somewhat discouraged though by how weak even the most committed of us are. It's good to know my limits, but if only I could grow beyond them. Why do people end up compromising so much? I do because I am afraid of mental hospitals. They are much more destructive than jails. I don't want to incur physical damage to my body. I guess everyone has fears that overcome his convictions, but it seems that most people get frightened much too soon in the game.

. . . I love you and am sad and happy and all mixed up together.
—DeCourcy

A shocked editorial in the *Dayton Daily News* regarding DeCourcy's sentence ended with, "Judge Heitzler has used the law, which he has sworn to uphold, arbitrarily and even viciously."

New Harmony Celebrates
Because DeCourcy Squire — 1,000 miles from us — fasted for 50 days alone in a 4' x 8' jail cell, to end injustice, stop exploitation and dehumanization of people everywhere, and bring peace to Vietnam, We Celebrate This Day:

May we have sunlight in our lives.
May we have children laughing in the backyard.
May we come to love all children as our own.
in China, in Russia, in Vietnam, in the ghetto of St. Paul, Minn.
May we come to share our inequitable wealth with people everywhere.
And to learn that two cars, a color TV and a snowmobile do not make people happy.
May we learn that wars do not solve conflict, that they never have, that we must find a human way to live together before we destroy ourselves in a last war that has no victor.
May we gain the openness to admit our mistakes and the sympathy to forgive the mistakes of others.
May we have the strength and conviction of DeCourcy Squire to stand up for our beliefs, to say against all opposition: Violence is not the human way I will be human.

—Freefolk
New Harmony Homestead
Pennington, Minn.

The Green Revolution

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