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The Time of the Green Revolution has Come

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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 "communiters" 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 in-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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