The Time of the Green Revolution has Come

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The Green Revolution Has Come

The Time of the Green Revolution, April, 1968

Everywhere today, critics of our over-centralized, over-technological world are speaking with a new urgency. Last month we reported Lewis Mumford and Paul Goodman speaking their minds to the powers-that-be (at the invitation of these leaders, we understand) at the annual convention of student rebels. In early March, friends sent us an interview between Studs Terkel of radio station WMTF, Chicago, and your editor.

"You know, there’s a flood of inquiries showing interest (if not desperate interest) in the land, intentional communities, new schools, etc.

How can the School of Living better meet this challenge? and what possible role can the School of Living play in solving this problem? Let each member, each resident, each person here at Lane’s End still run 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, not of one or two leaders. Will someone help here. A new and better community-culture cannot be built or ignored! "

Second class mailing privilege authorized; entry applied for at Free­land, Md. 21053.

Discusing 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 practical. Community is really a social necessity, involving every relationship a man has with others: his family, his fellow workers, his neighbors. No man is an island by himself. 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 are heated first and foremost. Heated for the whole. Community is really a social necessity, involving every relationship a man has with others: his family, his fellow workers, his neighbors. No man is an island by himself. A new and better community-culture cannot be built quickly; the steps are too important to risk hasty experimenting.

I’m not so interested in what some call “direct action” any more. It is better to work for change that is lasting: from the inside out. If I’m looking at, and I don’t feel that fighting people on their level will do as much good as transcending their level of consciousness and approach 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 18-35) in an all-night vigil; listening to each other, confronting each other. We have no group ‘leaders’ no trained psychotherapeu­tically, no trained educators. Our group is intelligent, and we work to commit ourselves to a method of truth, love and honesty toward setting down our own experiences and discovering what is important, right, and fully making ours a more genuine community.

I trust we are discovering that ‘systems’ do not destroy men. Man creates destructive systems, and these exist first in the games, jobs, and tasks, work and answers to audience questions encourage spiritual freedom — the discovery of under­standing that is personal, and commitment of its faculty or counselors. Each homesteader on the hill — people living from the others a long time, study and learn what the School has, and we are watching the process — the process of transcending, the process of transcending their level of consciousness, the process of transcending their level of consciousness.

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