The Green Revolution moves opposite to the Red Revolution—not bloody and violent, but quietly via example and education. Not through the Government and the State, but through personal and family action. Not through control of some people by other people, but free of external controls.

Wherever individuals, agencies and institutions—in the USSR or US—distort and dominate the purposes and activities of other individuals, there the Red Revolution is active.

Wherever individuals decide and implement their own purposes, they are part of the Green Revolution.

The Red centralizes; the Green decentralizes. Takes your stand with William James for small, molecular, moral forces. Take your stand with small, green revolutions.

The Green Revolution, signifying modern homesteading, family-farming and decentralized culture, originated at the School of Living in 1940 and since has been its journal.—M. J. L.

LOOKING AHEAD IN GREEN REVOLUTION:

This is the last issue of GR with Jubal as editor. Over the past three years a continual upgrading has been in process. This began with Paul Salstrom and Larry Lack when the format was changed from that of a newspaper to the present magazine format. The first magazine issues were 24 to 28 pages and represented substantial advances both in appearance and in the type of articles. Most of the work was being done in West Virginia with subscriptions and mailings from our Heathcote Center.

In late 1976 the headquarters were moved to York, and Jubal assumed the responsibilities held by Larry Lack. Kyla became editor with the first 1977 issue and travelled to West Virginia for the first two issues, at which time we purchased typesetting equipment and began printing on a web press in order to cut costs. Kyla resigned after 6 issues and since then Jubal has been carrying on with the help of guest editors.

Terry Swartzberg will assume the editorship beginning with the next issue and is committed to further improvements. You can expect a follow-up on the April issue on Money. We may also be able to announce an exciting joint publishing venture with another decentralist publication at that time (not Communities Magazine, although we have discussed further cooperation with them). We are also considering an approximate doubling of the number of pages and publishing six times a year instead of ten. Whatever else you may wish to say about GR, it is certain that things are never static, never dull, always some new surprises. Hopefully the surprises will always be good ones.

We still need more subscribers. Things are just barely at the break-even point now—without any wages. It is a pleasure to serve you and we hope to always deserve your support.
It is hard for us to be objective about the content of Green Revolution. As this issue goes to press we are personally excited about the content of this issue. There are many excellent and exciting articles. Even though we started out to do an issue as a Tribute to Mildred Loomis—and we believe we have accomplished that purpose—an appropriate sub-title might be, “Children and Education”.

ON EDUCATION:

Mildred Loomis writes about Alderian Schools and Arnold Greenburg tells about his experience and the School of Homesteading and Organic Agriculture that he is starting. Both articles pose some questions and give some answers to the riddle of providing an alternative education.

ON CHILDREN:

Although it is sequentially last in this issue, The Aquarian Research Foundation Newsletter, should not be overlooked. Judy Rosenblum attended the “Our Ultimate Investment” program in California attended by such notables as Baba Ram Dass, Jean Houston, Dr. Frederick LeBoyer & Laura Huxley. They give some very interesting and valuable insights into the early stages of childhood, including pre-conception, pre-natal and post-natal methods, attitudes and possibilities. We think you will enjoy it. Alice Sneed also writes about “Natural Childbirth and Midwifery and about the recent workshops held at Downhill Farm. (Downhill plans to hold regular workshops on this topic in the future).

CHANGING OF THE GUARD:

In his last editorial (page 4) Jubal writes about what he sees as the greatest threat to a humane world. But more importantly he writes about appropriate responses to this threat. Mildred has returned to S.O.L. headquarters now at Deep Run, and will be keeping an eye on things. Jack will continue to serve as a very valuable right and left hand man. Suzette and others at Deep Run and Heathcote will help out but the major responsibility for Green Revolution from this point onward will fall on the young shoulders of Terry Swartzberg. He is capable and with your help GR will be better than ever.
EDITORIAL

A final message should be profound—but this is neither a final message nor is it profound. This is my last issue of GR as editor. As Anne and I and our sons Eric and Douglas prepare to leave for our European and middle-eastern tour, and as new faces assume responsibilities for Green Revolution and the School of Living, I have contemplated what I should say in this last editorial. I expect to still be writing for GR and other publications on the results of our research abroad. I have decided not to recount what I think have been considerable accomplishments (and some failures) during the last two years, nor to dwell on the dedicated and beautiful people that have been part of my life during this brief sojourn. Elsewhere in this issue are articles dealing with what I think are exciting and positive changes.

A BEAUTIFUL WORLD

Consider instead the following: It is spring, the grass is green and the trees are blossoming. Flowers abound, farmers are getting their seeds planted, the garden stands a couple of inches high as new plants reach toward the sun. It is May 3—Sun Day. Children playing, building their houses in the bushes, straining sand for mud pies and wading in the brook. And outside my window the birds, rabbits, creepy crawlies and other wild things play hide and seek between preparations for the new season. Everything is beautiful in this Eden. There is balance, a hope, a planning for the future. Even the cow is giving more milk. But a dark cloud is visible on the horizon.

Each living thing—and isn’t everything alive?—is so engrossed in their own plans, in their own hopes, their own lives and those immediately surrounding them that they fail at first to notice a peril that threatens them all, especially the young. The intruder moves with stealth and cunning. The young are sometimes the first to be aware but lack the words to define the danger. They simply resist and complain, like a baby whimpering in the crib—at first just fussing then screaming forth a cry of anguish as the first warnings are ignored by adults not yet awakened to the danger. Sometimes the intruder approaches in the night; sometimes the approach is through the brambles or from across the river but often he (it couldn’t possibly be she) comes boldly and openly, knowing how blind we are. Sometimes it is invisible to the mortal eye. Often the danger lies not close at hand, for this menace has the cunning to strike from afar, sudden, without warning and without even knowing the victim. We become aware of the symptoms first but the cause remains hidden.

But slowly, ever so slowly, the adults, the wise ones, the leaders, the workers, the husbands, wives, mothers, fathers, and grandparents become aware that danger lurks. The awakening is often painful. Though some awake suddenly as from a deep sleep in the midst of a summer storm with bolts of lightening and loud thunder and incessant rain beating on a tin roof, most catch only a glimpse of the light, then doze off only to be aroused again and again until finally, fully conscious, all their senses become attuned to the danger.

But alas, even when all have looked into the light—and most haven’t—and acknowledged its presence, their response varies in as many ways as there are individuals to respond. Each has a different perception of the problem and each has a different perception of the appropriate response.

QUE SERA

Having seen imminent psychic or physical danger to one’s children, a parent may take the attitude that nothing has happened yet and so it is best just not to worry about it and perhaps by ignoring the danger it will go away: otherwise known as the “head in the sand” philosophy—as expressed by the followers of est in their insistence that world hunger will just disappear if we think it will. Others will follow the “Que Sera” school of thought and resign themselves to whatever the universe has in store; preferring to be victims rather than active participants. This is a common but I think fallacious interpretation of some of the Eastern philosophies. Still others adopt the idea that we should place our faith in God and let him or her take care of us—as is the case with much of organized Christiandom. A more secular and perhaps even more dangerous position is to let the government take care of our problems; at least don’t do anything to get personally involved—a typical liberal establishment position. But there are a few—just a few—who think that one should stand up and fight, marshall all of one’s resources, time, energy, and money to ward off the enemy.

The three approaches, simply put, are to run away; stand around and do nothing or perhaps just wring one’s hands, be miserable and hope; and to actively resist. I have little regard for those who adopt the first two alternatives. It seems to me nothing less than criminal to stand by and allow our children to be bludgeoned to death if we haven’t done everything in our power to stop it. In one sense we are all children. We must depend on each other, protect each other, stand shoulder to shoulder, speak with one voice and act as one. In this same sense we are really all one and the survival of the whole depends on the survival of the individual parts.

HOLOCAUST
Recently national television brought us renewed awareness of the holocaust against the Jews in Nazi Germany. The holocaust now going on in Cambodia has also gained wide attention. But these are either in the past or far far away from our little Eden where we live. And yet we are threatened (see last month’s GR for a list of some of the Threats) with another kind of holocaust, which may be even more insidious, more dangerous, take more lives, and even when death does not occur it may impose on all of us a living death even worse than that which occurred in Germany or is now occurring in Cambodia. I could be speaking of the nuclear threat, but I’m not. I could be speaking of threats to our civil liberties, but I’m not. I could be speaking of the hunger threat, but I’m not. I could be speaking of rampant discrimination and violence perpetrated by one group against another or one individual against another, but I’m not. I speak of all of these and yet of none of them for I am speaking about what I consider to be the root cause of all of them—something which made the previous holocausts possible and indeed may have caused them—a danger more inclusive and more rampant than any of the above mentioned; a negative synergy that is greater than all of the parts. I speak of the danger of centralized power.

If you name one real danger, one real threat that does not have its source in a centralized organization, I will name a hundred that can be traced to people losing power over their own lives.

It is a truism that “Power corrupts and absolute power corrupts absolutely.” All centralizations become both the means and ends of obtaining and keeping power. Each centralization becomes a means and an end in itself and the people be damned. The organization, the structure must survive regardless of the human cost and misery. Obey the rules no matter how inhumane. Slaughter the Jews because the leader ordered it. Murder the Cambodians to protect some ideology—no matter right or wrong. Pollute the countryside for the profit of some large company. Release radiation that lasts for tens of thousands of years so that governments and large power companies (the name fits) can have more control. Organize, bribe, threaten, make deals, lie, steal, cheat, buy votes, trade favors, stone-wall, watergate, do anything to stay in power. Change personnel, but always keep the people ignorant and poor and promote the do nothing, head in the sand, Que Sera philosophy in order that a few will benefit at the expense of the many. So goes the philosophy of centralization.

Does anyone know of a single multi-national, a single State, a single big labor union, a single church with a hierarchical structure and dogma; that has a real social conscience? Alms for the poor, missionaries for the heathen—and for more minds to subjugate, more profits, higher dues, and power, power, power—business as usual.

It makes no difference whether it be capitalist or communist, Christian Church or Jewish Synagogue, labor union or corporate conglomerate, U.S. democracy or Panamanian dictatorship, the goals and the results are much the same. The threat to our lives, our freedom, our property are real and pervasive and ever more imminent. Every new law, every merger, every time the small farmer must sell his land to survive, every time we go along with a centralized system we bring the day of reckoning one step nearer.

**HOW TO SAY NO!**

We must learn to say NO! We must learn to stop being accomplices in our own destruction. We must stop cooperating with efforts to maintain outside control over our lives and our bodies. How much difference is there if we had been idle witnesses at Auschwitz and being idle witnesses to the nuclear proliferation that is now going on? How much difference is there between being legislators, administrators or enforcing of unjust laws and being cooperators with those laws? How much difference is there between pulling the trigger and allowing someone else to pull the trigger when we could have stopped violence? We all share the guilt, but some more than others. How much difference is there between selling the gifts of God and buying the gifts of God? How much difference is there in

"I speak of a danger more inclusive and more rampant than any of the above mentioned; a negative synergy that is greater than all of the parts. I speak of the danger of centralized power. "If you name one real danger, one real threat that does not have its source in a centralized organization, I will name a hundred that can be traced to people losing power over their own lives."

Knowingly buying the poisoned and nutrition-robbed food out of plastic containers and growing, manufacturing and selling such products? I grant you that there is a difference but only in degree. Those of us who support centralized systems and technology must share the guilt with those who promote it.

We are certainly the guardian of our children’s future, if not of our brothers and sisters. If not for ourselves, then for them, we must arise as one and strike a blow (non-violent of course) for individual rights and individual freedoms. Cooperation and voluntarism must become our goal. The time is now. Get involved. Stopping the symptoms is one way of saying no to the power structure. Join your local anti-nuke group. Write your elected officials; petition the power brokers; picket; resist taxes; boycott; use every means at your disposal. But most of all oppose bigness, centralized power, wherever and whenever you find it and support enterprises and organizations that do things on a human scale. Small is human. The Earth is beautiful—if centralized institutions will leave it and us alone.

I am not a pessimist about the future. I think we will
awake, we will mobilize. We will take the necessary actions to take control over our own lives. The School of Living and Green Revolution will be here to help make it happen.

Some have suggested that the Green Revolution is taking too much of our time and we would be better advised to spend more time working on immediate concerns such as getting more land into trust. Even though one of my primary interests in land trust organizing, I think that the most significant activity of the School of Living is and has been the Green Revolution. Without GR the School would not be a dynamic force for social, political and economic change. To abandon GR now would be the equivalent of running away when our child is threatened. GR needs to get better, to attract more readers and should not be static, should not dwell in the past nor rest on its laurels. Rather we must move ahead with new ideas and new solutions to old problems. Will you help the new editor?

In this issue we pay tribute to a grand lady. Mildred Loomis has become the adopted Grandmother of thousands of decentralists in many lands. I appreciate her and marvel at her knowledge and ability. She is a constant inspiration.

In this issue we present just a small sampling of the many articles she has written in the past few months. I know you will enjoy Mildred's writing.

Let the testimonial to Mildred as written by Pat Herron be echoed thousands of times over in your voices and hearts.

Beginning in the Spring of 1979 a School of Homesteading will open at Deep Run Farm. This will be a one year experience for post high school students, with a full-time professional staff. Arnold Greenburg has excellent credentials for starting and administering such a school. In this issue Arnold writes about his plans and experiences. I feel certain this will be a real credit to the movement which Ralph Borsodi started many years ago.

And last but not least GR has a new editor. Rather than brag about this young man’s credentials and abilities we think it better to let the proof be in the reading. Terry Swartzberg’s first GR article was in last months GR titled “Auroville”. He is an excellent writer with published articles in so called “slick” magazines plus experience with editing. He has helped substantially with this issue and we think he will continue to make GR a better journal.

Jubal

The School of Living's Board of Trustees and Friends
Mildred Loomis has given our troubled world a greatly needed quality that will live on and bless the growing new order for mankind. Hers is a purity and loftiness of spirit, a humility combined with determination and persistence, a broad openmindedness and appreciation of people and ideas. These qualities have made Mildred’s life a School of Living to many who have known her and to whom her influence has reached. Following mentors more dominated by old patterns of mind, Mildred has been a more inclusive, undogmatic and humane influence among young and seeking minds. No narrow utopia could hold her in its confines, no ideology could limit the range of her sense of life and value. Mildred has lived her convictions more than she has advocated them, giving her advocacy substance and creative power. — Griscom Morgan, Community Service.

Mildred Loomis Is The Most Unsettling Person I Have Ever Known!

by Pat Herron

I met Mildred for the first time, but only briefly, at an intentional communities conference in Yellow Springs, Ohio, in 1954. She was very much in the middle of things there, while I felt myself a gauche and bashful newcomer. Some one had just given me Flight From The City, which seemed appealing but unfamiliar. Soon after I moved from Cleveland to a homestead in California.

I became one of Mildred’s many “friends by correspondence.” I read The Interpreter, which later turned into Green Revolution, chiefly for information at
Of course the very most basic health builder and preserver is love. LOVE. Here one gets into imponderables for which you need greater authority than I. Read and reread the book of Luke in the New Testament. This is the best of all. In my feeling the best of all loves is the ardent, sexual, romantic, devoted, uplifting, healing, inspiring, blessed loving and being loved between husband and wife. And the next best is that tender, cherish ing, understanding, all-allowing loving and being loved between children and parents and each other. Family love is tender ardor. Without ardor, without spoken ardor, love is a pretty poor thing. The next best love is between friends, and this is very, very rare. So rare that there aren’t even any books about it—or none have come my way. But all forms, all degrees, all kinds of love are re-creative in God’s very sense. —M.J.L.

first: how to make cheese, how to build a compost pile. The companion journal A Way Out, which carried articles like “‘The Basic Essentials of the Money Problem’ and ‘Proudhon vs. Marx’,” was usually quite beyond me. But Mildred had a clever way of infiltrating Green Revolution with ideas from A Way Out. Headlines would announce (as in the May ’68 issue) not only “We Discovered Goats” but also “April Heathcote Conference Asks More Study-Action on Decentralization.”

So for years and years the GR subtly re-educated me in spite of myself, as it must have done scores of other people. In it was a way of life and a way of thought to base it in. Nothing I’d ever known before made this integrity seem so possible. Without ever using the term, Mildred showed us the meaning of “human ecology.” She has always seen the importance of the whole, and needed and insisted upon it. Like some renaissance woman, she lusts to know everything, to get to the root of everything. Those seventeen Borsodi problems! One of the few things about her that I would change if I could is what it is that makes it hard for her to trust an intuitive, spiritual kind of knowledge. I sense that the world is moving that way.

But much more often than not I have valued her constant questioning, even if it occurred in the most unlikely places. I see in her a kind of heroic tension between a colossal need for perfection and finality, and a commitment to endless searching. How fortunate for the rest of us that she has an eagerness to share what she finds as well. She told me how someone had characterized her: “Mildred, if you don’t know something, you have to find out. And if you do know something, you have to tell somebody.” And she agreed that it was true.

During her visit with me in San Francisco this Spring, when I looked in to say good night I would usually find her in yellow flowered pajamas sitting on the very edge of the bed with one last book. In the morning she would bring the latest Green Revolution to breakfast. When we came home from a lecture or a meeting at some friend’s, she would go directly to the typewriter and begin to pound out a new article or write long letters to people she’d met that evening, expressing appreciation for their ideas, suggesting a different point of view, inviting them to dialogue. One of the things I remember most vividly about Lane’s End (Mildred’s homestead in Ohio) is the piles of journals from all over the world and Mildred’s seeming to know all of their editors.

There are so many other memories of helping to tie up bundles of GRs and take them to the little country post office. Of grinding corn in the barn and feeding the beautiful Jersey cow with the liquid eyes. Watching John Loomis churn butter, warming the cream first over the floor register in the kitchen. “The temperature has to be just right!” he’d say. Mildred writing, reading, editing—and making cottage cheese, grilling flour, working in the vegetable garden in the late afternoon. Young people coming by to talk, sometimes in droves. Mildred answering the same naive questions patiently, indefatigably. But always lying in wait to ask the big ones herself.

Then, when Heathcote became the main School of Living center, Mildred turning her energy to help rebuild the mill and organize week-end seminars. There were endless talks about land and money, and demonstrations of things, including how to build a tipi and the wonders of weed salads. The whole marvelous School of Living gamut. Sometimes things would become too hectic to be borne, and once, after a trying week-end with far too much pressure, Mildred put her head in my lap and cried, something very rare for her.

In the summer of ’67 we put a new roof on the carriage house, balancing precariously among the bare girders while somebody pumped a bee smoker to keep off the wasps whose nest we’d disturbing. Just before the last shingles went down, Mildred disappeared into the mill and came out waving an impromptu flag she’d made for the rooffree, an old Scandinavian custom. Then we all danced with Grace Lefever.

These memories remind me of what a fascinating mixture Mildred Loomis is. She has always been a prolific journalist, a tireless organizer. She can be fearfully intellectual. Yet somehow you always sense underneath it all is the former Nebraska farm girl, the Ohio farmer’s wife. She can drive me wild sometimes, insisting that I understand some difficult point in economics with her. But there is a hidden gaiety, a gallantry that keeps breaking through. Some years ago, during one of her visits to California, we went hiking on a Mendocino beach. I miscalculated the turning of the tide, and we had to do some strenuous rock-leaping to get back in safety. With the water swirling around her, she turned to me and shouted gleefully, “People need adventure!”

Yes, Mildred, yes. Thank you for letting us share yours.
Vigilance Still The Watchword For Pure Food

—Mildred J. Loomis, Co-founder, School of Living

A well-based, articulate and vigorous protest to modern packaged and devitalized food began in America in the early 1930s. It has continued and grown ever since, until it would seem that now most people are informed, and the opposition—those favoring packaged food—has subsided. It’s apparent of course that housewives are still wheeling millions of pounds of packaged foods each day. But it’s been a long time since we’ve seen a clear defense or promotion of packaged foods in print. Many will share my surprise and dismay to read the following in a November 1977 issue of a conservation journal:

Myths About Nutrition

“Among the many myths propagated about nutrition, the following four are the most common, according to the Food and Drug Administration’s Division of Nutrition.

1. Myth: that most diseases are the result of faulty diets. The fact is that very few diseases, in this country at least, stem from dietary deficiencies.

2. Myth: number two charges soil depletion with being the culprit in malnutrition. Soil composition has little appreciable effect on the composition of the plants grown on it. While it is true that certain soil elements are needed for growth, they do little to affect nutritional quality.

3. Myth: that commercially processed and cooked foods lack nutritive values. These include canned food, refined cereal, white flour and even pasteurized milk. The truth is that though some raw fruits and vegetables are desirable, modern processing techniques do not harm, but help produce foods with high nutritional value.

4. Myth: that the four myths contends that, because most of us suffer from ‘subclinical’ [those with no observable symptoms] we need to supplement our diet with various vitamins and minerals. The truth? If you’re in good health, and eat a variety of foods, you don’t have to fret about any deficiencies in your diet. Foods are the best nutrient sources.”

To substantiate a refutation, we should know that the food industry is the largest of all—larger than the steel or automobile industries. All the acres of land on which food is grown, the thousands of plants which process it and the trucks which transport it, the warehouses which store it, the shops, advertisers and salesmen who sell it, the millions of customers who buy it, constitute the largest of all modern industries. Consequently, for the chemical, drug and pharmaceutical companies, to sell or not to sell their colorings, flavorings, preservatives and additives, is a crucial matter. The acceptance and spread of whole, unadulterated, natural foods cuts their sales and profits by billions. It is to their (and not the consumers’) interest to counter and disprove the relationship between health and natural food from humus-laden soil.

Proof of Healthful Effect of Whole Foods

But evidence for the positive effect of natural food from good soil is clear; it behoves those who want good food to know that and show the FDA that they know it.

They can cite the struggle and work of Dr. James Harvey Wiley, founder of the FDA itself. Dr. Wiley, renowned chemist, was Chief of the Bureau of Chemistry in the U.S. Department of Agriculture for three presidential administrations, circa 1900–1916. In laboratory tests he had proved the widespread use of chemicals in food, and their harmful effects on animals. Against strong opposition, he initiated and secured passage of the Pure Food and Drug Act in June, 1906.

In 1943, Dr. D.T. Quigley of Omaha, Nebraska, whom I knew personally, wrote the book National Malnutrition, which effectively disproved the recent FDA claim #1. He concluded: “In the life of the ordinary person, the most common disease-producing factors are from food deficiencies. While contaminated air and water do occasionally produce disease, it is not to be compared in importance with the amount of disease produced by errors in diet.”

He quoted experiments showing that healthy animals live out their lives free from disease seven times the years needed to come to maturity. On this basis, humans should live seven times 25, or 175 to 200 years as a normal, healthy life-span. He described three groups of people who approximated this—some Canadian Indians, people on the Outer Hebrides Islands, and those in the Loenschental Valley of the Swiss Alps.

In an inaccessible region, the Canadian Indians enjoyed long life and good health. When a British fort was established near them, the Indians traded furs for white flour, white sugar and alcohol, resulting in many cases of
arthritus, tuberculosis, tooth decay and a shortened life. Indians in the back country, who did not indulge in these foods, kept their good health.

In the islands west of northern Scotland, natives were healthy, strong and long-lived on whole grains, milk, cheese, butter and meat, with no need for a doctor or dentist. When their tweeds were traded for marmalade, candies, white flour and sugar, the Hebridians developed tooth decay, adenoids, arthritis and tuberculosis.

In the relative isolation of the Swiss Alps, the Loenschentals live on milk, cheese, butter, whole grains, eggs and meat—no sugar. They had no doctor or dentist; were doing vigorous manual work at 80 or 90, with an expected life-span of 100. From their small valley, they furnished the cadres for the Swiss Guard.

The Chinese, Japanese, and Filipinos, reported Dr. Quigley, never had beriberi (paralysis of the muscles) until they ate polished rice, which removed the bran and minerals. Pellagra (skin dis-coloration, nervousness and disturbed digestion) was also proved to result from diet deficiency.

Americans, on the other hand, with their abundant commercial milled grains and processed foods, have been afflicted with mass diseases for so many decades that the average layman (and many doctors and dentists) do not know what is normal.

The classic proof is provided by the Hunza people, whose amazing health from consumption of natural food from well-cared for soil has now been reported by many authors: J.I. Rodale, Healthy Hunzas, Allen Banik, Hunza Land, Renee Taylor, Hunza Secrets, and John Tobe, Himalayan Shangri-la. While they were burden-carriers over their rough terrain, working until they were 100 years old, people across the mountains in the same terrain and climate, who did not care for their soil, were sick and degenerate.

To this we must add Sir Albert Howard’s findings in Soil and Health, as well as his Agricultural Testament (circa 1940) show that soil depletion (from over-cropping, chemicalized fertilizers and run-off of rainfall) reduces trace minerals, enzymes and vitamins in food, with consequent deficiency in animals and humans who consume them.

The first person to inveigh against processed foods (and therefore to disprove the FDA’s Myth Number Three) was Dr. Sylvester Graham in showing the loss in nutrition via refining grain, removing the bran and germ of the wheat kernels. His small book, Bread, has been quoted, and his experiments repeated, since 1837. In the revival of interest in natural foods, Dr. R. L. Greene of the Notre Dame Science Department, said in The Chemistry of Health, as long ago as 1928:

"Foods are reagents in life’s chemical reactions. When these reagents are perverted or debased by faulty preparation, disease unavoidably follows. Children, the chief sufferers, should be protected from the menace of mineral deficiency, with plenty of whole milk, whole wheat bread, fresh eggs, fresh fruit, uncooked vegetables, lettuce and other vegetables properly prepared. To attain and maintain good health, there must be a return to the simple, wholesome, unprocessed food which gave such stamina and vigor to the early settlers of this country."

That the FDA officials look with horror on unpasteurized milk indicates that they are not familiar with Dr. F.M. Pottinger’s experiment with cats. He fed four groups of cats on four types of milk: clean, raw milk; pasteurized milk; powdered milk; and condensed milk. He found that those he fed whole milk were healthy, sleek and fertile; but that the other groups declined in health in proportion to the degree that the milk was processed: until those fed on condensed milk were scrawny, hairless, quarrelsome and unable to conceive or bear their young.

As to FDA’s point Number Four—the controversy around vitamin and mineral supplements—there would likely be little need for them if our ideas, values and practices ran to whole foods from healthy soil, eaten raw or properly prepared. But those forced to accept a life-style dependent on commercial food see some comfort in Dr. Linaus Pauling’s experiments, which show that high dosages of Vitamin C prevent and cure colds and respiratory difficulties; in Dr. Schute’s findings that Vitamin F maintains a healthy heart; and other experiments (reported in Prevention Magazine, Herald of Health, Let’s Live and others) that Vitamin A clears up skin diseases; and that Nutritional yeast and Vitamin B add to energy and protect against infection.

In this matter of health, as many readers know, the School of Living, through the Green Revolution, advises a ‘‘root solution’’—get a piece of land, care for it, nourish and improve the soil. Produce your own food, eat as much as you can of sprouts, fresh greens and seeds, grow your own grains, mill your own flour and cracked cereals and bake your own bread. Avoid sweets; never use sugar—produce your own honey, sorghum or molasses; grow your own berries, peaches, apples, pears and other fruit. Trickery, dishonesty and impurities in a people’s food industry present immediate dangers to users of purchased food. More, they indicate an over-all degeneration of the culture. When most people’s very means of survival—the food we count on nourishing us—is devitalized and contaminated, the cultural level is low. When people don’t know the facts, and have adopted a life style making them dependent on others for food, their life-line is indeed fragile and easily
But the pen is still a mighty weapon. People in both rural and urban settings can write their own protests and call for honesty in the food industry. Officials in the U.S. Department of Agriculture and the FDA should hear from informed and articulate persons. Let many School of Living readers join a chorus to the FDA sharing their experience that supports the sense, logic, ethics and truth of whole foods from healthy soil as an essential to good health.

(Editor’s Note: Would that it were true only in the US. I was interviewing the government official in charge of rice-importing in Hong Kong. Rice, as you know, can be the main course three meals a day. I asked him if unpolished rice was available in Hong Kong.

His reply was ‘You might find it in animal feed stores, but I’m not sure of that all.’

GOOD BOOKS
BY
MILDRED J. LOOMIS

We currently have three publications by Mildred Loomis in stock. We recommend them to all GR readers.

MOVING INTO THE FRONT RANKS OF SOCIAL CHANGE

This 88 page booklet contains the complete proceedings of the Labor Day 1973 Conference of the Henry George Schools & The School of Living. It contains eleven essays plus assorted other information relating to land and money reform. $1.00 plus .25 postage.

CLARIFYING THE ECONOMICS OF PEACE

In this 1973 edition of the Green Revolution Mildred Loomis outlines the essential economics in production and distribution and shows the effect of conflict on this flow of goods and services. After asking the right questions she is able to propose some basic and adequate programs for economic health and world peace. $1.00 including postage.

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DECENTRALIZED HUMAN WELL-BEING

In this article, Mildred explains how a sense of personal security—and a daily contact with ideals—can come through the decentralist path.

Dr. Ralph Borsodi, American economist-philosopher, dug to the roots of all aspects of living in his 92 years, voicing and acting upon a more life-enhancing point of view. As business man, homesteader, adult educator and author of fifteen books and ten research studies, he challenged, countered, and offered alternatives to America’s chief trait: Centralization.

Centralization is the operating of activities, of any kind, in which control is held by fewer and fewer hands. Along with it is the development of larger and larger groups, in which more and more people are involved. Centralization—its philosophy and method—dominates six areas of modern life.

1. Production: Production is centralized in huge factories, mines and farms, on the mistaken assumption that large-scale production of all goods is cheaper, instead of producing goods in homes, small shops, and plants.

2. Ownership: Instead of being owned by myriads of businessmen, operators and farmers, productions plants are owned by fewer and fewer persons and corporations (or by thousands of stockholders whose ownership is fiction instead of fact.)

3. Control: Instead of partnerships or cooperatives controlling production and distribution, corporations are controlled by a small group of managers, or by large banks holding the corporations’ collateral.

4. Education: When everyone’s material and survival needs—food, clothing, shelter, furnishings, equipment—are produced in mass factories, the population must be persuaded to want and to buy the things which mass factories produce. Education is the tool of owners of industry. Teachers, newspapers and television become servants of its visions of history, past and present. They are aided by those efficient “educators”—advertising and salesmen. Education is standardized and centralized to teach children and adults to value the things that factories supply.

5. Population: Without property (from cottage industries or small businesses), land (from farms), or savings, the disenfranchised masses are dependent on “jobs”. They congregate near factories. Cities grow; millions crowd into skyscrapers, condominiums, and ghetto tenements. To feed them, farmers turn to giant farms, specializing in one-crop agriculture to ship them wheat, corn, beef or cotton. From a way of life, agriculture has become a commercial business.

6. Government: Conflict develops between the two major groups—the owner-controllers and the non-owning tenants and wage-slaves. In modern America, more and more government (i.e. legalized coercion) is called on first to intervene, then regulate, and finally own the producing-distributing agencies. This evolution, from the years when corporations milk an enterprise dry to the eventual assumption of government control, benefits the owner-controlling group. It provides them with an era of profit, then government rescue. To conduct its new businesses or to wage war, Governments sell the owners bonds or borrow money, upon which they pay the owners unearned interest.

Decentralization, of which Dr. Borsodi was a life-long practitioner and voice, is the opposite of all this. It is the organizing of activities in smaller units, both efficient and voluntary, in which all persons involved develop initiative and responsibility. Dr. Borsodi believe that human beings are flexible organisms which are influenced by their environment. Human beings can influence and shape their environment to facilitate their growth as persons. Each person is creative and innovative. His personal decision-making should be inviolable. It is liberty and liberty is a primary human need.

Human beings respond to and are ennobled by choosing liberty before security, and when warranted, before life itself.

Borsodi strongly believed in the liberty of Patrick Henry, John Locke and Thomas Paine—the freedom from national and international tyrants. As a young man, in business as a counsellor to large New York city firms, he soon discovered his need to be free of owners, bankers, advertisers and educators. He preferred to live simply, close to nature, producing his own survival needs.

In 1921 he and his family moved twenty-five miles out of New York; built their own home of native rock; planted gardens and orchards; produced, harvested and preserved their own food. (Earlier, in 1918, they had discarded white flour, white sugar, liquor and devitalized foods). They wove their own clothes and gathered their own fuel; they installed modern electric tools in kitchen and workshop. This independent, creative lifestyle they found to be consistent with their certainty of human nature. The Borsodis’ called their place Dogwood Homestead, and drew inspiration from Gandhi, Thoreau and Borsodi’s favorite mentor, Confucius.

Borsodi acted on other universals (certainties) in human experience. Ralph Borsodi called them norms of living. He decided that as parents, they could be as good, or better
There is no one who has contributed more significantly to solution of the major problems of the twentieth century than Ralph Borsodi, and no one as well able to write his definitive biography as Mildred Loomis. She shared his first enthusiasm for the ideas he presented; living them with her farmer husband during his lifetime; then giving herself to full-time interpretation of Borsodi’s principles in practical ways. — John C. Weaver.

teachers of their own children as those in centralized schools. With Montessori methods they taught them two hours a day, and the rest of the time the boys participated in the homestead’s activities, read many books, played in their woods, swimming pool and recreation room.

After nearly a decade of their new life-style, Borsodi wrote This Ugly Civilization (1928), in which he presented modern homesteading as a challenge to modern, monopolized centralization. For the Borsodis, homesteading passed five basic tests of human well-being.

First, the daily choosing and planning activities contributed to their liberty and personal growth.

Second, it resulted in better health.

Third, it offered opportunity for self-support normal to mature persons.

Fourth, it offered creative, responsive work, instead of monotonous, fragmented activity.

Its sum total was a pattern of observable integrity and honesty, an antidote to pretense, alienation and crime. In This Ugly Civilization, America has its first full-scale critique of modern industry.

Twenty years later, in 1948, Ralph Borsodi extended his analysis of Centralized America in Education and Living. He documented the fact that with factory production, and its allies large-scale farming, super-markets, banks, cities, school and government, decision-making for masses of people was decreasing in proportion to the size of the group.

He recounted the increase or disease and degeneration. While sanitation and medication had reduced infectious diseases, degenerative diseases had increased alarmingly. Incidence of heart failure, muscular dystrophy, diabetes and cancer had risen. One in four people would develop cancer, and one in three would die of it. Milled, commercial, packaged, devitalized and fragmented foods were said to be primary causes of physical-mental degeneration.

Insecurity, loneliness, drunkenness, crime, divorce, boredom—all accompaniments of centralized, urban living—were raising insanity rates. Borsodi quoted Benjamin Malzberg: “In 1950, one out of six persons will spend part of his life in a mental institution. Insanity is twice as high in cities as in rural sections; highest in central cities, where population is densest.”

Dependence was on the increase. In 1929, before the Great Depression, 51 millions out of a total of 123 millions, were parasitic, non-productive or dependent on charity or government. With no savings, land or property, millions had no alternative to being employed by others. In a centralized, factory-producing culture—of mail order houses, department store chains and long hauls, most people were sales clerks, office and factory workers, drivers of trucks, and tenants, dependent for their livelihood on others.

Delinquency, exploitation and grants of privilege to landholders and charters to corporations, wastefulness and sexual violence were on the increase. In Criminals We Deserve, Henry Rhoads said, “Modern, monopolized industrial society has produced the modern slum....In the scramble for wealth, the slum remains. Acts of criminals are often a revolt against intolerable conditions.” In Chicago crime was highest near the Loop, 25.1%, and decreased in concentric circles, to 3.8% on the edge of the city. Elmo Mayo in Problems of an Industrial Society said “As people become more industrial and devote themselves to material standards of living, they depend less on home and family, organizing their lives more and more around social and political institutions. Then delinquency naturally increases.”

Modern work and art decay. Work is satisfying when a person uses all the aspects of their person. A person makes a chair; he or she uses his or her mind to design it; his or her will in deciding it is for his or her companion’s comfort. S-he selects tools and materials; s-he executes it with hands and muscles. Completed, it is his or her chair; s-he is responsible for it, and to be responsible is the essence of being human. No one handed her a pattern saying, “Make it like this.” No one gave her pine when s-he preferred oak. No one gave him a rusty saw or a dull chisel. This chair is an expression of his or her full self. Having used her body, mind and will, she glows with self-satisfaction.

Factory work distorts this inherent trait of self-expression in work. Workers are specialists, playing one part-designing, cutting, assembling, managing, administering, supervising, selling, teaching, counselling. Too often workers are but tenders of machines, punchers of buttons. Their ‘betters’ may be absentee owners, receiving from and living on the earnings of the ‘workers’. Rather

Mildred Loomis has for long had a broad outlook which embraces many aspects of living. She has persistently waged a campaign for a decent, fulfilling, humane way of life, both individual and social, and decentralism is viewed in this context. Ralph Borsodi could not have wished for a better disciple. — Robert Clancy, Henry George Institute.
than making "things", all become concerned only with "making money".

Fragmented and unfulfilled by their work, moderns soothe or stimulate jaded nervous systems in leisure—"enjoyment"—watching sports, drama, and sometimes in hobby crafts and novelty art, or even watching J. K. Galbraith on T.V.'s "Our Age of Uncertainty."

Ralph Borsodi dug to the roots of the Centralization of Ownership. He was inspired by Ricardo. Karl Marx and Henry George to help free the land from speculators and profiteers; by Silvio Gesell, Irving Fisher and Louis Brandeis to change the monopoly of money and banking to people's cooperatives. Girded by his commitment to voluntary action, he would change these deep-rooted Centralizations, not by government based on coercion, but by education and persuasion.

For that he built in 1936 near his home in Suffern, N.Y. a School of Living, a center for research, demonstration and adult learning in human ownership patterns, in community development, as well as the principles and practices of modern homesteading. The School of Living was an attractive Dutch Colonial building with four acres of gardens, outbuildings and meadow, rounded out by 16 two-acre, family homesteads. All together, this was Bayard Land (intentional) Community. The building, the land-tenure, the financing, (as well as the seminars and discussions) was the School of Living.

A challenging, ethical tenure of land was at the core. Land is a natural resource, a gift of Nature, not a product of human labor. Land is essential to everyone's space to live, and source of everyone's food and clothing. Land is a common heritage and need. Land, like human beings, should be used as a trust—never to be bought and sold. Thus it was treated in the School of Living community. The School procured the land (by purchase, it is true). But then it declared the land free of purchase price* to user members of the community. Each family obtained use-rights to its two acres by contracting to pay an annual rental to their Community, from which fund the Community would pay the county land-tax. No one could profit from land sales.

The School of Living developed other communities in the Suffern, N.Y. area on this new land-tenure pattern. Other persons duplicated it near Philadelphia, Seattle, and elsewhere. With it went the persistent teaching that taxation on buildings, improvements and labor products should be eliminated.

In 1966, Ralph Borsodi took a further step in "freeing" the land. Robert Swann was in Georgia trying to prevent violence in racial tension. He saw poverty and helplessness of black people; they needed land and economic independence. With Ralph Borsodi's help, he founded the Community Land Trust, to teach and demonstrate the community holding of land in trust for its users. The Community Land-Trust is a legal, non-profit cooperative with impartial trustees from the general community, who secure land (by gift or purchase) to be made available to users for an annual rent to the Trust, without purchase price. Both the contracting users and the Trust agree that the land shall never be sold again, but always be transferred to, and remain in, the hands of trust-users.

Ralph Borsodi likewise experimented with and developed an alternative to the centralized banking and money system. "The essential nature of banking is a profession, not a business conducted for profit. Like every profession banking should render a service to persons whose motivation is service. Their remuneration should be a fee, not a business profit. The banker, like the lawyer and doctor is a recipient of a trust. People trust their health and lives to a doctor; entrust their rights and material interests to lawyers; money and savings to bankers. A banker is a trustee, who is morally obligated not to exploit the funds entrusted to him, just as a doctor does not exploit the sickness of his patients, or a lawyer the difficulties of his clients."

Ralph Borsodi in 1972 formed the International Independence Institute as a mutual association to receive deposits, invest earnings and issue currency as a cooperative. The money was based on and redeemed in a "basket" of staple commodities—wheat, corn, rye, cotton, oil, coal, iron etc. This commodity-currency, called Constants, kept pace with changes in the price of such commodities, and is thus non-inflationary. In October 1977, Ralph Borsodi completed a book Let's Stop Inflation a few days prior to his death at his home in Exeter, N.H. He was 92 years old.

Ralph Borsodi, his students and co-workers, would move mountains. They would change a Centralized culture to a De-centralized one, in which creativity, security and liberty are experienced by everyone. Other countries have attempted, and are attempting similar goals. Some like Soviet Russia have used violence; others like Cuba and China have used what is called democratic Socialism. Ralph Borsodi and the de-centralists who learned from him, prefer a School of Living in every community in which adults would test and deal with every activity by "what is small and human."

All of the School of Living program—its six types of de-centralization—constitutes a new kind of revolution. Its program is not Capitalism, though it retains the liberty of the American dream. It is not Communism, though it offers security central in the dream of Karl Marx. It would eliminate the monopoly and exploitation of Capitalism, retaining a true free market; it would eliminate the statism and political control of Soviet Communism. At the School of Living in 1940 a group of students aptly named the School of Living's de-centralism the Green Revolution.

For those interested in more information on the life and work of Ralph Borsodi, Vol. 34 No. 10, Dec. 1977 of Green Revolution is a special memorial issue to the great man. Available for $1 postpaid.
New Age Californians Confront The Land Problem


California is alive with New Age groups! Since early January, with the help of School of Living friends—Morgan Harris in Los Angeles, Eleanor Allen in Yucaipa and Pat Herron (she prefers her new, self-chosen name, Fiona McCloud) in San Francisco, I’ve been interacting with scores of persons seeking and acting on many fronts—most of them concerned in some way with our common Source, the Land.

I’ve enjoyed seeing these people producing on the land in unlikely spots, unusual ways and with remarkable results. In the back-and-side yards of her ordinary house-lot, Eleanor Allen has for years grown salad greens, onions, root vegetables, lemons, grapes, guavas and luscious persimmons, to supply her most of the year. Elizabeth Parker in La Crescenta does likewise but also puts her front lawn into raised beds of vegetables; and in the rear are four hens and rabbits to add to her food supply. In San Francisco, Earthwork and ‘‘The Farm’’ have transformed a ravine along the Freeway into a terraced garden of food and flowers. A remarkable library with friendly, knowledgeable people make it a productive and well-used educational center.

Perhaps the peak demonstration of this ‘‘ecology in the city’’ is the Integral Urban House in Berkeley, where Tom Javitz and co-workers have turned every square inch of a traditional house-and-lot into a self-sustaining unit. The January 1978 Atlantic reported it in full—their garden, grape arbor, fruit trees, elevated along a board fence; bee hive atop a raised platform, a small fish pond, poultry, rabbits, a green house, and a roof-top garden to supply his family and co-workers with $1500 worth of food a year. A staff person conducts ‘‘tours’’ of this small area, so fully used, and of such import that thousands of visitors come each year.

City Departments, Organic Garden Clubs, and individuals encourage community garden—on vacant lots, on curbsides and hills. Fiona is developing gardening among Senior Citizens. Persons in groups in this area of concern included the Catholic Commission on Social Justice, the American Friends Service Committee and Frances Moore Lappe.

Father J. J. McRaith of the Catholic Rural Life Assn. (DesMoines) shared his belief that ‘‘the problems of the farms and villages will not be solved until the problems of the city are—they must be solved together.’’ However, he did not indicate any over-all policy that would assist—except to say that agri-business should not further encroach on the family-farm.

The American Friends Service Committee in San Francisco has a rural ‘‘emphasis’’ in its Food-Policy Coalition.

With her youth and energy, Frances Lappe’ has produced those two widely-read books, Food Myths and Food First, insisting that the cause of hunger in the world is NOT too many people, nor the scarcity of land, nor lack of technology, nor overconsumption by greedy Americans; and that America is NOT the breadbasket of the world. She does emphasize that people everywhere could feed themselves if they had the land. Sixty-percent (60%) many countries have no land! and a small percent of the people own the remaining 40%. She is not convincing as to how this situation will be remedied.

Another California-based group is the Hunger Project, sponsored by the Werner Erhard forces. They say, ‘‘The end of hunger and starvation on our planet must come in two decades.’’ It’s not clear how they will bring this about. Their exhibit at the week-long International Cooperation Council conference in Los Angeles indicated reliance on making the facts known to the affluent nations of the world. Is this sufficient?

CUTTING THE ECONOMIC ROOTS

Groups emphasizing ‘‘land’’ in the current world’s plight seem to divide themselves into two groups: The first (discussed above) is primarily concerned with ecology and producing on the land—with the care, use and maintenance of the soil itself. The second deals primarily with the ownership, tenancy or trusteeship of land, and their roots and effects. They are concerned with land monopoly and its elimination, with the growth of, and control of land by, corporations. Those with whom I interacted were The Committee on Corporate Responsibility, 870 Market St., S.F.; The Henry George School, 833 Market St., S.F.; and the Northern California Land Trust, 33 Ellis St., S.F.

Fiona and I invited heads or representatives, of both types of ‘‘land’’ groups, for sharing and probing common points of interest—for unifying and integrating the contributions of both types. The high points of this meeting were a film, The Land Is Ours, from the Henry George School, and the preparation for good communication and creative group action by Clear Marks.

‘‘This Land Is Ours’’ is a 25 min. movie of beautiful scenes of agricultural, mountainous, oceans and urban landscapes, emphasizing in a script narrated by a business

* A high point in this conference was the report from the Hopis, and about a continental walk to Washington C.C. to insist that ‘‘land should not be bought and sold.’’ Should not Georgists and Land-Trust people join this walk? Another peak was Theodore Roszak’s thorough indictment of the industrial city—part of a book to be published in the Fall of 1978.

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man from his office, that land is a controllable non-man-made gift of Nature. That it should not be privately owned, to be bought and sold for profit. At one point the film dramatically changes to views of horrible, tumble-down urban buildings, maintaining that the owners of these shacks do not repair and maintain them because they are taxed for making improvements and thus penalized if they do. The narrator shows that the value under the towering office buildings, in the agricultural sections—has been produced by social forces—by the gathering of people near and on that land, by the roads, churches, schools and industry available to them. The logical and ethical policy then, is to collect those community-produced land values to pay for the roads, schools and services which produced them.

This would be followed by at least two important results. As the land-value was publicly collected, the cost or price of the land would drop. The owner would not want to hold it idle if he were "taxed" to hold it. He would either put it to use, or turn it over to someone who would. This would bring millions of acres to the market. And the publicly-collected value from land would pay for the cost of public administration and local service, thus allowing the removal of taxes from labor products, i.e., buildings, improvements on land, capital, income and sales.

The over-all, long range effects on the economy (e.g., the raising of wages, the lessening and elimination of unemployment, poverty and economic depression) were not strongly presented in the film. But they came out in the discussion, ably led by Wendell Fitzgerald of San Francisco Henry George School. The film (costing some $70,000) is available for low rental from the Henry George School, 833 Market St., San Francisco, and in the East from The Schalkenbach Foundation, 50 E. 69th St., New York, N.Y.

Citizens were invited to attend a public hearing in San Francisco Council to urge the taxation of land-values in the City, and remove taxes from buildings and improvements. Thus farmers and homeowners would benefit, and those landowners now benefiting from private collection of rent, would share their "privilege" with everyone.

PREPARE FOR GROUP ACTION

A rewarding experience for me, in California, was renewal of friendship with Clear and True Marks, who twenty-five years ago shared with us at Lane's End Homestead, their insight and skill in group-process and how to grow in loving responsibility for "social change." In all these years Clear and True have been continually improving their manual and training for better group work. Much of their success rests on ability to recognize and deal with anger, fear, apathy, submissiveness and dominance in group meetings.

At their training session of another group, we participated in the various steps: setting up an agenda; choosing which concern to tackle; watching and helping the group define and clarify its terms, its purpose and its procedure. We took part in role-playing; in "facilitating" the process. We examined why the group was reluctant or fearful of acting on "public" issues, and were deep into this, when one member announced firmly that "Lynn is not with us!"

Attention disclosed that Lynn was despondent. A caring member helped her to let the tears come, to speak her feelings. Listening, touching and embracing improved Lynn's feelings; tension in the group relieved, and the meeting returned to the agenda with increased vigor. Group members were aware of "growth"; several continued in a simple supper and after-meeting.

Those who have experienced this personal-growing in group association recognize its importance for strengthening each other for action on the economic-political fronts. Clear Marks' guide-sheets can be obtained for a small donation, from him at 2219 Grant St., Berkeley, Ca.

THE LAND TRUST SOLUTION

The Land Trust is well known in California groups I attended. In the I.C.C. Conference in Santa Monica, the Economics Conversion workshop presented a proposal which I helped write for developing land trusts among their member groups. In San Francisco we were in three meetings in as many weeks, where it was discussed.

In a University of California night class, on Ecological Neighborhoods, the land trust was explained by young Dale Becknell, head of the Northern California Land Trust Assn. This group held an open meeting to hear Bob Swann, from Cambridge, Ma., who with Ralph Borsodi, formed the International Independence Institute, to promote land trusts, a decade ago; and who now directs the National Community Land Trust Center. Some thirty people asked serious questions about forming and operating trusts, as well as about their long-range effects on the general economy and the future of the world.

At the home of Steve Bridge in Berkeley, we previewed a beautiful colored slide-show which he has prepared to present and explain the Community Land Trust. Here, as well as in the Georgist film, beautiful views and root-radical concepts challenge viewers to replace the age-old speculation and profit in the buying and selling of land, with the still older and more fundamental concept that "The land is Mine, saith the lord, it shall not be sold forever." And its newer form, the Community Land Trust. Other School of Living friends from early Lane's End Ohio days, sharing these meetings were David and Joan Stephens.

I am immensely cheered and stimulated at sharing with these long-time friends and so many new young people their conviction and devotion in advancing the search and effort that has meant much to me for forty years. We have new hope that this "hidden" economic root and solution for the land problem will become part of our ecologically-minded land people—the Ehrhard Hunger Project, the Catholic and Friends Rural Life groups, the Integral Urban House, Frances Lappe', the Corporate Responsibility groups, the National Health Federation, the Natural Food Associates, and the scores of ecological groups and journals that have joined the crusade for a more human world.
"grade" as in a usual school, each child is tested for actual present knowledge in each academic subject. He or she may be in the same grade in mathematics or the language arts. Instead of getting essentially the same exposure in same sequence to the same subjects, a counsellor advises the child (from his tests) where the child stands in each subject. He is given certain "units" of study to match his readiness in each subject.

The child then decides how she will learn them—in the library, in her homeroom, and in some classes. Periodically she is tested to determine her learning. A passage of a unit test is noted on her progress chart; she and her parents always know where she stands. While Adlerian schools do not make a big thing of academic work, they help students to a solid knowledge of the sciences and social sciences, as well as a good grasp of communication and computation skills, valuable to life success.

Both students and teachers are given the opportunity to be creative in music and arts, to explore new fields, to try new things, make new adventures. If a child wants to learn how to make cookies, or a teacher to make kites, then each is permitted part of the school day to learn what they wish. Teachers and students spend as much time in the creative program as in academic work.

Socialization activities are the most important in Adlerian Education. Adlerians believe that normal persons have interest in others. Their whole program encourages socializing—the freedom of movement, the decision-making, progress charts, the absence of comparison between children, moderate emphasis on academic subjects, creativity in music, arts, games and sports.

Each child understands and accepts three simple rules and their unaltering consequences:

Rule 1—Do nothing that could be dangerous to yourself and others, or which could be harmful to property.
Rule 2—During school hours be under supervision, i.e. during class time be in class.
Rule 3—If a teacher points her finger at you and then at the door, leave the room silently and immediately.

The purpose of the third rule is to permit a teacher to teach without interruption or annoyance, and to permit interested students to learn without being bothered. A child can enter or leave at any time; since she or he is in the room by his or her own choice, there is no reason he or she should not be cooperative and attentive. In Adlerian schools, children are guests, not prisoners, of the teacher. To teach with every child wanting to be there, and to send out a disrupter when needed, would be heaven to most teachers.

A child "pointed out" may go to the study hall or library. A good percentage return immediately to the room and sit somewhere else. If a child agrees with a kindly disciplinary counsellor that she or he is guilty, a note is made on his or her disciplinary chart. After a sixth violation, the child’s parents are called in to meet with the child, the principal and the child’s counsellor, to find out if possible, what is
troubling the child and to set up (with the child's approval) a program to prevent future violations.

If there is a ninth violation, the child's parents must come for her or him; take him home in silence, where the child stays alone in silence, with only books to read. She or her may then decide to return to the school. Should there be a twelfth violation, he or she is permanently expelled. The Corsini schools find this firm but friendly procedure necessary for those few disturbed children who should be at another type of school.

Individual Education meets the needs of bright, average and dull children. It encourages the child who likes to follow routine, to take initiative. It helps the "good" child who works to please others to be independent. It permits the rebel who is struggling to find himself to do what he or she wants without fighting the system. It protects the timid child, it encourages socialization for the child who tends to be an outsider; it gives the brilliant child an opportunity to test reality and experiment with his or her talents.

The system is not cumbersome or expensive. While children make decisions about their lives, they are monitored by adult counsellors of their own choosing. Most children quickly establish a satisfactory routine. The deviant ten percent find what they want as long as they obey the three simple rules. Almost without exception all children enjoy this kind of school. In the Corsini school, children prefer it to vacations; they groan when school

dismisses for holidays. Parents are usually gratified to see their children growing in intellect, emotions and skills.

After operating in three schools with a total of eight years of experience, the Corsini schools have made children more responsible, more respectful and respecting of self, more resourceful and more responsive to the needs of others. This change comes, observers say, from the integral unity of these schools, based on the philosophy and theory of Alfred Adler's Individual Psychology.

Adlerian educated children, grown to adults, may one day question—and change—the spread of industrialism. Their extension of their childhood habits into an adult life-style may transform industrialism. The whole culture may become increasingly creative and human.

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MILDRED JENSEN LOOMIS
MILDRED JENSEN LOOMIS MILDRED JENSEN LOOMIS MILDRED JENSEN LOOMIS

Mildred was born on a Nebraska farm and grew up in a small town in the early 1900's. She took a B.Sc. degree in economics at the University of Nebraska in 1924 and an M.A. in Education and Religion at Columbia University and Union Seminary in 1932.

During the next 8 years she managed to do social work in the Chicago slums, attend Quaker work camps during the summers, study at the School of Living in Suffern, N.Y., teach public school for 4 years while living on the Liberty Homesteads at Dayton, Ohio.

In 1940 she married John Loomis and together they developed Lane's End Homestead in Brookville, Ohio into a 95% subsistence farm. She directed the School of Living from Lane's End and edited our journal which was called at first the Interpreter, then later Balanced Living, and still later A Way Out, until finally it became the Green Revolution.

Over the years she has been an avid writer with articles published in Free America, Christian Century, Let's Live, The Messenger, The Anvil, Resurgence and many many others. She wrote the introduction to John and Sally Seymour's Farming for Self-Sufficiency. When Ken Kern published The Owner Built Home he dedicated it to Mildred. She has had two books published, Go Ahead and Live and Clarifying the Economics of Peace and she has two books written which should be published in the near future. The first is called, A History of The Decentralist Revolution which has gotten rave reviews from knowledgeable

DECENTRALIST — HOMESTEADER — ADOPTED GRANDMOTHER — TEACHER — AUTHOR — HUMANIST — WIFE

people that have seen the manuscript. The second is called Ralph Borsodi: Reshaping A Culture.

Mildred has been involved in so many movements and new learning experiences during her lifetime it is difficult to name them all. Since 1939 she has practised Hatha Yoga, produced and used natural foods, attended countless conferences on food and health where some of the most prominent establishment and alternative experts have imparted their knowledge. She has delved into such diverse things as Scientology, iridology, mineralization, chelation, and wheat grass therapies; traveled extensively to visit and learn at Health Clinics from Florida to Texas to Boston to California; and most recently delved into the so called "New Age Consciousness" movement with its gurus and Eastern orientation.

Through it all Mildred has learned to keep an open mind, to accept truth wherever she finds it and to quietly reject that which appears to be nonsense. Her horizons have grown ever wider and her circle of friends expands each year as she keeps up a veritable avalanche of correspondence. She is a demon letter writer and a demon writer of articles on almost every imaginable subject. What has been presented in this issue of Green Revolution is just a small sampling of many during the last few months, some of which we expect to print in future issues.

Words are really inadequate to express our appreciation for Mildred. All who have known her cherish their friendship. We wish her many many productive and healthy years along the Decentralist Path. ☐
SEARING FOR ALTERNATIVES IN THE HOMESTEAD SCHOOL

—ARNOLD GREENBURG

For the past eight years I have been headmaster of the Miquon Upper School—an alternative school I started in 1970. I find myself hardly able to believe that I am on the verge of starting another school—a school I hope will be an alternative for people in the deepest sense of the word. In this article I want to articulate the philosophy that led me from being a high school dropout, into the navy, a teacher of fifth and sixth graders for six years, to the Miquon Upper School and now finally to Deep Run School of Homesteading and Organic Agriculture.

SEARCHING FOR ALTERNATIVES

Since 1964 I have been working on an idea of how a school could be. I remember clearly my own horrible high school—I left in the tenth grade and joined the Navy—and knew there must be another way. After the Navy and college I taught fifth and sixth grade at Miquon for five years and consider my years there as a teachers college for me. I learned more and grew more at Miquon than in any school I ever attended. Miquon School is a parent run cooperative elementary school that began in 1932. A group of parents started the school as a reaction to the rote, stifling, unimaginative curriculum of both public and private schools in the area. Miquon was among the first of the “progressive” schools that grew out of the ideas of John Dewey.

The question, however, about having an alternative school that goes only to sixth grade is the inevitable: then what? Where do people go? What does it mean to be an alternative school? Are we really helping young people change their lives, or are we merely giving them an alternative route to the same place—the stifling, unimaginative highly competitive world?

Over the years it was a real dilemma. Many parents wanted the Miquon approach to continue into the upper grades. For others it was not a problem—Miquon was fine for young children, but when it came to the older years—twelve, thirteen—it was time to get down to serious business and prepare children for the real world. And so, after Miquon children went to conventional, unimaginative, competitive, punitive schools. There were no alternatives.
"But most of all, I see young people who, even if they are aware, tune it out because it's too painful and feel there is no way out, no real choice; young people who want to learn and are willing to direct tremendous amounts of energy towards rigorous and demanding work when they feel that the work is valuable and meaningful to them."

Miquon Upper School started out of my searching for a way that young people could continue to be educated in a way that was healthy, joyful, and more fulfilling and personally significant. In the context of our time, Miquon is a beautiful school and I am proud that it has made so many unhappy kids happier. We have struggled to be a learning community in a time where communities hardly exist and where very little real learning takes place in schools. We have dealt with the "now" in our students' lives and provided them with a warm, supportive, relaxed, stimulating environment to come to each day. Since young people must be in a school, Miquon has been successful in making their captivity no only bearable but productive and relatively satisfying. It is one of the best of the bad schools around.

Miquon Upper School has a rather classical and traditional curriculum—Shakespeare, the Old Testament, Mythology, Chemistry, Algebra, Calculus, as well as courses in the Occult, Child Psychology, Primitive Societies, Utopies, Organic Gardening, women in America, Solar Energy. We have a tremendous art program with excellent, well equipped studios. We have a good sports program with a beautiful gym. We are informal, yet rigorous, quite serious about what we do. Students have a great deal of freedom, and there is practically nothing a student cannot study or do—either as a class or independently. We charge close $2700.00 per year, approximately 25% of our students receive financial aid, but most parents struggle to pay the bill. Miquon probably has more of a cross section of the population than most public schools. We do not give grades and our graduation is as joyful an event as can be imagined. Ninety-five percent of our students go on to college and go because that's what one does after high school and because there are no other options they can see.

THE NAGGING QUESTION STILL REMAINS

Most alternative schools grew out of the Sixties—a time of collision with the conventions of society, a time of reaction, of trying to say NO!, a time of adventure, action, hope. But now as we approach the end of the Seventies I have been deeply concerned with the sense of impotence and passive hostility I see in so many of our students. They know the pie has stopped for them. It is painful to see and feel the boredom, the emptiness, the lack of direction, the world-weariness, the cynicism, the distrust, the sense of self-worthlessness. There is no question in my mind that there are many good alternative schools across the country, but no matter how good we attempt to be, it is difficult to compete with the world our students experience outside of school. And even when we can compete the question still remains: after high school what?

The questions we must be asking are difficult, but they must be asked. What does it mean to be an educated person in a world that is on the verge of financial bankruptcy, nuclear war, serious shortages of food and energy, destruction of our land, air and water? Are we really preparing young people for the world that exists and will exist? What skills will people actually need to survive the next several decades? To what degree does studying the humanities actually humanize? What does it mean to be human in a super-industrial-technological-computerized world? Can we create learning situations that do not isolate young people from the society in which they are growing up? Can we create learning situations that provide young people with real choices, real alternatives? Can we "unlearn" so many of the attitudes we have towards our children and their education?

I do not pretend to know the answers to all of these questions. I only know they must be asked and struggled with. I know I see young people who are wasteful, passive, indifferent or ignorant of the crises our planet faces. I see young people who seem unaware of the implications of energy shortages, food shortages, inflation, over-population. I see young people growing up in a society that breeds greed and envy. But most of all, I see young people who, even if they are aware, tune it out because it's too painful and feel there is no way out, no real choice, young people who want to learn and are willing to direct tremendous amounts of energy towards rigorous and demanding work when they feel that the work is valuable and meaningful to them.

I raise these questions not only as an educator, but as a father of four children and as an individual who has realized for somet ime that this present way of life could not be sustained for much longer, that I am being slowly crushed by a system that is collapsing all around me. Hopefully, out of the dying carcass of the old will grow a new society. That is the hope. I fully recognize that there are no easy answers, no short-cuts, no perfect solutions. But I know a change must be made.

THE HOMESTEADING ALTERNATIVE

Having raised the questions I reached the conclusion that a school of practical life alternatives is at least a partial answer. I was quite unaware that Ralph Borsodi and the School of Living had been advocating such a program for over 40 years. It is indeed a marvelous answer to the problem of how to find a way out of a system that strangles and into a way of life that allows one to breathe fresh air and enjoy the fruits of one's labor! The articles of incorporation of the School of Living (immediately following this article) are an inspiration and express the ideals and goals which
should be incorporated into the lives of people of all ages. A homestead school provides a perspective on life-styles that will enable participants, once they've completed the program, to make a real choice—that is to continue to live off the land to the degree that they wish, to seek a career in the agriculture or wilderness areas, or to go on to college with a consciousness of life they would not otherwise have.

The Deep Run Homesteading School is primarily designed as a post high school program lasting for one year but will be open to people of all ages who are interested in learning to live on a homestead.

Thirty to fifty students will experience every aspect of physical and emotional reality while living in a self-sufficient and cooperative way. We will produce most of our own food, maintain and build shelters, develop and produce many of our own energy sources. A professional staff will be in charge and provide the theoretical and philosophical basis for the practical experiential learning adventure. In many ways the homesteading program is similar to a kibbutz since all members would be mutually dependent on one another and on the environment and would be experiencing daily—intellectually, emotionally and physically—the relationship of human beings to nature.

Our curriculum will include Agriculture, Food Preservation, Animal Husbandry, Aquaculture, Crafts, Mechanical and Practical Skills, Building and Maintenance of Shelters, Technology of Utilities, Conservation Skills and Studies, Survival Training, Forestry Practices and Wild Area Projects. The day will be structured between taking classes and working in the various areas of the homestead: the gardens, the woods, the studios, the greenhouse, building shelters, the kitchen and the bakery. A Staff-Student Management Committee will be responsible for overseeing the program.

That's a brief outline of the program. The school will open in June of 1979. I plan to travel for most of this year with my four children through the U.S., Canada and Mexico. I will be recruiting faculty and staff, visiting schools, communities, farms, and projects that will help in making the Deep Run School a truly significant educational experience. Prospective students and faculty are invited to write for additional information and our catalogue to: Homestead School, Deep Run Farm, RD 7, Box 388a, York, Pa. 17402.

The tuition for this school is tentatively set at about $3500 a year and includes room and board. It is important that we provide this opportunity for persons from various socio-economic backgrounds, if possible. To this end there will be some scholarships and staff apprenticeships available.

THE SEARCH GOES ON

The questions are still not answered. Additional questions arise. How do we make this opportunity available for the poor as well as for the well-off? With land speculation and high prices how do we help potential homesteaders find land that is affordable? What happens after the year at Deep Run? The search continues

IN PLAIN PRINT:
The S.O.L. Principles

The undersigned a majority of whom are citizens of the United States, desiring to form a corporation, not for profit, under the General Corporation Act of Ohio do hereby certify:
1. The name of said corporation shall be The School Of Living.
2. The place in this State where the principal office of the corporation is to be located in Brookville, Montgomery County.
3. The purpose or purposes for which said corporation is formed are (including amendment filed August 30, 1959 and amendment filed October 11, 1959):

Believing that the full development of each human being is of supreme value, the School of Living has as its primary purpose to assist adults in their study and use of the accumulated wisdom of mankind.

Believing that such study and use of wisdom is best facilitated by being related to the universal and perpetual living experience of human beings, School of Living has as its purpose to assist adults in becoming aware of, and in defining major problems of living common to all people; to draw upon science, art, philosophy, natural history, law and all branches of knowledge for study of alternative ways of dealing with these problems of living.

All activities of the School of Living shall be exclusively educational, including the publishing and dissemination of a journal or journals, books, pamphlets, and bulletins; organizing and conducting conferences, seminars, institutes, lectures and local study groups; instituting and conducting consultation services and research in education; developing and carrying on correspondence and correspondence courses; and in general to do and perform all things necessary or convenient for the objects of the corporation. Such activities are to be carried on for the advancement of human knowledge and betterment, and no part of its earnings or net income is to enure to the benefit of any member or stockholder.

It shall be within the purposes of said corporation to use any means to those ends which, from time to time shall seem to its Board of Trustees expedient, including the use and maintenance of any activities, agencies and institutions, trusts, fellowships or scholarship funds and to aid any appropriate activities, agencies, or institutions already established or which may hereafter be established.

Education in the School of Living sense shall be construed to be a means to a better life, not as a preparation for employment in offices, industry or professions; to enable men and women to adopt a sound plan of living. It shall include the whole problem of living—both theory and practice; and the application of all the arts and sciences to helping families finance, manage, produce and create what is necessary to live securely and beautifully.

The School of Living shall offer its services to resident apprentices or students from its immediate neighborhood and from elsewhere. No examinations, credits, diplomas shall be required for entrance or offered from completed work. Students shall be limited to those approved by the faculty. All instruction shall be based on the individual needs of the student as discussed with the Director on registering.

The education of the School of Living shall be mainly in two groups: practices of living and principles of living.

The practices of living shall be primarily studio, shop and field work. Instruction in practical courses shall include the point of
view of values, what constitutes good and bad quality in food, clothing, building and equipment; the point of view of economics, the cost in time and money of homestead production compared with earning money with which to buy products; and the actual techniques of production, how to garden, raise livestock, bake bread, weave cloth, etc.

Principles of living shall include the social, historical and philosophical implications of the homestead movement and of individual and family life; but shall also include the relationship of these to and as influenced by social and political life. History shall be studied as an instrument for planning a better future; philosophy as an instrument for integration of life around the home and for determining what is the best way of life.

The staff of the School of Living shall be selected for its ability to furnish help and to interpret the arts and crafts to the apprentices and to develop the philosophical implications of the creative life.

The faculty of the School of Living shall be selected as a group of teachers, artists and craftsmen, living principally on the land contiguous to the School of Living building, who shall associate in a demonstration of decentralization, self-sufficient country living.

The work of the faculty and staff shall be to study and develop the possibilities of the home and the homestead as a productive, creative institution and how it might be used to make life more meaningful. To enable students to study the relationship of homesteading and domestic production to the past, present and future, and to learn and practice skills requisite to such living.

The School of Living Corporation shall have the power to acquire by grant, gift, devise or bequest, either absolute or in trust, and to hold and dispose of such property, real or personal, as the purpose of the corporation shall require.

Upon dissolution of the Corporation, any property, real or personal of the Corporation then remaining after the payment and discharge of its obligations and liabilities, shall be transformed, conveyed, delivered and paid over to such institutions upon such terms and conditions and in such amounts and proportions as the directors or trustees shall determine, to be used by the institution(s) receiving same for the same purposes set forth herein, and to be known as the School of Living Fund or Funds and no member of the Corporation shall be entitled to receive any part of such property.

The number of Trustees is nine.

In Witness Whereof said, Leo Koch, President and Raymond Russ, Secretary, of the School of Living, acting for on behalf of said Corporation have hereunto subscribed their names and caused the seal of said Corporation to be affixed, October 11, 1959.

THE ORIGINAL ARTICLES OF INCORPORATION WERE FILED IN THE STATE OF OHIO ON JULY 5, 1954.

PREAMBLE to the By-Laws of The School of Living Adopted October 9th, 1976

Since no formal structure can adequately define and implement the generative spirit of an organization, this Preamble affirms that the fundamental values of the School of Living, as defined in its Charter, shall be primarily a guide to interpretation of the specific provisions of the By-Laws, and that in daily operation the School of Living shall conduct its affairs in constant accord with the following basic principles.

1. EDUCATION The School of Living is primarily devoted to education, a process which implies a definition of the basic problems of humankind and study and experience designed to understand and address these problems in a context in which learners, members, and staff are continually engaged in mutual and self-education, without regard to credentials or other extrinsic rewards.

2. EGALITARIANISM Titles and offices within the School indicate differentiation of function and of responsibility, not levels of powers of groups or individuals over one another. All activities and processes within the School shall be as widely participatory and consultative as possible, decentralizing authority and eliminating hierarchy.

3. CONSENSUS All decisions will be made by consensus, but that means more than a limitation of action to occasions of total agreement. Rather, consensus is a process of reverence and caring for one another, with full respect for individual differences and the achievement of unity in decisions which reflect the relationships of individuals to one another and to the issue at hand.

4. HUMANE PROCESS To achieve consensus and egalitarianism there shall be continual effort to maintain open and participatory communication by methods of humane group process, such as broadening the availability of essential information, guaranteeing that each individual has a chance to be heard and is respected, regardless of age, sex, position, race or temperament. Meetings shall be open, well announced, realistic in scope and function, and provide ample opportunities for response and consideration of alternatives. Teams or individuals performing specific tasks shall seek a broad base of input of information and opinion and make their records and reports open and public. Personal blocks to communication and egalitarian participation such as aggressiveness or shyness shall be recognized and dealt with to facilitate group process, and all possible means explored to foster self and mutual respect in consensual action toward the School's stated objectives.

5. STEWARDSHIP All the resources of the School, including its accumulated talents and energies and possessions, but most specifically the land it holds in trust, are held by the School in responsible stewardship for public use and achievement of the purposes of the School. It is the intent of the School to remove such resources from the speculative marketplace, to keep them enduringly available and managed in such a way that will not limit their value for others in the future, will perpetuate the spirit of human stewardship of land and other resources, and contribute to educational goals and the general aims of a decentralized, ecologically sound, participatively governed and humane society.
NATURAL CHILDBIRTH AND MIDWIFERY

by Alice Snead

We held our first Natural Childbirth Conference at Downhill Farm on April 21-April 23. The idea originated with Christine, who had her baby Vanessa last April at the Farm in Tennessee. In trying to locate resource people, Sandy came in contact with Laudine Appel, a certified Lamaze instructor with 21 years experience. About a month before the conference, Laudine and Elaine Stow, an associate and close friend of hers, visited us to get better acquainted and to discuss the format. We felt our enthusiasm grow as we sensed that the leadership of the conference was in capable hands.

Before going into the topics discussed, I would like to emphasize three very important points. First, there is a strong opposition to home birth, as well as firm and growing support for it. Anyone interested should certainly read all the information available on both sides of the issue. Second, some women should, for medical reasons, definitely give birth in a hospital. Third, the decision of where and how to give birth is up to each pregnant woman, who should not be pressured by anyone into an environment or method with which she is not comfortable.

The participants were women of various backgrounds, married and single, pregnant and not (and even a single man), all who were interested in learning more about natural childbirth and midwifery. After supper everyone gathered in our conference room and Jud (Judson Jerome) began the session with a short introductory talk about Downhill Farm Community, including an analysis of everything from a short history of the place to what garbage should be put in which garbage container. Each participant told a bit about her/himself and why she or he was interested in attending this conference.

Laudine then told how she had gotten “hooked” on natural childbirth when, as a young doctor’s wife, she had to deliver a baby in an Israeli kibbutz. She went on to be trained in the Lamaze method in France, where lying-in hospitals for mothers giving birth are separate from hospitals for sick people, and where midwives and registered nurses receive totally different types of training for two distinct professions: prenatal care and childbirth or treating the ill.

A very important point. In the U.S., a woman who wants to make midwifery her vocation must acquire training and experience in obstetrics. This practice is no different for a registered nurse, who also must gather the proper training and experience if she wants to be a midwife.

Midwifery did not grow out of nursing, unlike the pediatric or geriatric branches of nursing. It has been a vocation for women since ancient times, when women received their training from other midwives, just as aspiring doctors in the early days of this country received their training from experienced doctors.

In America there are nurse-midwives and lay midwives, both of whom practice under laws that are inadequate, old or nonexistent. There is training in hospitals for nurse-midwives, but doctors who support home births and who train and back lay midwives often risk losing hospital privileges if the hospital learns of their activities. Home births, of course, are not profitable to hospitals.

After Laudine concluded her presentation, we saw a thirty minute film of a home birth, which Laudine referred to as “baby-centered”, since the care of the infant immediately after its birth was emphasized. The film showed a pediatrician entering the home after the birth, thoroughly examining the baby, and happily declaring it in good health.

The session ended with Laudine passing out questionnaires for the participants to respond to, so that she could see what issues concerned them most.

LEGAL ASPECTS

The Saturday morning session went into the legal aspect of midwifery and childbirth at home. Laudine informed us of a bill introduced in the Maryland House of Delegates which would have required midwives to be licensed registered nurses and certified by the American College of Nurse-Midwives. This step, of course, would not have provided for the training and certification of lay midwives. Presently, nurse-midwives in Maryland are licensed under a 1924 law that also licenses lay midwives. The bill passed the House, but was killed in committee in the Senate.

Laws vary from state to state, and anyone wanting to know state law on any matter can go to the state or county law library and look up the pertinent statutes. Though midwifery is not against the law, midwives may be prosecuted for practicing medicine without a license in states where there are no laws concerning licensing of lay midwives.

Nor is home birth against the law, but in some areas babies have been impounded after being brought to a pediatrician for the normal, recommended exam following a home birth; and though the baby was perfectly healthy, the parents were prosecuted for child abuse because the pediatrician informed the authorities that the parents deliberately had made a home birth. These examples vividly illustrate the need for up-dated laws to protect parents from such unjust harassment.

The stories of arrests led one of the participants to ask about the infant mortality rate in home births as compared to hospital births. Health Department statistics show a
higher rate of death in infant births. They are incorrect for two reasons.

First, many home births are not recorded and, therefore, are not included in the statistics, though deaths, of course, must be recorded. A number of home births are in poorer families, in which there is often no pre-natal care, there is a lack of nutrition, and thus a higher medical risk. Also included in the Health Department statistics as 'home births' are miscarriages which happen in the home. All of these factors inflate the figure of the home birth infant mortality rate and give a distorted view of the facts.

Part of the legal problem stems from the fact that many obstetricians and hospitals are feeling a pinch in their pocketbooks because there are fewer babies being born and more of these are being born at home. Therefore, it is to their financial advantage to lobby against any law that would provide for the training and licensing of lay midwives.

However, there are people in the medical profession who are working with concerned parents and midwives to get adequate laws passed. Until such laws are passed, people will quietly continue to search for alternatives to impersonal, often negative childbirth experiences in hospitals; and midwives, quietly trained and backed by humanistic and gutsy doctors, will provide that alternative.

**PATIENT'S RIGHTS**

Patients' rights were also discussed, particularly concerning hospital births where medical personnel often insist that a woman in labour take drugs, submit to an episiotomy, or follow other "routine" procedures that a woman may not want. A patient has a legal right to refuse any medical procedure. A doctor has no right to in any way force a procedure or drug on a patient, such as threatening to leave a woman in the middle of labor if she does not obey him.

It is up to the individual to be informed. Each pregnant woman must herself learn what to expect at the time of delivery, either through classes or books. She must decide (in a normal pregnancy) if she wants to submit to such hospital procedures as: taking drugs; delivering her baby flat on her back with her feet up in stirrups, which is perhaps convenient for the doctor but is a most unnatural position, making it difficult for the mother to push. This position is also likely to cause an episiotomy (incision of the perineum, the area between the anus and the vulva) necessary.

Laudine emphasized, however, that any decision relating to childbirth is totally up to each individual woman, who has the right to do what is comfortable for her physically, mentally, emotionally, and spiritually without feeling guilty that she is not doing it the "right way". There is no one correct way, and where one woman will feel comfortable and secure with one method of childbirth, another woman will have a different reaction. Our bodies are our own, and we do not need some "expert" to tell us what is best for us. We need rather to educate ourselves so that we can wisely decide which skills and technologies offered by trained professionals are the ones we need and want.

Christine next told the group about her experience at Gaskin's Farm. She had chosen to go there to have her baby to avoid a hospital experience. The Farm does not believe in contraception and encourages pregnant mothers to come there as an alternative to abortion.

**DISCUSSION AND MOVIES!**

After lunch there was a talk about nutrition by a member of the East West Foundation, and a discussion on instruments and materials used during delivery. The topic then turned to spiritual midwifery, and the participants who had children shared their personal birth experiences, both spiritually and emotionally. This sharing had a strong impact and seemed to bring the participants closer together.

After supper we saw two more films. Both were of natural childbirth, one in a hospital and one at home. In the hospital film, the woman delivered her baby flat on her back (Editor's Note: I've seen it. Strong medicine.) The woman who had a home birth positioned herself more comfortably and did not receive an episiotomy, and did not suffer a tear.

I was also impressed by the happy, relaxed attitude of the mothers, who were able to flow with their labour due to their training and the affectionate support of those present at the birthing. Also, the babies were alert, looking around and eagerly feeding at their mothers' breasts.

After the films we gathered in the living and dining rooms of the house for snacks, music and conversation. Around 10:30 p.m. those who were interested went outside for a meditation under the full moon.

Sunday morning was spent discussing how to find a trained and capable midwife. It is done the same way one unwittingly a good doctor or trustworthy mechanic—by word of mouth. After locating a midwife, a woman can speak to her previous patients and learn how they feel about her and her service. Also, a good midwife should have medical back-up, that is, a doctor who stands behind her work and who will admit the mother to the hospital if unexpected complications arise. At the end of this article is a list of organizations and publications to contact for information.

Before lunch Christine led the group in prenatal yoga exercises on the lawn. She had done these exercises regularly for four months before Vanessa's birth and felt they had helped her to be physically fit and mentally and emotionally centered.

After lunch we said our fare wells to the participants and felt that everyone present--community members, resource people and guests--had learned a good deal about natural childbirth and midwifery.

The next Natural Childbirth Conference at Downhill Farm will be July 21--July 23. For further information, write Downhill Farm, Rt. 1, Box 177, Hancock, Md. 21750. Phone: 717-294-3345.
Those who come to Downhill Farm for workshops and conferences generally go away raving—about the meals, at least, for vegetarians and non-vegetarians. Some, though, do not develop much enthusiasm for the outhouse. The accommodations are comfortably—but decidedly rustic. Two dorms contain twenty comfortable double and single beds—for which participants bring their own bedrolls. The whole farm, including the dorms, is heated by wood stoves. Most workshop meetings are in a conference room, with a circle of easy chairs, sofas, straight chairs and pillows for the floor around the stove. The farm has a hundred acres of woods on an Allegheny mountainside. Sometimes the ways are muddy, but the scenery takes one’s mind off that.

Started in 1972, Downhill Farm is a small rural commune. It is not really a farm, though there is a large organic garden for the community’s needs, several large herb gardens, with over forty varieties of herbs, chickens and horses. Individual members are responsible for a monthly assessment of $150 for each adult (less for children, depending on their age), and some work at crafts or occasional jobs for this income. Workshops bring in a little income (which, after expenses, is divided equally among the members) but they are primarily an educational function, given under the auspices of the School of Living.

Workshops offer participants an opportunity not only to learn about the subject of the workshop but to get acquainted with individuals members and see how a commune functions—without any overall ideology or creed or work structure. Chores around the farm are done voluntarily and cooperatively. One of the central functions of the farm is to provide a setting where children can grow up and learn outside the system, their education in the hands of adults on the farm. (There are presently five children—an eleven year old boy and girls ages one, seven, eleven and thirteen.)

All workshops are informal, with ample opportunity for contributions from all participants and free and open exchange of opinions. The usual pattern is to gather for dinner Friday evening, hold meetings Saturday morning and afternoon—and sometimes Saturday evening, though that time is usually kept open for socializing. Meetings resume Sunday morning for breakfast and the workshop ends after lunch.

Those interested in visiting at other times than workshops should inquire by writing Downhill Farm, Hancock, Md. 21750, or calling 717-294-3345. It is suggested that visitors contribute what the members themselves pay for living expenses, $5 per day. The community is open to new members.
ECOLOGY & THE MODERN HOMESTEAD
at
Sonnewald Homestead
June 16-18, 1978

with Tim and Grace Lefever
RD 1, Box 1508 Spring Grove, Pennsylvania 17362
Phone: 717-225-3456
(located at the southwest end of Stoverstown at cemetery)

BASICS OF GARDENING:
* Planning
* Planting
* Composting
* Equipment
* Harvesting

BASICS OF NUTRICIAN:
* Natural Foods
* Food Preparation
* Food Preservation
* Edible Wild Plants and Herbs
* Kitchen Equipment

BASICS OF HOMESTEAD STRUCTURES:
* Carpentry
* Plumbing
* Electrical
* Heat
* Alternative Energy
* Design and Functional Use

BASICS OF ANIMALS AND BEES:
* Beekeeping
* Small Animals
* Goats

COST: $30 per adult for the weekend, includes registration fee, meals and facilities. Children $5 [under 5 years of age free]. Limited to about 40 adults.
RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE RUMORS OF CHANGE

— JUDSON JEROME

RUMOR NUMBER 11

EGOIST

BLOOM

SPREADING YOUR PEACOCK PLUME

DRENCH WITH YOUR BREATH

THIS THIN AND CHILL SPRING AIR

DRUNK ON THE LIQUOR OR EARTH DRUG-DRENCHED BY SUN

SUCKLING OLD SNOW

YOU OPEN YOUR PETALS LIKE THIGHS

EXPOSING YOUR TENDER PISTIL

O SOFT EXPLOSION

YOU INVADE MY SENSES LIKE SLEEP

YOUR PRODIGAL SCARLET

IS SQUANDERED ON THE FUMBLING BEE YOUR BOUNTY

COULD CHOOSE THESE ACRES WITH FLOWERS YOUR ROOTS

COULD SNARL LIFE FROM THE LOAM WITH THEIR INFINITE

HAIRY EXTENSION

TOO MUCH TOO MUCH

NATURE DOES NOTHING BY HALVES

FOR EVERY EGG A MILLION WILLING SPERM

SWARMING THE WALLS LIKE BOLSHEVIKS

DRIVEN

BY NEED, DROWNING ALL NEED IN WASTE

O GOD

IS THIS A SOUND ECONOMY? IS THIS

LOGICAL? JUST IS PROVIDENCE NO SENSE

OF CAREFUL PLANNING? FEAR OF BLIND EXCESS?

O DROUGHT O FLOOD O STORM O SCORCHING SKY!

SO BOMBED BY BLOOMS BLOOMS BLOOMS

WHY THEN AM I

SO HELD IN CHECK SO CURSED BY BODY JUICES

CALCULATING COUNTING REGULATING

MOUNTING MY LIFE

TO RIDE WITH TIGHT A REIN!

O BLOOM MOST SELFFISH WHEN MOST GENEROUS

MOST JOINED WHEN MOST APART

WHY DO I MEASURE

MY EBB AND FLOW? WHY CLOSE THESE VALVES? WHY SEND

THIS HARD-HAT DOWN TO ENGINEER MY HEART!

Last month I discussed those premises of psychotherapy which
make it difficult for us to attain mental health in a period of
cultural transition. When a society is sick, we grow sick adjusting
to it. The professionals to whom we must sometimes turn are
themselves part of the problem. Yet in instances of severe mental
distress we often find ourselves unable to help one another or to
help ourselves.

As though to underscore the problem, the same issue of Green
Revolution as contained Rumors #10 included Ralph Borsodi’s
discussion of “The Health Problem.” When Borsodi talks about
“solutions” his instincts seem to me to show a sure grasp of the
needed directions for change—toward decentralization, toward

renewed respect for natural processes. But his solutions do not, I
think, follow logically from his analysis of the problem—for
reasons for which he is hardly to blame. To some extent he had to
draw upon the authorities he knew, in this article chiefly Freud,
and I think many of us are just now coming to realize how seriously
Freud led us astray. Again this is not a matter of blame. Freud
represented and articulated an advance in consciousness for his
time—as did St. Thomas in his time, or Socrates in his own. For
Borsodi Freud no doubt seemed flamboyantly progressive, smashing
the icons of conventional thought. The very “civilization” Freud
so painfully sought to justify seemed an edifice of enlightenment
on the dark plains of myth and ignorance. Now we are at a point at
which that civilization has come to seem the major threat to
continuation of the species, indeed of a habitable globe, and the
premises of Freud in justifying it need to be re-examined.

Here I will quote and criticize some passages from Borsodi’s
essay, partly because it is before me and partly because of the
special relevance of Borsodi’s thought to readers of the Green
Revolution. But I want to say in advance that I realize this is not
fair. In the first place I am criticizing Borsodi’s analysis of the
problem, not his suggested solutions, not his vision in
general—and I am grateful for the almost uncanny inconsistency
which enabled Borsodi, in my judgement, to be so accurate in his
vision given the kind of evidence he had to work from in analyzing
the problems of our civilization. Secondly, it is not so much
Borsodi I am criticizing as Freud, and not even Freud so much as
the popular understanding of Freud as summarized by Borsodi,
an interpretation in which Borsodi is not alone but characteristic
of many intellectuals of our century. Thirdly, I make no pretense
of dealing with the whole work of either Borsodi or Freud (a task
for which I am incapable), but am picking on a single point which
happens to be of central concern of these Rumors—indeed, of
many writers in the Green Revolution and other publications of
the movement these days. Another coincidence was the
appearance in the same issue as Rumors #10 and Borsodi’s essay
on health Don Benson’s “Notes for a Synergetic Earth Myth”,
which states beautifully the central theme of my last Rumors and
what I say here: that that specialized form of human culture known
as civilization has served out its useful time but must now be
transcended. That rumour is coming on the air from many
directions, staggering in its implications, troubling, difficult to
understand. I hope you read what I say here as it was meant—not
as rejection but as searching for the means of transcendence of
powerful ideas which must be appreciated as they must be left
behind and revised.

GOD’S GOOF

No, revision is too mild a term. They must be reversed. The
pendulum must swing, for the next stage of human culture, the
opposite way from such premises as Borsodi expresses here:

Because man cannot rely upon his instincts, as can other
animals, to dictate to him how he should satisfy these
needs, his education is involved. . . . The sexual and genetic
drive—what Freud called the pleasure principle—is
medically and educationally extremely important for two
reasons: first, because nature made it so powerful and so
compelling to ensure the perpetuation of the species; and,
second, because man cannot rely upon his instincts to
dictate to him how he should deal with it. Unlike all other

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animals he has not instinctive oestrus control over his sexual desires and his sexual impulses. If he is not taught and conditioned to control them, neurosis and often psychosis is the medical result and almost very kind of bestiality the social result.

In this model of the universe we are to imagine that through some dreadful cosmic error a species emerged which could survive only by constant, conscious war with its instincts—for, if we read carefully, we see that he is saying not only that our instincts are weak and insufficient, but that the vestiges of them which remain with us are, indeed, too strong. They must be controlled, held in check. The message is that civilization—equated with human survival—depends absolutely upon repression or diversion of the sex drive. I think that is probably true, except that civilization cannot be equated with human survival, that it is the major threat to human survival, and that other cultural modes are now essential to the full maturation of our species.

We guide ourselves by myths—and need a new one (of the sort Don Benson is struggling to express). According to the old one the gift of reason bears with it a curse: we are responsible for our own welfare, we must define it and pursue it rationally, since our instincts cannot do this for us. We must learn consciously to check our natural appetites. Sound familiar? In an early version the myth was set in the Garden of Eden. It is difficult to postulate a natural world in which an evolutionary step enabled a species to succeed by setting it at war with its instincts. Genesis provided a supernatural explanation. Some kind of perverse God (i.e., beyond our understanding) gave us free will only so that we could use it to be wrong—and then punished us for using that capacity by alienating us forever from nature. We were to live by the sweat of our brow—presumably not only in the field but also in the library and laboratory. The myth disguises a strange human pride: we are special, for we are evil. It is the pride of the bad boy on the block who gets attention and a kind of respect by pulling the braids of the girls.

EVERY KIND OF BESTIALITY

But the beasts, we are coming to recognize, aren’t bestial. The kind of horror Borsodi refers to—and we can all easily imagine what he means, some kind of repulsively sexual event such as the current disease of kiddie porn and who knows what kind of behavior it inspires—is exclusively human and almost exclusively civilized: it is difficult even to imagine such things happening in other animal species or in so-called “primitive” tribes of human beings. The Holocaust was an act of State. The Mayan human sacrifices were acts of Church. Without civilized sanction the innate horror of such events would prevent them.

The motive force of civilization is not sexuality but its sublimation. As Borsodi says:

Freud grappled with the problem, and his answer is summed up in his dictum that man must sublimate culturally his surplus sexual energy.

Borsodi tries to pinpoint the evolutionary step:

Homo Alalus was still equipped with built-in instinctive mechanisms to determine for him how he should act. Homo Sapiens, however, cannot rely upon the vestiges of them which he still inherits; he must decide for himself what he should do when suffering from sickness and accidents. A person is mentally healthy... only so long as he sublimates culturally the enormous surplus of survival and genetic energy with which he is endowed.

I cannot find Homo Alalus in my reference books. Perhaps he meant the hominid Australopithecus. Nor is it clear how instincts were deduced from the paleontological evidence. But it hardly matters, for there are existing today many forms of human culture among veritable Homo Sapiens to which these generalizations do not apply, cultures in which instinct is alive and well, not dulled by the artificiality of civilization, cultures in which what we recognize as psychosis and neurosis and "bestiality" are all but unknown.

As he uses it, surplus is an economic term with negative implications. Nature gave us more than was good for us, and we somehow have to discharge it safely for our own welfare. Other species have their sex life controlled by oestrus. Presumably because the females will not accept males except during the very limited period of fertility, these species are saved from overindulgence (though, since the males do not experience oestrus, and must bear the burden of surplus, and cannot sublimate through poetry or music or whatever, they must be nervous wrecks!). But the human being “...like all other animals... has no instinctive control over... sexual desires and sexual impulses.” But this is not true, not factually true, not even for all mammals, let alone all varieties of animal life. And the mammals in which oestrus functions in this fashion are hardly models of civilized human beings. Their females in oestrus have a powerful and indiscriminate urge to mate with any available male. There is no courtship in most animals. Females in heat take all comers without ceremony—unless prevented by combative and possessive males. Perhaps little was understood about animal behaviour in Freud’s time, and I suspect that Borsodi drew his interpretation from Freud, but I think it more likely that Freud simply could not throw off his bias against nature, against sex.

What Borsodi calls surplus is what theologians used to call God’s abundance. It is central to organic process. When a part breaks in a machine it stops. Organic life relies upon constant surplus: it fills in the gaps somehow and goes on. God is a

......the current disease of kiddie porn and who knows what kind of behavior it inspires—is exclusively human and almost exclusively civilized: it is difficult even to imagine such things happening in other animal species or in so-called “primitive” tribes of human beings. The Holocaust was an act of State. The Mayan human sacrifices were acts of Church. Without civilized sanction the innate horror of such events would prevent them.

Keysanian economist, solving all problems of spending, spending, though it is never “deficit spending,” since His exchequers are infinite, constantly renewed by the taxation, the compost, of death. Surplus of sexual energy does not make perverts of the fish or flowers. What makes perverts—which occur almost exclusively in civilized contexts—is scarcity, desperation in deprivation. When society teaches that sexuality is bad, that we have much of it, when it disapproves even of masturbation for relief, people do, indeed, go to frantic lengths for satisfaction. And it may be that our arts and philosophy and science result from sublimation, but not all human beings care to or are able to sublimate. When they want sex they don’t want to write a poem about it, and all our education can’t make them. Nor is the surplus all that overwhelming. We have a constant need for touching and tenderness, but most people do not seek orgasm as often as once a day or even a week. I know of no evidence to suggest that when people are free of sexual restraints they go, living in fear from society in the woods, or in less repressive societies than our own, that they spend days in manic search of multiple orgasms. It is men in prisons who sometimes beat themselves to bloody pulps in onanistic absorption.
MORE LIKE THE BIRDS

If we consider human sexuality without prejudice it can be seen as a beautiful phenomenon, indeed quite special in its combination of factors which themselves may occur in other reproductive patterns. Its most remarkable characteristic is its mutual selectivity: I wonder whether in any other species males and females have such egalitarian, essential roles. Its freedom from the utilitarian function of reproduction (a freedom enhanced by conscious birth control) not only makes what Freud calls cultural sublimation possible, but a wide range of specifically erotic satisfactions which define the nature of human culture. We are one of the few species (if not the only one) which make love face to face. Because a woman may be receptive at any time, she may choose more widely than from those males who happen to be near to catch her estrus scent. She is more like a bird than an ape in this respect, neither so driven by desire during estrus, nor so limited in the period in which she can derive pleasure from sexual contact.

Most importantly, it is specifically this "surplus" of energy in our make-up which makes possible love, as distinct from sex. The interest of men and women in one another extends beyond procreation, is constantly reinforced by intimacy, mutual knowledge and acceptance, comfort, reassurance, at the most primary, physical level. These aspects of sexual relations are far more important than the "ecstasy" Freud mentions--indeed can sustain love long after eroticism has disappeared. Because our sexual abundance so far exceeds the necessities of procreation, it is relieved of orgasmic obsession. It enables us to focus on quality rather than quantity of relationships, even of offspring. Evolutionary success of many species depends upon sheer number, but it is possible for human beings to improve their lives and to strengthen their species by choosing not to breed.

And, far from needing to control, repress or sublimate our sexual energy, we benefit by maximizing it. Love is that bottomless cup, the more used the more abundant. Many of the ties that bind us to one another, even mother to child, have a strong erotic component. We are probably more homosexual than most species—not only in that we have a higher percentage of exclusive homosexuals (apparently about 10% in all known societies) than do most animals, but also in that we all derive some erotic gratification from our own sex (and would derive more if not restrained by mores and rigorous infantile conditioning). Because our erotic satisfaction is by no means limited to or even focused on orgasm most of the time, it is pervasive, continuous, gentle, undemanding, occasionally rising to orgasm as a sea crashing against a jetty but welling around it, rolling past in lingering tenderness and caring, into the inlets and quiet backwaters of our lives. All the gradations of camaraderie, compassion, loyalty and love that enhance and dignify and give meaning to our lives bear an erotic color. That is what we mean when we say we love an animal or plant or landscape or familiar star. This is not sublimation, which, in a crude hydraulic conception of human nature conceives of energy pressed down here and oozing out there, perhaps in a symphony. It is direct expression. When we love mathematics or knowledge for its own sake or a homeland we mean we are willing to pour out upon it, for its own sake and not some utilitarian advantage, our ardor, attention and care. We learn that by loving one another, as physically and intimately as possible, without conditions, constraints and expectations, and in our yearning to be loved for our own sakes, beyond usefulness and reward.

HEALTH A REWARD

But love is an involuntary response. By its very nature it cannot be consciously and rationally controlled. One cannot choose to love, or to love in a certain way. Borsodi criticizes Freud for being "mechanistic," but it is difficult for civilized people to shake off mechanistic thinking, thinking which belies the essentials in organic process; note how it creeps into Borsodi's language:

Properly channeled, man's sexual reenement .... Excuse the interruption, but what are we talking about? Regimen? Channeled?

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Channeled?

Properly channeled, man’s sexual regimen can furnish not only the ecstasy at which it is normal for mankind to aim but also enable both men and women to avoid degradation of sexuality into sheer animal-like gratifications with all their potentialities for “breaking up the home,” promiscuity, perversion, and prostitution. The amount of mental sickness traceable to the wrong kind of family institutions; the wrong kind of courtship, wedding and marital institutions; the wrong kind of social attitudes towards such ideas and practices as contraception, sterilization, abortion and even euthanasia, is incalculable.

“Mental illness” seems to be both the cause and effect of social disorder. The implication seems to be that if we were to discover (presumably by reason) the “right” institutions, then we could “properly” channel sexual energy into wholesome patterns. When reason discovers the correct way to live and education prepares people to live that way, mental illness will disappear.

Freud knew very well—and Borsodi probably did also—that very little human behavior is governed by reason. In fact apparent reasoning—and the passage above is an example—often is dangerously deceptive. As Freud explained, our “real” motives are unconscious; our “reasoning” is mostly rationalization. The bewildered individual does not understand his own behavior and feelings and desperately seeks and expresses some socially acceptable justification for his actions. I say the passage above is an example because it is obviously based on the bias I have mentioned. What are these “animal-like gratifications” which break up homes, cause promiscuity, perversion and prostitution? Are they known to the animals? Prostitution, for example, is quite specifically a civilized invention, created by the institution of marriage. It makes money—a gratification no animal knows. But I do not mean by further reasoning to belabor Borsodi’s reasoning. My point is that to imagine using the weak leverage of reason to change the world is to succumb to purile fantasy, such as invents Prince Charming and his canvas of the ghetto with a glass slipper.

The mental disease of Utopianism is the conviction that reason can discover a right way to live. Once the Utopian has discovered and described it, he looks around and finds that people aren’t fit to live in his dream. They have to be “educated,” indoctrinated, conditioned to be perfect. Then he imagines that at some future date all humanity from the jungles of Borneo to the Siberian tundra will have read his books (in perfect translations), come to share all the correct conclusions, and then humankind will settle down and live properly forever. It is to suppose that values, tastes, attitudes, are as rational as numbers, as subject to verification as formulae. I would not bother to disagree with any Utopian vision from Plato’s to Hitler’s, for disagreement is itself indulgence in the fantasy.

And institutions, products of reasoning, are similarly rationalizations of obscure instinctual drives. All human societies control to some degree individual sexual behavior. So do some animal groups, such as wolf packs. In that case there must be something like instinctual knowledge that game is scarce, distances to be travelled are great, cubs are a burden, and, besides, the genes of the leader (who prohibits sexual activity of other males) are probably superior for the survival needs of the pack. There are no doubt similar genetic reasons for social control of sexuality among human beings. The individual cannot survive without the group, so it is in the interest of the individual that the group restrain him from actions which would threaten the group’s survival. In the human species, however, the issue is confused. We are more affected by cultural than by genetic evolution, and instinctual actions are often distorted and far removed from their original function by symbolic transformation. For example, some kind of territoriality may well be present in our genes. Social control of sexual activity is linked to symbolic extensions of territory—property ownership, hierarchical status, kinship patterns. Property (or status, or rank) symbolizes fundamental needs such as food, mating space. Inheritance complicates the matter. A father wants to know which are his children. If men control the resources, a mother wants to know which one she can hold responsible for her children. If the community bears the burden of caring for the unclaimed it has an interest in keeping track of the natural parents.

So long as resources are held in common and responsibility for the young, the ill, the elderly, is communal, there is relatively little group need to regulate sexuality, but the notion of private property, hierarchy, unequal privileges, all these factors associated with civilization create a new need. If goods are distributed unequally, the group might have enough for all, but individuals may be left out. Literacy, written records, compound the problem. It becomes possible for people to own property they have never seen, property too vast for their personal control. Soon those so privileged will need laws and sanctions, some kind of police enforcement hired to protect them from those experiencing scarcity. A state, a monopoly on violence, will be created for this purpose. When cities emerge property is mostly symbolic. The discrepancies between have and have-nots are severe and sharply juxtaposed. Scarcity is increasingly frightening; food and supplies are imported from the countryside—and there is only so much to go around; there are only so many places to find shelter; and many, packed together, scrobble for the musical chairs. Individuals are isolated from community and kinship groups which might support them. And as all these pressures increase, there is greater and greater need for social control of sexuality, of channeling into the right institutions. The tensions produce desperate and perverted sexual behavior which causes panic among the ruling class and calls for stricter controls.

Travel from any modern inner city to the city’s suburban fringes. The more prosperous and secure the area the more concern you find with propriety in courtship, marriage, sexual behavior, with birth control, abortion, euthanasia, and, along with this preoccupation, a greater concern with psychotherapy. Some might ascribe the difference to education, but I believe it is instinctual. It is the difference between those who can only gain by sharing and those who can only lose. Certainly not all, but many of the problems we define as those of mental health have less to do with sexuality than with distribution of property, and those most disturbed are often those with the most.

**Surplus of sexual energy does not make perverts of the fish or flowers. What makes perverts—which occur almost exclusively in civilized contexts—is scarcity, desperation in deprivation.**

COOPERATIVE MADNESS

That same erotic surplus, in the form of gregariousness, makes possible the massive centralization of cities which, in turn, is the cause of much of our mental distress. Except for some social insects such as ants and bees no other species than our own could tolerate the closeness, conformity and cooperation which cities require. Nor could we, I think, if we did not derive some erotic pleasure from intense experiences of working together, living together, feeling ourselves to be part of the mass. Of course we derive pleasure from solitude, too, but few can bear hermitage for long. One of the measures of cultural progress is individuation,
but individuation, selfhood, is a burden we long to shed, as we long for the blissful moment of orgasm in another’s arms, the moment of union, of loss of identity.

As soon as a child enters school in civilized society he begins to feel an intolerable and contradictory set of pressures—on the one hand to fit in, to be like the others, to stay in line and sit quietly, to measure up to statistical standards, and, on the other hand, to distinguish himself, to work alone in the mass (no peeking!), to excel (like everyone else!). This is preparation for assuming a role in a large organization where the individual is again simultaneously expected to conform and to be different, to accept responsibility for group functioning and yet, also, with his private salary and home, to be independent, self-sufficient, and, indeed, somehow superior. It’s dog-eat-dog (which dogs don’t do, by the way) and ya gotta belong. No wonder we break down.

How cruel, given these pressures, to blame our misfortune on a failure of reason, on excess of sexual energy, on lack of control. We were born bad, we are told; we must learn to control ourselves. We must learn to sublimate. Why don’t we write a symphony or take a cold shower?

What is sanity in this civilization? A recent popular magazine article featured interviews with the men who make up the crews with the responsibility to launch our nuclear missiles in event of war. They work in teams of four, round the clock, two each in two separate cubicles. The act of launching requires simultaneous turning of four keys, a pair in each cubicle set a dozen feet apart to prevent one man from turning both. According to military regulations we need the sanest men in the world for these teams—men who won’t panic, won’t be distracted by whimsy or resentment, who have steady nerves, who will follow orders. For when the time comes, if ever it should, they must be ready to turn the switches instantly, without questioning, to wipe out half the world’s population. That is sanity. Just think what might happen if men and women were allowed together in those cubicles?

THE RULE OF REASON

I don’t know who came up with the label Homo Sapiens, but the term is interesting. I suspect many believe sapiens has something to do with reason, but it doesn’t. It comes from the Latin word meaning to taste. A sage, a wise man, is man of taste. Wisdom is derived less from reasoning than from experience and reflection, understanding, judgment, compassion, even intuition. But the image of Man the Rational Animal dies hard. It was invented in the 17th century—the Age of Reason, the Scientific Revolution. Progress was deemed to be irreversible and a direct route to perfectibility. The applications of mathematics were so dazzling that many came to believe all truth could be expressed in numbers, symbols, counting, quantities which could be juggled like algebraic equations. Our world view comes from ratio, counting, computation. Science girded itself upon its objectivity—or valuelessness. As for the ancient Greeks such as Pythagoras, Euclid, Ptolemy, philosophers of the Age of Enlightenment thought of Perfection as some kind of symmetry, balance, stability, a static, crystalline absoluteness.

I doubt that many beyond a few intellectuals ever took that conception of our species very seriously, but by the 19th century it had become a fairly widespread, popular notion in Europe. It received its coup de grace from Freud who reported that reason is only the iceberg tip of consciousness, the mass of which extends deep into the primeval sea. This was an embarrassment to civilized people who had come to think of themselves as reasonable and to blame themselves (and especially to blame others, especially the poor) when they were not reasonable. They disclaimed as primitive those lower aspects of consciousness which roamed like savages through the dark jungles of their minds. Evolution was seen as progress away from instinctual, natural roots, just as material progress lay in taming nature, creating artificial environments, controlling those dark forces of bloody fang and claw. Freud was scandal, as Darwin was a scandal (as Borsodi says at the beginning of the essay I have been quoting), for these scientists reminded people of their origins which they were eager to forget as new urbanites try to live down their rural roots. When Borsodi encountered these writers they were the vanguard of progressive thought in a stultifying, hypocritical society which said a table had "limbs" because "legs" was too anatomical a term.

Not even Freud, however, could relinquish the ideal of Man as a Rational Animal. He saw our dilemma as tragic. We ought to be rational, even though we are probably incapable of it. Still we should try. Civilization depends on it. We have to accept and deal with our atavistic urges, work them off somehow, and, indeed, we could do so gloriously in such sublimations as art, philosophy, science, architecture, music. Lest the whole edifice crumble we must learn to transcend experience and aspire to the airy heights of calculation.

That was never, I think, a practical, much less a good idea. Rather, we should aspire to become Homo sapiens indeed, wise through experience and reflection, responsive to instinct, more concerned with quality than quantity. In spite of the magnificence of its achievements, civilization is now functioning as a cancer on the earth, destructive to its host and thus ultimately to itself. Cities and war have been the glories of our species in the past, but now both must be transcended. We cannot risk continuation of either. Surely that cooperative instinct which made cities and war possible has easier and more natural modes of expression. Surely we can discover alternative ways of doing the good things cities and wars have done in the past.

THE RULE OF LOVE

Perhaps we should rename ourselves Homo amatus to emphasize what has always been our essential nature. Despairing of cultural change occurring soon enough to save us, I have sometimes thought all we could do was to wait until a new evolutionary step would save us from our madness, our suicidal course as a species. But we may have already a capacity to save ourselves, that same surplus of sexual energy I have been discussing, if we could learn to value it. That capacity has been scorned, suppressed and controlled because it was dysfunctional to a serious degree in that specialized phase we have been going through called civilization. But our instincts were awakened, like a giant long slumbering, may be our salvation in the age we are creating.

Tell me how it is with you. I would like especially to hear from those who have had or are having experience in psychotherapy (on either end of the couch). I would also like to hear from the many loyal readers of the Green Revolution who are also loyal disciples of Ralph Borsodi and who know his works much better than I do. I would be glad to learn I am mistaken in the criticism I have given here, but I am also confident that the spirit of Borsodi is one which recognizes the value of new insights and the necessity of moving beyond mistaken assumptions. Organic growth is dynamic, changing, often apparently contradictory as a snake’s body S’s along, simultaneously going this way and that. I hope you will help me labor honestly and humbly for an interpretation of our condition which makes further movement and growth possible.

Rumors [1] appeared as an inset in the June, 1977, issue, and the column has appeared in all subsequent issues. Rumors is an interconnected series of poems and essays on related aspects of cultural and social change, the meaning of each somewhat dependent upon the others. For copies of back issues, send $1 each (or .75 each for 4 or more) to GR. Comments and contributions are welcome, and these should be sent, with self-addressed, stamped envelope, please, to Jud at Downhill Farm, Hancock, Md. 21750.

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A FABLE FOR

by Terry Swartzberg

Once upon a time there were two kindred spirits who decided to visit an allegorical bad-lands, where a plague of rock had set in. One took the allegorical shape of a mole; the other a dragon-fly. They parted paths.

Several years later they chanced to meet. "How do you find this land?" asked the dragonfly to the mole. "It's very troubled" replied the mole. "Everywhere I tunnel I come against rocks and soft spots and, worst of all, creatures that need to be freed. All of the other moles I have found talk about a great mole army gathering to make this a good land. But I see them dropping out of the ranks, one by one. How goes it with you?" the mole asked the dragonfly.

"Why fine, Mole" the dragonfly responded. "And why not? All over this land are warm currents. I ride them. When one fails here, I find another there. We dragonflies celebrate night and day. Sometimes we applaud the animals' struggle to have the land back. Lately, it has been our dance of the Metamorphosis. We find a breeze that wafts from cocoons to our deaths, and we learn to ride it."

"Why just the other day, Mole, I was circling around looking for a new thermal to rise upon, and guess what I found?"

"What?" asked the mole.

"I found a new scent. It was given off by newly-hatched pupae. I smelled it and it invigorated me."

The mole thought for a while. Then she told the dragonfly that she thought the bad-lands were in terrible shape. "You can't see that from up there" she said. "Move through the soil and find out. Riding currents is all very well, but this land needs to be made fit for animals."

The dragonfly was not abashed. He said "Healing the soil is tiring. My life is a celebration. It is such fun up here."

The mole was becoming a bit peeved. "Have you ever wondered" she asked "how it is that your precious warm currents and thermal's come about?"

"No" said the dragonfly.

"I will tell you" the mole firmly stated "just where the breezes come from. The scent of which you spoke—that was distilled from years of mother dragonflies labouring in silence. Then you came along, smelled its distillate and got high on it. What do you know about pupae?"

"I know that they are the concrete manifestation of the Great Breeze which flows through all our lives. I know they have souls which we lose as we age. The Great Breeze nourishes."

"It may and it may not" the mole said. "I'm not sure. But don't you think it would be better to stay over one current and flash your wings and cheer the beings down below?"

"No" the dragonfly said "I think not. Then I would plummet to earth there and be caught."

"You might have to join the moles" suggested the mole.

"Exactly. And what use has a dragonfly down among earth-borers. I almost had that happen to me after my first current failed. I had a tremendous flight on a puff of breath from the East, but it almost gave way before I could find another current. Thank the Great Breeze that I discovered the green-plant propulsion."

"Well" said the mole "I must be going. I'm trying to turn rock into swamp-land and that is hard too. Goodbye." The mole turned to leave.

"Not so fast" pled the dragonfly. "I have a question to ask you."

"What is it?" asked the mole.

"I want to know how you like being a humble mole, one of many, you who were once a kindred spirit. You battle against the rock, yet the rock grows. Is it not better to be a dragonfly, feeling the sun on your wings, instead of the rock in front of your nose?"

The mole mused about that for a while. Finally she said "I can't pretend that it is easy. I can't pretend I like dragonflies either. But we moles have a saying: The Earth takes care of its own. Of course I wouldn't bet any of your lecture fees on it." The mole turned down a tunnel and went off. There was rock to be broken.

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NOTES ON GOOD BOOKS
OF TIMELY INTEREST


Being a gardener, yet ignorant of "alternative" gardening methods, I decided to start investigating the world of hydroponics or "soilless gardening". I feel fortunate in having read what I think is one of the better books for those folks newly interested in the subject. As the book states "...information about hydroponics is widely scattered or is available in a rather technical form." Nichols' intention is to provide information to people who are actually interested in trying out the method in their homes. After reading the book I feel that I could give it a trip & with his suggestion could "pursue the subject, starting with experimenting, continuing with reading and working with your own unit."

The contents run from the short history, plant nutrition, methods, equipment, plant care to a section on preventing and treating problems. There is a good resource and bibliography section.

All of the above, coupled with simple language, clear drawings & a positive viewpoint makes this an excellent beginner's handbook.

--Diane Goettlicher

WEALTH, VIRTUAL WEALTH AND DEBT. Frederic Soddy, 1961. States the misconceptions and realities in exchange, money, and debt. Helps in understanding why reducing the ignorance and confusion in money, banking and credit is relevant to economic health and world peace.

Medical Self-Care Magazine has decided which are the three best books on getting in shape. They say that if your present physical condition is 'horrible', try Total Fitness in 30 Minutes A Week. Poor to Fair? They suggest Aerobics. Fair to Good? The Joy of Running. I personally recommend Aerobics. I used it for six months and found that it gave me standards to shoot for.

Study Homeopathy at home! The Brantridge Forest School provides a curriculum of book instruction in herbal medicine and related subjects. Second-hand sources have said fine things about it. Their address (for information) is B.F.S., "Highfield", Dane Hill, Haywards Heath, Sussex, RH17 7EX England.

INFLATION IS STEALING: LET'S STOP IT! by Ralph Borsodi. 1978. Write to Community Development Fund, 639 Mass. Avenue, Cambridge, Massachusetts. Describes experiments with commodity-backed currency, called Constants, and how to organize community banks to issue non-inflationary currency. (Sounds interesting. I'd like to know how those banks would deal with paper-money banks.)


INSTEAD OF A BOOK Benjamin Tucker, $15.95. Haskell Publishers, 1969. A compilation of discussions from Tucker's Liberty, one of the most cogent journals ever published in America by the leading individualist-libertarian of the 19th century. Unsurpassed for analysis of voluntary association, including the handling of land, credit, banking and exchange.

NO TREASON Lysander Spooner, 100 pages, $1.50, Laissez-Paire Books. 206 Mercer, NYC. An 1869 work by a leading American individualist, it refutes the validity and claims of government, challenging the right of any group to exercise legislative power over others without their consent.

EVOLVING PERSONS CREATE A MUTUALIST SOCIETY. Don Werkheiser, in preparation 1978. A psychologist and political-economist, Werkheiser integrates the maturing process with anarcho-decentralist economics around the unifying idea that practical activities are embedded in and controlled by larger monopolistic and invasive powers. Only as persons are aware of the imbedding levels, and become strong and mature enough to work effectively together, will they free themselves to create a human society. A profound exposition of voluntary, mutualism devoid of exploitation. Write School of Living, Box 3233, York, Pennsylvania 17402, for price and publication.

| Two Trident submarines | $3.42 billion | Total Federal Funds education |
| 22 F-15 fighter aircraft | $382.58 million | Total funds for Solar energy [federal] |
YOUR INVITED: S.O.L. OLD [AND NEW] TIMERS REUNION OF DECENTRALISTS!

All readers of Green Revolution are invited to 1978’s reunion and get-together. A relaxed, mostly informal two days await your presence, participation, and enjoyment at Deep Run Farm, five miles north east of York on Range Road. It is located in a secluded, grassy valley with unshaded space for tents, campers and trailers. There are lots of trails for hiking, a creek for wading and time for sharing experiences with the well-known and not-so-well known decentralists.

Among the homesteaders who have been invited are A.P. Thompson of the famed Organic-Acres Orchard, Front Royal, Virginia; Al Couch of OrganoFarms, Hiram, Ohio; the LeeFevres of Sonnewald Homestead, York, Pa; Ken Kern of Sierra Homesteads, Oakhurst, California; Lydia Ratcliff, of Chester, Vermont (the curator of Ralph Borsodi’s books); Ralph Borsodi, Junior, of Greencastle, Pa.; Alice and Lester Greenwald, from Virginia; Carl and June Ogren of Michigan; Mark and Judy Dornstretich of New Jersey; Judson and Marty Jerome and others from Downhill Farm, plus current and former Heathcotes, and former and current Deep Runners, including Mildred Loomis, Suzette, Verda, Jack, Terry, Carolyn, George Shumway, and others. Quite a list.....

Also asked to attend are Robert Rodale of Organic Gardening; Robert Clancy of the Henry George Institute; Dr. R.H.Dewey of New Hampshire University (responsible for continuing Borsodi’s Definition of Definition); Karl Hess, homesteader and writer, Kearneysville, Virginia; Dr. Ted Suman of Arundel Community College; Dr. Maynard and Sally Kaufman of Bangor, Michigan Homesteading School; John McLaughrey, homesteader and local politician in New England; Hazel Henderson of Princeton, author of Creating Alternative Futures; Walter Chase (Borsodi Decentralist from Massachusetts, and Robert and Margery Swann of the Community Land Trust and Community Development Fund, Cambridge, Massachusetts.

These resource people will form a group from which all kinds of challenge and action can emerge. Everyone (we do mean everyone) who attends is expected to share his/her experience, plans and proposals for the on-going effectiveness of DECENTRALISM IN AMERICA. Sharing circles and sessions will predominate. But if you have a speech in you, write it out, bring it along and a committee will schedule it for discussion.

We expect to have one session where a panel of homesteaders will share problems and achievements.

We'll have another with a panel on Decentralist Social Change, land trusts, constant money and political action.

We'll have a brief session memorializing Ralph Borsodi and recharging ourselves with the vision and heritage he left us.

But mostly you'll be free to relax, interact with the human and physical environment, as you feel so inclined.

Persons attending are free to arrive Friday afternoon, to get settled for the weekend; bring your own sleeping gear, tents, and food, plus $8 per adult, $5 per child over six years old, for general expenses. Kitchen facilities and some indoor sleeping areas are available.

Prior registration will be appreciated. Let us know by July 7th that you are coming.

DECENTRALIZE AMERICA IN OUR GENERATION!

the School of Living presents a workshop on:

foraging

July 21-23, 1978

When you weed your garden that you have worked so hard on, you are throwing away some of nature’s most nutritious and delicious wildLIFE and it’s FREE!!

Would you like to learn what wild, edible plants are available to you in your own back yard and/or are part of the lawn that you mow or the woods that you enjoy taking a walk in?

For more information write to: Foraging, the School of Living, PO Box 3233, York, Pennsylvania, 17402 or call (717) 755-1561.

with: Bill Russell who has had 15 years experience foraging in the northeastern United States and is also familiar with tropical and seashore wildlife. Bill has been teaching foraging for 10 years.

at Deep Run Farm

*Learn how to forage for wild, edible plants/weeds and herbs.

*Learn the basics of mushroom identification.

*Learn how to save money, time and energy by taking advantage of nature’s beautiful bounty

*Enjoy a weekend in the country with fresh air sunshine [hopefully] and healthy exercise.
LETTERS

APOLOGY: In the March issue of GR we printed an article titled Action or Re-action” by Robert Chartowich. This article came to us in letter form and we felt it was important to share with all readers. Mr Chartowich advises us that he did not wish it printed and we apologize for doing so without his permission and for any embarrassment it may have caused him. The issues he raised were good ones and we thank him for raising them.

Dear Jabal and others:

The last few issues of green Revolution have raised some questions on the future goals of the School of Living and the Green Revolution to which I would like to comment on.

I agree with the March editorial that we can change our own lives, but can not easily change society unless there is a change in consciousness. How can you change someone’s consciousness if they accept the way things are or, if unsatisfied, look to solutions from the state, drugs, TV etc instead of themselves to make their lives better? Instead of working on their lives they are willing to give up more of themselves to the control of the state.

Many of the ideas advocated by the School of Living such as land trusts, economic reforms, and localized control, have been around for many years without a great deal of progress. Perhaps these ideas have not caught on because, for the middle class, the system is working well enough, and for the poorer class they are too threatening to their power. These are the people whose consciousness needs to change to alter society. This task is impossible because within the philosophy of the School of Living, one can’t change someone who doesn’t want to be changed.

The goal of the School of Living should not to be change the system or peoples’ consciousness by direct attack--which will not work--but to function outside the system to whatever degree practical for an individual’s needs and desires. This idea was expressed by Jud Jerome’s Rumours of Change on anarchy in the February Green Revolution.

Perhaps the School of Living will remain a small group of people talking to themselves, but talking loudly enough to be overheard and thus remain a viable and open alternative for those who wish to join or learn more of our ways.

Concerning Robert Chartowich’s suggestion of possibly ending the Green Revolution, I would like to strongly disagree with that idea. I feel that the Green Revolution is a large part of the cement that holds the School of Living together. Some means of communication of the ideas and philosophy of the School of Living to its members and others is needed and the Green Revolution should be continued in some form. (We agree—Ed.) Perhaps it can be published six times a year instead of the current ten. To keep up with the information on conferences etc. a short newsletter could be sent between issues of Green Revolution.

I don’t know what the future of the School of Living and Green Revolution will be but I felt I had to express my ideas and the thoughts in reaction to the questions raised in Green Revolution. Peace and joy, Larry Deuel

Dear Green Revolution:

I appreciated the note on converting war taxes to peace taxes in the April edition of Green Revolution. (See Aquarian Research Foundation Newsletter). I am troubled however by the assumption that giving money to the government is a proper way to utilize funds that we are taking away from the defense complex. By sending money to various governments agencies it seems that you are really reinforcing coercive manipulative aspects of taxation which say that the government has a right to tax for some things if they are good things. I would prefer to see your focus directed towards UNICEF and other voluntary organizations which are beginning to replace the governmental institutions in our nation. I would be interested in your reflections on this and look forward to learning more about your efforts to stop the war machine.

Yours in common struggle,
Bud Ogle

Dear S.O.L.:

As I talk to younger people who are disturbed about the social conditions around them, I tell them that the School of Living is among the best places to invest their money and effort for the kind of change that means something. I still have hopes of making our ORGANOFRAMS PROJECT a branch of the School.

The December 1977 Borsodi issue of Green Revolution was impressive. I wish I could afford a hundred copies to give away. I use the Green Revolution in my Soil, Food and Health classes wherever possible. My classes are my way of trying to alert people to the unbreakable connection between soil, food and health....In 1900 the U.S. was No. 1 in health; today we are about 40th. Cancer and heart trouble are epidemic—largely because soil, food and health have been surrendered to professional and commercial interests to exploit for profit.

Ralph Borsodi and Mildred Loomis have been among the best. I so wanted to meet RB and still hope to meet M.JL....I went through 50 years of sheer stupidity; another 10 of frustration trying to find some answers. I finally found enough to largely reverse the aging process. The School of Living has the right idea. Man is a product of nature. What he eats reflects his understanding and reverence (or lack of it) for the soil that provides what he eats.....The very name, School of Living, cries out for more emphasis on what makes living possible.

A sound physical body underwrites a mental quality that enables us to grapple with the Problems of Living.
Al Couch, Ohio

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It is a truism that the late seventies are apolitical. We here at Deep Run Farm have found this statement to be true. The School of Living has a fair measure of success with conferences on healing, natural foods and the like; none with prison reform and other straight political subjects.

There is of course one exception, and that is the environmental struggle. The most active of the environmental issues at the moment is the battle against nuclear power. Each month dozens of magazines, newsletters and pamphlets cross our desk.

Each has another catastrophic to report. As we pick through them, it often occurs to us to wonder why the overall pattern remains unacknowledged. Nuclear power is dangerous; there have been hundreds of "events" which illustrate this danger; it should be stopped immediately.

The largest effort this summer will be at Seabrook, New Hampshire, where the power plant there will be blockaded from June 24. Three years ago, twenty people were arrested as they non-violently protested. Two years ago, it was two hundred who visited the state's guest spas. Last year, fourteen hundred people occupied Freebrook Village before incurring the wrath of the Law.

This year, thousands of affinity groups are practising and organizing the tactics of non-violence. Several persons from Deep Run Farm, led by Anne and Jubal, will be in attendance. For information, write the Mobilization for Survival (address below) for information about the nearest affinity group.

On the West Coast, THE TROJAN DECOMMISSIONING ALLIANCE is pushing for a shutdown of the Trojan nuclear power plant in Oregon. There will be three days of non-violent blockading starting August 6. "We are taking action in defense of the people of the Northwest, and for children and grandchildren who are already burdened by the nuclear wastes being generated by Trojan and other nuclear reactors," the Alliance said.

The OREGONIAN, a daily Portland newspaper, reports that one of the two workers exposed to radiation from Trojan's power core may have received a crippling dosage. Ralph Nader has petitioned the Nuclear Regulatory Commission for Trojan's complete closure. The plant has been shut down for repairs.

Where does the US's nuclear "punch" come from? The terror on our side of the balance of terror comes from the Hanford Plutonium Production Center. Its dangers, to its workers and the citizens of the Northwest, are being fought by many groups. Hanford is about to resume production.

Other cheery news: Barnwell, South Carolina will shortly become the nuclear reprocessing and waste center of America. Allied General Services, a consortium of large chemical and oil companies, is planning on boiling used fuel rods into a radioactive soup. Hanford (just mentioned) and the Savannah River plant have already had leakage from stored radioactive liquid. The Palmetto Alliance is fighting Barnwell.

Addresses:

Trojan Decommissioning Alliance 215 SE 9th Avenue, Portland Oregon 97214

Palmetto Alliance 18 Bluff Road Columbia South Carolina, 29201

Mobilization For Survival 1213 Race Street Philadelphia, Pennsylvania 19107

A group in Ohio is trying to start a latter-day version of the School of Living. The group's name is Organofarms Project Incorporated. They are seeking members (membership costs are $5 per head) to help erect a learning/demonstration center. Their address is c/o Mrs. William Parsons, 12496 Udall Road, Hiram, Ohio 44234

One more magazine—a good one. Fellowship Magazine writes about non-violence and pacifism as a method of handling societal ills. It is available from the Fellowship of Reconciliation, 523 North Broadway, Nyack, NY

It's time once again to consider the World Symposium on Humanity. As you might have guessed from its name, it's not exactly a neighborhood get-together. Actually, the Symposium will be a gathering of damn near every counter-culture luminary, who will interact in a four-hour a day, week-long explosion of higher ideas. So many minds gathering together may collectively levitate the world's consciousness.

When? April 7 through April 14, 1979. Where? Toronto, London or Los Angeles or your own television set. How? Send for information to the Humanity Foundation, 2173 West 4th Avenue, Vancouver, B.C., Canada V6K 1N7

The School of Light and Realization (SOLAR) is holding their second Annual Freedom Festival. (Route 1, Box 72, Suttons Bay, Michigan, 49682. We've been invited to come; why not you? SOLAR wants to host an assemblage of as many New Age philosophies as can be herded in. Sounds interesting.
PEOPLE AND PLACES

Staff and Faculty for Homestead School: Farm manager, construction and maintenance persons wanted. Ideal applicants would have a farm background; some formal training; experience with organic agriculture and/or alternative energy systems; and enjoy working with young adults. Board and room plus an adequate salary. Begins March 1979 but possibilities are open to start sooner or later. Send full details about yourself and family in first letter—including specific skills, education, present and expected standards of living, & general philosophy of life. Write Arnold Greenburg, School of Homesteading & Organic Agriculture, P.O. Box 3233, York, Pa. 17402.

Country Communities: School of Living intentional communities and land trust associations have community living opportunities available within rural settings of Eastern Pennsylvania/Maryland area. Diversified governments and adult educational experiences await you. Sonnewald offers apprenticeships on a family homestead, Downhill offers a rustic cooperative community, Heathcote and Deep Run are semi-communal and near urban centers. Please write and make appointments before you visit. Heathcote, Rte. 1 Box 129, Freeland, Md. 21633. Downhill, Rte. 1 Box 177, Hancock, Md. 21750. Sonnewald Homestead, Rte 1 Box 1508, Spring Grove, Pa. 17362. Deep Run, Rd 7 Box 388A, York, Pa. 17402.

SPROUTS CONTINUED: Natural Childbirth Resources

NAPSA (National Association of Parents & Professionals for Safe Alternatives in Childbirth), Dr. David Stewart, Executive Director, P.O. Box 1307, Chapel Hill N.C. 27514

INSTITUTE FOR HUMAN BEGINNINGS 139 E. 39th Avenue, Eugene, Oregon 97405

BIRTH AT HOME (consumer organization) Baltimore 542-6990

MOTHERING (a quarterly magazine) Box 184 Ridgeway Colorado 81432

NEWS FROM HOME (Home Oriented Maternity Experience) 511 New York Avenue, Takoma Park, Washington D.C. 20012

THE PRACTICING MIDLIFE (newsletter published at the Farm) 156 Drakes Lane Summertown, Tenn. 38438

A CAH BOOKSTORE (Association for Childbirth at Home) Katonah, N.Y. 10536 (free catalogue)


PEOPLE AND ENERGY is a magazine devoted to reporting grass-roots action on alternative technology. It has a special regional section. Citizens' Energy Project, a source of much good material on energy, puts P & E out. Subscription rate is $10 a year, and their address is CEP 1413 'K' Street NW Washington DC 20005. They also have an extensive bookshelf on energy.

SHANNON COMMUNITY, an undogmatic and diverse group of 50 people, have a 500 acre Blue Ridge Mountain Farm. We are looking for persons to help us build an alternative future. Best time to visit is the first ten days of the months; monthly meetings occur on the ninth day. For more information, write: Shannon Community Outreach, P.O. Box 1345 Charlottesville, Virginia

A family living in the historic Ellicott Mills of Maryland is interested in transforming New Age information into the genres of slide shows, video and film. Perhaps this short verse can bring beings together who wish to share knowledge that needs to reach people other than waiting for books. Visual images are tools that can be used for goodness. Please write: Giovanni & George Pescetto, 8059 Main Street, Elliott Mills, Maryland 21043

A fruistant clairvoyant is looking for a place to hang out for three to ten days during either peach, cherry or fig season near said trees. Southern states preferred. Would like an empty shack, cave or tree house. I'm not picky, just a harmless yoga practioner. Nearby stream appreciated. Please write: Phoenix Rising Institute for Psychic Development, 2705 Biscayne Blvd, Miami, Florida, 33137. Phone: 305-576-5483 Thank you....

Retired engineer, Georgist, 59 (and looks it!), feels 39 (most of the time!), independent, 5 feet 6 inches, 135 pounds, healthy loving sincere, active in all departments, interested in music, economic reform, writing, sketching, walking, boating, ham-radio, healthful food and travel, seeks a mature, intelligent, warm-hearted, happy matured younger lady with some similar interests (preferably with some means) for joyful, fulfilling relationship. Could become interested in a community. No farmer, but can build or fix things. Travelling to the East Coast this summer. Please write to H.W. Bonner, c/o B1611-23 Avenue S.W., Calgary, Alberta T2T 0V1, Canada.
UNCLASSIFIED

TWO FILMS ON COMMUNAL LIFE: GRASS ROOTS [60 min., color, 16mm]—a searching study of Twin Oaks Community, Heathcote Center, communes of Mendocino County, California, and the Lama Foundation in 1972. Rental $70. SAN FRANCISCO & CO (60 min., B&W, 16mm)—inside the Warehouse Movement in which communal groups take over abandoned warehouses and turn them into thriving centers of small business, social change activities and urban community, focusing on Project One in San Francisco in 1972. Rental: $50. Available for rental from the School of Living. Both films are by Luciano Martinengo (Italian) and Thomas Wahlberg (Swedish), who lived in Canada for 12 years and became intimately acquainted with many communes in Canada and the United States. Order from the School of Living, PO Box 3233, York, Pa. 17402.

FOOD CO-OP DIRECTORY A catalogue of 2300 coops in the U.S. and Canada. $3.50 (business order), $2.00 (co-op order) for the Directory via first class mail. Address: 106 Girard SE, Albuquerque, N.M. 87106 9-78

MOVEMENT FOR A NEW SOCIETY: Two-week training programs in nonviolent direct action are given five times a year in Philadelphia. They include workshops on personal growth skills, group process and democratic decision-making, conflict resolution, racism, sexism and classism, thinking on analysis, vision and strategy, nonviolence theory, building effective nonviolent direct action campaigns, organizing demonstrations, community organizing...and more! For more information contact Medium Term Organizing Collective, Movement For a New Society, 4722 Baltimore Avenue, Philadelphia, PA 19143 10-78

HOME WATER DISTILLERS, all stainless steel, electric, automatically makes 12 gallons pure distilled water per day. Guaranteed. $145.00 postpaid. Pure Water Works, Box 1004-G, Tempe, Az 85281. 602-244-9550 Wholesale dealer inquiries invited.

GREEN REVOLUTION ON MICROFILM. Volumes for 1963 to 1971 are now available for $8.10. Please allow six to eight weeks for delivery. Order direct from Xerox University Microfilms, 300 North Zeib Road, Ann Arbor, Mi. 48106.

NON-COMPETITIVE GAMES CATALOG for home, school, church. Play together not against each other. .25 cents. Family Pastimes (GR), Perth, Ontario, Canada K7H 3C6 12-78

A DIRECTORY OF 5000 ALTERNATIVE LIFESTYLE GROUPS with names, addresses, telephone numbers and descriptors cross-referenced in three listings. A geographical listing in zip code order, an alphabetical name listing, and lastly a descriptor listing in alphabetical order by keyword(s) describing the groups and organizations. Send $4 postage paid to Jack Directory, RD 7 Box 388A, York, Pa. 17402.

EMPTY "90" CAPSULES, $6.50 per 1000; Bee Pollen $6 pound—postpaid. Catalog free with order, 20 cents without. Wholesale inquiries invited. Planet, Box 675-G, Tempe, AZ 85281 6-78

"TOWARDS THE YEAR 2000" A film series on the new religions open to co-production. Write: ETV, Box 232, Vernier, Geneva 1214, Switzerland. 5-78


DON'T LET SCHOOLS CRIPPLE YOUR CHILD'S MIND. Read Growing Without Schooling. $10/6 issues, sample 50 cents, from Growing Without Schooling, Room 51, 308 Boylston Street, Boston, MA 02116 6-78

HOLISTIC NATURAL/SPRITUAL HEALTH HOME/STUDY COURSES NOW AVAILABLE Comprehensive, with personal counseling and Certificate. For details, write: Alternative Medical Association, Dept. I-3, 7909 S.E. Stark Street, Portland, OR 97215 6-78

HERBAL CATALOGUE—130 pages of herbs, spices, incense, oils, natural body products, herbal formulas for ailments, ginseng, tinctures and much more! $2.75 Atlantis Rising Educational Center, Department I-3, 7909 S.E. Stark Street, Portland, Oregon 97215 6-78

An Exploration Of Communal Life

Three Conferences for people interested in alternative cooperative lifestyles, held at established rural intentional communities.

June 2-5
50-100 people $25
Aloe Community
Cedar Grove, N.C. 27233

June 30 - July 3
100-200 people $25
Dandelion Community
Enterprise, Ontario KOK120

Labor Day Weekend
400 People $30
Twin Oaks Community
Louisa, Va. 23093

Workshops and Presentations On: Community Values and Agreements — Relationships — Therapy — Women In Community
— Starting A Community — and more . . . .

Come Learn and Celebrate With Us.

Registration: $10 in advance. Write for complete information.

38GR
Aquarian Research Foundation
5620 Morton St., Phila., Pa.
19144
(215) 849-1259 or 849-3237

MAY 3, 1978 # 92
LIFE: THE FIRST FIVE YEARS

OUR ULTIMATE INVESTMENT

LAURA HUXLEY

In the frontier of Los Angeles, there lives an adventurer named Laura Huxley, who has scaled the high peaks of self-expression several times in her various careers as a concert violinist, therapist, film producer, author, and wife of the late writer, Aldous Huxley. Now, this gleeful, ageless, bird-like woman has chosen to take on a new challenge of immense magnitude, having been spurred on by her delight in caring for a friend's little girl in her home. Recognizing that the first five years of a child's life is a critical period, in which the basic personality of a human being is molded, she has formed a non-profit foundation, call "Our Ultimate Investment", which is dedicated to the nurture of the possible human.

Her first achievement toward this end has been an exciting and thought-provoking conference of the same name, held April 7 to 9, 1978 at Los Angeles, the first of hopefully many similar events around the country. Such top speakers in the fields of childbirth and human potential as Frederick Le Boyer, Ashley Montagu, and Jean Houston served to proclaim the message that the hope of the world's future lies in the collective arms of loving mothers and fathers, whose responsibility to the next generation begins years before the physical conception of their own children.

Ms. Huxley's program consisted of five projects, focusing on the early preparation for parenting, conscious experiencing of conception, pregnancy itself, birthing, and the first five years of life.

RAM DASS

The first speaker, Ram Dass, a balding, ponytailed, former Harvard professor-turned-yogi, squatted barefoot on a low platform on stage, taking long, slow breaths to allow the appropriate words to be channeled through him, while a tow-headed toddler sneaked up merrily beside him to show the audience whom they had really come to see. Ram Dass gratefully acknowledged the child's presence, as babies chirped their approval throughout the auditorium.

Ram Dass, formerly Richard Alpert, said he was originally trained as a child psychologist in a proverbial "ivory tower" atmosphere of academia. After a period of experimentation with hallucinogenic drugs with his co-worker Dr. Timothy Leary, he abandoned a successful teaching career, and went to India, where he learned the wisdom of the East from his own personal guru. Now, he said he is involved primarily in the application of his learning in working with dying persons. In a related experience, he was recently present at a LeBoyer-type birth, participating in chanting and meditating during the 12½ hour delivery, during which time, he said every emotion possible ran through him, similar to his responses around the dying.

His concern about early preparation for parenting stems from his background in psychology. He found that the learning that occurs in the first months of life is the foundation of future knowledge, and that the mind is most resistant to re-learning anything acquired at that time. Aware of the critical importance of the role of the parent, Ram Dass has turned his attention to the problem of teenage girls' attitudes toward childbearing. He said that teenagers produce one-third of all babies, two-thirds of which are unintended. The problems of miscarriage, prematurity, stillbirth, and infant death are more prevalent among babies of teen mothers than older mothers, along with the issues of child abuse and neglect. (These points are brought out also in a recent articles in Nation entitled "Why Teenagers Get Pregnant" by Michael Castlteman, who additionally states that the suicide rate among teen mothers is ten times the national average.) (1)

Ram Dass maintained that girl's anxieties about their own physical maturation have, in recent years been compounded by society's rapidly changing norms regarding sexuality, marriage, and the role of women. He claimed that the status of the parent has been lowered, that now it is the socially responsible thing not to have children. (Ironically, girls are physically capable of conceiving a child at a much earlier age than was possible a century ago, and are increasingly pressured by peers to engage in sex, yet information about sexuality and birth control is too often lacking. A quote illustrating this last point is taken from a 1975 report by Urban and Rural Systems Analysts, hired by the Dept. of HEW to evaluate teen clinics under the Title X Family Planning Act: "Although clinics contribute the major source of birth control for teens, they are not reaching large numbers of sexually active teens, nor are they reaching them soon enough. In many cases, they also fail to promote effective contraceptive use among teens they do reach.") (2) We have also recently discovered that, although, according to the same Title X Act, family planning centers are required to teach natural methods of birth control,

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many are not doing so, because "it takes too much time to teach
natural methods.") (3)

Ram Dass indicated that the high divorce rates, the hot and
heavy issue of abortion, the struggle for women’s independence
from men, the sexual freedom issue, and the highly mobile culture
in which we live uprooted from stable ties, all contribute to anxiety
and confusion, especially in the highly vulnerable teenage years.
He said we must link sex to having babies, and should support
more easy access to material on birth control and pregnancy.
"We’ve downplayed too much the creative act of having
children", he declared. "Culture puts mind opposite biological
being". Parenthood has been placed in the hands of those least
equipped to be parents. Girls have lost touch with caring for
babies within their own extended families due to the
fragmentation of families in these independent times.

Ram Dass stated, "The reverence we have for a child is the
reverence we have for each other." He said we should build
young people’s expectations of parenthood by making them
apprentices or parent-surrogates, and by having weekend
workshops for children in the homes of parents other than their
own. Adolescents must be made aware of the difficulties of
child-raising, which were vividly described in letters from various
mothers, which Ram Dass read on stage. He urged the support
and facilitation of collective groups, such as communes, to help
mothers with their work. He cited, as a positive example, The
Farm in Tennessee where 1100 people live and work communally,
providing a free midwife service for women who wish to have their
babies delivered there, as well as offering to care for any baby a
mother wishes to leave with them for any length of time.

He closed his talk with a guided breathing exercise to generate
an awareness of peace. "Ultimate peace, love, and space" he
said "are created by peaceful, loving, and spacious beings."

JEAN HOUSTON

Jean Houston was chosen to speak on conscious conception
because of her extensive background as director of The
Foundation for Mind Research, at Pomona, N.Y. She studies
altered states of consciousness, dream programming, accelerated
mental processes. She does laboratory work researching religious
and peak experiences, as well as other projects.

Dr. Houston is a flowing haired, electrifying orator with a
powerful, resonant voice. Sounding like some mythic oracle, she
declared that we are now at the end of millennia. We are watching
"the death of the old story"—of a culture which once integrated
knowledge, consecrated suffering, and provided a meaningful
context for life functioning. Now, that story has become worn out
and limited, and we are taking an evolutionary leap. We exist at
the beginning of a "new story", which is developing "as yeast in
rising dough among many concerned and sensitive beings."

Going beyond the original topic of conscious conception of
babies (of which she admittedly had no personal experience), she
also stressed the need for conscious conception and education of
the human being in the coming era, as well as conscious conception of social forms for nurturing the
human.

The idea of personal responsibility for humanity was strongly
emphasized. When we conceive a child, she said, we are calling
souls into being. Houston cited a Hindu rite of consecration for a
coming soul, which occurs at the end of a three year period in
which a husband and wife take special care of their physical and
emotional health in order to become clear channels for the new
soul’s entry. During the ceremony, prayers are uttered with a
priest and a red-and-gray powder is tossed into a fire (symbolic of
yin and yang qualities), then conception is finally attempted.

Houston indicated that besides taking responsibility for calling
in beings, we need to take on the challenge of creating our whole
future. "We need new forms of energy...we’re about to take
major growth steps, but we’re still being educated for the past.
We’re crippled distortions of who we are." She mentioned a
study which showed that 70% of all boys and girls (in western
civilization) have muscular deficiencies by age 11, and only 5%
are free of defects by age 18. (4) She said that physical
deterioration starts when a child enters school and must shift from
an easy posture to the rigidity of sitting at attention, with
eyes staring straight ahead. Due to our upbringing, we lose acuity
of senses with age; and sensory deprivation is an attack on the
body itself. Dr. Houston deplored the "back-to-basics" approach
of many educators, remarking that such an approach leads to
brain damage. We need to become aware of body-mind
learning—of thinking with the whole body. We need to become
deply conscious of our body movement in order to ease tension
and gain freedom in thinking and feeling. She stressed the
importance of imagery, and the combining of visual thought and
conceptual thought. She indicated that children are cut off from
imagery by the emphasis on verbalization in schools today.

She noted the example of the anthropologist, Margaret Mead,
who she said has a remarkable memory for sensory details, as well
as a highly developed imagination. Margaret’s parents,
educators influenced by the ideas of William James, did not send
her to school. Instead, she was exposed to a great deal of sensory
experience. She was taught to appreciate colors and music. She
learned weaving by building her loom and learned mathematics
by constructing her own abacus.

Houston said that beneath the surface of consciousness exists a
rich, teeming, personal, universal symbolism. "Great nature is
contained within and without." She declared that, in states of
high creativity, the brain does the selective work of months in
minutes. In order to demonstrate how rapidly learning can
improve while a subject is in a trance state, she showed slides of
drawings of a beginner art student, produced both before and
after the subject was placed in a trance and told to make drawings
while imagining her teacher was at her side. Drawings
"In the hierarchical model, there is no equality in relationships. People have defined roles and must conform. Differences must be stamped out. Change is regarded as dangerous and must be kept to a minimum.

"In the organic model, we meet in relationships as people, not as roles. We're appreciated for our uniqueness and are allowed to discover what we have within us. Change is the only constant factor and is useful when it is seen as a friend."

accomplished in this manner in the course of one summer astonished the girl's art teacher, who saw them later and declared them to be the product of three years training beyond the girl's level of development.

A live demonstration of a "self-creating work of art" was performed on stage by a young pianist, who, upon being told to meditate on the works of different composers, was spontaneously able to produce music in the styles of those artists.

In addition to conscious conception and education of the new human, Houston said we need a conscious conception of what society can be. We need a long term, inward taking account of problems. We need to develop new partnerships with nature and to live simpler and cheaper. Government should be smaller, with organically interconnected parts. We need interdependent communities that are smaller than cities. "We're in the early stages of planetary man", she said. We must develop "an ecology of cultures". We need to be co-trustees of our own evolution.

She ended her talk by having Al Huang, an artist, writer and T'ai chi master, dance in fluid movements as she emoted her personal vision of the future. "The possible human", she declared, "can hear color, see sound, touch taste, he can smell God, savor time, can experience years in a minute or a minute in years, can recognize another as God in hiding and God as man in hiding, can think with his whole body and run with his mind."

ASHLEY MONTAGU

Ashley Montagu, the renowned anthropologist, anatomy professor, and author of 57 books on a variety of subjects is a genteele, middle-aged man of 72. He sat on stage recounting anecdotes in his proper British manner, skipping across subjects with ease, and appeared as if he could go on cheerfully talking indefinitely. His topic was the nine months of pregnancy and beyond.

He said that compared to other species, the human infant is only half gestated when it is born. It spends an average of 266½ days in the womb and an average of 266½ days outside of it before the infant learns to crawl. This period of extra-gestation (literally "carrying outside") indicates that a human infant requires a much greater amount of maternal attention than other infant animals need.

He emphasized the necessity for positive emotions during pregnancy. He said that the fetal organs are formed from the fifth to the twelfth week, a time when the mother's emotions can seriously affect her child's organ growth. He described in great detail the relationship between emotions and organic development. Turning to the subject of birth, he expressed disdain for hospital births, saying that the practice of hospital deliveries originated in America when the doctors in charge of the Boston Lying-In Hospital in 1866 decided to take in married women in order to obviate the need for doctors to travel to women's homes. He stated that hospitals have the most virulent, resistant viruses to be found anywhere. He said the filthiest home is cleaner than the cleanest hospital. To prove his point, he studied the records of the Chicago Maternity Center in skid row, Chicago. According to the records twenty years ago, of 1800 consecutive births in homes there, no babies died, and only three mothers died after being taken to a hospital, who would have died anywhere. He said, "that record is superior to those of the best of hospitals anywhere in the world."

Montagu scathingly denounced the medical profession, saying that the average doctor is the worst educated of all professionals. "Health has become a function of disease", he declared. He noted that an authority on obstetrics of some 50 years ago, a Dr. DeLee, wrote a book that "pregnancy is a disease and should be treated as such."

Montagu praised the midwifery movement and stated that all men should be excluded from it unless they give evidence of tenderness. "Tenderness", he remarked, "is not a feminine quality, but a human one."

He said the first 30 minutes after birth are the most important ones in a person's life, and that the child's father and siblings should be present at that time, if possible. He claimed that the umbilical cord should not be cut too soon, as a baby's oxygen level falls at birth, and needed oxygen is contained in the placenta. In Sweden, he remarked, the cord is left attached to the placenta until the cord ceases to pulse.

He said a newborn needs no blanket, as a mother's body is the best thermostatic device invented. He strongly advocated breastfeeding, declaring that cow's milk is not intended for humans, as it contains the wrong kinds of proteins, lipoids, and carbohydrates which could affect kidneys adversely, although damage might not show up for forty years. He maintained that a baby should be put to its mother's breast right after birth, since its mouth is an oral pump, and sucking sets up the pituitary secretions of prolactin, which stimulates the breastfeeding apparatus, as well as oxytocin, the hormone that causes contractions which expel the placenta.

Montagu said, "To be born human is to be born in danger," and that the most important human need is the need for love. He claimed that altruism and loving are inherent in the genetic constitution of human beings, noting that, in primitive communities, everyone helps everyone. ("everyone helps everyone" is better described as "enlightened self-interest" than as "Altruism". GR editor) He said it is possible to produce brain damage in children by raising them in impoverished sensory environments, including deprivation of love. Also, he described several studies which showed that unloved children, as well as long bedridden individuals of any age, developed bone defects. Similar defects occurred in month old babies of emotionally
disturbed mothers. (5)

Montague claimed that the ability to love should be the principal criterion for selecting anyone entering the education profession. He said that present school board officials are “psychosomatic”, afflicted with “hardening of the mind”.

At the present time, Ashley Montagu is coming out with a new book, entitled Learning Nonaggression, describing how different societies teach their children to be peaceful humans. Montagu’s lecture was so cogent and moving that we would suggest hearing the tape.

DR. FREDERICK LEBOYER

Dr. Frederick LeBoyer, the Frenchman who revolutionized the field of obstetrics with his gentle, humane approach to newborns, appeared next, looking radiant and full of loving energy. He said he developed his birthing technique after realizing that, although everyone knows that childbirth is painful for a mother, no one seems to understand how painful it must be for a newborn infant. We assume that a newborn doesn’t feel—that crying is only a reflex. He said that love is not mere sentimentality, but is intelligence and awareness. We need to become aware of the consciousness exists before birth, that a newborn feels just as much as an adult.

He presented a film, entitled “Birth”, which showed a delivery in a quiet, darkened room. The crying baby was immediately placed on its mother’s abdomen and gently massaged for a long time, then put into a warm bath. Afterwards, the baby was covered with a blanket, its head resting in an adult’s hands, completely at peace. Gradually, the infant’s mouth widened into a beatific smile.

LeBoyer said that in his work, he tried to free a baby, to show that it is marvelous to be born. At one time, he even played the flute for a newborn. He indicated that much time needs to be taken to reassure the infant; that we must introduce it to the world gradually. He said that nursing is a tranquilizer, which should be given at the right time, when the baby has integrated everything. But his methods are flexible. “We should meet a need,” he declared, “not follow a technique”.

He also showed the film, “Loving Hands”, in which a mother from India massages her baby over and over in a completely relaxed atmosphere.

Dr. LeBoyer gave a good deal of time to answering questions from the audience. Unfortunately, he had to stop just before I was able to ask his opinion of circumcision.

VIRGINIA SATIR

Virginia Satir, a family therapist, demonstrated her statement that “the majority of parents haven’t yet realized their full creativity”, by choosing audience members to roleplay various types of families onstage. Some were angry parents, some were remote and some were ego-centered. Some participants pretended to be the children in each family and had to react just as real children might in each situation. Each person had to justify his or her actions and describe the emotions involved. The situations struck home to many of us in the audience. Lack of real communication was a major problem in all instances.

Ms. Satir said the most important objective in family living is to help people to be free and whole. Regarding love, it isn’t enough to talk about love and feel it, we must also manifest it. Inner feelings need to be expressed. She said, “You (parents) should tell your kids how good they were for you. They’re your teachers.”

She described two types of models of human beings—hierarch-
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