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Three Trustees of School of Living Express Their Views on Old Mill

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Wayside Farm

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Sycamore Hollow Homestead

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Sonnewald Homestead

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Three Trustees of School of Living Express Their Views on Old Mill

School of Living Can't Lose

The price of \$15,000 minus the money used so far in Mill improvements, minus the \$1,000 which the Anackers are contributing is, in my opinion, a very generous proposition on Mr. and Mrs. Anacker's part. I believe they want to help the School of Living put down roots for a permanent headquarters in the central part of the Eastern USA.

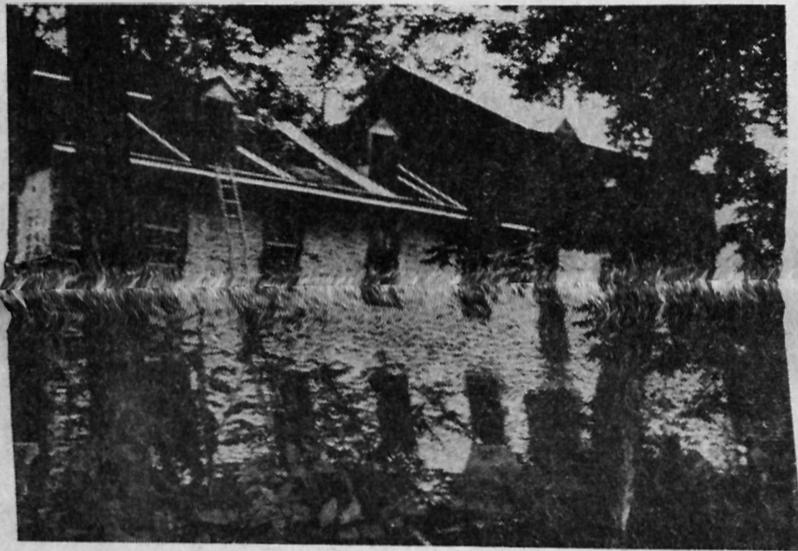
The location is excellent for all seaboard states and easy of access by the best highways for car or bus travel. Yet it is unique in being tucked away in a spot for maximum privacy, pure air, fine water and ample space in the 49 acres of native fertility for vegetables, fruit and flower growing. The price, considering all this, is very modest.

A great deal needs to be done on the buildings. A challenge to many workers for a number of years, but enough has been accomplished to make them and

is well done. The people who are close enough to the mill to work on it not only have the know-how but they care — a fairly rare thing today. The bulk of this work has been given gratis to the School of Living.

Another thing of great value about the Old Mill is the beauty of the building and the surrounding environs. It sets among trees alongside a stream, on a private road several hundred feet back from a quiet, black-topped secondary road that dips and winds by hills, trees and streams. I like the great gray stones and the massive hand-hewn beams from which the original artisans fashioned the Old Mill. The lines of the building—simple, honest, organic—inside and out—strip one of artificiality and superficiality.

Just coming from the great superhighways circling Boston and New York, I found the Old Mill healing the depression that had overtaken me in the long



Another View of the Old Mill

the premises quite usable in summer. The Sprague family, or some family, can be made more and more comfortable in the renovated section in winter. The roof is sound, and developing improvements are a worthwhile investment for both money and labor. How can School of Living lose?

I am sure that with a strong will the way for an Eastern headquarters that we can be proud of for our activities can be developed. Will and faith, backed by work and cash, are what is needed. Not a haven for those desiring to live at ease without work, but a golden opportunity for energetic, willing workers, tired of city grind and congestion, where their creativity can expand in results that will bring satisfaction — Philip W. Smith, Wayside Farm, New Hope, Pa.

Turn Old Mill Into School

Many possibilities at the Old Mill impress and inspire me: the reasonable price asked for the buildings and the 48 acres of woods and fields surrounding it, the ample size of the main building, the excellence of the basic condition of the mill despite its age, and the fact that School of Living members in and near the place have already devoted many hours of labor toward reconditioning buildings and grounds.

When I visited the Old Mill last October, the quality of the recent workmanship on doors, windows, fireplace, partitions, bathroom and kitchen stood out to me. I have spent enough years in building alongside my husband (Ralph) to recognize when a job

hours spent contemplating the horror that our large cities have become for so many of their occupants.

The Old Mill is from a more quiet, honest and human age than ours, and its influence upon those of us fortunate enough to visit or vacation or go to school there will be, I think, a big bonus, a big extra that no amount of dollars from our pockets could purchase at another site. — Rose R. Smart, Sycamore Hollow Homestead, West Alexandria, Ohio.

Subscribe \$6,250 by Aug. 27

Very soon we will be able to say, we of the School of Living have a center and headquarters suitable for many purposes and

(continued on page 2)

Help Needed Help

In order to continue the present output of School of Living at Lane's End Homestead, at least one, and preferably two, more persons are needed to do clerical and related work. Opportunity to create one's own income is part of it. Housing is available at Lane's End or the Old Mill Center in Maryland. Please write if you are interested; help us locate one or two responsible persons for additional staff work of the School of Living. — M. J. Loomis, director, Lane's End, Brookville, Ohio.

135 Adults, Many Children—

Ohio Homestead Festival On July 4 Weekend Was Overwhelming Event

A green revolution flag — a flowering tree of life on a white background — waved from a corner of Rose and Ralph Smart's homestead, Twin Creek Road, West Alexandria, Ohio, on July 2. Inside the house, barn and shop, and outside on the lawns, terraces and creek banks, 135 adults and many children conversed, discussed, demonstrated and viewed exhibits, played, ate and danced. All this made up the first day of a most gratifying Ohio Homestead Festival.

People came to Sycamore Hollow Homestead (Smarts') from Illinois, Indiana, Michigan, South Dakota, California, Maryland, New Hampshire, Vermont, New York, Georgia, and New Zealand (a School of Living member, G. R. Roberts, Oamaru, N. Z.). Many came from nearby and from other points in Ohio.

Saturday at Sycamore Hollow

They enjoyed the demonstrations of homestead crafts: the milling and bread baking by Ozro Everding, president of Richmond, Ind., NFA (Natural Food Associates); weaving and looms by L. H. Cole, Phillipsburg, O.; pottery making by Pierce Seranton, Dayton; soap making by Mrs. Bookout, Cincinnati; can-

There was an exhibit of juicers and kitchen equipment. The goats, rabbits, chickens and other aspects of the Smart homestead were discussed. They asked at least a hundred questions of Dudley Laufman about his simpler, wilderness homestead at Canterbury, N. H. They saw a film of ten School of Living homesteads. Some went on a swimming party at Hueston Woods (a state park). Some stayed later to enjoy folk music and dancing in the moonlight.

Many expressed appreciation for the informality and opportunity to meet and talk with other homesteaders. Regretfully some went unidentified and unmet in this unusually large attendance. The heat, they said, was more tolerable on a shady homestead in pleasant company. But some aspects were difficult, particularly that the homestead's copious well "went dry," emphasizing again that the School of Living needs a center that is more adequate to serve the numbers of people who now want to gather around its ideas.

Sunday at Lane's End

On Sunday nearly 50 people came to Lane's End Homestead (John and Mildred Loomis) and developed four rewarding sessions. Early morning they saw a film on Shared Leadership which showed how each member of a group can successfully function as a co-leader, by assisting with information seeking and giving, by clarifying, elaborating, asking questions, relieving tension and thus "assisting" in the group process. During the second hour the group formed a circle and tried out what they had seen in the film. A very rewarding discussion ensued on "What Contribution Can and Does the School of Living Make to World Peace?"

Mrs. Loomis congratulated the group on this performance and suggested that we continue to think of the whole School of Living in this frame of reference—members actively functioning in terms of what they

want and can give to School of Living, without too much dependence on or instructions from a "leader."

After a delicious lunch and rest, the group worked for three hours on specific problems of the School of Living:

1. What shall we do about the continuation of *A Way Out* and *Green Revolution*? (The work of two journals, particularly the records, promotion and mailing, is too much for Mrs. Loomis.) Some felt *A Way Out* had a special and significant contribution to make and they preferred it not be merged with any other journal. Some urged that it be "added to" the *Green Revolution*. Some felt we should get a sustaining fund behind it to employ a secretary to enable Mrs. Loomis to have more time for study and editing.

2. What shall we do about a staff to assist in the growing activities of the School of Living? Some urged that we renew a call for one or more volunteers with clerical skills who could live at Lane's End or the Maryland Old Mill Center on modest salary, to help in this work. (Some candidates for this work, who had seemed hopeful earlier, had to withdraw.) Anyone interested, please write to Mrs. Loomis at Lane's End, promptly.

3. What can we do to insure the success of the developing New School of Living Center at the Old Mill? This topic had lively discussion, after an enthusiastic report by Grace Lefever on work already accomplished there. John Bischof (N. Bennington, Vt.) volunteered to receive pledges and contributions for its support: \$249 was pledged, \$60 paid in from the group. At least one family, in addition to Mr. Bischof, indicated interest in being part of an education-centered community at the Mill.

At dusk, Barney and Pat McCaffrey enlivened the group with

their rousing folk songs learned on a journey through European and Israeli communities. Then on into the night we discussed personality reconstruction through deep personal interacting in existing communities. Abigail Grafton reported developments in New York City and Don Silberger in Indianapolis.

Monday Activities

By ten o'clock Monday morning a good-sized group was ready to tour the organic acres of Lee and Marie Musgrave near West Alexandria. While the Musgraves have considerably retrenched their activities, the evidence of composting, soil improvement, and effective work is there. Another delicious meal was served, in which watermelon went begging in favor of delectable goat milk ice cream, iced tea and orangeade. Two more sessions on community were held, more sharing on personality-building experiences and techniques, together with a search for a vision of a balanced, comprehensive community that would effectively come to grips with "all problems of living."

One member, who had become discouraged with previous "community efforts" reports that the discussions on community in these few days had "renewed and revised his concept of community."

Monday night the 14 remaining at Lane's End did what others had been doing in many small and sub-groups during the festival. They shared their feelings—positive and negative — about members at the festival and in the room at the time. Some new and helpful insights were the result, a deepening of bonds, and a reluctance to leave the next morning. We heard no expression that was not of highest appreciation for the 1966 Ohio Homestead Festival. We hope to have photos to publish soon.

To Florida and Back, Part V—

Do You Need Motivation For A Homestead? Be Mortgage Free!

[Editor's note: Sam Eisman, the homesteader and his homestead (1551 N. E. 158th St., Miami), I very much wanted to visit during my January trip to Florida. Mr. Eisman, a vigorous person, an enthusiastic reader of and contributor to *Green Revolution*, greatly enjoys his self-built home and garden, and "on the side" carries U. S. mail. He will himself give us here a picture and the background of his homestead, continued over three issues.—MJL]

By Sam Eisman

As our past points the direction of our future, so my childhood experiences have influenced what I have done and what I hope to do.

My father, with whom I was very close, worried constantly about paying the mortgage on the four-family house we owned (?) in Brooklyn. This was during the depression years when tension hovered without the additional aggravation of malcontents — the other three families who were our tenants. This is hardly the place to discuss the landlord-tenant system and its subsequent effect upon human relations and

its contribution to the dehumanization of the cities' inhabitants. I mention it merely to indicate a motivating factor in my own life. As everyone is affected by what he knows, even the rebel who rejects his lot therefore being influenced by the very thing he protests, so I determined to one day be free of mortgages, tenants and city environment.

Although he never knew it by name, my father was a wishful homesteader. All his days he yearned to return to the land in order to be self-sufficient. At one point, a year or two before I was born, he did venture out to the country. He bought a small hotel at the edge of a village in New York State. One of the first things he did was to utilize the years of accumulation from the

(continued on page 4)

Attend Workshop and Annual Meeting of School of Living, Aug. 24-28, at Old Mill Center, Heathcote Road, Freeland, Md. (near Maryland Line). Bring bedding. Stay after the meeting or come a few days before—to help in renovation of the old mill and the grounds.

Three Trustees, cont'd

with much potential for development.

The legal agreement being completed suits both parties equally. I have not talked to anyone who does not think that Bill Anacker has offered us an exceptionally fine proposition. What better demonstration of a free way of life than a mutually agreeable transaction?

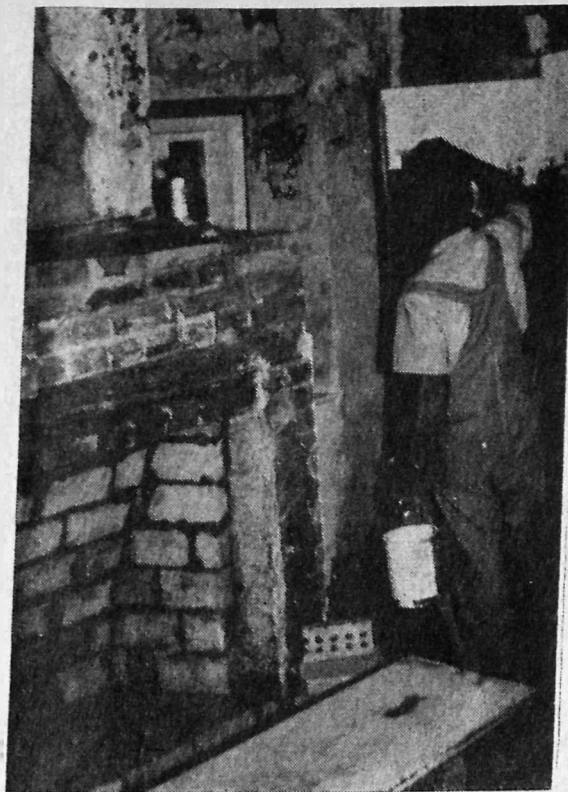
The need now is for all of us to supply sufficient pledges and investment to reduce to the barest minimum (or none at all, ideally) the necessity of borrowing money or paying interest. A good target, I think, is to have, as has been suggested, an absolute minimum of half taken care of by initial gifts and pledges. This would amount to \$6,250 (half of \$15,000 minus cash spent on the building and minus the Anacker contribution of \$1,000). Let's work to secure this amount by Aug. 27, annual meeting date

at the center this year.

Once we have such an amount in hand, I feel the remainder will be forthcoming as more people are able to visit and see our tangible results. It has been suggested that all School of Living members contribute annually 1% of their income until this project is paid off.

Operating expenses should be kept to a minimum, and the whole project made as nearly self-supporting as possible, (including student fees, service charges to groups using it, and by special projects). We should be thinking about setting up some activities there to provide goods and services which people need and are willing to pay for.

Let's all plan to be at the Annual Meeting and Workshop, Aug. 24-28, in "our new headquarters." — H. Lefever, Sonnewald Homestead, Spring Grove, Pa.



A Volunteer Refurbishing Interior of Old Mill

Contact Corner

Here we list (and will continue to list) names and addresses of persons who want to be in touch with others about the use of land and development of community. Send your data for listing.

School of Living Center, Heathcote Rd., Freeland, Md. 48 acres.

Ferdi & Rebecca Knoess, Pennington, Miss. 145 acres.

Mrs. Joy Valsko, 657 7th St., Traverse City, Mich. 100 acres (near Suttons Bay).

Paul Marks, Box N, Los Banos, Calif. 4 acres for trailers (near Ripley, Calif.). Planned community in Central America.

Chester Dawson, Box 2468, Belo Horizonte, Brazil. Small acreage in Arkansas.

Ed & Mary Borsodi, Star Route 1A, Smithville, Okla. 74957

Don & Annerose Rollins, Rt. 1, Box 149A, Rathdrum, Idaho.

Chas. McAdams, Box 1165, Chautauqua, N. Y.

Briefs From Brazil

By C. S. Dawson

[Editor's note: Chester S. Dawson, friend and reader of *The Green Revolution*, teaches English literature to adults in the American Institute, Belo, Horizonte, Brazil. He comments with such interest and wisdom that we'll share his thoughts from time to time.]

Never time nor sufficient energy to tackle half the thoughts that dance about when *Green Revolution* arrives.

The resume of Do Sports Build Character? (May 1966) is just one more prodding of my own sluggish mind along marvelous paths. Of course. Of course it is so, all of the inanity that engulfs the community when a game, a great game, is to be held. It's really a sickness, isn't it, a kind of madness none the less mad for being transient. It is good to have one's own thinking and suspicions so delightfully confirmed, but I wonder how popular the author is with the young people around him.

The Old Mill, shown in this issue, looks perfect and I wish—but for real—that I could have a hand in actually DOING some of the toil needed. The more I live the more certain I become that the absence or reduction of physi- (continued on page 4)

Our Book Is In University Library

Numerous letters have come from North Carolina with comments on *Go Ahead and Live!* by M. J. Loomis and others of the School of Living (Brookville, Ohio). It seems that most of the letter writers found the book in the library at the University of North Carolina, at Chapel Hill.

It Integrates

Writes Max M. Lund, Cary, N. C.: "I am intensely searching now for a more satisfying life for my family—wife and son (16) and daughter (10). For years I have passively wondered why few human relationships develop beyond the lowest level. But the obvious world trend toward wholesale suicide has awakened this bystander. I know we can't blame scapegoats... the trouble is within ourselves, and our ideas about ourselves and each other. I have been doing graduate work, and searching the library for studies on the human problem—and find considerable development of ideas, but the different com- (continued on page 3)

will soon learn they've been misled somewhere.

Now I must leave my nook. Our little Hereford bull has just said "Amen" to my comments, and has walked away with the 5 heifers. So I guess the "service" is over and I return to the other hill and the tasks I left behind. Enclosed is our renewal and a little more.—Nina Johnson, Newberg, Ore.

Letters To The Editor

No Need to Worry

To the Editor:

I see little reason for School of Living members to worry about a price of \$15,000 and possible indebtedness on the proposed Old Mill headquarters. For moderately good soil, good air, water, rolling terrain, scenery, historical setting—all that would cost \$30,000 or more within 50 miles of where I live.—Gus Goltz, Milwaukee, Wis.

Sunday Service On A Homestead

To the Editor:

It's a beautiful Sunday morning. I sit in my wooded sanctuary writing and listening to the birds, among uplifted boughs of stately firs. No dressing up to receive a minister's passing down

—just jeans, a 99c shirt and nurse's oxfords.

We've been thinking about another School of Living meeting in our area. Our 1965 gathering brought a few together, but many to whom we wrote never replied. We had an informal time, and possibly not as much in the way of progress as people expected. And it was somewhat disorganized by the death of a relative the day before and arranging for unexpected house guests. There was good fellowship and one remarked, "These people aren't kooks as I had thought." So maybe it did some good. This year we are not organizing a meeting, but any may come and camp and enjoy the homestead informally at their convenience. The facilities are the same as last year.

My husband is working at the fruit company and helping a nephew get started on his 15-acre homestead 2 miles from us. It's a dream nook with woods, creek, good house and fruit orchard, which he will handle organically. I hope I've signed my last teaching contract, and that our debts will be all paid next year, and then we'll be on our own "poverty program." I guess ignorance is bliss. I didn't know until I saw the standard in the papers that we were poverty stricken. But like June Burn, I like its advantages—no Joneses, few taxes, good health, our own work hours, creative work and uncluttered mental attitudes.

Teachers have to be a Dr. Jekyll and Mr. Hyde to follow the planned program. My whole being rebels at some of the things I'm supposed to teach. Somehow I forget to announce candy and cookie sales, etc., by Girl Scouts, Bluebirds, Campfire, 4-H, etc. Nor am I approving of what goes for hot lunches in our school. Canned and dehydrated foods and white bread are used exclusively; seldom a fresh green salad. I take my own lunches, and others look on enviously. When I quit teaching I want to conduct a loan library.

We have a lovely granddaughter, now 7 months. They followed Adele Davis from conception to birth; the mother, Janice, is a member of La Leche League, and had a natural birth. We spent Thanksgiving with them, and when shopping in a health food store a gentleman remarked, "A perfect picture of a healthy baby as I've ever seen. This really reassured the baby's father. They've now moved to Salt Lake City and plan to build when they find a suitable acre of ground.

We've had experience that makes us think some young people think homesteading is a carefree existence, where you come and go, write poetry, stay up all hours, sleep all day if you wish. They seem to think it is a place where they can take without giving, or that courtesy is not necessary. Such people

The Good Life

By Ross W. Anderson

Homesteading is part of the good life but it is by no means all of it. To be satisfying, life must be lived in harmony with its "full, rich and complete environment," as the late Rufus Jones wrote. To make it specific, we can summarize Alfred Adler who says we must have useful, rewarding work, a biological family unit, an adequate social-intellectual environment, and right relations with the Ultimate Source of Being.

Let me here refer only to the need for an adequate social life.

Man has to live in a group in order to have his needs for fellowship supplied. He needs a larger group than the simple family unit just because he is gregarious, but he also needs help in many of his day to day activities. His children need those of their own age with whom to associate in play, work, study. Moreover, the group gives a sense of permanence which is not present in the one family arrangement, even the good homestead. Let us be aware of the danger in the homesteading movement of taking over the social poverty which has always plagued the isolated family farm group.

Why not aim at ideal homesteading communities? I think this would mean some form of cluster housing for some 15-20 families: it could be less and still be good. There should be some individual tracts of land and some for common use (perhaps for pasturage, play and other purposes as needs are studied). There would be buildings for social use, study, worship, recreation. Also there should be some small production units, both for production for use and for training and enriching the life of the community, with basic education rooting right in both agriculture and crafts. Of course music, the dance, and the other arts would be present always.

BUILDING FUND New School of Living Center Heathcote Road, Freeland, Md.

Date _____

Building Fund
Lane's End Homestead
Brookville, Ohio 45309

I want to participate in and support the New School of Living Center at the Old Mill Farm, Heathcote Rd., Freeland, Md., as checked below:

\$ _____ gift to New School of Living Center Building Fund.

\$ _____ pledged to New School of Living Center Building

Fund, payable on _____

(terms or date.)

\$ _____ loan to Building Fund at _____ % interest.

Signed _____

Address _____

City _____ State _____ Zip Code _____

Amount Enclosed \$ _____

How Can We Prepare For Community Living?

By Gordon Yaswen
c/o Sheldon, Maloney Rd.
Wapp Falls, N. Y.

Part II

Thirdly, general knowledge and preferably experience concerning farming, building, mechanics, nutrition, home medicine, design, group therapy, etc., would prove at least useful. Many of these skills could be easily acquired and practiced by each individual on his own or in study groups, long before they need be put to the test in a functioning community, thus considerably easing the inherent difficulties in the initial year or so of a community's existence.

Finally, I would like to suggest that, if at least some prospective members of a homesteading community could bring with them their own shelter, in the form of a towable or collapsible home, it would greatly expedite the setting up and success of that community. If, during the next few years, such of us as are definitely interested in forming communities could be preparing our shelters for such an endeavor, many of the traditional problems of starting them such as: housing requirements in land prerequisites, initial mortgages and loans to buy or build houses, building those houses and outfitting and de-bugging them once built; could be greatly alleviated or even eliminated before getting foot upon the land. I envision communities capable of setting up basic functions in a matter of days, and thus being able to immediately turn to problems of site-developing, common-building and utilities construc-

tion, farming, job-hunting, etc.

But shelters which are thus portable would have other advantages as well. They would enable their inhabitants to have lived in them previous to setting them up on the community site, and thus to have already made all necessary modifications upon them, and to have established an efficient and easy routine of living within them. Once upon the site, therefore, they would immediately provide their dwellers privacy, comfort, and familiarity during the times when the endeavor of establishing the community, and forming satisfactory relations with its other members, will make for a hectic and emotionally-taxing life outside their confine.

*Steps in preparation for community mentioned in Part I included the need for capital of perhaps \$2,000, and access to more; and experience in country life through camping, apprenticing on homestead, etc.—Editor (to be continued)

The Green Revolution

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