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How Not to Pay Taxes?

Gordon Yaswen

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At The Ocean Bottom Or On The Land?

"Living in a big city like New York fits G. K. Chesterton's description of modern civilization. We are, he said, like men at the bottom of the ocean. They get their air and everything else they need through tubes that can easily become tangled and fouled up.

"... These last few weeks the garbage has piled up in the streets, and if the snowstorm that was threatened had come, the traffic would have been impossible. In recent months we have nearly had a standstill of transportation both horizontal and vertical. The schools have been closed by a teachers' strike, and there have been threats by the policemen and firemen.

"New York City is a dramatic and conspicuous example of the vulnerability of urban living. . . .

"This ultimate defenselessness of modern cities is ominous. . . .

"Modern living is dangerous. . . . Can we remain a free society and still provide the great urban masses with the services they must have?"

Who wrote this? Not Ralph Borsodi, Lewis Mumford or Paul Goodman — but Walter Lippmann in Feb. 26 *Newsweek*. In the omitted portions he commented on the handling of the garbage collectors' strike. It's insoluble, he says, merely manageable.

Walter Lippmann is an intelligent man and he reads Chesterton, the noted English decentralist. He does confront his readers with the choice: "a free society or continued servicing of urban masses in cities." He admits the inevitability of counter-revolutions and fascist treatment. He surely is aware of underlying causes in centralized land ownership and monopoly of money and credit.

Maybe a flood of letters from green revolutionists would encourage a direct call to get people out of cities and articles on *removing the real hurdles*, so people can flee to freedom and the land. Who will write these letters?

The Inner Search—

The New Community Needs Meditation

"Many communities, now forming, find points of stress. Sooner or later people in community get into sexual experimentation — at least in cases where members have not had that sexual experimentation in early life. It can really exert a divisive influence, for it touches very intimate portions of peoples' psyches. There needs to be a force toward cohesiveness of the group, such as could be found in group meditation. But of course group meditation wouldn't succeed unless each member saw the value and meaning of individual meditation.

"'Know thyself' has been the keynote of all philosophies, and how can one know one's self — his inner motives, needs, desires — unless by sitting quietly and looking into the recesses of one's own mind and finding out what is there. This is how the Buddha gained enlightenment, and he has pointed a way." — from San Francisco

The New Community Needs A Religious Dimension

"I was very interested in Ted Odell's reflections on the Green Revolution following his visit with the Amish community (*Green Revolution*, December, 1967). I share his concern for the religious dimension in community life and agree that it tends to be neglected by the School of Living.

"In supplement to Mr. Odell's remarks, then, one may also make the pragmatic observation that the sociology of intentional communities reveals that only those founded on religious principles have much chance of surviving over any long period of time. In Israel, for instance, it is the orthodox rather than the political kibbutzim which are most viable.

"The central problem of our time, however, is not one of viability in any strictly pragmatic sense. It is not, that is, the problem of the proper use of technology — or some simple return to the soil. A return to the soil is only meaningful if indicative of a larger re-evaluation of the fundamental relation between man and nature. One can return to the soil as a romantic technologist as well as with traditional piety.

"The modern world arose with the acceptance of a new idea of the relation between man and nature — an idea consciously rejected by the ancients but explicitly advocated by such men as Machiavelli, Bacon, and Descartes. (This idea was, one may also note, fundamentally dependent on the Christian interpretation of classical thought.) The central problem of our time is, then, a critique and evaluation of this revolution in attitudes toward the world which produced the modern world, its benefits as well as its evils — with the aim of ordering our own lives in accordance with transcendent values.

"At the same time, however, religion must be something more than a vague emotion. To be true it must be realized in ritual and sacrament. But how shall the old gods return to us, the new men? This is a central corollary question to the central problem of our time.

"Correspondence on these problems would be welcome. I would be especially interested in hearing from others who might share a desire to return to a basically religious way of life by means of establishing an agrarian-based community." — Carl Mitcham, Magnolia Star Route, Nederland, Colo. 80466

Immature Religion and Immature People

"If there is one God, it is logical that there should be one true religion — a religion revealed by that God. And if that God is just and loving, it is reasonable to expect that all people in all places should have an equal revelation of his religion. Instead there are many religions, each reflecting local circumstances, experiences, prejudices, needs.

"The logical explanation of that seems to be that religion, rather than being the creation of God, is the creation of man. And rather than proving man's inherent religious nature, its universality suggests that it is created out of certain widespread human needs. Since humans share some basic needs, regardless of where they live, religions have some common attributes, and pantheons of spiritual beings are among them.

"Common to many such families of spirits are certain figures:

Mother figures, Authority figures and Hero figures.

"The first of these in the individual's life is the mother figure. She gives birth to life, sustains life in helpless weeks and months. The infant develops feelings of belonging, acceptance and understanding out of which he finds security; feelings which he will someday identify with love. He logically seeks future fulfillments of his needs in similar experiences.

"As the individual grows, he has opportunity for greater contact. Contacts introduce the likelihood of conflict, and necessitate judgments and decisions. Thus, some guide is necessary. Conscience must be developed; standards, which all too easily become absolutes, must be established. The first authority figure to help fill these needs may be the father. And his authority adds to the individual's security.

"... In time each individual discovers that his authority figures are not infallible. By adolescence a young person discovers inadequacies of the adults in his life. So he turns more and more to distant hero figures who inspire and challenge. . . . A natural progression in psychological needs (and failure of human figures to fulfill them) results in the creation of non-human and super-human figures to supply these needs. In Christianity this has resulted in the creation by church decree of the Trinity. . . .

"If this works, what's the harm? The question is, does it work? Is continued dependence on such parental authority and hero figures healthy, and a mark of maturity?"

"It seems that continued dependence on outside figures is considered immature and undesirable. Yet that is what much religion promotes. . . .

Man creates his gods out of his own best achievements and highest attributes. He projects his love, reason and strength on God and magnifies them. As Eric Fromm puts it—'Man projects the best he has onto God and thus impoverishes himself. . . . In projecting his most valuable powers onto God, they become separated from him, and in this process he has become alienated from himself.'

"Bruno Bettelheim has suggested that the child needs to feel that he is in charge of his destiny, master of his fate, if he is to develop into a full human being. In other words, he must eventually mature to the point where he internalizes parental authority and hero figures, and becomes his own authority and provides his own security. . . . Growth in freedom, from childhood on, with the concurrent experience of responsibility, is the only way to develop a sense of responsibility based on reason rather than on fear. . . . And the free individual, respecting himself as a self, relates easily to others. . . . On the other hand, the dominated individual, subservient to authority (human or imaginary) fears even his god of love. Therefore he has less trusting relationships and proves less adequate. . . . And mature religion, to produce mature people, must concentrate on the extension of such freedom and its resulting responsibility." — William Gold, First Unitarian Church, Richmond, Va. (excerpted)

Letters to the Editor

Which Is True?

To the Editor:

The December *Green Revolution* reported college students getting rid of mononucleosis with large doses of vitamins. You have carried items on healing through short and long fasts, or going without food. Which is true? — Charles Rishel, Potts Grove, Pa. 17865

[This appears to be a choice between two opposites, but it may be a case of one method working in some cases and the other in different situations. The hygienists hold that all illness is the result of accumulated poisons, waste or toxins in the body, and a fast gives the body time to eliminate these, with resulting "healing" of disease. Many people have found this method useful. But in a day when devitalized food is so common, this may not adequately deal with nutritional deficiencies that develop. Records show that many people have had good results from massive doses of vitamin supplements. When experts disagree, the only recourse I know is to depend on one's own experimenting, experience and judgment.—MJL]

Tragic Laughter

To the Editor:

One big trouble with the world today is that people are so seriously involved in political commitments they can't see the absurdity of the system—the joke. (I'm not talking about people just having a sense of humor.) The

Vietnam war is absurd by this time—we've already lost, but it probably will never end, so let's celebrate the End of the War.

When the last hope is gone for humans, all that is left for them to do is laugh. Maybe something new and better can come from/after that tragic laughter. As it is, nobody is laughing. Something happens each day to depress me. I'm realizing that there seems no way one can lessen very much the fear and suspicion plus apathy conditions that exist in the city. But today I am laughing a little. Now I go to pay my university fees and make some pots (ceramic, not herbs). — J. E., Columbus, Ohio

Disturbance In Groups

To the Editor:

You have shared some distress about differences and conflicts in your meetings. Don't overlook the fact that a terrific selective process has been at work. Out of the total population, your meetings have attracted the most way-out mavericks in our society. So naturally there will be more abrasion and sparks flying than if you had a collection of grey-flannel minds. Some way-out people are simply free and uninhibited, but others are pretty disturbed individuals. The roads to agreement are therefore strewn with boulders.

One suggestion: when tempers get hot and blood pressures high, have everyone sit in a circle and hold hands, shut eyes and be silent for, say, five minutes. Let me know how it works out for you.—GMS, New York City

How Not Pay Taxes?

To the Editor:

With so much emphasis on not paying taxes, let's have some hints in *GR* on how to keep income below the tax level. For instance, the Lefevers, with two businesses, how do they keep from paying taxes? Hints for people that don't yet have a real homestead with the usual rat-race jobs would be welcome. I'd like a School of Living group in my community. How does one start? I'm still passing out *GRs*. The December issue was most impressive. I'm getting concerned enough about upcoming famine to think about cancelling some

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City Crises, cont'd

farmers' organizations (Grange, Farm Bureau, National Farmers Organization) have approved the trend toward large-scale, commercial farming in recent decades. Now, since the urban riots, surging questions bring decentralist, family-maintenance farming back into public view. But there is little attempt to go to the economic roots of the troubles.

Obviously, the trend is still to turn to government for help. (Rob Peter to pay Paul — instead of stopping the maladjustment and the robbing at the source.) It is obvious that the basic problem centers in high land costs and high interest rates on sums borrowed to buy land or farm machinery. But who brings up fundamental changes in land tenure? Has no farm leader or government official ever heard of (or read) America's Henry George, or heard of the concept that land belongs to those who use it?

Again we suggest that readers help to spread the concept of *trusterty* in land. (Send \$1 for R. Borsodi's 80-page study on this.) And help support the International Foundation for Independence, whose purpose is to establish a sound money system and assist in getting land into the hands of non-profit landholding associations, via low-cost loans. (IFI headquarters are at 163 Water St., Exeter, N. H.)

Maple, cont'd

ly reported the sap was overflowing his jars and asked for big buckets. Eight-year-old Nancy has been helping.

Each evening after school they head for the woods, with our milk cans hanging on a pole they carry between them. In a month they collected 25 gallons of sap, and excitedly enticed eight others (friends and family members) to make the rounds with them.

Fun on the Rounds

First they cross a little brook on a fallen log. As they check each tree they point out and discuss nearby trees. They test the ice on the brook to see whether they can walk on it. When they arrive at the tiny waterfall they look to see whether the water is trickling beneath the ice. At one stop they may collect a few more rocks to add to the path they are making across the brook.

Sometimes they gather a few remaining black walnuts, they check the spring under the old oak tree, they scramble up the big rocks at the edge of the woods. As they cut across the field on the way back, the buckets (sometimes full) hang on the pole between them and they may head for the rock mound to rest a little while.

Depending on the temperature, on who is along, on several other factors, they can hurry around in 15 minutes or they can have an hour or even more of joy and fun.

Valentine's Day

February temperature at Sonnewald was sometimes as low as 10° (with strong winds), but Valentine's Day was bright and mild. When the three children came home from school, ice skates were put on, neighborhood children arrived at the homestead's pond, and there was a glorious time until 5 o'clock.

Then Danny, Nancy and Grace (mother) made the maple sap rounds. It was a wonderful sharing time — a good way, we said, to say "I love you" and "we're happy to be living on a homestead."

Back at the house we proceeded to prepare a festive table. From the pump pit we brought stored red beets and turnips. We sliced the beets and cut out red hearts (put scrap pieces in the juicer with carrots for a red drink for the meal) and from turnip slices we made white hearts. Everyone enjoyed his vegetable valentines. And after supper we boiled down the sap.

Family projects follow the seasons: we are a part of nature. Now we start planting early seeds in flats. We await the spring miracle of green to thrill us all and keep us every grateful to our sustaining Creator.

The Green Revolution

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Flight From The City

By Ralph Borsodi (first published 1932)

CHAPTER 6 — Water, Hot Water and Waste Water

The great adventure, on which we had embarked when we left the city, did not contemplate any return to primitive ways of life.

We had no intentions of going in for manual labor just for the sweet discipline of hard work. We had no intention, therefore, of being satisfied with drawing water hand over hand from a well—a laborious form of drudgery still prevailing on many of the farms of the country. And certainly we had no romantic notions about carrying water from a flowing brook—good enough for a camping trip, but ridiculous as a permanent way of living. We were not after any such return to nature. What we wanted were all the comforts of the city in addition to the comforts which country life had to offer. There would be enough hard work, we knew, without making a virtue of doing things the hardest way.

The water supply on "Sevenacres" when we purchased it came from a well about twenty-five feet from the kitchen door, and from a cistern fed by rain water from the eave troughs of the house. Water was drawn from the well by two oak buckets on chains which were pulled up over a pulley. A suction pump in the kitchen was supposed to draw water from the cistern. This pump was out of order, but after being repaired, in the course of which we all received our first lesson in applied hydraulics, we discovered that this was a most uncertain source of water, since the cistern was too small to carry a supply between most spells of wet weather. So we installed an automatic electric pumping system—an outfit which at that time represented an investment of \$125 but which can now be purchased for around \$50. With the services of a plumber to connect it up, an expenditure of \$150 put running water into the house.

What did it cost for the water? Did it cost us more than in the city, where we had the benefits of mass pumping and mass distribution through water mains? On "Sevenacres" I had no occasion to work out this problem, but when we dug our well and installed our pumping system on the "Dogwoods," I decided to find out, and kept records, so that at the end of a number of years I would be in a position to answer the question with some degree of accuracy.

Some years after we were living in our new home I had quite an argument with my friend, Ralph W. Hench, who lives in Suffern, upon this point. The Hench family, of course, enjoyed the luxury of city water. Water cost them, he told me, \$20 per year. And he was quite certain that mine cost me much more than that. There was no man better equipped than Hench with whom to argue the point, since he was in charge of the accounting for one of the largest corporations of the country, and the question could only be correctly answered if approached from an accounting standpoint.

We made a detailed calculation of what it had cost us to supply ourselves with water on the "Dogwoods" during the seven years we had lived there. The capital investment in our system was as follows:

| | |
|-------------------------|-------|
| Cost of well | \$170 |
| Complete pumping outfit | 150 |
| Labor | 20 |
| | \$340 |

The labor costs are, if anything, high, since I was my own contractor and only unskilled labor was used.

We then projected costs upon an annual basis as follows:

| | |
|---|---------|
| Interest on capital of \$340 (at 6%) | \$20.40 |
| Depreciation on pumping system (at 5% of \$170) | 8.50 |
| Repairs per year (covering 7 years) | 4.29 |
| Electric current | 12.00 |
| Annual cost of water | \$45.19 |

The moment we had these figures my friend exclaimed: "There you are—it is costing you over twice as much as it costs me in Suffern."

I went to the telephone and called up a mutual acquaintance who we both agreed was the best judge of realty values in Suffern, and asked him this question: "Suppose there were two lots for sale in Suffern, both of them equally desirable in every respect except one. Suppose one of them was located on the Suffern water system, and suppose the other was located where no water could be supplied to the owner by the city. What would the difference in the price of the two lots be?"

After considering the matter a moment, he replied, "About \$500, perhaps a little more or a little less." Then I started out to figure what it cost my friend Hench for water in Suffern. And these were the figures at which we finally agreed:

| | |
|--|---------|
| Interest on capital investment of \$500 (at 6%) | \$30.00 |
| Taxes on added land value (3-1/5% of the \$250 assessment) | 8.00 |
| Water tax | 20.00 |
| | \$58.00 |

This showed a clear saving of \$12.81 a year in favor of the individual pumping system. "But I am not through yet," I said. "This figure of \$58," I went on, "represents what it costs for water in Suffern on a single lot. But many homes in Suffern are built upon two or more lots, doubling the initial investment and correspondingly raising the hidden cost of securing water from the city mains. While if there were eighteen acres of land around a home, as there is around mine, the cost of water would be prohibitive for any but the wealthiest of families.

Here with regard to water we have another of the many illustrations available of the mistaken idea that mass production is of necessity economical. With water, as with other conveniences and with most products, what is saved by mass production tends to be lost in the costs of distribution. It undoubtedly costs the city of Suffern less to pump water than it costs me in the country. My small and relatively inefficient pumping system cannot hope to compete in cost per gallon of water raised with the large and relatively efficient pumping system of a city of many thousands of people. But when I pump my water on the "Dogwoods," all costs in connection with water end. When the city pumps its water, its real costs of supplying water only begin. It is the cost of distributing the water through an expensive system of water mains which absorbs the economies of the "mass" pumping, and replaces them with an actual higher cost than that of the individual homesteader. The city's investment and operating costs for its pumping system are negligible in comparison with its investment and maintenance costs for its water mains. The

pumping costs are taken care of by the water tax, but the distribution costs are hidden in higher land values, except right when the mains are laid when they are made visible in the form of assessments against the lots before which they have been laid.

What is true of water is true of many of the public services enjoyed by those living in cities today. Just as mains are laid to distribute water, sewers are laid to assemble waste water. The two functioned for us in the city without our being hardly conscious of the fact. If we were to be equally comfortable in the country, we would have to solve the waste water problem as we had that of running water.

(continued next month)

North of the Mississippi— "When We Wake Up In the Morning, We're Already Behind In Our Work!"

By Ferdi Knoess
Harmony Homestead
Pennington, Minn.

For the past three weeks or so, we've been felling poplars which will go into a cabin to be built during the year. This tree is near the bottom for desirable timber for this purpose, since it is prone to rot rather rapidly. However, I have spoken to experienced individuals in our area who say that if the sticks are peeled and given a proper foundation this should prolong their life quite a bit. Anyway, we have no desire to make this thing last forever.

Our chief consideration is their availability. We have lots of poplars but not much else that is practical for this use. Peeling will be done in the spring when the flowing sap will aid in loosening the bark. Native stone will be used in the foundation. Four large oaks will serve as sill logs, a further precaution against premature decay of the shelter.

Finding and Sawing the Trees

All of the trees are cut down with a two-man saw. Usually a-

Letters, cont'd

houseboat travel and gardening my folks' place instead of waiting until I get my own homestead.—Musetta Giles, 1506 S. Main, Bellefontaine, Ohio 93311

New York Land

To the Editor:

We have approximately 200 acres of clear, excellent farm land, but are using only 20 for corn and a small vegetable garden. This land would be available for homesteaders, on flexible terms (some for selling, some for renting, or under other conditions thought practical). And we would consider the services of a couple for care-taking. There are several buildings available for dwellings; streams, with plenty of water; some forest; easy accessibility to main roads near the village of Liberty, N. Y.—Robert Blum, Ferndale, N. Y.

[This, and an offer from another owner came in reply to a "Land Wanted" notice in our ad column. Land seems to be available; people seem to want it. The School of Living is simply attempting to be a clearing house to bring persons together who want land and who have land. Any definite arrangements would be made between the contracting parties.—MJL]

To Talk At College

To the Editor:

I have been asked to be on a discussion panel on "Americanism in the 60s," at Bemidji State College, Bemidji, Minn. Economics and social structure will be the chief topics. I hope to air some of our "economics of peace" ideas. Send me a batch of papers on this subject for distribution.—Ferdie Knoess, Pennington, Minn.

Vegetarian Recipes

To the Editor:

A unique book, and very helpful when one wants to move into vegetarian practices, is *Live Foods*, by Doris and George Fathman (from Sun Haven Publishers, Rt. 9, Box 968-A, Tucson, Ariz. 85705). It has some meat-like vegetarian dishes, though I haven't found it necessary to use such complicated dishes. Nature is so bountiful with simple good things, and as Gandhi said, "there is always too much rather than too little." A friend here who has a Peace and Freedom library gave me *Green Revolution* and I

ter breakfast, two or three of us will head to the adjacent woods with ax and saw on our shoulders. Then we try to find the straightest trees or those having long sections without pronounced bows. When someone finds a possible tree to cut, there usually begins a short appraisal by all of us on the merits or faults of the tree in question. We pace around it, giving it the eye from several points of view, and try to estimate the length of the usable portion of the tree. More fun than this is our attempt to determine the direction the tree is likely to fall. Occasionally there are as many opinions as the number of woodcutters present. Usually we reach a consensus and most of the time we have judged correctly.

It has been said many times that woodcutting is a task that warms one twice, the first time when you cut it and the second when it is burned. We have found this to be true. It is nothing unusual for us to be sawing at below zero. I remember it was 20 below one day when we were

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certainly enjoy its discussions. Can you send me some back copies?—Eliz. Baskette, 2707 N. Flanwill, Tucson, Ariz.

Hunza Club

To the Editor:

The Hunza Club meets here in February and I'd like to distribute copies of *The Green Revolution*. Tell Florida School of Living members to write me—they should give reports on their self-sufficient living along with mine.—Ruth Savage, 116 Hillsboro, Lakeland, Fla. 33803

Cancel

To the Editor:

Please remove my name from your mailing list. I do not want to be associated with your publication.—F. Shield, Highland Park, Ill.

Borsodi Influences Novel

To the Editor:

I'm writing a novel; the thinking I've done for it has been much influenced by Ralph Borsodi's writings, particularly his concepts of the corporate family. When it is published I should think it would bring people seeking further information on the good work you are doing.—Bob Rimmer, Quincy, Mass.

[Note: In his bibliography for the new novel, Mr. Rimmer says of Borsodi's *Education and Living* (1948), "Some publisher should re-issue this. It is quite germinal to many 'stirrings' in the land."]

West Coast and New Age

To the Editor:

More and more it seems to me that the world is in for some important change. Everywhere out here, there's talk of The New Age. The Six-Day School at Glen Ellen, Calif., is an influence. I'm taking two courses—one on Spiritual Healing, which is amazing, and one called Rough. In that we'll live one week at survival level in the wilderness during February. More and more I feel my place is here—I want to be part of the New Age that's coming.—GH, San Francisco, Calif.

Urbanist Turns Rural

To the Editor:

For many years I've been an urban revolutionary. Now I'm a rural revolutionary. I've read the

THE GREEN REVOLUTION — 3
March, 1968

ADVERTISING RATES

Classified: 35¢ per line. Minimum 3 lines or \$1.05. Average line has 40 spaces.
Display: \$5 per column inch. No discounts on any ads. Payment should accompany order.
Deadline: 20th of preceding month (for example: April 20 for May issue).
Send ads to: School of Living, Brookville, Ohio 45399.

WANTED: single person or couple to assist with gardening; residence in comfortable trailer; prefer retired couple.—Grace Lefever, Sonnenwald Homestead, Spring Grove, Pa.

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THE EARLY AMERICAN, bi-monthly on homesteading, back-to-the-land and the simple life. 50¢ a year. Oxford, N. Y.

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MASS MEDIA—directory of 100 plus radical publications, all shades, 50¢. P. McAlpine, 1304 Geddes, Ann Arbor, Mich. m(1)2-68

ORGANIC GROWN, spray free, vegetable and flower plants. Donna Caron, 5630 S. Scarff Road, New Canaan, Ohio. 845-8689. c(2-68)

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LOOK AHEAD! Candidates should register for new intentional Communities. Write for application and 35-page book, Intentional Community Concepts, \$1. Colonists of all ages, skills, interests sought. Emphasis on fellowship, voluntary association, survival, health, country life, self-help, realistic education U.S.A. and Latin America.—Questers Project, Box N-13, Los Banos, Calif. 93635. q(2-68)

TEN ACRE campsite reserved for flower people. \$500. Wm. Earwood, Rt. 1, Lewington, O. 43764. (1-68)

A FEW remaining lots available in May Valley Cooperative Community—inter-racial, cooperative, single-family homes. So-called "profits" are returned to lot holders (\$200 to \$300 per lot, so far). 27 acres of park, playground and orchard for common use.—Write John A. Fisher, 10206 147th St., Renton, Wash. 98055

FREE ARTICLE. Every year hundreds of thousands of Southern rural poor move to Northern city slums. Farm groups can help them to stay on their farms and become independent. For more information, send for THE GREAT MIGRATION, from National Sharecroppers Fund, Inc., 112 East 10th St., New York, N. Y. 10003. (1-68)

VIETNAM! VIETNAM! by Felix Greene, 175 pp., \$2.25. LET THERE BE A WORLD by Felix Greene, 64 pp., 75¢. CHILDREN OF VIETNAM by Wm. Pepper, 20c. Marion Wilhelm, 97-28 130th St., Richmond Hill, N. Y. 11419. (1-68)

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Green Revolution off and on for several years, and perhaps some of your good stuff stuck in my head. Together with my friends and fellow workers we are attempting to create a "new society within the shell of the old." We have started some of our own industries and are engaged in many aspects of survival living. We salute you for your never tiring efforts in bringing sanity and health via the *Green Revolution* to the folks.—Alan Graham, Illustrated Paper, Box 541, Mendocino, Calif.

Separate Them?

To the Editor:

May I suggest that a distinction be made soon between School of Living Center at Heathcote and the budding community there. It would make things much simpler and less conflict-prone, I think, if it were seen by all that these two organizations—though sym-