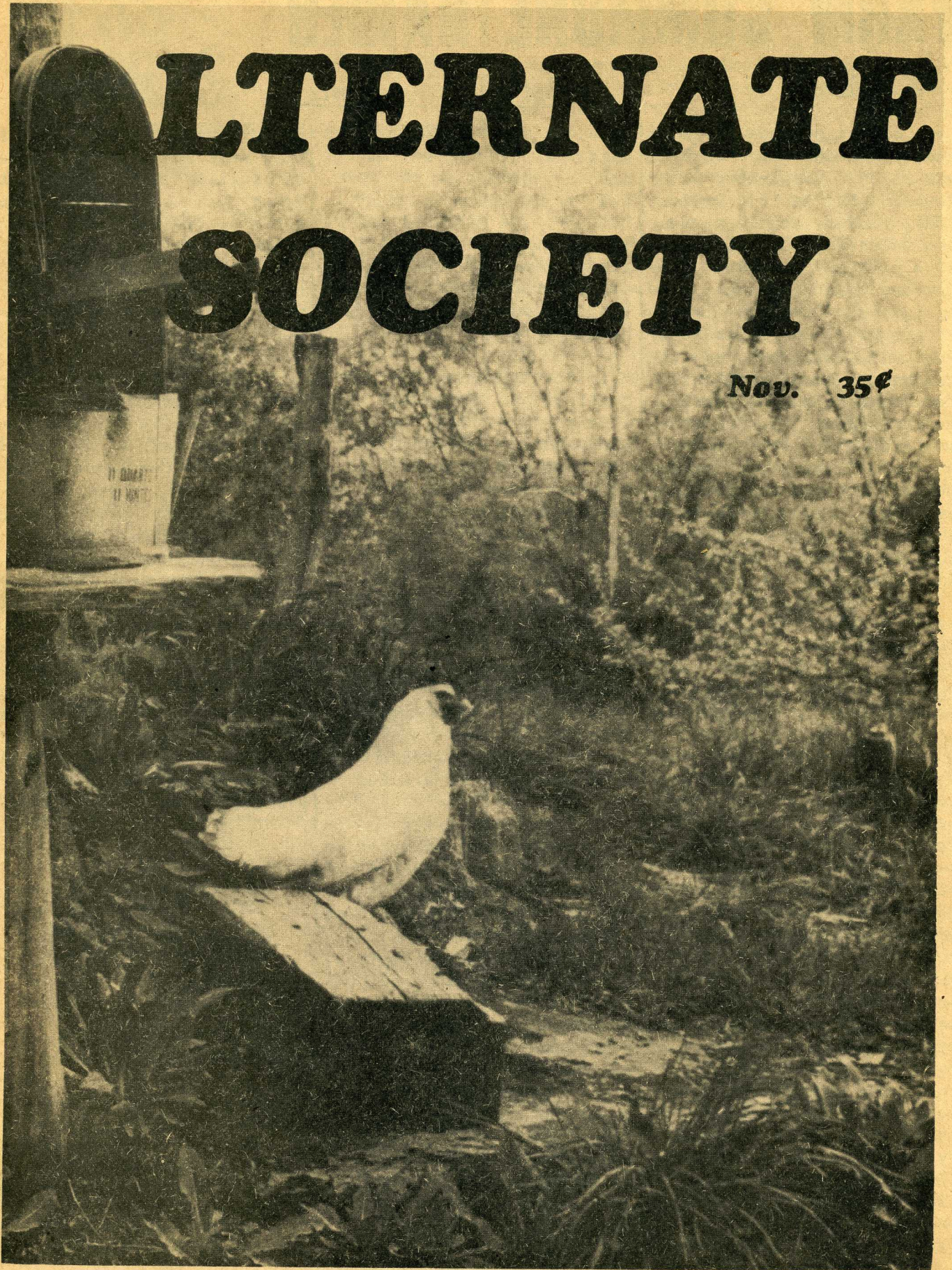


ALTERNATE SOCIETY

Nov. 35¢



FARM COMMUNE RAIDED

LOGOS (UPS)

NO WARRANT

POLICE, RCMP, IMMIGRATION & YOUTH
AUTHORITIES HIT SIMULTANEOUSLY

ONE ARRESTED

A farm commune 27 miles east of Sherbrooke, Quebec, was raided September 6 by Quebec Provincial Police, RCMP, Immigration Department and welfare authorities. At 10 a.m. they awakened nine members of the commune and one guest, a minor. Immigration was looking for Kathy Turnbull, a member of the commune whose application for immigration was pending, as were those of five other members, all American. Welfare was looking for a minor who was not at the commune, but took the 16-year-old guest into custody anyway. How the RCMP and QPP became involved is not clear. A QPP officer later told one commune member that there are too many "hippie farms" in Quebec, and the police were out to do away with as many as possible.

When asked to show their warrant, the officials replied that they didn't need one and entered and searched the premises. Members still in bed upstairs were forced to dress in the presence of the police. Immigration told the six Americans that they didn't have sufficient money to remain in Canada while their immigration applications were being processed, that none of them had a chance of being approved, and tried to persuade them to sign papers agreeing to leave the country in the meantime. Three finally agreed to sign, on the understanding they would be given one week to leave. They were then driven straight to the border and

expelled from Canada. Joe Harrison, the eldest member and deed-holder to the farm, was taken into custody by the QPP. The original charge was behaving scandalously in the presence of a minor. It was later changed to permitting others to do so as deed holder.

Joe appeared before a Justice of the Peace the same day, who set bail at \$500 cash or \$950 in property, not permitting the farm to be offered as bail "since it was involved in the action." Joe spent six days in the Sherbrooke jail before bail was reduced and the farm accepted. For refusing to shave off his beard, he was denied the privileges usually accorded a prisoner until a doctor told the police that a skin condition made shaving inadvisable. He would have been shaved against his will otherwise.

Joe is a negro folk-singer who after persecution in various parts of the USA (i.e. 22 days in a California jail for singing a song containing the words hell and goddam) visited Montreal and met others who wanted a rural commune. The Sherbrooke farm was bought in Joe's name; he is the natural leader being the only one over 25 and the one who knows the most about music, song being their most distinctive activity. It's one of their principles that absolute openness of feeling and thoughts should prevail, and they try to use song as part of this—for example,

they have a melody that's been written with the idea of suiting many different moods, and will extemporize words while they sing it to express exactly how they feel about that day, what they're thinking about, what they want to say to the others.

They've been getting a long fine with the neighbours, and it is very unlikely that any of the local people made complaints. Before the raid, there had never been any trouble with the authorities. The commune still hopes to expand, buy more land near them, and have a larger community that can supply everything needed to live. This depends on whether the Province of Quebec decides it's a crime to have your signature on a deed to a house in which people sleep nude, as well as the decision of the immigration officials in Ottawa.

WHY POT SMOKERS LIKE HOLLAND

Although marijuana smoking is illegal, the Dutch government now allows it at two centres — which it aids financially. Young smokers no longer have to hang about the streets and take the risk of buying from underworld dope pushers.

NEWS SHORTS

Compiled from LNS and
Underground Wire Services

AIRBORNE GENOCIDE

DURHAM, N.H. Under the heading "it's A Bird! It's a Plane! It's Birth Control", the AP sent out a wire story about the proposal of botany professor Richard W Schreiber for the sterilization of all women in a given area by means of an airborne virus. The projected purpose was population contro. In a two-day symposium on population at the University of New Hampshire, Dr. Schreiber, proclaiming fears that man was "fatally close to breeding himself out of existence," reported that virologists had told him that a virus to accomplish the sterilization, and an antidote for it, could be developed in three years.

Since an antidote would be available, Dr. Schreiber maintained that "nothing is actually changed" and people could have as many children as they wanted----after they made the conscious decision to go in and get the injection which would provide the antidote. He did not discuss who would have to consent before it was administered -he did state that "no government would dare to do it," which is probably true-no government would dare to impose that on its OWN population. But it is not so clear at all that the U.S. government would not dare to do that on presumed Viet Cong areas of Viet Nam, on black ghetto areas, on Latin American guerilla areas, etc.

CALIFORNIA COLLEGES GUARD AGAINST "MISUSE" OF FREEDOM OF SPEECH

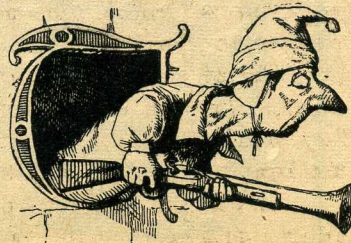
SACRAMENTO-Administrators of the California state college system are planning to come down hard on student newspapers. S.I. Hayakawa has already suspended publication of S.F. State's Gator because of the principle of freedom of the press." Dumke's idea is that if the papers have strong "controls" they won't have to have "censorship." Dumke is bugged by the use of "four-letter words", nudity and "issues devoted in large part to minority groups."

THE MAN'S TECHNOLOGY

LOS ANGELES-Big Brother is watching. And listening. And Judging. Good ole Yankee ingenuity (University of Southern California style) has come up with a solution to the pesky problem of whether or not you should send a kid to jail. Ask a machine. USC researchers have designed a method for computers to "tell at a glance" what the chances are for any juvenile who is arrested to turn into a delinquent. They feed Computer Cop with the case histories of 2,290 "juvenile offenders." The histories include sex, age, family makeup, and ethnic, educational and residential background. Now when a 15-year-old black kid from Watts, no father, mother on welfare, gets busted for stealing, the judge can push a button to find out the probability of a repeat offense, and pronounce his sentence accordingly. Naturally, the USC wizards protest modestly that their creation should not be used as a "substitute for the personal judgment of a probation officer or judge." But who's going to argue with a police-programmed computer?

WHAT A GAS

LONDON-The use of CS gas during the Londonderry riots last month touched off a raging controversy here over the harmful effects of this "riot agent." Home Secretary James Callaghan appointed an investigating team which concluded that the gas can produce "streaming from the eyes and nose, spasms of the eyelids, marked salivation and retching or vomiting, burning of the mouth and throat, and a gripping pain in the chest of such intensity that breathing becomes restricted." Callaghan has agreed to continue and expand the investigation with emphasis on the effect of the gas on the young, elderly and those with impaired health. CS has never before been used on white Britons. The English developed the gas (for external use only) in the 1950s, and have never concerned themselves with its effects on gooks and wogs.



MORE TO
COME!

Editor's Note

Well people, here we are again with another issue of goodies, and the first we are trying to make bread on. It's damn expensive, this business, especially when you try to cover so expansive a subject as the commune movement.

Alternate Society is being well received and circulation is growing. As long as support continues to grow, the paper will become more interesting and of gre-

ater service to its readers.

Because of the tremendous task before us, our financial condition, and especially our small staff (three full time people and a few others helping from time to time), well, it's like total chaos around here! It's a real bummer to get up in the morning and look at all of the work to be done. Our latest setback was discovering that we had left out part

two of the Cold Mountain Farm article. Sorry 'bout that, gang, but that's the way the cookie crumbles. We'll have it in next issue for sure.

Thanks go to Eric Amann of Toronto, who provided a lot of the questionnaire (centrespread). Eric was editing a magazine of Haiku poetry last we heard, and if he is still doing so we'll put an ad for it in the next issue.

ALTERNATE SOCIETY

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Staff

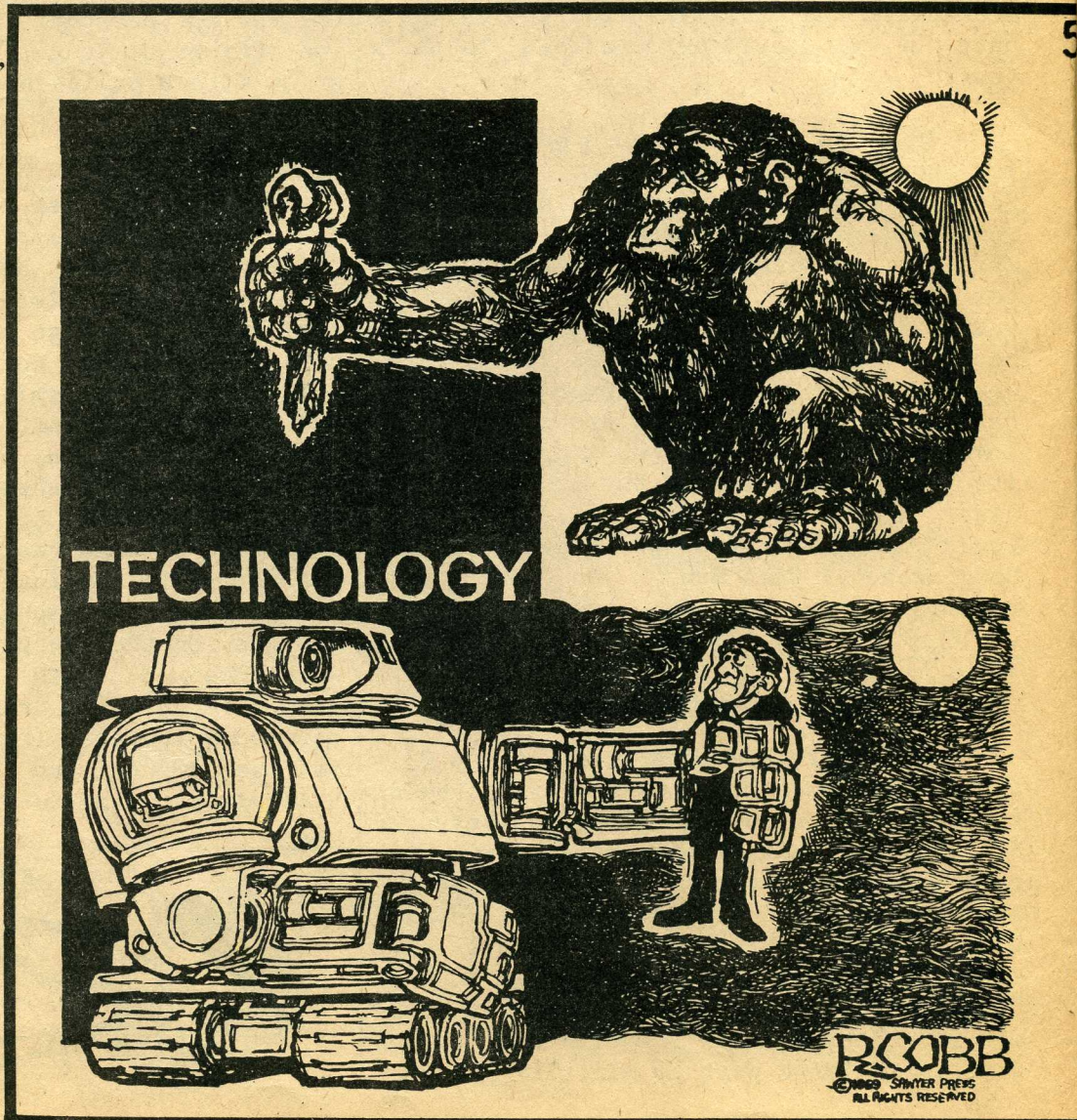
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Address any correspondence to:

ALTERNATE SOCIETY
113 Queen St.,
St. Catharines.
Call: 685-1495

Vol.2
No. 2
November
1984



We have three new features that will continue in following issues.

First there is Superf-Lewis, devoted to exploring what it means to be human and what techniques may be used to become more human, to realize one's self.

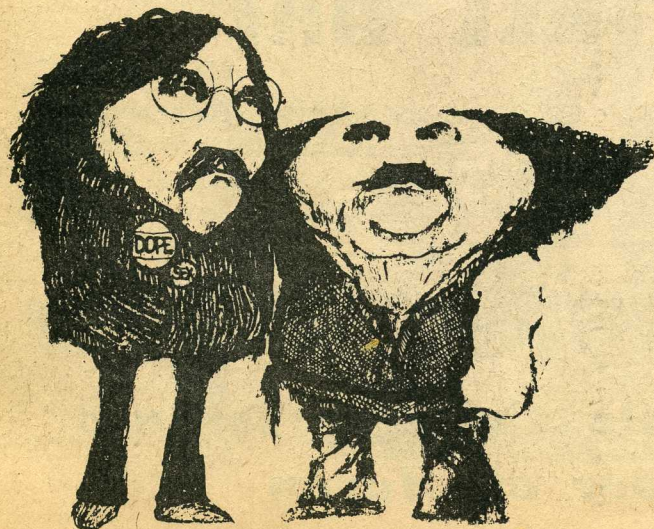
Rod Raps, by Rod MacDougall, provides gads of useful information on the pragmatic facts of life in the alternate society. Rod and Ian are currently battling for the position of "philosopher-in-residence".

Finally, Gary Moffat and Dennis Westley are Exploring Alternatives. They intend to study different aspects of comprehensive alternate society each issue. Gary is publisher and Dennis an editor from the days when we came out as a green Gestetner newsletter.

The Alternate Community Classifieds section is another new feature. Questionnaires and letters will be boiled down into ads in this section. Mailing and handling costs are so high that, for now at least, we are forced to ask 25¢ for any ad placed or answered. Addresses will not be printed in the paper, but mail will be relayed to wherever it is supposed to go. This makes everybody anonymous and safe from ahssles. If you want an ad containing your address, or one that does not relate to alternate society business (like selling something), use the classified ad form on page thirty-one.

If you are looking for us, please remember that we come out every two months.

Pax,
The Editors.



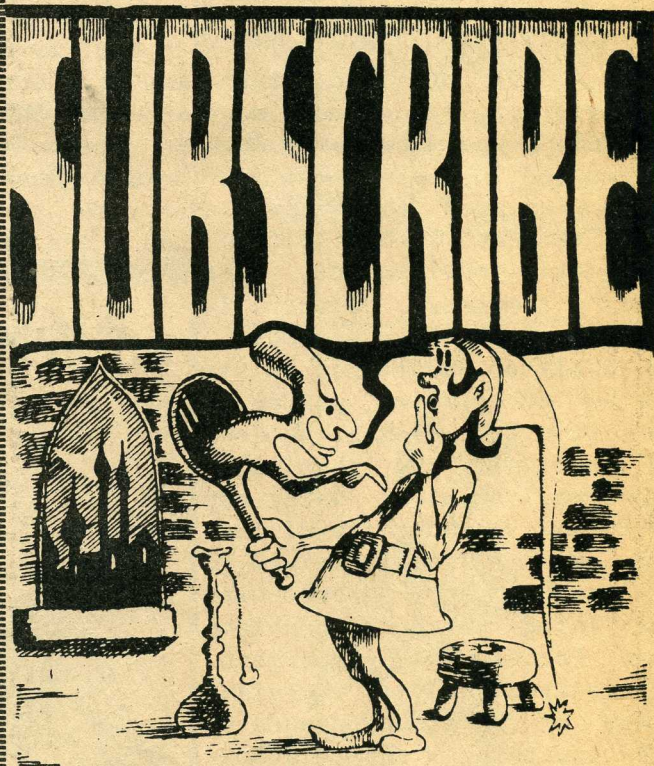
BACK TALK

Dear People-

Thank you very much for a great magazine. We have enjoyed (and ended up discussing it for the night) your mimeoed Alternate Society letter. Your new offset effort is even more stimulating.

John & Mary Corbett,
Toronto, Ont.

More letters next page-



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LETTERS TO THE EDITOR

LAW AND ORDER * 6



PROPOSAL FOR A SEA-GOING COMMUNE

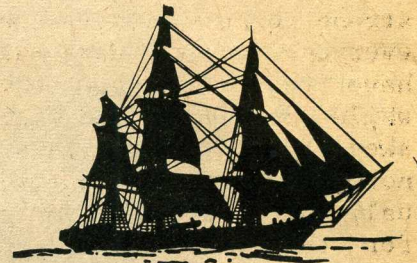
Alternate Society:

Thank you for sending the Alternate Society. I enclose \$\$ for Sub. and support. I am interested in communal experience and experiment. The group of communes you describe in this issue (last issue-ed) sounds very good. I found from my own experience that an isolated, small commune surrounded by a basically conservative farming environment, has little chance of survival. A group of communities however, with a fair amount of land in the same vicinity sounds much more hopeful. I would be very much interested in buying some land in such an area for purposes of a 'retreat' from the technological environment, at first temporary, eventually permanently. I have accumulated a bit of experience in the basics of building, gardening ect. from last summer. We found that all the 'physical' problems, such as water and food and shelter are minimal and can be easily solved in any environment, compared with the inter-personal problems that face such an experiment. In the last analysis the viability of the group depends on only two things: the relationship of the members to each other, and the relationship of the group to its outside human environment.

Eric Amann,
Toronto, Ont.

When you talk of your communes, why not think that they do not have to be land-based? Why not have a group save enough to purchase a good sound sailing sloop with an auxillary engine, and sail the whole world, only stopping where and when they want to, or just long enough to work in some place in order to replenish necessary supplies, and/or re-fit the ship for seaworthiness?

When a commune goes off to sea, my friend, there is no way of quitting there and then -no such thing as irresponsible persons; every single member must have one trade or more to his or her credit and there is no such thing as



Alternate Society's

-FALL RAP-

THE FIRST OF A SERIES OF ENCOUNTERS SPONSERED BY ALTERNATE SOCIETY TO STIMULATE DIALOGUE AMONG ELEMENTS OF THE ALTERNATE COMMUNITY. OTHER RAPs WILL BE HELD THROUGHOUT CIRCULATION AREA IN FUTURE.

November 29/69

Rochdale College, Toronto
Bloor at Huron

an "inexperienced" navigator or an "inexperienced" engine mechanic, etc., etc. because each and every member, including children of about 5 years and over, has chores to do.

There is ocean and sky only, for weeks and months at a time, and with 8 men and 8 or 10 women aboard, there is nothing but a commune under those circumstances. Moreover, there is no room for freak-outs ect., however there is a lessening of inhibitions, and without regard to what is 'right' or 'wrong'.

In my opinion this is the only compatible commune that may possibly (more probably) work into a successful undertaking. Another strong point in its favour: everyone, every day, must have their wits about them while at sea, as bad mistakes of any kind are fatal, not only for the individual, but most importantly, for the entire group. If, on the other hand, a sea going commune were to obey (and obey you must) the

laws of the sea, (nature) then the sea never fails to take care of its own. The "land sharks" you will find are much more to be concerned about than any in the ocean.

The sea is meditation itself, even in stormy weather and once you have given yourself the chance of really getting to know it, it is ever after your big love. When you are landlocked, even years later, the sea still calls and you will strain the bonds to answer.

I would appreciate it very much if you would print this letter in your paper as it may help others to think things out and perhaps, if there are many peplies, we may arrive at even better conclusions. Best regards---

Terence A.M. Faulkner,
15 Irvine Road,
West Hill F84, Ontario.
Ont

peace flags

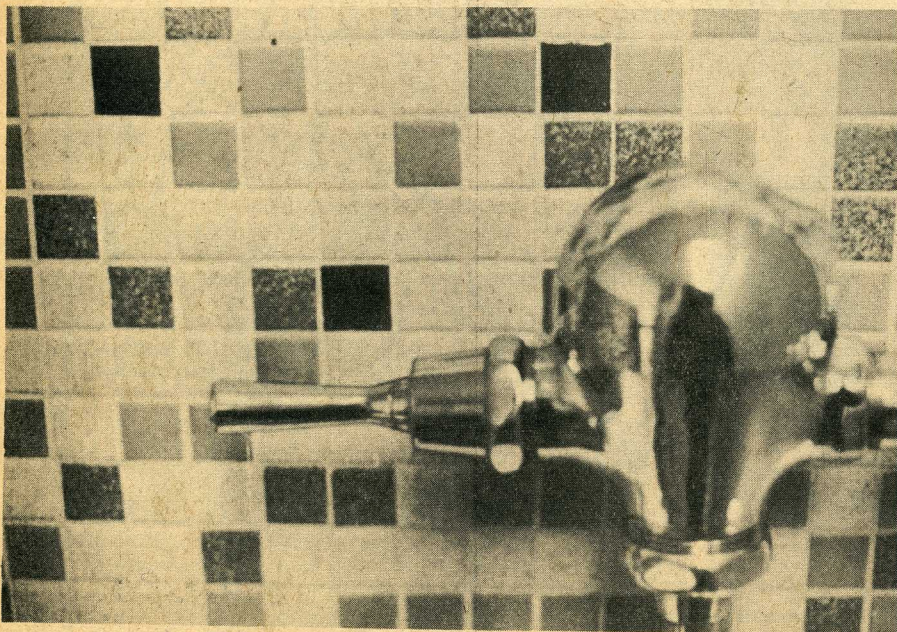
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"The only way to survive is to start your own system-your own stores, and later on your own support system, your electricians, plumbers and carpenters. We've got an alternative life style here and it's based on communal economics"
 -Jim Wilson, Yellow Ford Truck.

A little over a year ago, a 1966 Yellow Ford Econoline van carried a small cadre of American draft dodgers into Canada. Today, this same group has a store in Toronto and supports an urban commune of some twenty people. Three receive movement wages.

Mr. Brains behind the operation is Jim Wilson, a 24-year-old refugee from North Carolina. Jim and his wife Lorraine earned \$15,000 a year as social caseworkers before fleeing the draft. He has an anthropology degree from the University of North Carolina, but was told he needed a master's degree in social work to get a similar job in Canada. When a Canada Manpower official told him that, with a haircut, he might get a job as a clerk, Jim decided another way must be found.

"At that point, we started supporting the commune (there were eight of us at that time) by hauling loads in the van. Eventually, we grew to where we're at now." Yellow Ford Truck moved into its present location at 25 Baldwin St. in early May this year, after short stays in a house on McCall street and another storefront at 11 Baldwin.

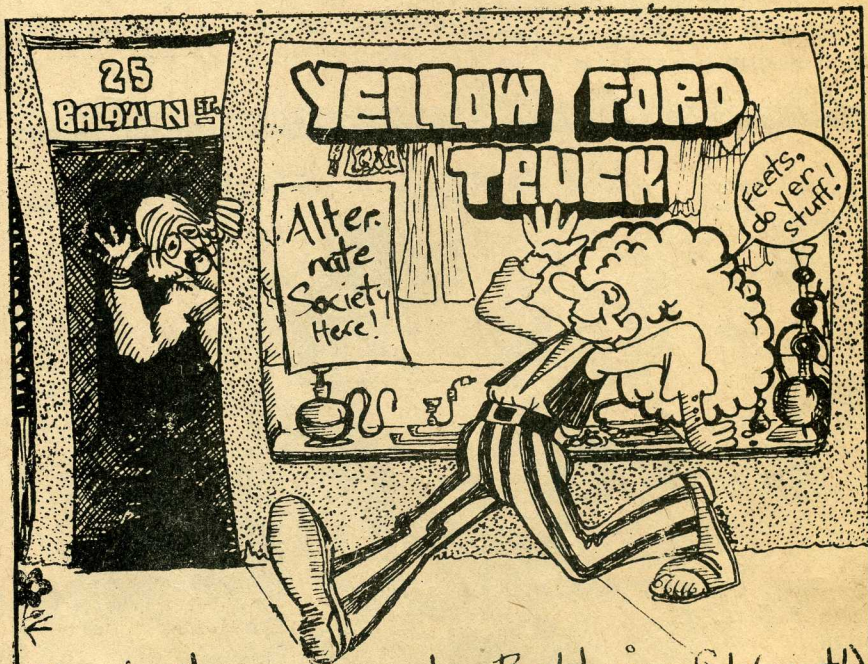
The store began when

urban commune

in Toronto

continues to grow

YELLOW FORD TRUCK ← Part 1



Truck it on down to Baldwin St. (reet!)

Yellow Ford Truck is a focal point of the alternate community movement in Toronto and throughout Ontario. Drop in and rap with them.

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ROCHDALE HAS A FREE MEDICAL CLINIC

Heads & other hip types who don't dig the long hours in sterile waiting rooms at the TGH or a private doctor's office can bring their minor ills to the attention of the Rochdale Clinic in room #1204. The Clinic is run by Rochdale people, primarily for Rochdale people, although outside people are treated as well.

Open 24 hours a day, seven days a week, the clinic is much the same and does most of the same things as a general practice physician's office. Coughs, colds, and general examinations can be handled thru the clinic.

Currently running the clinic are Mike Bilge, Al Reed and Joe Jackson. Dr. Sidney Bender, the on-call doctor, is there two nights a week to see patients free of charge. (Monday and Thursdays at 9 p.m.)

The clinic has a service for getting dope and other drugs analyzed to ascertain their true composition, and from time to time issues warnings to the hip community to avoid this or that type of acid tab or cap as a burn. However, people on bad trips are usually referred to the Yorkville Trailer.

Information on birth control is available at the clinic, but birth control pills and pregnancy tests are not. The clinic, however, will tell people the best places to go for these things.

In case of emergencies, there is a certified shrink living in Rochdale who can be contacted.

When need warrants it, Clinic staff, including both the three primary people mentioned above and several Rochdale volunteers who work without pay, will accompany a patient to a hospital for more extensive treatment.

The clinic was founded in January of this year, largely thru the efforts of Ann Pohl (or Aunty Flo), with assistance from Rochdale and from the Behavioral Science Department of the U of T Faculty of Medicine, who were wondering about the state of health of the freak community. In the intervening period a total of four doctors have "covered" the clinic. Currently Dr. Bender and Dr. Bier are helping out.

Donations of medicine and volunteer work are being sought.

import merchants started paying in kind instead of cash. Jim's wife and friends began mailing clothing, candles, imported panchos and so forth to sell and trade. The initial investment was \$75.

"We're the trading post for the people in the neighbourhood," he said; he estimates that more than half his goods are bought by neighbours for sale on consignment, and regrets that he still has to buy imports through normal channels. Someday, he hopes all goods will be produced by communes.

The same month that the Truck opened its present location, another "Liberation Tribal Store" was opened at 11 Baldwin, started with a \$175 investment by Randy Routon, a 16-year-old draft dodger. He and his three colleagues hope to work mainly in leathercraft. Still another group rented an old warehouse which it hopes to convert into an art gallery.

Projects that make money support those that don't. If the cash is low when the rent comes due, the commune can always fall back on the Liberation Tribal Window washers, directed by Kansas dodger Greg Sperry.

The next step for the commune, Tim feels, is to initiate a rural commune; work is already being done to find a place where a small area can be put under plough and craftsmen can produce their goods in peace...In our next issue, we'll examine some Toronto urban communes; where they are at, where they are going and how they relate to the movement as a whole.



by Gary Moffatt and Dennis Westley

Since the young are most adaptable to basic social change, liberating education must be a top priority of the alternate society. Since our schools and universities are unwilling to adopt basic, or even moderate, reform, the only way to achieve a worthwhile education is through free schools.

The question facing those who are trying to reform our universities from within is not whether they will eventually back down, but at what point they will do so. Will it be when token concessions are offered, when dismissal of faculty and expulsion of students are threatened or undertaken, or when (as at Berkeley) the cops are called in to shoot people down at random? Of course, many reformers shun confrontation with the administration in favour of working quietly behind the scenes for the reforms they wish to see. Since they are quiet, their efforts do not disturb anyone, least of all the administrators.

Symbolic of the bleak future of attempts to reform elementary schools is the fate of Ontario's Hall-Dennis report, a government-sponsored study which recently rattled the bones of our education system (a quiet rattle, but the bones are very dry.) It should be emphasized that the recommendations were in no sense of

the word radical, or even adequate to deal with the problems of modern education. From the student's standpoint, these problems are four: (1) he is still treated as a child - i.e. his curriculum, physical appearance etc. are regulated in an age in which he has equal access to electronic communication media as adults and therefore has developed similar patterns of thinking. (2) Teaching is still based on sequential development patterns, whereas the mass media have taught him to think in a fragmented fashion. To put it another way, the system forces him to observe processes as an outsider while his non-school environment encourages his actual participation in experience. (3) Much of the subject matter is completely irrelevant to his needs (4) The student is forced to learn at his group's rate rather than his own. The Hall-Dennis report would only have solved the latter of these problems, giving the student more freedom to select courses and speed of progress through them, but not their content. Even this, however, was too much; unwilling to re-structure their schools and methods, the great majority of teachers and administrators raised an outcry which killed any chances of implementing the major recommendations.

So we are left with free schools as the only means of giving our children

and young people a meaningful education. This idea is not as revolutionary as it might seem. In the middle ages, certain universities were run by student guilds which hired their teachers and fined them if they lectured overtime. Others were run by the teachers through teacher guilds. Today, the activities of both students and teachers are controlled by computers and computer-minded administrators more concerned with the financing of education than its quality. In a sense, the free schools represent a return of control of education to those who have the greatest stake in it; the students, and to a lesser extent the teachers (or resource people, as they prefer to be called; after a free school has been functioning for awhile, one valid criterion of its success would be how few times the resources of the resource person have to be used.) It is somewhat revolutionary to argue, as A.S. Neill and others have done, that any child old enough to go to school, (i.e. five years) is old enough to have an equal voice in its management, but the results of Summerhill, Everdale and other places where they have been tried indicate that it works reasonably well once the child has been cured of the inhibitions against making sound decisions which the outside system has instilled into him.

As the moment free schools (i.e. those in which each participant has an equal voice in determining structure of the school and its courses) in North America are sufficient to accomodate only a lucky handful of children and teenagers. This unfortunate situation cannot usually be blamed on government harrasment, because in most states and provinces there are few legal barriers. In Ontario, for instance, the only requirement is that any institution which instructs fifty or more school-age children must register as a private school with the Department of Education; there have been no standards laid down for private schools, so it would be almost impossible for the government to prosecute one without prosecuting all. Such schools generally find it advisable to incorporate (thereby limiting the financial liability of the people running it to the amount they have put into it) and

to register as a charitable organization under the Income Tax Act so that contributions may be deducted from taxable income.

Once started, how do such schools operate? There is a wide variety, but the following description of Vancouver's Knowplace (from an article by John Fielder in the magazine School Progress) discusses a typical situation:

"Knowplace occupies the top floor of a two-storey building in a light commercial area of Kitsilano. The fellow in the welding shop on the first floor told me the school upstairs usually got rolling about 9:30, and sure enough, when I came back then I found the bottom door unlocked and was able to climb the stairs and say hello to a boy and girl who didn't seem at all surprised by this bearded visitor. Simutaneous with my arrival, a delivery man came with three boxes of text books ordered from the B.C. Department of Education, so the three of us sat on the floor and checked

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"About 9:45, a tall fellow about 29 wearing a John Lennon-Pancho Villa moustache and a very cool leather sports jacket walked in and introduced himself as Rob Woods. Yes, he had received my letter asking for permission to visit the school, and no thanks, they weren't particularly interested in having anything written about Knowplace. (This phobia about the press isn't limited to Knowplace, but is, in fact, evident in every free school I visited. While some bad experiences have been related by these people, their avoidance of publicity is usually based on a desire to operate as much as possible without the inevitable horde of visitors that follows a magazine or newspaper story. To avoid this constant parade and the resulting fishbowl feeling, many free schools have limited visiting to one day per week.) Rob later explained that a short piece about Knowplace in Maclean's Magazine had not only increased the number of people wishing to poke around in the school out of curiosity, but had prompted embarrassing questions in the B.C. Legislature about improper involvement of the Federal Government in the provincial jurisdiction of education, through CYC (Company of Young Canadians) support for free schools such as Knowplace and Barker Free School. But they were all really quite friendly and let me join them for an English seminar slated for ten that morning.

"So, after a little while, we all found chairs around a table in a small room, and everyone except myself started puffing up clouds of tobacco smoke, all ready to talk about I Never Promised You a Rose Garden. Nine girls, three boys, ages ranging from 13 to 18. Dress: motley, free school gothic with a definite lived-in look, U.S. Army fatigues being a favourite choice. Atmosphere: cheerful, enthusiastic. Everyone had read the book. A couple were working out problems in math together, but neither of them knew anything about set theory, and I couldn't help them, having been at high school ten years too early. About 10:15, Rob reminded the kids about the dinner that night—a regular Friday night

Cont. p21

EARTH READ- OUT

by Keith Lampe (UPS)

Almost certainly within six or eight months there will occur among most young activists a shift of consciousness emphatically away from campus-and-Vietnam issues and energetically into issues pertaining to the ecological emergency.

As this shift occurs, we activists will have to deal with such complex forms of information that we'll probably grow nostalgic for the relative simplicities of the earlier issues. Psychedelic (i.e., mind-expanding, mind-opening) experience during the transition will result much less often from chemically induced pansensual delights, much more often from old-fashioned cerebral homework. Having learned that the mind in fact is merely one of several senses, we must now return to a sober husbandry of the sense-of-think.

The transition already is well under way. For example, White Panther Headquarters in Ann Arbor presently is preparing for circulation to its membership a bibliography which will include several eco-texts.

In the San Francisco Bay Area people are putting together an ecologically oriented "think-tank" which for the first time will bring scientists into close community with activists. If in other parts of the country activists also soon can sit down with young/hip scientists representing all or most of the ecologically relevant disciplines, the transition will occur more rapidly and more intelligently. There's not much time left: by year's end we must have learned how to begin to act.

In an earlier ERO I quoted poet Sam Abrams as saying *Scientific American*, *Natural History* and *Science* are "the most consistently important political and literary journals on our continent." To those three magazines should be added *Environment*, a good new source of information.

Environment is a monthly published by the Committee for Environmental Information, 438 N. Skinker Blvd., St. Louis, Mo 63130. Thus far it has restricted itself to the circulation of Information and has stopped short of proposals for an active politics of ecology; nevertheless, the information it circulates is so heavy that within two or three years much of it will have massive political consequences inside the old political groupings.

Here are some of the topics *Environment* has

dealt with so far this year:

1--"THE WIND FROM DUGWAY--Thousands of sheep were killed by an escaped chemical warfare agent in Utah last spring. Recent evidence shows that the damage might have been discovered early or averted by a simple field test. Foolproof safety measures may not be possible, however."

2--"A MILE FROM TIMES SQUARE--There is no certain way of protecting the public from the consequences of the worst accidents which can happen in nuclear power plants."

3--"POISONING THE WELLS--Growing nitrate contamination may make much of California's groundwater unsafe for infants to drink. Large areas of the state have already exceeded federal safety limits."

The confusion caused by this apparent paradox is exemplified in a letter I recently received from a friend in New York who suspected that "population control was a liberal hoax, the real problem being not that millions of poor people exploit the resources but that the Rockefellers do the exploiting and are now afraid that billions of starving poor will become desperate and upset the grape wagon so they want to cut down the population through birth control."

Though the Rockefellers may indeed try to misuse the population issue, concern about the issue itself is nobody's hoax. In fact, any "liberal hoax" in this area would have to be defined as a complacent attitude toward the emergency created by the exploding populations--that is, the liberal's mushy optimism that rational man's rational technology is competent enough to overcome any of his mistakes without much fret.

Additional confusion occurs when we recognize that a few bedfellows in the emerging ecology transformation movement will come--for a while at least---from what we call the right wing. Something of this confusion can be seen in a recent piece in *Hard Times* by James Ridgeway, a good left-of-center journalist.

Through most of the piece Ridgeway deals sarcastically with those who see the population explosions as the central contemporary planetary problem. He's especially worried that support for population control comes from people associated with Standard Oil, Dupont, Chase Manhattan, TVA and Dixie Cup. He says that many of the industries "which have fouled the continent from one end to the other" are now digging birth control "as a means to dodge pollution control".

What Ridgeway says is mostly true. But options are so severely limited, I submit that we have to be grateful that these people are for any reason willing to spend money to build concern about the disastrously mounting numbers of humans.

At a certain point in the very near future it will be our job to point out to these industrialists--and to the public--that the enormously overcrowded planetary conditions make necessary a rapid evolution from competition to cooperation, that in the U.S. specifically this means shucking capitalism and evolving a community for which there is yet no label, a community within which the notions of ownership and money no longer have meaning or appeal.

We then invite those industrialists to take these steps with us---and perhaps some of them will. If most American industrialists don't

make major concessions in the next few years, the domestic situation will rapidly deteriorate into very large numbers of scattered, small-scale, futile shoot-outs.

Charles Lindbergh provides probably the best example of the dangers of making judgments in eco-contexts on the basis of a person's past roles or reputation. Lindbergh in the Fifties was on a trip dominated by desire for money or power or fame---a trip which carried him into a lot of squawky rightwing politics. Some years back he went through a deeply conscious rebellion against the trash of middle-class affluence and he now lives more austere than most hippies and many street people.

Here are excerpts from a piece by Lindbergh recently published in *Life*:

"I served for seven years as a member of scientific ballistic-missile committees, first under the Air Force and then under the Department of Defense. At the end of this time, with Atlases and Titans in position, with Minutemen coming and Polaris submarines under way, I felt our United States had achieved the indestructible power to destroy any enemy who might attack. But I had become alarmed about the effect our civilization was having on continents and islands my military missions took me over---the slashed forests, the eroded mountains, the disappearing wilderness and wildlife. I believed some of the policies we were following to insure our near-future strength and survival were likely to lead to our distant-future weakness and destruction...

"I resigned from the ballistic-missile committee and declined a position in the new civil agency being set up for the development of space. I decided to study environments, peoples and ways of life in various areas of the world.

"Science and technology inform us that, after millions of years of successful evolution, human life is now deteriorating genetically and environmentally at an alarming and exponential rate. Basically, we seem to be retrograding rather than evolving. We have only to look about us to verify this fact: to see megalopolizing cities, the breakdown of nature, the pollution of air, water and earth; to see crime, vice and dissatisfaction webbing like a cancer across the surface of our world. Does this mark an end or a beginning? The answer, of course, depends on our perception and the action we take...

"That is why I have turned my attention from technological progress to life, from the civilized to the wild. In wildness there is a lens to the past, to the present and to the future, offered to us for the looking--a direction, a successful selection, an awareness of values that confronts us with the need for and the means of our salvation. Let us never forget that wildness has developed life, including the human species. By comparison, our own accomplishments are trivial."

Lindbergh's comment about the triviality of human accomplishments appeared in an issue of *Life* devoted almost exclusively to the moonfetish spaceship.

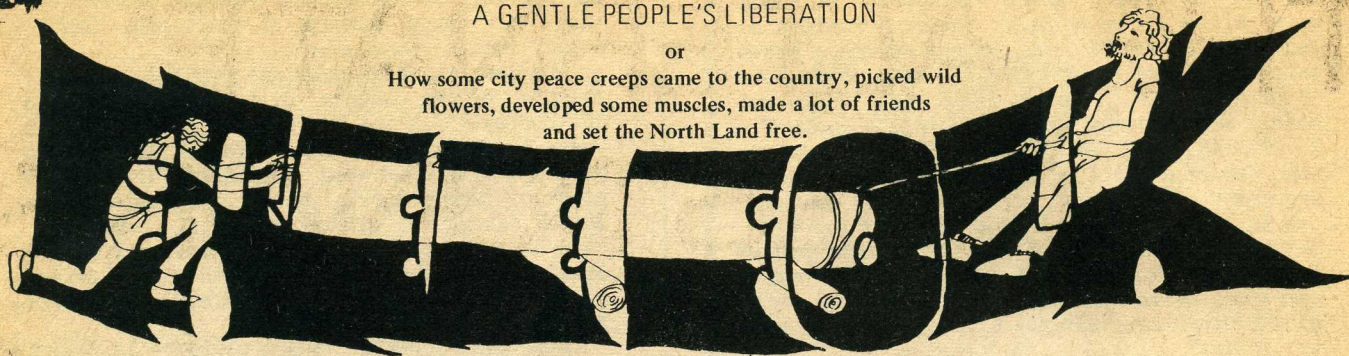
In times as grave as these, we need every single ally we can get. We must make our judgments carefully one by one.

--Keith Lampe, 439 Boyton,
Berkeley Calif 94707

A GENTLE PEOPLE'S LIBERATION

or

How some city peace creeps came to the country, picked wild flowers, developed some muscles, made a lot of friends and set the North Land free.



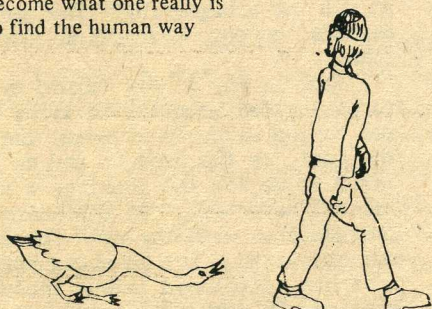
While the militants and the liberals argue whether we're dropping out or copping out (maybe even flipping out!), we're out planting peas and dancing our eyes on all the new green leaves. Collectively we've been through years of pickets and vigils, planning meetings and fund appeals, demonstrations and happenings, peace walks, sit downs, sit ins and climb overs. We figure maybe we just dropped in.

Where it's at is in the action, not in talk. So in the north country of Minnesota, where it still snows sometimes in May . . . we're doing it.

We live here, 7 of us now; we have our hassles and our laughing times. We work together, share our lives, grow our food and love our kids (only one so far, but he mostly belongs to everyone and we give him lots of different names so he'll spread further). Here we live without laws, armies, or cops and no one starves, no one gets murdered or even commits suicide because things aren't going his way . . . and things get done. This is our new world. Here the revolution is almost over . . . all but the tears and the grief, all but the hard part when you find out you're not Christ, or Che, or Allen Ginsberg, or Ira Sandperl, maybe you're not even the you you thought you were. It's all over but the hard part, realizing that you not only know very little about nonviolence, you don't even know how to live with people you dig. Then here at last the revolution is *beginning*

A Grand Master Plan

to build a world without fear or hatred
to share one's life and livelihood
to become what one really is
to find the human way



Step one: Go somewhere where no one else that you know is. Buy some cheap land, a copy of Organic Gardening Encyclopedia and some seed. Establish a base camp disguised as a self sufficient farming community.

Step two: Make friends with the local farmers. Ah, good people! They don't have much, but they'd share *that*. Always they give us more than we can return, but like one neighbor says . . . "What's a few pumpkins between friends."

Step three: Infiltrate the local peace group. And good people *they* . . . Come to visit us with electric coffee perculator, "Where's the plug?" We heat it on the wood stove and talk til

midnite. Later they invite us into town to speak on panels: "Americanism in the '60's," or "Civil Disobedience." Turn people on to doing things for themselves. ("Stop bitching for better schools or housing or welfare. Go out and build them. Stop paying taxes for war. Refuse the draft.") Turn people on to community and living simply. Turn them on and see the light go click behind their pale eyes. ("But you just *can't* live on an untaxable income!", "But, man, we're *doing* it! . . . much laughter.)

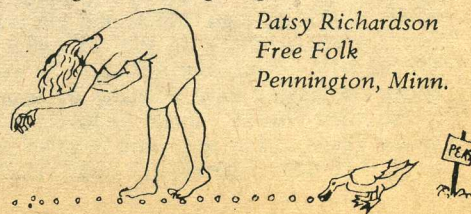
Step four: Make friends with Heads and friendly students at your local teachers' college. (Even up here there is a psychedelic shop. Under the rocks and behind the trees come a few draft resisters, a poet and a folksinger, too.) Get them to set up a draft table at the college. Get almost thrown in the lake by the campus veterans. Retreat sometimes . . . but return again. Invite people out to the farm. Turn them on to milking a cow. Turn them on to being turned on without drugs. Let them turn you on with their music. Look at each other and smile a lot . . . who can help it!

Step five: Make friends with your local Feds. (Ah, not so good people!) Entertain them when they arrive to ask you how come you're writing all those letters to the draft eligible men in the county or how come you're not in the army or how come you aren't married to the girl you live with. Offer to show them the cow. Or offer to show them the door. But remember their names. They will most likely come back . . .

Step six: Drop ideas on peoples' heads instead of bombs. Swoop into Duluth for a conference at the U. Let an audience capture you and spread the word. We're Free! *You're* Free! All you have to do is *do it*. Whatever bonds hold you are tied with your own hands. And you don't have to go to college for 4 years, or get a "Good" job, or get married, or cut your hair short, or wear a girdle, or join the army, or pay taxes. You may pay a price, but then there is a price for everything. Whatever it is that you really want to do, do it now, for life is short and love is fleeting when it's not spent. Meet new draft resisters. Love them all. Sing. Talk. Drink wine. Invite them out to the farm for a week when school's out. Then retreat.

Come home. Dig your toes in the warm dirt. Pick a tick off your friend's neck. Have a few stupid arguments. Write to the urban poor telling them you'd like to help families get out of the city if they want. Go out and plant a row of carrots. Make a mistake. Roll in the grass and begin again.

Patsy Richardson
Free Folk
Pennington, Minn.



—drawings by
Jane Bevans

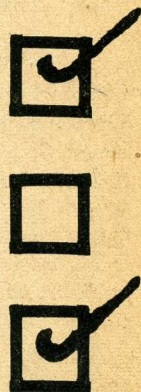
THE 'ALTERNATE' QUESTIONNAIRE:

Here is our long promised questionnaire. The basic plan for it was sent to us by one of our subscribers, Eric Amann of Toronto.

The purpose is a simple one: to enable people to get in touch with other like-minded persons who are interested in coming together to form various kinds of intentional communities (urban or rural) for what ever purpose they may want.

It will provide us with a method of classifying the many interests that this paper wishes to serve.

All questions require simple YES or NO answers and there is much space at the end for any additional comments that you may wish to make.



1. PERSONAL INFO:

Name _____ Age _____ Sex _____

Address _____

Endearing characteristics (i.e. skills that can be offered to a commune)

Other contributions that can be made to a commune: _____

2. THIS PAPER:

Where did you get it? _____

What do you think of it, like to see it cover, etc.? _____

Questionnaire continues next three pages.

Please complete

I. AREA

- Urban commune: city location of commune; full technological advantages; minimal isolation.
- Rural commune: easy access to nearest city; semi-isolation; some technology.
- Primitive: wilderness area; no technology; complete isolation; minimum outside influence.

II. ECONOMIC BASE

- Semi-self-sufficient. Some farming, hunting etc. supplemented with purchases of food, clothing, tools etc.
Money for this could be derived from:
 - savings
 - temporary jobs
 - products produced by the commune and sold outside

- Self-sufficient. Subsistence farming, hunting, fishing, weaving etc. Attempt at complete independence from the monetary system

III. PROPERTY

- Private: No common property. Each unit (single, couple, family) has separate possessions of buildings, land, food, clothes etc.
- Semi-private: Some common property (e.g. central building, garden, tools etc.) some private property (e.g. personal clothing, books etc.)
- Communal: No private property. Communal ownership of all articles.

IV. SOCIO-SEXUAL ORGANIZATION.

- Monogamous family units. Conventional family organization with permanent one-to-one relationships.

Please detach and mail to us. We will put you in contact with others having similar interests through the 'community classified' section of this paper.

Please detach and mail to us. We will put you in contact with others having similar interests through the 'community classified' section of this paper.

A CALL TO COMMUNITY

The following statements have arisen out of many discussions that have followed the publication of the first pamphlet about a proposed community. My wife and I, together, now issue this collection of expressions to condense the fruits of those many discussions. We want this to stand as our open invitation to anyone who wishes to join with us in community living. We are prepared to begin an adventure with those who are fired by the same concerns and moved by the same issues.

We have hesitated to put down clearly any specific directions about what essential features we would work towards or desire in community.

We have no new philosophy of life to offer, but only the desire to put into practice with others some things which have become clear to us.

PROPERTY. We have experienced living for ourselves, living with others in which we shared our things, and now feel that there is only one way to be in community with others and that is complete sharing. Each may have separate things but the community owns them. This is very different from the psychology of each person owning his own things and choosing to share them.

RELIGION. We wish to have no religion. We have been greatly moved by different religiously based communities, but feel that each religion

“... You are observing the pattern of your own thinking, the way you act, think, feel, live. And there one observes that as long as one conforms to the pattern of society one must accept aggression, hate, enmity, envy, as part of life, that part of life which inevitably breeds conflict, wars, brutality, the so-called modern society. One has to accept it and live with it and in it, making one's life a battlefield. If one does not accept, and no religious person can possibly accept such a society, then how is this inward order with no outward domination to be found? — an inward tranquillity which demands no expression at all, a tranquillity which is in itself a blessing. Is it at all possible to come upon it, and live with it? This is the question which most of us are asking and to which we never find an answer . . .”

pp. 35, 36, **TALKS & DIALOGUES**, Saanen 1967, J. Krishnamurti, **SERVIRE, NETHERLANDS.**

only separates people, not unites them. We feel divided from people with a specific religion. This does not mean we wish to have community that is interfaith. We wish to come directly together in love without any faith, any ism, any political or economic bias.

EDUCATION. We have no special ideas about how to educate children. We are not progressive free-schoolers nor antiquated either. Inner freedom is the key issue and the outward form can be very similar to a solid, usual schooling.

However, we do not want competition stressed at all, since this can be a great evil that distorts relationships. Also, we would want to work towards having community schooling, especially for early grades.

FREEDOM AND SELF UNDERSTANDING. The very basis of the community must be individual freedom. This is a difficult point to express, because we do not wish to convey the impression that people can do anything they please. This is not so. We are not concerned with freedom to cultivate self-seeking. We need freedom from the self instead, and this is not just being clever with words. We wish to gather with adults who want to explore seriously in our living together complete understanding of the self. Children should be raised in an atmosphere in which adults are working at this kind of relationship

within themselves and with others.

LEADERSHIP. There can be no leader, no spiritual authority, no special person or persons upon whom the life of the community depends. Such power positions are the enemy of freedom. We must be aware of the whole psychology of authority and dependence, leaders and followers. No true collective effort is possible if there are leaders and followers. Everyone must be self-governing for a full group community to function freely and healthily. We must help each other in realizing this, for the leader needs help in self understanding as much as the followers.

FOOD. Food should not get in the way of the unity of people. Food is a very crucial issue, though, and it is sometimes difficult to regard it as only one aspect of an experiment in living together. Without question, right diet as well as cleanliness is important, for to be completely sensitive demands a healthy body as well as a healthy mind. But we do not want to emphasize body above other aspects. All are part of one movement. This question of food can be studied together.

INDUSTRY. We wish to be self-sufficient. So far, the industries that are possible are a natural food store, some of the articles in it being grown by ourselves, and also a games industry. The games were invented by us. We would gladly offer them to the group we gathered with. Of course, others may have better ideas for making a living. The industry should give meaningful work to community members, be in keeping with a right atmosphere, and contribute to others.

PSYCHOANALYSIS. Group therapy and individual analysis cannot be our way to effect communion between members. We don't deny the usefulness at times of these techniques. But we feel they have real limitations that tend to reinforce one's cultural conditioning instead of freeing one from it and rapidly become devices or techniques that people depend on for a long time. We have to recognize that none of man's devices will free him of his problems. This does not mean that we should avoid openness between each other.

DRUGS. We are not against them, in the sense of resistance, and are open for discussion on this point, since drugs are so much in the news. But we say emphatically that we will not cooperate with their use, because they do not lead to understanding the self. They may help you to see clearly for a time, but then you revert to your former self and if that clarity has been enjoyable then one begins to depend on the technique to re-experience the clarity. One must see that no inducement of any kind can bring that inner freedom and clarity.

MEMBERSHIP. There will be guests and visitors, of course, but who will form the core, the inner circle of persons who maintain the daily work, develop the quality of life? We see community as more than a location where people live together. Membership, however, should need no special criteria, no vows, but rather mutual acquaintance and then complete acceptance by the group. It is in a way a matter of marriage, with us forming a bond with another couple and then others who come forming a bond with the rest. The criteria involves your sharing with us what is in this pamphlet, what we see clearly that we want to put into action. There must be a willingness to assist in this.

MARRIAGE AND SEX. These cannot be considered as separate from other issues. Today these have become such enormous problems and are treated as special fragments of living. Marriage in love, and sex without pursuit of sensation, are very important matters, and on these issues we consider the directions of today's society to be misguided. There must be a deep understanding of the process of desire, otherwise marriage with a signing of a contract and all the rest of it cannot provide an answer. Lack of love creates our problems.

DECISION-MAKING. There should be regular meetings of various kinds. A meeting dealing with practical or household matters should occur; a meeting dealing with inward matters and problems also should occur. These can be mirror meetings, that is, gatherings in which something is given in reading and listened to by all, that something being pertinent to what we are undergoing at the time. We feel that it is best that only members, those committed completely to the living should attend these meetings and make decisions. For visitors and guests a weekend meeting might be held when we can share something with them. Decisions in meetings should be by consensus only. This means that everyone must agree and not only intellectually, for one's very spirit should be with the others. If we sense and experience a deep unity with others, then the particular issues of life can be dealt with well. Surely, this is the only way. Everywhere in the world we come to our problems with antagonisms that are taken for granted and then try to deal with the issues arising. We are familiar with the results — the compromises, the political manoeuvrings, and so on.

SOME PERSONAL IDEAS. People have asked also for practical, specific things we would like to see in our daily living. The following kinds of things are what we have found meaningful in our own daily family life and when we have shared with others. They do not represent some sort of a final decree on how to live, but rather are given as a guide to others as to the flavour, the atmosphere of our living.

We would like to see our own community music and songs as well as our own artwork. Children's songs, simple, refreshing music and graceful dancing given in sharing and not just for self-assertion can be very beautiful.

A reading room with some magazines, newspapers and books would be desirable. We might mention that we do not let our children read or view whatever is available. We don't see why children should be exposed to the rottenness that generally prevails in our society. They should surely be given a chance to come to some understanding of their urges beforehand. Can't they grow in simplicity, love and innocence? We are not sentimental about children, and use these words with great import behind them.

We practise a silence before meals, a listening and rest after a hard day's work. We gather together with guests at this time after being off in different places. A silence has allowed us a moment of pause together, a time to seek out communion with ourselves, others, visitors, a time so that different backgrounds can be put aside and a real listening might take place.

This means that we favour having some communal meals together, at least one if not two every day.

We enjoy working a full day with leisurely evenings and weekends for enjoyment.

We like the idea of a place for young children to play and learn, a place that we could take them every day.

We serve vegetarian meals, simple, wholesome, tasty, and have dispelled the myth that meat is needed to be healthy. Meat, more often than not, is eaten out of habit, is it not?

We are cautious about what kind of things society celebrates. Different holidays seem empty or worse. Perhaps we could evolve our own meaningful celebrations, those which have some actuality. A marriage, a birthday, a new baby, the coming of the new season, harvest, a gathering to witness the miracle of a sunset or sunrise, and so on.

We should design and build our own dwellings. Communal buildings that everyone has shared in in some way appeals to us.

We are people who prefer natural beauty to works of art and silence to noise. Music is often a difficult issue in a community. One's particular kind of music is often not the favourite of another. We prefer simple songs and music, folk and classical. This is only a preference. What seems important to us is that any music shared by all should be acceptable to all.

We are orderly — there is a great beauty in order.

We would like to see persons asked by the community to watch over certain areas of community activity, and arrange it in a way that is best for everyone.

EXPLORING Cont. from p.12

event, where there's usually a speaker (another form of input, says Rob) and everyone gets together in a nonschool situation. The English seminar was delayed for ten minutes while the menu was worked out for the evening meal. (Peas were ruled out-too easy to roll onto the floor. Carrots won the day, along with broccoli, although that brought a few groans.) Finally, Rob steered the talk about to Rosegarden, and passed discussion over to one of the girls, who commented, then asked the others for suggestions. Criticism proceeded on an intelligent plane, with each student adding something as it occurred to him sitting around the table. Comment was frank and unstifled by my presence, very much unlike a regular school classroom.

"Bob told me later: 'Last year, that sort of thing was impossible. It was freedom high, and they spent most of their time drinking coffee and chatting.' But here we were, just like an undergraduate university seminar. When talk ground to a halt, Rob gave a few of his own ideas, illustrated with personal anecdotes of his own experiences. Naturally, the group had its natural leaders, in Monc, an articulate 17-year-old from Oakville Ont., who thought the big blow-up about drugs in her native town was ridiculous, and her foil across the table a long-haired, mini-skirted girl from Berkeley California who is studying Japanese at the University of British Columbia.....Staffing this year is a breeze, Rob told me, and as always people with specialized knowledge were ready to share it with the kids at Knowplace -this unselfish attitude is quite prevalent among free school people. Rob him-
Cont. p26

We have told you something about ourselves, and given a statement of what kinds of issues have been raised in our many discussions so far, and what we feel should be put into practice. If any of you share our vision, join with us. We earnestly seek to begin community with other couples. Two more are needed for that beginning.

To correspond with this community write "STRAIGHT GATE" c/o Alternate Society. Mail is forwarded unopened.

Northern New Mexico's explosive political situation has a new ingredient-----the hippies.

Hippies have been streaming into the area for some time now. Some wander from place to place, others live in abandoned adobe houses in isolated areas and still others have settled on land purchased with grants they have recieved from organizations such as the Ford Foundation.

Some indication of the state of affairs can be gained from the following incident. When I returned to New York City from a recent visit to New Mexico, I heard that the New Buffalo Commune had been attacked by Vigilantes and that several of the men had been castrated and several of the women raped.

We immediately checked with a friend in New Mexico who visited the commune and learned that the rumer, which apparently originated on the West Coast, was absolutely false. However, people in New Mexico were very disturbed because they felt that it might be a case in which the rumer precedes the fact, and indeed, that the rumer might have been deliberately circulated in order to create an incident.

Two things are apparent; first, that the smallest spark could precipitate a tragic confrontation, and second, that the situation is so explosive that such a story was immediately credible.

"Hippie" is a vague, unsatisfactory term to describe the variety of mainly white, middle-class youths who have migrated to New Mexico. They range from isolated individuals to entire communes, which include such dissimilar groups as the politically oriented Up Against the Wall

HASSLES IN NEW MEXICO

by William Rose
Liberation News Service
Albuquerque, N.M.

Motherfucker group from New York; the Hog Farm, an apolitical, non-farming group which travels around the land presenting rock/light show movie happenings at colleges, universities and churches; and serious, hardworking farming collectives such as the New Buffalo Commune.

Most of these groups are attempting to establish contact with their neighbors in order to overcome the hostility surrounding them. The UAW/MF, for example, is trying to participate in the political struggle in northern New Mexico, while the Hog Farm operates on an entertainment level by holding open house each Sunday, during which time they show movies and organize events such as frog races and fireworks for their neighbours.

And yet, at the same time, some hippies have accepted the protection of the local authorities, who are hated by the Chicanos and Indians. The latter see it as an alliance between the hippies and their oppressors.

The newcomers have to contend with hostility from two sources. On the one hand they are generally resented by the Chicanos and Indians, who see them as a new group of Anglo land owners. In the town of Truchas, to cite only one example, a hippie

store was recently burned to the ground and any hippie appearing vehicle which happens to drive through the town is stoned by the children.

On the other hand, most New Mexican Anglos despise the hippies for the same reasons that white Americans generally hate hippies: for their long hair, exotic costumes, use of drugs and apparent sexual freedom and independence from the system -and in New Mexico, paramilitary vigilante groups such as the Minutemen are extremely numerous and well-equipped.

Indian and Chicano hostility arises from their poverty and landlessness. The focus of political struggle in New Mexico is the land which once belonged to the Indians and Chicanos, and now is in the hands of individual Anglos or Anglo institutions, such as Boy Scouts of America, the Presbyterian Church and the American government.

The leading Chicano organization in the state is the Alianza Federal de Pueblos Libres (Federal Alliance of Free City-States), which was organized precisely around the issue of the Spanish land grants. These grants were guaranteed to the Chicano communities by

HIPPIES

US

NATIVES

the Treaty of Guadalupe Hidalgo in 1848 between the United States and Mexico, and then were systematically stolen from their owners by the new Anglo power structure. However, the Chicanos were still able to use most of their land until the second decade of the century, and have not forgotten. The land grants are still a burning issue, and not a memory of past glory.

The hippies have now entered the picture and purchased amounts of land which, although they are insignificant when compared to the expanses owned by the Anglo organizations mentioned above, are nevertheless considerable in the eyes of the impoverished Indians and Chicanos. To the latter, the hippies are simply a new group of Anglo landowners who possess some additional irritating qualities.

For example, they find the hippies' pretense of poverty extremely irritating. They are not impressed by the hippie life style because if people can buy land they are obviously not poor. And then, there are those hippies who live without a visible means of income, which is even more suspicious as far as the local people are concerned.

Another issue which per-

fectly illustrates the Anglo's ignorance of the problems of colonized peoples and which verges on racist arrogance is that of marriage and family. The family obviously does not have the same meaning for people who are fighting to preserve their cultural identity against the attacks of a colonial system as it has for people rebelling against Anglo bourgeois hypocrisy.

And yet, many people who go to New Mexico, including some with political intentions, seem incapable of comprehending this and sneer at the Chicanos for their "bourgeois" attachment to the family. But what is more bourgeois is certainly this attitude of superiority and refusal to recognize the role that the Chicano family plays in the struggle to preserve their identity.

There is yet the question of why the Establishment (in the form of foundation grants and the like) encourages the hippies' migration to New Mexico.

The answer seems to be that this strategy accomplishes two purposes at once. The first is to remove some of the most sincere nonconformists from the cities, where their presence could be disruptive. The hippies, on the other hand, think that they are creating a counterinstitutional way of life in their communes, and in some cases have accepted foundation money in the belief that they are using the system against itself.

The second and far more important purpose of this strategy is to throw a divisive element into a highly polarized and explosive sit-

uation. The entrance of the hippies on the scene has diverted the attention of the Indians and the Chicanos to some degree from their real enemy, which is the Anglo power structure. The ultimate success of this maneuver depends largely on the hippies themselves.

There are long term residents of New Mexico who believe that this strategy may backfire on the system. If more serious hippies develop politically and really come to understand the problems and attitudes of the oppressed people of that area, then they may become an ally of the Indians and the Chicanos. But this can happen only if the hippies learn from the people rather than flaunting their own attitudes, values and life styles before them.

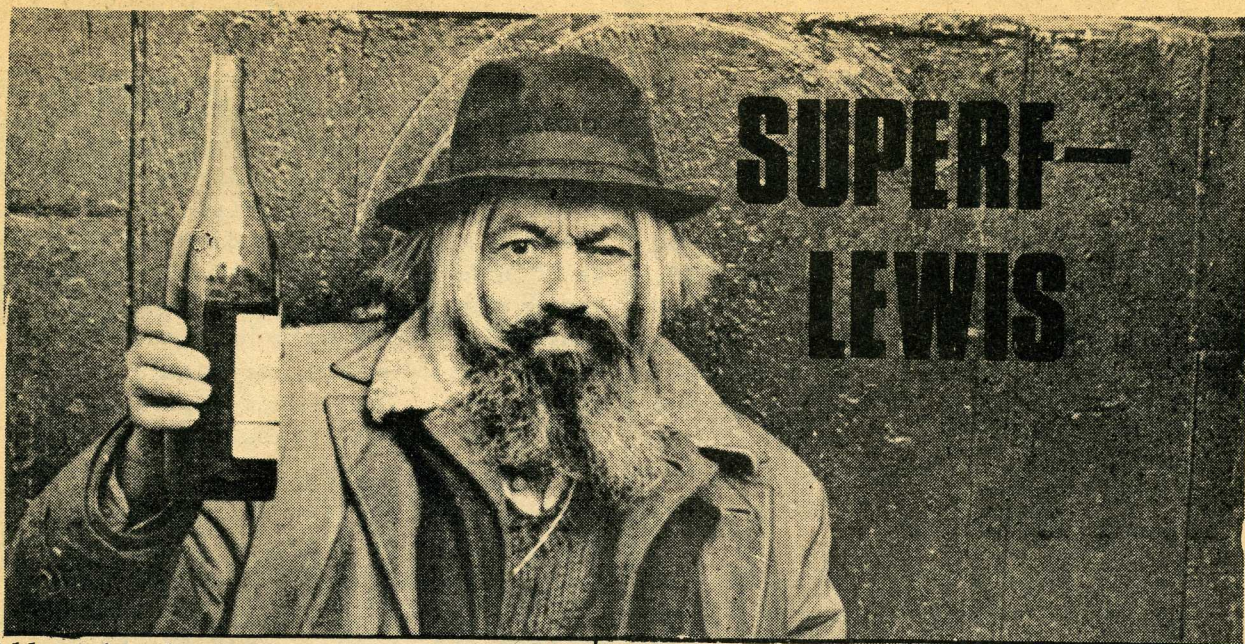
A factor which operates in favour of this is the hostility which the Anglos in New Mexico feel towards the hippies. As far as the Indians and Chicanos are concerned, "An enemy of my enemy is my friend," and they are more sympathetic towards the hippies when they see them attacked by other Anglos.

Actually, the very survival of the hippies in New Mexico depends on the development of such a coalition with the oppressed peoples.

SPEED

KILLS

DIG IT!



SUPERF- LEWIS

All right, here you are. Out on the street, on rural commune or whatever. You are already living on the fringe of society because that society revulses you, makes you nauseous.

Perhaps things are starting to come into the light. You see where the real power lies, you start to understand that no matter what you do, Mr. Charlie's got it figured out. You are beating your head against a wall and all you get is a headache.

Probably you've done some dope. That is one way of starting to understand your own head, and where your head and the world meet.

You were probably pretty bright before you dropped out of school. Good, that gives you the brains to see that the system was destroying you. Use it right, and you might find happiness before this life ends.

You've taken the first step by dropping out. Now take stock. You have a body a brain, some friends, and an underground community to sink your roots in. So what's the next step? Well, what do you want?

Hypothesis: Every person wants a meaningful life. That's why you dropped out in the first place. Somehow, you finally recognized that what they offered you wasn't where "you" were at. You want to be yourself

Hypothesis: A human being has a meaningful life when he feels himself growing, increasingly, and realizing his "self". This isn't anything new. The Greeks said "know thyself" one hell of a long time ago but the powers that be have always felt

obliged to tell other people what they should be.

There is still a long way to go before self-realization, but it will come faster and easier once you understand what you and other people are about. It takes work, but it is fun-work.

Step one, in case you haven't already done it, is to get the fuck out of this society. Give yourself some room to grow. As long as you stay in, you will never be able to be yourself. You'll be co-opted, seduced, roped and generally screwed at every turn.

Step two, work on your body. Learn how it works and how you can make it work better, for after all, your body is a necessary part of "you." The body should be able to move gracefully and effortlessly, muscles should be strong, joints easily workable, senses precise and alert, digestion should work efficiently, and so on. Next issue, this column will be devoted to the body and how it can be developed for optimum performance.

Step three, know your head and how it works. Learn about the various parts of the brain and how they keep everything together. Example: when you need food, the brain releases a signal that is perceived as hunger. This signal is called the appostat. If you fast until you know the signal, and remember the hunger-signal then you can discipline yourself to that point where you eat only as food is needed -Combine this knowledge with a knowledge of nutrition and proper care of the body, and you should live long and healthily.

Continued p26.

so as to make you free from the killing cities and all that they stand for.

...AND WHERE TO START...

There are still millions of areas in Canada open to homesteaders and squatters, and much land is available in the USA at relatively cheap prices. Write to your provincial, state and federal governments for information and maps to start planning the location of your spread.

...AND WHO WITH.

Lay the trip on your friends, see what they think. Question yourself and decide what kind of a life you want for yourself and your family. Read a few books like Summerhill by A.S. Neill (Hart Publishing, New York, \$1.95) and Proposition 31 by A.B. Rimmer. (95¢) and rap with anyone who is interested. If you can't find people who are interested, place ads in underground rags and even in the local straight press. Subscribe to The Modern Utopian (2441 Le Conte, Berkeley California 94709-\$4 per year), and the Alternate Society (113 Queen St., St. Catharines Ontario Canada, \$1.00 for six issues) and glean as many books from libraries and used book stores as you can. Don't forget to tell your boss to fuck himself.

SUPERF-LEWIS, Continued;

There are myriad other aspects to mental self-discipline that will be discussed later. This is where the most important effort must be made, after some twenty years of mental conditioning for factory, executive jungle, or whatever.

Step four. As you increasingly understand what you are, how you feel, and why, you will want to relate more closely and honestly with others. Half of this is knowing where your own head is at. The other half comes the hard way, but can be aided by such things as sensitivity training or encounter groups.

This column will continue to explore the many aids available to "self-realization," but this trip is tough for anybody, and though words can help, the trip can't

be played through without a lot of work and frustration.

More words. Joy-Expanding Human Awareness, by William Schutz (Grove Press \$1.25) is a good book to start off with -It covers the above points, but in more detail. The only criticism of the book is that it ends by expounding on how these techniques may be used to humanize bureaucrats and so forth. This conjures up the image of a happy well-balanced man supervising development of a more effective nerve gas. That would appear to be some what of a contradiction.

Among the literature of the struggle for self-realization the novels of Herman Hesse stand out supreme. Steppenwolf especially ranks high on underground reading lists. Demina, Siddartha and Magister Ludi are others. They are easily obtained and each puts across an important point.

One last thing-there are encounter groups operating in most centres throughout the continent. Alternate Society will print information about these and related projects whenever available.

EXPLORING ALTERNATIVES- Cont. from p21

self admitted to taking an \$800 drop in salary when he came to Knowplace, and no one is getting rich on the small salaries free schools can afford."

We'll be saying more about free schools in our future issues: we hope to hear from people who already are involved in them, or would like to start one of their own.

Not all of us can go off to rural communes; many will remain in the cities, striving to make them less inhuman places in which to live. We hope to write a series of articles in this journal discussing various means by which the physical and aesthetic needs of the urban poor and dis-vontented can be satisfied by their own efforts, rather than relying on subsidies from a hostile power structure. Readers can assist us in this search by writing in with any ideas or questions they might have, or by starting discussion groups in

Also curried, after the manner already described.

The rabbit taste can be eliminated by putting a tablespoonful of vinegar in the water in which the rabbit is boiled. Hard boiling will toughen the meat; allow it to simmer gently for one or two hours. When tender, and a minced onion and some bacon grease to the liquor and place in the baker to brown.

"The Germans prepare rabbit in a more ambitious manner, but one that well repays. The disjointed rabbit is simmered until tender. Pour the meat and liquor into a dressing made as follows: Fry until brown three or four pieces of bacon which have been diced. Add to this a tablespoonful of flour, a teaspoonful each of sugar and salt, a tablespoonful of vinegar, and a few cloves if possible. Stir well to keep from burning.

KIDNEYS, STEWED

Soak in cold water one hour. Cut into small pieces, and drop each piece into cold water, as cut. Wash well; then stew, seasoning with onion, celery (dehydrated), cloves, salt and pepper.

LIVER

Carefully remove the gall-bladder if the animal has one—deer have not. Parboil the liver and skim off the bitter scum that rises. Slice rather than; put one slice of bacon in the pan and fry from it enough grease to keep liver from sticking. Salt the liver and fry until half done; then add more bacon and fry until done. Liver should be thoroughly cooked; if you put

all the bacon in with it at the start the latter would be ruined before the liver was done.

Another way: cut liver into slices $\frac{1}{2}$ -inch thick, soak it one hour in cold salt water, finse well in warm water, wipe dry, dip each piece in flour seasoned with salt and pepper, and fry as above.

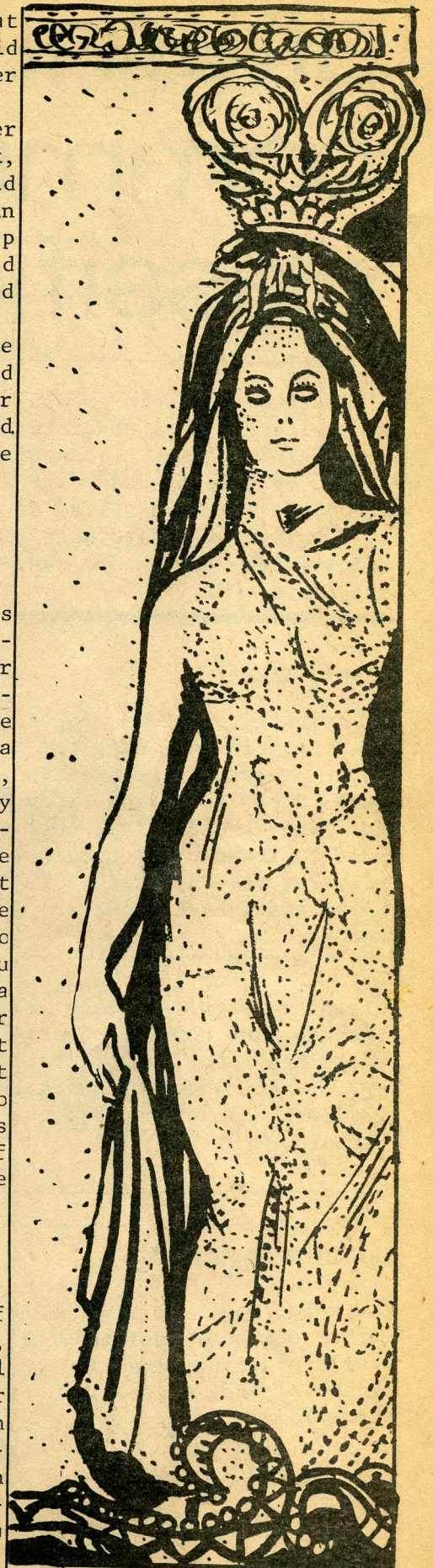
If in a hurry, put the liver on a green hardwood stick for a spit, skewer some of the caul fat around it, and roast before the fire.

CRANBERRY JELLY

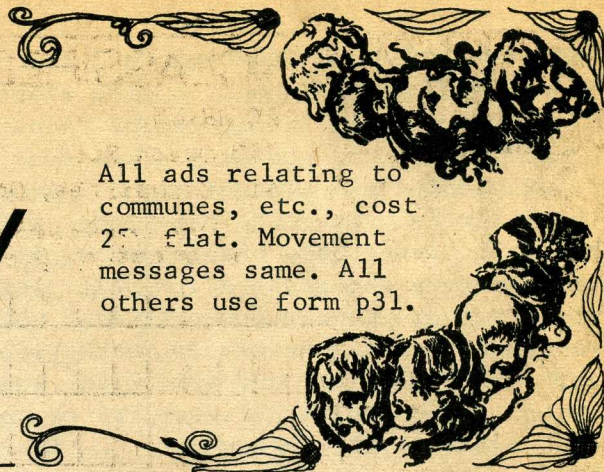
Gather the fruit as soon as the frost has touched it, any time in October or November: pick the berries into a jar, and set the jar on the stove, or in a vessel of boiling water, covered down, till they burst; pass the fruit through a sieve or colander; the seeds being large, will not go through: boil the juice up, with a pound of sugar to a pint of juice: if you want it for immediate use, a smaller quantity of sugar will be sufficient, as it jellies very readily; but any fruit jelly that has to be kept for weeks and months requires equal quantities of sugar and fruit to preserve it from fermentation.

A MIXED-FRUIT JAM

Take equal parts of bilberries, huckleberries, and red currants; stew well with half a pound of sugar to each pint of fruit, when burst. This is a fine preserve, most excellent in flavour. These fruits boiled in a crust, or baked as a pie, are very delicious.



alternate community classifieds



All ads relating to
communes, etc., cost
2¢ flat. Movement
messages same. All
others use form p31.

All letters of reply should be enclosed in a separate envelope along with a quarter and the recipients code name (e.g. Jane A.) Send all ad's and replies to Alternate Society, 113 Queen St., St. Catharines, Ont.

TORONTO AREA

Man wants to meet people interested in sea-going commune. He wants people and bread to buy a sailing sloop and plan their lives on a world cruising commune basis. Write Terence Faulkner, 15 Irvine Road, West Hill 784, Ontario, Canada.

Urban and rural communes in Ontario need support. Spare clothing, food, tools, etc. may be left with Yellow Ford Truck, 25 Baldwin Street Toronto.

HAMILTON ONTARIO

Two guys want to live on a rural commune. Want to meet people planning one now or or are already there. Write Jonah.

CALIFORNIA

Chick, 22, blue eyed, brown hair, former office worker. Is sick of city attitudes and lack of companionship. Likes "singing, dancing, swimming, laughing, hash etc. Write Jane A.

CHICAGO

Chick, 23, wants to live on rural commune. Can cook, sew garden, weave, and sing. Write Denise K.

NEW YORK

Where are the anti-war meetings and demonstrations this week? Dial-a-Demonstration, 924-6315

Come to Eric Scott's encounter groups--Toward game-free experience. Open groups, just come. Tues., Fri. and Sat. 8:30 p.m. \$3 (females \$2 until 9 p.m.) 72 Grove St. Sheridan Square NYC, third floor thru Delaney's door. Call 691-8434, 6-8:30 p.m.

Radical Encounter Groups ten weeks starting Monday, Oct. 13 at Alternate U 69 W. 13th St. NYC 989-0666.

THE BARKER FREE SCHOOL-day and boarding, ages 5 to 13. Bob Barker, 6251 Overstone Drive, West Vancouver, British Columbia. Tel: 921-9467.

BENSALEM, THE EXPERIMENTAL COLLEGE - residential, three year program. Hamid Kizilbash, Fordham University, Bronx, N. Y. 10458.

THE BERKELEY SCHOOL-day, ages 12 to 13 at present. Eugene Bergman, Box 418, Berkeley, Calif. 94701. Tel: 2 62-5639.

THE BOSTON SCHOOL FOR HUMAN RESOURCES-boarding, one year program for high school graduates. Bob Doolittle, 174 St. Botolph St., Boston, Mass. 02115. Tel: 262-5639.

CELESTE SCHOOL-day and boarding, ages 5 to 12 at present. Mervyn Willard, 120 Yale Street SE, Albuquerque New Mexico 87106.

CENTRES FOR CHANGE-university without walls. Fred Newman, located in New York City (Manhattan). Tel: (212) 691-7369.

THE EVERDALE PLACE-boarding, ages 9 to 17 at present. Jim Deacove, RR #1, Hillsburgh, Ontario, Canada. Tel: (519) 855-4577.

ADS



UNCLASSIFIED ADS

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	\$2.50
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	\$3.50

FAIR WARNING: We reserve the right to refuse improperly filled out ad forms./

FRANCONIA COLLEGE -four year liberal arts college. Larry Lemmel, Franconia, New Hampshire 03580.

PACIFIC HIGH SCHOOL-day and boarding. Stanley Bean, Box 311, Palo Alto, Calif. 943-01.

PINEHENGE SCHOOL - boarding, ages 5 to 14. Glenna Plaisted, Box 1, Waterford, Maine 04088. Tel: (207) 583-4423.

ROCHDALE COLLEGE - liberal arts college. Linda Bomphray, 341 Bloor Street West, Toronto 5, Ontario, Canada.

SATURNA ISLAND FREE SCHOOL-boarding, ages 5 to 17. Tom Durrie, Saturna Island, British Columbia, Canada. Tel: (604) 539-2937.

SUMMERHILL WEST-day and boarding, ages 5 to 18. Frank Lindenfield, 23859 Stagg Street, Canoga Park, Calif. 91304. Tel: 883-0502.

THE URBAN SCHOOL OF SAN FRANCISCO-Bob Wilder, 2938 Washington St., San Francisco, Calif. 94115.



BIG BROTHER WATCHES

YOU



NEW YORK (AP) — A new police command post is using television cameras to keep an eye on trouble spots in New York.

Mayor John Lindsay and Police Commissioner Howard Leary put the command centre—a windowless room with giant, wall-mounted television screens—into operation Monday at police headquarters.

The facility and its equipment cost the city \$410,000. It has three functions:

—A special police television network of fixed and mobile cameras will enable headquarters to follow demonstrations and other events as they occur throughout the city. Fixed cameras now cover City Hall Plaza and will be set up at Times Square, Madison Square Garden and United Nations Plaza. Others will be mounted on trucks and police helicopters.

—The command post will be connected by a direct line to a special telephone in each of the city's 78 precincts and several other police units. At the beginning of each shift, after consulting with sergeants in charge and using a small computer, the centre will prepare a table showing exactly how many men are on duty and where they are.

“Our people visited the Strategic Air Command in Omaha, the space centre at Houston and the Pentagon, and borrowed the best from each,” Lindsay said. “And this extraordinary command centre came out of it. It's the most sophisticated police command centre in the world.”

The news system will be tried out Wednesday during the Vietnam moratorium observances in the city. However, Leary said only a few cameras will be working and the police also will watch regular stations for a view of the over-all situation.

The pictures flashed on the giant screens will also be videotaped and stored. Thus, the face of a bottle thrower in a crowd may later be identified.

The television surveillance system evoked memories of George Orwell's book, 1984, about a police state which featured television surveillance by Big Brother.

-LNS