

ALTERNATE SOCIETY



SEPT.

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2 The Metropolitan Life Insurance Company Building at 600 Stockton in San Francisco's financial district is one block long, a half block wide and seven stories tall. Looking down at it from Nob Hill, the building resembles a big filing cabinet, which it is. Inside 1,700 souls shuffle papers every working day.

Met Life doesn't produce anything tangible for people. Instead it deals in "peace of mind" and "security" and other illusory bullshit which its high pressure advertising program has created in the mind of the gullible public.

On the surface, if you visited any of the gymnasium-sized, sterile offices, the company gives the impression of being an efficient corporate creature, where every employee is dedicated to the American Dream as prescribed by the Wall Street Journal.

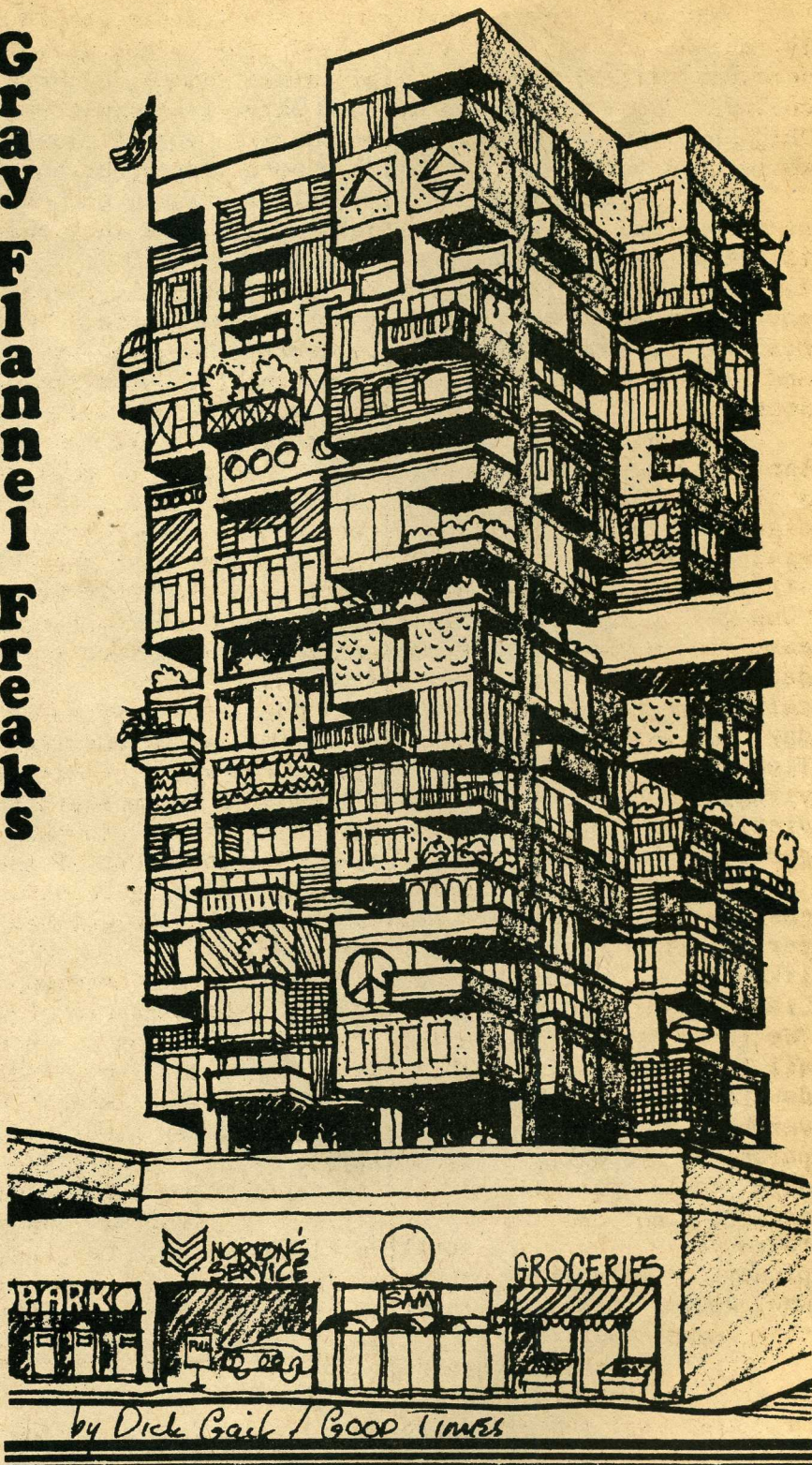
But that, like the "peace of mind" which the company sells, is only an illusion. For deep in the bowels of this giant of the financial district is a merry band of dedicated dopers and rebels whose idea of the American Dream is closer to the vision of Tim Leary and Abbie Hoffman than the WSJ's.

Every day during the three o'clock break on the sidewalk outside Met Life just about as many dope deals are made as there are stock transactions in neighboring brokerage houses.

And on every other Friday an anti-corporate underground newspaper called the Met Lifer is mysteriously distributed inside the building.

"We bring in about 450 copies," said Adam X, the

Gray Flannel Freaks



paper's editor. "All day the xerox machines are really going. So we don't know how many copies are actually made. But everybody reads it. We see them and they all talk about it."

Adam X--that's not his

real name--has worked for Met Life for two years. He comes from an upper middle class family, graduated from one of the country's better universities and holds one of the more responsible junior grade positions which

the company has to offer.

"The whole system really channeled me," he said somewhat bitterly of where a college degree got him. "Big business is such a weird environment."

If you saw Adam X at the office you would mistake him for a typical junior executive (if there are any such creatures anymore). His hair is fashionably long and his clothes are hip business.

"If you're a white collar worker you have to wear a tie," he said. Ties are a sign of rank in the financial district, just as stripes are in the Army. "One guy on the fourth floor came in without a tie one day and his supervisor called him for it. The next day he wore a tie again." Ties are also a sign of servitude. They're used to distinguish the house nigger from the field hands.

After work Adam X changes clothes and, wham, a new personality emerges. It's like the difference between Clark Kent and Superman. "We (the Met Life rebels) all lead these incredible double lives," he said. "Everybody is still pretty paranoid, so while a lot of dope deals are made at the office, no one turns on there yet. There are still plenty of straight people who would turn you in if they caught you."

Two new classes are emerging in Corporate America, crossing the old white collar/blue collar division. "There are career people and non-career people. The non-career people don't take their work seriously. They are exploited. The career people will do whatever they have to to keep their jobs. They're exploited too, but

they dig it.

"The career people are mostly the older workers," explained Adam X. "Most of them came either just before or during the Depression. They were trapped by the Depression. They got their job and did what they had to to hang onto it."

Examining the corporate fabric from within, Adam X believes the company is in deep trouble. "The top management is aging. In a few years they'll all be retired. The people coming up just don't care. And the people who are coming into the company now who are smart (and who would be destined for top management) won't be there twenty years from now."

One recent day an older executive was discussing the personnel woes of Met Life with Adam X and pointed to a picture of a longhaired freak, saying, "One of these days we're going to have to figure out how to get him to work for us."

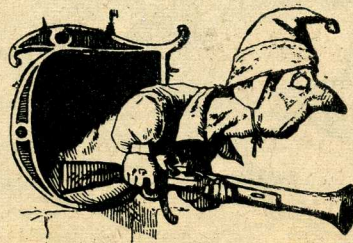
Corporate America is feeling the pressure of the growing rejection of everything it stands for. Adding to the headache is what the underground Met Lifer is all about. The first issue of the paper came out in January. "It started out as mostly a joke, to give us something to talk and laugh about," explained the editor.

The first edition carried a front page editorial headlined: "We Are All Slaves." An article told how the FBI came into Met Life and ripped off Ron Register, a mailroom employee, who had been AWOL from the Army for two years. The story noted that the FBI traced its victim through his Social Security number and the company's personnel files. Other items carried included office gossip and digs at the corporate structure.

Recent issues have carried stories on the United Farm Workers of Safeway (which Met Life owns) and urged the corporate employees to join the boycott.

The aim of the paper is to get the 1,700 employees to break out of the corporate mold which has been forced upon them.

Adam X would like to extend the scope of the paper to cover the entire financial district. As we talked, while passing a joint between us, the idea bubbled up for a Financial District Liberation Movement composed of Bank of America clerks, Pacific Stock Exchange junior executives, Western Union messengers, Pacific Telephone operators, P G & E secretaries and the list could go on and on. As of this writing, however, this is still a pipe dream.



MORE TO
COME!

LETTERS TO THE EDITOR

Hi,

Your mag is really fine! Keep it on.

We'd like to deal it here as lots of heads are ready for it.

Can U send us 50 each month? RSVP

Peace, Dan
ELECTRIC FETUS
MINNEAPOLIS, MINN.

Dear People of the Alternate Society:

You have been sending me your truly wonderful magazine for a while now. I know not if my subscription has run out. Enclosed is money for a new one, anyway. I hope this will help you.

For a better world,
Nancy

Thanks Nancy. Barrie too.

Dear Sirs:

I read this ad in one of the local papers, the "Golden Fleece." I am interested in communal living and would particularly like to live in Canada. Are any of these communes in Canada? Are any of these farm communes? Could you please send me any information you can about size of communes, locations, age limits, if any?

Thank You Very Much
Jimmy

Yes, there are farm communes in Canada. As much as we would like to send you detailed information, our lack of staff and time does not permit it. We hope that similar questions will be answered in coming issues.

Gentlemen:

I like your July issue, which was forwarded to us here. I am enclosing a summary of my study in the field of nutrition (I am a physician, retired) which might be of interest to some of your readers if you wish to use it. I am also enclosing a small ad for a book of essays which I have, written with check for \$3 to cover.

Our medical practice was for the last 16 years in Socorro, New Mexico. We retired 6 years ago, sold our home, and have been in full-time travel since. Mail (first class) is forwarded to us by a friend.

Best wishes for your success. Such a service is needed.

With love,
John & Louisa Aiken
Church of the Awakening
Box 1097
Socorro, N. Mex. 87801



Receive the latest edition of a different underground newspaper each week. No duplications. \$10 for 6 months or \$17 a year. A sample packet of a dozen UPS papers is available for \$4. The above offers are available from UPS, Box 1603, Phoenix, Arizona 85001.

THE COSMIC CIRCUIT

AEON; 3 Maplewood Court, Maplewood Ave., Landaff Nth., Cardiff, CF4 2NB, Wales.

AIEN, E. Salvator's Hall, St Andrews, Fife, Scotland.

ASTRAL PROJECTION, P. O. B. 4383, Albuquerque, N.M. 87106.

COMMUNES, 59 Beadon Road, Taunton, Somerset, England.

GANDALF'S GARDEN, 1 Dartrey Terrace, World's End, Chelsea, London, S.W. 10, England.

HAPT. c/o Flat L., 42 Moore Ave., West Howe-Bournemouth. Hampshire. England.

HOTCHA. Postfach 304, CH-8025. Zurich. Switzerland.

INSIGHT. 118 Windham Road. Bournemouth. Hants., England.

HENRY. Flat 235. 75 Kirkton Ave., Glasgow. W. 3. Scotland.

LADY MADONNA'S CHILDREN. The Phoenix Society. St. Andrews, Fife. Scotland.

NEW AGE INTERPRETER. P.O.B. 372. Oceanside, California 92054.

OTHER SCENES. Box 8, Village P.O., New York City 10014.

PEACE NEWS. 5 Caledonian Road. London-N.1. England.

PHOENIX. 1 Berlin 46. In Den Nuen Garten 38. Postcheckkonto Bin. W. Germany 18346-36.

POPPIN. P.O.B. 3273, Vancouver 3 B.C. Canada.

PSICON. Geoffrey Keyte, 83 b Russell Road. Buckhurst Hill. Essex. England.

PENTAGRAM. 68 Grove End Gardens. London-N. W-8. England.

RESURGENCE. 24 Abercorn Place. St. John's Wood. London-N. W. 8. England.

REVISTA CIENTIFICO LITERARIA. Meson de Paredes, 73. Madrid-12. Spain.

RICHMOND AREA FREE PRESS. 19 Paradise Road. Richmond. Surrey. England.

S.C.R.E.W. 46 Park Crescent. Brighton, Sussex. England.

THE CATONSVILLE ROADRUNNER. 132 Muswell Hill. Broadway. London-N-10. England.

THE FREE YOU. c/o Midpeninsula Free University, 1061 El Camino Real, Menlo Park, California 94205.

THE REAL FREE PRESS ILLUSTRATED. Wolstraat 41. Antwerpen. Belgium.

A NEW COMMUNITY



SINCERE PEOPLE NEEDED

The Alternate Society's Land Inventory and Settlement Service has located a 220 acre tract of land for the purpose of starting at least two rural communities.

Located in Central Ontario only 100 miles from Toronto, the future farm site is bisected by an unpaved country concession road with approximately half the land on either side of it. Largely flat in layout, it is drained by two shallow creek beds that offer possibilities for future dug-out

swimming holes.

The main body of the farm is open cleared land, but some large areas are completely hidden from the road by tall wind-rows of beautiful trees.

On one side there is a profusion of tall, leafy maple trees, suitable for sap tapping, and on the other side a beautiful grove of pine trees where there already exist the standing lodge poles for a very large teepee.

The land is owned by A-

lice, a woman of such fit and youthful appearance that she looks closer to 35 than 61. A vegetarian and organic gardener, she has owned the land for the past 10 years and has attempted to start communities on her place a number of times over the last few years. Her original idea was to bring into existence a few rural communes to aid draft dodgers and deserters, to give them a place to settle while getting landed immigrant status and getting their

heads together. This didn't work out as well as expected; indeed, it was something of a disaster. With Alice away teaching in a Toronto school, those who came to her farm seemed to do their best to make a general mess of things and cause a great deal of needless damage to both Alice's house and tractor. Firewood was chopped on her living room floor, numerous holes appeared in the walls and ceiling, and a couple of hundred dollars worth of repairs were made necessary on her new tractor. Far from being daunted, Alice has contacted the Alternate Society for the purpose of having us help contact and screen potential people to settle her land. Alice wants to see at least 20 kindred souls living and working on her land in two or more communities. She is willing to give the use of the land in return for a few hours work per week on her own garden.

People who are really into crafts or organic farming are welcome if they are

fully prepared to accept the following conditions:

1) Do 4 hours work per week (the more people, the less hours of work) for Alice around her home and garden. Alice has retired from teaching and wants to live off her garden. She will need a small amount of help in order to do so.

2) Be really prepared to make a lasting community and not just a fly-by-night haphazard thing that leaves the land raped and strewn with garbage.

3) Be able to cooperate with the other communities in exchanging food, help, and other necessities.

Alice makes no other conditions, no landlord dogmas; everyone is free to do their own thing in complete freedom provided the 3 conditions are met.

The advantages are in the accessibility and low cost. One doesn't need much to get into the farming thing if one makes use of Alice's land. However, there are some serious disadvantages.

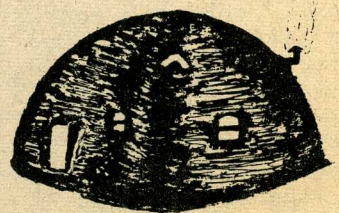
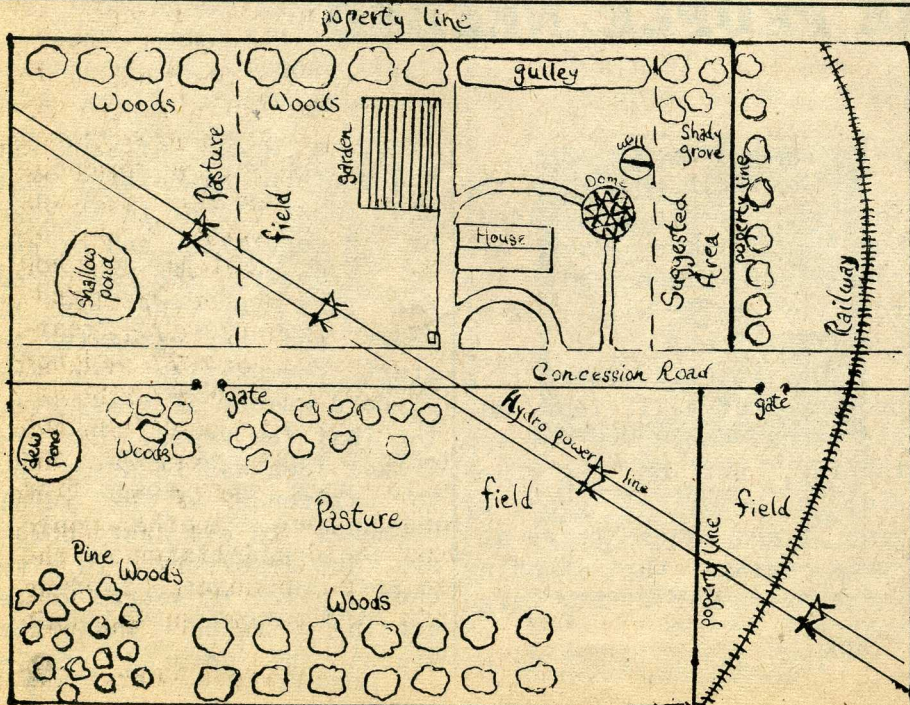
Alice's land doesn't have enough timber on it to enable people to use her woods as their only source of building material. Prospective farmers and communities would have to be prepared to obtain most of their building material from local commercial outlets. Other than her own dwelling and one geodesic dome that is in use, there are no habitable structures there.

The area is, as I said, only 100 miles from Toronto and in what is called "cottage country." This means that, though the farm itself is secluded, it is near major tourist routes. Ontario's Georgian Bay is only two miles away and the three main roads that serve the area are jammed on every summer weekend with the summer cottage crowd.

There are a number of small towns very close by and there is no lack of goods or services should one need them.

All things considered, Alice's farm is a very good place for anyone who really wants to get into farming and/or crafts in a beautiful rural setting. While civilization is near, privacy does exist for virtually any endeavor.

People interested in getting together a community on Alice's land should write to "Dome Farm," 10 Thomas Street, St. Catharines, Ont.



(Editor's Note - The following two articles, by Clay Geerdes and Joseph Berke, are printed here as two views of the urban alternatives in California. The first was written by an American long familiar with his subject; the second is a report prepared by an excited English observer. Together they comprise a scenerio of Bay Area evolution.)

FROM CRASH PAD TO COMMUNE

story & pictures by

CLAY GEERDES

The Sonoma Valley lies between San Francisco and Sacramento and when most people around here think about Sonoma they are likely to remember it as the home of Jack London. Most older people. Not the young. They are more likely to mention such mythical places as Lou Gottlieb's Morningstar Ranch or McCoy's Olompali, both of which are now little more than fond memories.

In the Summer of 1967, a summer known through the media as the Summer of Love, a lot of people got their heads together to consider the meaning of the first great Human Be-In. That mystic gathering of the tribes occurred in Golden Gate Park at the Polo Grounds on January 14 and affirmed the hairy, heavy, existential reality of the population explosion, shifting political emphasis for many from the war in Vietnam to the question of survival.

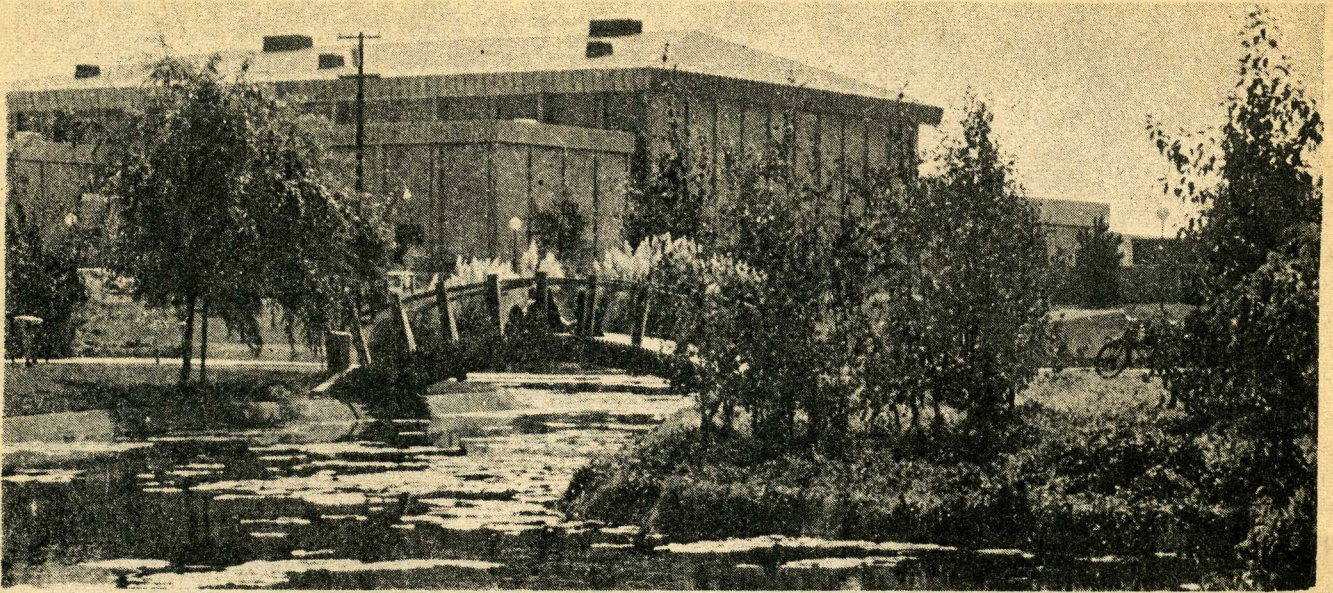
In a copy of the San Francisco ORACLE (which, however sporadically, still exists in 1970), Gary Snyder advised the young people who were dropping out (most on their own and not really following the advice of ex-prof Tim Leary) to find out

about their territory. Snyder agreed with the others who were included in the panel discussion (Tim Leary, Alan Watts, and Allen Ginsberg) that the cities were finished and said that all young people ought to take a look at the area they lived in and find out what the Indians were doing there before civilization came along. Subsequent ORACLES were heavy with Indian lore and for a time the Street burst with Indian headbands, headdresses of many-colored feathers, elaborate beadwork, and young people sitting with their backs against the Print Mint or the Drogstore Cafe reading copies of THE HOPI WAY and Collier's INDIANS OF THE AMERICAS. Each was trying, in his own peculiar fashion, to find out where the Indians were at and what he could adapt to his own lifestyle. At the time these young whites, who are now referred to as Street People, were spoken of as "reincarnated Indians" though many simply affected the external trappings for the sake of an image and cared little about relating to any authentic Indians who might have happened along. Some, follow-

ing the reasoning of Gary Snyder, set out to find the Indian way and do it. These did not remain long in the cities, but set out for the valleys and the canyons. They are there now, functioning in small communes where the daily patterns of activity is similar in many ways to those of old Indian villages.

For a short while in the mid-sixties, everything was happening in central areas, in the Haight Ashbury in San Francisco, in Griffith Park in Los Angeles, in New York's East Village, in parts of Chicago, Denver, Atlanta, Houston; indeed, in most of America's larger cities. The people gathered in the cities to find out where it was at, what was happening, what kinds of life were available and how these might be realized. There were many media-created leaders, but most did not follow anyone in particular. One young boy would take Bob Dylan as an exemplar and follow his progress from song to song. Another would drop acid and listen to the songs of Donovan, finding his inspiration in the soft

Continued over- 9



symbols of the poet. Others listened to Allen Ginsberg, poet-laureate of the psychedelic generation, and when Ginsberg shouted at them in Pauley Ballroom on the University of California campus that they should get out of the cities, many heard and headed for New Mexico, Mexico, Arizona, the Sierras, and even the Himalayas. More often than not, the leaders simply articulated what was already in the minds of the young.

There were hundreds on the road in the late sixties. They went to Woodstock or Los Angeles or Denver or anywhere that promised some excitement, some possibilities. Many were murdered, arrested, raped, robbed and beaten, maimed, and tortured by provincial police who cut their hair and pulled out their beards, but they were unafraid and put out their thumbs in defiance, following gods other than law and order and commerce. The horror stories came thick and fast in both straight and underground papers. In some rural areas of the North, South, East, and West, hip-

py-hunting was a popular sport, and most young people grew to respect the long hair of older hips as symbolic of their survival in the land depicted so well by Godard in WEEKEND. The first thing that happened to the young in small-town jails (like Winnemucca, Nevada, where the mention of the word "hippy" drains away the last vestige of civilized behavior and turns the older inhabitants into rabid killers) was haircutting (health regs, you know) and it became easy to identify the dealers who had been busted by looking at their short hair. A few wore hats to hide the hated military cuts.

The young went on the road and as they travelled around America they found they were many, not just a few, and this knowledge, along with drugs and rock and spontaneous raps, changed their consciousness. Those who took drugs moved from one place to another psychologically or chemically and though they remained in their own communities they were set apart and the media created the generation gap to explain the phenomenon

but there was no gap. The young who turned on with their parents are the ones to ask. They were few, but they existed. If the truth were known, many would be surprised to find out the number of young people who deserted rural America to make the pilgrimage to the Haight to take acid. In late 1965 when acid was free, hundreds came, thousands. The music and other activities which went on in the area could have happened elsewhere, but the Haight was where there were heads whose expressed mission in life was to turn on the entire world. The Haight-Ashbury was a drug culture from its meticulous speed-freak designs and posters to its repetitive rock music patterns to its communal lifestyle, and the people who came there were quickly initiated into the style of living that complied with continual usage of drugs. The non-user was no more welcome or trusted than the non-drinker at a businessman's cocktail party. The very idiom which grew out of the period and is now the norm for most underground newspapers was and is based upon

drug usage. Conversation on the street concerned drugs, the fuzz (now the pigs, formerly the cops), the relative merits of various psychedelic experiences, put-ons, musicians, groupies, clothes, macrobiotics, astrology, Zen, and all forms of sexuality ("like, man, when you're on acid, you can just go on balling forever, and you never come!").

The Haight made money for the city. A few years before, North Beach had packed in the cornhuskers to look at the mascara-eyed blondes who lounged around with big, black, scarey spade artists in the windows of coffee houses. Now the scene was being played out in the Haight and when the summer was over and the money all safely tucked away in the Bank of America, the mayor turned the Tac Squad (which, ironically or not, was born out of the suburban paranoia concerning psychedelics and hips) loose in the neighborhood to clean the place up. All the bureaus agreed that the large gatherings had to stop: Fire Danger. I remember cold-eyed, self-righteous fire inspectors creeping through Billy Graham's old Fillmore Auditorium on Geary Street, praying for some infraction of their rules. Health inspectors raided the Haight and condemned a lot of crash pads, ignoring the equally dirty homes of "respectable" older residents. The Landlords in the Haight were no different than those in old North Beach. They doubled the rent in their shit-houses and took advantage of the Beat Generation and would do the same to whatever the next one would decide to call itself. But the Health Department did

not jump on the landlords. Just the hip tenants. The pressures from the police department need not be documented at length, because they are known too well.

By the end of 1968, Haight Street had returned to being the slum it had been before the hips moved in. Now in 1970 only a few remnants remain. The Drogstore Cafe is still there. The I-Thou is now Brother Juniper's Inn. The Phoenix is there. The Print Mint has survived. The last of the people have formed the Haight Commune and they are fighting to survive. The Clinic is still open. But the atmosphere of love is long gone and the panhandle has not been filled with music for a long time now.

Sonoma people consider the Haight a bad trip and few will go there at all. It is well known that over 60 people died there last year and organized crime controls the drug traffic. The day of the happy dealer out to turn on the world is over.

In the Sonoma Valley which sports such names as Penngrove, Cotati, Rohnert Park, Sebastopol, Petaluma, and Santa Rosa, there are a lot of people living in small communes. They grow their own food and other necessities. They make their own clothing. Some work leather. Some are into music. Quite a few attend Sonoma State College in Rohnert Park. Clearing house for local information is the Inn of the Beginning in Cotati. The local band is the Bronze Hog which often performs free on the SSC campus on Friday afternoons. Unlike the ballrooms in the city where no one has danced in quite a while, lots of



people dance on the lawn before the Commons as the Hog plays. A few students who are into photography carry cameras with them about the campus and con their teachers into accepting photographic essays in lieu of the usual written ones.

Cotati is just down the road from SSC and it is a cowtown with one street. Stores on either side are becoming more and more hip. Cotati Two is a co-op of hip business people who sell everything from books on organic gardening to posters of astrological signs. The store is like an extended commune and each shop inside is barely separated from the others.

The experiences of the young people who left the city to settle in the Sonoma area are typical. They have encountered a certain amount of fear and apprehension on the part of older community members who run the bureaus and boards, but many are working with the problem through the college in a Community Involvement Project. Recently Rohnert Park formed a small 13-man Tac Squad (keeping up with the model set by S.F.) and they were seen going through some maneuvers on the rooftops of SSC during the summer. Many were prepared for some great outbreak of Violence during October when the Fall Offensive to End the War began in the Bay Area, but nothing came of it. The people of Sonoma are not violent. Many go to the city to participate in anti-war activities, but local activism is negligible. In November 1969, a march of 250 proceeded from the campus to Cotati and a small rally was held in the town square. All was quiet.

BAY AREA

by JOSEPH BERKE

NOTES

Long hair and a freaky glint are now prerequisites for a quick hitch across the USA, and the 'straights' are being left by the wayside. A coast to coast 'underground highway' of turned on kids has sprung up along Route 66 and other major roads to provide food, shelter, even grass to itinerant 'freaks'. Even in such reactionary dust bowls as Amarillo, Texas, 'Easy Rider' bummers are kept to a minimum by local heads who take fellow travelers into their homes and out of the clutches of the local pigs.

And if the parental homes of an entire generation are suddenly being vacated, a host of Communes, Free Universities, and other social innovations are beginning to lay down serious alternatives.

In this article I shall describe people and places visited during two hot sunny April weeks in and around San Francisco, but a quick skip around the midwest and east indicates that what is taking place in the bay area is a foretaste of an exploding Counter Culture throughout the land.

The COPS COMMUNE is a third generation commune. Its members live in several rented houses in Oakland and also run a ranch, the Black Bear, located in Northern California. I use the term 'third generation' to indicate that the people who formed the COPS are experi-

enced communards, nearly all having lived on other communes during the past few years. The first generation of these was probably a haphazard affair, perhaps not much more than a crash pad, and which lasted no more than 2 - 4 months. Second generation communes are slightly better organised for the survival of their members and tend to stay together 6 - 16 months before breaking up. Third generation communes are those which have lasted for at least two years.

Urban-rural branching characterizes many of the larger and experienced communes. It is a key feature in the expansion of communal life in California. The rural branch may be just a patch of ground off some dirt road, or a well organized ranch. Each provides a place to raise crops, take a break from the urban chaos, tent out, etc. The communal farms have created the basis of an underground agrarian economy in as much as the different communes give and/or trade goods and services with each other. During April the COPS obtained an old truck which they were in the process of fixing up for use on a seaweed run. Their idea was to go to the beaches to collect seaweed which would then be distributed among the communes for use as an organic fertilizer.

But the communards are not just on a fertilizer

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trip. They have also been organising an inter-commune communication network. One manifestation of this is a multi-coloured newsletter, KALIFLOWER, distributed free to communes in the area. Moreover, one of the people I met at COPS, an old friend from New York's lower east side, was in the process of teaching himself midwifery, in order to provide groovy obstetrical care. The issue of obstetrics is an important one when you consider the average SFrisco hospital charges \$1000 for a delivery that occurs in an extremely alienated manner, to say the least. Natural childbirth is not sanctioned by the AMA (American Medical Association) money-grubbers.

The many communes about SFrisco come and stay together for a variety of reasons--drugs, a leader, an issue such as ecology or revolution, and so that people can live and act together. COPS is a political commune.

Although it is not the commune's immediate intention to organise demonstrations or storm pig headquarters, COPS people have a profound awareness of the social/political implications of their work. Last year the commune ran an elaborate print shop, until it was suddenly knocked out by a mysterious fire.

At the moment they have obtained another small photolitho press and some members are busily printing up leaflets and posters for the movement. But most significantly, their political third eye includes an understanding of the necessity for an organised system of intra- and inter-communal defense. COPS itself is so large that its people live in at least three different houses in Oakland alone. (There may have been others, but I didn't get a chance to visit them.) For their own protection people explained that they were thinking of utilizing a self-defense

system that was similar to that developed by the Viet Cong to protect their villages. Commune houses would be grouped in five's. Four houses would be situated as at the four points of a square. A larger and central supply and communications commune would then be located at about the centre of the square. Should any of the outlying houses be attacked, the communards could retreat to the other places. These would therefore form a strong defensive perimeter, to be used for sustained defense or counter-attack. Aside from locating their houses in such a way, people did not detail other aspects of their defensive strategy. Perhaps it had not progressed much further. But the fact that the commune members were thinking along such lines was an impressive example of the seriousness with which these people take their work, if not their lives.

Canadian Whole Earth Almanac

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The Canadian Whole Earth Almanac
341 Bloor Street West, Room 208
Toronto, Ontario

Name.....

Address.....



A major feature of the work of the COPS Commune is a FREE BAKERY. This bakery was opened in March in a rented store in Oakland (a flat above serves as another communal base camp and their printing shop is next door). The Commune expends a huge amount of time and energy in keeping the bread baking and on its way to other communes and groups such as the Black Panthers as well as neighborhood youngsters. COPS first got the idea of opening a bakery when they heard that another commune had been given a large amount of baking equipment, but which was not being used. All the stuff had been stashed away out in the open and the equipment including a large baking oven, was just rusting to death. So COPS decided to get the material, fix it up, and make free bread. What better way to expend one's energies, especially given the not so symbolic equation, Bread = Money.

After the COPS people got ahold of all the baker's stuff, they had to spend nearly six months refurbishing the oven and other material. The oven, ten feet long, five feet high, and six feet wide, was completely stripped down and relined with asbestos. What a mammoth task! In addition, the commune had to find a place to bake. After a lot of hassle, the COPS managed to rent a then decrepid store which had once been used as a bakery, and fix it up to city standards, much to the annoyance of the building inspectors who continued to hassle the commune people almost till the day the bakery, gleaming with freshly painted walls and clean floors, was opened.

I spent an afternoon

helping to bake some very turned on bread. And a hard afternoon's work it was! The dough is tough and has to be kneaded for at least an hour to get it into baking shape. The bake room has a twelve foot long table around which maybe twenty very beautiful cats and chicks stood kneading bread, drinking wine or beer, talking, having fun. Occasionally some neighborhood kids would come in and have a go as kneaders too. When the dough was ready, we placed it in army surplus pans or better yet, into two pound coffee tins. These allowed the bread to rise more evenly. Then we placed the pans and tins into a metal closet to allow the dough to set before it entered the oven.

Great smells emanated from the oven as the bread baked. And people flocked around the oven on the grand

occasion of the opening of the oven doors to taste the freshly baked bread. Made with orange rinds and other goodies, the bread tasted great by itself, or spread with butter.

COPS commune bakes three days a week. At other times they allow other communes or groups to use the oven and bake for themselves. This operation was just getting started at the time of my visit. The commune gets the ingredients for the bread by donations from friendly folk, and other more artful means. But the commune is dissatisfied with store-bought goods, such as flour, because they are processed so that many of the vital ingredients are eliminated. COPS people look forward to obtaining, perhaps even making, their own milling ma-

NEXT MONTH:

-Liberating Your City---

The story of Detroit's Open City---a comprehensive urban community.

-Land Inventory

-Reports from communes.

-"How To Do Its" in the fields of:
cooking
alternate technology
& organic farming

-hopefully a report on the North Star Tribe's move to the land.

chine. Then they will mill their own wheat grown by themselves on their farm, or obtained from the farms of nearby communes.

But COPS is only one of many communes organised to provide essential services for the bay community. Over in San Francisco the local paper, the San Francisco Good Times, is put together by a newspaper collective, with both the newspaper and those who get it together living and working out of a large house in the centre of the city. Other communes help to provide free medical care, and some even serve as freak-out centres where the damaged products of this 'Great Society' can come for R & R (rest and recovery).

On the Free U front, many groups are operating in and around SFrisko. Some are about to get started, others are expanding and adding additional centres of operation.

San Francisco has at least two large Free U's, Heliotrope and the Free City University. There are many smaller nursery groups and even a free secondary school about to open. In Berkeley, across the bay, the Free U of Berkeley has been raising a full head of steam for several years. At the moment it is faced with a million dollar law suit for some reason that was never made clear to me. So folks are re-organising themselves next quarter as the New Free U of Berkeley and will be taking new premises. Too bad. Their present building, a converted church, is pleasant and conveniently located.

But in Berkeley, the campus itself is the main attraction--a sight so far out that it can only be

'where it's at.' The action centre is the square in front of Sproul Hall, the student union building. Think of a hundred Living Theatre Troups gathering together to perform at the old marketplace at Marrekesh, Morocco, and you would get some idea of what the scene is like. What an incredible level of freakiness, but, perhaps, only to some London hick as myself, five years away from the States, seven from Berkeley. There is nothing that cannot be seen, heard, bought, sold or acted upon at this Marrekesh West. All manner of huckster, dancer, actor and actress parade their wares in front of the multitudes. All sorts of foods and slogans to be tasted, if not digested. Dwarfs, giants, ROTC freaks, armed panthers, brown berets, black berets, pigs, dogs, c a t s, even some straight students move hectically back and forth across the square. I didn't see any snake charmers, but lots of snakes, and quite a few charmers, their bodies even more beautiful, and elegantly displayed, than ever before.

Big event of the day, among many big events, took place in the large gymnasium of Sproul Hall where students were registering for courses at a Counter University of Berkeley, set up within the walls of the U of Berkeley itself. Hundreds of courses were available, including one by Professor Herbert Marcuse. The organisers of the Counter U approached Marcuse and asked him whether he would give up his professorship at U of California at San Diego in order to become a full-time professor at the Counter University. He agreed, on

the proviso that the students provide a reasonable salary, which was agreed at between \$12-15,000. Since then the students have set out to raise this money and have almost succeeded. They are quite elated at the possibility of Marcuse teaching at their Counter U, for they feel that the fact that Marcuse and others as well are prepared to vacate the state universities shows that the idea of Free U's is really beginning to catch on, and work.

South of San Francisco, in and around Stanford, the state's largest and most successful Free U continues to expand and provide a counter-educational treat for the hoards of dissatisfied kids who flock to Palo Alto from across the nation. I refer to the MIDPENINSULA FREE UNIVERSITY, located on the famous road first cut by the Spanish back in the 1800's, El Camino Real. Aside from courses, the MFU folk run a large printing press, putting out their own catalogue as well as a fine magazine, THE FREE YOU, 50 multi-coloured McLuhanesque pages chuck full of news and views, not only of the MFU, but also of goings on in the entire bay area. THE FREE YOU is a great example of what folks at a Free U can do together. Get yourself a copy and see for yourself. Write to: THE FREE YOU, 1061 El Camino Real, Menlo Park, California, USA.

The same things are happening, all over. People have gotten tired of talk, talk, talk and are in the mood to act. The word is 'Do It'; for oneself, for one's friends, for the ecology, for the survival of us all.

Short Term Financing For Intentional Communities

by GRISCOM MORGAN

The Homer L. Morris Fund

For the past fourteen years the intentional community movement has had an organization to give short term loans at a reasonable rate of interest to tide communities over emergencies and to help finance undertakings that orthodox banks and loan agencies would not consider or would charge prohibitive interest in lending to new types of communities. The Homer L. Morris Fund was in part the outcome of the Fellowship of Intentional Communities and of its annual meetings--discontinued after ten years of activity because of inadequate support.

One dramatic occasion when the loan fund met a pressing need occurred at Koinonia Community in Georgia. The Community was attacked by local racists because of its freedom from racial discrimination; it included people of dark skin in both community and in worship. Koinonia's productive facility was bombed, its buildings were shot at, and commercial suppliers and outlets for sales succumbed to pressures to boycott the community. Local banks refused to supply needed loans. The Homer L. Morris Loan Fund was one of a number of resources that came to the rescue and helped Koinonia pull through those difficult times.

The Homer L. Morris Fund has helped some twelve communities through financial crises or enabled them to finance growth and development until other credit sources were willing to lend or difficult circumstances were past. Long term loans are generally not made because that would defeat the purpose of having capital available for emergencies. In some instances loans have been extended from year to year with the understanding that if emergencies develop or short term loans were needed by new communities the longer term borrower would then pay back the loan on short notice to make the funds available to meet the new need.

The Fund was named after Homer L.

Morris, whose life was devoted to purposes such as those of intentional communities. Homer Morris participated in the work of the American Friends Service Committee in community development (Penncraft Community), and played a key part in the development of the work camps of the Service Committee which have involved many youth and older people in living together in service projects. The funds were made available by a few people who have given of their resources to the community movement.

It is frequently asked whether the Homer L. Morris Fund lends only to religious communities. The Fund does not attach sectarian or theological conditions to its loans. If one were to define religion as did Alfred North Whitehead, that "the topic of religion is individuality in community," the very idea of the intentional community would be intrinsically religious. In this sense only is the religious dimension of association in a community a pre-condition to obtaining a loan. A group essentially associated for purposes of profit, recreation or fellowship in a limited facet of life, such as interest in music, would not qualify.

To obtain a loan from the Homer L. Morris Fund a community must consist of a minimum of three families with a significant degree of sharing of life together. This does not mean that there must be a pooling of income or holding of all property in common. There has been a limit of \$3,000 that will be lent to any one community, and reasonable assurance is required that financial aid will be paid back. The Loan Committee of the Fund is responsible for deciding on loans, and general policy is worked out by the membership and board of directors at the annual meetings.

Membership in the Homer L. Morris Fund is composed of people interested and concerned about the intentional community

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Gathering

THE IMAGE

Over the earth, the lake:

The image of GATHERING TOGETHER

“The Gathering Together of people in large communities is either a natural occurrence, as in the case of the family, or an artificial one, as in the case of the state. Only collective moral force can unite the world. Such great times of unification will leave great achievements behind them. In the time of gathering together, we should make no arbitrary choice of the way. There are secret forces at work, leading together those who belong together. We must yield to this attraction; then we make no mistakes.”

I CHING

Here it is--one of the clearest introductions to intentional community. Perhaps a little too urban in slant, but its analysis of the reasons for intentional community and description of the kinds of problems to be encountered are applicable anywhere. Dig it...

ON COMMUNITY BUILDING

by RICK
MARGOLIES

What do we do when we're white and affluent, in a world of starvation and coloured revolution? Sent to the best schools, for what? To make more money and spend how many vapid Sundays by the pool? Toward what distant goal?

Yes, we've been raised with the best the age could buy: clothes, cars, trips, maids, colleges. And still we're not satisfied. The children of affluence, playing the games of the age. The world prostrate before us, why not rise to the rape? Perhaps we're afraid to lie, perhaps we learned our families' spoken moralisms too well. Yes, afraid to call cynicism wisdom, label resignation reality. And now, a bit unsure, we stand in beards and old armyshirts, having cut loose our buttoned-down minds just a bit. We've marched against the war, only to find our parents won't let us come home. We've refused to cooperate with the draft and are in court or prison. For what? Whose battles are we fighting? Deep down, we don't really believe we're making a revolution. We: lily-white, pampered sons and daughters of the suburbs, with our puffy, soft bodies which may never know what labour means. But for all our self-doubts this much we know: we can never go back again. 10,000 kids out to change the world. Now the years of dreaming and visionary phrasemaking are over and we stand face-to-face

with ourselves. Wrestling with the demons within, striking at the devils without, we must fill the void of this plastic pleasure world or become a vacuum in it.

Several years ago community was the cop-out of those who couldn't cope with our political struggles. Today we find our political and psychic renewal is the creation of community. Our hardships in the past few years have shown that the road that supports us in helping each other work things out emotionally and intellectually is the path of greatest political relevancy as well. For most are out for a better way to live together, but are too emotionally and economically locked up in their present style of living. Young people can talk with us freely about our concerns because they have not yet invested their lives in an entrapping mode of existence. Parents and older people, quite sympathetic to our criticisms, demand to know our "program". Our program is what we are already about: the discovery of our true selves and our need for new relationships, which is the creation of community where there was just alienation.

Thus, our task in the years ahead is to restructure our lives into those new forms of relatedness to each other and the greater society. Our concern is to destroy the master-slave relationship in all

“Our program is what we are already about...the creation of community where there was just alienation.”

its corporate and psychic manifestations and to build in its place non-hierarchical communities. Wherever people are living and working and are not the initiators and final arbiters of that life process, we must lead people to restructure their situation so that where there was a pyramid of command there is now a non-hierarchical democratic body or community. Thus, our politics is mediated to us through our own relationships, whether we be in a family, a work group, or a learning situation.

The Failure of Contemporary Politics

In order to see our task clearly we must understand how the political process rationalizes the mainstream of American life. The failure of contemporary politics is that it accepts as given the atomization, alienation, and fragmentation of existence in an advanced capitalist society. Both conservatives and liberals are corporate capitalists, for their lives are determined by the organizational mode and existential style of the corporation and the city. Lives are atomized in careers and families, each man/family an individual unit viewing itself in competition with all other such units. Sharing and cooperation become superficial. One expends life's energy in accumulating money and consumer objects toward making one's home a privatized utopia. One's personal success and worth are soon equated with accumulated property and people find themselves isolated in their home or apartment with two or three locks on the door. People become threats.

The city fragments our lives by separating work, service, and residential sections by considerable distances. People work miles from their homes and develop two sets of acquaintances: those on the job and those at home. At work one relates to those around through the corpor-

ate role one has achieved; one knows who is inferior and can be ordered around, and whom one must obey. At home, after the psychic death of commuting, one's relationship increasingly takes on the same master-slave character: the wife must keep her place as cook/housekeeper and the kids are ordered around like administrative assistants. People conform to their roles, and as the saying goes, "Just do the job." People become objects.

The city is built for commerce and travel. The roads are laid out for auto and truck traffic, not for people. The neighborhoods are segregated either business or residential by bureaucratic zoning boards that are little influenced by the people who live in the area. The idea of reconstructing the city into humanly scaled communal neighborhoods in which people can walk or bicycle to stores and services is a threat to the propertied class which controls the zoning and redevelopment boards. People become nuisances.

A man's politics is truly alienated from him if it is a concern he has outside of his everyday existence. No matter whether he is a conservative, a liberal, or a radical, he relates to those around him as threats, objects, and nuisances. The exploitative nature of our lives will remain if we resign ourselves to this alienated politics which is not grounded in a new economic and social reality.

Beyond Resistance: Integration

If we are truly free we would set our own terms. This would mean to work for a new wholeness in our lives. Resistance and protest are basically forms of alienated politics because they do not embrace the total man as he lives his life; they never transcend outrage. We should, of course, resist when we are pushed and pro-

test when outraged, but it is clear that this does not teach us how to live our lives anew. I am far from arguing for the end of protest and resistance, rather for the integration of this vitally necessary consciousness-building activity into a non-frenetic philosophy of our life's work. For personal frustration and psychic exhaustion are endemic to resistance politics. If a fuller comprehension of what we are about is not grasped we will all become cynical, bleary-eyed nihilists. The New York City Resistance (an anti-draft group) has discovered this through its own struggle. In a recent mailing they counseled "The concept of communal living is an important element in the lives of people who see themselves in the struggle for social change on a long-term basis. Development of community and dealing with interpersonal relations are very important in facilitating working together. Experiments with new forms of living are crucial to the development of a vision of the new society that must be built."

The liberal, with his do-your-own-thing pluralism, has no such socialist vision of a common life together, for his life is rooted deep in the class and caste system of capitalism, as are his myriad neuroses. If we know the psychological destructiveness of a bourgeois existence built around property, how can we but share what money and property we have? If we see the human perversity of treating children as private property, how can we but raise our children in communal families as the kibbutzim do? A marriage easily becomes a vapid box trapping man, wife and children in a circle of distrust. Did you know that the Oneida Community over 110 years ago had a highly successful community marriage in which each was married to all?

As we come together and restructure our relationships, we create the germ cells of a renewed social organism, growing from the group up, into the institutions which sit heavily on our lives. Thus, as we build out from our own privatized existences into small communal families living in one house together, sharing the work necessary to maintain life (meals, sanitation, income) and raising children...so must we build out from our communal houses to create new communal economic and political institutions in our neighborhoods.

Our struggle must be based on this

process of community building. We must avoid the false glorification of struggle which comes from the frustration of seeing no results of resistance and mobilization politics but bleary eyes, bloodied heads, and pictures in the daily papers. What is needed now is more programmatic and structural thinking if we are to avoid an escalating spiral of street confrontations which will psychically and physically destroy our people. The question is not whether we can face down the police at a confrontation, but rather whether we can decentralize the police establishment so that neighborhoods can elect and recall police officers and generally set their own moral standards of what is moral and what is not. And that is a question of first getting ourselves together where we live.



Learning from History

The past 150 years have provided us with a rich history of building decentralized socialism within a capitalist socie-

ty. Of the three major branches of that history, the French Communities of Work, the American communities of the 19th century, and the Israeli kibbutzim, the latter two can teach us more, partly because there is more substantial material on them. My remarks here are generalized and are intended only to excite the reader's curiosity to discover more for himself: a bibliography follows this essay.

During the last century approximately 100,000 people lived in small communitarian societies throughout the wilderness areas of a rapidly industrializing, urbanizing America. Those who forged out these communities were the most imaginative of the pioneer stock. For them the freedom of the new country meant the chance to experiment and innovate toward a more just society, rather than the opportunity for

in the German youth movements at the turn of the century. They were not as idealistically utopian in their conception as the American communities, for the task was as much forging a new nation out of a desert wilderness as it was to build the micro-units of a just society. In Israel they say the revolution is the colour of the ground, for in making the desert fertile, they changed the earth from yellow to green. In the American communities the concern from the beginning was self-sufficiency and independence, so the primary question of their role in the developing macro-economic-political structure did not concern them. But from the beginning the various kibbutzim pursued ways of helping each other and the needs of nascent Israel, so their focus while building internally was outward, toward federation. Today there are four kibbutz federations serving 82,000 people in a total of 230 communities. The various federations are allied with political parties and provide, in proportion to their numbers, a remarkably high percentage of government leaders in the Knesset (parliament), the ministries, and the military. With 1/3 of the nation's total agricultural production, the kibbutzim are an integral part of the economic and political structure of Israel. Whether they will go on to rid their country of corporate capitalism and militarization remains to be seen.

Perhaps the first lesson of this history is the need to develop a communal life style which is continually sensitizing people to the larger task they are about to develop in the society as a whole, a philosophy which leads the people to intentionally build toward the larger task. Whether the kibbutz federations (one is avowedly Marxist) will act to maintain their safe position in a hostile society or take risk to revolutionize the country is an open question. The failures of the American communities show that the critical style was never found. For these communities sought isolation; from the beginning they imagined themselves apart from their society so that as they grew their activity reflected this myopic self-definition. They willingly became encapsulated; their hostility toward outsiders was reflected in the local townfolk refusing to trade with them, even engaging in outright attacks. But the greatest danger of this selfish concern with internal welfare

fortune-hunting in the cities.

The kibbutzim represent the end result of the fusion of the religious and socialist traditions of communitarianism



is the stagnation of increasingly incestuous relationships. The communities became inbred and self-satisfied and in the process destroyed the creative energy of building a new society. It is this complacency, rooted in the static and narrow-minded view of what they were about, that placed them outside the historical forces that were determining the shape of the embryonic nation. The failure is not seeing that a community's welfare, in the broadest sense, is inextricable from the society's economic and political realities.

Need for Experimentation

History has also shown us that rigidity of outlook and of approach to what a community is about is destructive and inhibiting. As we come together to live or work we must grow toward an ideal, always grounding our action in the compost pile of present realities. Different forms of community will arise for different human types and personalities. This is natural and good as long as the various forms strive for continual growth and further development: internal development toward human relatedness which is truly liberating, and external development toward the creation of new communal institutions where the power is vested in the people—not in the absentee lords of the propertied class. The goal is a new social dispensation and a New Man. We must keep an open mind and avoid the dogmatic and the fanatic, for the organizational form must begin where people are and grow along a path all can follow in trust and understanding. Let us be clear about dogmatism. One is dogmatic when he imposes what he believes to be true or right on a situation and demands acquiescence and allegiance from others, instead of working through mutual prejudices and fears with them, always willing to change himself, so that all arrive at the apparent truth existentially, in the fullness of self-knowledge.

Mutual Criticism and Discussion

Our growth, individually and collectively, will take place not in a vacuum but in the dialectic of conflicting ideas and perspectives. And this must be based on a willingness to learn from each other, a willingness to change and grow. A lesson, sad to tell, the American socialist communities never learned. Most died a pre-

mature death because of endless internal bickering and factionalism. The need is for a mechanism of some kind which facilitates regular dialogue, such as a weekly meeting for this express purpose. The meeting will truly be mechanical, however, if there is no trust between the people.

Oneida, perhaps the most successful of the American intentional communities, had such a session, called "Mutual Criticism" (an early form of encounter group or group therapy). Charles Nordoff, a journalist who visited Oneida in 1875, noted that mutual criticism was "...a most ingenious device, which Noyes (founder of Oneida) and his followers rightly regard as the cornerstone of their practical community life. It is in fact their main instrument of government; and it is useful as a means of eliminating uncongenial elements, and also to train those who remain into harmony with the general system and order." A Mutual Criticism encounter could be requested by a member who wanted personal council and advice or it could be administered for correction of a delinquency. The important thing to note is that the criticism was not authoritarian and thus was understood to be an aid and guide. No ill feeling was provoked in the "victim". I find this especially striking in that a person's intellectual and spiritual advancement was a community concern. It was the concern of all to uplift each and every member of the community in a real spirit of love and compassion.

Two Poles-Urban and Rural

Another vivid lesson from past community failures is how a community situated in the country, devoted entirely to agriculture and the soil, becomes completely encapsulated and stagnant. Our communities must provide two environments, with houses and work to be done in the cities, as well as land and labour in the country. Perhaps the perfect distance could be measured by an hour or an hour and a half's travel time: close enough to be convenient, but distant enough to limit frivolous trips.

To see community building as our life task is to seriously develop economic means of support which represent our concerns and, at the same time free much of our time to be active at other tasks. We must, of course, simplify our living, minimizing bourgeois self-indulgencies and

expensive tastes. Kropotkin argued well for villages of mixed agriculture and manufacture, a good mind-picture of the rural commune pole of our communities. Full-scale agriculture is too time-consuming; we must develop "truck gardening" (raising vegetables and fruit for immediate sale in nearby cities and towns). In manufacturing, as in agriculture, one of the rules to be followed is how easily can people be trained in the necessary skills; this facilitates more people doing shorter work shifts; a goal in this regard might be everyone doing four hours of work each day in the community's industry, houses, or fields. Possible industries include furniture making, prefabricated housing (construction of structural components, as well as completed houses), printing and publishing, graphics and film-making, and the standbys of the underground: pottery and leather goods. The work should grow out of what each group finds fulfilling and hopefully can be related to the activity of the community's city terminus. Perhaps selling products on campuses or in depressed neighborhoods would also provide an entree to talking to the people about community and concerns of the movement.

Internal Organization

There are several issues which will arise concerning internal organization. The more openly discussed and understood are these inherent questions, the more stable will be the group. For our purpose here, I wish to deal with the questions of leadership, discipline, new members, child-rearing and women's liberation.

Leadership -- Leaders come organically out of a group which is together emotionally and intellectually. The important difference is between a coercive leader and a natural one. The coercive leader bases his authority on a position in a hierarchy which has power over your life, or on his own manipulative powers of persuasion over the group. Humor is often used in a face-to-face group by a would-be leader to subtly cause an opposing member to appear foolish. A natural leader gains the personal confidence of members of the group who know him well from living with him, but do not submit to him. It is my experience that the natural leader is the one most willing or devoted to doing the work that must be done. Leaders should not assume too much of the work, however,

to avoid the community's becoming dependent on their contributions. A genuine leader makes himself superfluous by drawing forth the leadership potentials of others.

Discipline -- Discipline in a hierarchical institution is punishment. People in such situations are victims, rather than captains, of their fate. But in a decisional community where all are equal members discipline is the way they constitute themselves so as to get their work done. Which is to say, where all are life-dedicated to a task, discipline becomes the question of how to organize yourselves toward that goal. And this depends largely on the scale and intimacy of the group. A simple mechanism might be the "period of commitment" in which the community decides that it wants to accomplish so many tasks within a certain time period and then members voluntarily pledge themselves to do specific things.

Group responsibility (discipline) should be discussed in the light of the wheelie-feelie polarization. The wheelies are the politicians, the wheeler-dealers of our movement who study history, economics, and politics and consequently see most of the movement's concerns in structural and programmatic ways. The feelies are the artists of the movement who are into the occult, the mystical, and various schools of psychology, and thus see most of the movement's concerns in psycho-dramatic terms of people being more gentle and expressive with each other. Each perspective has a valuable contribution to make to the other; in fact, one of the major failures of the radical movement after the First World War was the estrangement between those doing cultural things and those doing politics. There is now a marked tendency for the wheelies and the feelies to be unable to communicate with each other, let alone work together closely. How they get together over common concerns will depend largely on openly discussing their unique perceptions in mutual criticism encounters.

Discipline is a problem in the movement because most of us have personally rebelled against the perversity of authoritarian families and schools where discipline was a punishment or a means to get up to someone else's end. Now that self-discipline is required to free us further from this societal quagmire, we flounder.

other people often passes for a deep relationship. But to really know and be a part of another is to respond to his sufferings and joys, as if they were your own. As if the rich oil of your souls constantly flowed between you, back and forth, and you had no bodies to physically harbour the spirit. In love, you get inside, or become, one another.

A negative form of community develops when the members become psychologically dependent upon the group. When being together becomes a goal in itself; when everyone feels threatened when one or two members choose not to participate, then a destructive dependency has developed. For the group must free up the individuals in it and this will only happen when everyone allows each other to know his own fears, weaknesses, and strengths so that each person will act out of a strong, honest sense of his being, rather than a weak dependent submission. A seeming paradox: each must be stronger than the group yet draw his ultimate strength and direction from it.

Some of the so-called "hip" communes evidence this emasculating form of community. Much time is spent just being together, listening to music, rapping endlessly, or sitting around. The ultimate rule of such a community is being gentle with each other, touching each other and generally not violating where another person "is at." It is a regression toward the safe, tactile environment of the womb. This is a serious situation when the supportive group becomes emasculating to the vitality and independence of its members, for the group experience should advance and develop individual potential.

Another community of illusion develops where people settle into living together without truly responding to each other. Mechanisms for mutual defense soon develop, such as a recurring joke, a shared experience, stereotype, scapegoat, or cliché, which defuse the tension when people begin to get into each other. For we are all scarred with the inhibitions and defenses from being dealt with by parents and teachers who manipulated our desires and fears, albeit unknowingly, because they were unresponsive and afraid of themselves. Most people are afraid to be known and know themselves, partly because of the pain of confronting their fears and weaknesses and partly because they may

have to change as a result. But in a radical socialist community, the intention is to create new men and women who are strong and loving in the task they are about. And this comes only from being open, accepting, and willing to learn from each other. Only those who are sensitive and probing, only those who are receptive and willing to change will be broken out of the prison of their defenses, like a strong oak shooting up after the hard nut is consumed by the growing seedling.

The Act of Initiation

I think it is important to suggest some models of community building for different situations. They will remain incomplete, however, because it is of paramount importance to build community to the situation and needs of the people involved. Perhaps the value of these models is in what they illustrate about the process of initiation.

Initiation is, in a sense, a question of scale and intimacy, for the intensity of the group's life is established in the formative period, just as a person's spirit (faith, hope, vision) which he will carry throughout his life is primarily formed as an infant. For an infant to become a psychically whole organism it must grow in an environment of trust and common concern. It is said that one of the first psychic imprints on a child's mind is the face of his mother as he looks up from suckling her breast. If the face is lovingly approving he is more likely to be secure and hopeful throughout his life. If the child perceives hostility or disapproval, however slight, as he is at his mother's breast, then he will carry the scars of insecurity and indecision with him as he grows. And it is on this early foundation of trust and faith that the child interprets and integrates into his worldview new and more challenging experiences and people.

And so it is with the generation of community. When the first people come together to work out their concerns, as they seek for a common vision, they build the foundation on which the larger community will stand or crumble. For as they widen their circle the hope and spirit of their vision will be unmistakably transmitted to the new members. For communication is more than words, it is the totality of mind-body sensitivity: eye contact, body

movement, speed of delivery and response, voice tonality and loudness, and ego diffusion. Thus the fervor and unity of the core group, which the kibbutzniks call a "garin" (nucleus), will be transmitted to the new members in its true strength and fullness.

If the environment is spiritually whole, if there is understanding and hope, the organism will be strong, if not, the structure will be too brittle and incohesively thrown together to weather the storms and buffetings of its future. It is this communion of inner cohesion, collaboration and mutual stimulation that Martin Buber called "the centre." "The real essence of community is to be found in the fact--manifest or otherwise--that it has a centre. The real beginning of a community is when its members have a common relation to the centre overriding all other relations: the circle is described by the radii, not the points along its circumference."

Some Models

The communion at conception is a universal prerequisite. The acts of commission which follow, however, might be quite different in varying situations. The spiral of community must generate out from the initial moment of conception into the material world of the present. This would obviously involve a different activity for a middle class residential area, a college campus, or an urbutz (an urban kibbutz).

A Middle Class Neighbourhood

On a middle class block, the community building process might begin by two or three neighbors, whose previous contact was casually social and sporadic, coming together to dialogue about what they might do to help each other toward a common life. The discussions might alternate from home to home once or twice a week. They should include all members of the families, for the community they are prefiguring must be an extended family. A common meal, in which all help, gives substance to the ensuing dialogue. During the discussion you should occasionally reverse positions by vocalizing in your own words each other's concerns, to see if you are really sensitive to what each other is saying. In the regular meeting and dialogue, the pooling of money for the meal, and the cooking and cleaning up you will

have a slight taste of communal responsibility and responsiveness.

The renting or buying of a house on the block or nearby might be the next important step. This would truly be a communal space, owned and shared by the whole neighborhood, for common meals, dances, drama and satire, meetings, film and music facilities, organizing projects, and community seminars and celebrations. It should become the home and centre of the community's life. During the day it might be a day-care centre to free up the women's time and provide the best formative environment for the children. This should be staffed by the community's men and women, especially teenagers, for whom sensitivity to young children is an important and stabilizing element.

Increasingly, by intention or not, the growing community will confront the propertied political powers that be: zoning and licencing boards, redevelopment authorities, realtors, business owners, and school bureaucracies. The children are a case in point. Clearly, we must



free the children from the custodial authoritarianism which kills their curiosity and eagerness to discover and bring them back into the community, on the streets, and in neighborhood minischools (see Paul Goodman's "Minischools" in the N.Y. Review of Books, Jan. 4, 1968). This is but another facet of political decentralization where the power (and the glory) of controlling your own life will have to be won through institutional struggle.

This freeing of the children is linked to the freeing of the mothers, who must deny their own eagerness to new things outside the home because they are imprisoned in the role of custodian while the children are home and the men are away pursuing their horizons. The creation of a minischool/day-care centre where all care for the young on a rotating basis in perhaps the most revolutionary beginning act of community building in a middle class neighborhood, partly because child-rearing is the greatest rationalization for that style of life and partly because the freeing of women will generate enormous creative energy. For it is truly destructive of the exploitative, privatistic life-patterns while at the same time constructing an alternative pattern.

This is not the rhetorically revolutionary, alienated politics of so many today, but the substantive socio-political reconstruction which must be the cell tissue and the bone structure of any new social body.

After the early accomplishment of a community house, day-care facilities, and a minischool, the group can go on to yet more adventuresome goals: internal revenue sharing, the establishment of a neighborhood food and consumer's co-op, and even the creation or purchase of neighborhood stores and services to be set up as cooperatives. But the really meaty questions involve redesigning the neighborhood into a communal village with ample work, recreation, and residential facilities at hand: planting streets over and making them into village malls; the creation of small producer's units to be owned by the community, based on the interests of the particular people; setting up a small clothes or furniture producing shop, a bakery, etc. The possibilities are immense. The basic principle is embarrassingly simple: people work great distances from their homes at alienating jobs for

which they have been educated, yet at home they have hobbies they truly enjoy doing. The task is to free each other from the money/status rationalizations so that those personally expressive and creative things we do with our hands at home become more and more our activity and source of bread. In the heat and energy of this creation together we will find renewal.

A College Campus

Community building on a campus, whether urban or rural, starts with the control of space. Student power demands are movements to control space, both existentially and environmentally. College administrators believe the dormitories, class buildings, courses, and activities belong to them and are to be "administered" to the students. A doctor administers a drug to a diseased patient, but a man cannot administer an education. For to grow and learn in full health is to need nothing administered to you.

The garin, or core group, would start with six to eight men and women, who would go about setting up a cooperative house. It is important to invite sympathetic faculty and their families, as well as non-university people who live in the area, to share your life together. If the house is off campus, the administrators may not let students live there. If it is on campus, they may not let men and women live together. In either case, the struggle to control your own life will be drawn early. In the case of dormitories perhaps the opening act should be what the students of the Free University in West Berlin did recently. A group of forty men packed up their belongings and moved into the previously all-women dormitory, occupying the rooms left vacant by the equal number of women who moved into the men's dorm. The act drew immediate support from the student body and disapproval from the doctoral administrators, but the latter could do nothing when faced with a popularly-supported fait accompli.

The direction that all this points to is what community building is all about: the control of your life, the liberation from repressive and exploitative social customs, the creation of democratically (read decentral) owned and operated institutions and the achievement of communion in our lives. On campus this carries you in the direction of building a non-hierar-

chic non-status-enforcing community where all students, faculty, and workers share in maintaining the physical plant, as well as the learning/teaching process. Everyone has something to teach; it is the task of community builders to create the environment where all are sensitive to the wisdom each possesses.

And the fertile ground of this learning environment must be heterosexual communal living, if future efforts are to bear further fruit.

An Urbutz

In the centre of most large cities there are growing up loose configurations of people under 30, living in individual houses or apartments of six-to-twelve, who are beginning to play with the notion of getting together in some communal relationship beyond their own cooperative houses. It is unfortunate, though understandable, that they begin by defining themselves in the predominately ecstatic terms of elysian freedom. It is unfortunate because the vision leads to a rejection of the responsibility facet of freedom, while overemphasizing the liberation side.

Since I work and live in the Washington Free Community, I will use it as a critical example. In January of 1968, a group of twenty young activists and artists came together in an old theatre to talk about what they might do to provide facilities and services and generally make the scene for young people more meaningful. Plans were hatched for workshops (pottery, sewing, photography, film, dance, acting) and exchanges (jobs, cooperatives), and a food co-op.

A four-page graphics and word explanation of the idea came out in the Washington Free Press, whose staff was among the first to conceive of the idea of an underground young people's community.* But as the weeks went on it became clear that there were few people willing to take on the responsibility of doing the work necessary to make the various new projects happen.

More were too committed to doing their own things, whether that be political organizing, working on the Free Press or the American Playground (the community's radical theatre: guerrilla, street, and environmental) or otherwise pursuing a privatized vision of what cultural revo-

lution meant. There was in all this a great deal of rationalization and phrasemaking, my own included.

Several of the early cooperative houses never congealed because the people were not honest with each other, let alone themselves. Basic questions about how they were to live together (meals, money, decoration of the house, crashers) were never resolved. But today there are eight or so cooperative houses with varying styles, degrees of cooperativeness, and interpersonal communion. There is also a great deal of transience in the houses, with an original group of eight or nine rarely staying together for more than nine months to a year.

Even now there is resistance to any inter-house coordination or organization, which is especially difficult because of the geographical separation of the houses and projects. In the beginning when a few suggested setting up a nonprofit corporation (the officers were to be figureheads with all decisions made by a democratic body) so that the community could begin to generate its own funds for projects and to buy cooperative houses, the idea was denounced as a sell-out and totalitarianism.

Perhaps it is too early to draw conclusions about the experience of the Washington Free Community. Perhaps I am too critical because my hopes were so high, but I think we can learn something valuable from the first year of this experiment. It seems clear that the commitment of the early core group that met at the theatre was to an idea, not to each other. This is one of the most destructive aspects of utopian or visionary thinking, for the relationships of the people to each other is filtered and mediated through the mental structure of what they think they should be doing. The relations between the people become rigid. People resort to dogmatic clichés of what it is to be radical and unquestioning allegiance to the original idea of what you are supposedly about. People hide behind political rhetoric and the sanctity of their "thing".

Buber would say there was no community, the people did not "...have a common relation to the centre overriding all other relations...". For when a true community forms, the commitment is to each other first and foremost, and then to a vision of how you are to live together. Where



humanism, Marxist and otherwise, has an existential root. All of us in the Free Community have arrived at our present radicalism through a rejection of the imposed teachings and pious moralism of authoritarian families and schools. Wisdom and learning appeared but a rationalization for a repressive social system which was so obviously anti-human, manipulative, and plastic. In the process of personal liberation we perhaps overreacted. This may account for our distrust of the intellectual process and the absence of personal discipline. But perhaps the cause goes deeper into our psychological past in that we really don't trust our own ability to discern sham and fantasy from true wisdom. This may tie in with a refusal to be honest about our own perception and intelligence, in that we may have to be willing to admit error or lack of insight and in the process change who we think we are. If we can overcome this existential mistrust and self-doubt we will be greatly enriched and strengthened by an enormous wealth of wisdom, not only in history, but among ourselves.

the personal commitment exists there is complete honesty in expressing one's hopes and reservations, there is trust that you will be respected as a person and not mocked for your views and feelings, and perhaps most importantly there is a willingness to learn from each other. Where there is no honesty, no trust, no willingness to learn and develop, there will be no coordination or organization of joint work (outside of small ad hoc groups) and there will be no regular mechanism, such as a weekly meal and meeting, for decision-making. And where there is no centre of energy and no magnetism between people who trust each other there will be the continual turnover of people passing on to other cities and other scenes. Today's mobility is as much a search for a home as a thirst for experience.

Another problem in the Free Community is the absence of a sense of tradition. There is a general feeling that what we are doing is totally new, that there have been few before who have tried such experiments, or that the city, or affluence, or the media have so radically changed our environment there is no previous experience to draw on. As a friend told me, "I've come to the point where I think there is no one who can teach us anything." This anti-intellectualism, this refusal to see ourselves on the cutting edge of the fertile history of socialist

But the Washington Free Community is young and hopefully we will see in the coming years its development toward a cohesive micro-socialist urbutz. Such an urbutz might share some of the skeletal forms of the present community but it would be much closer to the spiritual and socialist tradition of the kibbutzim. There would be the communion of the Buberian centre, the essential inner cohesion, collaboration, and mutual stimulation and decision-making of true community. There would be an eagerness to experiment with new modes of organization and coordination of joint work and projects. There would be internal revenue generation and a regular meeting for group planning toward the future. But most important is the sacred commitment to each other in this time and in this place. For it is upon this rock that all we do, individually and collectively, rests.

PHOTO CREDITS:

P.20 Jack Dykinga
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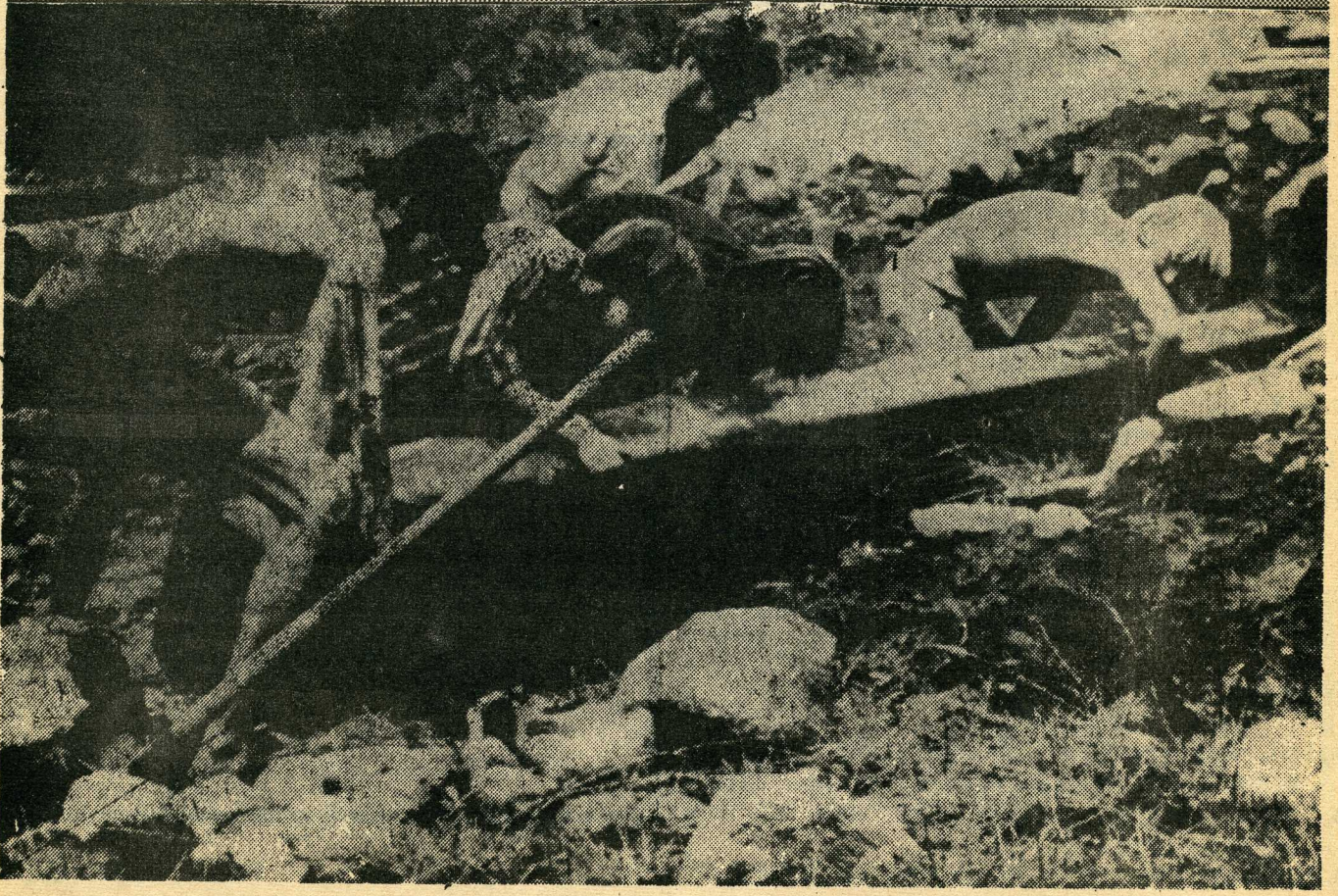
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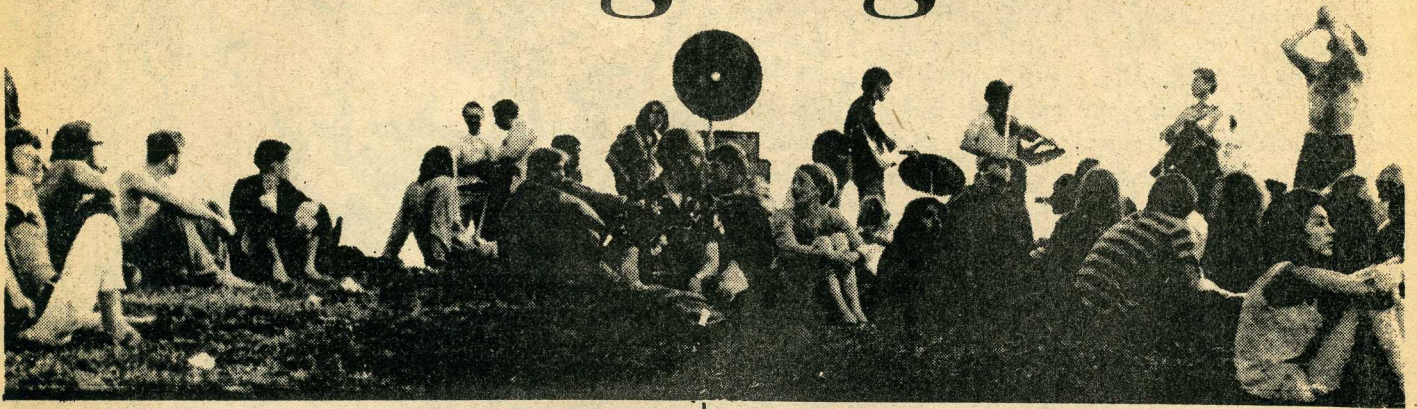
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*We would
appreciate your
comments...*



Living Together



'Garbage Rapping' by Blair Cooter and 'Free Food' by Wu will not appear this month. Both were held up by the Canadian mail strike. We hope to resume them next issue.

Though we have a fair number of goodies assembled for the next few issues, we will be needing a little help from our friends who are living the new life-styles, and would like to pass on their experiences.

With the Community Settlement Land Service we hope to build up a substantial body of information as to land cost, locality, and fertility. All our information concerning land in Canada is based on both government reports and personal experience. We are sparing no effort to make sure this information is complete and up to date.

Since first publishing the Alternate Society, we have come to realize some of the intentional community movement needs. The Community Settlement Service and Land Inventory was started because of that. In the future we will be starting a school of living to teach both farming (and related subjects) and communal personal relationships. As our circulation grows, so will our services. Our main (and only) purpose is to aid the growth of the intentional community movement and see the development of free and happy people.

Settlement Service Land Inventory

COASTAL B.C.

Wild and rugged, the coastline of British Columbia soars out of the turbulent Pacific into towering snowswept peaks. Precipitous walls drop from the luxuriantly forested slopes into wide, deep fiords, dwarfing any meagre work of man (except, of course, the B.C. Hydro Building).

It seems everyone nowadays wants to settle in B.C., and with good reason. (Gary Snyder demonstrated to us the value of mountain watching; and the dozens of communes there today emphasize the high esteem placed on the province.) Yet the route from idyllic West Coast dream to thriving settlement is no less severe than the topography itself.

Coastland in B.C. is not cheap, but is available. In an area with such great diversity of landforms, soil and climate, good arable land can be difficult to find.

This inventory deals with the area displayed on the accompanying map. Land is available from Courtenay on Vancouver Island north along the corresponding coastline to Alert Bay.

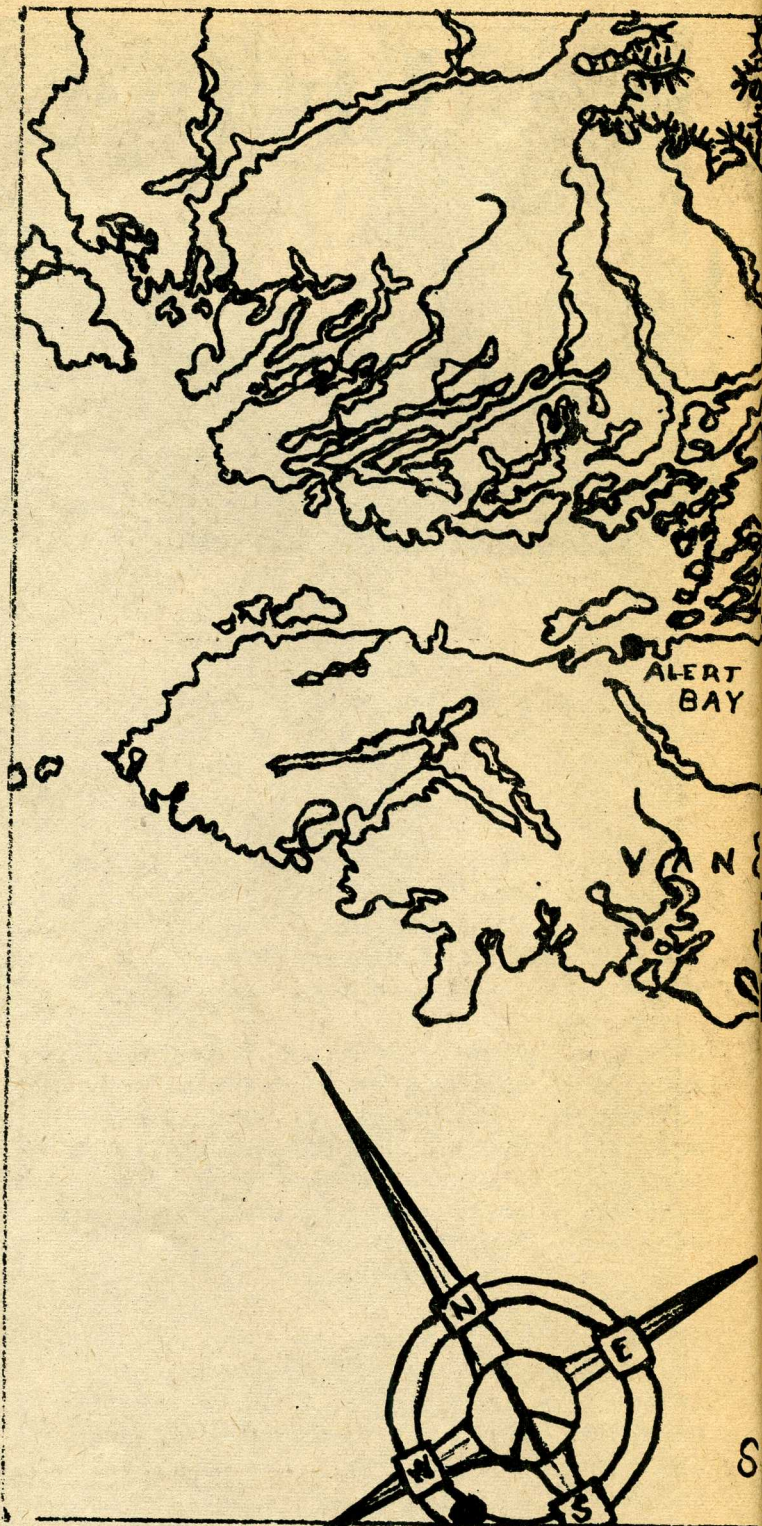
Farmable land in this area is available only in pockets. Soils are generally thin brown podzols, seriously leached by the high humidity and very acid because of the coniferous forests. They are generally low in natural fertility and basic elements. One may find a pocket of fertile alluvial soil washed off the mountains onto narrow coastal plains, but these aren't easy to come by. This does not mean that agriculture is impossible; just that special effort will have to be invested to increase the fertility.

No definite land costs can be found, but a general picture is available. Land in the area of Courtenay may be procured in shore lots 150-175' deep at a cost of 100-125 dollars per shore foot, but in less accessible areas is down to \$25/foot or lower. Waterfrontage is difficult to buy by the acre. Islands are expensive at a rip-off \$1000/acre. Farmable inlets start at about \$200/acre just north of Powell River and drop progressively lower towards Alert Bay. In a nutshell, land is available but one will have to look for something cheap.

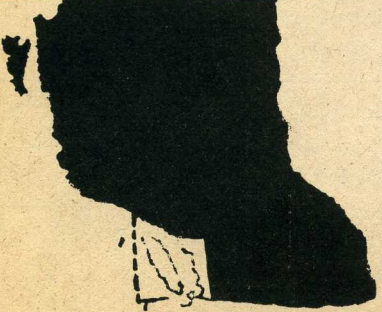
The climate of the area is semi-Mediterranean (i.e. like Northern California wet, mild winters and warm dry summers, but generally colder and wetter over all). Temperatures range from 20's in the winter to 80's in summer, and one may expect anywhere from 60-120 inches or more of precipitation annually, about 1/3 of which will be snow. The frost free period is 210 to 240 days, starting in early April.

Politically, better areas could be found. The Social Credit government of Premier Bennet is well-entrenched and not especially fond of 'hippies'. There have been several raids by police (the province is administered by the Federal police force, the RCMP) and other officials. Residents of the area can be very friendly and helpful, but such relationships have to be built. One does not usually find easy acceptance.

Reading this, the potential homesteader may feel that the B.C. coast is not worth the trouble. Perhaps, but for one thing: it's an incredibly beautiful place to be.



Another quality product of the Cartography Department, Division of Technical Survey, Alternate Bureacracy...



Communications are limited in B.C. The major routes are Highway 19 from Victoria to Kelsey Bay on Vancouver Island and 101 along the coast from Vancouver.

Making a Majic Bus



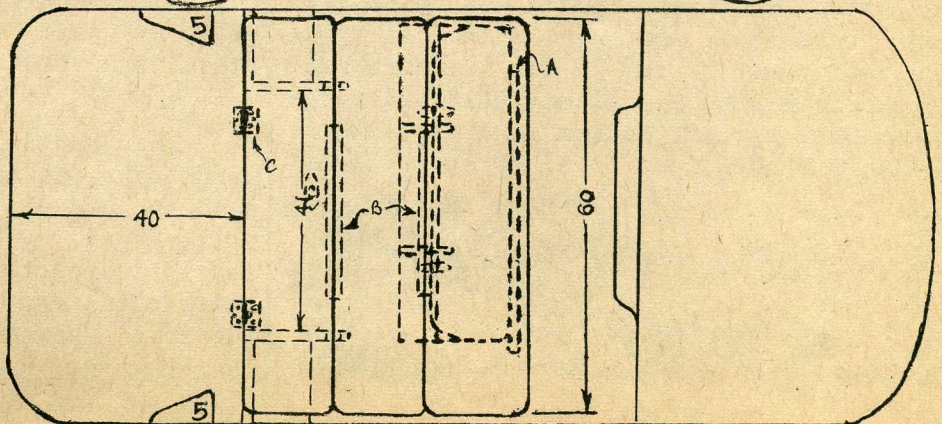
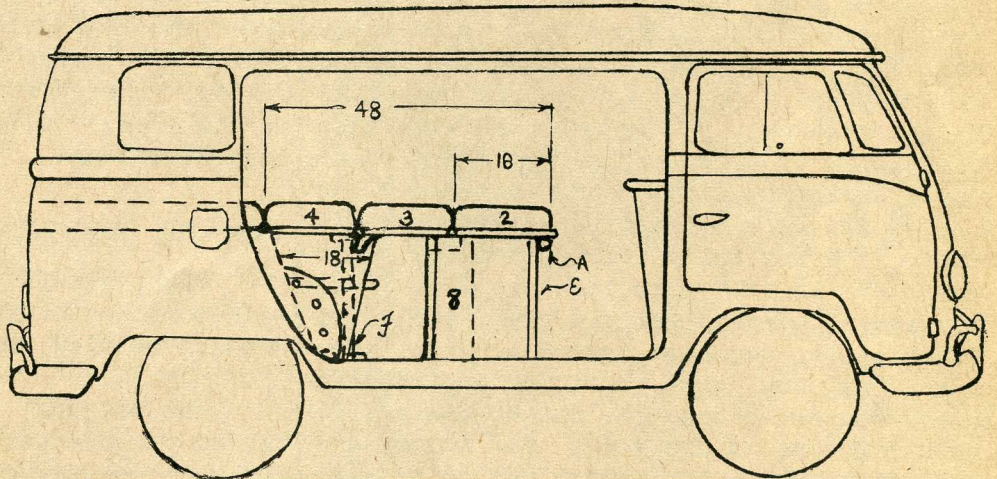
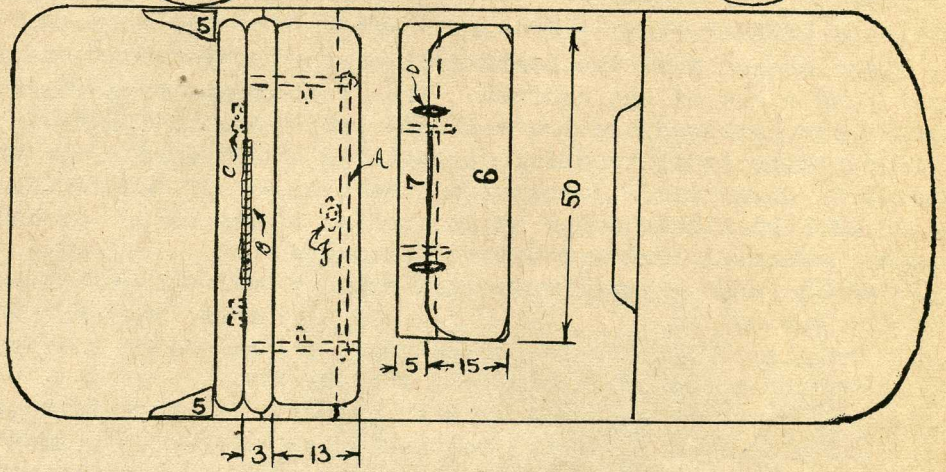
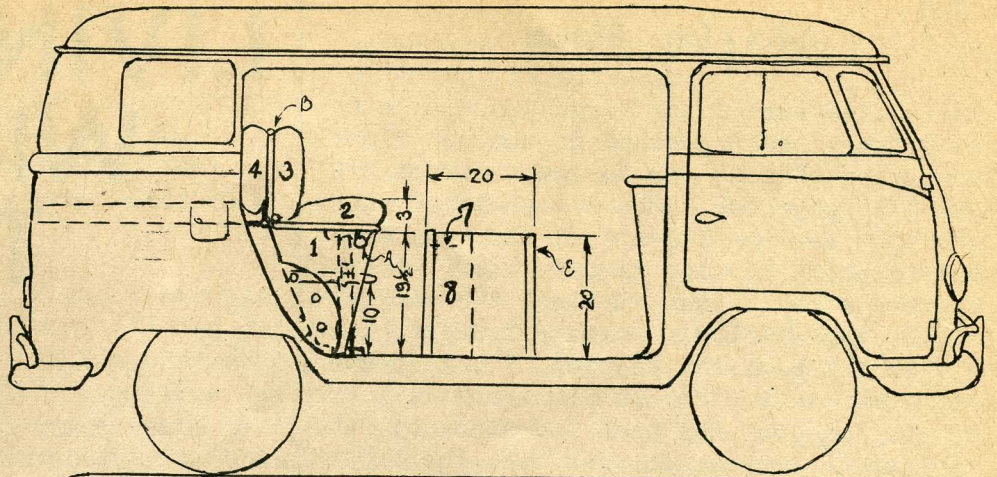
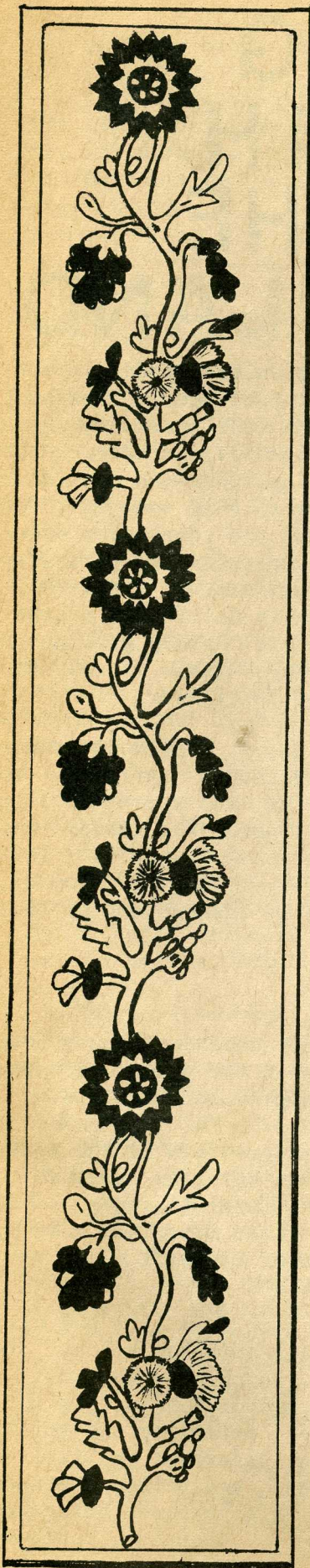
Volkswagen vans are becoming very popular today. They are economical to operate, accommodate a large number of heads, and lend themselves to the manipulation of your imagination. You can travel, sleep, eat, ball, and do everything except cop a urination in them, and VW campers are equipped with washing facilities. However, VW vans do not come complete as campers unless purchased as such. Campers are rarer than vans & cost much more. Therefore, you have to build it yourself in order to acquire such comforts.

To begin, remove both rear seats. They release easily by loosening the clamp bolts. Take the VW seats inside a house, push them against a wall, and tell your friends what neat sofas they make. Return outside to your van. There you will find that the wheel wells, extended inside, will serve as mounts for the vertical supports beneath the seats (1). Saw these shapes out of 1/2" plywood. Do not forget to saw the slots for the 1/2" pipe on top. Then drill three holes in the supports, place each against a wheel well, drill again to align the holes, and use stove bolts and nuts to secure them to the wells. A length of 1/4"-1/2" pipe is necessary for a centre support (F). You can secure this to the bus floor without bolts, nuts, or flanges. Be careful not to drill into the driveshaft beneath--just be careful. Now acquire a sheet of 1/2" internal plywood and saw three pieces 16"x60" for the bed-seat. Secure #2 to #3 and #3 to #4 with piano hinges, 36" length. Then secure the three pieces to the housing over the engine compartment with two large door hinges; use toggle bolts because the area underneath is unaccessible. You can add a shelf under the seat, attached to each vertical support with inside right angle braces. Visit an upholstery shop or a surplus store in order to buy four pieces of foam rubber. Some

shops will cut it to size--3 pieces 16" x60", 1 piece 40" x 60". The foam rubber cushions can be thinner for #3 and #4, but plush cushions are necessary for #2 because it serves as a seat bottom for your seat's bottom. The foam can be secured to the plywood with contact adhesive. Covers may be tacked and tucked under each section of the cushion. In order to keep the seats from sliding forward, horizontal support--a 45" length of 1/2" pipe, can be attached underneath with pipe hangers. Slots should have been cut into the vertical supports(1) for the pipe. The slots are made so as to hold the pipe still when it is in the seat position, but also to allow its removal by lifting upward when the seat is converted to a bed. Back supports are needed to keep the seat back erect; these can be sawed out of 1/2" plywood with aluminum angle molding bent to shape (5). Drill the required holes to attach them to the sides of the bus with sheet metal screws. Dimensions are unimportant.

Since the bed will require a front support, a cabinet-table-bench, also serving as a support, is installed in front of the seat-bed. To build #6 requires two sections of 1/2" plywood 20"x50", and a length of pine board 1x10x76". Saw this into four lengths 1x10x19", since the plywood sheets 1/2" will be nailed onto the ends of the cabinet sides because there is more surface area on the ends of the board than on the ends of the plywood. A bottom is needed 20"x50", which can be sawed out of cheap paneling. This section is nailed across the bottom, allowing a surface to be bolted to the van floor and adding horizontal stress strength to the cabinet. Place the cabinet so the front does not extend beyond the end of the bed or pipe (A). Drill six holes through the cabinet bottom and bus floor. Use stove

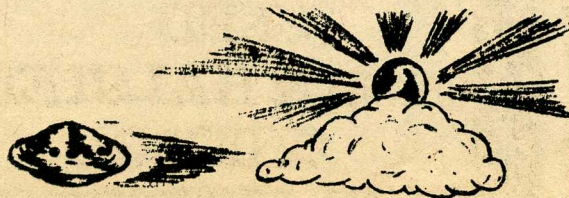
| letter | hardware | size | # |
|--------|-----------------|------------|---|
| A | pipe | 1/2" x 45" | 1 |
| B | piano hinges | 36" long | 2 |
| C | door hinges | medium | 2 |
| D | strap hinges | medium | 2 |
| E | outside molding | 2" | 1 |



Majic Bus

bolts and nuts with large washers on top to secure the cabinet to the bus floor. Now a top 20"x50" can be sawed out of 3/8" to 1/2" plywood. Use a keyhole or saber saw to saw the lid out of this piece--on the drawing the lid is 15" wide. Attach the two strap hinges (D) onto the two sections, top and lid. Nail a 1x6x48" board (7) to the back-top section, 5" wide, then set the entire top in place and nail the 5" section to the back and sides of the cabinet. Please do not nail the lid to anything because it will make it difficult to open later. Nail the board (#7) to the back and sides of the cabinet. The last pieces to be sawed are two vertical cabinet supports (#8) to offer strength in a downward direction. Otherwise the seam will soon buckle in after it is used as a bench. Outside molding (E) dresses off the edges and gives horizontal support for the cabinet.

The finishing process can be performed as on any piece of furniture. The entire cabinet can be sanded down with garnet or flint sandpaper. Use the heaviest paper first and proceed to the finest paper for the last smooth sanding. Wood putty may be used in order to fill in any cracks or mistakes, or to round off the tops of the moldings. This material will take a stain in order to match the wood. Next apply a varnish with a stain pre-mixed, or if you are into it apply the stain separately. After the varnish has dried, sand over it lightly with steel wool so as to provide a surface for the clear sealer to adhere. If you have been following, you have realized that next one applies the clear sealer; either one or two coats will be sufficient as desired. Let it dry and wax the wood with paste wax to protect your beautiful work. Invite all the neighbors over to admire it, encourage everyone you know to climb inside, lie around, get stoned, ball a little, live a while, and love, and love, forever.



LIVING WITH THE LAND

Every year, the United States department of agriculture publishes a "Yearbook of Agriculture." The 1938 Yearbook, whose subject was American soils, disclosed the staggering (terrifying, when one considers the implications) fact that some 253, 000 000 acres, or 61% of the total area under crop, was either completely or partially destroyed, or had lost most of its fertility. Jeff says that in California's central valley farmers are hardly growing in soil anymore--he says their crops are raised in a layer of fertilizer.

In this magazine, it should be unnecessary to comment further. Suffice it to say that those of us who yearn to live with the land will need the wisdom and patience to nurse it back to health. That wisdom, be it ecology, organic farming, or whatever, will be the subject of this regular column.

FROM THE GROUND UP

Plant growth is dependent upon four main components within the soil, each the product of slow, complex interactions.

The original interaction is the weathering of the parent material from which the soil is derived, forming gravel, sand, silt, or clay. These materials make up the mineral fraction of the soil.

They range in size from silt and clay which make the soil smooth and sticky, to sand and gravel, which give the soil a gritty feel. The proportions of the various-sized particles determine the soil's texture (a term that describes the feel of the soil when wetted and rolled between the fingers. Soil texture influences plant nutrient supply, moisture content,

rainage and workability.

Sand in soil aids the movement of water and air--sandy soils have good drainage and aeration, and are easily cultivated, but may be too low in water-holding capacity.

Silt or clay particles, because of their small size, inhibit air and water movement, and have a high water-holding capacity. Of all the components of a soil, clay probably does the most to determine the fertility of a soil. It is a storehouse for nutrients and is the source of a soil's swelling, shrinking and water-holding capacities. Soils that are poorly drained and hard to work because of a high clay content may become very fertile if the soil structure is improved and the amount of organic matter increased.

The organic fraction of the soil consists of many micro-organisms and larger critters, plant roots, plant and animal remains, and by-products of decay. These latter stable decay-residues are called humus. Poorly drained soils often contain more organic matter than well-drained soils, and clay soils usually have a higher organic-matter content than sandy ones. The development of the organic matter content is the most accessible way of influencing soil fertility characteristics, such as soil structure.


Soil structure refers to the way in which the various components (i.e. sand, clay, and organic particles) are bound together into aggregates of various sizes. In a well-structured soil these aggregates are water-stable (do not collapse when wetted), are porous and somewhat variable in size, but not too fine or too large. Each aggregate is bound together by such materials as clay, iron oxide, and humus. While the former components are impractical to alter, the humus content can be. As such organic matter is constantly breaking down, it must be replaced. Composting and mulching are ways of increasing and replacing the soil's humus.

Some micro-organisms secrete materials that enhance soil structure. These organisms do not thrive in acid soils, so the soils should be made more alkaline to

encourage their growth. Hay and sod crops also improve structure.

Two more soil components need be considered: air and water. These must be available to the crops in sufficient quantities to allow growth, yet not excessively. For example, plants need water because it is the major medium through which nutrients are absorbed (more on this next month), but if drainage is poor and too much water accumulates, carbon dioxide reaches toxic levels and oxygen is limited to the plants. Not only are plants suffocated, but the bacteria that break down organic matter are inhibited in their work

Soils are humid. Rarely should soil moisture fall below 95% relative humidity--but they are not "saturated." Water is held in films around soil particles and in

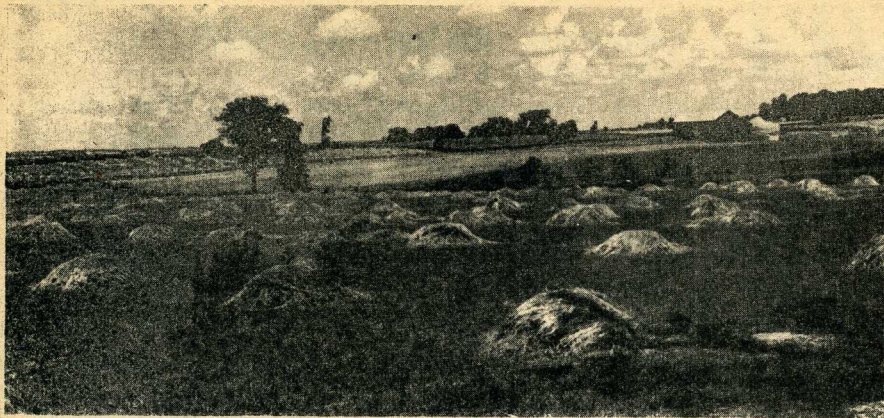


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Well drained soils are normally found on undulating to rolling topography. Well drained coarse textured soils may occur on level topography provided the drainage is not restricted by an impervious layer.



Poorly drained soils are usually associated with level topography.

pores. In the well-drained soil, excess water in pores will be drawn out by gravity. The amount of moisture a well - drained soil will hold against gravity is its field capacity. Moisture levels below this approach the point at which plants wilt and die.

The soil characteristic that relates to gases is porosity. Gasses too are held in pores. When the situation is ideal, equal pore-volumes of gasses and water will be present. Once one understands this, tillage, drainage and soil structure improvement practices may be employed to increase the fertility of the soil.

Next month, we will continue the present discussion with a look at plant nutrients--how they are absorbed, how to recognize deficiencies, and how to correct them through wise soil improvement methods.

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ecosystem**

| Product | % Phosphate | Manufacturer |
|-------------------------|----------------|---------------------|
| Amway Trizyme | 52.5% | Amway Corp. |
| Bio-Ad | 49.0% | Colgate Palmolive |
| Peri | 47.0% | Sep-Ko Chemicals |
| Cheer | 44.5% | Proctor & Gamble |
| Oxydel | 44.5% | Proctor & Gamble |
| Tide XK | 43.5% | Proctor & Gamble |
| Drive | 41.5% | Lever Brothers |
| All | 39.0% | Lever Brothers |
| ABC | 37.5% | Colgate Palmolive |
| Sunlight | 37.0% | Lever Brothers |
| Amway SA8 | 36.5% | Amway Corp. |
| Fab | 36.5% | Colgate Palmolive |
| Arctic Power | 36.5% | Colgate Palmolive |
| Ajax 2 | 36.0% | Colgate Palmolive |
| Omo | 35.0% | Lever Brothers |
| Duz | 35.0% | Proctor & Gamble |
| Bold | 32.5% | Proctor & Gamble |
| Surf | 32.5% | Lever Brothers |
| Breeze | 32.0% | Lever Brothers |
| Amaze | 27.0% | Lever Brothers |
| Bestline B-7. | 27.0% | Bestline Pro. Inc. |
| Explore | 26.0% | Witco Chemical Co. |
| Maleo Laundry Detergent | 25.0% | Maleo Products Inc. |
| Wisk | 10.5% | Lever Brothers |
| Instant Fels | 9.0% | Purex Corp. |
| Lux | less than 1.0% | Lever Brothers |
| Maple Leaf Soap Flakes | less than 1.0% | Canada Packers |
| Ivery Snow | less than 1.0% | Proctor & Gamble |

cont. from p. 16

movement, particularly of representatives of intentional communities and people closely associated with intentional communities, who attend the annual meetings. Attendance at annual meetings is thus open to concerned people. The Board of Directors is chosen from the membership.

Meetings of the Homer L. Morris Fund are valuable opportunities for representatives of different communities to get together, work together, share insights and experiences, report on the status of their communities and on new community developments. These meetings are now the only occasions when American intentional communities meet in the community of communities that Martin Buber has written of as being one of the most important aspects of the community movement in Israel.

Officers of the Fund are:

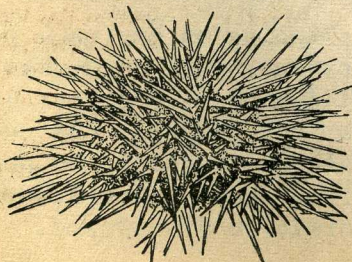
Haines Turner, President, Harrell Rd., Rural Route 8, Bloomington, Ind.

Ed Dunlap, Vice President, Gould Farm, Great Barrington, Mass. 01230.

John Wills, Treasurer and Chairman of the Loan Committee, Box 37, Cheyney, Penn. 19319.

Griscom Morgan, Secretary, Route 1, Box 275, Yellow Springs, Ohio 45387.

All inquiries should be addressed to John Wills.



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SETTLER'S GUIDE



WILDERNESS BIBLE

In 1855, 23 years after her arrival in 'Upper Canada'--as the province of Ontario was then called--, Catherine Parr Traill published the Canadian Settler's Guide, "a guide and a friend to the female emigrant." Written out of concern for those who found pioneer life hard and lonely, it is as much a message of encouragement as a practical guide for homesteaders. Few other publications were available which covered the practicalities of wilderness life and those that were were priced beyond the pioneers' means.

Written in the language of an earlier age, the book takes one back to pre-Confederation Canada, vivid with the swirling of floor-length dresses, the glow of coal oil lamps, and the swish of scythe-felled hay. Mrs. Traill's advice to new settlers is at once stern and candid: admonition against cheap whiskey and slovenly working habits.

The Canadian Settler's Guide is a distillation of early hopes, fears and experiences that should be read by anyone considering the primitive life. The practical information offered includes advice on gardening, game, soapmaking, sewing, health care, and beekeeping. The bulk of the book, however, is devoted to the preparation of all manner of foods. A final section describing each month of the Ontario year is followed by an Appendix containing tables of measures, climate, agricultural production, and train and boat service.

Several poems can be found quoted, the best one being the following, by Father Robert Southwell, a victim of religious persecution in Elizabethan England:

Not always fall of leaf, nor ever Spring;
Not endless night, nor yet eternal day;
The saddest birds a season find to sing,
The roughest storms a calm may soon allay:
Thus with succeeding turns God tempers all
That man may hope to rise,
yet fear to fall.

Perhaps a better name for this book would be Everything You Need to Know About Going Back to the Land Besides Planting. So comprehensive is this book that literally all one needs to go with it are the directions on a packet of seeds.

Horace Kephart has included absolutely everything the camper, woodsman, hermit or fugitive from the local bank-burning needs for survival in the country on a level much more enjoyable than mere existence. From beginning to end, this book is fascinating and clearly written. It includes a broad selection of recipes for the wilds--cereals, meats, soups, even desserts--and an out-of-sight chapter on furniture, tools and utensils. Wherever one decides to go back to the land, Kephart's informative book will be the one most frequently referred to. It is quite hard to do justice to Camping and Woodcraft in a mere review, there is so much in it. A partial list of contents would seem to be the best way.

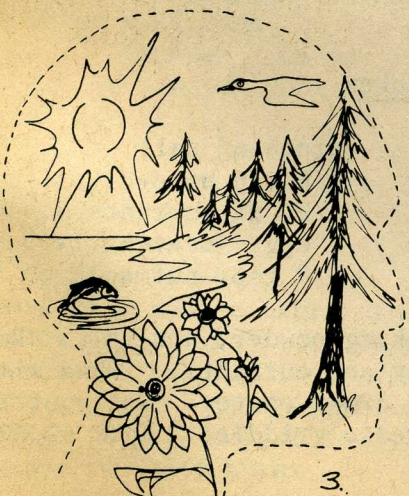
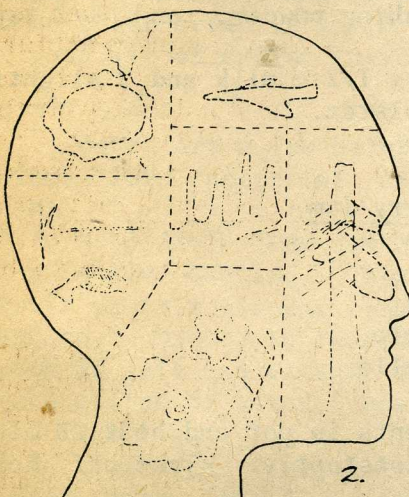
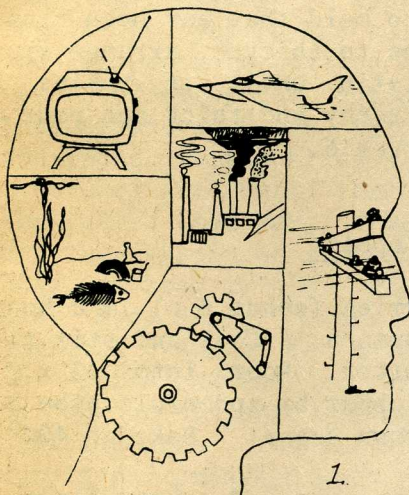
Along with 270 graphic illustrations, there are 23 chapters like the following: Outfitting, Tents for fixed camps, Tents for shifting camps, Types of light tents, Provisions, Dressing and keeping game and fish, Woodcraft, Blazes - survey lines - use of the compass, Route sketching - mapping - measuring, Concentrated foods, Axmanship, Qualities of wood, Knots, hitches and lashings, Tanning skins - other animal products, Edible plants of the wilderness, Living off the land in extremis, and Accidents and emergencies: their backwoods treatment.

For those planning on buying a farm and living as compatibly with nature as is possible, Kephart's book is a must, just as much so as for the camper. As with Whole Earth Catalogue, Camping and Woodcraft can be reread again and again each time with new information discovered.

the canadian settlers guide
 by Catherine Parr Traill
 McClelland and Stewart Ltd.
 Toronto. \$2.95

Camping and Woodcraft
 by Horace Kephart
 The MacMillan Co., N.Y.
 \$6.95

CANNING



This is the time of the year when the economy-minded turn their attention to canning. Canning is a method of using heat and airtight containers to preserve food in the condition it would be served when fresh.

Choose fresh fruits and vegetables that are fully ripe but firm. Fruits that are overripe or bruised may be used for jam, jellies, or wines; foods chosen in the peak of their season are more economical and of better quality. The best is to get them direct from the grower, or better yet, grow them at home. All fruits and vegetables should be canned as soon as possible after harvesting.

Due to limited space and the great variety of cannable foods, here is a short list of the availability of the most common ones.

Apples - The peak of the season is August, September, and October. There are many varieties available; here are some of the finest quality seasonal apples. Summer - Early Harvest, Yellow Harvest, Summer Queen, & Bellflower; Autumn - Fall Pippin, Autumn Strawberry, Golden Russet, & Gravestien; Winter - Winter Strawberry, Rhode Island Gruning, & Winter Pippin. 1 bushel will yield approximately 20-25 qts.

Cherries - The peak of the season is June & July, and the most common varieties for canning are the Bing or Sweet, & Sour Cherries. A 16 qt. crate will yield approx. 12 qts.

Peaches - The peak of the season is July, August, & September. 1 crate yields 8-10 quarts and 1 bushel yields 18-20 qts.

Pears - The peak of the season is August & Sept. and 1 bushel yields 20-25 quarts.

Plums - Have their peak in August & Sept. The Golden Drop, Washington, & Blue Damson are choice varieties. 1 crate will yield approx. 8-10 qts. & a bushel 28-30 qts.

Beans - The peak of the season is July & August, & they are available in green and yellow varieties. 1 bushel will yield 14-18 qts.

Tomatoes - The peak of the season is July, August, & September. One bushel yields 16-20 quarts.

Cucumbers - The peak of the season is July, August, & September. The approx. yield depends on the size and the way they are canned.

There are several good canning methods available.

HOT WATER METHOD

Water bath is best for fruits and tomatoes. This

method actually consists of placing the jars in water so the water covers the tops of the jars by about 2 inches. It is important to cover the jars to keep the liquid from being drawn out and the food cooking evenly. You may pack the washed fruit in jars and add a hot or cold liquid and seal: this is called cold pack; or you may heat the fruit and liquid together and put in jars and seal: this is called hot pack. Either way you place them in warm water and start the timing when the water starts to boil. Most fruits should be processed from 10 to 30 minutes depending on the size and texture.

PRESSURE CANNING

All vegetables other than tomatoes should be processed in a pressure cooker. These nonacid foods require higher temperatures to completely destroy bacteria to keep them from spoiling. A pressure canner with an accurate gauge is recommended. Put two or three inches of water in the bottom, place hot filled jars on a rack in cooker at least 1 inch apart. Lock cover with petcock open. Allow steam to flow freely for 7 minutes to eliminate all air. Then close petcock and when the temperature is at the desired point start the timing. After processing allow the temperature to return to zero before opening the cooker. For both methods take jars out of water and let cool gradually at room temperature.

For variations and more detail we recommend a free pamphlet called "Canning Ontario's Fruits and Vegetables;" it may be obtained by writing the Ontario Dept. of

Fresh Fruit Salad

| | |
|--------------------------------|---------------------|
| 1 envelope unflavoured gelatin | 1/2 cup fruit juice |
| 1/4 cup cold water | 1/8 tsp. salt |
| 1 cup hot water | 1 tbsp. lemon juice |
| 1/4 cup honey | fresh fruit, cut up |

Soften gelatin in cold water, add honey, salt and hot water. Stir until dissolved. Add juices. Mix well. Pour 1 cup mixture into mold that has been rinsed in cold water. When it begins to thicken, arrange fruit in it. Chill remaining gelatin until it begins to thicken, then whip until frothy and thick and pour on gelatin mixture. Chill. Serves 6.

Cherry Cobbler

Combine pitted sour cherries (about 6 c), 1 c honey and 2 tbsp. quick cooking tapioca. Cook and stir till thick. Stir in 3 tbsp. butter. Pour into 13 x 9 x 1-1/2" dish. Drop biscuit topper by spoonfuls atop hot fruit. Sprinkle with raw brown sugar. Bake at 400° F for 20 min. Serve warm.

Biscuit topper: Sift together 2 cups flour, 2 tbsp. brown sugar, 3 tsp. baking powder, and 1/2 tsp. salt.

Cut in 1/2 c butter. Mix 1/2 c milk and 2 slightly beaten eggs. Stir just to moisten.

Strawberry Jam

| |
|------------------------|
| 5 cups rhubarb |
| 6 cups sugar |
| 1 20-oz tin pineapple |
| 2 pkg strawberry Jello |

Put first three ingredients in pot and heat 20 min. until rapidly boiling; stir constantly. Take off heat and add Jello.

Different types of Jello may be used.

Welsh Cakes

| | |
|-----------------------|------------------|
| 1 tsp. baking powder | pinch of salt |
| 1 c whole wheat flour | 3/8 cup honey |
| 4 tbsp. butter | 1/2 cut currants |
| 4 tbsp. lard | 1 egg - beaten |
| 3 tbsp. milk | 1/8 tsp. nutmeg |

Sift together flour, baking powder, and salt. Rub in butter and lard; add honey and currants. Bind with egg and milk to give a short crust paste. Roll out to 1/4 inch thick. Cut out. Grease griddle. Cook slowly 3 min. each side.

Agriculture and Food, Parliament Buildings, Toronto.

DRYING

Another way of preserving fruits that we'd like to touch on lightly is to dry them. Fruits like apples, plums, and apricots are very good for drying. Apples should be peeled and cored and dipped into boiling water to preserve the colour, then strung on Dutch thread and hung in the kitchen or other dry area until they're shrivelled and dry. When dry they should be stored in bags and hung in a dry place away from dust. Plums and apricots should be halved and pitted and laid cut side up on brown paper and left near the oven. The cut side should be sprinkled with raw sugar. Placing them in the oven after bread is baked is a good way of drying these.

HINTS

Here are a few helpful hints for successful canning:

* To keep fruit from darkening while canning, place fruit in salt-vinegar combination. Use 2 tablespoons each of salt and vinegar for each gallon of water. Drain and rise lightly.

* Pack starchy vegetables (corn, peas, etc.) loosely with a lot of water leaving 1 inch headspace on top of jars. Crowded food may result in uneven cooking and spoilage is likely.

* Don't fill jars too full of liquid because it will be forced out during processing and vitamins will be lost.

* Canning without sugar is possible and either fruit juice or a small amount of water may be used instead of the syrup. Or honey or brown sugar may be used in place of white sugar.

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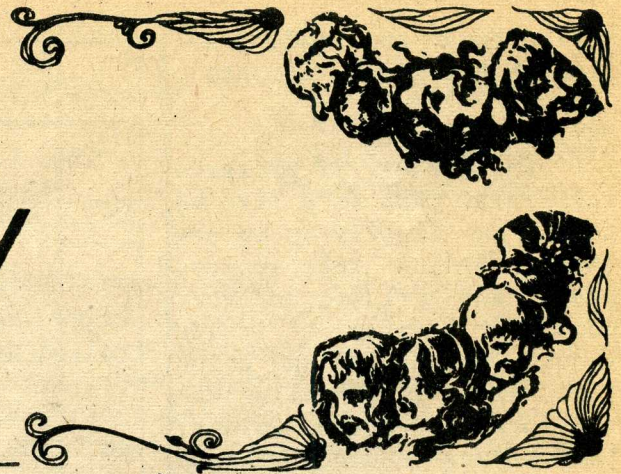
ACROSS

DOWN

- | | |
|---|---|
| 1. Company owned & run by workers | 1. Nonfamily household |
| 10. Conjunction | 2. Containing carbon; grown without chemicals |
| 11. Nurse or British fleet (initials) | 3. To exist and be in control |
| 12. Motivation of capitalists | 4. Finish |
| 13. British motorcar | 5. Era; oldness |
| 14. Talking horse | 6. Aphorisms |
| 15. The Continent (abbreviation) | 7. That is (initials) |
| 16. Concerning | 8. In truth |
| 17. Mother (diminutive) | 9. Paradise |
| 19. "With it" | 18. Inventor of radiation detector |
| 20. Dangerous | 21. Sure (with a Southern accent) |
| 23. The sun (Latin) | 22. Blossom |
| 24. Belief in nothing | 25. Yes (Spanish) |
| 26. Scientist studying relation between organisms and environment | 27. Unnecessary, according to us anarchists |
| 28. You and I | 29. Chum |
| 29. Father (diminutive) | 30. Yours truly |
| 30. Most maligned relative | 31. Chant |
| 36. Printer's measure | 32. 1/3 of Santa's greeting. |
| 37. Same as 10 Across | 33. Poem by Kipling |
| 38. The masses | 34. Negative |
| | 35. Behold |

ANSWERS NEXT ISSUE

alternate community classifieds



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

1. Do you know of any hustles, ways to cheat or fuck the telephone companies, airlines, General Motors, government, Jackie Onassis, etc.

2. Write and tell us about any free stores, free museums, free food, free school free anything, FREE POLITICAL PRISONERS, in the communities you live in.

3. Tell us about your shoplifting, hitch-hiking, panhandling, freighting, bumming methods, scrounging you have used in this life and your past lives.

4. Write and tell us about your community's draft counselling services, breakfast for children programs, cheap stores, free money, free sex or anything you feel will help to make a better YIPPIE survival manual.

Also, if you send \$150 today, you will receive back \$300 after the fall of decadent capitalism.

Send all detailed information to: Izak Haber, 3784 Tenth Avenue, New York, N.Y. 10034.

Yippie.
ABBIE HOFFMAN IZAK HABER

NEW DIRECTORY

The United States Directory has just published the fifth Edition of the extensive directory and bibliography, "GUIDE TO THE AMERICAN LEFT!"

This edition of the "GUIDE" contains over 3,000 listings of old left and new left organizations and periodicals and an exhaustive bibliography of books and articles on the American left, past and present.

It represents hundreds of hours of research by the UNITED STATES DIRECTORY. Copies are available at \$4. each or two for \$7.00 from the UNITED STATES DIRECTORY, P.O. Box 1832, Kansas City, Missouri 64141

INTENTIONAL COMMUNITY LIT.

Intentional Community Handbook \$1.00. The Community Economy \$1.00. Literature list free. Community Service, Yellow Springs Ohio 45387.

ANARCHIST-REVOLUTIONARY CALENDAR

Finely printed, completely annotated. \$2 to solidarity 1703 Vine, Chicago Ill. 60614

I want someone to rap to; God knows what could happen then. I am 19, and basically happy. Write Al.

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Dear people: We offer exciting work and living situation (communal) for people with any combination of these or related skills.

1. acting, singing, dancing, music making, mime, mummery, acrobatics, judo, sign language, acting, improvisation, games theater, acting, etc.

2. truck and auto mechanics, plain and fancy electronics, media manipulation, crafts, etc.

3. radical (pacifist) anarchist direct action tactics, etc.

Our venture offers continual travel, work, self discipline, contact with people, constant risk, action from principal, hope for the future, little money, honest work.

If you're interested contact us at once, enclose information on who you are and what you can do (a picture would be nice).

Yours for peace and the revolution---J. Appleseed, Box 67, Embudo, New Mexico 87531

The Green Revolution is a newspaper by communities for communities (or anyone interested in decentralization and rural revival). Free sample from Green Revolution RT.I, Box 129, Freeland, Md. 21053.

