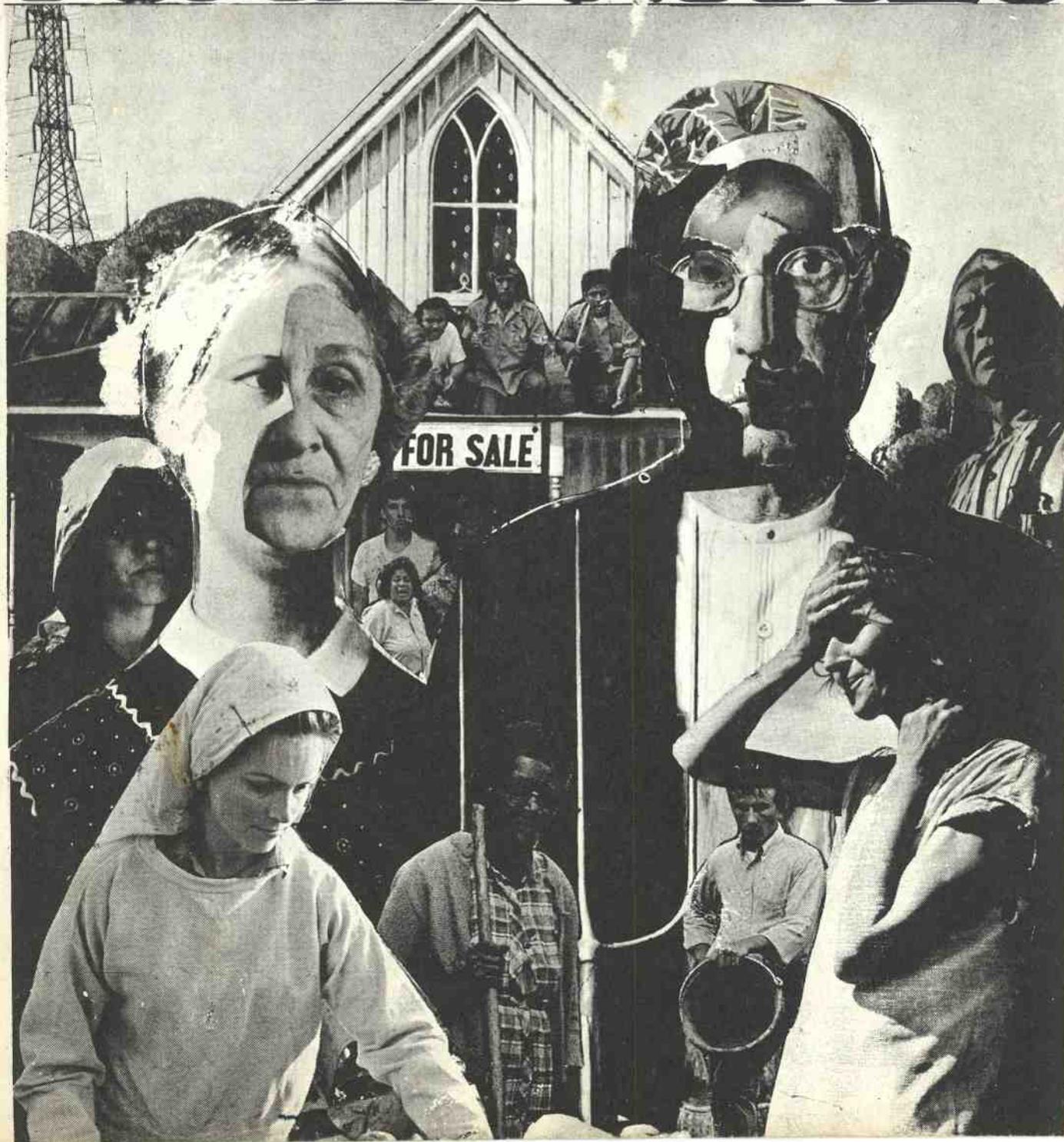


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a journal of cooperative living
COMMUNITIES



about this issue

Once some friends were walking along a beach and got tar on their feet. Scrubbing it off, they asked one another how tar had come to be on the beaches. Thus they became ecologically aware.

Because the tar had come from an oil tanker, and the oil was used to make gasoline, the people sold their cars. Then they had to go to see one another on foot. But the fumes from the car exhausts were so strong that they finally stayed home.

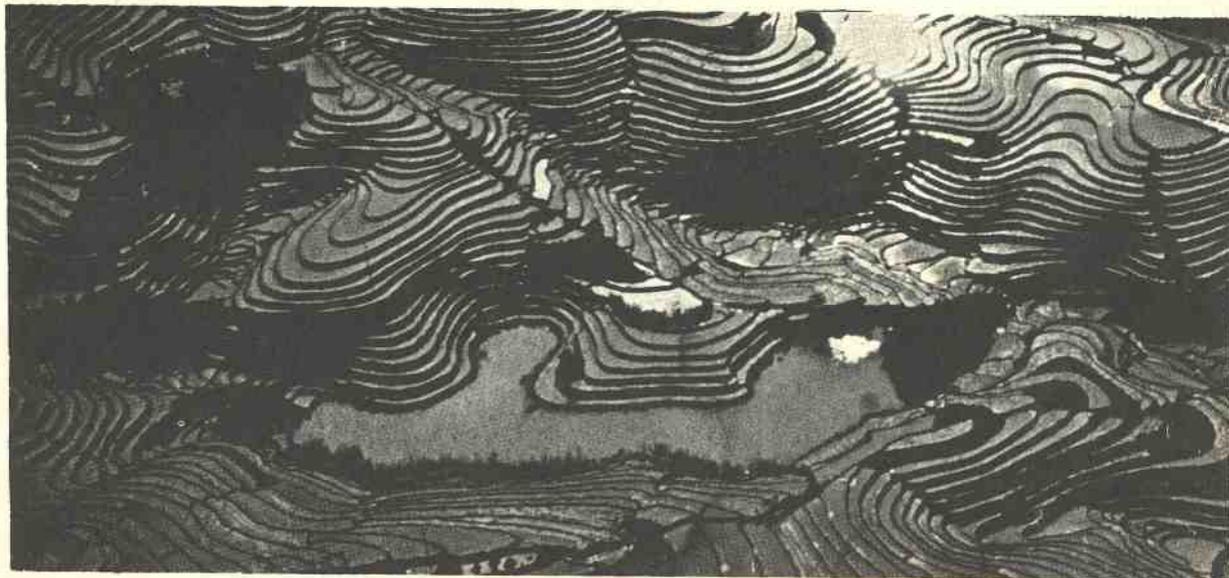
Since the oil went to make plastics too, the people stopped buying milk in plastic cartons and putting their garbage in plastic bags. But the garbage collectors refused to take the garbage so it piled up in the people's gardens.

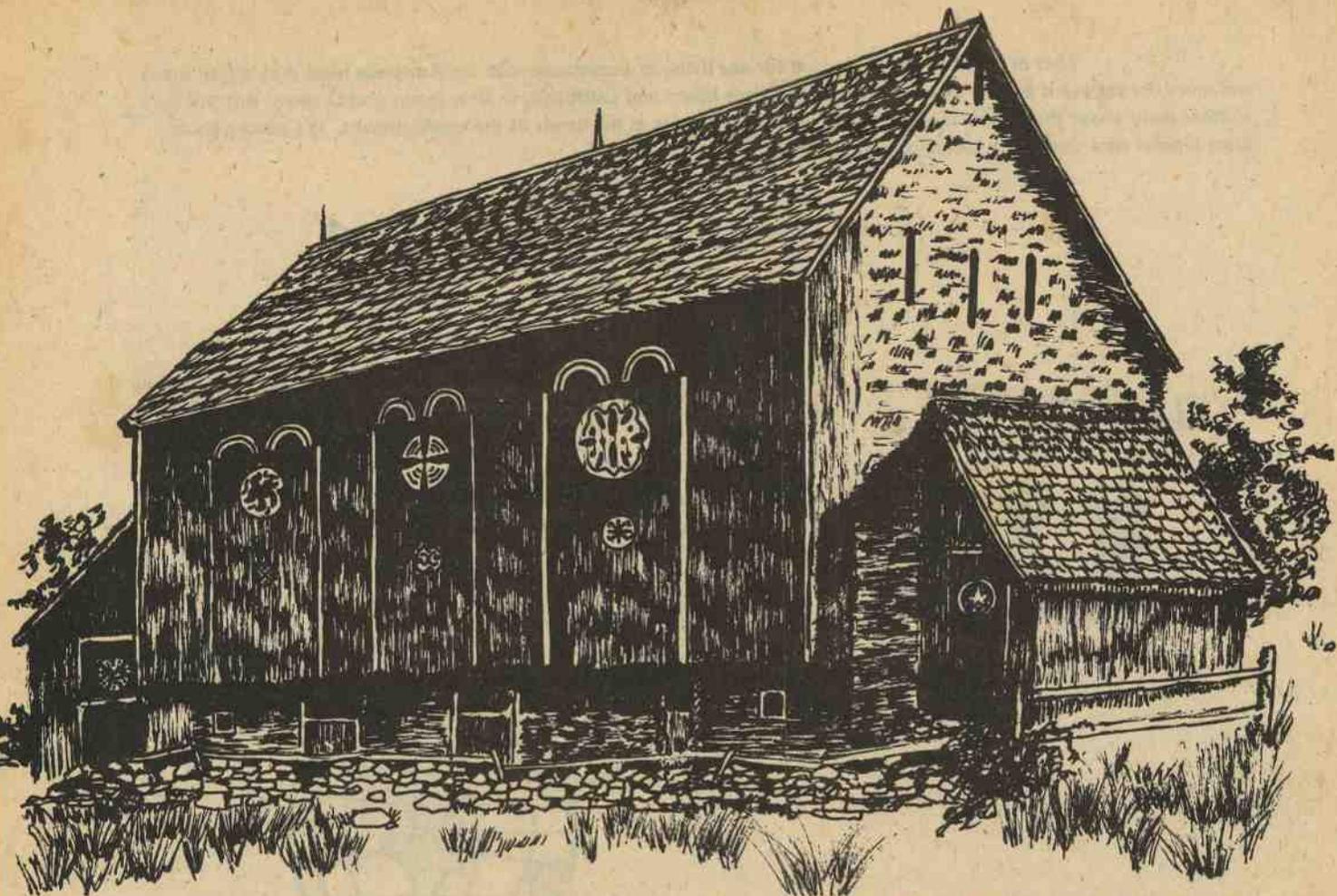
Looking at the piles of garbage, the people realized that they didn't really need most of it, but had been convinced to buy it by advertising. So they smashed their televisions and decided to move in together, so they would buy less garbage and could see one another without breathing car fumes.

They went to live in the hills, growing vegetables without fertilizers, keeping goats for milk and chickens for eggs. But soon the chickens began to die, and the people found that it was because they had eaten insects which had been sprayed with pesticides by a neighboring farmer. The pesticides got into the milk, too, and then the people heard that a freeway would soon be built near their land.

So they fled to an island in the Pacific. There they met a family who had been burned by the fallout from a nuclear test explosion. Turning away in despair they ran toward the beach... and there they got tar on their feet.

This issue is about land; about what it means to own it, to use it, to try to live on it in communities.





COMMUNITIES

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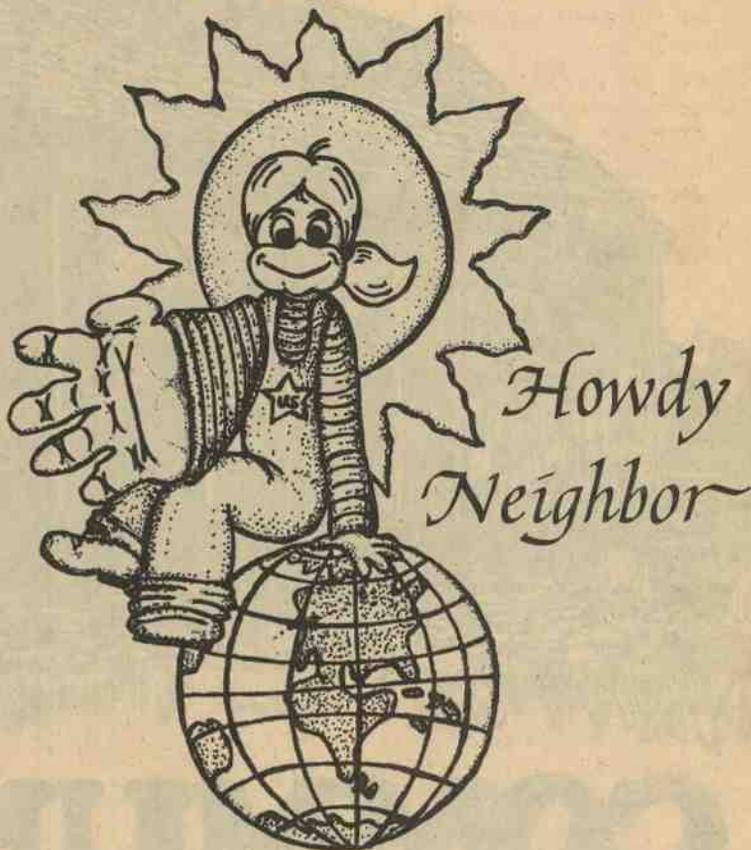
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Lots of folks are getting busted for not living in accordance with the American ideal that bigger, uglier and more destructive is better. They're after us in Rhode Island and California, in New Jersey and Oregon. But this isn't another story about the terrible injustices suffered by the hippies at the hands of the establishment. It's a story about some hippies who aren't into taking it lying down.

UNITED
US
STAND



"Publications like **Mother Earth News** and college symposiums on alternatives sources of energy keep coming up with all these fantastic new ways of natural living. Nobody ever mentions that they're all illegal."



Illegal? We don't pay much attention to that word anymore, maybe because we've been living illegally so long that it just seems natural, maybe because we're aware that many laws are made for the profit of the few rather than the benefit of the many, or maybe because what we're doing ultimately aims to undermine the very foundations of Western society, so that its mere illegality seems trivial. So we mostly try to keep a low profile, to live in places where nobody will notice us, and hope for the best.

But as urban-style development continues to spread into remote areas, as local governments become more sophisticated and laws get more restrictive, it is becoming apparent that the low-profile tactic won't work forever. It's only a matter of time before the local officials ferret us out, however well we think we're hidden. Big Brother is everywhere, and he isn't about to go away. Besides, if our lifestyles are going to have any effect—or even remain viable—they have to proliferate. Somebody, somewhere should be figuring out just what we're going to do when, as must inevitably happen, we have to come to terms with The Man.

and the statement a masterpiece of reasoned argument, emotional appeal and conviction. It is an excellent example of the principles by which US has carried out its entire campaign, including (1) simple, down-to-earth, but elegant communication of the values of the back-to-the-land movement. (2) disarming up-frontness regarding the alternative community's own failures and inadequacies. (3) identification with the local community as a whole, with expression of common concern for preserving the quality of life in the country. (4) an attempt to include the opposition's concerns and phrase

ology in their proposals. (5) a commitment to working out common problems without confrontation. (6) stress on the point that statewide building and sanitation codes are made by and for urban residents and have limited relevance to conditions in a poor rural county, and (7) stress on the authority of the county government to adapt the codes to rural conditions through administrative policy rather than attempting to change existing laws.

Here is an excerpt from the US presentation:

"We represent a large and growing segment of Mendocino County's rural population and we feel that it is time that the county at large be made aware of our presence; who we are, where we are, and what we are doing. Secondly, we wish to bring before you certain grievances stemming from a failure on our part to conform to the laws of this county, a failure on the part of the county officials to understand our endeavors, and a failure of the law to encompass the newly-developing lifestyle we espouse. Thirdly, we intend to offer proposals which we feel will help to alleviate the present situation and bring about the communication and cooperation necessary to assure a more positive relationship for us all in this county.

WHO WE ARE: We are a product of the activist generation of the sixties. We could, I suppose, be called hippies, but a more likely name might be "retired hippies." We come from the cities, from a battle we have fought and for the most part lost in an environment of confrontation, violence, urban poverty, drug abuse, and a total disillusionment with the politics, politicians, or anyone over thirty (as the saying goes). We have withdrawn from all those things and come to live a simple, peaceful life in rural America. This nationwide phenomenon we are a part of is generally referred to as the "Back to the Land Movement."

We have brought with us the notion that we want to start all over and develop for ourselves a new lifestyle combining the primitive pioneer spirit of our forefathers, the most modern and most ancient of architectural modes, tools, and technology, and above all a new awareness, or consciousness, if you will, of the world we are a part of and our relationship to it. From this we mold our lifestyles. We build our spiritual lives and together we seek to live in harmony with community and with nature. We have found it too large a task to change the world from the outside. We are beginning to see that the peace we all seek must come from within and it is each person's responsibility to seek that peace within oneself and with one's neighbor.

WHERE WE ARE: For the most part, we remain secluded in the remote hills, on logged-over cattle and sheep ranches throughout the land. We took to the hills for several reasons. We wanted peace and quiet, fresh air, trees and flowers, clean water and wildlife. We wanted enough room around us to learn to grow our own food and find the native materials and resources with which to build our homesteads.

We also wished to retire from the watchful eye of the government. Why? Not because we intended illegal or illicit activities, but because we have begun to express a traditional conservative belief that man's home is his private domain. Yes, we have sought to avoid contact with the government here, too, assuming that things were the same here as in the city where it seems one's whole life is exposed to the watchful eye of "big brother." But, lately we have come to understand that this is not really true at all. Moreover, it has become clear to us that in sparsely populated areas the individual is not lost in the crowd. He is listened to if he chooses to speak up and he can have some effect on the policies and actions of his government. This has been a strange revelation to us.

I guess what really disturbed us when the Task Force descended upon our homes and we began to recover from the intrusion of the little red tags nailed to our houses, was the fact that it seemed to have been done out of malice; that no one ever stopped to see what was really going on. I am sorry that the Task Force could not see beyond the recycled lumber into our homes, which are our hearts and our souls, our sweat and our blood. If they could see that the architecture is a reflection of our imaginations and creative abilities and not a reflection of the uniform building code, they might not be so quick to judge and find them "unfit for human occupancy." If they would think about how many trees did not get cut down because we tore down and recycled an unused building, they might rather thank us. . . (the trees do!) And, if they could see that we are experimenting with new and old methods of recycling wastes and not burdening the rivers and oceans with them, they might want to thank us for the clean water we let flow into the lakes we all swim and fish in. And, if they could see that we are heating and cooking with energy that lies rotting in the woods and learning to draw electricity from the streams, the sun, and the wind, they might learn something about how we all might help to ease the energy crisis. And, if they could come during hunting season to see the deer flock to us in refuge, unafraid, they would see the peace we have created around us. And, if they could walk in our gardens and taste the vegetables growing naturally, or taste the fresh milk from our goats and cows, they might recall their own childhoods and the richness of that food.

We are learning to live on very little money; not because we don't want to work (I have worked harder since coming here than I ever did before) but because we want to take pride in the fact that we can provide for ourselves and not be a burden on the welfare department, the job market, or the energies and resources of the earth. We consider ourselves very wealthy. Much of what we want in life we find available to us right on our own land. What we can't provide, we are searching for or learning to do without. Self-sufficiency isn't easy and it may not completely succeed, but we are trying because for many of us this is the most real and meaningful thing we have ever done.

When the Task Force first visited us, our initial reaction was fear and anger. After our recovery from these emotions we gathered together and decided to pursue a course of reason rather than emotionality. Although we needed to do something, we knew that the old methods of political activism and confrontation were no longer in keeping with our way of life. Peaceful people need to find peaceful solutions.

So we began a campaign. We traveled all around the county and to our amazement gathered a great deal of support. We had taken a stand, we were going to do everything humanly possible to save our homes and protect our way of life. We have always believed that our way of living is both economically and ecologically sound, and furthermore some of our ways are valid alternatives which may benefit the whole community.

We reasoned that in order to find a just solution we would have to adopt a policy of communication and cooperation. We have done all these things and our presence here today is another step in what we believe to be the right direction.

As a result of the work of the Task Force, we formed an organization and opened lines of communication on all levels of county government. At the same time we've maintained intimate contact with our 'grass roots,' and presently there is a wealth of information passing in both directions. This communication has resulted in the following conclusions in the areas of planning, health, sanitation, building codes, and law.

ON PLANNING: We are concerned with preserving the rural character of Mendocino County and maintaining our natural resources for the use and benefit of its citizens. This is a crucial time in county planning, as entire new zoning procedures are being formed to be consistent with the general land-use plan. We feel strongly that planning and zoning procedures must be based on a clear, informed understanding of the ability of the land to support uses and densities proposed for it.

We feel that citizens of the county should participate in the formulation of this plan that will effect the future of their lives and their land. Furthermore, there should be provision in the plan for local citizens to participate in the plan as applied to their areas. This would promote flexibility of zoning decisions based on local conditions, utilize the energy and knowledge of concerned residents, and allow for a better-informed populace.

The county must consider tax measures or other means that will curtail the current trend toward rapid unplanned development that is squeezing long-term residents, threatening our prime agricultural land and changing the configuration of our county.

This is a new era in environmental consciousness. Mendocino County is in a unique and fortunate position in that we have the opportunity to learn from the mistakes of less fortunate counties, and in so doing, preserve our natural beauty, resources, and productivity, and our diversity of peoples and life styles.

ON SANITATION. Present Health Dept. policy dictates that the proper way to handle raw sewage is with a septic tank. While we realize that this is one way of doing this, health officials admit there are many problems. The septic tank system is particularly suited for use in homes equipped with standard flush toilets, showers, abundant water, and good drainage but many homes don't have these.

Alternatives exist. The World Health Organization and the governments of Norway and Sweden endorse the composting principle which destroys pathogens while producing rich, natural fertilizer and eliminates the need for extensive water treatment facilities. Let's take another look at these practical solutions.

ON BUILDING CODES. We believe the Uniform Building Codes provide for alternate materials and methods of construction, and that the flexibility we desire is a matter of interpretation and policy that can be initiated by the building dept.

We believe this flexibility is essential to create sound, low-cost personal housing in unincorporated areas. Furthermore, this flexibility will not become a liability upon the county if the following conditions are met for owner-built homes:

- (1) Only the original owner may occupy the home.
- (2) No grading or heavy equipment which might upset the stability of the soil may be used to create homesites.
- (3) The home must be compatible with the current land use and other already existing homes.
- (4) Permits will be required and inspections will be advisory, but the inspector shall not allow unsafe buildings to be occupied.

We recognize the need for high standards governing commercially built homes to protect buyers; however, we also recognize the need for flexibility to make safe, low cost, personal housing available to the citizens of Mendocino County.

ON LAW. Many structures in Mendocino County are in violation of zoning, health, sanitation, and building codes because the present laws do not sufficiently deal with local conditions and the needs of the people. The task force has advised that all illegal structures must be demolished in order to meet the requirements of the law. However, we allege that there are alternative methods of relief available and that the Mendocino County Board of Supervisors has the legal authority to make policy decisions which would allow for flexibility of interpretation and implementation of the laws as presently written and/or to modify the existing law to encompass local conditions."



The presentation also included a concrete proposal for the Supervisors, namely that a special committee be formed for the purpose of "studying the problem of building, health & sanitation violations" and make recommendations regarding administrative remedies for gaining compliance of present violators and also make recommendations of new policy and/or ordinances regarding owner-built rural housing.

The Board of Supervisors unanimously adopted this proposal and the BLUR (Building and Land Use Review) Committee was formed.

US thus accomplished the first objective of delaying prosecution and eviction of violators. County authorities held off further action while the matter was under review. At the same time, US formed its own committee—the Howdy Committee, to make friends with the neighbors, hear their concerns, dispel unjustified fears about alternative values and lifestyles, and own up to the fears that were justified, listening to suggestions and working to develop solutions cooperatively.

The Howdy committee carried its slide-show and presentation throughout the county, to PTA's, chambers of commerce, business and professional organizations, schools, anyone who would listen.

The amount of support gained in this manner was both amazing and heartening. US discovered, among other things, that they had a number of allies among the long-time residents. Indeed, some of these residents were more militant in their positions than US folks, preferring to chase building inspectors off their property at gunpoint. Along with support, information flowed in, information about the needs and fears of the established residents which allowed US to shape new proposals geared to the desires of the people.

Financial support came too, in a volume sufficient to pay office rental and expenses, phone bills, publication costs, and finally, a surplus with which to establish a legal defense

fund. Not all the money came from other young and poor folks. Donations came, sometimes anonymously from well-established land owners who, while not needing what US was after, saw value in it.

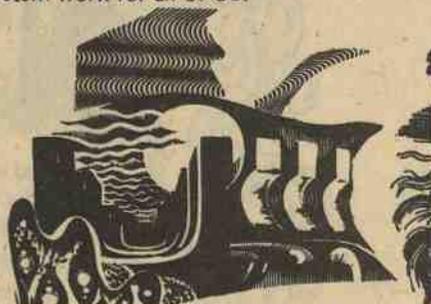
Gradually, US learned the art of lobbying, publicizing and politicking, and learned too that, at least in a small county, these tactics could be effective. One important practical lesson was that the language in which a proposal was cast was as important as the content. For example, an early proposal for an Architectural Free Zone was dropped when it became clear that the word 'free' freaked people out. US recognized that innovative concepts are less threatening when they are developed so as to fit into the language and framework of existing laws and policies. With legal help, US is now formulating a proposal for a "class K building classification—cabins."

Another lesson was that local government officials tend to pass the buck by saying that they are only carrying out regulations made at a higher level of government. The county supervisors thus retreated behind the state's Uniform Building Code. One of the most difficult and most important functions of organizations like US is to reestablish local control over local affairs by encouraging local officials to insist on their legally guaranteed autonomy, thus stemming the flow of power from the community to distant centers of power and bureaucracy where local conditions are not understood. US sought legal opinions from state officials regarding the power of the county to adapt statewide codes to local conditions. But county politicians are not normally strong on courage, and only by rallying strong community support can the fear that "we'd be the only county in the state to do things this way" be transformed into a matter of local pride. If persuasion and public support isn't enough, US may have to take its case to the courts, and will there help to determine whether the American system of legally limiting the

power of centralized government is still in force.

The extent to which US can make room for alternative ways in Mendocino County is still uncertain. But US has already brought about changes which will continue to effect the county for a long time. It has given county officials information that they never would have seen otherwise—information about alternative sanitation and structural systems, about legal options for adapting state regulations, about the effects of current practices on the local economic structure, about the values of the younger generation, and about the power of the democratic process. Further, US has raised the consciousness of county residents as to how their lives are controlled, and how they might regain that control, about how their land is abused and how they might protect it. This change in consciousness became apparent recently when a chemical company announced its intention to construct a formaldehyde plant in the county. US, busy with its own concerns, could give only moral support to opposing this development, but county residents, sensitized to environmental issues, responded in such force that the chemical company withdrew its plans, expressing surprise at the opposition.

And regardless of the outcome in Mendocino, US has taken an important first step in discovering how new communities throughout the country can work to preserve their way of life and, beyond that, join with established communities to maintain local values, local economies and ecologies, and local political control. By studying the tactics and results in this first effort, perhaps we can learn how to make the system work for all of US.



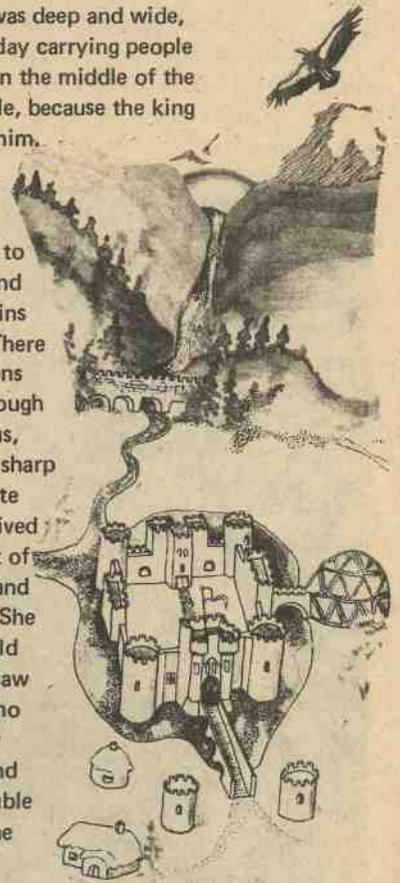
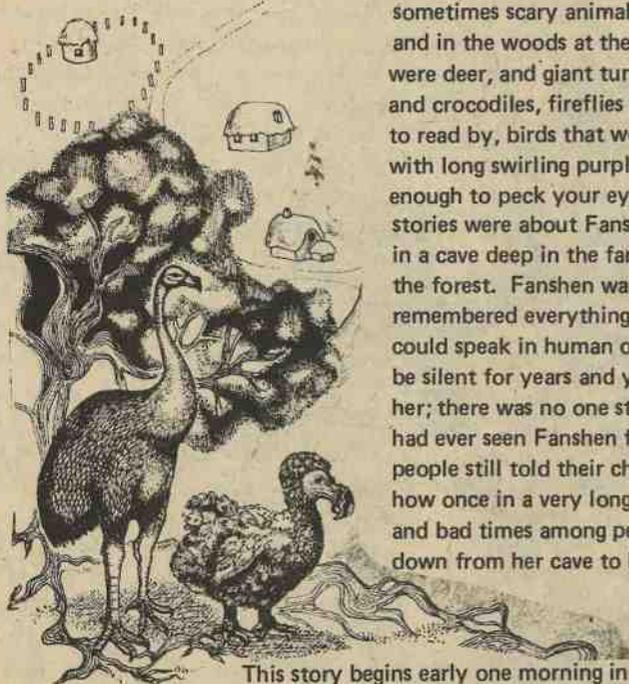
For more specific information concerning United Stand and (detailed) proposals to revise planning, building and health codes send \$1 to United Stand: P.O. Box 191 Potter Valley, CA 95469





NOT SO LONG AGO, AND NOT FAR AWAY AT ALL, Laura and her pony, Marigold, lived in a small kingdom surrounded on three sides by mountains and on the fourth by an ocean. Through the middle of the kingdom ran a river, twisting and turning and zigging and zagging down from the mountains to the ocean. The river was wide and deep and slow in some places, with deep pools good for fishing and swimming and skipping stones and in other places there were narrow rough parts where the water ran fast and where if you threw a stick in, the current would carry it away before you blinked. There were two ways to cross the river. Deep in the dark and ancient forest where the water ran fast and furious down from the mountains, was a bridge. And in the open land, not far from the castle, where the river was deep and wide, Molly the ferrywoman ran her ferry back and forth all day carrying people and animals from one side to the other. On the banks of the river, in the middle of the country, stood the king's castle. It was a huge and magnificent castle, because the king was very rich. He owned the whole country and Laura worked for him.

When Laura was a little girl, her grandfather used to tell her stories about the strange and wonderful and sometimes scary animals that lived in the mountains and in the woods at the foot of the mountains. There were deer, and giant turtles, chipmunks and racoons and crocodiles, fireflies that gave a light bright enough to read by, birds that were beautiful but dangerous, with long swirling purple and blue tails and beaks sharp enough to peck your eyes out. But Laura's favorite stories were about Fanshen, the magic bear who lived in a cave deep in the farthest and most secret part of the forest. Fanshen was as old as the mountains and remembered everything that had ever happened. She could speak in human or animal voices or she could be silent for years and years. People hardly ever saw her; there was no one still alive in the kingdom who had ever seen Fanshen face to face. But the older people still told their children stories about her and how once in a very long time when there was trouble and bad times among people, Fanshen would come down from her cave to help.



This story begins early one morning in the first days of a summer. Laura was riding along on her pony, Marigold. Laura's job was to collect rent from all the people in the kingdom, for the king. She had a list on which the king had written how much each person must give, either in food, or money, or animals, or wool from their sheep, or something they made. If they didn't have what was on the list, Laura took whatever she saw

that the king might want. She felt bad about her job. She didn't like to take people's food or money, or tools, or animals, but the king made her do it. He wouldn't even let her quit her job, and she was afraid of him.

The king lived in a huge high castle, some of it very old and some of it new, because the king had to keep on building on new parts to hold all his money and possessions. The king was very rich and very lazy. It was all extremely nice for the king. He never did anything he didn't want to do, he just lived in his castle that was so big it would take all day to walk from one end to the other. He had lots of food, and things to play with, and a crown made of gold and diamonds and rubies, and he went on lots of trips and vacations, and had servants to pick up after him, and entertain him, and tell him stories, and play music for him. He didn't even have to make his own bed. But life wasn't very nice for anyone else in the kingdom. The people had to work ALL the time, and then the king often took the things they made or the crops they grew. They didn't have enough food sometimes, or warm clothes in winter. And often at the end of the day they were too tired to tell their children bedtime stories, or tell jokes and play music together after dinner.

Laura visited all the homes, to collect rent for the king, so she knew about all this better than anyone else. She grew more and more worried and unhappy about how unfair things were. On the day when this story begins, she was on her way to the house of Homer the shoemaker, to collect his rent for the year. Homer had three little children who were playing in front of the house when Laura rode up.

"You must give me one small bag of gold," she told Homer checking the list the king had made. Homer was sitting at his workbench, making a pair of boots for Molly, who ran the ferry back and forth across the river.

"But I don't have that much," Homer said.

"I can't help that," Laura told him firmly, but feeling a little sad. "That's what the king wants."

"Well, all I have is four pieces of gold and I need that to buy food for me and my children to eat."

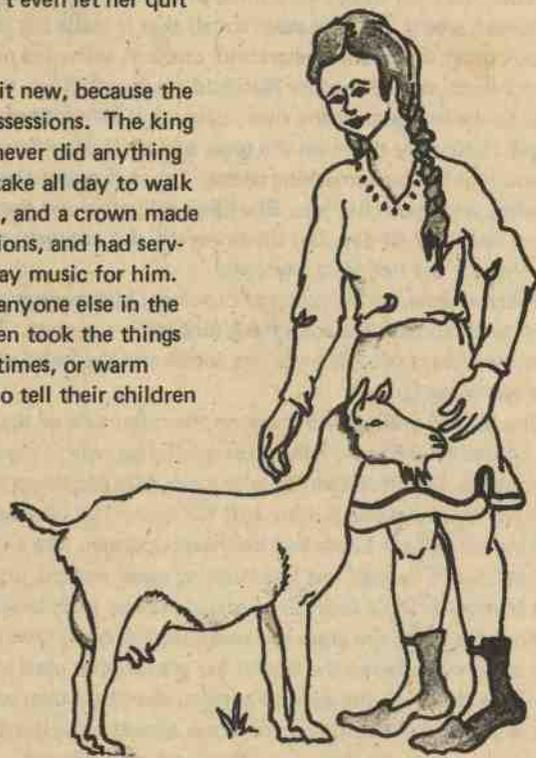
Laura felt awful. She got down from Marigold and went over to Homer's workbench to talk. "Don't you really have any more than that?" she asked.

"No, I don't."

"Well, don't you have anything else you could give the king?"

"I guess," said Homer unhappily, "I guess I could give him my goat. But I'd rather not..."

Even though she didn't want to take the goat, Laura said determinedly, "You have to give something." She tied a rope around the goat's neck and led him away.



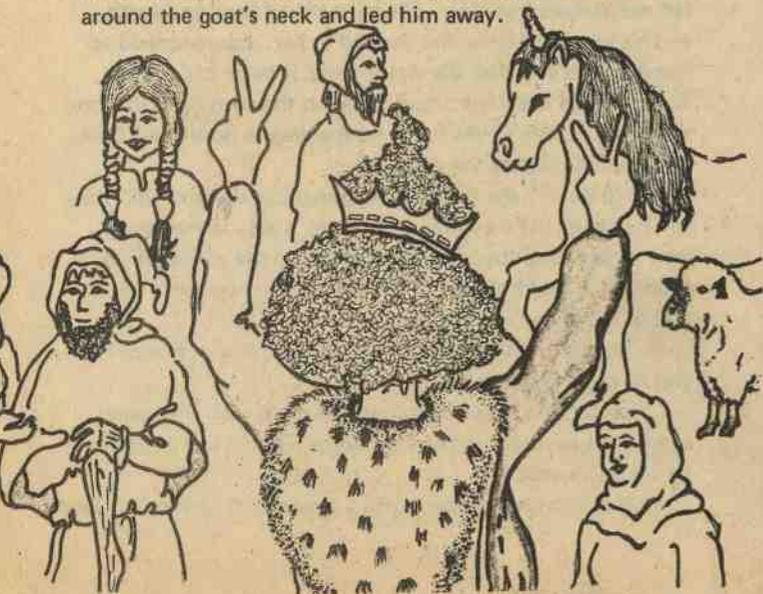
The next house Laura came to was Blake's. Blake lived by himself in a little cottage and kept a flock of sheep. He sheared wool from the sheep, spun it into yarn, and wove the yarn into cloth. He made his own clothes from some of the cloth and traded the rest to buy food and other things he needed. Blake had no gold at all to give Laura. But his sheep used a lot of land for grazing, and according to the king's list, he owed a large bag of gold.

"Well," said Laura cheerfully, "you can give me wool instead, then. The king likes to have lots of new clothes all the time, so he will gladly take wool instead of money." Laura was pleased that Blake could so easily give up something that the king would like.

"But I need all the wool," Blake explained. "I'm going to trade some to the farmer over the hill for corn and potatoes this winter."

"The king will want at least enough for four suits of clothes," Laura said, as she began to count out bolts of colorful cloth. Blake looked very gloomy as he helped Laura tie the cloth onto Marigold's back.

The next house along the road belonged to the old man and the old woman. They gave Laura five pieces of gold and a chicken. Even though they were sorry to be losing their gold and their chicken, the old man gave Marigold a carrot to eat and the old woman said to Laura, "I remember when you were a little girl, Laura. And now you are all grown up. Well, I bet you still like oatmeal cookies." She gave Laura a handful of oatmeal cookies to take with her.



Next, the road took Laura through the deepest part of the forest, where the trees were so tall that it made her dizzy to look up at them, and the ground, covered with pine needles and moss, was soft under Marigold's hooves. When they came to the bridge over the river, Laura and Marigold stopped to rest. Laura lay down on the grass and let Marigold wander around looking for something to eat. Laura thought about the king, and about her job. She liked riding around the country on her pony all day, but she knew she did not want to collect rent for the rich king anymore.

After a while, Laura dozed off to sleep, but she was aroused by small sounds like something moving in the grass. But there are always small sounds in a forest and the noise of the river was close by.

She looked around and there on the other side of the road was a huge brown bear, taller than a tall man, with long white sharp teeth, and little twinkly nice eyes, with big sharp curved claws and a beautiful shiny soft fur coat. The bear was looking straight at Laura and her heart pounded like a drum. But she didn't exactly feel like running away and she noticed that Marigold didn't seem to be afraid; he was just standing quietly chomping the grass and watching the big brown bear.

Laura remembered the stories her grandfather used to tell her when she was little about Fanshen, the magic bear who was as old as the mountains and knew almost everything and lived in a cave in the dark and secret part of the forest.

"Good morning, Laura," said the bear, smiling, if bears can smile.

"Good morning, Fanshen," said Laura hesitantly. She was not yet certain that this was the magic bear.

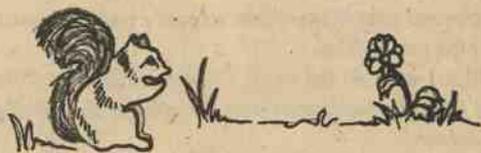
Fanshen turned to Marigold. "Good morning, Marigold." The pony neighed and pawed at the grass with his forefoot.

"Good morning, chicken." The chicken cackled in reply.

"Good morning, goat." The goat nodded to Fanshen. His mouth was full.

Fanshen turned to Laura. "That's a fine looking goat you have there," she said.

"Oh," said Laura, "It's not my goat." She was not surprised to find herself talking to a bear, and she was not fright-



ened anymore.

"It's not? Whose is it?"

"Homer the shoemaker's. I mean, it used to be his. . ."

"Did you steal the goat from him?"

"Oh, no, Homer gave it to me for the king. It's the king's goat now."

"That chicken looks like the one that the old man and the old woman used to have. Is that the king's now too?"

"Yes," said Laura.

"Well, what are you doing with all the king's things?"

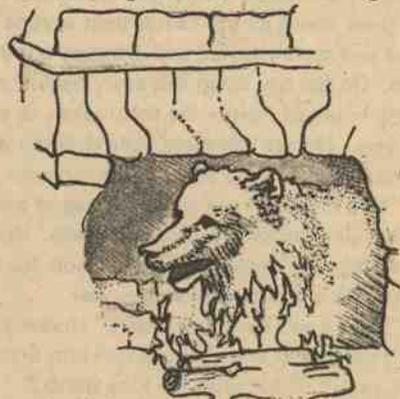
"It's my job. I go around and collect rent from everybody for the king."

"You mean people give him these things as presents?"

"Well, no," said Laura. She was getting a little confused about it all herself. "You see, the king owns all the land. The people have to pay him for using it. They give their crops, or money, or animals, or whatever they have. And I take everything to his palace. Marigold helps me carry it all. Except, I don't like to do it. It makes me sad to take things away from people and give them to the king, especially when I have to take from people who have no extras and give to the king who is so rich already."

Fanshen turned to Marigold and asked, "Do you like your job, Marigold?" The pony shook his head and snorted in an angry way.

No one spoke for a moment. It was quiet except for the little sounds that are always there in a forest, the sound of the river and the small brushing noises of leaves moving in the breeze.



Fanshen said quietly, "Why don't you stop collecting the rent, Laura?"

Laura said, "Huh?"

"Just stop. Gather the people together and go to the king, everyone together, and tell him that no one wants to give up their money or supplies of any kind and you certainly don't want to collect them any longer."

"We couldn't do that!" Laura cried. But in the back of her mind she was already excited by the idea.

"Why not?"

"Well, maybe we could. . ." Laura looked at Marigold. His excitement was clear. His tail swished back and forth, and he tossed his head and snorted at her. Laura looked at Fanshen and saw that she was smiling, if bears can smile. The goat had already started off down the road back to Homer's place. Laura's eyes followed the goat as he trotted down the road. Suddenly she was sure.

"We'll do it!" she cried. She jumped on Marigold and they galloped back the way they had come. Laura looked back once to wave goodbye to Fanshen, but all she could see were shadows and dark shapes of the woods. She couldn't tell if one of them was Fanshen.

At Homer the shoemaker's house, she yelled, "Homer!" and he came running out.

"Homer! Your goat is coming back. In fact, I'm giving everyone's payment to the king back. There's not going to be any more rent."

Homer listened to Laura with a bewildered look on his face.

Laura said, "Get ready to go. We're all going to the palace together to tell the king that all the land in the kingdom isn't his anymore. We'll divide it up among everyone who lives her."

"We can't do that!" yelled Homer. He had never heard of such a plan.

"Why not?" Laura shouted back, feeling more sure of herself every minute.

"Well. . ." Homer wrinkled up his forehead thinking.

"Well, maybe. . . it sure would be nice to have my goat back. We'd all go together?"

"Yes."

"OK," said Homer, still just a bit uncertain. "You go ahead on your pony and tell everyone. I'll get the kids together and come after you."

Marigold seemed to be as excited as Laura, because he ran faster than he ever had before. She leaned forward over his neck and the rough hairs of his mane whipped in the wind, stinging her cheek. In just a few minutes, they were at Blake's house. Marigold had a drink of water while Laura told Blake, "Blake, here's your wool back, Things are changing. We're all going together to the palace to tell the king we won't pay him rent anymore.

"But. . .but. . .we've always paid rent. . ."

"Well, we won't anymore," said Laura. "Why should we all work and give him things, while he grows richer and richer and lazier and lazier?"

Blake scratched his chin. "I see what you mean," he said. "Let me pen up my sheep so they don't wander off and I'll be right along behind you."

"Homer and his kids are coming down the road," Laura told him. "You come on with them. I'll go ahead and tell the others."

By the time they had been to every house in the kingdom, both Laura and Marigold were exhausted. But they hurried along to catch up with all the people on the road to the palace. Molly the ferrywoman was the last to join them because she had to keep on running the ferry until everyone was across the river.

When the king looked out of his window and saw the huge crowd of people coming down the road, he didn't know what to think. And when he saw his own rent collector, Laura, leading the crowd, he was even more surprised. The people gathered around the palace. The king wasn't sure what was going on, but he got dressed up in his fanciest clothes and went out on the balcony to talk to them.

Laura rode to the front of the crowd and looked up at the king. Now that they were at the palace she felt nervous again. Much to her surprise, when she opened her mouth to speak, her voice was loud and strong. "King," she said, "we have come to tell you that we will not pay rent anymore. You can't own all the land. It isn't fair."

This made the king very angry. "You can't do that," he yelled. "I'm the king."

"Not anymore," said Laura. "Each person is going to have his or her own piece of land. No one will pay rent to another person".

"But all the land is MINE!" The king shouted. His face was red and he pounded his fist on the railing of the balcony. But no one was frightened.

"You are wrong, king. Everyone in the kingdom is here, and we all agree that we want to divide the land among everyone." All around her the people were cheering and smiling. Laura wondered why she had ever been afraid.

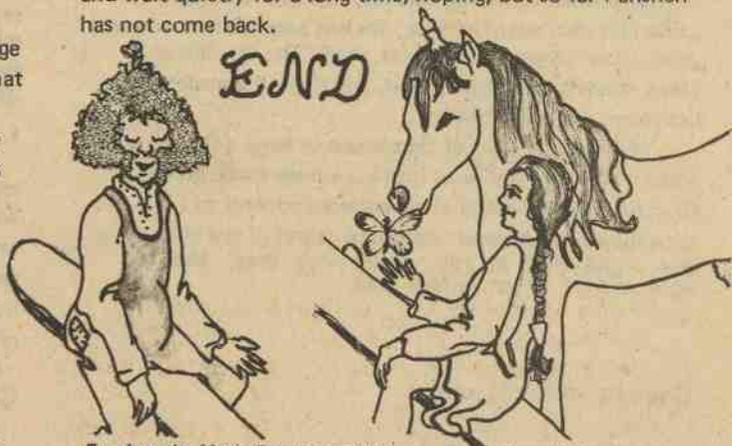
The king was very angry, but he realized that the people had made up their minds and there was nothing he could do. He went back into the castle to pout and think things over.

So, Laura and Blake and Homer and Molly and the old man and the old woman and all the other people divided up the land equally and gave the king a piece, too. The king wasn't happy that his land was the same size as everyone else's and he didn't like having to do everything for himself. But after a while he began to enjoy having a garden and feeding his own horse. And he became friends with his next door neighbor, which was new for him. Being king, he had never really had a friend before.

They saved a big piece of land in the middle of the kingdom and made a beautiful park. Since Laura's old job was gone, she chose a new job: taking care of the park. She liked her new job much better. The park had a merry-go-round, and big trees for climbing, and a cotton candy machine, and a little lake with swans on it and goldfish in it, and swings and picnic tables and a place for campfires and a little theater where there were puppet shows sometimes.

Laura pushed kids on the swing, and fixed the merry-go-round when it broke and watered the flowers and fed the fish and made the cotton candy.

After a year, when everyone had gotten used to the change, Laura told the story of how she had met Fanshen in the forest and Fanshen had helped her decide what to do. People would sit around in the park in the evening and talk and think and listen to music and wonder if or when someone would see Fanshen again. Children would go into the woods where the bridge was and look around and listen carefully - and wait quietly for a long time, hoping, but so far Fanshen has not come back.



Fanshen the Magic Bear is available as an attractive children's book, with more nice drawings of Laura, Fanshen, and their friends. \$.75 plus postage from New Seed Press, PO Box 3016, Stanford, CA 94305.

New Seed Press also publishes other non-sexist, socially aware books for new age children. Reprinted by permission.

the land is NO ESCAPE

by Judy Strasser

The urge to flee the hassles and headaches of modern urban life overwhelms most of us occasionally. Communities readers include the small vanguard of a back-to-the-land movement. But millions of Americans share the desire to escape the wreckage of the urban environment, the deadly speed-up of urban life, the high cost of city living. Over half of the people surveyed in a Gallup poll several years ago wished they could live in rural areas or in small towns. Two thirds of the Americans in a different survey said they really wanted to live in the country, or in very small cities or towns.

Most people who hanker after a country life continue to live in cities, the only places they can get jobs. But we should not feel too sorry for them, or too smug about our own ability to simplify our lives by moving back to the land. There is no escape from the city in the United States today.

I started thinking about the relationships between cities and countryside one day in Fresno, California, a couple of years ago. My husband and I had just left the urban sprawl of the San Francisco Bay Area for a long van trip through the United States. We had spent three weeks in the mountains, backpacking and car-camping, learning wildflowers, trees, and rocks, watching animals and birds. We had met very few people. I thought we had at last begun to free ourselves from our overdependence on urban lures and city ways.

We drove down the west side of the Sierra Nevada into the broad, terribly hot flatlands of the Central Valley, arriving in Fresno one early afternoon. We spent only twenty-four hours in town. But by the time we left, we had bought fine tweezers and a sharp-needled flower dissection probe; dried food for our backpacks and canned and fresh food for the van; two pairs of blue jeans; vitamin B1 (against mosquitoes) and vitamin C; fishing licenses, two rods and reels, and a splendid assortment of flies. We had eaten dinner at a very good, cheap Mexican restaurant, seen "The Godfather," taken showers, washed our hair, and slept in a motel, and laundered our dirty clothes.

Fresno was just our first lesson in what cities are all about. Whenever we went into a town we spent money. Gradually we realized that permanent residents of rural America shared our dependence on the stores of the closest big city--and that in still other ways they, like we, were snared in an urban trap.

Colonies in the Country

Cities dominate the American countryside economically, politically, and through insidious cultural controls. Decisions made on the topmost floors of towering marble slabs determine the fates of rural lands and the futures of country people. Urban values become national standards; mass media



beam the message from the cities to every hollow and back-water town. Neither communication nor control often flows in the other direction.

This pattern of influence is common and long-established in the United States. It has inspired Americans of widely differing political persuasions, living in quite different times, to compare the cities' omnipresent power with the control great empires wield over their far-flung colonies. A nineteenth-century observer called Chicago's domination of the Mississippi River Valley "urban imperialism." The historian Carl Bridenbaugh used the same phrase to describe the dominance of seventeenth and eighteenth-century American cities over the less settled countryside. A few years ago, a leftist social critic analyzed the effects of "colonialism" on the state of Vermont. The president of the Wyoming Stock Growers Association recently used the vocabulary of imperialism to explain his fears that strip-miners will destroy the Northern Plains. He worried that outsiders would dictate the future use of his region's land. "The power blocks in Washington treat us as colonies," he complained.

I call the domination of American cities over American countryside "domestic imperialism." But whatever it is named, it is especially important that people considering a move back to the land understand this complex relationship which shapes rural reality.

Observant people who drive through the countryside looking for their own piece of rural land immediately confront the effects of domestic imperialism. The high price of land is itself one of the results. The poverty of many rural people, their run-down houses and worn-out farms, are other familiar consequences of urban power and control. Domestic imperialism disrupts rural ecologies as well: strip-mined mountains and clear-cut woods, multi-acre monocultures of agribusiness fields, polluted rivers and acid rains result from the cities' domination over rural land.

People who seek to build community outside the metropolis must learn to recognize the city's shadow as it falls across their homes. More difficult, we must understand the many methods, both subtle and overt, by which cities exert their control. Finally, we must join our country neighbors in working for rural equality, in the long fight for self-determination which every colony desires.

Cities Have Always Been On Top

Domestic imperialism appeared at the same time as the first cities in colonial America, commercial centers like Boston and New Amsterdam, Philadelphia and Charles Town, South Carolina. These tiny communities -- in terms of area

and population, no more than small towns by any modern standards—offer us the key to understanding how cities control the surrounding countryside. Each of these cities housed a merchant class: a small group of people who made a great deal of money by uniquely urban means. These prosperous traders dominated the economic, political, and cultural life of the cities in which they lived. The merchant class also learned to dominate both the people and the use of land far beyond their urban homes.

The earliest colonial merchants made their fortunes as agents of the traditional form of imperialism known as the mercantile system. They shipped valued natural resources from American colonies to European nations: tall trees for British masts and luxurious pelts for wealthy Parisians' coats. But these agents of the British empire soon realized that there also were profits to be made in domestic trade. Frontier settlers needed goods and services only the city merchants could provide. Boston's traders began to develop this hinterland market as early as 1650, and the commercial classes in other colonial cities quickly followed suit. Philadelphia Quakers, for example, imported tools and clothes from Europe and sold them to settlers in Maryland, New Jersey, and western Pennsylvania. The settlers paid for the European goods with cash they received for grain and other agricultural products, bought by the merchants for sale to city people or for export across the Atlantic.

The Cities Move West

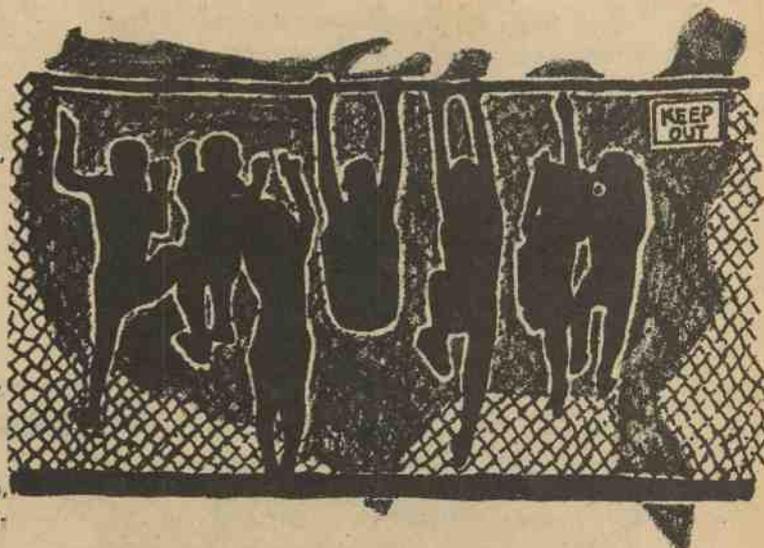
British imperial restrictions limited the scope of domestic imperialism before the American Revolution. Merchants had to content themselves with building commercial domains in the rural regions surrounding existing colonial cities. But the Revolution opened broad new vistas for well-to-do urbanites, and gave new meaning to domestic imperialism. The entire country west of the Appalachian Mountains awaited development and domination. White Americans, guided (they insisted) by a divine mission, a Manifest Destiny to reach the Pacific Ocean, set out to create their own vast continental empire. Visions of brand new towns and cities, surrounded by rich farm markets and untapped reserves of minerals and timber, inspired wealthy men to fast and furious speculations in western land. Within a hundred years, the United States had been stolen or bought "dirt cheap" by capitalists and speculators, railroaders and lumber barons, mining companies and cattle kings.

These men—city people—directed American expansion to the west. The pretty schoolbook pictures of hearty pioneers hundreds of miles from civilization clearing small openings in the dense virgin woods for the little plots of corn illustrate myth more than historic fact. Westward expansion was an urban movement, the extension of the cities' domestic empire across the nation to the Pacific Ocean. In many areas of the country, growth of cities and towns preceded agricultural settlement. The river ports of Pittsburgh, St. Louis, Louisville, and Cincinnati were established as commercial centers in the late eighteenth century, before farm-

ers tamed the surrounding land. A generation later, the towns built along the Great Lakes attracted pioneers to farm the nearby countrysides. The same process repeated itself through the nineteenth century, in the south and across the frontier west.

Investors from cities on the eastern seaboard and in Europe frequently provided the capital needed for townsite development on the frontier months or years before any pioneers arrived in the region. The success of each fledgling town, like that of any beginning commercial enterprise, depended on the good salesmanship of its boosters and the extent of its backers' influence in the worlds of business and politics. The men in state capitol buildings and in New York and Washington who chose routes for government-subsidized canals and railroads sealed the fate of many a prospective town.

But political influence alone did not ensure a town's success. A city's primary function in the nineteenth century, as in colonial times, was to serve as a commercial center. Speculators and town fathers knew that the prosperity of their new communities (and their own wealth and prominence) depended on the extent to which they developed the market potential of the surrounding countryside. Local merchants, bankers, and real estate salesmen, usually using the money of their cohorts in eastern cities, promoted roads, canals, and railroads to connect people in outlying areas with the new market centers. Urban leaders thus added a new dimension to the traditional commercial relationship between city and countryside. The cities now controlled development of transportation and communication facilities far beyond their borders; indeed, urban Americans directed the pattern of westward expansion across the United States.



Industrialism and the Modern Metropolis

Industrialization introduced job specialization to American working men and women during the nineteenth century. At the same time, it specialized the functions of the American city and countryside. The farmlands surrounding industrial cities, for example, had to provide food for growing urban populations. The modern economy had no real place for small, subsistence-level, self-sufficient farms which fed and housed families who tilled the land with their own labor. Enormous farms and ranches - heavily mechanized, scientifically managed money-making agricultural factories designed to supply the urban markets and produce substantial profits for their businessman owners - took over the countryside and squeezed out the competition. Owners of small farms sold out, and either rented a little land or worked as hired hands for the successful businessman farmers. Farm children left rural America and sought jobs in factories and city stores.

The business leaders in the major cities which encompassed all modern urban functions (distribution, manufacturing, transportation-communication, and finance) controlled the lives of people living many miles outside of town. The raw material requirements of their industries created jobs and shaped lifestyles in distant rural regions. Their workers' need for food molded agricultural economics. Even people who lived in medium sized cities and towns - people who helped distribute the region's products, or who manufactured certain goods, or who helped run the transportation system - found their activities directed from the major urban centers. Residents of mining towns, forests, farms, suburbs, and small communities surrounding each urban center responded to desires and demands created in the city on which their lifestyle and livelihoods depended. Domestic imperialism thrived as the modern metropolis was born.

Domestic Imperialism Today

Since 1900 cities have expanded their control over the American countryside, inspiring people to coin new terms to express the urbanization of the American earth. Journalists and social scientists speak of "Megalopolis" spreading along the Atlantic seaboard from Boston to Washington, D.C. They say that "urban fields" exist, extending 60 or 100 miles, or two hours driving time from every central city. They say that the problem of urban sprawl is growing rapidly: new development covers over a million acres of open space and natural areas in the United States each year.

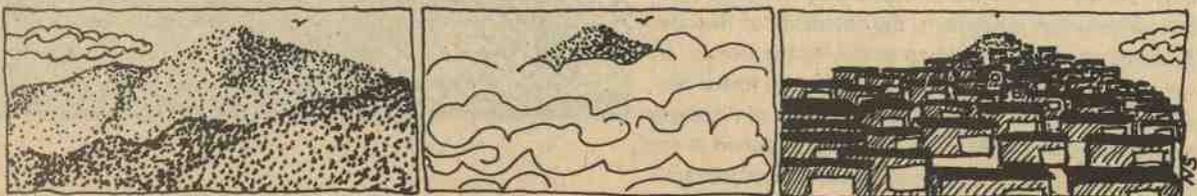
These basically geographical effects are among the least important consequences of urbanization. Cities still cover only a tiny percentage of the land area of the United States (7/10 of 1% in 1960, according to the Census Bureau). But the few people who hold power within the cities - people with money, bankers and businessmen - now control most of the activity in the huge, open, sparsely peopled regions which cannot be called urban in any geographic sense. Today, domestic imperialism affects virtually the entire nation.

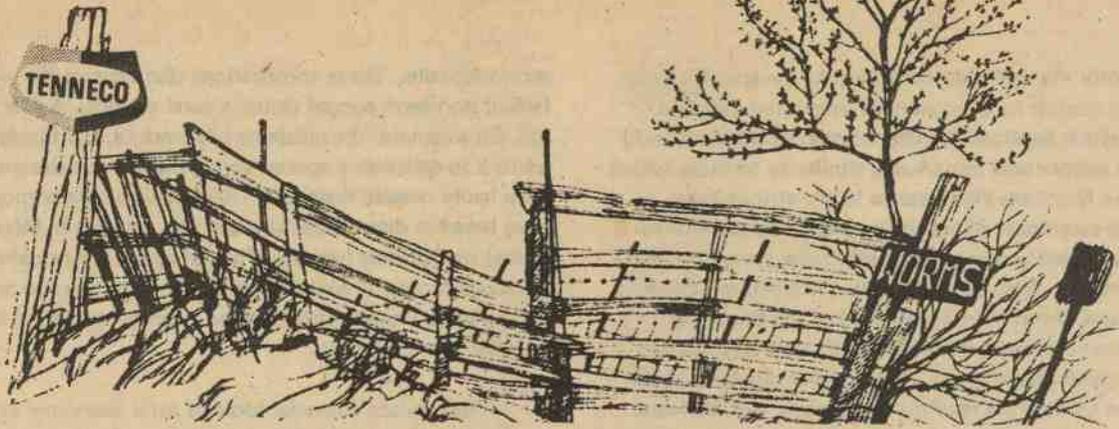
Socio-Cultural Domination

Cities determine the development of rural values, attitudes and ideas. The process of urban socio-cultural domination of the countryside began on this continent in colonial times, when the active international and intercolonial trade required extensive communication between the merchant classes of various cities. Urban acquaintances transmitted new ideas and cultural values (often imported from European cities) along with business information. By the time of the Revolution, commercial capitalism had created a sophisticated, urbane society in the cities, which set the cultural standards for both the agricultural countryside and the back country wilderness. Political and religious philosophy, new theories of education and science, popular fads and fashions adopted by city-dwellers eventually spread into remote regions, though the process could take years.

The relative abundance of social and cultural (as well as economic) opportunities in the cities had lured millions of American families away from their farms and rural homes in the past one hundred years. The proud people who remain in the countryside resist city notions and deny urban cultural superiority, but they nonetheless continue to absorb urban values, standards, and ideas. Modern mass media, especially television, inundate rural people with messages about a world seen from a peculiarly urban perspective. "They're all rich people, the ones you see on television - rich city people," a poor white Southern farmer notes.

Urban ideas, considered by themselves or in the context of the city, may seem quite sensible. But their imposition in an alien context can create serious conflicts for the country people forced to accept and live with them. Coal miners struck their jobs this fall to protest school curricula and textbooks which, while perhaps suitable for children growing up on the streets of Wheeling or Morgantown, contained information which seemed both irrelevant and heretical to parents in remote West Virginia hollows.





Urban socio-cultural domination is not limited to such obvious and highly sensitive areas as controlling children's education. A resident of Stehekin, Washington told me the following story in a tone of resigned exasperation. Stehekin, a tiny community with a winter population of about four dozen hardy souls, lies in the rugged North Cascades at the far end of fifty mile long Lake Chelan. People get to Stehekin by boat; the ride takes four hours on the Lady of the Lake. You can't drive to the village, but if you pay the boat company to barge your car up the lake, you will find fifteen miles of rutted road, extending from the post office-general store into the deep green woods. City people who own cabins along this road barge their cars "up the lake" at the beginning of each summer and "down lake" when they return to the city in the fall. The year-round residents barge old cars and pick-ups into Stehekin, but it's expensive to barge them out when they finally break down. So the heaps sit in front yards and under trees, providing parts for other cars and trucks which need to be repaired.

At least that's how it was until 1968, when the government created North Cascades National Park with Stehekin at one entrance. The National Park Service began to make rules for the town. Park officials decided the abandoned cars were eyesores - not suitable decoration for the front door of a National Park. A clean up campaign collected dozens of rusting jalopies, and the barge towed them all down lake for decent burial in a proper urban junkyard. The new policy works real hardships on Stehekin residents. These people now must spend considerable time and money to find, and then obtain from distant towns, the parts they need to repair their old Chevrolets and Fords. They have to pay the boat company to barge away cars which no longer run. But the countryside does look nicer to the visiting urban eye.

City-determined aesthetic standards applied to rural places make a good deal of sense from an urban point of view. Visitors to National Parks spend most of their lives in the chaos, confusion, dirt, and junk cluttering the average metropolis. These tourists seek restful scenes and visual harmony when they visit the countryside. But the urban aesthetic conflicts with needs of country people. Abandoned cars, power lines, and rusting John Deere tractors - important components of the working rural scene - intrude on the rustic scenery the urban visitor travels so far to see.

The desire to pretty up the countryside is closely related to the most destructive of all the urban attitudes which dominate rural life: "the notion that rural America is a place to make money, not to live." Rural people, especially the poorest among them, find this notion (as it was recently rephrased by a Montana underground newspaper) absurdly contrary to the facts of their own lives. For them, the country is first of all their home, the place they hope to make enough money to continue to get by. But the attitude - expressed clearly and publicly in every land-sales pitch - guides the economic exploitation of the countryside by the urban powers-that-be. This particular citified attitude is dangerously close to becoming rural reality.

Economic Exploitation

As industrial capitalism developed, and as the scope of domestic imperialism broadened and increased in complexity, the number of ways in which cities exercised economic power over the countryside also multiplied. Some of the methods of economic control obvious today differ very little from those used by the urban merchants in early colonial times. Boston traders thwarted the development of a local commercial class in New Hampshire in the 1600's. The similarly stunted growth of local entrepreneurial skill is frequently identified as among the chief problems of "underdeveloped" regions in the nation to this day. In Vermont, for example, outsiders - banks, insurance companies, timber, mining, and manufacturing corporations based in Boston, New York, and Philadelphia - own the state's major industries, most of its land, and its natural resources. Local business interests control only low-level, relatively unprofitable economic activities, including some retail and wholesale trade, penny ante land speculation, some services and other small industries. In Appalachia, the coal industry's extremely low wages and its importation of managers from outside the mining region restricted the accumulation of local capital and the creation of local entrepreneurs. Northern capitalists invested their money in Appalachia, and the profits dug by Appalachian miners from the region's land flowed right back into the vaults of northern city banks.

Not only the methods, but many of the specific tools now used to exploit rural economies originated long ago. The deeds which legalized the degradation of the Appalachian land and people bear remarkable similarity to those which will open the Northern Plains states to the strip-miners' earthmoving machines. Nineteenth-century documents reserve mineral rights across most of Montana, Wyoming, and North Dakota for railroads (especially the Northern Pacific) and the federal government. The head of the Wyoming Stock Growers correctly reads these old deeds as tools of modern domestic imperialism. The "power blocks in Washington" who control the land his cattle graze will, he fears, have little sympathy with the opinions or needs of local folk. "They are aliens to our locality and would run us under standards. . .from a different society."

Thoroughly modern financial schemes and business organization have also been developed in the cities to control the countryside. The most dramatic of these twentieth-century forms of economic control, agri-business, is especially obvious in a state like California, where the small farm tradition never took firm hold. But this invidious form of economic power is also invading farmland elsewhere in the nation with appalling speed.

Agribusiness corporations, vertically integrated to control crops from the time the seed is selected until the processed food is on the kitchen shelf, invest heavily in agricultural land. These corporate "farmers" meet their smaller competition with financial ground rules firmly biased in their favor. Agribusiness corporations need not show a profit on their actual farming operations: they often find it more profitable to write off farming losses against gains in other aspects of their business. Such unfair competition drives smaller farmers off the land, but this is not the end of agribusiness

economic rule. These corporations also control the welfare of non-farm people living in rural regions. A few years ago, for example, the residents of Mendota, California wanted to establish a special taxing district to raise money for a badly needed hospital. Three agribusiness corporations (two based in distant California cities and one in Houston, Texas) owned over half the affected land. These giant absentee landlords, unaffected by local health services and unwilling to pay higher taxes, rallied together to defeat the hospital financing plan.

The modern financial tools of rural economic exploitation which give agribusiness corporations so much power also benefit individuals who make their money from completely urban sources - - for instance, city doctors and well-paid professionals. These "tax-loss farmers" speculate in vineyards, cattle raising, and orchard crops: high-risk, potentially high-profit agricultural operations. They may reap windfalls from the "farms" they finance (but do not manage), and they never worry, as small farmers must, about bad weather or possible crop disasters. Their farming losses merely lower their income taxes.

Modern, centralized financial institutions based in the biggest cities plan and control the use of rural American land. Two tendencies in the current banking system remove judgments about rural land use from the people most affected and increase urban control of the countryside. First, rural banks, run by conservative officers interested in preserving the local power structure, often hesitate to invest rural savings in major local projects. Second, branches of urban banks with larger, more diverse assets, step forward boldly to loan money for rural development. These loans encourage land uses which make urban, but not necessarily rural, economic sense. To city bankers, the needs of the rural economy, rural environment, and rural people hold little real relevance.

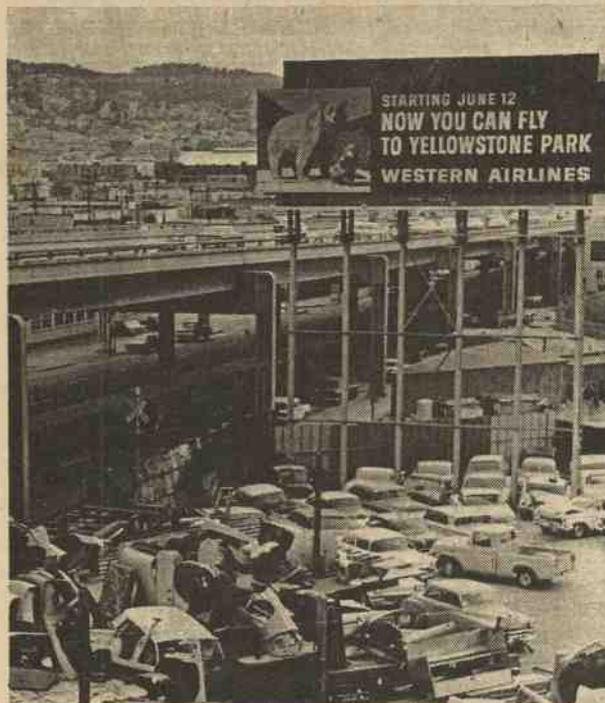


The drain of rural financial resources into the cities continues today as it did in the 1690's when Marylanders tried to stanch the flow of their money to Quaker merchants in the City of Brotherly Love. Loans made by banks in rural regions (including both independents and branches) do not equal the savings generated and banked in these same rural regions. So the money made in the country finances urban-industrial growth. A recent study demonstrates, for example, that metropolitan development of Minneapolis-St. Paul depends on capital accumulated in rural Minnesota and North Dakota. Another study estimates that in 1967 alone, \$109 million flowed city-ward from central Appalachia. Rural economies thus increase urban wealth, which perpetuates economic exploitation of the American countryside.

American concern with the importance of spending leisure time in properly re-creative ways developed at the turn of this century, as masses of people collected in industrial towns. Union agitation shortened factory hours, but laborers still suffered from miserable working conditions. Thoughtful writers suggested that city-dwellers would benefit both their minds and bodies by pursuing healthful exercise and seeking rejuvenating contact with the natural world in their hours away from work. Many people considered being out-of-doors invigorating enough: sitting in the bleachers watching baseball and football grew in popularity along with Scouting, camping out, and vacation drives to scenic rural spots.

Outright salesmanship spread the gospel of leisure time in both rural and urban regions. Inventing and then selling people ways to use their free time quickly grew into booming businesses, including tourism and spectator sports. These industries (and their modern descendents), created to induce Americans to spend money on relaxations, help set socio-cultural standards for the use of our spare time. They encourage us to carefully distinguish working time from pleasure; they advocate salable forms of escapism as the fastest routes to fun. The propaganda job has been thorough and remarkably effective. It is almost unpatriotic to deny urban Americans their real need to get away from it all, to refresh their weary souls and bodies at summer spas and winter ski resorts. Country people, struggling to preserve their rural ways of life against the invasion of urban hordes, dare not suggest that city people might find it equally refreshing to spend their vacations in the city, making their own homes enjoyable and relaxing places to live.

Economic exploitation accompanies and reinforces the socio-cultural hype. The second home industry, the recreation vehicle and camping industries, the entire tourist industry - - all the businesses developed to fill city-generated "needs" - - wreak havoc everywhere outside the city that one may care to look. Chambers of Commerce in rural regions frequently promote tourist development. Yet new motels and marinas, campgrounds, and casinos rarely im-



prove local economies. The jobs tourism creates usually end when the season is over and the urban visitors go home. But the prices of groceries and other goods needed by local people inflate rapidly and then stay high. Recreation opportunities, once free and open to all, are reserved for those who can afford to pay. Relatively wealthy urban visitors benefit from tourist development. So does the tourist industry itself, which is usually city-based. Local store owners may profit from increased tourist trade. But most residents of rural areas - - and especially the poor among them - - suffer economically, as well as in other ways, when city visitors arrive.

The booming industry in recreation land, closely linked with tourism, also benefits the urban rich at the expense of rural people. Development of a reservoir or other possible recreation resource, either by government agencies or private investors, immediately increases the attractiveness of the surrounding land. All too often, speculators buy this acreage before the impoundment or other development exists. The original rural owners profit little from the rising prices of their land. The vacation homes (often sold as havens for future retirement as well) built on the site offer city buyers financial benefits in addition to relaxation and rest. Most second-home salespeople hawk their wares as great bargains for speculation. Some of these sites make only grief for gullible purchasers. But other vacation lands do increase handsomely in value. And even if gambling fails to make the second home buyer a million dollars right away, he still benefits by deducting mortgage interest, finance charges, and property taxes from his income tax return.

Major corporations speculating in recreation land control the economies of many resort areas in much the same way as agribusiness corporations control agricultural regions. A single company, Horizon Corporation, sells \$80 million worth of lots each year in New Mexico, Arizona, Texas, and Florida - a small percentage of the total rural land it owns. Boise-Cascade, Weyerhaeuser, and other lumber companies control the futures of their cut-over timberlands. They sell thousands of acres each year for vacation homes, rather than replant them with new trees. The economic and environmental rape of southern Florida by speculators is virtually complete. Coloradans know that the corporate assault on the Rocky Mountains has only just begun.

The residents of areas ripe for recreation/speculation suffer the fates of people who do not control their own lives. Two thousand farm families go out of business every week. The jobs of farm laborers, miners, woodcutters, and other rural workers may be even less secure. One small country business - a farm supplier or rural store - closes its door for each six farmers forced off the land. Few of these people can afford to wait for urban sprawl to make rich men and women out of owners of country land. Recreation development and speculation force them into the city, seeking new ways to survive.

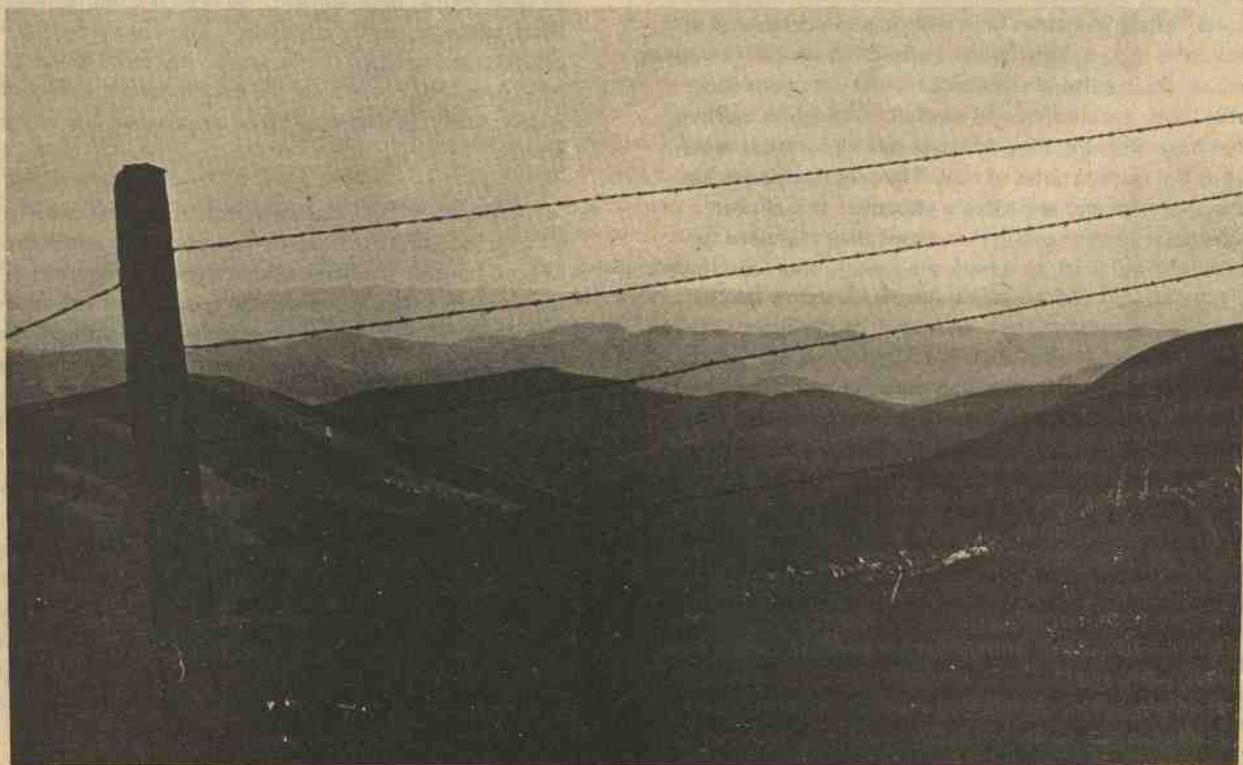
The rural land suffers, along with the rural people. The terrain begins to resemble the scene in the cities so many people want to escape. Real estate developments, hastily landscaped, replace rolling farmlands and wooded mountain sides. (Authorities at Lake Tahoe, on the California/Nevada line, recently contemplated lining the area's roads, in the midst of a national forest, with plastic shrubs and trees!) Highway

departments pave over working farms. Increased population and endless construction pollute lakes and streams. Weekend traffic dims the sky above popular resorts with the same emissions that fill every metropolis. Urban socio-cultural dominance and economic exploitation together threaten the very existence of our rural countryside.

It is time to forget the idea that we can escape disruptions and ugliness simply by moving to some other place. The fragile beauty and illusory peace occasionally found in the countryside may soon shatter and disappear completely, wrecked by the cities' power. There is only one way to counter domestic imperialism: that is, to stand and fight.

People who move back to the land must have stronger reasons than some necessarily futile attempt at escape. The move can be a shift in position, a strategic maneuver in the long-term struggle to build a new society in both cities and countryside. The fight for local self-determination, for local governmental autonomy, for simpler, self-sufficient economies, seems especially urgent outside the cities, in rural communities whose colonial status affects each resident's life, every day. People who move back to the land should carefully consider how they can work with their neighbors to achieve rural equality and rural independence, to resist the cities' destructive exploitation and dominance.

The person who moves back to the land without such a commitment will be no different than the white-putteed British imperialist sipping cold drinks on his Indian verandah - no different than Nelson Rockefeller cooling his heels and refreshing his spirit on the grounds of his four elegant country retreats.



Richard F. Conrat

TRUST IN LAND TRUST IN PEOPLE

Land is a natural, not human-created, resource. Therefore, people should not possess it as property (as we have been taught by the present capitalist system), but hold it in trust, as "trusterty". Today's land trust movement is slowly changing the people's consciousness; however, Land Trusts within the present society should not be seen as a final solution, but as an intermediate structure which can facilitate the evolution to a cooperative, eco-aware, humane, post-capitalist society.



"Land belongs to a vast family of which many are dead, few are living, and countless numbers are still unborn." —Nigerian tribesperson

Why should land be placed in a trust rather than privately held? To answer this, let's look first at why anyone would want to own property. One reason might be the security of ownership, the knowledge that one always has a place to be. But the same security might be acquired through a long term lease, with options to renew. Another reason might be the desire to protect the property from exploitation and insure that proper care is taken of it. Now, wherever you live, whether you own it or not, you have the responsibility of respecting the place and using it in a reasonable manner, so as not to cause any undue ecological hardships (e.g. even messing over an interior wall of a building causes more frequent painting, thereby increasing the need for petroleum—an unnecessary eco-hardship). However, if you own property, you can control its use only while you continue to own it. If sold, the property might be sold again and used for anything by anybody. On the other hand, by trusting other members of the community to enforce the conditions of a trust agreement, you can be relatively sure that the land will be protected for all time.

In this society, the most compelling reason for private ownership of land is that it appreciates in value. Thus, the investor realizes capital gains without doing anything to earn them, and the increased value is unrelated to increased productivity—inflation. So, if you are a good capitalist, you will have no use for a land trust. A private owner could, of course, choose not to sell land for more than was paid for it, plus improvements. But if you aren't after capital gains, you don't need private ownership, so why not trust others to hold the land for the common good, thus helping to eliminate the consciousness of land as commodity and promote the consciousness of land as trustery?

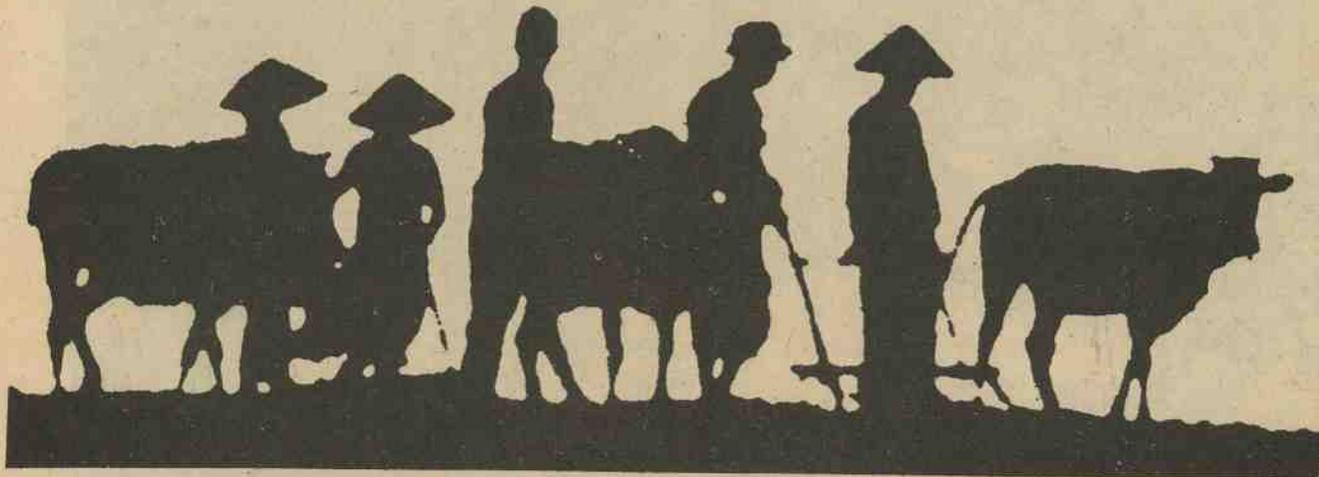
"We consider land as an inventory, but we're all for growing things on it while we wait for price appreciation or development."

—Tenneco Vice-President

Now, of course, the difficulty is that those who initiate a land trust are taking a risk for the benefit of the land and future generations of land users. If you put your money into a down payment and then put the land in trust, the down-payment is not recoverable should you ever decide to move. If you had bought the land yourself, you could sell it for enough to make a down-payment on another place and make a new start. The hope is that, under these circumstances, you could move to other trust land and acquire a lease without a down payment. This is why, if the Land Trust concept is to be viable for the initiating generation, a lot of them have to be initiated at the same time. The advantages for the second generation of users is much clearer. They will be able to move onto land without making a capital investment, and so will lose nothing if they choose to move on.

The risk involved in initiating a land trust, then, is a lot to ask of families now contemplating land purchase, although it can be minimized by properly setting up the trust. The potential of the trust as an instrument for freeing the land and thus contributing to the common welfare, however, is also very great. Few significant social movements can take place without risk to the initiators. Asking people to place trust in their neighbors is asking them to put their money where their mouths are with respect to social change.

"Sell the land? Why not sell the air, the clouds, the great sea?"
... Tecumseh



HISTORY

For centuries there have been people who realized that land is trustery, not property; the legal entities which are used by Land Trusts also have a long history. However, in this country there has been little interest in L.T.s prior to the present activity: a few unsuccessful attempts to form trusts in the '30s by the Roosevelt government, and Bryn Gweled, one of the small living cooperatives formed around that time by friends of Ralph Borsodi.

But things are changing: In the last five years about two dozen L.T.s have formed in rural and urban environs, some merely using a house in a city, others hoping to be state or regionally based, another consisting of a few groups sharing land and hoping to expand to a community. The most common purposes seem to be opening land to poor people for homesteads or cooperatives, removing nature regions from any possible corporate exploitation while opening them to the public, removing urban households from the clutches of absentee landlords, and obtaining parcels for the development of new communities. Borsodi's International Independence Institute, (III) which views L.T.s as part of a three-fold economic strategy along with a new monetary scheme and community development corporations, has contributed to current interest. III initiated this strategy by helping a black oriented group in rural Georgia in 1969 to form New Communities Inc., which now holds in trust 5700 acres destined to become sites for four agriculturally based villages of about 200 families each.

Present land trust activity is not confined to the U.S.; nationwide trusts in other countries include Israel's Jewish National Fund, an Indian Trust holding 18,000 villages, and the entire country of Tanzania is set up as a L.T.

LEGALITY

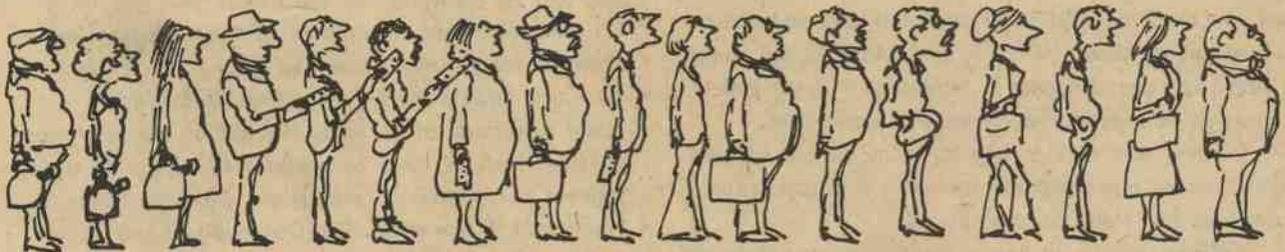
To be able to understand and deal comfortably with the Land Trust concept, it is important that you

not confuse the general term Land Trust with the legal definition of a trust, with interpersonal trust, or "in trust", although all of these usages of trust may be or should be connected with one another. The Land Trust provides for holding land in trust, may be a legal trust (but may instead be a for profit or non-profit corporation) and should bring about greater trust, not only among present and potential residents on and users of the land, but also between all of these and outsiders. The L.T., as people generally use the concept today, is an entity to ensure that land be kept out of the market which may take any one of the three legal forms mentioned above: trust, for profit corporation, or non-profit corporation. Each has its advantages and disadvantages:

"The choice of legal entity must be made early in the process of setting up a new organization. Should the community land be established as a legal trust or as a corporation? And in the case of the corporation, should it be nominally for-profit or non-profit? Nonprofit status has a number of advantages, especially in the area of fundraising and taxation.

The decision will also have to be weighed within the context of the laws of the state in which the organization will be chartered. Some states require that a legal trust obtain court approval of each separate land transaction. On the other hand, states normally require a nonprofit corporation to file annual reports and impose certain additional restrictions.

If a trust is to be regional with operation in several states, the laws of each state can be studied and the one which offers the most favorable legal environment can be used. Corporations can generally be set up in any state, regardless of where the offices or assets are located; on the other hand, incorporating in the "home state" will normally offer certain conveniences which would offset higher initial costs or other regulations." ^A



If this already sounds too daunting, consider the following advice from weLife in Colorado:

"Many people think that it's a very complex procedure to form a land trust. It's not. We went through some legal mumbo jumbo to form a 'corporation' (an incredibly simple procedure), and wrote up our definitions of membership as by-laws."

Trusts and non-profit and for profit corporations each provide for limited liability and legal control of land and property by the group under regulations written by the group instead of control by the whim of specific individuals; if properly designed, each can legally last forever. On the negative side, each requires lots of paperwork. In most states the trust is defined by two legal documents: (1) the deed in trust, which explains that somebody(ies) who legally "own(s)" land (these people are called the "donors") is/are conveying the land to new "owners" (the "trustees") and (2) the trust agreement, which explains the conditions by which the trustees are supposed to be administering the land for the benefit of some specific group of people (the "beneficiaries"). The trust's advantages over corporations are that it's quick to set one up if you have the aid of a lawyer who has experience with trust laws and you don't have to file copies of your documents with the state. But a lawyer with the relevant experience is difficult to find; there is no tax exempt status for trusts.

"We set up a trust simply as a way to avoid personal ownership: it could just as well have been a corporation (non-profit). We in fact had to set up a corporation eventually to handle managing difficulties—the bank didn't trust our trust—clear title problems, etc."⁵

Corporations legally exist only after they have been chartered by the state. All are legally required to have articles of incorporation, by-laws, officers, a board of directors, meeting times, and rules of procedures. The great advantage of the non-profit corporation is that one can often gain state and federal tax exempt status, which enhances greatly its capabilities as a Land Trust. In most cases, the for profit corporation is an inferior form for a L.T., for it has no advantages relative to non-profit corporations or trusts and there are extra tax and other payments and additional work to worry about. Only if the ability to sell shares of stock and pay dividends is important in your case is it worth considering taking on this legal form.

Projects that seek to acquire many parcels of land usually choose non-profit incorporation and application for federal and state tax exemptions:

"We are hoping to secure the federal and state tax exempt status. . . landowners will be able to see the advantages to certain donations of tax and land."²²

REALITY

All budding Land Trusts must deal with the following four questions: (1) How do you find people to donate land, money, and property? (2) How do you decide who will administer the L.T. (be trustees in the case of a trust or board of directors in the case of a corporation), and how do you provide for replacement of trustees upon death, departure, or regular rotation? (3) How should the administrators (Trustees) allocate property and trustery? (4) How should trustery be transferred from user to user in present and future generations?

The quotation above points out the usefulness of the taxexempt, non-profit corporation form in obtaining donations of land or the money with which to buy and develop it, whereas the trust form "does not make it easier to buy land unless you are able to persuade someone to give you land or to sell it cheaper because it is going to be preserved and protected" Whatever form your land trust takes, to keep open your access to new pieces of land it is "important. . . to come up with a believable organization. . . it's only as good as the credibility of the "Trustees" who administer the land; the objectives have to be clear in deed as well as [in] written commitment."⁵

How do you choose credible Trustees? What other qualities in trustees are vital to promoting the Trust? Answers from existing L.T.s contradict one another:

"Everyone wants to be a Trustee—well, almost—but confuses the Trust with a community government. . . the problem [is]. . . more how to find people capable of and willing to be trustees over a period of years."⁵

"The Land Trust does not avoid problems in decision making unless an impartial outside board of Trustees is selected to serve for long terms and without politics. . . when [a Trust is] set up properly. . . the Trustees are outside the mainstream of life on the land and thus can truly act in a Trustee capacity."¹⁶

But the people of weLife disagree, as they feel that absentee trusteeship "expresses a lack of trust in the people living on the land. In our Land Trust the land will be controlled by the people who live on it."

An elaborate compromise between resident and a absentee control was drawn up by the Maine Community Land Trust (AKA Sam Ely Land Trust): a board composed of an equal number of men and women from each of three categories, namely, residents, non-resident L.T. members, and people with experience relating to L.T. concerns. The Community Land Trust Guide suggests a similar, if less elaborate compromise: Trusteeship of an equal number of residents and non-residents, with at least one of the non-residents living nearby.

This whole issue leads to questioning the existence of L.T. The key is t-r-u-s-t. Why then is everyone writing about L.T. so concerned about every trustee? Is this concern an outgrowth of political ramifications surrounding the possible importance of L.T. for reform or is this concern paranoia or what. If it's the former, how can you correctly test a person for the right attitude regarding political consciousness concerning future situations—this seems quite subjective and tends to reduce the strategy of L.T. to human trust in the here and now.

The Trust begins in our hearts. It is worked out in our lives. The legal form can be used to give clarity. Writing it down seems to lend stability. But don't build trust on a legal system that is guaranteed to set us at each others' throats. The first requisite of Land Trust is a sense of importance of community and the courage and willingness to struggle.

The people of Maine Community L.T. have posed more questions of general applicability:

- "Who does the land serve — specifically?
- What land should be purchased?
- In what form should people be encouraged to invest?
- Should land users be charged extra to finance expansion of the Trust?
- What relations should the trust have with community economic development (business, industry, housing, farming, crafts)?
- How aggressive should the trust be in the area of land reform?
- What provisions are made for persons who move off trust land and how should compensations be made for improvements made on the land?
- What provisions should be made for inheritance?"

Hidden Springs L.T. adds:

"Only small parcels of land are leased out and much of the land remains 'common land' but who governs the common land? Big community meetings to make decisions? (groan), the trustees? (they don't want to), No one? (chaos).

Although the problems to be faced in setting up and maintaining a good Land Trust are considerable, the possibilities in addition to the ultimate goal are diverse and stimulating.

"The land trust does not remove the land from human control, but, if set up properly, it can remove some of the common temptations to exploit the land."

CHANGING & REARRANGING

The existence of a trust can be helpful to the typical U.S. commune-community plagued with pervading instability and financial crises. This summer a community with two farms was in the midst of an inter-farm hassle. Members of the larger farm were questioning the right of the people at the smaller farm as to their continued existence in the community. Suddenly the folks at the smaller place were jolted, realizing that they had no "rights" to continue using the land. If this community had placed both farms in a trust, this situation of intrigue could have been avoided with representation of both groups and outsiders on the board. As it was, only members of the larger farm were ultimately governing the dispute and that almost led to serious wrenching difficulties. In other situations with owners and members leaving the normal commune scene, a trust would lend stability against mobility.

A woman with some orchard property wrote us of her ideas for reaching the urban areas via a trust

"As a farmer, thinking in farmer's terms, I'm wondering whether it wouldn't be possible to put an orchard, say, in trust, and then lease it as common land to a group of people (separate families) who would take care of it together — prune, fertilize, cultivate. . . and share the harvest of fruit and nuts for their own use.

If you're asking who would take part in such a scheme, my feeling right now is, anyone. People from the larger community, perhaps from church groups and food conspiracies, to begin with. The participating families wouldn't live on the land, but would come out to the orchard for work projects whenever something needed to be done.

Besides orchards, the same idea could be used for growing grains, cereals, hay, and for dairies, not only the milk animals but also commonly-owned and used equipment for making things like butter, yoghurt and cheese. This sort of lease-back of trust land could be applied to any kind of food-producing operation too big for an individual family.

It could give both counter-culture and more ordinary people new kinds of economic experiences, and might, with any kind of luck, start some new attitudes toward what economics is all about. Of course, it isn't any panacea, but it could be one more small, specific way to start to change the system. As I see it part of the value of such a scheme is that it doesn't ask people to make a radical change in their lives, to move or give up their present jobs. Maybe it doesn't ask them to risk enough, but I guess I'm a gradualist.

Also I don't see this as a plan primarily for disadvantaged people, though they would be welcome. Hopefully there would be a good mix! But I feel the importance of changing middle-class thinking as well."

FUTURE DREAMS

Much of the Land Trust scheme for change is dependent upon "we the people" contributing to an ideal. To buy a farm, continue payments, and then switch the title to a Trust requires altruistic people who connect the "donation" with something greater than money and property for personal gain. We in communal situations can contribute directly to expanding the L.T. idea by questioning our relations to the earth and searching for means to make our earth property "trust-erty".

We should realize that if only a relative handful recognize TRUST, this tool will not be of much value in reordering the West, but will instead be overshadowed by the daily expansion of the international corporations that are buying every nook-and-cranny of land that'll bring a profit (or a tax loss, or . . .) Therefore, once we have set up our L.T. we must show them to our neighbors to strengthen the concept in their minds and invite them to join us, in order to make L.T. a viable strategy for socio-economic reform. The L.T.'s ultimate justification is as a way to remove mother earth from the prostitution racket involving corporate powers and petty real estate pimps who exploit the everyday working person.

"Property is power, and that power is mostly in the hands of the rich."

An exciting prospect for land trust strategy deals with the usage as a means to regional governing. In a decentralized society some guidelines for ecological plan-

ning and management of natural resources would need to be considered with geographical boundaries other than state and national ones. Land trusts established over a regional area could manage the region as an eco-system, e.g. a valley or a bay area. When more than one eco-area needed to be considered, representative trustees from each could confer, e.g. about the water supply for a valley which originates in the mountains and flows through intermediate eco-areas.

Agrarian reform in the last twenty-six centuries has led to little more than national parks and forests and scattered recreation zones. The question of ownership has not been drastically challenged, and we are as a result facing world-wide eco-disasters at the hands of unconscious land speculators and imperialist corporations and nations (like Russia). The first step is for advocates to trust, then to reach out.

"The task . . . is to take the idea and the possibility out beyond a small circle of friends, to begin talking to others about the ludicrousness of renting, the damage done by ownership, the ruination brought by exploitation. And this has to be done in the cities and urban areas as much as in the country. The power that controls us lives in the cities, not the country, and that power rests on the control of land. If we don't want our lives to be controlled, then we must discard the permission to own land that we now give to the wealthy and the powerful. We must begin to shape the idea that a person's relation to the land is defined by 'use' not 'ownership'; that when the use is finished, so is the relationship, and the land is available to someone else." ¹⁹

"And the multitude of them that believed were of one heart and one soul; neither said any of them that the things which he possessed was his own; but they had all things in common."

ACTS 5:32



Land Trust Resources

The footnotes in the article reference material from some of the following land trusts. A footnote numbered 2 is from the second listed LT below.

1. New England Community Land Trust c/o III West Rd., Box 193 Ashby, MA 01431 (617)386-5388. Home of International Independence Institute; have small parcel with plans for expanding.
2. Maine Community Land Trust P.O. Box 116 Brunswick, ME 04011 (207)752-7047. Publish a paper; have two farms; broad based board of 24 trustees; state-wide organization. (note: paper hasn't been published regularly.)
3. Sunrise Community Land Trust c/o Clear Light Farms East Machias, ME 04630. Established in 1971; have two parcels totalling 850 acres; a community.
4. The New Community Trust c/o Project Place 32 Rutland St. Boston MA 02118. 267-9330. Have a farm in N.H.; run New Community Projects.
5. Hidden Springs Community Land Trust South Ackworth, NH 03607. Have communal groups living on the parcel; attempting to create a community.
6. Abnaki Regional Land Trust c/o Holzer, Windmill Hill Putney, VT 05346. Have formed a community development corporation along with the trust; operating over a portion of the state.
7. Vermont Community Land Trust c/o Schiffman RFD 1 Castleton, VT 05735. Community development corporation sister organization; state-wide.
8. Voluntown Peace Trust RFD 1, Box 430 Voluntown, CT 06384. Have a 40 acre farm that is used by the Committee for Nonviolent Action.
9. Bryn Gweled Homestead Southampton Bucks County PA 18966. Formed in 1933 as a 232 acre homesteading group functioning like a trust.
10. Shannon Farm PO. Box 1345 Charlottesville, VA 22908. Three trustees in charge of 490 CLT for an evolving community.

11. Peacemakers Land Trust c/o Margot Barnett Rt 3 Box 171A Spencer, WV 25276. The Peacemakers have 3 or 4 farms in West Virginia in trust for general use.
12. Trust in the Hills c/o Paul Salstrom Box 65 Myra, WV 25544. A CLT that has recently formed; radical pacifist group involved; state-wide.
13. Featherfield Farm c/o New Communities 229 1/2 Jackson St. Albany GA 31701. Black oriented community farming 5700 acre parcel that may grow to four village functioning as self-supporting units.
14. Community Services PO Box 243 Yellow Springs, OH 45387. Have some land in the area surrounding the town.
15. Yahara Cooperative Land Trust c/o CCR 420 N. Lake St. Madison WI 53706. (608)263-1747. Have some houses in a neighborhood; non-violent activists.
16. U & I Ranch Rt. 1 Eldridge, MO 65463. (417)286-3735. An emerging trust for a 1000 acre farm; homesteading group.
17. weLife and sheLife c/o Institute Mountain West 2096 Emerson Denver, CO 80205. 573-6394. Two houses in trust; nonviolent activist group.
18. The Trust for Public Land 82 Second St. SF, CA 94105 (415)495-4014. Work with the government in acquiring land for conservation purposes.
19. Landlords End c/o Institute for Study of Nonviolence Box 1001 Palo Alto CA 94302 (415)321-8382. Houses in East Palo Alto, a predominantly black community; nonviolent activists.
20. Northern California Land Trust PO Box 56 Berkeley, CA 94701. Regional trust still seeking its tax exemption. Has some funding but no land.
21. Bellingham Land Trust c/o NW Passage Box 105 Bellingham, WA 98225. Have a community building; cooperative group in the community.
22. Evergreen Trust Association PO Box 303 Hiway 9 Clear Lake WA 98235. Operating mainly in northwest region of state; seeking tax exemptions before proceeding further. Want to reach wide spectrum of people in region.

Literature

Some footnotes in the article reference material from either of the following two books:

- A. The Community Land Trust Guide by III, (publisher: Center for Community Economic Development 1878 Massachusetts Ave. Cambridge, MA 02140, 1972. 118 pages, soft-bound, \$3.50) Much information; good guide.
- B. Communes, Law and Commontense by Lee Goldstein. (publisher New Community Projects Boston, MA, 1974. 124 pages, soft-bound, \$2.95.) By a people's lawyer; containing some basic legal info for general use.
- C. People and Land by Center for Rural Studies. (published by CRS 345 Franklin SF CA. 94102. Semi-annual paper, 60 cents (free to movement groups). Contains all the news on land reform; attractive tabloid; good reference.

TRUST AGREEMENT OF LANDLORDS END

"I, concrete that land belongs for use on a vast family of numbers are still unborn." — a significant statement

"Sell the land? Why not sell the air, the clouds and the great sea?" — Tocqueville

WHEREAS the use of land for speculation and profit has often been at the expense of that land and of resources that could be more humanely used to benefit other people; and other generations;

NOW THEREFORE the undersigned parties agree to and do hereby enter into the following agreement:

This trust agreement is made this 23rd day of January, 1973 by and between the undersigned parties, who are of legal age and sound mind, and who are the legal owners of the land described in the written statement of a verbal agreement made by and between the abovesigned persons on or about the tenth day of October, 1970.

For good and valuable consideration the parties named in decedent referred to as "land" described in those decedent named herein and by their heirs, assigns and assigns, have agreed to and do hereby sell to the Trust for Public Land, Inc. the land described in the following terms and conditions:

1. The name of the trust shall be Landlords End.
2. The trust shall be a charitable trust in perpetuity.
3. The purpose of the trust shall be to return land to its proper use as a natural resource to be used with care by all peoples for maintaining life, to eventually restore the borders between land and sea, and to seek an end to war and depredation of humankind.
4. The trustees of Landlords End agree that any person living on trustland shall become a Trustee after one year's residence thereon, and upon common agreement of the Trustees.
5. The Trust shall be a charitable trust for the benefit of the Landlords End and shall automatically become Trustees if they continue to live on that land after it is held by Landlords End.

All Trustees must be residents of Landlords End. In case of incompetency, resignation or death of all of the Trustees without appointment of any successor, the Institute for the Study of Nonviolence, 1001 Palo Alto, California, shall be the trustee of this trust, Landlords End.

5. The powers of the Trustees shall be exercised by unanimous decision reached in general meetings with every Trustee, (even those absent from the meeting), offering opinion and vote on all matters that come before the Trustees, and between Trustees and other people living on trust land, and besides being one of friendship, is based on the principle that people have the right to direct input to the decisionmaking process whenever their lives are affected. Trustees may vote in person or by mail.

6. The trustees shall hold and manage the said land and any other property real or personal which may be given or acquired by Landlords End, and apply the income or principal in whole or in part to the purposes of Landlords End. A lease arrangement shall be made with all persons, including Trustees, living on trustland and, a lease form to be used by Landlords End is annexed to this form, in addition to all of the powers conferred by law and the powers expressly conferred by this agreement, and the implied powers essential or proper to effectuate the purposes hereof, the Trustees shall have full powers to purchase, acquire, take, hold, own, improve, lease, convey, exchange, (but not sell) and otherwise dispose of the property of the trust, and to borrow money, construct buildings, and do any or all things which they may in good faith deem expedient and proper to effectuate the purposes of Landlords End.

6. The Trustees shall receive no compensation for their services.

7. This Trust, Landlords End, shall terminate at any time all of the property of the trust, Landlords End, shall have been expended or distributed in accordance with its purpose. In witness whereof, we have hereunto set our hands and seals on the day and year first above stated. (Signatures).

WARNINGS:

LCA

To my friends:

I suppose that I want this to be an open letter to the communities movement. I find that this is extraordinarily hard for me to write, perhaps because it is so hard for me to define to myself just who the "communities movement" is, and just where we are going. It is also hard to face the emotions that my thoughts generate within me, to focus down on frustrations and disillusionment and failure. I hope that it introduces a note of reality, and (when all is said) of hope, and that I can draw some wisdom out of my experiences to prevent others from making the same mistakes. I know that others already have.

I, along with over twenty-five people, was attempting to follow out a common dream we had, a dream of founding our "ideal community", in the county of Mendocino California, outside of Cloverdale, which was called the Living Communion Association. It is a very popular dream, one that comes out of the pages of Mother Earth and Communities, but this is a dream that very commonly fails. This letter is an account of why that dream failed for us. These are my thoughts (though I am not alone in them) and I take responsibility for them.

The living Communion Association, or Living Communion Church as it was originally called, began in the mind of a man named John, who was a licensed real estate salesman, and who lived in Berkeley with some friends of mine, until early '73. It was a pseudo-church, used primarily for the purpose of providing a tax write-off for John and his wife Joyce. He'd developed a neat system whereby he claimed that all his income went to the "Church" via a 'vow of poverty', and in turn the Church paid for all 'spiritual and physical needs' and for his family's support. The Church, for a number of years, had only himself and his wife as members.

In 1972, John and Joyce apparently developed a scheme for working through John's real estate contacts to buy a great deal of land in Mendocino, and (supposedly) own it with friends jointly in the name of the Church. They started interesting other people in this scheme and getting them to pool their money, and got a few people together to help organize this idea. I was one of those people.

John, because of his skills, made all the financial arrangements and so had complete control of the real estate and money. This he even wrote into the by-laws of the association that was formed, which we had to get together to satisfy state laws. We all trusted him with these details, but he gave us very little information on what was happening or what had already been arranged.

When the sale went through, two parcels were bought - one in the name of the LCC, the other in then name of Joyce. They claimed that this was necessary "to assure that even if we couldn't pay for one, we'd still have the other". The only house, the water supply, the barn, our office and all our equipment were, interestingly enough, in thier name or on their property - - - but, we still hadn't built anything else to live in, so it had to do. We had, as John put it, "unlimited use" of the property in Joyce's name, though this was never written down.

When we moved up to the ranch we cleaned the house up, planted a garden and advertised for more members to come and join us. John and Joyce wrote out a blurb which we sent to Mother Earth and to Communities and to everyone else we could think of. It advertised "memberships in LCA" and being part of "an ecologically sound community" for only \$150 every 6 months, or \$2500, and promised everyone a site to build on. It got results: we were flooded with letters and visitors. Some of them stayed.

During this time, as we added new members who wanted to have more control and knowledge of the affairs of LCA, we voted for separation of power, and we elected a Treasurer (myself) to keep the books and records. After getting the books straight, which John left almost nonexistent, some very interesting figures began to come to light. We discovered that we had absolutely no guarantees at all that we could use the house and resources there, all of which were necessary for survival, to build our community from, but that John and Joyce owned them all jointly. We discovered that they bought the prime land with a house for the same amount as we 'bought into' the LCA land which was without a house and hard to improve. We discovered that they were also paying for their land and supporting themselves from the money we paid to them to be applied to our land. We discovered that they had provided almost no money of their own to raise the down payment, but instead had sold "undivided interests", mostly against our parcel as security, to pay for both parcels, leaving us with lots of fat debts. We discovered that we had not 'bought land' at all, but had paid for 'memberships' in a 'commun-



ity' and that our rights to any land, in theory, could be (and later were) voted away from us. We also discovered that the "planned community" violated building, zoning, and health codes in the county, and in short, was illegal.

As soon as this all came to light, we protested and began demanding some explanations. John and Joyce, not surprisingly, began to exercise their property rights under the law - - we were banned from the house, suddenly could not use any of the facilities except by 'permission' (including our own office, property and equipment), and were harrassed by being reported to the Sheriff for trespassing on several occasions. It sank in, finally, that as soon as the two parcels were separated and paid for, with our help, there was no reason at all for them to care much about what happened to us. Our fears were soon borne out. What buildings we had been able, by hard work, and the rest of our savings, to build were condemned on an anonymous complaint and we were given 10 days to evacuate and tear them down.

At this point in my writing (Sept) we are filing suit against these people for fraud and deliberate misrepresentation. Most of us have come to the now obvious conclusion that their whole scheme was never meant to provide an 'ideal community' except for themselves, that the LCA was established for the self-benefit and financial interests of one or two individuals, and that we were taken by these people among us. This came as very bitter knowledge, and took a long time to digest.

Also, at this point it looks as though these people have succeeded! They have a beautiful house, a valuable country ranch, and they have, by various pseudo-legal finaglings, voted all the assets to themselves, and are busy subdividing and selling them. They have even claimed that we owe them an additional \$10,000 in "retroactive support" (because of the 'vow of poverty') since 1969, 5 years before any other members joined! In the middle of winter, we were forced off of our land, our buildings were condemned and our property and money was confiscated. Most of us were sick and exhausted, and it was about to snow - - so we left. John, Joyce, their family and two friends stayed, secure in their home.

That was late November '73. We were all in shock, and the twenty of us who left were scattered all over the country, staying with friends who kindly put us up, and trying to get some money together. We have tried to stay in contact somewhat, but some people are lost, probably permanently. All of us are disillusioned and more than a little bitter.



Anyway, that's what happened. I keep telling myself that there are lessons to be learned from this, and have asked myself why this happened. I have also learned that this is not an isolated incident, and that a lot of other people out "commune hunting" are going to get taken by such schemes, and are going to lose a lot of money and idealism in the process. The reasons for this, as far as I can tell are the following:
First: We "commune hunters", frustrated by our current alienating lives, are mostly highly educated, are very idealistic, and unfortunately are very naive. A lot of us are also greedy.

That is to say that we want a lot for very little—cheap land, ecological community, all these things for as little as possible, and as soon as possible. So - - we are prey for anyone who can promise us our dream ranch in the country, for very little per month, over long term. This combination of idealism, ignorance and greed is the ideal way to get fleeced. It's hard for us to accept that others might be feeding us misinformation to take our money. With our LCA experience, we refused to accept the fact that we were being used, some of us came down on or failed to support those who raised indignant voices. Often it was outsiders, our visitors, who pointed out to us what should have been obvious. But none of us knew enough about land to even distrust or evaluate the misinformation and careful indirection we were getting. None of us were allowed to examine the books closely enough to know for sure where our money was going. We were completely trusting.

Second: we were sold the idea of the LCA. John was and is a professional salesman, and is very adept at inferences, indirect promises and misleading advertising. We had absolutely no idea about why things were done the way they were, nor why the major resources of the community were in the name of private individuals. The intimate meaning of property rights came as a real shock! We had been sold a very bad risk, and trusted promises that were never put into writing, nor investigated. We were all very ignorant, and still are, about what the real situation there was.

Third: none of us knew one another. We had very little basis in common but the land, of which we felt very possessive, and abused it by dividing it up into "areas of responsibility" for individual building sites, which cluttered everything. We made grandiose plans, but each plan conflicted, and we were unable to work together. We were not a group that had grown organically, but a carefully preplanned arrangement based on mutual self-interest—a plan over which we had no real control or voice, and which was being run for purposes we didn't really know. We were divided and distrusting of one another, and it was only the period of raw survival, after we were thrown out of the house, that brought us together. I have come to the conclu-

sion that the preplanned "instant communes" are, even with the best of people, doomed to failure, until there are years of trust and living behind them to draw on in common. Communities can only run on mutual trust and unselfish commitment. That takes time.

Fourth: none of us were realistic about what it really takes to survive from scratch in the country. We didn't realize that land payments are steep, that there is no transportation, that there are no jobs, that we had no economic base at all, nor that the county and state authorities were downright hostile to our way of life and aimed at preventing what we wanted to do. It is simply impossible to run away from the shit in our country, rural or urban, and if you try to ignore it you get squashed. To me, the only solution is to master the skills to survive - - political, legal and economic - - and fight like hell for changes.

Anyway, I know that sometime in the future I will be out in the country again, but not right now. I'm burned out. I

believe now that part of "searching for community" is a compulsion based on alienation, and that community begins first right where you are! With the people you live with. I'm tired of searching for a vision that doesn't exist and ignoring the potential in what does! I have seen literally hundreds of people doing the same thing, and being very happy.

Needless to say, when I go out again I want to be somewhat more sophisticated. I want to go out as part of a group of people I know well, that have all lived together and are committed to remaining together. I want to start with a good amount of money that we've saved in common, to pay off debts as soon as possible. I want to start with buying and rebuilding a house in the city - - we're going to need it as a base, and for those who have to work to keep the money flowing. I want clear title in the group's name, with no private ownership of critical and common resources. I want to take lots of time! Utopia wasn't built in a day. I would welcome comments on this letter. Let's learn from some of the mistakes we've made, so maybe we won't have to make them over again. Let's share our experiences with all the varieties of foolishness we fall into, and some of the ways we've gotten taken. Write via Communities so other people can be told.

Glen Spain

bookshelf

Finding and Buying Your Place in the Country by Les Scher

Les Scher, a practicing attorney and leading consumer advocate, has researched and written an exhaustive guide to buying land. Eighty-five illustrations, ranging from examples of septic tank arrangements to model land contracts to ways of doing percolation tests, complement the information in the text. The chapter titles should give you some feel for the scope of the book:

- | | |
|-----------------------------|-------------------------|
| 1) Looking for land | 5) Financing |
| 2) Checking out the land | 6) The contract of sale |
| 3) The land and the law | 7) Going through escrow |
| 4) Deciding on a fair price | 8) Using a lawyer |

The price of this 8 1/2" x 11", 393 page book is steep at \$6.95, but it seems really worth it if you're thinking about moving to the land.

Communes, Law and Common Sense by Lee Goldstein

Lee is a member of the National Lawyers Guild and a part of the New Communities Project (NCP) collective in Boston. This book begins in 1970 when Lee was part of the Counterculture Law Project in Chicago and was sparked by the preliminary study done by Bob Cannon of the Intentional Communities Project in Milwaukee. He came to NCP, a communal service group, to finish the task and produce this book. It deals with morality laws, privacy and forms of organization. We've needed a book like this for a long time now. 124 pages, \$2.95

COMMUNITIES BOOKSHELF ORDER FORM

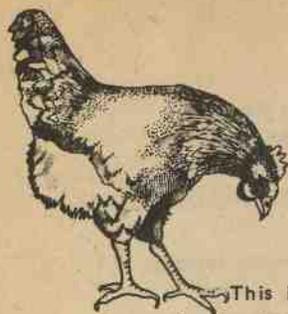
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Finding a Fitting Farm

This is written for people interested in directly decentralizing the U.S. by moving to a rural site. It mentions land in terms of buying and as property. It would be wonderful if this land became part of a trust and permanently removed from the market. For now acquisition is step one. Proceed with caution and be patient!

After spending three months looking for land in western Oregon for a large group of folks, I gained some knowledge which may be helpful to you. There are three different positions from which to proceed: 1) looking while based in your current living situation, 2) visiting an area far from home base and 3) moving to an area, renting, then looking. Whatever, there are certain steps to take. My approach was the second of the three.

Regarding farm land, with the correct techniques, adequate knowledge, foresight and experience nearly any parcel could be suitable, and then again without these no parcel may be adequate. This article provides a series of steps of which you should be aware before beginning your land search. For the most part, any successful search ends with a purchase, an exchange of money for land. The latter is difficult to avoid. So, it's a matter of the amount that will change hands. Most of the people with whom I talked felt that their asking price was 'fair'. It's for you to realize what the fair price may be; the two should not be the same.

Upon reaching an area that was attractive, the search began. That's all it takes — personal investigation into a region first hand — no catalogues, no gossip, no letter writing. By beginning with the attitude that the venture was to be a land search, I was able to devote all energies to it for a sustained length of time. Approaching the land search as a weekend chore is not so worthwhile. After working weekdays, and with the knowledge that your jaunt is short, pressure is placed on you that doesn't help. It's better to devote the time and to be thorough, to get to meet people in an area and to spend days there. During my journey, chances to visit various communal situations were pleasant, informative breaks in the camping routine, too. The idea of renting in an area and then investigating is a good one. This may give one an opportunity to view the land during the driest month of the year and the wettest, to get an idea of access to roads and ability to endure the climatic changes. And undoubtedly you will find people with tips about what's available if you remain in an area for a few months. Each method still involves deciding on your needs,



viewing the property, checking some legal data, bidding and maybe financing. I'd recommend an area where other communal efforts exist to gauge the local reaction to such living situations.

A wise point at which to begin is to examine what it is that's desired. Sometimes this may be better defined after viewing a few parcels of land. There's nothing like direct contact with the variables to reach some conclusions. Yet, one has to be aware of what to look for when walking across a parcel.

Since one of the initial questions of importance is size, get a feeling for what an acre of land is by pacing about 75 steps (rule of thumb: 73 steps to one side of an acre; an acre is 207 feet on each side.) And remember that for larger pieces of land, a group seldom uses more than one quarter of it. If you're near a forest or a park, why buy a huge place?

A good approach to familiarizing yourself with an area is to examine a few places with a talkative realtor who is willing to walk over parcels. Ask questions about minerals in the soil, vegetation, water tables, anticipated population increases and future developments in the area. Then too, note the slope of the land, rate at which surface water flows, position of the sun, wind currents, amount of usable wood. From there you'll have some valuable knowledge to base future jaunts to the countryside. In our first venture prior to the extended journey, we learned the cost for well drilling and brush clearing, property tax base, about grasses and trees indicating a high water table, cost of electricity and more. Most realtors in small towns and rural areas are friendly, earthy folk with reliable info. Still, they are 'earning' at least a 6% commission. So, to save money you may try locating that farm another way.

Next, some helpful info to consider. A state or nation wide climate summary for a 10 year span can be gotten from the U.S. Dep't of Commerce Weather Bureau c/o U.S. Gov't Printing Office, Washington D.C. 20402.

- *one acre/person is adequate to gauge the size needed.
- *one acre of level land is desirable for communal garden.
- *livestock need as much as one acre/head.
- *topsoil depth of 6" minimum for productive gardening.
- *present vegetation gives idea of fertility of soil, acidic or basic nature and maybe mineral deficiency.
- *heavy clay means poor drainage, poor workability.
- *sandy soil means good drainage, workability but heavy water demand and maybe low fertility.
- *be careful of poor drainage land.

- *higher % of tillable acres increases price greatly.
- *land sloping south or east best for gardening.
- *cold air moves downhill at night.
- *some mineral deposits make spring water unfit for drinking.
- *well digging \$8-\$12 foot.
- *springs can be dugout to uncover large water supplies; creeks dammed to 5' for irrigating.
- *sewage disposal from cesspool, septic tank or municipal facility.
- *having creek on property not sufficient if no water rights.
- *road access to property is a necessity.
- *land clearing \$20-\$100/acre with rented machinery.
- *enough wood for fences, fire.
- *buildings greatly increase taxes.

As for prices, they depend on the quantity of land being sought as well as the quality. Prices decline usually with the increasing distance from a large town. Check any local papers for an idea of price variations in an area.

And remember, there are many ways to locate that new homesite.

- *real estate agents exist everywhere.
- *driving along deadend or remote roads discovering available, abandoned and unimproved property. One place we found by scattered driving was the first farm to appear after a long trek on a road thru a national forest. If an abandoned parcel is suitable, note the location on a map, or ask the nearest neighbor what township you're in. Thru the county assessor an address of the owner can be found. (NOTE: Every county is divided into townships, ranges and sections for accounting purposes. Maps are available thru retail stores referencing these three divisions.)
- *talking to any farmer, small town shops people or communal group in an area. Talking to country people is really a pleasant way to locate property not advertised or listed. Also, you get the first bid on a place sometimes doing this. Incidentally, some realtors do this to obtain their listing.
- *reading and advertising in papers, county-wide farm journals, local ad sheet, state-wide sunday papers,
- *investigating back tax land. The county tax collector confiscates land that has no property tax paid on it for a 5 year period.



- *purchasing portions from already existing communes. Some groups sell parcels to others. Investigate in your area.
- *dealing with companies that hold land for an investment. A family we know got a large tract of land from a small lumber company that had raped it and no longer maintained it. This company needed some cash and sold it. Land of this type will probably be barren, remote and possibly inaccessible by road.
- *a 99 year lease thru an obliging government agency or company. Bureau of Land Management (BLM) may long term lease property but some agreements are necessary. Also, mining claims are available this way, but no details here because i never tried filing.
- *a letter from the midwest reports that many vacant farms exist in the area. You might even be able to find people willing to make their farms available rent free in exchange for caring for the property.
- *see if there is a land trust operating in the region.
- *see the article on page 40 for some exciting information.

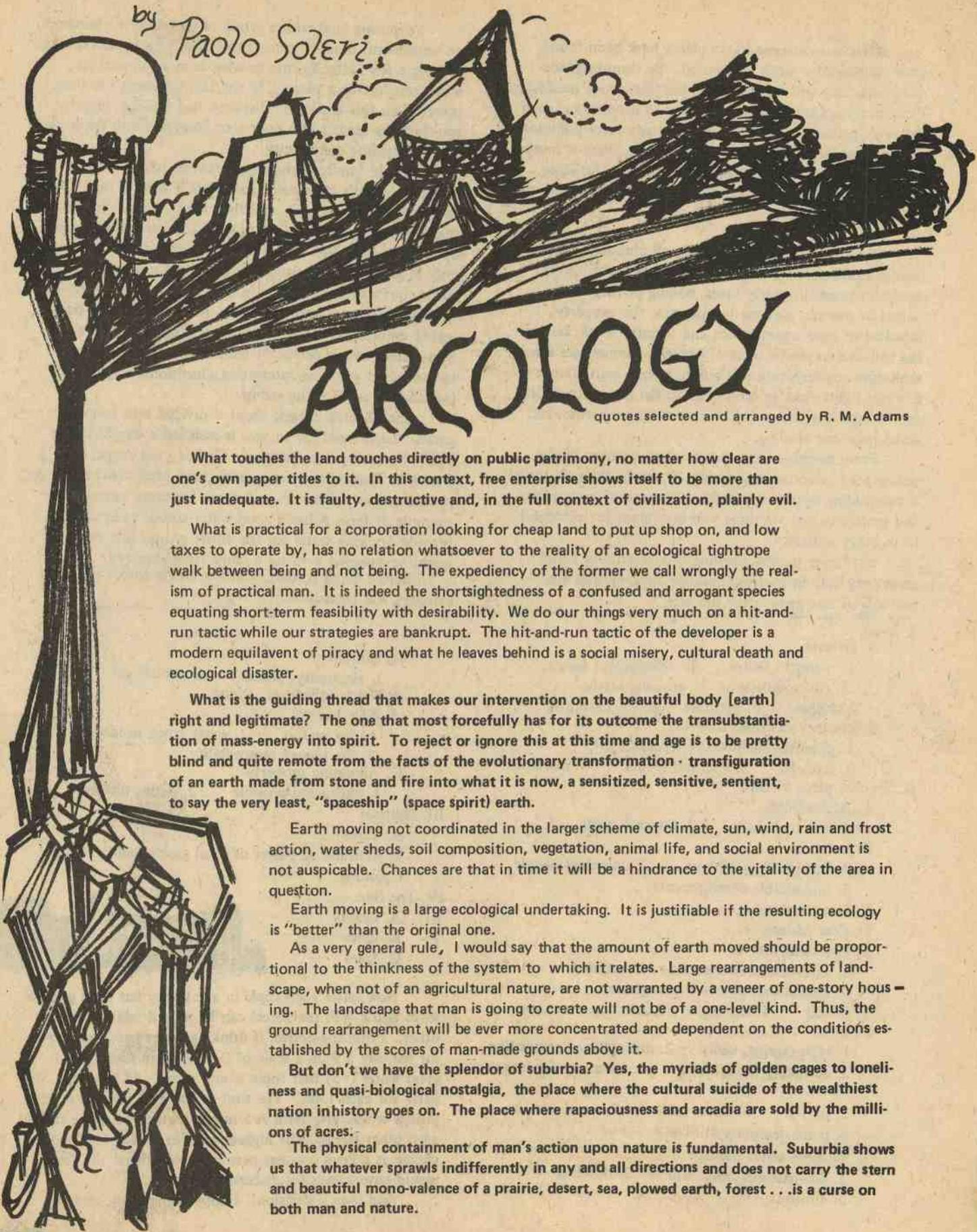
If you get satisfactory responses from the above sources, there are a few more aspects to consider.

(a) The land will be overpriced; bargain with the owner even if a realtor is the middle person. We offered \$50,000 for a farm listed at \$66,000 and it was accepted. Same goes for downpayment and terms.

(b) If a mortgage is necessary, bargain on the rate. Do not accept more than the going rate, which fluctuates. which

- (c) If a loan is required, try the Federal Land Bank or the Farmers' Home Administration before any bank.
- (d) Have a title check on the property made.
- (e) If possible, have contingencies written in the contract on water availability, road access, right to make payments on a mortgage early without penalty.

by Paolo Soleri



ARCOLOGY

quotes selected and arranged by R. M. Adams

What touches the land touches directly on public patrimony, no matter how clear are one's own paper titles to it. In this context, free enterprise shows itself to be more than just inadequate. It is faulty, destructive and, in the full context of civilization, plainly evil.

What is practical for a corporation looking for cheap land to put up shop on, and low taxes to operate by, has no relation whatsoever to the reality of an ecological tightrope walk between being and not being. The expediency of the former we call wrongly the realism of practical man. It is indeed the shortsightedness of a confused and arrogant species equating short-term feasibility with desirability. We do our things very much on a hit-and-run tactic while our strategies are bankrupt. The hit-and-run tactic of the developer is a modern equivalent of piracy and what he leaves behind is a social misery, cultural death and ecological disaster.

What is the guiding thread that makes our intervention on the beautiful body [earth] right and legitimate? The one that most forcefully has for its outcome the transubstantiation of mass-energy into spirit. To reject or ignore this at this time and age is to be pretty blind and quite remote from the facts of the evolutionary transformation · transfiguration of an earth made from stone and fire into what it is now, a sensitized, sensitive, sentient, to say the very least, "spaceship" (space spirit) earth.

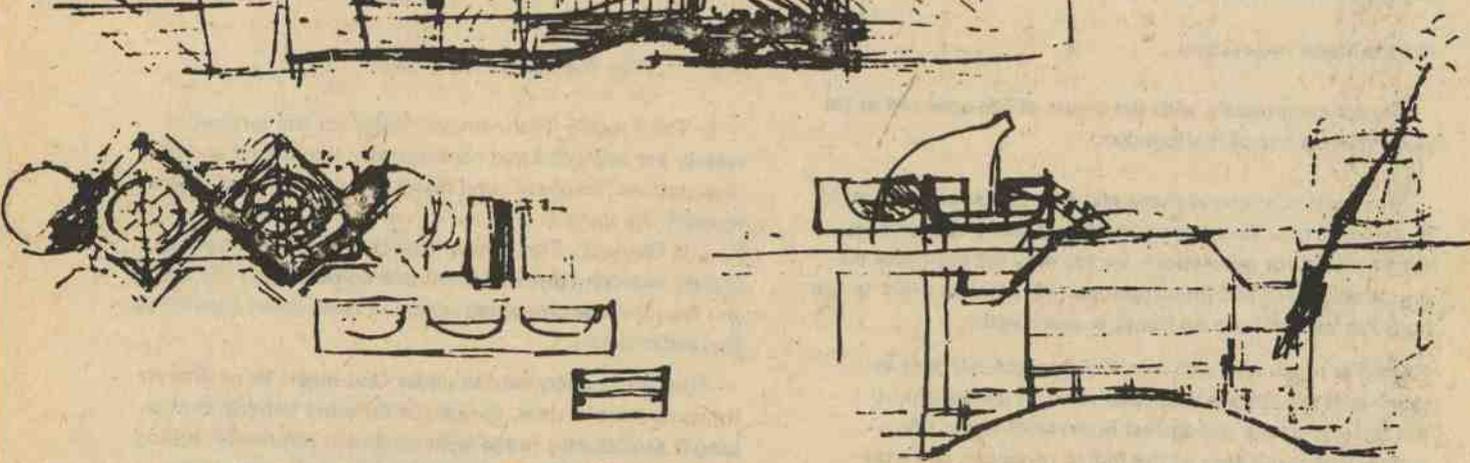
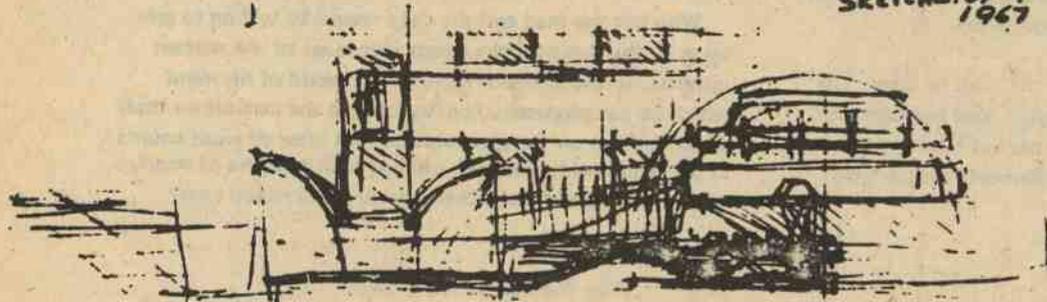
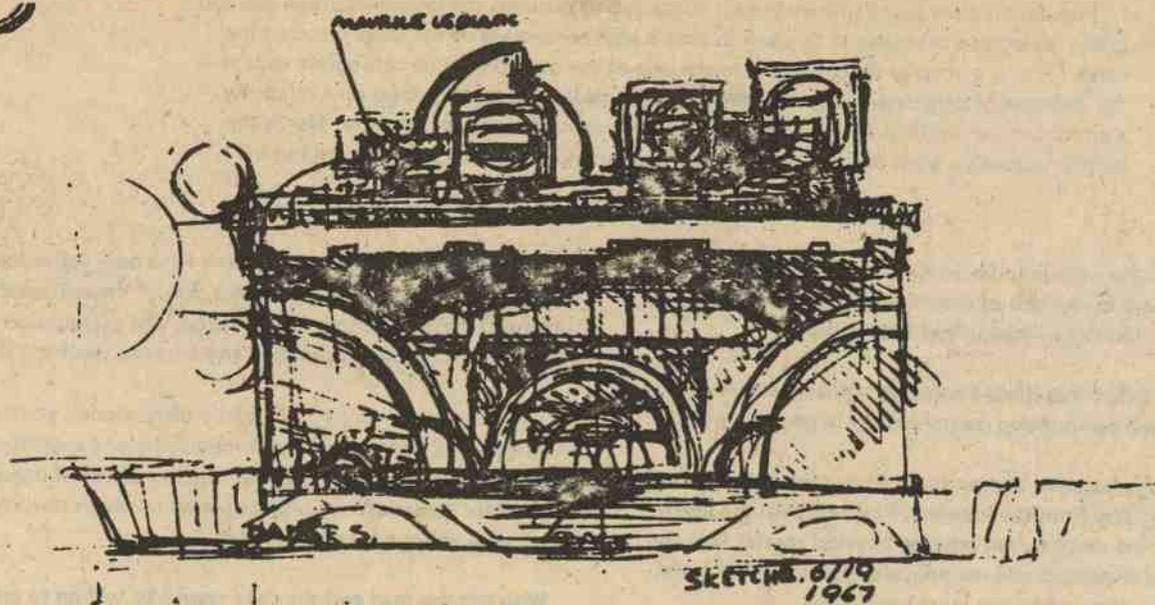
Earth moving not coordinated in the larger scheme of climate, sun, wind, rain and frost action, water sheds, soil composition, vegetation, animal life, and social environment is not auspicious. Chances are that in time it will be a hindrance to the vitality of the area in question.

Earth moving is a large ecological undertaking. It is justifiable if the resulting ecology is "better" than the original one.

As a very general rule, I would say that the amount of earth moved should be proportional to the thickness of the system to which it relates. Large rearrangements of landscape, when not of an agricultural nature, are not warranted by a veneer of one-story housing. The landscape that man is going to create will not be of a one-level kind. Thus, the ground rearrangement will be ever more concentrated and dependent on the conditions established by the scores of man-made grounds above it.

But don't we have the splendor of suburbia? Yes, the myriads of golden cages to loneliness and quasi-biological nostalgia, the place where the cultural suicide of the wealthiest nation in history goes on. The place where rapaciousness and arcadia are sold by the millions of acres.

The physical containment of man's action upon nature is fundamental. Suburbia shows us that whatever sprawls indifferently in any and all directions and does not carry the stern and beautiful mono-valence of a prairie, desert, sea, plowed earth, forest . . . is a curse on both man and nature.



How many of us make what we wear, what we put in our houses, what we watch, what we listen to... what we think?? For most of us, and for most of our "doing", it is the access to options and manipulations that counts, not the access to production or creation. No amount of envy, wishfulness, hypocrisy, can change that.

It would seem imperative that where the institutions of civility and culture are, there should be developed adequate housing so as to intensify the urban milieu and its cultural fruits, instead of killing it by a washout.

As the soul of things so hastily denied by administrators, bureaucrats and technicians drains away in us and around us, the soul of man, withering but still alive, is the only real and only hope. But this soul is in desperate search for a structure, for a shelter, for a home, in fact for a topography... (the city)... and for a scope.

Population growth and affluence have suggested to planners the layout of urban and suburban systems so extensive as to cover in time a high percentage of the usable land of the earth. This is a map of despair and reminds one of the multiplying of pathogenic cells at the expense of neighboring healthy tissues. This unbalanced growth ratio on a relatively shrinking planet will kill the biosphere of the earth and man who is part of it. Nor is the killing necessary. Even the less final step of squalor and dreariness will do mankind in.

Nature is the effusion, deafening and life-hungry, of a fantastic diaspora in myriads of diverse fruits, a self-fulfilling process, an iron fist sprouting ineffable flowers.

It is my belief that life is eminently a phenomenon of gathering and compressing matter-energy in peculiar ways.

The bridge between matter and spirit is matter becoming spirit. This flow from the indefinite-infinite into the utterly subtle is the moving arch pouring physical matter into the godliness of conscious and metaphysical energy. This is the context, the place where we must begin anew.

Evolutionary coherence indicates the road to take: The road of high coordination, great density, high performance, minimal waste, limited pollution, respect of land and its subtle balances. . . all of these basic elements for an urban, cultural, and compassionate life.

On the Moral Imperatives

We act congruously with the thrust of life eons old or we put ourselves out of it altogether.

For quite too long we have played with expediency as if it were a virtue. As we are harvesting exactly what we obstusely sowed for generations, we see now the enormity of our assumptions and presumptions. We will put order to our house or we will have no house to work with.

Reared as much as it was on self-righteousness, bent as much as it was on a territorialism and an ownership often asserted above and against human rights and life, making a glorious saga of the Indian genocide, and a minor blemish of sanctioned and unsanctioned slavery, the American civilization has also made a point of pride to rape its own continent (adding ever-new dimensions to its destruction). We will not know what to do with ourselves, let alone celebrate a bicentennial, if we do not face the massive power for squalor we are exercising.

There is a quiet greed holding us to a quasi-fanatical dedication: The degradation of the earth that sustains us. Our greatest problem is to face this and find for it a resolution or prepare ourselves for the ultimate graveyard. . . . To become post-affluent, we must radicalize our thinking. And the radical man seeks the geology on which to root the structure of his universe. He must, not just euphemistically, become ecologically conscious and earthly relevant.

If on the side of the establishment I see only callousness working out its own nemesis, on the side of the anti-establishment I see melancholy and nostalgia, the expectation of a Garden of Eden that never had any truth to itself anyway.

The distrust, borne by a too-easily disillusioned youth, for anything that stands between two souls or a multitude of them (Woodstock) has had the negative effect of making a desert for somatic[physiological] man in which sterility the psyche will supposedly blossom.

Who but the mad and the dead would be willing to give up as of this moment the access (for man) to the written universe, to the music of man, to the world of his mind which he has physically constructed, to the institution itself of civilization on the presumption that after all what counts is the relationship between what at such a degree of deprivation would be not more than two or more naked apes?

The choices are really two:

1. The Frugal: The instrumentality for the services of society are imploded and consequently the mental and spiritual options "explode" and man steps up one more flight towards the spirit.
2. The Opulent: The instrumentality for the services of society explode (United States) and consequently the mental and spiritual options wither and man steps down toward matter (materialism).

That the country be one under God might be of interest for some people. It is, though, of far more benefit to mankind if the country is one with continent physically, biologically, and mentally speaking, advancing the cause of the world at large and benefiting more from it than anything else.

It is my heterodox contention that in the priority list for the next generation is first the construction of the archetypes that after due verification will transform this continent into a congruous interworking of forces dedicated to the freeing of man's mind within a substantial and highly tempered social milieu. In this prospective, the first two hundred years (of the American experiment) were the tooling phases for such an immense undertaking, and if we do not find in this contraction-implosion the critical temperature for compassion-creation we will be swept away by the floods of population, chaos, ugliness and extravagance, scattered in which will be, in tenuous membranes, the impotent marvels of our minds.

The portent is to make the whole animal (the city), with its physiological and technological instruments and with its leaves growing amply up there, into a pandemonium, a quivering, of grace, serenity, fire, joy, reverence, excitement, consciousness, expectation. To make this possible for man it is not sufficient to shelter him from pain and punishment with the help of behavioral conditioning.

In defining a three-dimensional city, one defines a new manmade topography or landscape so coordinated as to contain the "inlets" and the "outlets" for the needs of the thousands of individuals comprising the society. It is a plumbing system for society where physical flow and swiftness are the media in which the software of man's constitution can easily seek, find, and reach those things which the city promises but rarely delivers.

Precisely because we individuals act horizontally, the spaces we need are like pancakes many hundreds of square feet in area and only 8 to 10 feet thick. It follows that the worst way to connect efficiently such pancakes is to scatter them on one surface (suburbia is the classic example). The direct, efficient way is to stack them one on another.

The arcology? In its most naked purpose arcology is an attempt as much as and far more than the automobile at giving the person the swiftest way to communications, information and action. It wants to enlarge the personal universe of each individual by centering him in the thick of things.

So what we see on one side is the car, scattering evermore, to a uniform dullness and dumbness, the species of man into isolated, segregated, electronically plugged-in cells, and on the other, the arcology that puts each city dweller at the "center" of the city, the ideal position for a person to be conscious and to be part of the information-communication-action-participation world, to which he belongs as a social-cultural individual.

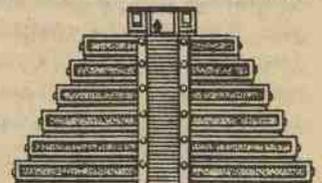
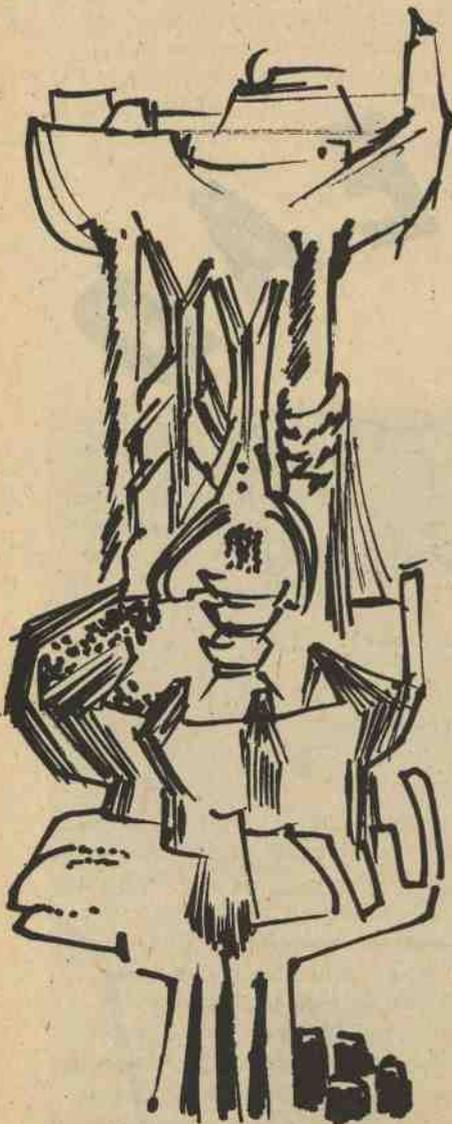
We literally waste away inside gigantic pancakes of sluggishness and confusion, noise and pollution, of quite a flagrantly inhuman kind. What I propose is the complete opposite. It is a relatively large, three-dimensional structure which is a fraction of the total bulk of an equivalent flat city. A phoenix, which instead of encroaching on good farm land for 200-300 square miles, stands identifiable, positive, comprehensive, bold, and efficiently performing on 3-4 square miles in a sea of public grounds and parks.

Arcology (architecture and ecology) is the name adopted to identify a structure which is (somehow) a three-dimensional landscape or topography. In it, not on it as it is for a "natural" landscape, are organized the private and public institutions that go into making any urban center worthy of the term.

Arcologies are architectural organisms of such character and dimensions as to be ecologically relevant.

They are architecture which is the "ecology" of reflective life.

In the genesis of neo-matter (technology), in the face of population growth and because of the complexification inherent to life development, it has become an immediate necessity that the nodular nature of civilization, represented by the "city", moves toward the hyper-density possible by a truly three-dimensional evolution: upward for the living, downward for the automated services and production (in the seas the distinction will be less definite).



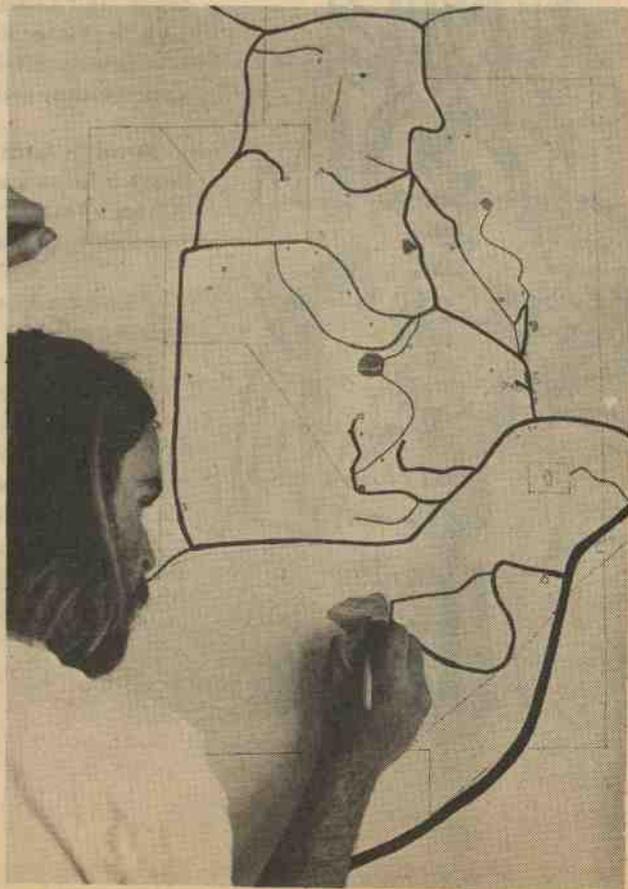
We'd planned to have a planner write an article on planning, but his plans changed, so I planned to do it, but we didn't plan our composing time well enough and only got it 1/4 done. Which just goes to show that the best laid plans of mice and people gang aft a'glee, whatever that is.

I did want to say, tho, that a good source of help in land use planning is your county planning department, where there are likely to be some aware young people who are sympathetic to communities and who would probably dig giving advice to people who might take it seriously, rather than putting it aside in favor of political or economic considerations. Also, Marshall Palley of People's Forestry would like to be regarded as a resource in land use planning endeavors. Write him clo this magazine. Following, in a distinctly unplanned order, are some more thoughts and resources.

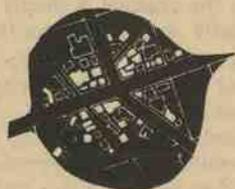
PLAN AHEAD

As communities grow toward a size which will permit relative self-sufficiency, they are, at least in environmentally conscious areas, going to be faced with the necessity of land use planning whether they like it or not. At least two communities on the West coast have already been required to submit master plans and environmental impact reports for approval by county and state governments before they can go ahead with development plans. The Cerro Gordo Community in Oregon commissioned a professional planner to do this job, but most communities don't have that kind of money. So its a good idea to begin learning how to do it ourselves. It can be done. Ananda Cooperative Village, tho with the help of a friendly professional, was able to do its own site studies and most of the work invovled in creating a Master Plan.

I think that this latter approach is a good one, even for communities which can afford to hire outside experts. At Ananda, teams of community residents walked around the property armed with cameras, sketchpads, notebooks and maps, recording data on vegetation, slope, soil characteristics, hydrology, tec., then transferred this data onto overlay maps and from these determined the suitability of various parts of the property for different land uses. This process not only helps to ensure an ecologically sound plan, it also educates residents as to the unique natural features of their property and the delicate nature of the ecological balances. This kind of direct involvement, combining hard data with a chance to get a feel for the property, should serve to make residents more aware of their



environment and less likely to be careless about disrupting it. Further, Ananda found that the planning process helped to unify the community around a single focus. By including everyone in the site studies, as well as in planning the development of the site, the resulting Master Plan came nearer to incorporating everyone's desires for the future of the community.



Design With Nature

Ian McHarg, the noted landscape architect and regional planner, has pioneered a land use study and planning method described in his book, *Design With Nature* which makes it possible to determine the land uses and limits dictated by nature. Through a lengthy study and valuing process McHarg's ecological planning method shows how the human dimension need not be imposed upon the landscape, but instead can be accommodated within the existing natural order. There is no need for urban sprawl to destroy the natural character of the landscape. Instead, cities and villages can be designed and built within natural limits where nature indicates an intrinsic suitability for urban land use, and lands most suitable for agriculture and conservation can be preserved. If nature's limits and intrinsic suitabilities are respected, man's presence need not destroy the natural character of the landscape.

The Cerro Gordo Experiment is an account of the ecological land planning process as applied by Professor Charles DeDeurwaerder of Oregon State University and his associates to the 1200-acre Cerro Gordo Ranch and surrounding Dorena Lake region. The studies were commissioned for a Community Association of over 100 families who seek to build a demonstration ecological community, a self-supporting village that will eventually provide homes, jobs, shops, schools and community for 2000 people.

The Cerro Gordo Experiment

\$2 from

The Town Forum

Cottage Grove, Oregon 97424

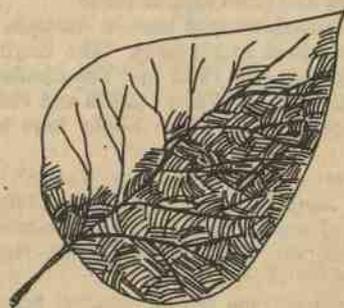


Peter Van Dresser has been pushing the idea of decentralized communities, doing practical work in solar and wind energy, and consulting on land use planning since the 1930's, when he was a contributor to a decentralist magazine called *Free America*.

A Landscape for Humans is a study of the uplands region of northern New Mexico, an area about the size of Switzerland which, like the Appalachians region, has been left relatively unaffected by modern urbanization, except for having been economically depressed and depleted of much of its younger population. (By analyzing the region in terms of its historical and physiographic features, resources, and cultural and social characteristics, van Dresser tries to show how future development of the area could avoid the identity-destroying, exploitative processes which normally characterize urbanization. This would foster a relatively self-sufficient, decentralized, prosperous area which maintains its distinctive and colorful identity.)

For those who prefer rebuilding a city or town, and even for those who see relatively dense rural housing as a means of preserving wilderness and making efficient use of resources, "Blueprint for a Communal Environment" (reprinted in *Sources*, edited by Theodore Roszak, Doubleday & Co., Garden City, NY) is a good source of ideas.

This booklet describes, in words and sketches, ways of connecting and reconstructing single dwelling units to provide communal space, transforming sterile, street-surrounded city blocks into open space areas with gardens, parks, and playgrounds, and suggests possibilities for collective economics, day care, medical services, and the like.





The City Forest

Keyline is a whole system. It offers a complete and integrated approach to agriculture.

Starting with landscape design and water storage and irrigation, it stretches to soil enrichment, planned tree belts and the design of farms and human cities. Ultimately it suggests a new concept of natural living.

Keyline is in operation on hundreds of farms in every state of Australia. Its users have at their disposal the best approach to "natural" methods of large-scale cultivation developed for commercial agriculture. Working with Nature and using modern techniques, Keyline builds healthy soil on which healthy animals can be raised and healthy food grown.

It prevents soil erosion. It is a safeguard against drought and provides protection from bushfires. Rain is used where it falls — on the farm. Water goes where it is intended — controlled by Keyline pattern. It is economic. One man can irrigate his land at the rate of 40 acres an hour. Keyline can provide water for every farm — on steep land or flat land.

Landmen we have met using the Keyline system to raise beef and dairy cattle tell us they slashed costs of operation and increased profits rapidly. They saved by cutting down on superphosphates, artificial fertilizers and chemical sprays. Their pastures and fodder were enriched and animal diseases were reduced, along with the vet's bill.

Keyline has been tried and proven. Lately it has become a unifying force among farmers. Younger people can easily grasp the vision of a Keyline City Forest of the future — a landscape where effluent and waste water are carried off to rain forests to build soil and provide timber and where no pollution will exist. What better place for communities and small family farms to live and grow organic food?

Keyline was developed here in Australia by P. A. Yeomans and first outlined in his book "The Keyline Plan" in 1954. This was followed in 1958 by "The Challenge of Landscape" and "Water for Every Farm" (1966 and 1968 editions). About 25,000 copies of the three books have been sold here and overseas.

His new book, "The City Forest" (1971), puts Mr. Yeoman's ideas on water, landscape, farming, soil and the treatment of sewage and other subjects into the perspective of his theories on what he calls the Human Environment Revolution.

Briefly stated, the Keyline system harnesses existing land shapes, adding two new water lines to the landscape. These are a diversion channel, which takes the run-off from rainfall to a storage dam, and an irrigation channel to water the land.

This is combined with soil and pasture improvement, by regular chisel ploughing to improve soil fertility and the planting of tree belts for oxygen, water retention, windbreaks and stock shade.

"Trees, trees and millions more trees are essential for the total environment," Mr. Yeomans says.

The irrigation furrow is usually fed from a lockpipe and control valve outside the bottom of the dam.

In flood-flow irrigation the channel is simply blocked by a "stopper", usually of plastic or japara, known as a "flag". Water spills over the ditch to feed down-slope pastures. The flags are anchored by steel rings and cables, making them easy to shift from place to place.

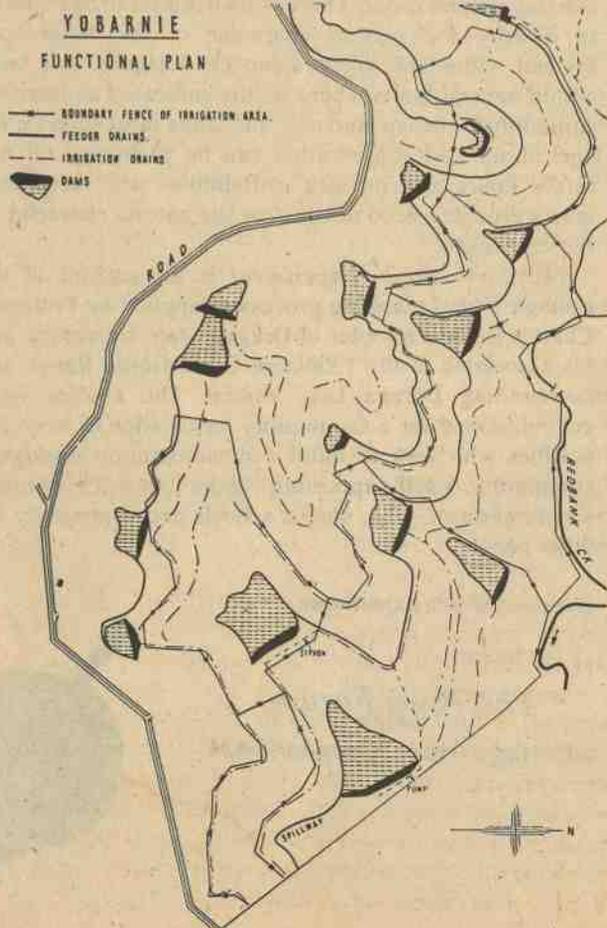
The siting of the channels and water storage areas are based on Keyline geography, which involves appreciation of some basic land units, expressed as ridges, valleys and contour lines.

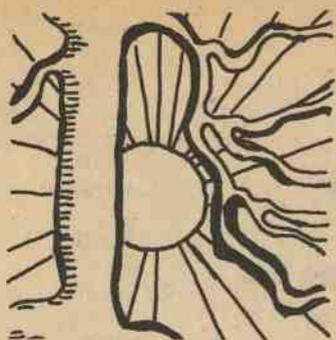
Using these as points of reference, a Keyline and Keypoint are calculated. Irrigation channels are pegged out with the aid of a Bunyip transparent hose water level.

"The City Forest", paperback 116 pages, published by Keyline, is available at bookshops and newsagents. Price \$1.95.

"The Geographical Basis of Keyline", by Prof. J. Macdonald Holmes, available for 80 cents (including postage) from Soil & Health Publications, South Warrandyte R. D. via Ringwood, Victoria 3134.

from
EARTH GARDEN
P.O. Box 111
Balmain 2041





ENERGY AND COMMUNITIES

For some time a community or homestead has been considered self-sufficient if a majority of its foodstuffs, and some of its tools and building materials were locally produced. The propane, kerosene, and gasoline shortages, however, have demonstrated that there are other aspects to consider in looking at a piece of land besides the traditional questions of: is there enough water? what is the soil like? how mature are the trees? and how many acres are tillable?

Much literature is available on how to determine the obvious natural resources of a piece of land. Little, however, has been written on how to determine some of the not-so-obvious natural attributes: wind power, water power, the potentials for methane gas production, or the source of all of these, solar radiation.

It is becoming increasingly apparent that a planned community or homestead should include considerations of how to meet the energy needs, as well as the materials needs, of its people.

Optimally, energy needs should be met by a combination of regenerative natural sources: solar energy for hot water and space heating, methane gas for cooking (and possibly transportation, if you live on a chicken farm) and wind or water power for electric needs.

In reality, however, any one source may be more abundant or easier to convert than the others. For instance, certain areas may be overcast for most of the winter months, yet stormy winds or heavy rains may occur for most of that time. A wind or water-powered electric generator may be the most economic way to produce power in such a situation. When electric lights and appliances are not in use, the otherwise idle turbine could produce power to be used to heat water for washing and space heating. Other appliances, such as water pumps or even washing machines could be switched in a similar manner to turn on when electrical demand is otherwise low. Thus, for the cost of electricity for lighting and small appliances, heating and the operation of large appliances could be thrown in essentially for free. Battery storage would be necessary only for those things which need to be done every day.

During the summer months, when heating requirements are minimal, water power potential is at its lowest. The added summer load of refrigeration can be accomplished with solar energy.

However, a water turbine large enough to provide electricity for winter heating is useless in summer if the land is not endowed with enough year around flowing water to provide for summer requirements. Would the cost of a water power system with a reservoir large enough to store water to produce 2-3 months power be greater than the cost of a wind power system with 2-3 days storage? Such ques-

tions require a thorough analysis of the natural energy potential of the site. Information on how to analyze a site, as well, as how to build a small scale power generation system is given the Natural Energy Workbook. (NEW)*

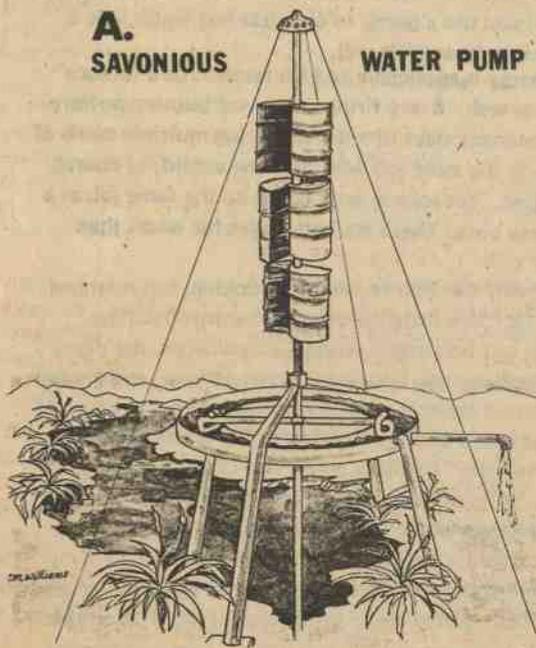
The water that is stored in a reservoir for power can be used for irrigation as well. It may be possible to have the government pick up part of the tab for the "development of the water shed for irrigation purposes." Contact your local agricultural advisor for more information.

How high above the fields is the reservoir? Remember that to produce 1 kilowatt (1,000 watts, which can run a skill saw, or a vacuum cleaner and four 100 watt bulbs) takes 10 cubic feet of water per minute falling 100 feet, or 100 cubic feet of water per minute falling 10 feet.

Most homesteads would require more water flowing through the turbines than could be used in the fields. If this water is available year around, fine. Let the water run into the stream bed, and consider yourself lucky. If you have to create a reservoir to store for summer needs, however, you probably want to conserve your precious supplies.

Instead of building one very large reservoir, it might be advantageous to build two small ones, one high on the land and one relatively low. Now when power is used, water flows from the upper pond and is collected in the lower one. A simple water pumping windmill can then pump water from the lower pond into the upper pond whenever the wind blows.

A. SAVONIOUS WATER PUMP



This same water flow could be utilized for the water circulation of a fish farming operation. (Fish farming is explained briefly in the Owner Built Homestead, \$5.50 postpaid, from Box 550, Oakhurst, CA 93644, or more fully in the New Alchemy Fish Farming Bulletin, Box 492, Woods Hole, MA.)

In essence, a relatively inexpensive electrical storage system can be provided utilizing wind and water power which could also yield any number of additional benefits to the homestead.

Another simple and inexpensive system for more urbanized wind power sites involves utilizing the power company as the storage system by running the meter backward when power is generated, and then using good clean network juice when power is needed. N.E.W.* explains how to build these systems.

The amount of storage required for solar house heating depends upon the heat loss characteristics of the house, the "outside design temperature" and the number of consecutive days it is likely to be overcast during the winter. The size of the collector and storage system as well as the optimal system design can be derived by plugging information from the local weather bureau and local observations into charts supplied in the N.E.W.*

From information such as this it is then possible to look at the relative costs of solar heating compared with other alternatives.

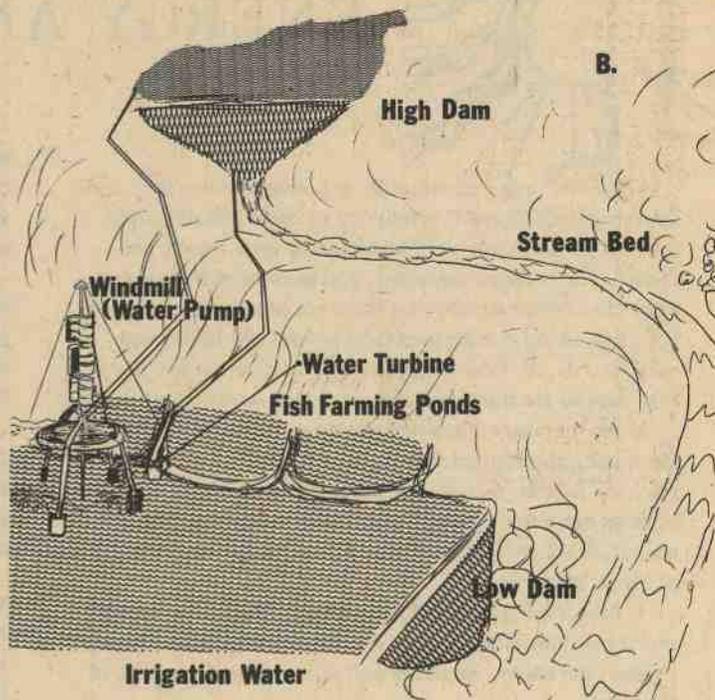
If the house is already built, the economics are different than if you are designing and building from scratch. Country homes are surrounded by relatively inexpensive land, but electricity may be expensive or unavailable. In such a case, building a solar collector below the home allows heat to rise into the storage tank without a pump. In the city the land that would be required for a ground mounted solar collector is expensive, but electricity for pumping is relatively inexpensive. Here it would be better to mount a less expensive "gravity-flow type" solar collector out of the way on the roof and use a pump to circulate hot water into a storage tank to be used at will.

Solar energy is applicable to high temperature furnace operations as well. Every firing of a wood burning pottery kiln requires many days of work preparing multiple cords of wood. To do the same job with propane would, of course, be prohibitive. Yet solar energy could do the same job at a relatively low cost. There are better uses for wood than burning!

Solar energy can also be used for cooking, but methane gas gives a far more instantaneous, and controlled heat. With an eye out for proper sanitary precautions, the digestion of human sewage, household green garbage, and garden clippings, could provide enough methane gas to take care of the cooking needs of the homestead. The waste materials are mixed to form a watery slurry in a closed tank and kept warm, naturally enough, by solar energy.

The big energy and money sink still remains, however, How do you power automobiles or farm vehicles?

Assuming you don't have the money to shell out for an electric vehicle (which could be charged at night when the other utilities are not in use), it is hard to beat gasoline for



its ease of handling. The present and probable future price of gasoline is enough to make you want to try though!

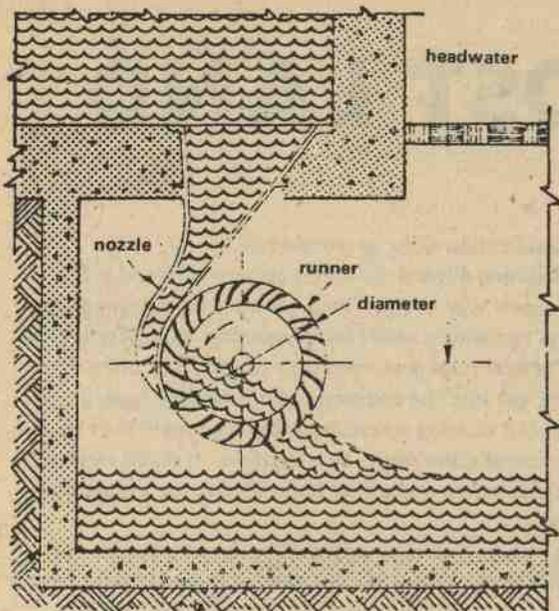
Thousands of cars are presently using compressed methane gas as a substitute for gasoline. This methane is generally not home produced, however. It is a compressed version of the same natural gas that flows through the pipes of urban households. Many of these cars can switch to gasoline for long range driving without difficulty.

The initial cost of utilizing methane gas is, unfortunately, rather high. A three stage, 2,200 p.s.i. compressor is required to cram over 300 cubic feet of methane into a 1½ cubic ft. (\$60) tank. This compressor could cost anywhere from \$25 to \$2,500 depending on the capacity (speed that fills a tank) and where you get it. Surplus aircraft pneumatic systems are the least expensive (and lowest capacity). Used diving air compressors cost about \$250, and the very high capacity "quick fill" compressors cost the most. Make sure the compressor has a filter to remove moisture, is spark-proof, and is well vented.

Even with a several thousand dollar compressor, a Southern California utility figured that a fleet of four cars averaging 50 miles every day could be operated more cheaply on 10 cents per therm natural gas than 32 cents per gallon gasoline (about equal to a therm in practical output).

The price we will be paying for gasoline by the end of 1975 will probably be somewhere between 60 cents and a dollar per gallon, depending upon whether the gas taxes are increased, and by how much.

At 65 cents per gallon we could be paying a fuel cost of over \$400 per year if we drive 6,000 miles at 10 miles per gallon (23 miles per day, 5 days per week; or twice the miles at 20 m.p.g.).



The conversion of an automobile, the compressor, as well as the construction and maintenance of a methane digester would be paid off in less than two years at this rate. If you consider the compost that you produce as a by-product of methane digester to have real economic value, or if you share the costs among a co-op or a community, the system will pay for itself even sooner.

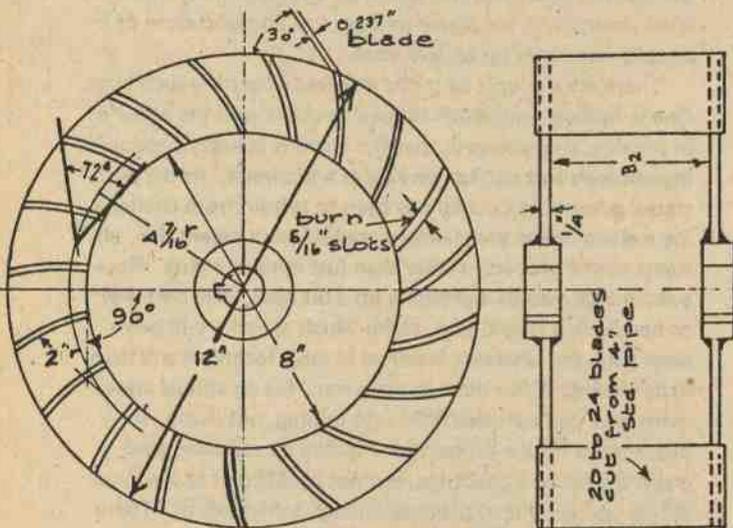
Certain farm functions may be able to be accomplished without compressing the methane. For instance, a mast on the rear of a tractor could tie down a 7' diameter balloon which could hold 200 cubic feet of methane (equal to 2 gallons of gasoline in power output).

If you cannot come up with enough waste material to produce enough methane for your needs, it is possible to switch back to gasoline at will. It is also possible, though, to use wind or water power rather than photosynthesis as your solar conversion device to run your automobile. While digesting photosynthetically bonded plant materials with bacteria will give you methane gas, wind or water powered electricity can break down water to produce hydrogen gas.

When the two leads from a direct current power source are placed into water, hydrogen gas is bubbled off the negative terminal, and oxygen is bubbled off the positive terminal. The gas can be tested by filling an inverted cup with the gas, and then sticking in a glowing ember. If the ember burns brightly you have oxygen. If the gas pops you have hydrogen. Collect the gasses separately!

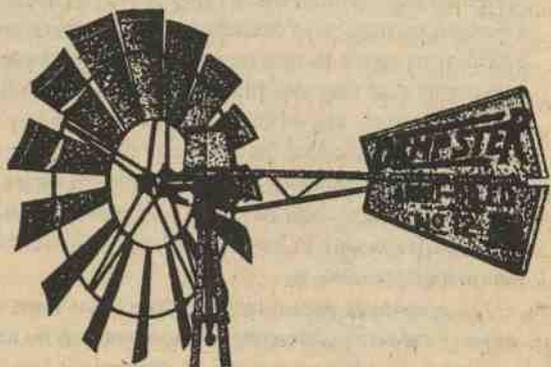
Hydrogen gas can be mixed with methane and compressed, but it only has $\frac{1}{2}$ the power per volume as methane. The timing may have to be changed on the automobile if it is to be run on pure, or nearly pure hydrogen. Hydrogen is also more dangerous to handle.

For a more in-depth understanding of some of the above energy systems, see N.E.W. *

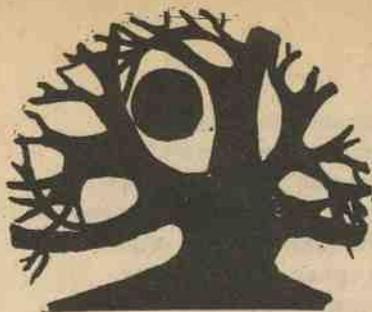


C. Banki Turbine

In the ponding arrangement for fish-farming B, the water flow between ponds can be tapped for power. A windpowered centrifugal water pump (detailed drawing A from the Natural Energy Workbook) can recirculate water for the fish farming at the same time that it regenerates the upper water power storage reservoir. The Banki water turbine (C shows some construction details) can be built in a day using 4" P.V.C. pipe cut into sections for the turbine blades. It can transfer the energy of the moving water into an electric generator with up to 80% efficiency.



*The Natural Energy Workbook is available for \$3.95 (plus 6% tax in California) from Visual Purple, Box 979, Berkeley, Calif. 94701.



LOW-COST LAND

Just as many of the new, improved ways of living promoted in this magazine and elsewhere are illegal (see article on United Stand in this issue) they are also, for many people, prohibitively expensive. The inability to acquire land is by no means the most serious problem for would-be cooperative living groups (group dynamics takes that prize), but the high cost of land is still a major reason why many communities never get past the talking stage.

If land were more readily available, it would probably not increase the percentage of groups which "make it" in some fashion, but it would undoubtedly increase the number of starts, and thus the absolute number of "successes", whatever that may mean.

For this reason, we have, over the past several months, been researching the possible alternatives to buying land—or at least to buying it at market value. We've come up with two general conclusions. The first is completely expectable—there is no such thing as free land, any more than there is such a thing as a free lunch. The second is less obvious—there are alternatives to paying large sums of money for land. The costs, in these cases are probably at least as great as for buying similar land, but they are of a different nature. Instead of an absurd amount of money, they require an absurd amount of energy, time, ability to cope with frustration, and probably luck (or good karma).

Another interesting conclusion of our study is that most alternative means of acquiring land are, because of the amounts of time and energy required, best suited for use by organizations, rather than by individuals or small groups. It is possible for an energetic individual to get land without buying it, but that individual should not plan on doing much else.

The alternative methods of land acquisition herein described are put forth on the off chance that (1) some individuals or groups may be so desperate, or so unwilling to play establishment games to earn money, and have so much time and energy that they will find these methods useful, and (2) that some people are sufficiently committed to land reform, sufficiently skeptical of the likelihood of that being accomplished through legislation, and have sufficient access to the necessary skills, to motivate them to develop organizations which might be able to free a significant amount of land for new living experiments.

The systematic appeal for donations is the most straightforward and self-explanatory method, and can be amazingly successful. In India, the Gramdan movement acquired vast amounts of land for the poor as the result of a single person's going to rich land-owners and asking them for a little of their land. You never know whether your particular idea might be just the thing to turn on some rich eccentric. It pays to advertise. It also costs, of course, but a small invest-

ment could conceivably be worthwhile.

Establishing mineral claims on government land is the next cheapest way to go. The problem is that claims of this kind don't provide a whole lot of security, especially in light of new federal rules governing such claims. For those desperate to get into the country and not terribly hung up on security, but desiring something more legitimate than squatting, a mineral claim might be a solution. It could serve as a temporary home and a base for searching for a more stable situation.

Regulations regarding claims will vary with locale, but federal rules do provide for the right of every citizen to stake a claim on government land. Best hunting is probably in California's gold counties, where an individual may claim 20 acres along rivers for placer mining, and an association of 8 people may claim up to 160 acres.

There are a couple of tricks involved in getting such land. One is finding land which is open to claim, and the other is in proving, if challenged, that the claim is actually producing minerals and not just serving as a homesite. In the past, stated government policy has been to refrain from challenging a claim unless the claimant applied for a patent, i.e., all rights to the property rather than just mineral rights. However, things may be tightening up a bit now. The best way to handle this is to find a claim which actually will produce gold, (or whatever is mined in your location) and do a little mining. (You must in any event, file an annual statement that you have put \$100 into mining, not living, improvements on the property.) Finding a producing gold claim is a bit of a challenge, but not as difficult as it sounds unless you want it to produce enough to live off of. There is still gold in the California rivers, just not enough to be worthwhile to the commercial prospector. Further, the approach to take is to find parcels which have been claimed before and then abandoned. This increases the chances of finding gold because the same processes which deposited gold there before are likely to have been at work since the claim began producing too little to be profitable.

Finding abandoned claims requires research at the courthouse in the county where you are looking for land. There are contained the records of all claims since the mining laws went into effect. Find these records in the Recorder's office and look at the recorded claims for a few years back -- as many as you like. Write down some data that identifies the claim -- claimant's name, legal description of the parcel, name of the mine, if any. Then go to the records of proofs of labor -- these will probably be in a separate book. See if there has been a proof of labor filed on the claim you noted for the past two years or so. If not, the claim has been abandoned, at least legally. (Proofs of labor are the annually required statements that \$100 in mining improvements have

been made). If there are no separate volumes for proofs of labor, you will have to look at the Fee Book (explained later).

It is also a good idea to look for the claimant's name in the Index of Grantors from the date the claim was recorded to the present. If it appears, then that person has sold property. See if it was your claim and keep on following the trail.

Once land available for claim has been located in the records, you can locate it geographically using the legal description and USGS or other maps of the area. If, on visiting the land, it is found suitable, all that remains is to mark your claim in the specified fashion and file it in the Recorder's office. Procedure for this is specified in the pamphlets noted in the bibliography.

Remember that mineral claims are tenuous because 1) you must be able to satisfy inspectors that the claim is producing minerals and 2) you have only mineral rights, which means, for example, that the government could let someone else come in and cut the timber. If you put plenty of time and energy into selecting your claim carefully, you may be able to overcome these hassles and get some good fertile river bottom land at almost no expense. But many people will not want to put their energy into a situation so potentially unstable.



Quite a lot has been written on the subject of buying land for delinquent taxes, but most of this information advises the landhunter to attend periodic state auctions. This is not the cheapest way to get such lands because competitive bidding drives prices up. A better way is to locate delinquent tax property and approach the owner about buying cos right of redemption. Here's what that means:

In most states, when an owner fails to pay taxes, co has a period of time during which the property may be redeemed by payment of taxes and a penalty fee. In California, this period is 5 years. If, after that period, the owner has not paid, the land goes to the state, which sells it at public auction, with the owner getting nothing.

Variations in record-keeping methods among counties and lack of space make it impossible to describe the ways to use public records in any but the most general way. Experience and county office personnel are the best guides. Sometime in the coming year we expect to publish a manual on alternative land acquisition methods which will describe the use of records in greater detail. If you wish to reserve a copy of this manual, write CPC, c/o LimeSaddle, Rt. 1, Box 191, Oroville, CA 95965. This doesn't involve a commitment to purchase, but those reserving copies will have first opportunity to get this limited printing.

Suppose you find a piece of property which has been delinquent for several years. If the owner cannot afford the back taxes and penalty fees, co may be willing to sell to you for a ridiculously low price, rather than get nothing at all by letting the property go to the state. Offer to buy a quitclaim for whatever you can afford, however absurd that may seem. Be prepared to bargain and remember that you will have to pay the back taxes and penalty fees. The owner may hold out until the last minute, trying first to sell the property, but this is not always possible, as evidenced by the fact that there are back tax properties at all. If the owner will be seriously hurt by loss of the land, you might work out something tricky like buying part of the property for enough to pay the taxes on all of it, or buying it all for a song, paying penalties, and deeding half of it back. Be careful. Especially check to see that there are no other encumbrances on the property with which you might get stuck. A title search will show this.

You can find these properties in the county tax records, noting parcels which are marked delinquent, time, amount, number of acres, owner's name and parcel number. The parcel can then be geographically located by taking the owner's name and parcel number to the Assessor's Office.

A situation similar to back tax parcels is default or foreclosure. In this case, the buyer of a property is unable to continue making payments. If you find a default, you may be able to purchase a quitclaim from the buyer, thus assuming the remaining mortgage at the original interest rate, and thus also foiling the bank, which would like to get the property back and sell it again at the present higher interest rate.

Finding defaulted properties should be no problem, especially for urban-oriented groups, since most occur on houses in towns and developments. For rural properties, the most frequent defaults occur in vacation or second-home properties. But just any default will not be very advantageous. Optimally, you want a property which (1) has as much as possible of the mortgage already paid off and (2) was purchased with a low-interest, federally insured loan.

To find these properties, go to the Recorders Office at the courthouse and look at the Fee Book. It is about 2 feet square and sits on the front counter. You can't miss it. This book has listed every transaction taking place in the Recorder's Office, what kind of transaction it was, names of parties involved, cost of the transaction, and the book and page number of the Official Records where the document involved in the transaction is recorded. Before going to the courthouse, you should have checked a book on real estate law in your state and found out how long a defaulting owner has to make back payments and

redeem the default. If this is, say, 90 days, start looking at the pages in the Fee Book for, say 60 days prior to the present date—you will need some time to operate before the deadline. Go down the columns, listing type of transaction, and look for the notation "Notice of Default", "Not. Def.", etc. (Check on what terms may be used instead in your county.) Don't bother with the notation "Req. Not. Def." or its equivalent—this refers to something else.

Check each Not. Def. notation for the kind of loan involved. Federal National Mortgage and other federal loans are the ones to trace. When you find these, write down the book and page numbers where the document of notice of default is filed in the records.

The Recorder's Office is a trip because after you you've finished in front of the counter, you can walk right around behind it as though you owned the place (you do) and help yourself to the records there. You may need to ask directions from the clerk (humiliating) and you shouldn't try this trick in other county offices without asking (violent).

Look at the Notice of Default and note all pertinent information, including the Book and Page where the original deed to the property is located. Then look up the deed. These two documents will tell you the name and address of the defaulting owner, the amount of the total mortgage, and the length of time it has been being paid. From this you can calculate roughly how much is left to be paid.

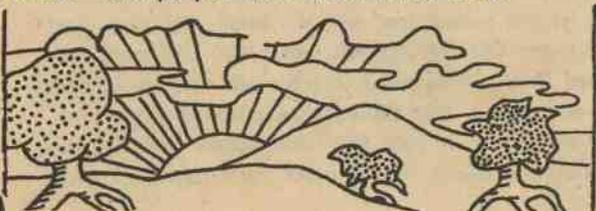
Now check the Grantors Index to see if the owner has been able to sell the property since the Not. Def. was recorded, and Grantee's Index to be sure there has been no rescission of the Not. Def., meaning back payments have been made. Then contact the owner by phone, letter, or in person, and find out the details of the purchase agreement, how much mortgage remains outstanding, etc. If everything is suitable, make an offer. Again, the owner will be better off to take what co can get, rather than lose everything. Help as much as you can afford to.

If there were capital for this sort of thing around, it would be possible to initiate a private land reform program by paying off defaults and allowing the buyer to stay in cos home and continue making payments until cos death, at which time the property would go into a land trust. This would be a way of helping people keep their homes and inexpensively acquiring low-cost homes for future generations. Unfortunately, even the few hundred dollars per home this plan would require is beyond the means of any land reform freaks I know. Perhaps you know some richer ones.

In the period of railroad construction, (1860's) the railway companies were granted millions of acres of government land, the resale of which was to finance construction of track. Without going into the incredible swindles perpetrated by the railway companies and condoned by the government with regard to this giveaway, suffice to say that, at present, many of the descendants of the settlers who bought land from railroads are unaware that they could legally claim tens of thousands of acres which has since been reclaimed by the government.

The original settlers (and land speculators) who bought the land in question are termed "innocent purchasers." Their descendants may, upon proving that they are rightful heirs, presenting a demand to the appropriate railroad, and paying a fee of around \$250, retrieve this lost (or stolen) land. One need not actually be the heir of an innocent purchaser to benefit from this fact. The way for an outsider to get this land is to locate parcels falling into this category, trace down the heirs of the innocent purchasers, and make a deal with them whereby you will disclose to them the full details of this property and recover it for them in exchange for 50% of the land recovered. Because the work involved in locating the property, finding the heirs, and making the recovery is difficult and time-consuming, payment of 50% of the recovery is not at all too much to ask—but you may not legally ask more. On the other hand, considering the fact that one such case pending in the California courts involves some 15,000 acres of prime timberland, and that this is a large, but by no means unheard-of figure, you can see that 50% of that justifies a fair amount of labor.

The way to do it: go to a county in which the railroads own large amounts of land. At the Assessor's Office in the county courthouse, under some appellation like "Assessor's Master Property Records," "Vesting Cards" or the like, there will be records which show chain-of-title, i.e. who owned a parcel before the present owner, before that, before that, etc. If these are in a public section of the office, you're lucky; if not, you may have a bit of a hassle getting to see them. In either case, there will be thousands of cards, one for each ownership in the county. Start looking through them, skipping books or card racks which obviously refer to towns and areas of no interest. You are looking for a particular notation, called an 'indicator'. In this case, indicator is an owners name crossed out and 'USA' or 'USA, unpatented' written in. If you find such a card, get the name of the first owner listed on it, as well as the transaction number, that is, the number of the document by which that owner took title. This number corresponds to a book and page number in the Recorder's Office. Trace ownership of the parcel back to the original patent, using the Official Records and the Grantor's and Grantee's Indexes. If you find a deed from a railroad, you have an innocent purchaser. Now you need to find the heirs of the owner whose name was crossed out. To do this, go to the



County Clerk's office and request that person's probate file. Follow this trail to living heirs or administrators of the estate and make your offer. It will almost certainly be accepted.

Unless you are pretty skilled in legal matters, you had better get a lawyer to handle the agreements.

There may be innumerable difficulties and complications in this process. The immediate heirs of the original owner may have died outside the county without owning property there, so means must be found to locate them. There are companies which do this kind of thing, as well as private detectives, but this means more money, so the best thing would be to use logic and imagination and learn to find people by yourself. We have a few copies of a pamphlet which describes methods of tracing heirs, and would be happy to send them, while they last, to anyone who provides a stamped, self-addressed envelope.

You will have to have estates probated in order to prove ownership, and will have to have your agreement approved by the court. More reason for a lawyer or an organization which has legal and other talent at its disposal. Another essential item is a circular available from the Bureau of Land Management on the process of acquiring title to these lands through the railroads.

Although both locating and acquiring innocent purchaser lands can be complex and time-consuming, it can in other cases be fairly straight forward. The tens of thousands of acres available through this source makes it worthy of a second thought. The subject is treated in far more detail in the forthcoming book mentioned above.

Compared to title-busting, innocent purchaser recoveries are a snap. Wrestling lands away from big corporations is no job for someone just dabbling in land acquisition. As usually practiced, it is a tough, competitive, cutthroat game. Perhaps it could be transformed into a means of changing the consciousness of the corporate giants, but that would make it harder, not easier. In any case, a good lawyer is essential, which means there will have to be either investment capital or sympathetic legal talent available.

Finding cases of corporate theft and fraud involves the same kind of examination of vesting records as was used to locate innocent purchaser parcels, and can be done at the same time. The difference is in the indicator one looks for. In the case of corporate theft, this indicator is the notation 'c/o'.

By no means all c/o notations indicate corporate theft, however, and you will have to learn to tell the ones that do. One way of doing this is to learn something of the history of land ownership in your area. For example, in certain southern California counties, an ownership listed as 'John Jones c/o Kern Land Company' leaps off the page if one knows about the practices of Kern Land many years ago. These practices

included using night riders to force small homesteaders off their lands, paying the taxes on those lands, and claiming them. There is a semblance of legality in this, in that it is an attempt to utilize the laws governing adverse possession, which allows one to claim land, under certain conditions, merely by paying the taxes on it for a specified period. But the above case illustrates only a semblance of legality, since adverse possession requires that the taxes be paid in one's own name, not c/o the dispossessed owner. In the above case, it would only be necessary to find the heirs of John Jones, make a deal with them, have the estate probated and make demand on the assessor to change the ownership record. The land would then revert to the rightful owners. This is a simple case. Others require lengthy litigation in the courts.

Because title-busting is so complex, we can't detail it fully here, nor are we even expert in all the technicalities involved. But if there are individuals interested in pursuing this method of breaking up illegal corporate land monopolies, or who would contribute their skills to an organization which would do so, we'd be happy to correspond. The amount of land to be seized from land and lumber companies, cattle barons and the rest, is enormous, and new communities could not possibly exploit it to the same extent as corporations. What a cottage industry!

Again it must be said that there is no such thing as free land, that the techniques listed above, and similar ones, are extremely time and energy consuming, and require capital outlay in the form of legal fees, gas money, copying records, etc. Further, success in using these methods can never approach the certainty of cash on the barrelhead, and one does not shop for the perfect parcel, but takes what is available. Finally, these techniques, with their legal games, paper-shuffling and sometimes shady ethics may be more abhorrent to some than working for The Man. Still, there is more low-cost land available than alternative culturists could use, should they wish to develop the patience, skill, energy and organization to go out and get it. Happy landing.

Oh, yes. We have. Forty acres. Mineral claim, because that was easiest and we don't have the patience, skill, energy and organization yet, either. But we're practicing. We also have a friend who has made a fine living this way for 40 years.

He likes to smash corporations. Seems sensible.



legal

When individuals, as opposed to organizational entities, wish to buy property, the form of ownership in which the property is held has important legal implications. The following is a list of the most common forms of ownership.

Joint Tenancy - A form of co-ownership whereby each person has the same rights in the entire property as each other co-tenant. On the death of one of the joint-tenants, the remaining interest automatically passes to the surviving joint tenants. However, if during their lifetime a joint tenant sells her interest, this creates a tenancy in common as to that portion of the property.

Tenancy in Common - A form of co-ownership whereby each person has a distinct and separate interest in the property, but the right to possession of the entire property is common to all. On the death of a tenant in common, their interest passes to her heirs. If during their lifetime, a tenant in common sells her interest, the new buyer becomes a tenant in common with the remaining co-tenants.

Tenancy by the entirety (only in some states, including Massachusetts) - A form of co-ownership that can exist only between husband and wife where neither party can sell the property during the marriage. In Massachusetts, the husband alone is entitled to possession and control of the property, the wife only allowed on the premises with the husband's permission. On the death of one co-tenant, the remaining interest automatically passes to the survivor. Upon divorce, a tenancy by the entirety becomes a tenancy in common. (Obviously this is one of the "piggier" forms of ownership and should be avoided.)

Community property (only in Arizona, California, Idaho, Louisiana, Nevada, New Mexico, Texas and Washington) - A form of co-ownership where a husband and wife are co-owners of all property acquired by either or both during the marriage other than by gift or inheritance. Although statutes vary, the normal rule is that upon either death or divorce each party retains one-half of the property.

Joint tenancies are the normal way in which property is transferred in the United States, therefore being the quickest way to acquire land or a house. Furthermore, banks are more likely to give mortgages to individuals (if they have money) than to some other forms of organization.

Problems often arise where a group designates one or two of their members to buy a house or land. First, the

record owners are ultimately responsible for all payments, taxes and liabilities. If the bank doesn't get paid or little Johnny from down the road falls in the uncovered, well shaft and breaks his leg, it is the owners who get sued. It is the owner's credit rating which suffers and is programmed

into that big computer in the sky. Second, individual ownership is often detrimental to developing a feeling of collectivity and shared responsibility. In particularly difficult times, the real owners could (and have been known to) evict others in the group from their property. A device to encourage the sharing of responsibility and guarantee each member's right to stay is the drafting and signing of a contract. Its terms can include each member's promise to share all expenses, mortgage payments, taxes and liabilities. One difficulty though is that when members come and go, a new contract should be drafted each time.

Even if things are all hunky-dory, if the record owners decide to leave a group and those staying on need the signature or consent of the owners, it is often difficult to obtain. (Mail is not too regular in Timbuktu these days.) The necessity of obtaining such consent from the real owners can be obviated by giving those remaining a power of attorney--i.e., written authority to sign the name of the owner.



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TERMS AND PROCEDURES USED IN BUYING PROPERTY

Since dealing with real estate agents, lawyers and banks is often confusing, alienating and an anathema to the values of cooperative living, this brief section is intended to acquaint prospective buyers with some of the basic terms and procedures used in the sale of land so that your group has some control and understanding of the whole process. This is not a detailed, complete account to be relied upon without further advice, but only an explanation of general guidelines; the specific law and practice differing in each state and often within various counties.

Above all, the maxim to remember when buying property is CAUTION. Don't sign anything until you have consulted with someone you trust who can explain the specific practices in your area. If hasty, you may end up losing all your money and land, as well as incurring a great hassle from lawsuits. Experience recommends that potential buyers should

be careful in both urban and rural settings. Many well-meaning communes have been royally screwed by those "naive country folks" who have capitalized on the great rush "back to the land." Before buying land, make a thorough inspection of all land, structures, electricity, plumbing and furnishings. Don't be afraid to ask questions about anything which you don't understand. Be certain that all promises and understandings are in writing. (For further tips about inspection, see the November, 1972, issue of Ms. magazine.)

The following is a brief explanation of terms and procedures which arise when individual members of a commune attempt to purchase property:

A sale of real estate differs from a lease in that the buyers acquire complete ownership of the property.

A sale is executed when the buyers and sellers sign a contract. The contract is an exchange of promises between the parties: the buyers promise to buy and the sellers promise to sell the property, provided all the terms of the contract are met by the closing date. (The final part of the transaction where both parties determine that all of the conditions of the contract have been fulfilled.) The contract is a blueprint for the transaction in that it specifies the terms of the agreement. All states require the contract to be in writing. Its terms usually include the following: (1) the names and signatures of the parties; (2) form of ownership (e.g. joint tenancy, tenancy in common, etc.); (3) a legal method of payment (usually requiring a down-payment of 10-20% of the purchase price called earnest money); (4) terms of the mortgage, if any (at what percentage and from whom the buyers will borrow money to pay the remaining price); (5) the date, time and place of closing; (6) proportions (allocation between sellers and buyers of such costs as taxes, assessments, utilities, which depend on the date which buyers take possession); (7) title (legal proof of the sellers' ownership) and exceptions (subject to any right or use of another); (8) when buyers are entitled to possession; (9) time for cure of any defects in title;

(10) allocation of payments for fire, liability insurance between sellers and buyers; (11) escrow, if any, (depositing the deed - - the document by which the sellers transfer ownership of the property to the buyers - - and the downpayment with a third party until all conditions of the contract have been met); (12) provisions for the return of earnest money upon default by either party, (i.e. Failure to fulfill a condition of the contract by the closing date. NOTE: Unless the contract specifies that the down-payment will be returned in full or after taking out sellers' expenses prior to closing, buyers may lose their money.)

Before the closing, the sellers must prove that they have title and the buyers must obtain adequate financing. The most common form of financing is through a mortgage. Through signing two instruments: A mortgage deed and a mortgage note (a promise to pay), the buyers (mortgagers) borrow as much of the sale price as is possible (usually no more than 80%) from a third party (mortgagee), usually a bank. Upon default of mortgage payments, the mortgagee may either sue the mortgager for the money or petition a court to enter a decree specifying a period of additional time within which the mortgagers must pay the debt. If the debt is not paid, the property is sold at a judicial sale where the mortgagees apply the proceeds to the outstanding mortgage debt. Any money in excess of the debt is refunded to the mortgages.

The last step in the real estate transaction is the closing where the parties see that all conditions of the contract have been met. This usually occurs either at the office of the sellers' attorney or at the place of business of the mortgagee (the bank). The remainder of the purchase price is tendered and the sellers give the buyers the deed - - evidence of ownership of the property.

After the closing, the buyers should immediately record the deed in the county where the property is located so that the seller may not subsequently convey the same property to someone else.

health

Compost Privy Basics

Here are the basic principles of composting:

Excreta and garbage are broken down and sanitized by the actions of certain types of bacterial organisms. In order for this breakdown to be done as quickly, safely, and odor free as possible, three conditions must be met. First, the compost pile must have sufficient access to fresh air so that aerobic digestion may occur. Aerobic digestion is



simply that breakdown which occurs in the presence of oxygen. It is swift in its destruction of disease-producing organisms. In privy design ample air vents and tall exhaust stacks are needed to cause an air current to circulate through the privy. Second, the compost pile must have the proper ratio of carbon and nitrogen to nurture the desired breakdown organisms. Although this may sound technical, in practice it is very simple. A little theory - feces and urine are too rich in nitrogen for a balanced bacterial diet. So, you must add a little straw or sawdust (which are high in carbon) with each privy usage. A one-lb. coffee can's worth will do. A well-balanced pile will be warm and odor free. Too much garbage or sawdust will slow things down and be smelly; however the composting will still continue. If in doubt, open the pile, discover what is excessive, turn the pile to mix things better, and the problem will soon correct itself. Third, the pile should be moist but not wet. Since excreta is mostly water, adding straw or sawdust keeps the moisture content proper.

The criteria for a safe home-built compost privy are:

1. Excreta can not come in contact with surface or ground or ground water.
2. Excreta can not be accessible to insects, animals, or children.
3. The privy must be free from odor, or unsightly conditions.
4. The structure must be durable, inexpensive, simple to construct, and easy to maintain.
5. The finished material must be safe to handle.

Following are several examples of compost privies which fit the necessary criteria. These designs are basically flexible as to size, shape and material, with these exceptions:

1. Use cement, brick, fiberglass or concrete blocks for the compost chamber as these materials are resistant to corrosion and maintain a sanitary barrier between waste and environment.
2. The compost chamber area should be at minimum approximately one cubic yard for a family of four.
3. There must be sufficient access to compost for periodic turning and removal.

All privies should be designed so that raw excreta has 6 months to a year to break down and sanitize before being moved to the garden for use.

Before using any privy, place 12 inches of loose dry straw or pasture grass on the bottom of the composting chamber to ensure good aeration from the start. With each use add straw or sawdust and a handful of agricultural lime. The adding of lime, phosphate, dolomite, etc., to the compost will transform your waste into the most incredible compost your garden ever had.

Turning the pile for better aeration is a matter of some dispute. For sure, the more often the pile is turn-

ed, the quicker decomposition occurs. In fact, organic material can be completely decomposed into humus in two weeks by turning the pile every two or three days. However this is not necessary. It is suggested that the pile be well turned once a month. This is only a five minute operation. I know of compost privies that need be turned every three, six months or never. Your nose and eyes are your best guides. Within a year, with minimum maintenance, your excreta will be pure humus and safe to handle.

THE DESIGNS:

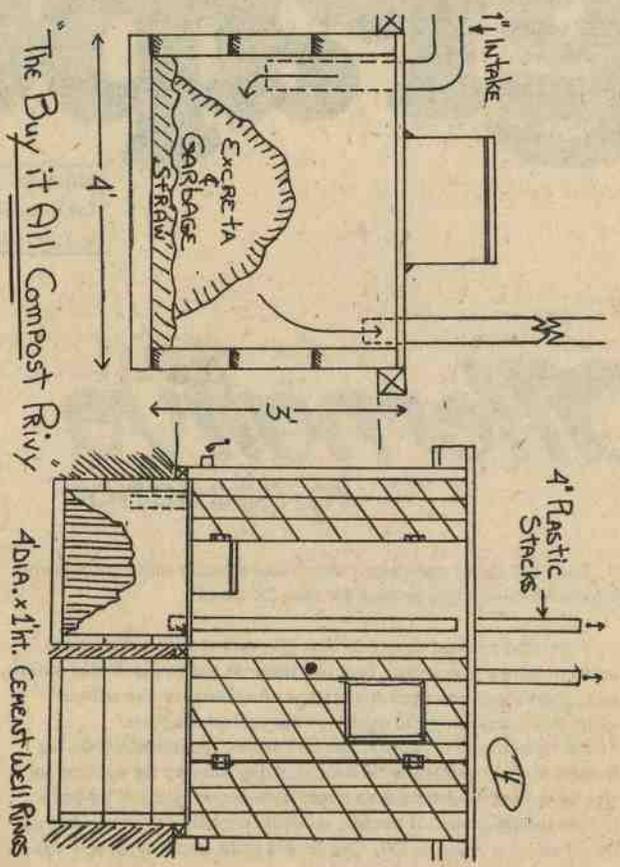
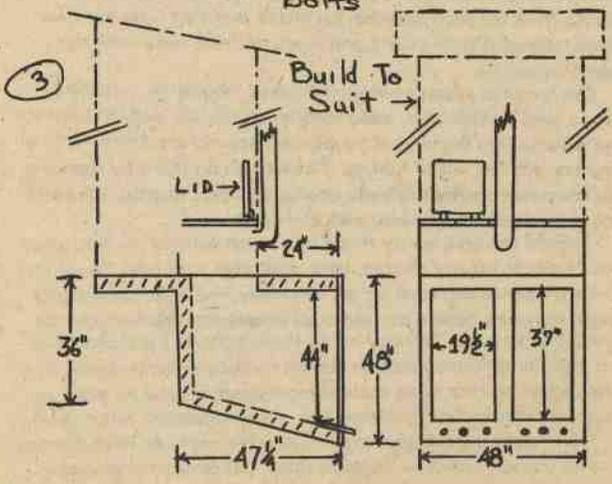
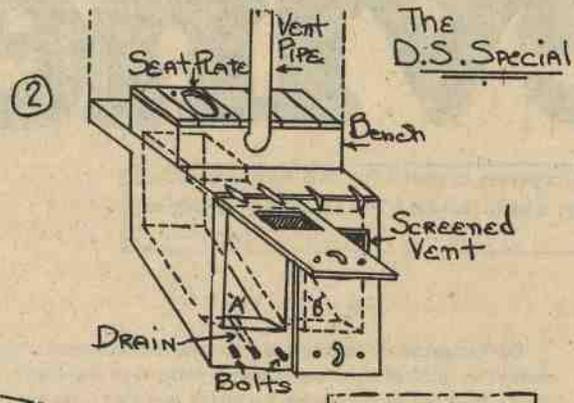
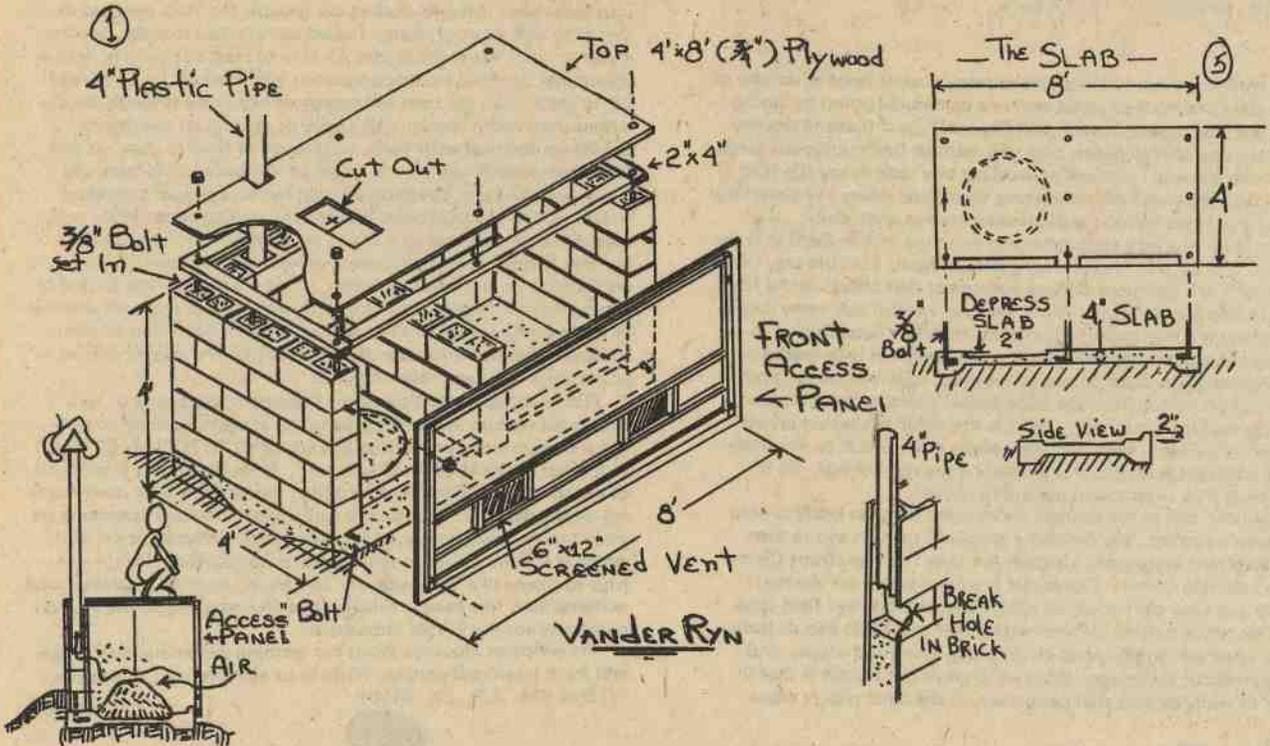
The Van der Ryn privy is perhaps the simplest to build and use. It costs well under \$100. It can be constructed from concrete blocks as shown, or poured concrete, ferro cement, etc. In principle, the compost chamber is used for six months, turning once a month or as necessary. Then, all the material is moved to the adjacent storage chamber and left alone for an additional half year. The compost chamber is used again after laying 12 inches of straw on its bottom. After six months the cycle is repeated with the storage chamber material removed for use.

The D.S. Special is a sophisticated design that may be built directly into your house. It is made of poured reinforced concrete using wooden forms. These forms will, we hope, be available for use from United Stand. Its principle of operation is the same as the Van der Ryn.

The Buy-It-All privy is for individuals who do not wish to do heavy cement work. The two chambers are made of four-foot diameter light-duty well rings. The privy may be set in the ground or above. The bottom is a 4-foot diameter well cap. Three rings are stacked and mortared above it. The top is a 4x4 foot, 3/4 inch plywood cap with a toilet seat attached. Half the plywood cap is hinged for pile turning and finished compost removal. The two cylinders are placed side by side with a two room (optional) structure over both. One cylinder is used for 6 mos., then the door is moved to the other room and its cylinder is used for the next half year. Otherwise, procedures are the same as in previous designs. This privy costs under \$100, can be used on flat land, can be insulated by placing it in the ground, and is extremely easily built. Its main drawback is that compost handling is more difficult than in other designs.

These plans are meant to be a guide on compost privies. Their construction is adaptable to your needs as long as you pay attention to the basic criteria of function and design.

United Stand Sanitation
P.O. Box 191
Potter Valley, CA 95469



PA.S.S. FREE U

It seems very funny to us that so many people react to an idea of a structure and code of agreement in a communal group by saying "Oh, but what about Growth and Change?", as if those things dry up when you start to define how you want to live in clear-cut terms. It's funny because I just can't remember any time in my life (and the others agree with me concerning their lives) when I've gone thru so many changes and so much growing weekly, even daily...and that in spite of a very comprehensive structure of standards that we live by. "In spite of" is the wrong phrase there. I should say, "because of"; it's really our code of agreement that allows us the freedom to develop creatively. Since we have worked out many details regarding diet, relationships, behavior, attitudes, intention of involvement, etc. and agreed on terms, we never run into hassles or disagreements on those points, so we don't have to take time out from our art to hash through basic issues, or argue about how we want to run our household. There is real security that we are all united on the same team, and are here to stay. Security, far from being a danger, is idyllic, if it's based on the right things. So is structure, if its organic and natural to people.

Anyhow, one of the changes we've come through lately is with our learning center. We decided a couple of months ago to turn our storefront Museum of Utopian Art into The Storefront Classroom Learning Center. The center is a place where we can meet people and then start doing all kinds of workshops and field trips together, while getting to know each other and while people learn about what we've discovered about group living and utopia, and we learn about their trips. What we decided last month is that in order to really be sure that people are on the same trip, it takes

months of hanging out together and doing things together...before they move in to live together. We realized this because we've seen so many people move very quickly, with a lot of initial enthusiasm, into communal living (including our group), and then watched as that first high spurt of energy fizzled out in a few months, or after a year or two. We realized that it's easy to start out gung-ho into a communal, utopian, non-monogamous trip like ours, but a person has to really take the time and energy out to think through the decisions involved in depth, with plenty of time to let the doubts bubble up and deal with them, and plenty of time to clear up past relationships with old friends, relatives, ex-spouses, old men, old ladies, etc. Without this proper groundwork, a person's decision to be in a non-monogamous, intellectual, unified superfamily will most likely fall apart after a while, when the unresolved contradictions below the level of consciousness start to filter up. So... we decided, in our learning center, to set a 6 month time period of getting to know a person before we'd even start to consider whether or not we might want to live together. It's a momentous decision, because it means we can lose the nervousness over people joining us or not joining us, and relax about it.

Our newspaper, the Storefront Classroom, continues to be a successful venture in San Francisco. We are getting ready to publish a magazine of our writings and art called "UTOPIAN EYES, A Journal of the Utopian Movement". It should be out in a couple of months, and will sell for one dollar. Some of us have been working on the design of Aipotu, the country-based village commune we intend to have eventually, and we are building a scale model of it, which is a high. So, what with walks in Golden Gate Park, some trips to places like Yosemite, our continuing mutual company, good conversation, fine food and marvelous dreams at night, life goes on pleasantly for the Purple Submarine.

We welcome inquiries about our learning center and trip in general from interested people. Write to us at Storefront Classroom, PO Box 1174 S.F., CA 94101.

grapevine

Much of the Grapevine material for this issue was slated for number 10, which featured WORK; the perspective is fine still.

Alternative to alienation

The core of our non-paired communal group is seven people who have been living together now for over 2½ years.

Five others joined us a little over 1½ years ago; and seven have come to us more recently. Two will move in with us later this month, and others are in the ambivalent stage of wanting to live with us while still being not quite ready for our radical life-style.

We have a large 13 room house in Toronto, which would be big enough for approximately 50 people, living the way we do; and we also have a farm, with an even larger farm house on it. If we were to find the right kind of people, we could probably expand what we are doing to as many as 100. Our core is solid, and it is on this, rather than the physical facilities that I say this.

Our group can be classified as a therapeutic commune, although none of us think of ourselves as mental patients or psychiatric cases. We do, however, recognize that we are all alienated from our own selves, alienated from others, and alienated from nature and the world around us.

Our aim is to become well-individuated individuals, develop a strong, well-centered self, make manifest our latent skills and talents, and develop into the kind of people who actively practise what Erich Fromm calls The Art of Loving. The way we do this is by changing our character, and by gradually developing deep, trustful, concerned and committed relationships with one another.

Toward this end, we try to get into touch with our bodies, using body massage on one another, yoga, and other methods. We also try to learn who we are, what we are like really, and what unconscious forces operating behind our backs are predetermining our behavior and living patterns. The way we do this is through psychoanalysis. All of us in the commune have started to study dream analysis, free association, and the other tools of psychoanalysis, and we practise these on ourselves and on others in a non-professional, informal way.

The theory input here is mainly from the works of Erich Fromm, but we do not restrict ourselves to these. We draw from anything we can find which will help us in the direction we are travelling in.

Our group is not paired, and we are against pairing because it prevents us from practising freedom and equality to the degree that it can be practised in a non-pairing environment. Pairing is actually a concession to the system with its institutions of marriage and the monogamous nuclear family. We may wish to hide it from consciousness but every act of preferential treatment is at the same time an act of discrimination. The two coexist in a figure-background Gestalt.

Nonetheless, getting it all together in a non-paired group, particularly at the sexual level, is not easy. There are jealousies and possessiveness to be worked through, and there is the capitalistic means of romantic love, being in love, or falling in love, which really means treating other people as symbols and hallucinating on them. That kind of love needs treatment, in our opinion, like any other kind of neurotic symptom.

Together our group publishes a monthly paper on alienation, called "Alternative to Alienation". Subscriptions are \$3 per year for 12 issues in Canada, \$4.20 elsewhere. We are also getting into the book-publishing business, and extending our farming little by little.

But we are not working toward withdrawing into the country to let capitalism collapse on its own. We think of ourselves as movement people, and very active movement people, although we differ from those in the movement who think they can change the system without at the same time changing themselves.

We do work at jobs sometimes, but none of us hold down a permanent full-time job, because our cost of living is low (between \$60 and \$90 per month per person, including food), and we do not need the money. Our main work is on developing our human potential, and extending our way of life to others who may want to join us.

Our commune is a family, but it is also a church which teaches humanistic ethics, a school where we learn from one another without need for professional teachers, and an Asylum in the Laingian sense where we can safely let it all hang out.

Our way of life is anarchistic in the extreme, and we do not even have formal house meetings. Things just get done, because there is love here and the loving person says, like Jesus, "I am among you as one who serves." Love is not stingy with its labor, or paranoidly suspicious of being ripped off for more than its share of work energy.

Exploitativeness is confronted on the character level, long before it manifests itself in unpleasant behavior. So is hoarding, and other undesirable human failings. In this way we waste no time bickering and quarreling about the behavior of individuals. Ours is a group based on characterology and knowledge and skill, not on rules, organization, and traditional capitalistic bureaucratic methods for making things run smoothly.

Our confrontation is heavy, but non-sadistic, and it is for the benefit of the person who is confronted, not the one who confronts. It is also skillful in that it evokes an emotional response and touches the person confronted deeply so as to nourish change.

Our group will be very pleased to hear from others who would like to live this kind of life, and those who would like to visit us and sample what we have here are more than welcome. We do believe that what we have is unique, although there may be something similar somewhere else. If there is we have never heard of it.

Alternative to Alienation, PO Box 46, Postal Station M, Toronto, Ontario M6S 4T2



With four permanent members and many interested helpers at present, we emphasize we are a performing arts company—dancing because it is the most direct and simple form of expression—but this doesn't mean one must be a so-called "dancer" to be a member of the company; dancing means to "be", through one's body, as a spirit and a consciousness.

For the body to be a good vehicle, the preparation is to develop suppleness and strength, balance and co-ordination. Other aspects of preparation involve the developing of stage presence and awareness of one's creative center, in order to be able to improvise in front of and with an audience.

Our approach to performing in front of an audience varies depending on the intention of the dance. Some dances are choreographed to a certain degree; some are rehearsed only for emotional and intellectual awareness, and actual form is improvised in front of the audience; some are not rehearsed at all on any level. In other words, the performers must be involved consciously, totally with what's going on. They must know how to make themselves available to a dance, not only as strong, supple and inventive physical vehicles, but as emotional and intellectual vehicles as well, in order to creatively serve the purpose of the dance.

We have just been donated 80 acres of land, in a secluded location in the mountains east of Ashland. This is our home base, (even though at present we're living and working in town) where we hope there will eventually be a community of humans, living, working, growing together—we see it as a total living-learning environment, an expanded 'school', for 'children' of all ages, where creative activity goes on at every level. The performing troupe will be a community of humans, living, working, growing together—we see it as a total living-learning environment, an expanded 'school' for children of all ages, where creative activity goes on at every level.

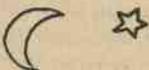
It's conceivable that some individuals who are primarily oriented toward living on the land could perform with the troupe in supporting roles if they wanted to taste what that is like, or that others, who need a change from being on stage, might 'retreat' on the land for a while.

The land has a unique quality of silence, which pervades the atmosphere, and which can have a cleansing, sensitizing and centering effect on those who stay there. There is a creek, which runs all year round, passing through the middle of the land, as well as some natural springs. There is a newly-planted fruit orchard, and a large vegetable garden, a small herd of goats and some chickens. There are several cabins, a large barn and a sauna. We plan to build a large 'central' building, where community meetings and activities could take place, and which would have a dance floor for rehearsals, classes and workshops. There is no electricity on the land.

We need individuals who are interested in living on the land, caring for the animals and garden, and getting involved in building and other projects.

We also have a 5-bedroom house in Ashland, with a small dance studio on the ground floor where the Company holds classes and rehearsals.

Our greatest need (besides other human beings on a human trip) is funding. We are in the process of applying to various foundations for grants, but for now we are operating on a shoestring. Our members are self-supporting at present; when we receive funding we will be able to pay salaries for work done for the Company. THE HUMAN DANCING COMPANY, 31 So. Second St., Ashland, OR 97520





twin oaks

I was on my knees under the porch threading heavy cable through thinwall conduit. He was standing on the basement stairs, cup of coffee in hand, watching me. "You know," he said doubtfully, "it's kind of nice to watch a chick doin' heavy work for a change."

I sat there with my mouth hanging open as he walked away. I'm an electrician. And he's the young, "hip" caretaker of a nearby artists' colony that the Glorious Mud Construction Company has been working on. It's an old and splendid plantation, and we've been doing plumbing and wiring and tiling in preparation for its opening next week. Neither the job nor the comment by the caretaker is typical of what I've been experiencing as a Twin Oaks electrician working in Louisa county. But they are both pretty relevant to the fears and fantasies and hassles I've had to work through in the past year and a half on my way to becoming an electrician. I'm not sure if it's tied up in my conditioning as a female; but I've wasted a lot of energy fretting and worrying and being sure, somewhere in my gut, that I'm basically incompetent and have no business trying to do such skilled work.

I started out nearly two years ago, doing very simple wiring, mostly as a lackey to Karl and Gerri. I knew nothing about how electricity worked — just knew how to mount a box and how to strip wire and do some simple connections. When Glorious Mud started organizing I missed out on the flip for the electrical crew and pretty much gave up on learning it.

But by the time we were ready to build the second Glorious Mud house, none of the people on the previous electrical crew were around. And to both my delight and my panic, the job fell in my lap. I hastily organized a crew and started reading like mad. I also started working with a close friend who lives in a neighboring community, and in this past year he has taught me 80% of what I know about wiring.

Working on that house was both a nightmare and a joy. I made nervous jokes with the equally novice plumbers about ringing the doorbell to make the toilet flush and had vivid, feverish dreams about the house blowing up when we turned on the main breaker. Well, of course, nothing of the sort happened. We made a lot of mistakes and not much money. We had to do a lot of rewiring after the sheetrock and brick were already up. It was a hassle, but everything came out well in the end. But even now — with lots more experience, none for failures, and an experienced and highly motivated crew — I still have outrageous nightmares and I still spend a lot of energy imagining what could go wrong next. But, lately, the certainty that I'm incompetent is being beaten to the ground by the certainty that I'm a capable and skilled electrician.

The current job at the artists' colony is terribly complicated and unlike anything I've ever done before. But a very large percentage of the time I spend wiring is very satisfying and enjoyable.

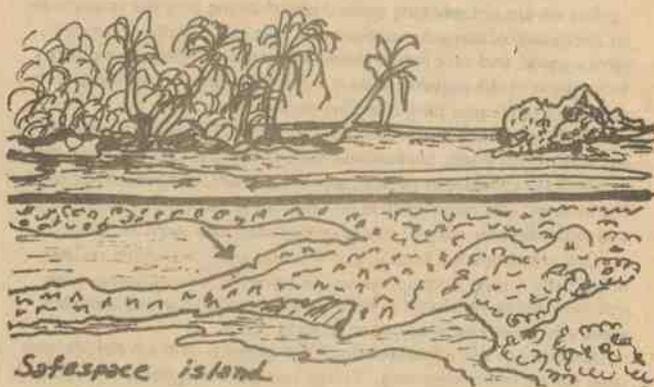
Some of that pleasure comes from working hard. It feels really good to me to work as hard as I can and come home exhausted and satisfied. There is an enormous amount of pleasure in wiring a circuit, turning it on and having everything work beautifully.

And it feels good to have this skill, something that feels much more real and solid than my bachelor's degree, that I can contribute to and share with the community. Then there's the satisfaction of being able to do work that I always thought of before as "man's work." It's hard to articulate why that makes me feel good; perhaps it's enough to say that I feel I'm cutting through some of the boundaries for myself and other women.

And even though that caretaker at the artists' colony thinks I'm a novelty and kind of cute at that, the response of most of the people I've dealt with in Louisa has been some surprise and then a very casual and unpatronizing respect.

In the past two and a half years my feelings about living at Twin Oaks have run the gamut from euphoria to packing my bags. But right now I am mostly content. This is my home. And one of the many things that makes this place so precious to me is the opportunities and support I've received in my attempts to grow. Becoming an electrician has played an important part in that growth.

Bree TWIN OAKS Louisa, VA 23093



Safespace island

The Safespace island community project has been rolling quickly in the past month. We have secured the land with the first payment and filled available places for participants. The first builders have departed for the island.

Our property is in the Cayos Cochinos (Hog Islands) archipelago off the coast of Spanish Honduras. Situated on Big Island, the ten-acre piece is 15 miles from La Ceiba (60,000 population) on the mainland and 18 miles from tourist-popular Roatan Island.

The daytime air temperature in this Caribbean Eden is in the middle eighties. The blue waters are a constant 80 degrees and are clear for 200 feet down.

German Bay fronts the site's pebble beach, which stretches outward nearly 200 feet in width and 40 in depth. The beach yawns lazily on the protected cove and coral growths that make up a playground for marine life, including those with face masks and rubber fins. The island supports abundant vegetation, such as bananas, coconuts, pineapples, and wild orchids.

Alan Davis and Marilou Brewer, project coordinators, have now left with teammate Frank Brezel on the 4000 mile overland journey through Mexico and Guatemala. They are the vanguard of the team that will have the site ready for sun-loving vacationers in a year's time. This trio recently set out in the Constant Comet, a 1964 Mercury with a trailer full, carrying building tools, and diving gear. Equipped with a 16mm movie camera, they began the film record of the island community. Which will be shown back in San Francisco.

Our first project will be to construct initial dams on the stream that borders Safespace land. The resulting reservoir will guarantee ample fresh water the year round as part of a three dam hydroelectric generating system. As more project members come down to the island, we will ready within a year an expanding facility for ten tourists and 20 Safespace islanders. By that time we will have built all the intended A-frame cabins and a community dome, from 60 to 100 feet in diameter. For info write SAFESPACE, 681 Market, Suite 50, San Francisco, CA 94105

Cedarwood

The question I am most frequently asked, as visitor manager, is "what is different about Cedarwood?" I have found myself rambling on about a higher economic base, a higher standard of living. After trying to explain why these differences made it worth the hassle of starting a new group, I began to realize that those values aren't why I'm here.

The basic difference, as I see it, between Cedarwood and other groups, is in our attitude about work.

The definition I find most often associated with the word work, is "the labor task or duty that affords one's accustomed means of livelihood". To many, this connotes toil, drudgery. This attitude is one that Cedarwood wants to avoid.

Many communities strive to decrease the number of hours of work necessary. Rather than trying to find ways to decrease "work" time, to provide for "pleasure", we are trying to redefine work. Perhaps what is needed is a new word, a word that doesn't differentiate work from leisure.

We want to make work our pleasure, to make work rewarding and important in our lives. This requires not only designing our work to be efficient and pleasurable, but also shaping ourselves to find satisfaction and joy in work that is productive and useful to our community. All this sounds fine, but what about the reality of our life:

—building our own business—planning its course, its systems, its growth. Have you ever understood accounting systems—"ledgers", "vouchers", "accounts receivable", "accrued expenses"—Not just words anymore but functions in terms of OUR business.

—a sense of completeness, the integrity of all aspects of our work. —remembering the chat we had with the customers over the arrangement for that bathroom drafting several possibilities. I helped put in the tub, saw the problems with the plumbing being worked out, I layed the tiles with a knowledge that the customer would appreciate each straight line—the age old pride in craftsmanship was sparked anew.

—I never understood geometry or trigonometry in school. Now I learn as I need it. —Ever try to lay out a house without the Pythagorean Theorem? I remember Robert sketching out a complex diagram, finding "similar triangles" — all just to cut a special piece of heating duct.

—working with friends—the boat trip we planned as we sanded down that plaster wall.

—discussions at dinner about designs for Cedarwood buildings and accounting reports to estimate when we can buy land.

I found one definition of work that I prefer— "a specific task, duty function or assignment, often being a part or phase of some larger activity." Interpreted in a broad sense, this describes everything that we do, building houses, washing dishes, horseback riding, swimming in the pond, as part of working toward a "larger activity", that of building a new lifestyle. CEDARWOOD, LOUISA, VA.



Everytime someone asks me about Journey, there is one question they want answered: Do you have to go along with the group and give everything up for it? They are often surprised to find out that in Journey the individual is always more important than the group — the group being none other than 25 separate people each with needs for taking as well as giving.

Each of us at Journey has made a decision to grow and become the most loving person he or she can. Every one of us is responsible as an individual to keep that commitment. Often this means doing hard things that may appear at first glance to be "giving up something for the good of the group." A closer look always shows the individual deciding to do something that meets his own need to grow and change and to trust himself and life a bit more.

The conversation usually gets around to money, also. Because most of us have given all our financial assets and possessions for Journey's use, the question is: what if someone wanted something? It is hard to explain just how this works, but we follow the concept that calls for us to ask for what we need. This in no way implies an austere or rigid life, but is often more full and rewarding than we could imagine.

For some it has meant the receiving of guitars or stereos, made more meaningful with the addition of the love of the whole family. For others it means hours of time spent studying a longed-for craft, reading, or walking in the woods in the beauty of nature.

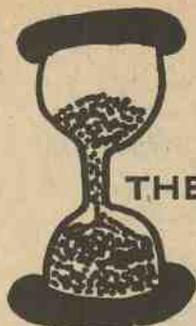
Sometimes needs are hard to meet right away, but no matter what it is, our family will always work toward meeting the needs of each of its members. Money is only a tool, not an obstacle. It is the strength of individuals working together 100% that will meet all of our needs.

We talk of a flowing river that touches all. We give everything into the river and likewise take what we need from it. When we hold back the river stops flowing. When we give all, the river runs full and we are satisfied and growing.

The Journey is different for all of us, each having his own path to follow in order to grow and change. Our roads are not too distant, but vary according to the differences of each individual person sharing his life with his family. THE JOURNEY, 64 W. 21st St., NYC 10010

WOMEN
 who build nations
 learn
 to love
 men
 men
 who build nations
 learn
 to love
 children
 building sand castles
 by the rising sea

'The Seventh Sense' Audre Lorde



THE KARUM GROUP, INC.

We are often times confronted with obscure and meaningless questions. One such question is, "What do you do for fun?" This question is usually asked of us when a person realizes that we don't drink intoxicants, nor do we consume or smoke consciousness altering substances, nor do we patronize institutions or places where such activities take place. We do not gamble or take unnecessary risks with the lives or means of the collective members. We do not believe in excess, nor do we believe in frugality.

What we do for fun is work. We like to work; we like to work with one another; we like to build things; we like to do things for ourselves; we like to do new things; we like to learn. We like to learn from one another; we like to learn as a function experience. We like to learn by doing. Learning is experience. Outside of experience, learning is an illusion. Learning is perhaps the greatest of experiences. Work is perhaps the greatest opportunity to engage in the process of doing. We constantly engage in new and unfamiliar work. This work is challenging. This work is meaningful. We do this work together. It is a new experience. We are constantly learning.

This knowledge is, in fact, the result of learning by doing. This truth became evident only after each of us had engaged in the process of collective as a working experience for at least a year. Many of us have been in the Karums Collective for over four years. Before we became involved, we knew nothing of work as love. We knew nothing of learning as experience. We were college students—to whom learning was an abstraction embodied in books and mouthed by certain people who, by definition, who by their role, must be hypocrites. We believed learning to be hypocrisy. We believed learning to be idleness. We believed in life as an abstraction. Our lives were abstractions. We were strangers to our own lives; we were strange to one another. We were foreigners to ourselves; we were aliens inside of ourselves. We were alienated from ourselves; we were alienated from our labor. Work was drudgery. Learning was an abstraction. We were abstractions of ourselves. We were extensions of an abstract society—buying abstractions as extensions of itself. Learning was labels. Learning was degrees. Learning was books read as abstractions. As extensions, like a Cadillac. Like a mink coat as success. A Ph.D., a B.A., an M.A. is learning. We were deceived because we knew no better. We have spent the last four years realizing the deception.

Had we been told this beforehand, or had we any way of knowing this in advance, we would certainly have been shocked because the last few years of our lives have been spent in the negation of the negation. In trying to nullify the impact of the absurdity of our lives—trying to reconcile the process and the reality of freedom with the abstraction of freedom as it is popularly conceived. It is easier to read it. It is more convenient. It is easier to digest. We are accustomed to digesting it in such a way as it is made palatable by people charged with the responsibility of making it so.

We have learned freedom and experienced it in a very different fashion from what we had imagined it to be. We have found it a difficult venture. We have found that it is a decision. We have found that it is our decision. It is our personal decision. Outside of that decision there is no freedom. The decision is often difficult. The decision is sometimes terrifying. It is nice to have friends around who understand and who are also making that decision. TO BE OR NOT TO BE. Freedom as experience is hard. It is discomforting. It is challenging. It is taxing. It is vague conceptually; it has form only in the experience of it. KARUM PO BOX 445 Bellingham, WA 98225

I will not dribble my life away,
piling up points I cannot use,
in games that others make me play.
Who cares for winning
when winning is empty,
an ikon to be broken if any prize there be,
if to the victor does what's spoiled.
No.
One life is barely enough time for me,
to treasure as gift what cannot be won,
and to give it away
as fast
and as often
as I can
You will not be allowed to nibble my mind
or gobble my wanting
because I will give away my prizes
before you can ever take them
or win them
or buy them
or trick my any more.
I concede that your games are too hard.
For I will be easy
and we will be free.

p. conover

Concord



Herman Aihara once told me, "People learn from your mistakes, not from your successes. If you want to be the best teacher, be the biggest failure."

Well, Concord has been around long enough now to have accomplished some hefty failures, and I though I'd pass a few of them on. Part of the reason we're here is to teach and inspire if we can, so in the spirit of Herman's admonition, here we go.

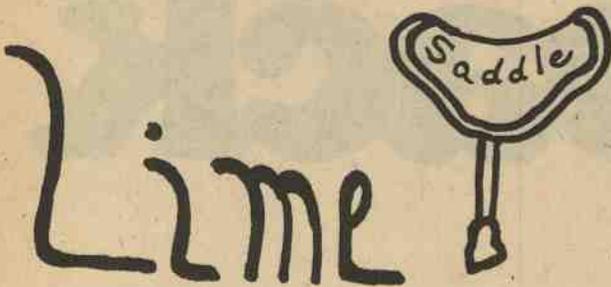
ALCOHOLICS UNANONYMOUS

One of our principles at Concord is that we try to be ourselves, warts and all, at all times, no matter who's visiting or what project we're involved in. Some of us, for example, enjoy beer now and then—notably this author. In fact, I just finished bottling a batch of homemade brew. Mind you, it's only about six of us who drink even beer, but when we do, we do it openly.

Recently we were visited by two prospective Concordians from Minnesota, Richard Pohl and Stephanie Barrett. Stephanie is a beautiful willing worker who would be an asset to any community, and Richard during eight years of macrobiotics has helped many people cure themselves from India to Scandinavia and, now, in America. They came with every intention of joining us—but we turned them off.

Those of us who imbibe have been doing our share to make sure the Budweiser Brewing Company doesn't go out of business. Richard felt, and said so, that our thinking is alcoholic (he's an outspoken man), and our prohibition against any drugs, including marijuana, made no sense if we tolerate beer at Concord. Of course, I disputed him, but, from that point on, his view of Concord deteriorated noticeable over a two-week period until, the night before he left, he could say, "You people are disorganized. There is no precision. You're just a bunch of egos flying around loose. There's too much concern about money." Stephanie concurred.

I don't know what the lesson to be learned from this is, or what we could do about it if we knew, but we certainly did fail. We'll miss them both. I guess it all comes down to the basic truth, "What ever has a front has a back. The bigger the front, the bigger the back" ONE PEACEFUL WORLD CONCORD BOX 876 Snowflake AZ 85937



There are few enough people here these days so that we can all sit in a circle and discuss little things and big things about one another that are areas of tension and which need some awareness and understanding before any change and support can occur. We began with a session where a friend of the community led us thru empathic listening exercises, a method for supporting each other and our problems. Since then, we mainly focus on interpersonal conflicts that are not being handled well on a one-to-one basis during the week.

LimeSaddle Rt. 1, Box 191, Oroville, CA 95965



An exciting step here at LS is the Monday, Thursday set of discussions centered around meeting the needs of the people and reducing tensions from interpersonal hassles that aren't resolved during the week. Obvious in this whole matter is that we aren't exactly burning up the world with our giant progress toward creating the Communitarian Village. So we aren't doing something right. We've discussed how LS has always been a work centered group and that means shortcomings for those people looking for that family feeling. We've talked about the need for a caring supportive community that has been missing mainly because of the orientation that existed here. We talked about organizing around friendships and not around ideas and what that means to a small group that intends to expand to a village of many. And we talked about the difficulty in attracting responsible, committed people who can flow with us and be interested in our goals.

For me it doesn't seem easily realizable going from our current living situation to a large community of diverse groups sharing a huge parcel of land. For one thing we seem unable to attract people; and for another the money is not here. That combination leads to another path of action for me. This is the sort of thing we are discussing when we piece all the needs together we may move onto something else, continue along this path, move to join an on-going venture or split up into yet more fragments. That's the future. For now things are good at LS in spite of having almost no money. The atmosphere is more relaxed and the people left are familiar with each other and are responsible folks able to accomplish the daily tasks without too much hassle and with some skills, some joy.

Meeting the needs of the people breaks down into sessions where by we listen to one another and, if reasonable, attempt to implement what has to be done to keep each of us happy. This seems to be a key in keeping communities together; in halting the creeping withering away of the populace. Yet it isn't done very often if ever in communal groups. Usually people who are lonely or unhappy don't voice their problems or aren't heard when they do. This leads to the same alienation that exists within the large bureaucratic structures that have inevitably been built into modern society. The problem then, is not so much one of size as it is one of effective communication. This lesson was hard learned. One of the more attractive features of communalism is the immediacy of feedback concerning the way in which social problems arise and of feedback about the way each individual functions within cooperative situations. This microcosm when extended to the greater society makes it obvious why huge structures are not rewarding but to a few powerful people. When we do not have any control of our daily living situations and find it difficult to arrange them in ways which are gratifying, simple and changeable, the feelings of alienation are immediate and sometimes overwhelming. Even in group situations of a dozen people, the microcosm becomes difficult to handle. And so Thursday nite raps.

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readback



I am writing partly in response to Paula Rayman's comments on the commune movement and partly in response to what I see as an ambivalence that is upsetting many communes, the incompatibility of alternate culture and counter culture goals. Lack of appreciation of these differences is reflected in part in the confused use of these labels and in part in the constantly repeated debate in which the counter culture accuses the alternate culture of dropping out and the alternate culture accuses the counter culture of insensitivity and triviality.

The counter culture arose to counter exploitation and discrimination in the establishment. It is intrinsically an against movement, using political means. Its goals come primarily from the establishment teaching of the American idola of democracy, justice, and freedom, sometimes expressed with new-Marxist flavorings, and are directed against establishment practice. It is task oriented in that people join together do to something. It is future oriented, in that either reform or revolution must be accomplished before participants can settle down to living. There is a distinct moralism which makes members uncomfortable if they enjoy themselves too much while so much injustice goes on uncorrected. It is also other oriented in that the task is defined as awakening and organizing the masses. The primary reason for general failure is that the movement has failed to take the masses (workers, soldiers, etc.) with seriousness where they are. The burden of a romantic and moralistic ideology has continually blocked communication with the "masses". Constant failure has been met, not with humility, but with an in-group sense of moral superiority and derogation of the very masses to be organized. Organization has been limited to coordinating committees and publication efforts primarily circulated among insiders. Communes and cooperatives in the counter-culture have been developed for the secondary purpose of support for movement efforts. Interpersonal sharing is secondary to task cooperation.

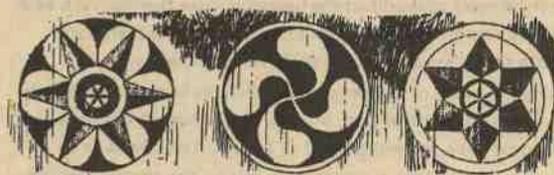
The alternate culture which first blossomed in Haight-Ashbury in 1967-68 is vastly different despite some overlaps and apparent similarities of hair, clothes, and language. It is for an alternative of some sort: spiritual, philosophical, literary, psychological, or mixed. The orientations may be confused and emergent but serve not as an ideology for communication with outsiders but as a loose guide to the pilgrimage (rather than movement) of members. The sources includes traditional womens culture (familism, emotional expressiveness, domesticity), modernistic Christianity (which is yet to penetrate Christendom), existentialism in literature and psychology, Eastern religions for some, the American idola, and a broad variety of other factors (scientism, utopias, dada, new religions, indian lore, et al), which may be very significant for particular groups but lack general appeal. The psychedelic experience has been an important part of the process for many and is important to the emphasis on here-and-now experience as opposed to future orientations and task foci.

Groups in the alternate culture have found each other for sharing in the experiencing and living of life. They are together more to be than to do. Sharing with each other and trying to solve felt needs has led to a broad variety of efforts to reinstitutionalize life with

free schools, free clinics, communes, underground churches or alternate religious groups, cooperatives of all kinds, and a broad variety of publications which are often of interest to many in the establishment. Their motif is creation and example instead of reform and revolution. They are primary rather than secondary support efforts. The examples are seen more as evolutionary stages than utopian experiments, though utopias are important to some. This can be seen among other things in the resistance of many groups to publicity, even to adopting a name. The hostility of the establishment is much less pronounced in the alternate culture, and there is consequently less sense of paranoia and alienation. It tends to be more spiritually oriented than moralistic, often taking an exploratory approach to morals. The alternate culture is self rather than other oriented, believing that any basic changes must start at home. This self orientation is also a correction against ideological overemphasis.

The primary difference between alternate and establishment institutions lies in a reordering of goals. In establishment organizations the key goal is efficiency in terms of producing the most product at least financial cost to the organization. The counter culture has clearly criticized the dehumanizing aspects of treating workers simply as organizational parts, and when the product is human services, treating recipients simply as "cases" or "problems" or "students". The alternate culture is experimenting in creating organizations which are efficient in terms of the goals of workers, not only financially but also in terms of a sense of craft. The free clinics and free schools emphasize a respect for the people they serve.

patrick conover



It was nice to see my picture on the cover of no. 8, particularly since I felt it went well with the "individuality & intimacy" theme of the issue. I do feel, though, that you should have given me a photo credit on page 62 along with everyone else. "Cover—Bruce Gowens" would have been ideal, although "Visitor Bruce-Oaks" would have done.

I sit down and read Communities from cover to cover whenever it arrives. I am not particularly interested in "New Towns", but rather in communes as experienced and planned. Material on alternate energy sources for communes is of interest, but I would rather hear about first-hand experience with XYZ brand of waterwheel/hydrolic ram/windmill than theoretical possibilities (I can that get from Mother & elsewhere). The "individuality & intimacy" section was excellent (except "open relationships" should have been labeled as opinion and signed) and I would like to see more personal discussion of love/loneliness in non-monogamous communal situations. BRUCE GOWENS—125 E. 23rd St. New York, NY 10010

The following letter, commenting on an article in issue no.6, is from Moshe Matsuba of the Japanese Commune Movement.

It was a special pleasure to receive recently your No.6: really a fine journal of most serious informative quality. But you are rather hard on the Israeli kibbutzim, which, with all their materialism today, are still not quite as bad as all that. The profits on their produce is not a matter of burdening the town consumer, for these profits come largely from government subsidies for agricultural products, which are equal for non-kibbutz farmers too. I should say "were", rather than "are", as the subsidies have now been cut enormously, so the profits are not what they were. Hired labour went down for a time, although there was some rise afterwards, but it is under constant surveillance from federation head offices, and is by no means only Arab: poor Jewish workers are used extensively. In this there is definitely exploitation, against all their socialist principles; but the volunteers from Europe and U.S.A., etc. are not exploited because they do not have to come at all—they are volunteers, not having to earn their living in this way—and they normally work only 6 hours a day, according to international work-camp rules, whereas members work 8 and much more at harvest seasons. They thus have much free time and are even given pocket-money and some free tours according to length of stay, thus getting an interesting foreign holiday free of charge, except transit to Israel and their own touring, in return for quite minimum work. Exploitation? And in spite of some modern luxury, it should never be forgotten that the kibbutzim do all their profitable production without any individual money incentives for their members, who, with their children and youth groups, amount to nearly 100,000 whose shared life of socialist equality remains a superb example to the world. Sincerely, MOSHE MATSUBA



I would view it as a tragedy if you should retreat from "theoretical" discussion of what ought to be, what might be to "practical" on what is. To be sure you should give us the answers and you do know some answers.

However, a great deal remains to be done if the community movement is to make a significant impact on life in America. Just how do we relate to the 215 million people of this country? How are individual fulfillment and community solidarity satisfactorily synthesized? What function does religion commitment perform in a community? How can you accomplish the same function in other ways? I don't believe you are faced with any either/or choice but from the tone of some of your readback letters it seems you are being asked to choose. I hope you keep a good balance of material as you have in the past and permit the development of dialogue on unsolved issues. FRED NEW DENVER—1346 Wabash Denver CO 80220



Tho I must admit that the magazine you put out is a needed service and we thank you for it, some of the articles leave something to be desired. You seem to have a preoccupation with personal sexual experiences, especially womens'. If this sexual experience is pertinent to the explanation of the unfoldment or purpose of a particular community then I can understand it, but I am not especially interested in the sexual modes of individuals just for the sake of knowing about it.

A magazine such as Communities is a good vehicle for the distribution of information of a much higher and useful nature—I hope you decide to use your magazine for such a purpose—or at least concentrate more on this aspect. LAURA RUGGIERI—24 Emery Av. Albany, NY 12205



Communities continues to be an excellent magazine, which I will continue to recommend everyone interested in learning about and/or in living in intentional communities. And the concept of your issue no.8 (on individuality, Intimacy, Jealousy, and Open Relations) was excellent.

Unfortunately, I feel that the article on Open Relations was far from your usual standard. It did carry an "I have seen" in one paragraph (only), indicating that it was a personal statement by someone. But, since it was unsigned, it appeared more as a generally researched or broader statement, or an editorial position. And, it contained misinformation.

Open marriage is far from "the hip way to get a divorce", and many couples in FAMILY SYNERGY have remained in a mutually satisfactory open relationship for many many more than the six months forecast for them in your article. . .in fact, for years. The experience of those of our members who have been successful in open relationships agrees fully with the theories of Carl Rogers, R.L. Birdwhistell, Raymond Lawrence, and Ronald Mazur (to name a few leading psychologists, sociologists, and clerics, selected for mention merely because they all use different names for it but all recommend the same behavior); that open relations are frequently more growthful and satisfying than closed ones, and when properly implemented are probably less likely of dissolution than are stultifying closed relationships.

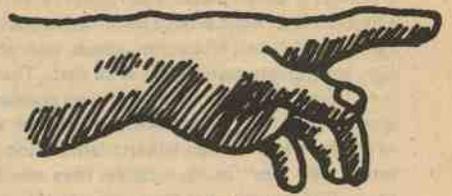
It is totally untrue, to my experience, that "generally, when a single person relates to one person in a couple, the couple usually breaks up and a new couple is formed". I know that it happens. But, it is extremely rare in cases where the original couple had a good, solid relationship to begin with; where the decision to open the relationship was truly mutual; and where good communication is maintained between the couple.

It is true that "a new relationship is often simpler" than an older one, but it does not follow that these simpler relations are "more direct and more loving than the old relationship. . .and people are tempted to gradually give up on the old relationship. . .by avoiding painful talks with the old person and favoring the more pleasant talks with the new one". It is purely because the new relationships are simpler that they lack the involvement, depth of experience, levels of communication, and emotional content than the older relationship has. Lack of recognition of this fact is a mark of immaturity, which should be overcome before open relations are attempted.

Your article is correct in at least the following respects: Open relations are not all rosy. They can be loaded with complications. It does seem that periods of monogamy are essential for creating (and maintaining) real intimacy with another person (although these periods can be quite short, if the quality of involvement is good enough). The highs are higher, as your article states. The downs may be intense as well. . .but may easily be considered worth it.

What is important in open relations is that the couple come from a stable and mutually desirable relationship, which they both desire to open for their individual and mutual growth and satisfaction. And, that they offer each other support and understanding when times are tough. If this happens, the consequences of open relationships can be relatively free of complications; exceedingly satisfying; and highly successful for the people involved both as individuals and as a couple. H.J. LEVY for FAMILY SYNERGY, PO Box 30103 Terminal Annes L.A. CA 90030

reach



PEOPLE LOOKING FOR PEOPLE

I AM INTERESTED IN RETIRING in a Community with a cottage or apt. of my own. I can't live in a cold climate, but this hot, dry desert isn't good either when the water supply for gardening is not good.

I can pay one hundred dollars rent to the Community. I am an avid organic gardener and a 100% conservationist. I am a widow on Social security and self-employed.

Any help will be appreciated. I have much to move in sewing supplies. I also have many educational books and magazines. I have little other furniture. I never had a TV set and don't care. I am too busy.

Since I am anxious to move, please send any info as soon as possible. AGNES DORICH, 601 N. Fisher St., Fresno, CA 93702



I'M LOOKING FOR EITHER AN already established group or anybody who is seriously committed to forming a community of crafts or crafts-related people.

I'm 23 and will soon be graduating with a BFA in ceramics. As much as I love pottery, I also feel the need to be far away from a pressured urban environment. I'd like to live in a way that I feel I am creatively contributing to my own (and others') environment instead of spending my energy merely coping with unnecessary and unproductive hassles.

I'm an experienced potter, a competent kiln builder and am adequate at subsidiary construction. I'm willing and eager to work hard and share my experience in return for a situation that's conducive to all of the above. KAREN GERSHOWITZ, 4036 Warwick Blvd., Kansas City, MO 64111

... By the way, **COMMUNITIES** is currently accepting paid advertising. \$25.00 for a 1/4 page, for instance. See inside back cover for mailing addresses...



I AM IN THE PROCESS OF trying to locate a comfortable place for myself & my 5 month old son to live. I am very into communal living and appreciate the creative energy people can share living together. I am interested in leaving the eastern area. My interests are many. Communes specializing in crafts, dance, yoga, spiritual growth are all attractive to me. Oh yes, i've done a little farming & would love to live in a rural area. BARBARA GOLDFARB, 245 Randall Circle, Williamsport, PA 17701



I AM INTERESTED IN LIVING and working on an all women's farm commune. I am 27 years old with a degree in physical education. I have worked both professional and semi-skilled jobs. LOUISE ARBOUR, 44 Camp St., New Britain, CT 06051



I'M LOOKING FOR A PLACE TO settle. After giving serious thoughts to a number of alternatives - from a trappers cabin in Alaska, to a homestead in the Northeast United States, even to a tipi in my friend's upper pasture, I have come to the feeling that I would like to locate somewhere in the Northeast, on a farm, commune, intentional community - call it what you will, as long as it is a group of people interested in living on the land.

I am a fairly competent cook and baker of bread. I have had limited dairy experience & limited gardening experience.

I have done some leather smithing on a very small scale. I am a fair wood gatherer, competent in 2-man saw, bow saw, felling, bucking and splitting. I have never used a chain saw and hope never to have to. I am most interested in being a herdsman of goats, sheep and chickens. Eventually I would like to add trail & work horses to that list.

It is important to live with others because I believe people should share, and a rural intentional community is the most viable means of attaining such sharing. It is important to live with others that can grow the grains or help me obtain the grains for the animals I want to raise.

I own some iron cookware, a small wood heating stove, a very small wood cook stove, a 2-man saw, bow saw, 2 axes, 1 splitting maul, some woodwork tools, some leather working tools. I would like to build a 16' yurt in the woods to serve as a retreat. If you would like to live with someone of my skills or interests, or know of others, or even just feel like writing, please contact me. MARC TULL, PO Box 261, Etna, NY 13062

COMMUNES LOOKING FOR PEOPLE

LOTS OF CHANGES AT HARBIN Springs.

So many people found it difficult to do Harbin's small work requirement that community democracy was forcing a dim outlook, with the building and health inspectors breathing down our necks. The work requirement had to take precedence, and now only people willing to do ten hours of work per week are here, and the others have left. So summer was full of hassle and it is quieter and higher now.

We have finished putting in the bathrooms next to the hot baths. The warm pool is open to nature now, with the walls

down, while the hot pool is still enclosed for winter use. During the winter we expect to finish the community kitchen, and the community will supply food if the people want it that way. Food is not supplied now.

We have evolved a consensus of what we are about; that the community focus is 1) Being in the Eternal Present, with elimination of thoughts that prevent this. 2) Meditation, spiritual progress, personal growth. 3) Learning to love each other.

Our population is smaller now, about fifteen adults and six kids. We have room for more. At the same time we are emphasizing quality and good vibrations in new people, and expect them to show us what they can do first before they are members, rather than the other way around. We are not dogmatic; we have some rules that most people would consider reasonable. People who need money can be paid very modestly for work done about ten hours per week. We heat by wood stoves and do not have electricity in most places, though we do have space where people can put in their own amenities if they want. No dogs. HARBIN SPRINGS; PO Box 82, Middletown, CA 95461 (707) 987-3747.



WE ARE LOOKING FOR WOMEN

and men to join us in an urban collective and work toward moving to a farm setting. Our vision is, in a nutshell, a progressive commune -- and eventually community -- centered on feminist politics, radical nutrition- vitality and bisexuality.

Here is a brief outline where we'll try to explain the important characteristics of our vision and plan.

Politics, social philosophy and group growth dynamics: The directions of our lifestyle and of our politics are of course strongly related. We want to live in an immediate environment of nurturing feminist socialism while working for those goals in the world. Ours will not be an island-society "entyre of itself" but a political activist model for society.

Growth, personal and interpersonal, is also primary. Major areas are: Intimacy: Developing and practicing a capacity for intimacy in a love (eros, ludus, agape etc.) - enabling environment; fighting fears and building bridges between us, fostering independence and ego-strength (dynamic self-acceptance). Self-actualization: involving group support, political activism and vocation. "Liberation!": Being gentle and supportive with one another to help us fight societally-imposed self-repressions.

We want to continue a style of relating characterized by bisexuality (anti-mono-sexuality), anti-monogamy, anti-sexism and multilateral relationships. For us bisexuality is a considered lifestyle.

Superhealth: We are and will be striving for a level of health that is, compared to this society's and most of the world's, quite abnormal. The mechanisms for this are supernutrition and activity. We research and produce or procure the best foods and the best forms of exercise we can. Activities should be productive and expressive, i.e. food productive and self expressive-developmental.

Notes and comments: The move to the farm must be well planned economically. We want and need that kind of core of people who are experienced in honesty and openness and committed to personal and social change. Basically the message is this: "Anybody interested in communal bisexuality, organic living, Feminism and social change, please get in touch." MAUREEN, c/o Vocations for Social Change, 5951 Canning St., Oakland CA 94609

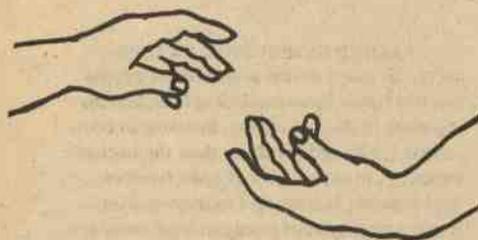
ARE YOU READY TO JOIN A COMMUNITY? Lots of people who are seriously considering communal living get hung up because they don't know how to get in touch with communities which are seeking new members.

"OPENINGS" is a pamphlet describing about 33 groups which have room for more people. Reading these descriptions may help you to find a group suited to your interests.

A donation of \$.50 is being asked by the folks who did the printing, but they'll send a copy free if you don't

OPENINGS, Rt. 4, Box 17, Louisa, VA 23093

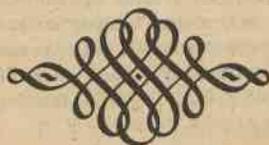
(Note: Issue 12 of Communities will contain the 1975 community directory, a listing of those families and organizations that are interested in reaching out to strangers as friends.)



A BEGINNING: WE ARE LOOKING for individuals or groups to help us (so far, 32 adults and 13 children) create a large, diverse alternative community.

Our 500 acre farm (350 wooded and 150 farmland) is of unlimited potential. Located in the Virginia foothills of the Blue Ridge Mountains, the land contains 5 springs and streams and is crossed by a clean, mountain fed river. We are interested in personal and spiritual development, diverse organic farming, community industry and businesses, a school and various service-oriented efforts (e.g. therapy and growth center.).

If all this strikes a note in your heart and starts the fantasies flowing, write us at SHANNON FARM, PO Box 1345, Charlottesville, VA 22906



EQUALITY

- is not privately owned that would make it the voice of one or a few -
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- many publications speak of freedom, equality and o freedom, equality and community, but only EQUALITY puts them into practice - send for free sample copy.

EQUALITY 28 East Vine St.
Oxford, OH 45056

COMMUNES BEING FORMED

CONSIDERING FORMING NEW AGE

Ashram concentrating upon the works of Alice A. Bailey and the Tibetan. Interested? Send resume of abilities, studies and interests both exoteric and esoteric to: BELLAYR LODGE, Rte. 6 Box 266, Zephyrhills, FL 33599



SPIRITUAL/SURVIVAL COMMUN-

ity forming, based on raw food diet, spiritual growth, natural healing arts, sound ecological and technological principles. Write: Ecologos, 45 Kenwood St., Dorchester, MA 02124 or call Laurie at (617) 282-4264. If sympathetic to this ad, please duplicate in your local spiritual/alternative culture publication.



CARL AND I ARE MOVING TO

Oregon, near Roseburg, in the spring. We are interested in the formation of a diverse spiritual community, and would like to extend a welcome to anyone who is also interested, and would like to drop by next summer and see us. The land we will be on is an old placer mining claim, which involves some special circumstances, however we are interested also in working with people toward obtaining private land in the Southern Oregon area. If you think you might come by, or are at all interested in the formation of spiritual communities, please write and we'll send on more information. If you've had experience with holding land as a placer claim and have any advice for us, we'd also appreciate hearing from you. CARL R. WILSON; PO Box 270, La Canada CA 91011



WE AT OLEQUA FARM ARE START-

ing a community based on cooperation and fairness, equal sharing of labor, a non-sexist structure and orientation and a good country life. We have land, a creek, an old farm house, several cabins, plus a large chicken house that we are in the process of converting to human use. We presently have four members and are looking for more. We like to keep a sexual balance between men and women, but other than that we are looking for people with a sincere interest in living communally and living on the land. As one of our goals is to set up an alternative school,

we are especially interested in people with children or people with teaching skills.

The summers here in Western Washington are cool and usually the winters are wet and grey with occasional cold spells. Much of the land in this area is in forest and the predominant industry is lumbering. GLENN, Rt. 1, Box 778, Winlock, WA 98596



LAND

THOUGHT SOME OF YOU READERS might be interested in a piece of land which has been communalized for the last 6 years.

Description: 312 acres, approx. 50 acres of permanent pasture by this fall, yielding 90-100 tons of hay (the price of hay in the field is \$50/ton and will be \$75/ton in January). We use the hay to raise beef cattle, but a few milk cows would be as profitable to those opposed to the meat ethic. If no stock was raised, all the hay could be sold as a source of income.

The balance of the land is in trees, mostly Douglas Fir -- many are big enough to have commercial value now -- or as an investment in the future.

Housing consists of two house, one a big wooden farmhouse with a gigantic beamed kitchen ideal for a communal setup -- includes a nursery, huge covered porch, 6 large rooms and two bathrooms. There is both electric heat and woodburning fireplace. Also: one large vehicle shed, two barns, two pumphouses, one outhouse, one chicken coop presently inhabited by human beings -- very comfortable -- one very big workshop, fruit trees, blackberries, and over two miles of new barbed wire fence.

Crow farm is located in the town of Crow, Oregon (pop. 200). We are 20 miles from Eugene, which has a large population of communally oriented people. Near the ocean and the mountains.

Survival possibilities: Great; we've done it and we're a bunch of pinheads. All it would take is 5 or 6 people who didn't mind getting wet, sweaty, dirty, tired.

If you're interested, let us know and arrange a visit. We would leave someone here, if you liked, to show you the ropes on all aspects of living here and making it. (We're leaving because of a new vision of large-scale farming). We're going to be asking a lot of money, and to be perfectly frank we wouldn't mind selling to a land developer or a timber company, but it is an ideal location for a commune. Visitors are not welcome without advance notice unless bearing gifts. CROW FARM, Rt.1, Box 706, Veneta, OR 97489

SITUATIONS

I AM PUTTING TOGETHER AN

anthology of writings on men's consciousness. In trying to form a communal household with close friends, and trying to be part of a couple where housework, childrearing, and outside work is all shared, I have found that little has been written or circulated to guide men through the difficult change process, certainly nothing paralleling the vast array of literature for women. So I am asking for people to contribute accounts of personal change in male consciousness and behavior. If you would like to contribute something, I will negotiate for permission to use as many as I can, in return for satisfactory compensation, of course. I hope that you will send anything that might communicate what you have learned, or the struggle or conflict you see in yourself or those around you. D. JAFFE, 11967 Walnut Lane, Los Angeles, CA 90025



SERVICES OFFERED

FAMILY SYNERGY IS AN ORGANIZATION based on the premise that people can live fuller, more rewarding lives, achieving more of their potential, by living in committed family groups larger than the nuclear family. . . in expanded and open families held together by love and mutual respect, rather than by social pressure, legal sanction and/or children.

Family Synergy's purposes are to further the understanding and the practice of the type of open and committed relationships necessary to implement and sustain these expanded families; to facilitate the discussion and exchange of ideas, and the collection and dissemination of information, about all types of expanded families (including group marriage); to provide ways for people interested in these ideas to meet, to get to know, and to keep in touch with one another; and, to further public acceptance of the right of all people to be themselves, with the right to practice openly the life style of their choice.

All who identify with the premise on which Family Synergy is based, and who are interested in the concepts of open relationships or expanded family, are invited to join us. Individual memberships are \$12.00. Family memberships are \$15.00. Memberships are annual, and include a subscription to the Family Synergy Newsletter. Separate subs to the Newsletter are \$10.00 per year. FAMILY SYNERGY, PO Box 30103, Terminal Annex, Los Angeles, CA 90030

PEOPLE WHO NEED HELP

NO LONGER A FANTASY. R.F.D. exists. As gay people living in the country we felt a need for things that urban-oriented gay publications and adamantly heterosexual who were also into country alternatives.

We hope to break down the feeling of isolation from things gay that many of us experience in rural settings, to build some sense of community among rural gay people, country magazines could not provide. We attended gay meetings and scheduled conferences at gay conferences, hoping to meet people and to provide the means of sharing with each other our thoughts, feelings and ideas about our unique experience as gay country people.

R.F.D. is a reader-participatory venture. You write, sing, dance and are R.F.D. We need your contributions of material, energy and love to survive.

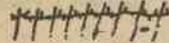
No women have contributed material for the first issue, but we hope it is not so male-oriented/dominated to prevent Lesbians from using this magazine for communication with each other. And perhaps, with the Earth as our common ground, we can begin a much needed dialogue between gay women and men. R.F.D., PO Box 161, Grinnell, IA 50112

OLD PHOTOGRAPHS, GOOD graphics needed immediately for visual movement history book: **The Power of the People: 50 Years of Nonviolent Action in America.** I need to borrow good quality, personal photos which illustrate pacifist activity from the early 1900's to the present - World War I opposition, suffrage, labor organizing, CO's, civil rights, disarmament and anti-militarist work, etc. All material will be taken good care of and returned. **BOB COONEY**, Institute for the Study of Nonviolence, Box 1001, Palo Alto, CA 94302



I AM A 25 YEAR OLD NATURE freak who is presently living in a very unnatural environment - San Quentin Prison. I feel, need, want, and love as most everyone else does, and would enjoy exchanging letters with brothers and sisters who are involved or interested in communal lifestyles. I hope to find a meaningful existence in the movement upon my release from prison.

Most of my life has been spent in farming and forestry work, but I also possess a license to operate boilers and power equipment, and a good deal of plumbing and heating experience. Let me hear from you? **JOHN PATRICK ABBOTT**, PO Box B - 31831 -A, Tamal, CA 94964



I'M CONFINED IN FOLSOM PRISON and I'd like to find a mother earth type person(s) who can help me with a parole plan for the parole board, to persuade them to release me. I've been in prison 8 years now and when released I want to eventually get my own place in the woods and live a simple life. I have a little money saved that I want to use to buy some land with, but I need a place to stay when I first get out (anywhere) where I can work for my board and room and have time to wood carve to save a little more. I'm a hard worker and I love the outdoors. I don't drink, smoke or use drugs (I get high on laughter and happiness) but neither am I on a religious trip. I am interested in everything and I love animals and people of all ages. If you can give me a place to stay, Please write. **RUSS BRASIER**, Box B - 6550, Represa, CA 95671

The Tribal Healing Council vision for an Institute of Natural Medicine based on the earth is about to be realized. 80 acres of reasonably isolated valley land in the northern Mendocino-Humboldt County area of California will be available as soon as the necessary investment capital is obtained. This location provides reasonable isolation from most harmful pollutants and at the same time is easily accessible. The land has plenty of pure water including a river and natural spring for year round drinking, healing and irrigation. A central 10 acre meadow is ideal for gatherings and the growing of food and herbs. Many healing plants and trees are already growing on the property including fine hardwood and redwood trees. During the past 5 years a Christian community has been living on and loving the land. There are a dozen handmade living structures and a beautiful 50-foot dome.

The immediate needs of the Council are to expand our membership to raise the initial investment capital and to create a family that will live together on the land and become the care staff to provide holistic instructions in natural health and self-healing.

We already have better than 10% of the initial \$50,000 investment needed. Your help in obtaining the remainder is needed and we suggest that this come in the form of donations that will be tax deductible as we are bonded together for strictly non-profit health, educational, and spiritual purposes. We are also accepting loans that can be repaid during the first 5 years of operation at the request of the loanee. Additional initial needs in the form of equipment and tools are desperately needed. We are hopeful to be completely self-sufficient in less than 5 years.

An advisory council composed of the initial contributors will be formed to provide guidance and direction for the growth of the institute.

The Tribal Healing Council has been coming together for the past several years and is dedicated to the use of natural energies for the express purpose of health and healing. Our emphasis is holistic spiritual, mental and physical growth through self-healing principles. We are deeply concerned with purification and the need for recognition and minimization of harmful habits and addictions to humanly synthesized and purified energies. Non-profit and non-chemical life are fundamental principles on which the council has grown.

The institute will begin instruction of three general types in seven specific areas of study. The first general type will be an ongoing intensive training program for all staff and resident students in natural health and healing. This will include daily work, study and personal growth techniques and will involve developing disciplines to improve natural health habits and minimize potentially harmful ones. Areas of study and work will include the growing, gathering, preparing and consuming of natural foods and medicines. Herb and wild food gathering, garden work, participation in a weekly healing clinic and natural food restaurant and food co-op will provide valuable experience as part of the training. This aspect of training will begin as a 1-year program initially and expand as the institute grows.

The second general type of instruction will last 3 months of intensive training in the specific areas of natural childbirth, natural birth control and tantra, and natural child-rearing techniques. This will be designed for families desiring such knowledge. Parents may come and live at the institute for the month prior to the expected birth of their child. During this time they will prepare for taking full responsibility of the child's birth. They may then stay for a month or two to receive instruction in natural methods of birth control, tantra, and practices that will insure the natural health of their children. This instruction will prepare families to assist others and become more responsible for their own family growth.

The third general type of instruction will be primarily education in self-healing and self-realization. This will include week-end and week-long educational workshops taught by resident staff and visiting healers and artists. Workshops will be coordinated with a holistic approach to include instruction in spiritual healing, meditation, and and yoga, nourishment, herbal healing, hydro-therapies, physical therapies and healthful arts. These arts will become the backbone of growth towards self-sufficiency.

We would like to receive your ideas and contribution pledges as soon as possible. **TRIBAL HEALING COUNCIL** 1545 Dwight Way Berkeley, CA 94703 or 600 Park Ave. Arcata, CA 95521



resources

SCIENTIFIC UTOPIANISM HOME STUDY COURSE—free literature package is available to all who write. We will exchange membership in trade, to any commune or collective that is now publishing a periodical or home study course. Course covers software of group living: psychology, behavior, attitudes and principles. Write: c/o The Purple Submarine 500 8th Ave. S.F. CA 94118

ANDORRA II—holds a new series of classes each October and February, with special classes in summer months. Includes food-buying workshop, music pot pourri, basic repairs & maintenance, massage, T'ieh Feng Chuan, improvisational theater, witchcraft, etc. Write for brochure of complete classes. Andorra II c/o 141 Borel Ave. San Mateo, CA 94402 or call 992-1795.

EVOLUTION ART INSTITUTE—is a school and studio in a wide variety of materials and processes. It is a way of life so that as responsible individuals we can help out here on earth. Positions are available for studio space and participation. Write for schedule of classes. 6030 Robler Rd., Petaluma, CA 94952.

TRAVELERS' DIRECTORY—is the international registry of travelers who enjoy meeting others everywhere. The book lists their names addresses, telephones, ages, interests and offers of hospitality to other travelers passing thru. Send for more info and application form to: Travelers' Directory P.O. Box 1547—535 Church Street, Lancaster, PA 17604

NORTHERN CALIFORNIA LAND TRUST—It's current activities are limited to acceptance of applications for donating and leasing land as well as planning policy. PO Box 56, Berkeley, CA. 94701

FARALLONES INSTITUTE—We offer an apprentice program in four areas of study: architecture, building, and land use; small scale natural energy systems; ecosystem management and food production; and documentation and photography. Our goal is to help people acquire skills enabling them to work in their chosen area with a broader, more practical view than that usually acquired in trade schools, universities, or on the job. Write for more info: P.O. Box 700 Point Reyes Station, CA 94956

DENVER FREE UNIVERSITY—is a laboratory for testing new techniques of teaching and learning. Anyone can teach

a course if s/he feels coself qualified. Anyone can take a course regardless of age or degree of education. Write for more info to: 1122 East 17th Ave., Denver, CO 80218

WIND & WINDSPINNERS by Michael A. Hackleman "A nuts & bolts approach to Wind/Electric Systems". 115pp/\$7.50. Published by Earthmind: a research and educational corporation looking into alternative sources of energy, better nutrition, ecological farming and gardening. Earthmind, 26510 Josel Dr. Saugus, CA 91350

COMMUNAL STUDIES CENTER—The center will give concerted attention to the growing but rather fragmented area of knowledge about communal societies. The aim is to solidify the knowledge which can be gleaned from this movement. Newsletter available upon request: 222 Gladfelter Hall, Temple University, Philadelphia, PA 19122.

I AM AN ATTORNEY REPRESENTING several "communes" in Sonoma and Mendocino counties, which groups are studying various ways to own and live upon their land. I am particularly interested in "land trusts" since in my experience there is very little information on this subject. KIM R. CLARK, c/o One Eleven Sutter Street S.F. CA 94104

RESOURCES—newsletter is about changing needs and aspirations, new ideas products, and services, and the people, groups, and organizations that are changing and creating. Subscriptions are \$5 for 12 issues/yr, plus an index (\$7 outside US, Canada, and Mexico). Make checks payable to RESOURCES. Free copy available upon request. Write: Box 490, Somerville, MA 02144 617/536-6594.

COMMUNITY MARKET CATALOG, is a mail order catalog of handcrafted furniture, tools, toys, clothing, quilts, games, food, leather goods, and other good things—from the communes and collectives of America. \$2.45 postpd. Rt. 5 Box 202 Louisa VA 23093.

HARVEY WASSERMAN, author of Harvey Wasserman's History of the United States, (a radical perspective) is battling the construction of atomic energy plants thru sabotage and local electoral politics. He is available to speak thru SPOKESPEOPLE, 1404 M Street NW, Thomas Circle, Columbia 20005

LIVING IN THE OZARKS NEWS-LETTER—exchange, data, ads, by and for homesteaders and other folks in the Ozarks. Also, have started a free school. Would like funds and energy to continue the newsletter. Write: Living in the Ozarks Newsletter, Pettigrew, AR 72752.

PEOPLE AND LAND—page 22 of the Summer 1974 issue has a listing of 80 groups which are "involved in various aspects of the land reform movement." \$.60 for that issue. People & Land 345 Franklin St. S.F. CA. 94102.

PEOPLE'S YELLOW PAGES—on pg 45 of Sept/Oct '74 issue of Workforce is a list of addresses for PYP's in Phoenix, S.F., Atlanta, Boston, Kansas City, Ithaca, Portland, & Philadelphia. Available from VSC for \$.50 (or less, if you can't afford it) 5951 Cannery St. Oakland, CA 94609.

CO-OP LAW AND TAXES—NASCO's journal, The New Harbinger has published a "Law & Taxes" issue. Topics: the Canadian co-op tax story, US and Canadian co-op housing legislation, student co-op tax breaks, incorporation, several current co-op tax problems including the antitrust issue. Single copy/\$1, sub./\$6. Send to NASCO, Box 1301, Ann Arbor, MI 48106

THE ITHACA AREA PEOPLE'S YELLOW PAGES is now available. 56 pp./\$.65 (includes postage) send to: Box 385, Ithaca, NY 14850.

AMERICAN FRIENDS SERVICE COMMITTEE INC.—The Rural/Economic Alternatives Program of AFS, Midwest Regional Office, is a project dealing with producer and consumer coops, food and land issues, and public consciousness raising on the rural crisis. Write: 407 S. Dearborn St. Chicago, IL 60605.

SIMPLE LIVING—an exploratory newsletter garnering experiences, interests, and ideas of people seeking to live out the principles of "simple living". Comments/criticism/ideas/articles are welcomed at the Simple Living Program, American Friends Service Committee, 2160 Lake St. S.F. CA 94121.

ALTERNATE SOURCES OF ENERGY:
Book One. "Practical Technology and Philosophy for a Decentralized Society" Edited by Sandy Eccles et al. 280 pp. \$5/ 11"x13 1/2". Available from A.S.E., Rt 2 Box 90A, Milico, MN 56353.

THE NEW SPIRITUAL COMMUNITY GUIDE 1975/76 with introduction by Ram Dass. 192 pp \$3.50. Over 3,000 city-by-city listings/Yoga & Meditation Centers* Ashrams* Natural food stores, etc. Available thru Bookshelf, Box 426, Louisa, VA 23093.

20TH CENTURY HOMESTEADING
We're an info clearing house for alternative technology, organic farming, solar energy, etc.. Write or give us a call about what you are doing so we can pass it along to other homesteaders. Land & People Office K26D, Sangamon State Univ. Springfield, IL 62708 (217) 786-6620.

INSTITUTE OF MAINTENANCE RESEARCH— publishes info about how to save energy, material resources, and sharing with others as a means of making what you have go farther. Write: 2217 Evergreen Ave. Salt Lake City UT 84109 801)485-3185.

SHELTER—"... is a book about simple and beautiful dwellings, natural materials, and human resourcefulness. It is about shelter, which is more than a roof overhead." Order from: Mountain Books, Box 4811, Santa Barbara CA 93103. \$6/paperbound \$20/hardbound.

A SAMPLER FOR SOCIAL CHANGE—Tools For De-Alienating School, a book to be assembled and interpreted by Miriam Wasserman and Linda Hutchinson and written by people like you. People with concrete suggestions, curriculum ideas, organizing experiences for parents, teachers, and students involved in education for social change. Write to us, c/o EEC, 3104 16th Ave. So. Mpls. MN 55407

ROCKBOTTOM FARM—Maple syrup; 100% pure, unadulterated, undiluted, available in mailing (reuseable) jars. Send for order form or stop by to visit: Rockbottom Farm, Strafford, VT 05072

ALTERNATIVE TECHNOLOGY INFO CENTER—The A.T.I.P. provides a structure for the collection, organization and dissemination of information about technologically feasible alternatives to present systems of food production, energy production and consumption, waste treatment, modes of housing and transportation, etc. A.T.I.P., Rm. 423 UMC University of Colorado, Boulder, CO 80302 443-2211 x6854.

THE BOUNTIFUL LORD'S DELIVERY SERVICE, offers a five package subscription for \$10. Transmission: traditional—Sufi, Christian, Hindu, Hasidic, Buddhist; and as practiced by our teachers here. . .also our own experience offered in prayer flag, records, drawings, photos, children's stories. Write B.L.D.S. Box 444, San Cristobal, NM 87564.

NET PROFIT—a non-profit, tax-exempt, international effort to save the whales and dolphins. Comic book produced by ECOMIX for Project Jonah, Box 476, Bolinas, 94924.

CONSENSUS DECISION-MAKING—now available from CCR: a 15 minute video tape illustrating same. A good instructional resource for peace/conflict studies programs. Rental Fee: \$5* plus shipping. Purchase price: \$25* plus shipping. CCR, 420 N. Lake, Madison, WI 53706
*Negotiable for use by subsistence organizations.

CO-OP FILMS—Two: one is an animated film about 2 inner city people who begin a food co-op that leads to other co-ops in the community; the other is a 5-film-strip series which describes co-op enterprises in the US economy. Rents are \$3 and \$5. Write: AFSC 407 South Dearborn, Chicago IL 60605

WHOLE EARTH EPILOG—is essentially Volume II of the Last Whole Earth Catalog, starts with pg 449, and has a cumulative index for both EPILOG and CATALOG. \$4/320 pp. Write: Box 428, Sausalito CA 94965.

PEOPLE'S YELLOW PAGES OF AMERICA. The first directory of non-rip-off, people-oriented Services for the whole country. Lists Switchboards, Crash Pads and Hot Lines from coast to coast. Thousands of additional services. Published by Heller & Son, cover priced at \$5., by Dell Distributing Inc. One Dag Hammarskjold Plaza 245 East 47 St. New York NY 10017

SOCIALIST ALTERNATIVES FOR AMERICA: A Bibliography. Over forty sections provide comprehensive coverage of a wide range of literature relevant to thinking about what socialism might mean for this country. UNION FOR RADICAL POLITICAL ECONOMICS-Office of Organizational Services Michigan Union, Ann Arbor, MI 48104.

HANDBOOK OF HOMEMADE POWER by Mother Earth News, 374 pg \$1.95
Collection of articles from Mother Earth News, Lifestyle!, Popular Science Monthly, Alternative Sources of Energy, & other sources. Available from M.E.N. PO Box 70, Hendersonville, NC 28739.

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IRT 28, articles on Psychotherapy, Sexism in Psychiatry, American Power, Fighting Coercion, Escalating Power in Groups, and more.

IRT 29, Special issue (part one) on William Reich, ergonomics, bioenergetics, neo-Freudian therapy, body work and other related approaches dealing with the politics and oppression of the human body. Articles on Women's Organs, Reclaiming Our Bodies, Reich—A Critique, and more.

IRT 30, Special issue (part two) on Radical Therapy and Post-REICHIAN Body Work, Politician and Peasants, The Biological Revolution, Radical Therapy—A Critique, William Reich—A Deceased Revisionist, and more.

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farm and garden

How do you grow food on a scale to feed hundreds of people? What happens to organic gardening concepts when your "garden" is 200 acres?

People at The Farm, in Summertown, Tennessee, have been confronting these questions, and wrote about it in their book *Hey Beatnik!* last year. They tell us some of their ideas have changed since then, but we'll have to wait for their next book to find out how they've changed. If you're interested in learning more about them, the book makes fine reading and is available thru our Bookshelf for \$1.95.

We've been seeing over and over again that it's the agreement of the folks that makes the crops grow. As you sow, so shall you reap. So we've had to work out our agreement about how much juice you have to put out to do that. We've had to come to agreement about cutting loose of our preconceptions about how it's done. And we've always got this barometer in front of us telling us where the agreement's at—where it's weedy and where it's healthy and where it needs attention.

We've got two hundred tillable acres and six hundred folks and the intention of feeding ourselves. Being vegetarians in Tennessee you can really grow most of what you eat. And we've got about one-fifth of our men farming. When it was less it wasn't covered. And, with all the carpenters and merchants and plumbers and electricians we need, one-fifth works out well. So as a crew we're finding out how to have a stoned connection with the dirt and the plant force and at the same time have a sane enough use of the technology that we can feed ourselves.

When we first got to Tennessee we spent our first month planting one acre of vegetables. So we had to go through some changes about how we were doing it. None of us really having farmed before, we had too many opinions about how to do it and about what was stoned. We had to start digging on how our neighbors farmed and start learning from them. There's a great big farming crew in the South, and it's juicy plugging into it. It got a lot heavier when we started treating farming like a real adult vocation instead of some sort of mystical hobby.

Our first change was to buy some tractors and cut loose of doing it all by horses and mules. That expanded what we could do tenfold. We have a late-model 65-horsepower international diesel, a forty-horsepower Oliver, and two trusty twenty-year-old Farmall C's that we use for planting and cultivating.

We still use horses. We have two working teams and try to keep one in the garden all the time. They can work on wet ground a lot before a tractor and they can cultivate a lot of vegetables that are ridged or staked or planted widely. They also pull a horse-drawn plow and manure spreader and planter.

One of our biggest changes came when we found out that there was no way to haul manure and compost to supply enough acres with the plant food to grow our crops. Somewhere in there beatniks got cultish around organic gardening and didn't get serious about the planet getting fed. Even when you plow in all that organic matter, as much as it rains in Tennessee, important elements get leached out of the soil. And every farmer around uses commercial nitrogen, phosphorus and potassium. What we do is add as much organic

matter as we can, test our soil, and fertilize each field with the mixture and amount it needs. We've been finding that there's some chemical fertilizers that don't upset the ground's microflora. And as our fields get richer we'll need less. We put a lot of juice into adding organic matter to the soil. We haul manure and cotton trash—the waste product of the cotton gin. And every spring we plow in cover crops of vetch and clover.

A lot of what we've learned in the last few seasons is about how important it is to get things done on time. Time after time we put something off only to have it rain and delay the thing until the fields were dry. Sometimes that's too late. This last year it was unusually wet in Tennessee from October to May and we learned to take shifts and run our tractors twenty-four hours a day whenever it was dry and prime planting time. Half of what's been planted here since last fall has been done in the middle of the night.

When we were gardening in our back yards, before we got here, we hadn't really considered planting with tractors and combining and growing big fields of beans and grains. Learning mechanics and how the tractors run and how to plant straight rows and plow and disc ten-acre fields expanded our consciousness, because it took more real attention than we were used to putting out.

We put a whole bunch of priority on planting our protein. There was so much rain all through April in this part of the country this year that the planting season was cut in half and we had to hustle, along with millions of other farmers. We scored an old four-row planter, cherried it out, and when we had our fields ready we put all our tractors and planters and crew on getting our soybeans in. We planted twenty-five acres our last night. Soybeans are this country's number one cash crop, they're grown all over, and most anywhere you move away from the city there'll be a half-dozen neighbors who grow soybeans and will tell you exactly how to do it.

What we're really into is making a living in a clean way. I guess farming is about the cleanest way to make a living. It's just you and the dirt and God. And the dirt—you can't make friends with an acre of ground and get it to give you an A like in college or something. If you make friends with it, you have to put work into it, and then it'll come back and feed you, it'll really do it. But you can't snow it or anything like that—it's going to be real with you.



COMMUNITIES

Our vision of the job of editing this magazine is to function as a clearinghouse: to collect material, select what's most relevant for the folks who read Communities, and take charge of the production and distribution tasks.

This means we don't want to be writing all the articles, taking all the photos, and preparing all the graphics for each issue. We hope this material will come from the people who see this publication as a tool or resource which is available to them, especially to those living cooperatively. Send us whatever you are doing or thinking: cartoons, articles, a letter you wrote to friends, black and white photographs, news for Reach and Grapevine. The magazine will continue only as long as this kind of material flows in from all of you to those of us who put Communities together.

For groups helping us by sending newsletters or contributions of any kind, a complimentary subscription is yours. Because we no longer can afford to send free subscriptions to our growing list of communities, we are asking that you contribute half the regular sub rate. After two years of labor-donated activity, we are attempting to make \$2 an hour for our own efforts.

To accomplish this feat of being paid for our activities, we have launched a promotion campaign to increase subscriptions. Any folks wanting to help by posting our flashy poster in a well-trafficked spot, please write Twin Oaks for some.

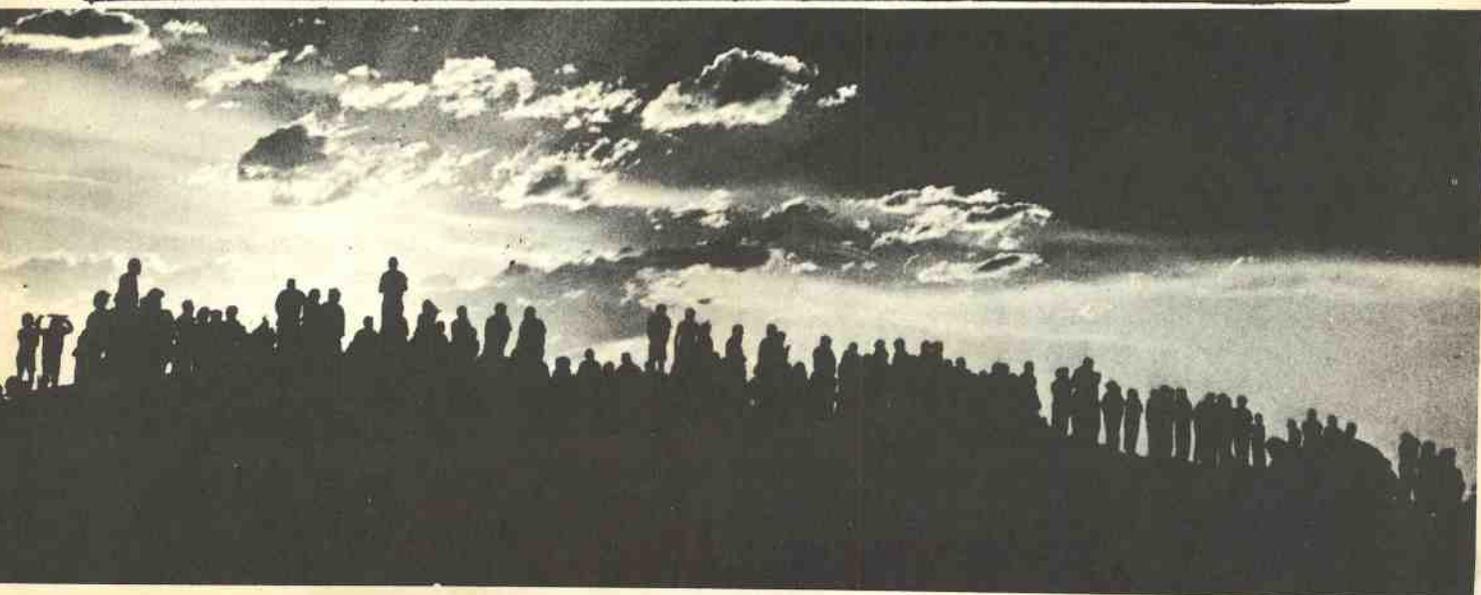
We haven't decided if we'll go quarterly in '75 yet, but our community directory will be ready in February. Hopefully, Twin Oaks will be editing issues 13 and 14, featuring "spirituality & community" and "urban communes & co-ops." Deadlines are tentatively 2/1/75 and 4/1/75. Otherwise, send any contributions to the West coast editors. Enjoy your day!

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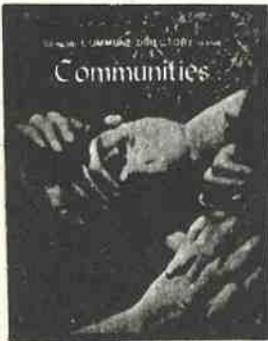
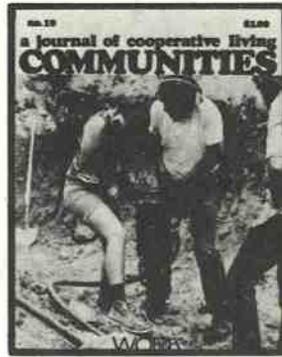
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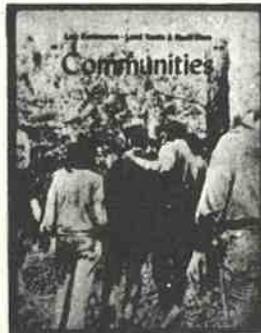


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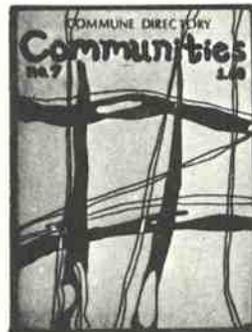
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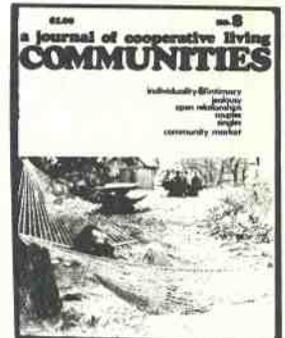
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