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Garden produce—vegetables and fruits—including canning and other preserving methods can supply but roughly 15% of the total food budget of the ordinary diet. Meat, dairy products and poultry can add up to 45% of the food requirements. The remaining 40% consists of grains and various store items that must be purchased if eaten. To raise grain effectively requires a farm setup—tractor or team, machinery, good land, know-how. Theoretically, one can raise enough wheat for family use with a broadcaster, scythe, and flail. But who does that? Who has the physique to keep it up for decades? Grain raising presupposes a crop rotation cycle and the raising of crops that the small homestead cannot consume. As a practical matter, you either farm it for a living or you buy your flour and cereal products or the grain from which you make them.



Having dodged Price, Quigley, Wrench, Norman and the other books thrown at me, the answer to 10 is still a No. Wholesome crops and livestock products can come only from superior land. That cannot usually be purchased by the small acreage buyer. It may take years to condition sufficient land for extensive food production especially if organic methods are followed. Again machinery is required that is beyond the range of the small home producer. The quality of most of the food that we buy or produce is devitalized and deficient. Until we get a superior type of food, we'll probably be visiting doctors and dentists for remedial help. Successful homesteading is full of problems and is a man-and-woman sized job. But it is a good life, with as much security as one can find in this uncertain world, and offers more independence than almost any other occupation. And for the family it can't be beat.

The quotation in your March 15th INTERPRETER suggesting that the work of a manual laborer would be impossible on a vegetarian diet is very ill-informed. We could cite examples of English agricultural laborers as well as Asiatics; and we understand

that the Doukhobor farmers in Canada are invariably vegetarian. A particularly notable case of physical endurance on a mainly vegetarian diet is that of the Hunzas."—Ray Walker, Editor, *The Vegetarian News*, London, England.



The Operational Problem — How should we implement our purposes; plan and manage our lives; organize both personal and group enterprises?

### Intentional Community

The philosopher, Santayana, observes that men who do not know their own history are doomed to relive it. The shoe certainly seems to fit most of the intentional community groups. Whether utopian or orthodox cooperative, "benevolent founder" or pooled capital projects, their trial-and-error pattern furnishes us a fair lot of signposts from which to judge the probability of success while a group is still in the planning stage.

Most intentional communities which folded, did so because of organizational forms and objectives which failed to conform to the nature of the human beings involved, undercapitalization, personality fights and outside social pressure. With the politically-motivated community in particular, intellectual convictions rather than personal fitness for the work at hand often decided membership.

Such communities as held together through several generations within the surrounding antagonistic system almost without exception possessed a common religious and language bond which helped them maintain organizational identity. Some, like the Doukhobors of British Columbia with their Peter Verigen, and the Hutterite Brethren led by Jacob Hutter, began their community life under the influence of a strong leader, later developing an executive committee or board of elders type of control.

The Hutterite Brotherhood at Primavera, fifteen miles inland from Asuncion, Paraguay, is one of the most cohesive, purposeful and vital intentional community groups today. Although more than half their stock was destroyed and most of their horses driven off during the latest Paraguayan revolutions, they recently completed housing arrangements to welcome some two hundred European refugees to their "Bruderhof." The community operates its own sawmill, and it is highly indicative of its spirit to note that the housing units were

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#### Lectures

During the past several weeks we have enjoyed talks by Dorothy Day, Jack English, Carol Jackson of "Integrity," Eileen Egan of NCWC War Relief, and Herman Arnold and Alan Stevenson from the Bruderhof Communities in Paraguay. These talks were given at our regular Friday night meeting and both the talks and discussion were quite stimulating. The talk by the Bruderhof members made us really pause when we listened to these men relate how they and their members had been knocked around Europe in an attempt to form a Christian community as they thought it should be established. And finally realizing they would have to discontinue their efforts in Europe and start all over again in South America, where they had to travel up the river Plata for a thousand miles upon reaching the shores of Paraguay. Their history stems from 1920, "when a little group of people in Germany felt impelled to share all they had and live together a life of complete love and surrender, on the pattern of the

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early Christians in Jerusalem." ... Eileen Egan of NCWC told of the tragic plight of the dispossessed, an aftermath of the war, a tremendous number of God's poor who are scouring the earth for a home and the necessary sustenance to go on living. Eileen spoke at great length of the bitter bread of the exile, please God, may none of us ever have to eat it, and may we continue helping those that we can.