

Alternative

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WHAT WE CAN DO NOW :

1. Some Suggestions

Several readers have written in asking for "specific alternatives" for our daily lives. Here are a few suggestions.

The alternatives may vary according to age, maturity and development. For instance it may be easier for a young person to have a more varied choice of alternatives because he is just beginning to choose his life pattern. On the other hand, older persons who may have awakened to the need for an alternative later in life may find it harder to break the rather set pattern of their lives in order to live more creatively. To live more creatively, in such a way as not to hinder, but to help the creativity of others, might be one important aim to keep in mind.

A younger person might choose his training to include work with his hands as well as intellectual pursuits. This might be anything from the most common, but necessary, laboring jobs, through more skilled crafts and trades, music and art. I do not mean to infer any superiority or inferiority by the above order. The important factor is to spend some part of our everyday life in creating something with our hands (or physical effort) along with our brains. The young person may do this by going to a trade school, or apprenticing to the trade or just learn by doing.

Creative Opportunities

If a person is married or in other ways ready to put down roots somewhere more permanently, a cooperative living group will afford many creative opportunities. A group of sincere individuals striving to work out many of their living problems together can find greater security, thus freeing themselves for more creative and radical activity. Small industries and crafts as a livelihood may afford a comparative freedom from the competitive society. The degree of independence obtained would determine the energy which could be devoted to educational activities in larger spheres.

Educational activities alone may tend to make a person sterile, and out of touch with the general public. To avoid this tendency in national organizations it would seem wise to have a maxi-

continued on page 3

2. A Specific Experiment

We came to Oceano, California, believing it possible to start a communal group using pacifism, vegetarianism, mutual aid and cooperation as our basic principles. Unfortunately we soon found that each individual was a stubborn, bull-headed, egoistic cuss; those who lived with conscientious objectors in prison and Civilian Public Service Camps can testify to that. Accordingly, by mutual agreement each person decided to live alone, have his independent residence, bought or rented, and make his path the best way possible. We resolved to aid one another, whenever time and opportunity allowed.

That is how we function at present. The family units with children are the most harassed in our group, the man of the house has to hunt diligently for work and money. As a result, he has little time to help others than his immediate family. Married folks without children are in a better position to help occasionally, but it is the single men and women who have most opportunity for service.

Specifically, the basic problems of daily living are being solved as follows:

1. Shelter—We purchase a 50' x 100' (or 150') lot, sink a well, put up a one or two room structure. Gas and electric are available. Cost of lot: \$300. Cost of well: (depending on depth) \$100 to \$500. One room house: \$200 up. Two room house: \$300 up. (Our own labor).

2. Food—A lot this size can produce an abundance of food if every inch is cultivated. Three crops a year are possible in this area. No restrictions are made against the keeping of live stock; of course, the vegetarians avoid that problem. All types of fruit, vegetables, grains grow well; and the water supply is fairly adequate. By canning judiciously during bumper crop periods, much food can be stored for the lean months.

3. Clothing—Most of us have reduced our clothing wants to barest essentials. We are not ashamed to wear blue jeans and blue work shirts purchased at lowest wholesale prices. Other such items purchased at low cost are shoes, coats,

continued on page 2

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Letters and articles are welcome. They should be kept brief, if for publication.

Letters

TO THE EDITORS—

Roy Kepler has used sarcasm to telling effect in his *WORLD CITIZENSHIP, LIMITED*. I wish all world federalists were pacifists. But I think he has left some important things unsaid.

Granted there are escapists among the hard-working federalists, people who could see further if they tried harder. I do not, however, believe that the majority deliberately close their eyes to the desperate urgency of forswearing, personally and collectively, the militarization that is so futile and wicked to us pacifists. How can they if we do not convince them? Few people work it out for themselves. Indeed, instead of indicting them in that they do not "ACT like revolutionaries", I think we should measurably blame ourselves for the fact that the World Government movement has largely gone by default to non-pacifist liberals.

The oldest WG group, the Campaign for World Government, was founded in 1937 by two militant pacifists, the late Lola Maverick Lloyd and Rosika Schwimmer, and labored from its inception to gain other pacifists. Mrs Lloyd besides loyal support of the War Resisters League, had striven, like myself, through the Women's Peace Union for unilateral disarmament. And Mme. Schwimmer, when seeking U. S. citizenship, in her refusal to bear arms had won for later COs the famous dissenting opinion of Oliver Wendell Holmes.

The CWG, moreover, has constantly stressed the "non-military" structure of federalism. During the war it insistently publicized Congressional resolutions for mediation. More recently it opposed the Truman doctrine for peacetime conscription. Today it opposes the Atlantic Pact.

It is natural that Roy noted the far larger and wealthier group working for federalism rather than the CWG, always spearheaded by confirmed pacifists. But it seems unfortunate that when we all agree upon the peril and absurdity of unlimited national sovereignty we do not seek

rapprochement in what is so largely a common goal. Further, as one who has seen at first hand the tireless, conscientious efforts of federalists in general to allay the current hysteria and help effect reconciliation with Russia, I feel we should be deeply grateful to United World Federalists.

So let us have done with profitless psychoanalysis of persons whose motives are often as pure as our own, and become a common front to build a governed, warless world!

—TRACY D. MYGATT, N. Y. Secretary
Campaign for World Government

TO THE EDITORS—

We believe that government in the world community is the requisite condition for the fruition of non-violent attitudes, brotherly love, truth and inner peace. We agree with Mr. Kepler that the health of any community (and so the world community) may be gauged by the degree to which those attitudes flourish. However, without government in the world, it is not patent that the peaceful, loving attitudes of some of us will result in peaceful, loving behavior by all of us. . . .

Mr. Kepler says that the "world citizen must act against the greatest enemy of the world community — the nation-state". I say that the enemies of the world community are not these institutions in themselves, but the individuals who insist upon the maintenance of the institutionalized sovereign state system. It is the argument of those individuals that must be challenged. By turning away from the official laws of the United States (a political democracy in which each one of us has an opportunity to determine these laws) we do not, it seems to me, advance the cause of world government.

—LAWRENCE FUCHS, Secretary,
United World Federalists. New York City

2. A SPECIFIC EXPERIMENT

continued from page 1

blankets, underwear, curtains, paints, dresses, etc. Eventually a home weaving project would provide for our needs.

Job opportunities are limited here; skilled mechanics do fairly well. This is agricultural country; labor is poorly paid. A peace group and a Fellowship of Reconciliation group have been started in nearby San Luis Obispo.

Although our incomes are small, we feel fairly well provided against depressions and inflations. We feel free when we own a bit of land, grow our own food, use cotton garments and visit good neighbors for a chat, square dance, song or a day's labor. A congenial, united pacifist community could become a powerful influence locally and further.

—RUBIN ABRAMOWITZ

1. SOME SUGGESTIONS

continued from page 1

mum term of office for executives and leaders. The individuals who find themselves in these positions might well change periodically into other activities of direct creativity to recreate themselves.

For the most part, to find a balance, one should be living, partially or wholly, in the ways which he is advocating in his educational work. Teaching should be by example as well as by theory. Although street meetings, pamphlet and leaflet distribution and every other means of communication should be utilized to present the radical pacifist point of view and way of life, I think the most hopeful is child education. We can start with our own children, of course. A living community offers the best opportunity for freedom from the regimentation of the public schools and development of a freer, truer education.

For those who want to make a change late in life the problems are many and complicated. Perhaps through their own and others teachings, a son has become a conscientious objector. The parents will naturally support him in his stand and give him every help possible. Further, they may give moral and economic help to others taking the same stand or to their families. If such persons do not feel that they can participate in a total civil disobedience campaign, they might seriously consider refusing to pay their income tax on the basis that its largest use is

3. Problems We Face

(These are excerpts from the last chapter of Scott Nearing's book, *THE REVOLUTION OF OUR TIME*, Island Press, 470 W. 24th St., New York 11, N. Y. \$1.00.)

Those who are prepared to work for the transformation of an old social order into a new one face two initial problems. The moment they declare their intentions, either in word or in deed, they will be suspected, watched, ostracized, boycotted, blacklisted and so far as possible restrained by the ruling oligarchy. Consequently they may find themselves and their dependents without a means of livelihood. There are four main ways in which this problem may be met: (1) by subsistence living; (2) by gaining economic independence within the old social order; (3) by boring from within the old order; and (4) by establishing a means of livelihood that is independent of or semi-independent of the old social order.

Any one who proposes to work for a funda-
continued on page 4

to support the military and war system. The money thus diverted from war making could go into a world of needy causes and peace making activities.

There are probably a multitude of other alternatives to the destructive course of our civilization and I hope others will share them with us as they discover them.

—ELIZABETH DELLINGER

If the INDIANS and the BRAVES meet again in the World Series

NO ONE WILL BE KILLED (unless a Dodger fan dies of grief)

But if the YANKS and the REDS fight in World War III

THE WHOLE WORLD WILL GO DOWN SWINGING

Why swallow the old baloney about "THEIR Army is for Conquest but OUR Army is for Defense"? GET THE HELL OUT OF EVERYBODY'S ARMY!
Only Friendship can overcome the Iron Curtain! We must:

1. Disband our entire military establishment.
2. Spend most of that 16 billion dollar arms budget for useful goods to ship to the world's needy.
3. Let it be known that we will die resisting, rather than work for any nation that invades us.

IF IT COMES TO A SHOWDOWN, it will be better to resist invasion without violence than for everyone to knock off everyone else in

ONE BIG LAST COLOSSAL POSITIVELY FINAL WORLD SERIES

3. PROBLEMS WE FACE

continued from page 3

mental change in the social order must have plenty of spare time. To gain spare time will probably involve the determination of a subsistence level and sticking to it. There are several sources from which that livelihood may come to maintain that subsistence level.

Professionals such as lawyers, doctors, accountants, actors and singers may get their training, develop a clientele and make a subsistence living is anywhere from three-quarters to one-tenth of their working time. Such a procedure requires some talents, a good training, careful planning, and a sufficient fund of determination to resist the pressure of going along, playing the game and winning success in the accepted fashion.

A related field is highly specialized private business. A summer camp, gift shop, photographic studio or book shop in a summer colony or winter resort offer the successful enterpriser at least two-thirds of his year free of business responsibility. Some newspaper routes provide a subsistence living in exchange for a few hours of intensive work early in the day.

Boring from within is another technique. A sympathizer, well placed, will not only draw his living from the public treasury, but will be able to supply financial support for his cause. Boring from within involves more or less a double life, which is neither easy nor comfortable.

Varied Techniques

Still another technique is to move outside the established economy to a livelihood base, and use spare time working within the old order. There are possibilities in specialized farming and in crafts based upon rural areas where the household raises its own food, supplies many other necessities, and can therefore make a relatively small cash income cover all basic expenses.

There is another possibility implicit in the movement for producer cooperation: collective independence. It is theoretically possible for a dozen families to set up an enterprise, divide the labor, limit their expenses to subsistence, and provide each member of the group, in succession, with a large margin of free time. Many people have dreamed and talked of such possibilities. Thus far successes, outside of religious sects, are rare.

The unconverted may be reached by word of mouth; letters to newspapers and magazines; introducing resolutions and advocating action in organizations to which each person belongs; seeing to it that these resolutions are publicized; passing around handbills, leaflets and pamphlets; inviting neighbors to small assemblages in your own home; persuading them to go with you to public meetings; urging friends, acquaintances and neighbors to sign petitions, attend protest meetings, write letters and join delegations; organizing discussion groups, study classes and schools of social science; and best of all by set-

ting an example as well as proclaiming a precept.

No Hiding Place

Geographically, we must act where we are. People who live under the western state system face the same fundamental issues in one country that they face in another. By shifting their position geographically, people have frequently succeeded in climbing out of the exploited mass into the ranks of the exploiting, job-holding minority, or of their middle class handymen. In either case they continue to live in an acquisitive society.

People who leave their social stratum and climb, help to perpetuate the social order. Those who descend may make a contribution toward the modification of the social system. While remaining a titular member of the privileged class, Tolstoi began agitating for a change in the social order. Francis of Assissi, on the other hand, descended into voluntary poverty, because he believed that by this means he could render the greatest service. The issue is debatable. Probably, all things taken together, those who wish to modify the social order will get further by retaining their position in the social structure than by shifting it.

Shall the individual who feels economic, political and social injustice tackle all these at once or one at a time? Pick out the field in which action promises to be most effective and begin there. When you have gone as far as possible in that direction, select the next most promising field and so on until the worst injustices have been remedied. But never rest content while any segment of life is a prey to injustice, exploitation or oppression.

—EDITED BY IRVING RAVIN

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