

COMMUNITAS

of College and Community

LOUIS T. GRANT



Communitas

of college and community

Louis T. Grant
Catonsville Community College



Van Nostrand Reinhold Company

New York Cincinnati Toronto London Melbourne

Van Nostrand Reinhold Company
Regional Offices: Cincinnati
New York Chicago Millbrae
Dallas

Van Nostrand Reinhold Company
International Offices: London
Toronto Melbourne

Copyright © 1972 by Litton
Educational Publishing, Inc.

Library of Congress Catalog Card
Number 77-186726

All rights reserved. No part of
this work covered by the copy-
right hereon may be reproduced
or used in any form or by any
means—graphic, electronic, or
mechanical, including photocopy-
ing, recording, taping, or infor-
mation storage and retrieval
systems—without written per-
mission of the publisher.

Manufactured in the United States
of America.

Published by Van Nostrand
Reinhold Company
450 West 33rd Street, New York,
N.Y. 10001

Published simultaneously in
Canada by Van Nostrand
Reinhold, Ltd.

Acknowledgments

- SPIRO T. AGNEW, "An Address by the Vice President," delivered at the Florida Republican Dinner, Fort Lauderdale, Florida, April 28, 1970. Reprinted by permission of the Office of the Vice President.
- VANCE BOURJAILY, "The Lost Art of Writing for Television," *Harper's Magazine* (October, 1959). Copyright © 1959 by Harper's Magazine, Inc. Reprinted by permission of Russell & Volkening, Inc.
- JOHN BROOKS, "The Fate of the Edsel," from *Business Adventures* by John Brooks. Copyright © 1969 by John Brooks. Reprinted by permission of Weybright and Talley, Inc. and David McKay Company, Inc.
- WILLIAM S. BURROUGHS, "Kicking Drugs: A Very Personal Story," *Harper's Magazine* (July, 1967). Copyright © 1967 by William Burroughs. Reprinted by permission of Harold Matson Company, Inc.
- JOHN CHEEVER, excerpt from *Bullet Park* by John Cheever. Copyright © 1969 by John Cheever. Reprinted by permission of Alfred A. Knopf, Inc.
- PETER COLLIER, "The Passion of Tommy Smothers," *Ramparts* (June, 1969). Copyright © 1969 by Peter Collier. Reprinted by permission of the author.
- "DEADMAN," "The Staged Sixties," *Ramparts* (February 1970). Copyright © 1970 by "Deadman." Author's whereabouts sought.
- CHARLES W. FERGUSON, "Mind Your Verbs," from *Say It With Words* by Charles Ferguson. Copyright © 1959 by Charles Ferguson. Reprinted by permission of Alfred A. Knopf, Inc.
- JOE FLAHERTY, "A Ride Through Sucker Territory," *New York Magazine* (July 1, 1968). Copyright © 1968 by Joe Flaherty. Reprinted by permission of Wender & Associates, Artists' Representatives.
- EDGAR Z. FRIEDENBERG, "Campus Community and the Community," *New American Review* #6 (April, 1969). Originally presented as a Monday Lecture at the University of Chicago, April, 1968. Copyright © 1968 by Edgar Z. Friedenberg. Reprinted by permission of the author.
- MICHAEL GILLEY, "Marcus," and "Raymond Walks a Cyclone," *Pyx: A Magazine of the Arts* (Winter, 1972). Copyright © 1972 by Michael Gilley. Reprinted by permission of the author.
- LOUIS T. GRANT, "Faking It," *Ramparts* (March, 1968). Copyright © 1968 by Louis T. Grant. Reprinted by permission of *Ramparts Magazine*.
- DICK GREGORY, "excerpt from 'Not Poor, Just Broke,'" from *Nigger An Autobiography* by Dick Gregory with Robert Lipsyte. Copyright © 1964 by Dick Gregory Enterprises, Inc. Reprinted by permission of E. P. Dutton and Company, Inc.
- GARRETT HARDIN, excerpt from "The Tragedy of the Commons," *Science* (Vol. 162, pp. 1243-1248, December 13, 1968). Copyright © 1968 by the American Association for the Advancement of Science. Reprinted by permission of the AAAS.
- JAMES HARRISON, "Natural World" and "Fox Farm," from *Plain Song* by James Harrison. Copyright © 1965 by James Harrison. Reprinted by permission of W. W. Norton & Company, Inc.
- DANIEL HENNINGER, "The One-Eyed Slicker," *The New Republic* (May 2, 1970). Copyright © 1970 by Harrison-Blaine of New Jersey, Inc. Reprinted by permission of *The New Republic*.
- F. K. HEUSSENSTAMM, "Bumper Stickers and the Cops," *TRANS-action* (Feb., 1971). Copyright © 1971 by TRANS-action, Inc., New Brunswick, N. J. Reprinted by permission of TRANS-action, Inc.
- RAYMOND HULL, "The Peter Principle," *Esquire* (January, 1967). Copyright © 1966 by Esquire, Inc. Reprinted by permission of Esquire, Inc.
- JUDSON JEROME, "The American Academy 1970," *Change Magazine* (Sept.-Oct., 1969). Appears in a slightly altered form in *Culture Out of Anarchy* by Judson Jerome. Copyright © 1969 by Judson Jerome. Reprinted by permission of the author.

- ARCHIBALD MacLEISH, "On the Teaching of Writing," *Harper's Magazine* (October, 1959). Copyright © 1959 by Archibald MacLeish. Reprinted by permission of Houghton Mifflin Company.
- MELVIN MADDOCKS, "The Limitations of Language," *Time* (March 8, 1971). Copyright © 1971 by Time, Inc. Reprinted by permission of *Time Magazine*.
- JOSEPH MAGISTER, "Dead End," *Soundings* (Spring, 1967). Copyright © 1967 by Louis T. Grant. Reprinted by permission of the author.
- JERRY MANDER, "The Media and Environmental Awareness," speech delivered before the United States Commission for UNESCO, November, 1969. Reprinted by permission of the author.
- H. L. MENCKEN, "Forbidden Words," from *The American Language* by H. L. Mencken. Copyright © 1936 by Alfred A. Knopf, Inc. Reprinted by permission of Alfred A. Knopf, Inc. "On Style," from *A Mencken Chrestomathy* by H. L. Mencken. Copyright © 1949 by Alfred A. Knopf, Inc. Reprinted by permission of Alfred A. Knopf, Inc.
- KATE MILLET, excerpt from *Sexual Politics* by Kate Millet. Copyright © 1969, 1970 by Kate Millet. Reprinted by permission of Doubleday & Company, Inc.
- JESSICA MITFORD, "Let Us Now Appraise Famous Writers," *Atlantic Monthly* (July, 1970). Copyright © 1970 by Jessica Mitford. Reprinted by permission of James Brown Associates, Inc.
- PAUL MORRIS, "South Symington Avenue, 21228" "Perspective: In the Year of the Locust and the Cambodian War," and "Spider," from *Last, Poems* by Paul Morris, Catonsville [Maryland] Community College Press. Copyright © 1972 by Sandy Morris. Reprinted by permission of the editors.
- MICHAEL O'DONOGHUE, "Let Me Show You How To Write Good," *National Lampoon* (March, 1971). Copyright © 1971 by Michael O'Donoghue. Reprinted by permission of the *National Lampoon*.
- GEORGE ORWELL, excerpt from *Down and Out in Paris and London* by George Orwell. Copyright © 1933 by Harcourt Brace Jovanovich, Inc. Reprinted by permission of Brandt and Brandt.
- GRACE PALEY, "The Loudest Voice," from *The Little Disturbances of Man* by Grace Paley. Copyright © 1959 by Grace Paley. All Rights Reserved. Reprinted by permission of The Viking Press, Inc.
- NORMAN PODHORETZ, excerpt from *Making It* by Norman Podhoretz. Copyright © 1967 by Norman Podhoretz. Reprinted by permission of Random House, Inc.
- KATHERINE ANNE PORTER, "St. Augustine and the Bullfight." Copyright © 1955 by Katherine Anne Porter, from *The Collected Essays and Occasional Writings of Katherine Anne Porter*, A Seymour Lawrence Book/Delacorte Press. Reprinted by permission of the publisher. Originally published in *Mademoiselle* as "Adventure in Living."
- JERRY RUBIN, excerpt from *Do It!* Copyright © 1970 by the Social Education Foundation. Reprinted by permission of Simon and Schuster.
- FRANKLIN RUSSELL, "A Madness of Nature," *New American Review* #2 (Jan. 1968). Copyright © 1968 by Franklin Russell. Reprinted by permission of John Cushman Associates, Inc.
- JOHN R. SILBER, "Television: A Personal View," from *The Meaning of Commercial Television*, edited by Stanley T. Donner. Copyright © 1967 by John R. Silber. Reprinted by permission of the author.
- JOHN SIMON, "A Critical Credo," from *Private Screenings* by John Simon. Copyright © 1967 by John Simon. Reprinted by permission of the Macmillan Company. Omitted from the original are the last three pages.
- "ADAM SMITH" "If Anything Happens to Me, Whatever You Do, Don't Sell My IBM," from *The Money Game* by "Adam Smith." Copyright © 1968 by "Adam Smith." Reprinted by permission of Random House, Inc. Originally published in *The Atlantic Monthly* (April, 1968).
- SUSAN SONTAG, "The Imagination of Disaster," excerpt from *Against Interpretation*.

Copyright © 1967 by Susan Sontag. Reprinted by permission of Farrar, Straus, and Giroux.

TERRY SOUTHERN, "Twirling at Ole Miss," *Esquire* (February, 1963). Copyright © 1963 by Terry Southern. Reprinted by permission of the Sterling Lord Agency, Inc.

WALLACE STEGNER, excerpt from *Angle of Repose* by Wallace Stegner. Copyright © 1971 by Wallace Stegner. Reprinted by permission of Doubleday & Company, Inc.

GLORIA STEINEM, "The Black John Wayne," *New York Magazine* (November 11, 1968).

Copyright © 1968 by Gloria Steinem. Reprinted by permission of the Sterling Lord Agency.

JANET STEVENSON, "Ignorant Armies," *Atlantic Monthly* (October, 1969). Copyright © 1969 by Janet Stevenson. Reprinted by permission of Barthold Fles, Literary Agent.

WILLIAM STYRON, excerpt from *The Confessions of Nat Turner* by William Styron.

Copyright © 1966, 1967 by William Styron. Reprinted by permission of Random House, Inc. Excerpt from "This Quiet Dust," *Harper's Magazine* (April, 1965). Copyright © 1965 by William Styron. Reprinted by permission of Harold Matson Company, Inc.

R. H. TAWNEY, excerpt from *The Acquisitive Society* by R. H. Tawney. Copyright © 1920, 1948 by Harcourt Brace Jovanovich, Inc. Reprinted by permission of the publishers.

E. B. WHITE, "Walden-June, 1939," from *One Man's Meat*. Copyright © 1939, 1967 by E. B. White. Reprinted by permission of Harper & Row, Publishers, Inc.

LYNN WHITE, JR., excerpt from "The Historical Roots of Our Ecological Crisis," *Science* (Vol. 155, pp. 1203-1207, March 10, 1967). Copyright © 1967 by the American Association for the Advancement of Science. Reprinted by permission of the AAAS.

THOMAS WOLFE, excerpt from *Look Homeward, Angel*, pages 70-71, 85-86, and 328-335, by Thomas Wolfe. Copyright 1929 Charles Scribner's Sons; renewal copyright © 1957 Edward C. Aswell, Administrator, C.T.A. and/or Fred W. Wolfe. Reprinted by permission of Charles Scribner's Sons.

TOM WOLFE, "O Rotten Gotham—Sliding Down into the Behavioral Sink," from *The Pump-House Gang* by Tom Wolfe. Copyright © 1968 by Tom Wolfe, Copyright © 1966 World Journal Tribune Corporation, Copyright © 1964, 1965, 1966, by the *New York Herald Tribune*. Reprinted by permission of Farrar, Straus, & Giroux.

The person is no longer a person if wholly isolated from the community; and the community is no longer a community if it does not consist of persons. A man is not himself unless he is a member; and he cannot be a member unless he is also something alone. Man's membership and his solitude must be taken together.

—T. S. Eliot

“Literature and the Modern World”

For Barbara and my mother,
whose sacrifices, past and
present, have made this
book possible

Preface

Communitas is, first of all, a rhetoric reader. Its selections provide models, in a variety of styles, of outstanding expository and narrative prose (with major emphasis on exposition), plus a dash of related poetry. Accordingly, each prose selection is classified, in the rhetorical table of contents beginning on page 407, as to the mode of discourse it represents and the method of development it most consistently exemplifies. My first criterion in assembling the book was that every selection would reward the student's close reading by disclosing useful methods of conceiving, organizing, and presenting ideas in written form.

It was also important to me that each selection, whether traditional or contemporary, formal or informal, satirical or straightforward, work in concert with others to illuminate one or more topics of interest to present-day students and instructors. Among topics highlighted in this book are business, self-expression, language, ecology, race relations, and new generational and sexual roles and relationships.

On the other hand, *Communitas* is unique in that it uses the equipment of the familiar rhetoric reader to organize thought, dialogue, and writing around one of mankind's enduring—and increasingly discussed—concerns: the relationship of the individual to his community.

"Who owes what to whom?" is the implied question throughout this anthology. On a question of this scope, no book can have a simple thesis; no book can assume one unilateral stance toward the complex issues of communal life. The present book does not intend to incite to riot or to suppression, although in selections by Jerry Rubin and Vice President Agnew provides examples of rhetoric being abused to foment both. Conservative and radical spokesmen are here, and they are pretty much in equilibrium. The "Prologue" opens the confrontation with its dialogue between a middle-aged history professor from "the party of memory" and a young girl from "the party of hope." I like to think their conversation about a radical manifesto's call for "communality, sharing, giving, using without using up," their exchange about what is right and wrong, is a model of the kind of thinking and discussion that this anthology can stimulate.

As a writer in the "Educational Community" section remarks, one can "educate" someone, or "lead him out," only by "starting where he is." *Communitas* starts where I believe most novice writers are, in the concrete self, and then moves into ever-widening, more complex and abstract areas of community life: the academic community, the world of work, the so-called youth culture, the shared experiences promoted by the media, the written language common to them all, and, finally, ecological mahem.

Communitas' unifying thematic concern, then, rests on T. S. Eliot's observation that "Man's membership and his solitude must be taken

together," that "the community is no longer a community if it does not consist of persons."

The concept is intriguing when one explores it in any depth, as many people appear to be doing today. So I have assembled examples of good writing that explore the issue in varied contexts. In his essay, "Television: A Personal View," for example, John R. Silber asserts that "There never was a self-made man because individuals do not develop to self-consciousness, to the level of conscious thought and symbolic communication, without an enormous dependence on other people. Man is not merely physically dependent; his is socially, culturally, and economically dependent as well. And therefore if he is to act rationally in accordance with the dependency principle he must acknowledge his dependence and provide his fair share of support for the institutions and individuals who have supported him."

But this theory may not apply in all situations. As Saul Bellow's Artur Sammler cautions, "One has to learn to distinguish. To distinguish and distinguish and distinguish." According to "the dependency principle," Huck Finn should have aided his community by turning in the runaway slave, Jim. And Thoreau should have supported his community's war with Mexico. Yet Thoreau urged that "men should serve the state with their consciences also, and so necessarily resist it for the most part." Can one serve one's community by disobeying it? It is easy to say that the individual bears responsibilities to his community (and to say the opposite). To begin to distinguish what those responsibilities are under particular circumstances is the challenge.

Communitas aims to acquaint the student with excellence in writing. By attempting this in conjunction with an exploration of the fundamental question of the individual's role in the many communities to which he belongs, I hope it may also promote something of what Keats called "a wakeful anguish of the soul" at a time when we need, perhaps more than during any other period, to find new ways of being both an individual and a member.

LTG

Contents

Prologue		1
from <i>Angle of Repose</i>	Wallace Stegner	2
One's-Self I Sing: The "I" That Precedes All Communities		11
from <i>Walden</i>	Henry David Thoreau	14
<i>Walden</i> —1939	E. B. White	19
Not Poor, Just Broke	Dick Gregory	23
Kicking Drugs: A Very Personal Story	William S. Burroughs	30
from <i>Down and Out in Paris and London</i>	George Orwell	35
from <i>Making It</i>	Norman Podhoretz	43
Faking It	Louis T. Grant	54
This Quiet Dust	William Styron	59
fiction: from <i>The Confessions of Nat Turner</i>	William Styron	66
South Symington Avenue 21228	Paul Morris	71
Only a Lot of Boys and Girls? The Educational Community		73
The American Academy 1970	Judson Jerome	75
Campus Community and the Community	Edgar Z. Friedenberg	89
An Academy for Women	Daniel Defoe	94
from <i>Sexual Politics</i>	Kate Millet	100
Twirling at Ole Miss	Terry Southern	102
Ignorant Armies	Janet Stevenson	110
fiction: from <i>Look Homeward, Angel</i>	Thomas Wolfe	121
Perspective: In the Year of the Locust and the Cambodian War	Paul Morris	127

A Song For Occupations: The Business Community		129
A Ride Through Sucker Territory	Joe Flaherty	132
Let Us Now Appraise Famous Writers	Jessica Mitford	136
A Pilot's Needs	Mark Twain	150
The Peter Principle	Raymond Hull	155
The Fate of the Edsel	John Brooks	160
from <i>The Acquisitive Society</i>	R. H. Tawney	171
If Something Happens to me, Whatever You Do, Don't Sell my IBM	"Adam Smith"	176
<i>fiction: from McTeague</i>	Frank Norris	184
Raymond Walks a Cyclone	Michael Gilley	191
Successions of Men: A Community of the Young Takes Shape		193
An Address by the Vice President	Spiro T. Agnew	195
from <i>Do It!</i>	Jerry Rubin	202
The Staged Sixties	"Deadman"	206
Bumper Stickers and the Cops	F. K. Heussenstamm	219
<i>fiction: The Loudest Voice</i>	Gracy Paley	222
Marcus	Michael Gilley	227
Sun-Rise Out of Me: The Community Formed by Language		229
from <i>The Life of Frederick Douglass</i>	Frederick Douglass	232
On Style	H. L. Mencken	236
Mind Your Verbs	Charles W. Ferguson	238
On the Teaching of Writing	Archibald MacLeish	245
Let Me Show You How To Write Good!	Michael O'Donoghue	249
from <i>Gulliver's Travels</i>	Jonathan Swift	256
The Limitations of Language	Melvin Maddocks	257
Forbidden Words	H. L. Mencken	260
St. Augustine and the Bullfight	Katherine Anne Porter	264
<i>fiction: from Look Homeward, Angel</i>	Thomas Wolfe	272
Dissipations of the Many: Entertainment for the Community		281
The One-Eyed Slicker	Daniel Henninger	283
The Passion of Tommy Smothers	Peter Collier	288

The Lost Art of Writing for Television	Vance Bourjaily	294
Television: A Personal View	John R. Silber	299
A Critical Credo	John Simon	313
The Imagination of Disaster	Susan Sontag	321
The Black John Wayne	Gloria Steinem	332
<i>fiction: from Bullet Park</i>	John Cheever	339
Spider	Paul Morris	343
In the Midst of Irrational Things: The Ecology Community		345
O Rotten Gotham—Sliding Down into the Behavioral Sink	Tom Wolfe	348
A Madness of Nature	Franklin Russell	356
A Modest Proposal	Jonathan Swift	362
The Historical Roots of Our Eco- logical Crisis	Lynn White, Jr.	368
The Tragedy of the Commons	Garrett Hardin	372
Natural World	James Harrison	375
Fox Farm	James Harrison	376
The Media and Environmental Awareness	Jerry Mander	378
<i>fiction: How Much Land Does A Man Need?</i>	Leo Tolstoy	384
Epilogue		395
Dead End	Joseph Magister	396
Rhetorical Table of Contents		407
Author Index		409

Prologue

FROM *Angle of Repose*

WALLACE STEGNER

Through most of the summer Shelly has worked seven days a week, the way I like to work, but the last two weekends she has taken off. I supposed she was getting organized to go back to college, but Ada tells me she has been seeing Rasmussen. "She don't tell me, but I know. Ed saw him over in Nevada City last week, purple pants and all. Honest to John, what she sees in that . . . What's he hanging around for? What's he want?"

"Maybe he's really fond of her."

But that only got a glare from Ada. She doesn't *want* him to be fond of her.

Nevertheless, neither Ada nor I should expect a girl of twenty to sit in this quiet place very long, working seven days a week for the Hermit of Zodiac Cottage. For reasons best known to herself, she chose to cut away from the Berkeley scene and rusticate herself here. But here she is a stranger to everybody she used to know, including her old schoolmates. They have nothing to offer her, she has nothing to give them except an occasion for a lot of lurid gossip. Probably she was the brightest student in Nevada City High, as Ada resentfully says. Somewhere, sometime, somebody taught her to question everything—though it might have been a good thing if he'd also taught her to question the act of questioning. Carried far enough, as far as Shelly's crowd carries it, that can dissolve the ground you stand on. I suppose wisdom could be defined as knowing what you have to accept, and I suppose by that definition she's a long way from wise.

Anyway, this afternoon when I was sitting on the porch after lunch she came in and without a word, with only a prying, challenging sort of look, puckering up her mouth into a rosebud, handed me a sheet of paper. It was mimeographed on both sides, with stick figures and drawings of flowers scattered down its margins—a sheet that might have announced the Memorial Day picnic-and-cleanup of some neighborhood improvement association. I've got it here. It says

MANIFESTO

WE HOLD THESE TRUTHS TO BE SELF EVIDENT TO EVERYBODY EXCEPT GENERALS, INDUSTRIALISTS, POLITICIANS, PROFESSORS, AND OTHER DINOSAURS:

1) That the excretions of the mass media and the obscenities of school education are forms of mind-pollution.

We believe in meditation, discussion, communion, nature.

2) That possessions, the "my and mine" of this corrupt society, stand between us and a true, clean, liberated vision of the world and ourselves.

We believe in communality, sharing, giving, using without using up. He is wealthiest who owns nothing and needs nothing.

3) That the acquisitive society acquires and uses women as it acquires and uses other natural resources, turning them into slaves, second-class citizens, and biological factories.

We believe in the full equality of men and women. Proprietorship has no place in love or in any good thing of the earth.

4) That the acquisitive society begins to pollute and enslave the minds of children in infancy, turning them into dreadful replicas of their parents and thus perpetuating obscenities.

We believe that children are natural creatures close to the earth, and that they should grow up as part of the wild life.

5) That this society with its wars, waste, poisons, ugliness, and hatred of the natural and innocent must be abandoned or destroyed. To cop out is the first act in the cleansing of the spirit.

We believe in free and voluntary communities of the joyous and generous, male and female, either as garden communities in rural places or as garden enclaves in urban centers, the two working together and circulating freely back and forth—a two-way flow of experience, people, money, gentleness, love, and homegrown vegetables.

NOW THEREFORE

We have leased twenty acres of land from the Massachusetts Mining Corporation in North San Juan, California, four miles north of Nevada City on Route 49. We invite there all who believe in people and the earth, to live, study, meditate, flourish, and shed the hangups of corrupted America. We invite men, women, and children to come and begin creating the new sane healthy world within the shell of the old.

What to bring: What you have.

What to do: What you want.

What to pay: What you can.

FREEDOM MEDITATION LOVE SHARING YOGA

Address: Box 716, Nevada City, California

When I finished the front side and looked up, Shelly was watching me, moodily running a rubber band through her front teeth like dental floss. She said nothing, so I turned the sheet over. On the back were three quotations:

Let the paper remain on the desk.

Unwritten, and the book on the shelf unopen'd!

Let the tools remain in the workshop!

Let the school stand!

My call is the call of battle, I nourish active rebellion.

He going with me must go well arm'd,

He going with me goes often with spare diet, poverty, angry enemies, desertions.

—Whitman

The practice of meditation, for which one needs only the ground beneath one's feet, wipes out mountains of junk being pumped into the mind by the mass media and supermarket universities. The belief in a serene and generous fulfillment of natural desires destroys ideologies which blind, maim, and repress—and points the way to a kind of community which would amaze 'moralists' and eliminate armies of men who are fighters because they cannot be lovers.

The traditional cultures are in any case doomed, and rather than cling to their good aspects hopelessly it should be remembered that whatever is or ever was in

any other culture can be reconstructed from the unconscious, through meditation. In fact, it is my own view that the coming revolution will close the circle and link us in many ways with the most creative, aspects of our archaic past. If we are lucky we may eventually arrive at a totally integrated world culture with matrilineal descent, free-form marriage, natural-credit Communist economy, less industry, far less population, and lots more national parks.

—Gary Snyder

Let these be encouraged: Gnostics, hip Marxists, Teilhard de Chardin Catholics, Taoists, Biologists, Witches, Yogins, Bhikkus, Quakers, Sufis, Tibetans, Zens, Shamans, Bushmen, American Indians, Polynesians, Anarchists, Alchemists . . . All primitive cultures, all communal and ashram movements . . . Ultimately cities will exist only as joyous tribal gatherings and fairs.

—Berkeley Ecology Centre

I passed the sheet back.

"Keep it," Shelly said. "I've got more. What do you think?"

"I like the part about the home-grown vegetables."

"Come on!"

"What do you want me to say? OM?"

"Whether it makes sense or not."

"It's got plenty of historical precedents."

"What do you mean?"

"Plato," I said. "In his fashion. Sir Thomas More, in his way. Coleridge, Melville, Samuel Butler, D. H. Lawrence, in their ways. Brook Farm and all the other Fourierist phalansteries. New Harmony, whether under the Rappites or the Owenites. The Icarians. Amana Homestead. The Mennonites. The Amish. The Hutterites. The Shakers. The United Order of Zion. The Oneida Colony. Especially the Oneida Colony."

"You don't think there's anything in it."

"I didn't say that. I said it had a lot of historical precedents."

"But it makes you smile."

"That was a grimace," I said. "A historical rictus. One aspect of the precedents is that the natural tribal societies are so commonly superstition-ridden, ritual-bound, and warlike, and the utopian ones always fail. Where'd you get this?"

"It was handed to me."

"By whom? Your husband?"

"So to speak." She scowled at me, pulling her lower lip.

"Are you being asked to bring what you have to this joyous tribal gathering?"

Letting go of her lip, she smiled with a look of superiority and penetration, as if she understood my captious skepticism and made allowances for it. "I didn't say." But then the smile faded into a discontented pucker, and she burst out, "If something's wrong with it, tell me what. I've been trying to make up my mind if anything is. It's idealistic, it's for love and gentleness, it's close to nature, it hurts nobody, it's voluntary. I can't see anything wrong with any of that."

"Neither can I. The only trouble is, this commune will be inhabited by and surrounded by members of the human race."

"That sounds pretty cynical."