

INSTITUTE OF CURRENT WORLD AFFAIRS

AAG-4
**Community Supported Agriculture:
Nuts and Bolts**

Washington, DC
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Institute of Current World Affairs
Wheelock House
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Dear Peter,

Community supported agriculture can also be seen as 'agriculture supported community'...it's not just a way of adopting a farmer and getting your food more directly. Because this is a community supported experiment, the process of getting these projects to work means a new level of community will evolve as well.

The most basic discussions among practioners and those just getting started must find solutions to some central questions: how do people come to feel ownership, and become part of the process - how do you build social relationships?

I have here attempted to sort out some of the main themes in the discussions from this winter's Kimberton workshop on CSAs (See AAG-3) together with some of the practical questions and details of managing a community supported garden or farm. Picture this newsletter as a nuts-and-bolts effort to provide more of a working diagram on how CSAs get started.

BUILDING COMMUNITY

For a Tuscaloosa, Alabama group there was at first, little philosophical cohesiveness. The main attraction for newcomers was the idea of safe food, although the core group was also motivated by broader social and ecological ideals. A nearby university community, and a "Wellness" group, those having a medical rationale for consuming organic produce, were two of several communities that they sought to interest in their project.

This CSA is still quite new, and there are many difficult details that have yet to be decided, including how to administer those wanting to do farm work...but the larger question for the founders is "what will keep this group together if it is just for an alternate source of food?"

Arthur Getz is an Institute fellow examining issues in agriculture and human values from a cross-cultural perspective.

Since 1925 the Institute of Current World Affairs (the Crane-Rogers Foundation) has provided long-term fellowships to enable outstanding young adults to live outside the United States and write about international areas and issues. Endowed by the late Charles R. Crane, the Institute is also supported by contributions from like-minded individuals and foundations.

Some of the techniques for doing this were thrown out for consideration:

One first year group got started with a series of pot-luck picnics, but the second one got rained out, and the third was too cold and had a small turn out. Mention was made of the difficulty of getting the schedules of 58 people, and the weather, to match...of trying to organize everyone in a systematic fashion to take part in farm activities...suggestions were made about having festivals...like a spring planting, and a fall harvest festival. Linked to a seasonal event, these had broader symbolic appeal and practical effect than pot-lucks, and could turn into them besides. The main objective is increase participation, and the flow of ideas, and invite cooperative activity.

Another approach was to have an open farm day, well advertised and with the attitude that all are welcome, with hayrides and tasks where people could lend a hand. Organizers emphasized to visitors that their work is appreciated, and produce is given in thanks. These things bring people into the farm community by helping them to feel they can be a part of the farm, and as mentioned before, may provide that rare opportunity to "donate their labor".

Providing people the "opportunity to work for free" was an idea well received among sharers at the Kimberton CSA, where they have had experiences when extra helpers came by the carloads...for digging up the potato crop. They believe that not just pot lucks, but actual work brings people closer to the farm, even after sharers leave the farm. It was recounted that hand-dug potatoes, enjoyed in the homes the evenings after a communal harvest, drew the shareholders together again as the imagination could leap house to house, into neighbors' kitchens and wonder at the many ways the spuds were being sliced, diced, sauteed, baked and enjoyed.

DEGREE OF PARTICIPATION

Expectations of the community: what of the 'busy' people - do they still feel involved? The more talked to, the more these people feel included. Communicating by phone could at least keep people updated, and some groups have used a message machine to deliver messages about what has been harvested, and what events are planned. Many circulate their own newsletters.

Some groups that distribute the shares door to door find that this maintains a good degree of interaction. Others have found that a communal harvest shed where people can pick up their shares and trade stories achieves the same thing...as can getting to the farm through carpooling.

Flowers, herbs, and other crops that are easy for individuals to browse and pick can be planted in beds for that purpose, which give people a greater degree of personal involvement in the farm, and provide a daily selection of reminders for the table or the meals.

THE ROLE OF CHILDREN

Children especially like the animals, and exposure to them is a real community builder...they are the first out of the cars, and head straight for the hutches and pens. They are eager and excited on the farm and something should always be there for them to do...they should have the openness and freedom to come as they please, and freedom to take what they want, while learning a willingness to think of the others...this allows the social process to be self imposed. Adults need this freedom too, and so one group has designed and built a play area for children coming to the farm that can be easily supervised by an adult, which allows parents some farm frolic as well.

Farms that are associated with a school, such as a number of Waldorf schools, have introduced farm programs into their curriculum, and structure children's farm visits to focus on a particular component of the farm.

SECURING A LAND BASE

All of these above topics presume that a farm is available, although some groups have gotten organized without initially identifying a particular piece of land. They then need to find land, or a farmer with land who will enter into this relationship with the group.

Land trusts are a feature of many community supported agriculture arrangements. These in their simplest form are properties that have been purchased and removed from the possibility of non-agricultural development under agreements which govern the length of time a piece of land is to be protected and restricted from sale. A land trust document is like an unpainted canvas, with all the potential for style and uniqueness implied. The specific rules for how a piece of land is to be used under such an agreement are only limited by the creativity of the legal or tax counsel that is helping to frame the agreement.

A seperation of development rights from actual ownership of the property can also be an option for a farm owner that would like to protect land from development. In several states, landowners can sell these development rights and gain tax and other benefits. In addition to these, a variety of other legal approaches exist which can serve to protect farmland, including deed restrictions, and the sale or donation of easements, which are enforceable documents governing the privilege to use a piece of property in a particular manner.

Groups seeking to form a long term involvement with a piece of land are well advised to obtain a long term lease, or some other form of security in the use of a piece of land, as this contributes to the stability of the group, and enhances the long term soil fertility building process by seperating speculative pressures from farming, that may otherwise force the land to 'pay its way' in a short period of time.

How to manage the land question can be a thorny issue. Two Biodynamic groups I have mentioned are under arrangements that either benefit from the ownership of land that has been

generously made available by a like-minded participant in the Biodynamic community (in Wilton) or, in the case of Kimberton, the Waldorf school leases land to the CSA group. But a Massachusetts group had difficulties between the landowner in an early CSA, and the head gardener of that project, and so had to break from that agreement and go separate ways. The small town that was the birthplace of this work is now having to find ways to support two CSAs, and tensions still exist.

A presentation by a member of the American Farmland Trust described their approach to administering land to be held in trusts, with nationally coordinated program and state and locally funded (and donated) lands being preserved for agricultural purposes. A revolving fund is used to purchase farmlands that are in danger of loss to development, and state or local groups eventually reimburse the Trust for those purchases.

The difficulty with this is that some have found the definitions of agricultural purposes to which the land was being put as too broad, and admitting of practices that are thought to be unsustainable. An example was given of land in trust being converted into a horse farm (or nurseries or golf courses), that typically import hay from other farms, and in so doing, export nutrients from one farm and presumably develop a waste accumulation problem on the other. Numerous other cases of unsustainable practices were cited.

Another complaint I heard was that the AFT rules about structures on the property were too limiting for people who wished to farm and seeking a closer connection to the land, wanted to build farmhouses on the property where none yet existed. Apparently the construction of new buildings is strictly limited.

The tension is over the level of management that a national land preservation movement can deal with and what fundamental land use ethics actually operate on any specific piece of land. The land preservationists are concerned about the macro-level issues of farmland being lost to uncontrolled development, and see horse farms or other forms of open land as better than housing developments or pavement; others are concerned that a farming class cannot survive unless the rules governing land in trusts be more sensitive to the requirements of farmers...and that saving farmland ultimately must be for the long term preservation of more than open scenery; they emphasize the need to be more ecologically attuned to what specific kinds of agronomic practices will be used on these protected lands. These are not irreconcilable conflicts, but point out the differences in emphasis that groups interested in farmland preservation can have depending on the scope of their activities.

WHERE ARE THE FARMERS AND GARDENERS?

Once the problem of land has been unknotted, a group still may not have a particular farmer or gardener lined up. Rod Shouldice, who has served as a resource person for several newly starting groups, identifies this as a limiting factor that prevents CSAs from multiplying. There is a shortage of skilled organic farmers and gardeners. Those who have come to these

arrangements typically are veteran market gardeners or have a farmer's market background. Most are found by network searches rather than by placing an advertisement.

Managing a large garden with the wide variety of crops and staggered harvesting requirements that CSAs depend on is a highly skilled art. These growers left their other marketing experiences because of the economic risks involved, or in the words of one farmhand "it wasn't enough just to grow vegetables". They are fed by the community interest and support in what they do. As another CSA member put it:

"what I have seen from our experience, is that from getting involved with CSA, a gardener **really is free** to spend their time cultivating the land, and not cultivating cash crops...which you don't get paid for...if you are a vegetable market grower, you don't, I don't care how many cash crops you grow, you are never going to put your kid in school...whereas when you are part of the CSA concept...it seems to me that you can get closer to that ideal... of just doing what you love to do, you are free to do what you love to do, because your needs are built into the budget..."

WHAT TO PAY THE FARMER?

How to decide what it costs for a farmer to live? For the original presentation of the CSA idea, and without connecting this to hourly wages, one participant suggested to, instead try and estimate the relative well-being that their farmers should enjoy. This search for support adds to the experimentation, and injects an additional sense of innovation into the concept...Examining the farmers position in the economic world, and looking for ways to make more parity for someone as trained and as responsible for others as is the farmer...should they be compared to doctors, lawyers, or priests? (perhaps this idealism should also extend to our children's teachers...)

A shared theme in discussion was the principle that the exploitation of agricultural workers is rejected by the CSA groups...real living wages for those engaged in agriculture needs to be an aim. Organic agriculture, especially in the West and Southwest, with it's labor component at times a greater factor in production than in conventional agriculture, is being achieved with the use of migrant farm labor, and often at low wages. Several had objections to this:

"...our concept, one of the things that we have developed in our philosophy is that we cannot exploit our workers...the notion that people who are farmers and gardeners should somehow make less than other members of society at large...we as a CSA have tried to reject that...we have tried to say no, one of the problems with agriculture is that agricultural workers have been exploited by the rest of society, and we are consciously trying not to exploit them, and pay them real living wages, provide real living benefits..."

SHARES/PLEDGES

One farmer anticipating the first meeting with his prospective sharers inquires (to Trauger Groh):

"while your vision, and your ability to express your vision helps me to articulate mine, I still haven't quite got the ability to excite people with these ideals...it's just so foreign to their experience...and they're quite ready to figure it out:"let's see, it's 85cents a pound...and..."... you can see their mind working, and hear the cash registers ringing...I'd like to know a little bit more on ideas, on holding meetings with shareholders and members of the community, what sort of communication goes on there...how these ideals might be expressed in ways that seem believable to people who otherwise would view them as incredible...?"

These go along with the following related questions:how does the mechanism of the pledge system work? what does that meeting look like? how do you collect the pledges?is it a public pledge?

(Trauger offers this:)

"See what we really want to **share is the risk**, we cannot carry that risk alone on the farm...we have to share the risk, and that can be done in various ways, and as we have said here, what is necessary is that we loosen the tie between the produce and the costs, and produce and price...Especially in a real farm organism, you cannot really calculate the costs, of the individual produce, you have only the totality of the package..."

The way that we went, and that is not necessarily the way that can be done everywhere, was, came in some way out of the situation...that we were in a situation where we had very little land, very acid land, very rocky land, and there was an interested group that wanted produce, but, I knew beforehand, out of my experience, if we grew there and tried to sell, we would fail, we would not meet the costs, no way..."

First of all the situation was very difficult, the second was, people are totally spoiled...they think they want that, and then they pass by the supermarket and it's closer, and they buy something else and don't come...They just don't have the consistency...to stick truly to this:"we come every week, it grows every week and we come every week"...and so we were just thinking, "well what shall we do?", and its a great help, the first thing is, **find out what are really the costs**, and I think that this is a very very important thing that everyone of us should go through, very specified, differentiated budgets... because there, you...you need that for yourself, ya? "What do I want to do with this spot on the year...these are what are my intentions, what do i want to do?"

And then you realise, even if you are working in a group, that **only people spend money**...the farm makes no cost at all, it's only people that make costs...it's not so that the barn makes electricity costs, you turn on the light, you want it...so what we do, working in a group ...is that we **attribute all costs to someone**, someone has to stand behind every cost, or you have, so to say, the sphere of the responsibility.

What we said is what we have to find out is what are the costs for this first year... to run the farm, we came to a certain figure, and then we could ask "How do we want to cover that cost?" And as Anthony said[a farm manager at Wilton]...it was

fairly easy, we squeezed that cost to the last, ya? because we knew we wouldn't be able to deliver much out of this difficult natural situation...and we were ready then to cover that through our pledges .

...And we did something that some people find very difficult, that is that at the beginning, we stuck with the, we are sticking to it, **we make the pledges public**. We try to get all people in the whole community together in one room, and then in March or April, they have the budget a month before, and we have one meeting where we will explain every expense: "why do we want that, why do we want to spend money on that?"

Because there is so much spirit in that figure, everything that you are buying for the plants and for the animals has, so to say, a place in the whole spiritual configuration of that farm. And then we have a meeting where people just pledge, a pledging meeting, someone has to start it off...what we really do, I always say, is we **auction** the budget, and we auction the budget publicly."

At Kimberton things are done a little differently. Their approach to the payment system was to identify an average cost (the total estimated budget divided by the number of sharers) and then to establish a range of \$100 (\$50 below/above) with the understanding that individual households could pay what they could afford within that range. Then after the first round of pledges, if the total was not met, a second round of "auctioning off the budget" (within this range figure) began...and succeeded in creating a surplus.

The auction doesn't always work in the first round with the Wilton group either:

"...And so far, we are sitting now, every year with a deficit... people cannot come up with the budget...and then we have to go a second time, and then there is still a deficit...and then there is, then we have to do something, just so you see it's not so ideal... all the other farmers do too, we cancel the depreciation...that's the first thing you can do...and if this thing is not enough, then we have to reduce our personal income...we were not in need to do that yet, but this is the reality of life, a certain community has a certain amount of money...and we trust the people, to pledge as much as they can...and then we come to this sort of figure and we have to arrange ourselves and it works...we could cover our costs.

And we come to that beautiful situation...at the beginning of the year, we know that every cost has been met, and at the end of the year, we see that every bill has been paid and no one owes anyone any expenditure...

Now that is a beautiful way to work...also the process is very fulfilling..."

DETERMINING THE SHARE COSTS

The first year is tough to establish a per share figure, but it gets easier as guesswork can be refined in subsequent years. In the Kimberton CSA, to help identify an average 'share' cost,

records are kept on amounts that were harvested per share for each crop...on a year by year basis...when it was observed that there was a repeating surplus of produce more efforts went into expanding the membership, rather than resorting to a rise in average share holder cost.

The actual figure can vary among groups and for a variety of reasons. A Kingston, NY group has a non-working share of \$200 with a quasi-contractual statement from the CSA "to act in good faith to provide each shareholder each week with an average of five pounds of organically grown vegetables from the time of the first harvest until all root and winter storage vegetables are distributed". But they also offer a \$170 share for those willing to work up to six hours during the season, and keep a deposit of thirty additional dollars which they refund after the hours have been converted into tasks ranging from planting, weeding, carpentry, fall cleanup, watering, or helping with the harvest.

Another CSA, in Great Barrington, Ma. offers "5-7 pounds of organic produce at (conventionally produced) supermarket prices weekly for 43 weeks", for a full season price of \$340, or provides the option for summer only or winter only shares, at \$240 and \$100, respectively. This allows the summer home gardeners to partake of the CSA's root crops stored in their cellar through the winter.

The Kimberton CSA share is now averaging \$320, with the aforementioned range of fifty dollars above or below the average, so that single parent families might be able to afford a share while better off households might contribute more than the average.

Other groups might have higher share figures, because they offer a greater variety of foods, including milk, cheese, yogurt, eggs, chemically free meats and poultry, etc.

People can pay in a lump sum, or in installments. The Wilton CSA has a monthly fee (based on the pledge), but even with this, sometimes adjustments and fine tuning are needed:

(Trauger speaking for the Wilton group)

"There are so many compromises on new things, last year we had really a great problem with the pledges, and covering the costs...people had the feeling, that in winter, sometimes they get so very little, and since it's monthly payments, they say "if we pay monthly now you get too short in winter, and we get too short of money, we have to go to the supermarket", and so someone proposed, "Why don't you make an extra payment for the summer, where you go home with fifty dollars worth of produce per week, or thirty dollars per week, and you pay ten?"

Apparently thirty percent of the members found this arrangement more suited to their needs, and decided to pay the double amount over the four months of the summer, covering the gap in pledges.

A couple of groups have discovered that the original share size was too large for several households, and so "half shares" were proposed that would cost half the regular price. This could also solve the problem for larger than average households, that perhaps needed one and a half shares...

The producer's household is not excluded from the pledging system, as Trauger explains:

"And so the community farm for us doesn't work for us so that other people pay the cost and we are so to speak, free...it would be nice, but it doesn't work like that. It doesn't work like that because we are households too, and as consuming households, we are responsible for covering the costs too...what is different to the old system is that seventy five families are working hard to cover that, ya? to cover the costs, and you are not sitting alone with that problem. It's not that its easy, or that its always working, but that there is so much human intelligence and initiative, and somehow they solve that in the end, every year.

RISK AND COMMITMENT

(On risk and commitments people are willing to make in these arrangements, and incentives for farmers to perform:)

"Another thing that I find is true for us, and for most CSAs is that the commitment that people have is only for one budget...now we know that the commitment for the farm has to be much more, and a few people have to have a longer commitment. But if you commit people for one budget, then the risk is so small, so that people can say, "Well if I pay now fifty dollars a month, and I don't get much, I'll not be ruined..." Ya? It's a risk that you can calculate, and that makes people do it, the risk is so to say, so small. If you make year long contracts, people would shy away from that...

On the other hand, there is an enormous incentive or pressure on us, because we know if we do not perform, ya? they will leave us eventually, or some will leave or many will leave. So it is not so that we have not a certain motivation...

I don't see that this is the ideal solution, but it's an interesting social process that we will hear more about as this evolves..."

INVESTMENTS BY THE GROUP

The shares must cover the operating costs of the farm, and sometimes allow for the extra expenditures encountered in running a farm. Losses due to drought and to deer experienced in the first year of the Genesis Farm group in NJ led them to see the necessity for capital investments for fencing and irrigation. The Wilton group is contemplating a contingency fund for repairs of equipment and other costs that might arise in the year. Beyond the assessment of what to pay the farmers, and what amount of produce will be raised, these kinds of information and decisions must be fed into the deliberations over a total budget figure for a community supported operation.

NEEDED DATA FOR PRODUCTION PLANNING:

There is the need for certain other kinds of data; farm managers have to be able to accurately plan their yield per linear foot to determine their seedbed and transplanting patterns, although there doesn't seem to be much reliable information for the compact scale and multicropping intensity of

operations involved.

Farmers in CSAs have to excell in juggling the variety that is available at any given time during the growing season, so that people don't get an armload of lettuce, and no beans, or too little of something else. They also need to be clever at extending the growing season at both ends, so as to keep the community well supplied for as much of the year as possible. Abandoning the use of chemicals often means that in their place a greater degree of management skill is needed. However, much of the production estimating statistics, and general agronomic information available from county extension agents or other conventional sources are of limited value because they typically serve large monocrop operations, and are often chemical intensive.

In order to succeed in operating under these qualitatively and quantitatively distinct regimes much of what has to be done is based upon personal experience, and a knack for innovation and guesswork, as well as the ability to tap information from informal farmer networks.

The Kimberton gardeners started with estimates of what a family would eat weekly, using themselves as a model, and extrapolated from them to the total number of members. Then they turned to whatever yield data they could get. On the whole, they were able to produce a wide variety and constant supply of vegetables, but invariably there were surpluses and shortfalls of particular crops, due to all the natural variables and the paucity of yield data. (But they, like other CSA farmers, didn't have to gamble with a market, and could give and get feedback on crop preferences and suitability.) Local records on yields are a source of information that is as valuable as it is rare, since much of the diversified small scale farming that provided this information has disappeared. Some seed catalogs provide yield estimates, but are unreliable, and lacking of site specificity.

HARVEST AND DISTRIBUTION

Methods of harvest and handling need to take into consideration how many of the consumers will not be able to pick up the veggies...a weekly "harvest queen" is a useful invention, an elected honor with responsibilities such as guessing how much is to be harvested...and deciding how to organize the pick-up shed. For those that go on summertime vacations, their shares are either donated to the needy, or passed over to non-participating neighbors (who frequently join after this exposure to the concept.)

In distributing the produce, rather than pre-packaging for individual households, one group allows people to take what they need...knowing that others will be pulling from the same lot, which favors the broadening of social consciousness...sometimes people don't take enough, and the harvest queen might have to gently push more on them...

APPRENTICES

The experience of working on a farm has to be shaped so that it can be done for very little money...it has to be a diverse work

program, and managed to be interesting for the participants. But it is commonly agreed that the next generation of farmers is a vital resource that will have to be nurtured somewhere, and these CSA farms and gardens are important training grounds for the future's land stewards. Some CSAs are attempting to fit support for trainees into their budgets.

INTRODUCING THE IDEAS OUTWARD

For the purposes of developing these techniques and ideas, ongoing active research is an objective of many of the existing CSA groups. This includes a variety of tasks, such as keeping the hours that are logged in all aspects of the farm work. In addition to having directly practical effect on the annual budgetary process, monitoring the work being done can serve to inform critiques of conventional agricultural approaches. This applies as well to yearly comparisons of the monetary equivalent value of the produce, as against conventional supermarket prices and wholesalers, etc.

New insights into environmental accounting, tradeoffs in efficiency and fertility enhancement, and measurement of waste and resource flows might facilitate later improvements in overall design. Some comparisons that have already been made suggest that the CSA approach can rival or exceed the savings of buying organic foods wholesale, or even of conventionally produced and marketed food, which might be a useful enticement to those that are skeptical or unfamiliar with the deeper value of the community supported agriculture experience.

Co-ordination with a local restaurant, or small natural foods store is also a way to gain more exposure in the community. In a Swiss example, where some CSAs have been operating for 25 years, local chefs plan their menus with what was in extra supply at the community farm...and some natural foods stores also handle the surplus for groups, or provide, as in a Vermont co-op, some storage space, so that the convenient location can serve as a pickup point for some of the sharers...

Other outreach ideas that have been tested include festivals that are open to the surrounding community; co-ordinating a system of collecting or receiving and composting of municipal leaves, or kitchen organic refuse; hosting communal canning parties; and as mentioned earlier, distributing surplus and uncollected harvest shares to needy and homeless individuals in the larger community.

NO CSA IS AN ISLAND

These groups are not always able to provide themselves with all the kinds of food they need within the local climatic and farm resource constraints, and so some ideas are being developed to link with other producers. Trauger Groh, in responding to a question about the "ideal number of people for a farm" had this suggestion:

"The Midwest is a real problem because there are no people, I was visiting a few years ago...I went to an area, and there were

no people, I visited farmers, and no people! every second house was empty, farms had been given up, ya? Good houses! No one lived there, and around them, they produce and produce. And then people tell me, "We are the breadbasket of the World".

It was not their invention, they'd heard that on the radio...and then I always ask them: "If you feed the world...then...why doesn't feed the world you?"

And I had the feeling, is it really justified to farm in an area where no people live, where there is no demand?...because what they produce...is there a real demand? Often it's a nuisance on the world market, ya? It makes a difference...See there's no reality in this production, there's no real demand, no visible demand. Now, we cannot say that people there have to give up farming, but you see we have this, on our farm in Wilton, we have lots of vegetables...but we have no grain... I have the idea, we should have a concrete connection to the grain farmer...I mean by extending our consciousness and our community to one of these desperate grain farmers...say we need your grain, and we take a big responsibility for your farm...not by paying conventionally or buying this year and the next year no longer...and so we have to envision a network of community farms, a real network, ya?

It's not just this organism, but beyond this organism there is a networking between areas and between concrete places...not just between markets. that's just a vision that I have..."

Another dimension to this seeking of linkages to other groups is being discussed with the trade in tropical products, such as essential oils, coffee, spices, dried fruits, etc. Efforts are under way to extend the concept of fair exchange and mutual support through alternative trade channels, which assure producers a higher return for their products and seek to identify those who are farming organically, and have equitable relationships among field workers and producer cooperatives. This is yet another parallel to Japanese groups that I am witnessing interest in, although the potential is hard to assess as both are still relatively recent developments.

ADDITIONAL SOURCES OF INFORMATION:

+ a handbook introducing the idea of CSAs with a short bibliography is being updated, and is available from Robyn VanEn, Indian Line Farm, RR #3 Box 85, Great Barrington, MA 01230
 + a short video is available on the first group that developed the concept of CSAs in the US. Contact Mickey Friedman/John MacGruer, Downtown Productions, 22 Railroad Street, Great Barrington, MA 01230
 + Trauger Groh is co-authoring a book with Steve McFadden, available later in 1990, entitled The Farms of Tomorrow, to be published by the Biodynamic Association of North America. Contact Rod Shouldice for this and information about Biodynamics at: Biodynamic Farming and Gardening Association, P.O. Box 550, Kimberton, PA 19442 Rod also keeps an expanding mailing list of the (50+) CSA groups around the country.

*I say, si, yessay,
 — U.S.A.?*

John