

The NEW LEAF

"EQUAL OPPORTUNITY FOR ALL SPECIAL PRIVILEGE FOR NONE"

Volume 4, No. 2

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HAU DE NO SAU NEE AND HOPI
CONFER BEFORE START OF CONFERENCE

EARTH DAY POETRY

Every part of this earth is sacred to my people.

We are part of the earth and it is part of us. The perfumed flowers are our sisters, the deer, the horse, the great eagle, these are our brothers.

The rocky crests, the juices in the meadows, the body heat of the pony and man all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. For this land is sacred to us.

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors.

If we sell you land, you must remember that it is sacred and teach your children that it is sacred.

The rivers are our brothers, they quench our thirst, carry our canoes, and feed our children.

If we sell our land, you must remember and teach that the rivers are our brothers, and yours, and then give the rivers the kindness you would give any brother.

What are we without the beasts? If all the beasts were gone man would die from a great loneliness of spirit. For whatever happens to the beasts soon happens to man.

All Things are connected.

This we know: the earth does not belong to man; man belongs to the earth.

(By Seattle, Leader of Indians circa 1854)

A Call To Consciousness

A UN Document

In Autumn, 1977, a group of people who call themselves "Hau de no sau nee" appeared before the United Nations Organization in Geneva, Switzerland to speak for the non-governmental native people of the earth. This unique and precedent-setting presentation, in response to a call by the UN itself, offers a striking and valuable perspective on the state of the world, its problems, causes, and solutions.

The "Hau de no sau nee" name means the people-who-build. They are more commonly known as the Longhouse Indians of the American North-east. They trace their history and way of life to the "Peacemaker" who taught them centuries before the advent of European civilization. Their society is based upon complex natural interrelationships rather than the simple, artificial vertical hierarchy which is so characteristic of Western societies, and which the Hau de no sau nee believe contributes to power relationships, conflicts and human abuses.

Their papers presented to the UN are eloquent and compelling. Following are excerpts portraying their philosophy of nature.

In the beginning, we were told that the human beings who walk about the Earth have been provided with all the things necessary for life. We were instructed to carry a love for one another, and to show a great respect for all the beings of this Earth. We are shown that our life exists with the tree life, that our well-being depends on the well-being of the Vegetable Life, that we are close relatives of the four-legged beings. In our ways, spiritual consciousness is the highest form of politics.

We believe that all living things are spiritual beings. Spirits can be expressed as energy forms, manifested in matter. A blade of grass is an energy form manifested in matter. The spirit of the grass is that unseen force which produces the species of grass, and it is manifest to us in the form of real grass.

We believe that man is real, a part of the Creation, and that his duty is to support Life in conjunction with the other beings. That is why we call ourselves Ongwehono - Real People.

(continued on page 4)

LAND BELONGS TO A VAST FAMILY OF WHICH MANY ARE DEAD, FEW ARE LIVING AND COUNTLESS MEMBERS ARE STILL UNBORN.



Ralph Borsodi 1886—1977

A Tribute

I first met Ralph Borsodi in New York City through a mutual friend, William Newcomb, with whom I shared an interest in the economic reform of Henry George. At that time decentralism was an unfamiliar word to me.

One evening, Newcomb, Borsodi and I took a walk, during which Borsodi expressed a renewed interest in Georgism because its ultimate effects would be decentralist. Then I became interested in decentralism because it would be one of the effects of Georgism.

In 1954, I began to read *The Interpreter*, edited by Ralph Borsodi and Mildred Loomis, in which events were interpreted according to the Borsodi-decentralist viewpoint. I was impressed that it was not so narrowly doctrinaire as were other viewpoints to which I had been exposed. Previously, when I had read a "movement organ," I could predict what would be said about almost any issue. But *The Interpreter* expressed a wider scope, and it introduced me to several points of view.

This was consistent with the basic tenet of the School of Living — that living is a process (by) which we can learn to do something better, and that the

totality of human experience is available for such learning. When I recognized this, I knew why I was not bored with Borsodi-decentralism; there was always the possibility of learning something new.

Borsodi was a wise and erudite man. In a sense, he spent most of his life as an intellectual knight-errant, doing battle in the cause of justice and individual freedom. Always he was original, and often the first to perceive the errors of established ways. To his final days he was a learner, and that was why he was a great teacher. Perhaps his greatest achievement was his global vision, an approach that only recently has emerged into explicit formulation in our culture known as the theory of general systems.

Ralph Borsodi was not a general systems theorist; but the eclectic scope of his work, and his attempt to formulate a synthesizing philosophy which embraces the whole phenomenon of humanity, places Ralph Borsodi among the enduring list of men and women whose lives have contributed to the glory of being human. (Don Werkheiser, San Diego)

Land Reform Through Cooperation

THE OWNERSHIP PROBLEM

In order to live we must consume, we must use things and we must have access to the natural resources of the Earth.

To eliminate violent conflicts over possession, our society has a system of titles, defining tenure and providing for orderly transfer from one person to another person. Exploitation results from the failure of the system to recognize the difference between exclusive possession (ownership) and equitable use right or interest (trustery) in property. Legalized and economic exploitation of land has often led to bloody revolution or bloody repression.

The external signs of this ownership problem are manifest in the following ways: In many areas over 80% of the land is owned by persons or corporations who are absentee landlords or who deliberately leave the land unused while they wait for unearned speculative profits. Speculator sells to speculator, land prices skyrocket until the small farmer, the small land user, has been driven out by rising prices, rising taxes and urban sprawl.

The people can barely afford to purchase land for their own homes. An economy once largely self-sufficient becomes a colony sinking into ever deeper poverty while the large corporations, that own the land, exact exorbitant rents, strip mine, clear-cut forests, erect factories, pollute the air and the water, and promote housing developments all in the name of larger and larger profits.

THE TRUST SOLUTION

The concept of land as 'trustery' is ancient, dating back to pre-Roman times. It is the tradition embodied in the reverence with which the American Indians regarded land as part of an interrelated web of spiritual existence.

The concept of 'trust' protects the land for all time by assuring that ownership will not change hands, thus avoiding speculation.

Access to land by people willing to use it rather than profit from it is assured.

THE SCHOOL OF LIVING AS TRUSTEE

The School of Living holds land in stewardship for all humankind, present and future, while protecting the legitimate use-rights of its residents. It is ownership for the common good.

Environmentally, we require intelligent land use and prevent environmental damage. Land-use planning and prevention of profit on land sales are important tools that we use.

Economically, we ease the access to land by those who cannot afford it by encouraging the adoption of site-value taxation and by creative financing.

Socially, we seek to create a new system of land tenure in America, both by providing lower-cost land, putting farm land back into production, revitalizing rural and urban communities, encouraging people to work together on cooperative projects, and by our educational program which deals with both the practical and philosophical aspects of living.

(Reprinted with permission from the School of Living, P.O. Box 3233, York, Pa. 17402)

Letter To The Members

Dear Members,

There are various ways to work for a socio-economic system which will allow to all people access to the riches of the earth. Two general methods are: take educational, social and political action to try and change the total system, or experiment in alternative communities which are, for the most part, independent from the system.

This issue is dedicated to the courageous people of alternative communities. Such communities are important not only to their members but also to us. They offer opportunities to try out ideas in the practical world, and they serve as models for all to see and appreciate.

Sincerely,
Tony Meis

Fairhope Threatened

"This bill revokes the charter of any single-tax corporation organized under Section 10-4-190 through Section 10-4-193, Code of Alabama 1975." (HB 302 — the synopsis)

On June 20, 1979, the Alabama State Senate passed a bill, SB214 to revoke the charters of single-tax corporations in Alabama. The State House has a similar bill, HB302, presently being considered in the House Judiciary Committee.

The Fairhope Single-Tax Corporation was initially incorporated as the Fairhope Industrial Association in 1894 by the Single-Tax Club of Des Moines, Iowa, and in 1904 was incorporated in Alabama. In its declaration of incorporation, it stated its purpose as: "... to demonstrate the beneficence, utility and practicality of the Single Tax theory with the hope of its general adoption by the governments in the future. In the meantime securing for ourselves and our children and associates the benefits to be enjoyed from its application as fully as existing laws will permit, and to that end to conduct a model community free from all forms of special privilege, securing to its members therein equality of opportunity, the full reward of individual efforts and the benefits of cooperation in matters of general concern, holding all land in the name of the corporation and paying all taxes on the same and improvements and other personal property of lessees thereon, charging the lessees the fair rental value."

Today, after a difficult beginning and a history of crises, the experiment continues to be meaningful. Fairhope continues to prosper, naturally and gradually.

Fairhope leaders have asked for help in this latest crisis. Their charter is close to being revoked by the Alabama State Legislature in the interests of a few speculators who hope to gain when the Corporation is dissolved.

There is time to act. The chairman of the committee handling the bill, Rep. Rick Manley, has promised not to take action until the committee visits Fairhope. At this writing, a date for such a visit had not been set.

The Fairhope Corporation asks Georgists to write the Governor, Fob James, Governor's Office, Montgomery, AL, 36130, or one or more of the House Judiciary Committee members listed below. Ask them to study the case on its own merits and not according to any special interests. Fairhope is an important experiment for the single-tax philosophy. It deserves and needs to continue.

Below are the names of committee members. Pick one or more randomly and write them, sending a carbon-copy of each letter to the Chairman, Rep. Rick Manley. The address is House of Representatives, State Capitol Building, Montgomery, AL 36130.

Rep. Rick Manley, Chairman
Rep. John Amari
Rep. James Campbell
Rep. Bob Gafford
Rep. Bob Harvey
Rep. Charles Langford
Rep. Bob Patton
Rep. Jerome Tucker

Rep. George Clark
Rep. Park Barton
Rep. Steve Cooley
Rep. Seth Hammett
Rep. Earl Hilliard
Rep. Mann Ninus
Rep. James Smith

THOSE WHO MAKE PRIVATE PROPERTY OF THE GIFTS OF GOD PRETEND IN VAIN TO BE INNOCENT, FOR IN THUS RETAINING THE SUBSTANCE OF THE POOR THEY ARE THE MURDERERS OF THOSE WHO DIE EVERYDAY FOR THE WANT OF IT. (Pope Gregory the Great.)

Centennial Celebration Scholarships Available

The amount of each stipend will depend on the distance a winner lives from San Francisco. A winner who lives within fifty miles of San Francisco will receive no less than \$50 and no more than \$100 for presenting their project at the Conference; a winner who lives between 50 and 500 miles of San Francisco will receive no less than \$100 and no more than \$150; a winner who lives between 500 miles of San Francisco and any place west of the Mississippi River will receive no less than \$150 and no more than \$200; a winner who lives east of the Mississippi, or any other place in the world, will receive no less than \$200 and no more than \$300 for presenting their project at the Conference. The exact amount will depend on the locations of all the winning entries.

Further information about the judging process, writing the project proposal, and the criteria by which the projects will be judged, can be found below and on page 4.

IF YOU ARE INTERESTED IN PARTICIPATING IN THE CENTENNIAL CELEBRATION SCHOLARSHIP PROGRAM, PLEASE SEND AN APPLICATION ALONG WITH A WRITTEN PROPOSAL OF YOUR PROJECT TO: THE CENTENNIAL CELEBRATION SCHOLARSHIP PROGRAM, c/o Tony Meis, 2242 Morley, San Diego, CA 92111, POST-MARKED NO LATER THAN JULY 30, 1979, AND RECEIVED NO LATER THAN AUGUST 5. Winners will be notified promptly.

You are invited to participate in the Centennial Celebration Scholarship Program. Its purpose is to encourage the planning and presentation of local Centennial projects designed to inform the public of the merits and relevance of *Progress and Poverty*.

The Scholarship Program is funded by Basic Economic Education, Inc. It is administered by Tony Meis, Executive Director of Land Equality and Freedom (LEAF). There are two categories of awards: cash awards based on the relative excellence of the projects, and a number of stipends to the winners willing to present their projects to the Centennial Conference in San Francisco.

The cash awards are: \$100 for first place; \$75, second place; \$50, third place; and \$25, fourth place.

Concerning the stipends, the four cash award winners will be given the first opportunities to receive financial assistance to attend the Centennial Conference. If any of these decline, the opportunity will be offered to the next best project, and so on until the Scholarship Fund is depleted. (At the present time, the Scholarship Program has \$1,000. If that amount increases, the number of cash winners and stipends will increase accordingly.)

- The judging process will be administered by Tony Meis, Executive Director of LEAF. Mr. Meis will not take part in the judging itself.
- The judges will be from the Board of Directors of Basic Economic Education, Inc., the major funding source of LEAF. They will not know who developed the project or where it came from.
- The projects will be judged according to the following criteria: 25% on originality; 25% on the quality of the written proposal; 25% on the number of people that could be reached by the project; and 25% on duplicability and adaptability of the project to other areas.
- All projects submitted will be ranked by the judges according to the above criteria and the list will be handed over to Mr. Meis. The decisions of the judges will be final.
- Mr. Meis will contact winners and notify them of their awards and possible stipends as soon as possible.

APPLICATION

page 4 Centennial Celebration Scholarship Program

1. Name
- Address
STREET CITY STATE ZIP
11. Project Title
111. Presentation at Conference
... Yes, I would like to take advantage of a stipend, if offered, and present my project to the Centennial Conference.
... No, I will not be able to attend the Centennial Conference.
- IV. Project Identification Number
(To be filled in by Scholarship Fund Administrator)

INSTRUCTIONS FOR WRITING PROJECT PROPOSAL

1. Type or print legibly on separate pages.
2. Please put no identifying names on proposal.
3. Please read carefully the description of the judging process on the following page; especially the criteria for judging.
4. Include the following information in your proposal:
 - a) Descriptive title of project
 - b) Overall purpose of project
 - c) Specific objective or expected results
 - d) Description of target audience
 - e) List and description of materials used in project
 - f) Description and explanation of project in action
 - g) Plans for implementing project (include time-table)
5. Mail application and written proposal to Centennial Celebration Scholarship Program, c/o Tony Meis, 2242 Morley, San Diego, CA 92111, POSTMARKED NO LATER THAN JULY 30, 1979.

The LEAF Annual Meeting will be held in San Diego on July 14, at the Abraxas School from 9 a.m. to 5 p.m. Plans for the Centennial Celebration in San Francisco will form the major portion of the day's activities. Morgan Harris and Marion Sapiro will lead workshops entitled, "A Public Information Program For Every Georgist Group," and "Communications Skills Needed By The Active Georgist." LEAFers will have a chance to view an inspirational multi-media presentation about the formation of the universe and the continual "creation" of the Earth at San Diego's Reuben H. Fleet Space Theater.

A CALL TO CONSCIOUSNESS — cont.

The original instructions direct that we who walk about on the Earth are to express a great respect, an affection and a gratitude toward all the spirits which create and support life. We give a greeting and thanksgiving to the many supporters of our own lives — the corn, beans, squash, the winds, the sun. When people cease to respect and express gratitude for these many things, then all life will be destroyed, and human life on this planet will come to an end.

We are not a people who demand, or ask anything of the Creators of Life, but instead, we give greetings and thanksgiving that all the forces of Life are still at work. We deeply understand our relationship to all living things.

We have seen that not all people of the Earth show the same kind of respect for this world and its beings. The Western culture has been horribly exploitative and destructive of the Natural World. Western technology and the people who have employed it have been the most amazingly destructive forces in all of human history. No natural disaster has ever destroyed as much. Not even the Ice Ages counted as many victims.

The air is foul, the waters poisoned, the trees dying, the animals are disappearing. We think even the systems of weather are changing. Our ancient teaching warned us that if Man interfered with the Natural Laws, these things would come to be. When the last of the Natural Way of Life is gone, all hope for human survival will be gone with it. And our Way of Life is fast disappearing, a victim of the destructive processes.

The majority of the world does not find its roots in Western culture or traditions. The majority of the world finds its roots in the Natural World, and it is the Natural World, and the traditions of the Natural World, which must prevail if we are to develop truly free and egalitarian societies.

The people who are living on this planet need to break with the narrow concept of human liberation, and begin to see liberation as something which needs to be extended to the whole of the Natural World. What is needed is the liberation of all the things that support Life — the air, the waters, the trees — all the things which support the sacred web of Life.

YEAR OF THE CHILD — REVISITED

The children that are growing up in squalor and wretchedness, under-clothed, under-fed, and under-educated — they suffer, they die, because we permit them to be robbed; robbed of their birthright, robbed by a system which disinherits the vast majority of the children that come into the world. There is enough and to spare for them, had they equal rights in the estate which their Creator has given them.

(Henry George, "Thou Shalt Not Steal.")

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